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WHAT UNCLE SAM SHOULD DO.

Notes and Clippings.

A FRIEND writes us to be informed whether the pope is a fool or a rascal. Personally, he is neither. But he is the head of the most knavish, despotic, cruel, selfish, tricky, and brutal organization in the world. His only companion is the czar of Russia, the head of the other branch of the Catholic church.

DURING the recent floods in Japan, 2,419 persons were killed and 155 were wounded; 90,000 were deprived of the necessaries of life; 50,000 houses were swept away or rendered uninhabitable; 150,000 acres of agricultural land with their crops were laid waste; 6,000 bridges were carried away, and hundreds of miles of roads were destroyed. The Lord doesn't seem to care much for the heathen.

THE New York *Truth* asks: "If a faith curist prefers to take the chances of prayer and laying on of hands, instead of the equal uncertainty of drugs, has he not the right to use his own judgment and to suffer or prosper thereby, so long as the experiment is tried by his free consent and not forced upon him?" and goes on to say: "Whether a seer be clad in foul sheepskin and diet on ordure in Judea, or wears an old shawl and a shiny silk dress and livs on fried fish in Sixth avenue, matters not—their pretensions are the same—to foretell events. Whether a healer trusts in calomel or prayer—the effect of both being mere guess-work—is surely not a matter for courts of justice to decide. The only question should be one of free will. No one should be forced to take physic, whether spiritual or material." That is all right enough when only the faith curist's own life is at stake, but what shall be done when the faithist neglects his child and allows it to die in obedience to the "will of God," when human aid could save its life? Murders must be prevented, if possible, and punished if committed, not only when the deed is done by brutal force, but also when it is done by brutally religious neglect.

THE Brazilian correspondent of the *Mail and Express* of this city writes from Sao Paulo: "It is said that in a few days will be decreed civil marriage, the secularization of the cemeteries, the separation of church and state, and that the Catholic priests now paid by the state will continue for life to receive their salaries. Manifestations, processions, *Vivas a republica*, the singing of the Marseillaise, continue. Corporations, companies of ladies, come from neighboring cities to wait on the government. The most imposing was the procession of the factories. Five thousand men, women, and children of different nationalities, the Italians outnumbering them all, with flags, lanterns, and torches, marched through the streets accompanied by several music bands. A Positivist lawyer was chosen to make the speech, and he proclaimed his Positivist proclivities and announced that the philosophy of the republic was the Positiv philosophy of Comte. The name of God is never mentioned in any of the proclamations and decrees issued by either the central or state governments, and no allusion is made of the hand of providence in bringing about the peaceful change of form of government. Men are exalted as high as possible, and the prospects are that the religious atmosphere will be more or less that of France. Benjamin Constant, the secretary of war, of French descent, is an ardent Positivist, and, being in a high position, will find many followers."

THE *Chinese Recorder* of Shanghai contains a paper on the "Life and Writings of the God of Literature." This being, it appears, lived through seventeen different lives as scholar and official, although the records of only nine lives now exist, the remaining eight never having been preserved. In his own person he completed the perfection of the three religions of China. One of his works contains a chapter on ghosts and men, of which the following is the substance: "A ghost is the corrupt part of man, and man is the pure part of a ghost. A man can be a ghost, and a ghost can be a man. The man and the ghost are mutually related; why separate man and ghost? The ghost becomes a man; then man must become a ghost. If a man does not become a ghost he will surely be able to perfect manhood. It is difficult for a ghost to become a man, because it has fallen to ghosthood, and because it has lost manhood. A man is a ghost; a ghost is a man; but all men are not ghosts, neither is every ghost a man." This is about as lucid and reasonable as the recent Episcopalian discussion on the ridiculous question of whether the holy ghost proceeds from the son as well as from the father.

GEORGE SHUFELDT has been figuring up for the *Sun's* readers an approximate estimate of the population of hell. He finds: "In round numbers the earth has a population of 1,300,000,000, of whom 300,000,000 are professed Christians, the other 1,000,000,000 being Mohammedans, Buddhists, Jews, pagans, and heathen. The whole race was condemned to eternal punishment for the sin of Adam. This was the fall of man, from which there was and is no redemption save through the death of Christ. Biblical chronology give the earth a period of 6,000 years. From Adam's time to Christ was 4,000 years, during which period no human souls were saved. The population may then hav averaged 1,000,000,000. Three generations, or 3,000,000,000, pass away in each century. Forty centuries, therefore, consigned 120,000,000,000 of men to eternal fire, and, for all we know, they are there now. In the 1,900 years which hav elapsed since the birth of Christ 57,000,000,000 more of human beings hav lived and died. If all the Christians, nominal and real, who hav ever lived on the face of the earth hav been saved, they would not number more than eighteen thousand millions. Now, if we deduct this latter number from the grand total of one hundred and seventy-seven thousand millions, we find one hundred and fifty-nine thousand millions of souls who are suffering the torments of hell fire, as against the eighteen thousand millions who hav escaped. But this is not the whole truth. Nobody believes that more than ten per cent of the professed Christians are saved. Calvinists themselvs say that the elect are few. If this is a fact, heaven contains but eighteen hundred millions, against a population in hell of one hundred and seventy-five thousand millions." But what a horrible scheme of theology it is that thus crowds a place of eternal torment!

Communications.

Was Abraham Lincoln a Christian?

CHAPTER XII.—Concluded.

Testimony of Friends and Acquaintances of Lincoln Who Knew Him in Illinois.

Mr. Murdoch states that in connection with this incident Lincoln was charged "with turning sacred subjects into ridicule," and he apologizes for and attempts to palliate this levity. But almost daily Lincoln indulged in jokes at the expense of the Bible and Christianity, many of them ten-fold more sacrilegious in their character than this trifling incident related by Mr. Murdoch. If the scrupulously pious considered this simple jest, uttered in the midst of a mixed crowd, irreverent, what would hav been their horror could they hav listened to some of his remarks made when alone with a skeptical boon companion? With Christians and with strangers he was generally guarded in his speech, lest he should giv offense; but with his unbelieving friends, up to the end of his career, his keenest shafts of wit were not infrequently aimed at the religion of his day. This shows that the popular faith had no more sacredness for Lincoln, the president, in Washington, than it had for Lincoln, the farmer's boy, who mocked and mimicked it in Indiana, or Lincoln, the lawyer, who scoffed at it and argued against it in Illinois.

Maunsell B. Field.

Mr. Field, who had met nearly all the noted characters of his day, both of Europe and America, in his "Memories of Many Men," has this significant sentence respecting Lincoln:

> Mr. Lincoln was entirely deficient in what the phrenologists call *reverence* [*veneration*].

This made it easy for him to emancipate himself from the slavery of priestcraft and become and remain a Freethinker. Professor Beall, one of the ablest of living phrenological writers, says:

> No man can "enjoy religion," as the Methodists express it, unless he has well developed veneration and wonder (The Brain and the Bible, p. 109).
>
> All those who rebel against any form of government which in childhood they were taught to revere, must of necessity do so in opposition to the faculty of veneration. Thus it is obvious that the less one possesses of the conservativ restraining faculties, the more easily he becomes a rebel or an infidel to that which his reason condemns. On the other hand, the profoundly conscientious and reverential man, who sincerely regards unbelief as a sin, of course instinctivly antagonizes every skeptical thought, and is thus likely to remain a slave to the religion learned at his mother's knee (Ibid, p. 228).

Mr. Field also relates the following anecdote of Lincoln:

> I was once in Mr. Lincoln's company when a sectarian controversy arose. He himself looked very grave, and made no observation until all the others had finished what they had to say. Then with a twinkle of the eye, he remarked that he preferred the Episcopalians to every other sect, because they are equally indifferent to a man's religion and his politics.

Harriet Beecher Stowe.

The noted author of "Uncle Tom's Cabin" had several interviews with the president. She wrote an article on him which has been cited in proof of his "deeply religious nature." But if her words prove anything, they prove that he was not an evangelical Christian. They are as follows:

> But Almighty God has granted to him that clearness of vision which he givs to the true-hearted, and enabled him to set his honest foot in that promised land of freedom which is to be the patrimony of all men, black and white; and from henceforth nations shall rise up and call him blessed. *We believe he has never made any religious profession*, but we see evidence that in passing through this dreadful national crisis he has been forced by the very anguish of the struggle to look upward, where any rational creature must look for support. No man in this agony has suffered more and deeper, albeit with a dry, weary, patient pain, that seemed to some like insensibility. "Whichever way it ends," he said to the writer, "I hav the impression that *I* shan't last long after it's over" (Every-Day Life of Lincoln, pp. 575, 576).

Mrs. Stowe was herself an orthodox Christian communicant, but her store of good sense was too great to allow her to inflict her religious notions upon the unbelieving president, and, as a consequence, she did not see him rush out of the room with a Bible under his arm to—I was going to say—pray God to deliver him from an intolerable nuisance.

That the mighty burden which pressed upon Lincoln made him a sadder and a more serious man at Washington than he had been before is true. Christians are always mistaking sadness for penitence and seriousness for piety, and so they claim that he experienced a change of heart.

Hon. John P. Usher.

Christians and Theists are wont to speak of Lincoln's constant and firm reliance upon God. But it is a little remarkable that in the preparation of his greatest work he did not rely upon God. In the supreme moments of his life he forgot God. Dr. Barrows says:

> When he wrote his immortal Proclamation he invoked upon it . . . "the gracious favor of Almighty God."

When he wrote his immortal Proclamation he had no thought of God. Judge Usher, a member of his cabinet, tells us how God came to be invoked:

> In the preparation of the final Proclamation of Emancipation, of January 1, 1863, Mr. Lincoln manifested great solicitude. He had his original draft printed and furnished each member of his cabinet with a copy, with the request that each should examin, criticise, and suggest any amendments that occurred to them. At the next meeting of the cabinet Mr. Chase said: "This paper is of the utmost importance—greater than any state paper ever made by this government. A paper of so much importance, and involving the liberties of so many people, ought, I think, to make some reference to Deity. I do not observe anything of the kind in it." Mr. Lincoln said: "No; I overlooked it. Some reference to Deity must be inserted. Mr. Chase, won't you make a draft of what you think ought to be inserted?" Mr. Chase promised to do so, and at the next meeting presented the following: "And upon this Act, sincerely believed to be an act of justice warranted by the Constitution upon military necessity, I invoke the considerate judgment of mankind and the gracious favor of Almighty God" (Reminiscences of Lincoln, pp. 91, 92).

Frederick Douglas.

Abraham Lincoln believed in a supreme being, but he did not believe in the God of Christians. The God of Christians was to him the most hideous monster that the imagination of man had ever conceived. There were two doctrins taught in connection with this deity which he especially abhorred—the doctrin of endless punishment, and the doctrin of vicarious atonement. That the innocent should suffer for the guilty—that God should permit his sinless son to be put to a cruel death to atone for the sins of wicked men—was to him an act of the most infamous injustice. His whole nature rebelled against the idea. Frederick Douglas narrates an incident which, while it has no direct reference to this theological doctrin, yet tends to disclose his abhorrence of the idea. Mr. Douglas was engaged in recruiting colored troops and visited the president for the purpose of securing from him a pledge that colored soldiers would be allowed the same privileges accorded white soldiers. As the Confederate government had declared that they would be treated as insurgents, he also urged upon him the necessity of retaliating, if colored prisoners were put to death. But to the latter proposition Lincoln would not listen. Mr. Douglas says:

> I shall never forget the benignant expression of his face, the tearful look of his eye and the quiver of his voice, when he deprecated a resort to retaliatory measures. He said he could not take men out and kill them in cold blood for what was done by others. If he could get hold of the persons who were guilty of killing the colored prisoners in cold blood, the case would be different, but *he could not kill the innocent for the guilty*" (Reminiscences of Lincoln, pp. 188, 189).

Hon. Warren Chase.

In 1888, I received a letter from Warren Chase pertaining to Lincoln's religious belief. Mr. Chase was acquainted with Lincoln in Washington. His letter has been mislaid, but I recall the principal points in it, which are as follows: 1. Lincoln was not a believer in Christianity; 2. He was much interested in the phenomena of Spiritualism.

Hon. A. J. Grover.

A. J. Grover, a life-long reformer, an old-time Abolitionist, an able advocate of human liberty, and a personal friend and admirer of Lincoln, in a letter written April 13, 1888, sends me the following as his testimony:

> Mr. Lincoln was not a religious man in the church sense. He was an Agnostic. He did not believe in the Bible as the infallible word of God. He believed that nature is God's word, given to all men in a universal language which is equally accessible to all, if all are equally intelligent. That this great lesson, God's word in his works, is infinit, and that men hav only learned a very little of it, and hav yet the most to learn. That the religions of all ages and peoples are only very feeble and imperfect attempts to solve the great problems involved in nature and her laws. Mr. Lincoln heartily disliked the narrow and silly pretensions of the church and priesthood who now falsely claim him, as they do Washington, Franklin, and others.
>
> I knew Mr. Lincoln from the Douglas campaign in Illinois in 1858 until his death, and I never heard him on any occasion use a single pious expression in the sense of the church—not a word that indicated that he believed in the church theology. But I hav heard him use many expressions that indicated that he did not know much, or pretend to know much, and had no settled convictions concerning the great questions that theology deals so flippantly with, and pretends to know all about. And I know of my own knowledge that the claim the church now sets up that he was a Christian is false—as false as it is in regard to Washington.

Writing to me again under date of Jan. 12, 1889, Mr. Grover says:

> I knew Mr. Lincoln in Illinois and in Washington. I was in the War office, for a time, in a department which had charge of the President's books, so-called. I met him in passing between the White House and the buildings then occupied by the War Department, almost every day. I often had to go to Mr. Stanton's office, and hav often seen Mr. Lincoln there. I frequently had to go to the White House to see him. It was known to all of his acquaintances that he was a Liberal or Rationalist.

Nicolay and Hay's "Life of Lincoln."

As Colonel Lamon's "Life" covers but a part of Lincoln's career, and as Mr. Herndon's "Life" deals more with his private life than with his public history, the biography of Lincoln that is likely to be accepted as the standard authority, is the work written by his private secretaries, Col. John G. Nicolay and Col. John Hay, which for the past two years has been appearing in the *Century Magazine*. The publication of this work has at the present writing not been completed, but in the chapter on "Lincoln and the Churches," which appeared in the *Century* for August, 1889, the religious phase of Lincoln's character has been presented. In dealing with this question the authors hav carefully avoided the rock upon which Lamon's "Life" was wrecked, and at the same time hav refrained from repeating the misrepresentations of Holland and Arnold. They do not offend the church by openly declaring that Lincoln was an Infidel; neither do they outrage truth by asserting that he was a Christian. They affirm that during the latter years of his life he recognized a "superior power," but they do not intimate that he recognized Jesus Christ as this power, or any part of it, nor that he accepted the Bible as a special revelation of this power. In the following passage they impliedly deny both his alleged Atheism and his alleged orthodoxy:

> We hav no purpose of attempting to formulate his creed; we question if he himself ever did so. There hav been swift witnesses who, judging from expressions uttered in his callow youth, hav called him an atheist, and others who, with the most laudable intentions, hav remembered improbable conversations which they bring forward to prove at once his orthodoxy and their own intimacy with him.

As it is not claimed that Lincoln was an Atheist, especially during the last years of his life, the above can very properly be brought forward in support of the negativ of this question. In the last clause it is intended by the authors to administer a sarcastic rebuke to such witnesses as Brooks, Willets, and Vincent, as well as deny the truthfulness of their statements.

Judge James M. Nelson.

The last and in some respects the most important of our Washington witnesses is Judge James M. Nelson. Judge Nelson, for many years, has been a resident of New York, but he formerly lived in Kentucky and Illinois, Lincoln's nativ and adopted states. He is a son of Thomas Pope Nelson, a distinguished member of Congress from Kentucky, and the first United States minister to Turkey. His great-grandfather was Thomas Nelson, Jr., a signer of the Declaration of Independence from Virginia. He was long and intimately acquainted with Lincoln, both in Illinois and Washington. About the close of 1886, or early in 1887, Judge Nelson published his "Reminiscences of Abraham Lincoln" in the Louisville, Ky., *Times*. In reference to Lincoln's religious opinions, he says:

> In religion, Mr. Lincoln was about of the same belief as Bob Ingersoll, and there is no account of his ever having changed. He went to church a few times with his family while he was President, but so far as I hav been able to find out he remained an unbeliever.

"Mr. Lincoln in his younger days wrote a book," says Judge Nelson, "in which he endeavored to prove the fallacy of the plan of salvation and the divinity of Christ."

I hav yet another passage from Judge Nelson's "Reminiscences" to present, a passage which, more than anything else in this volume, perhaps, is calculated to provoke the wrath of Christian claimants. To lend an air of plausibility to their claims these claimants are continually citing expressions of a seemingly semi-pious character occasionally to be met with in his speeches and state papers. These expressions, in a measure accounted for by Mr. Herndon, Colonel Lamon, and others, are still further explained by a revelation from his own lips. Judge Nelson says:

> I asked him once about his fervent Thanksgiving message and twitted him with being an unbeliever in what was published. "Oh," said he, "that is some of Seward's nonsense, and it pleases the fools."

John E. Remsburg.

(To be continued.)

Germany.

A newspaper of Washington, D. C., in its issue of the 15th ult., contained the following extract from Belva Lockwood's lecture at the Methodist church:

> "Germany's idea of education," she said, "is to make good fighters. Everybody there drinks beer and the students still fight duels. It might be said that some of the Germans are beer barrels in the morning and barrels of beer at night. The punishment for violating the rules of some of the social clubs is frequently a sentence to drink beer till the chairman givs the drinker permission to stop. Students convicted of fighting duels are confined in solitary cells, where they hav to sit on what seemed to be the hardest of hard-wood chairs."

As an American citizen of German birth, I beg leave to state the following in answer to this article: It is true that wine and beer are the principal social beverages in Germany, yet the Germans, both in Europe and in other parts of the world, wherever they may liv, consider avoidance of drunkenness as a matter of self-respect. The assertion branding some of the Germans as beer barrels in the morning and as barrels of beer at night, is as gratuitous an insult as an assertion would be labeling some of the Anglo-Americans as whisky bottles in the morning and bottles of whisky at night. As stated, the Germans in Europe drink beer, physically to be benefited thereby. Yet that is not their sole employment or only occupation. They are also engaged in other pursuits. It is a well-known fact that the German nation has helped and is constantly helping to promote civilization as much as any other nation on the globe, the American people not excepted.

As the lady having delivered the lecture referred

to, was a late candidate for president of the United States, the following remarks may be added in this respect.

The women of Germany are as amiable, as intelligent, and in the performance of their household duties as faithful, as the women of the United States of America. Promoting the welfare and the happiness of the men there, they are, of course, honored and respected by the latter. Family life, the basis of human society, is nowhere truer than in the German fatherland. It is a sad fact that, politically, Germany is not a free country. Yet, also to the German people, the hour of freedom will strike some day—the sooner, the better. When that happy event will hav occurred, the women of the German fatherland will doubtless not clamor for "woman suffrage." They will doubtless see that the electiv franchise involves both the privilege to vote for, and the duty to hold, public office. They will doubtless be aware of the fact that, on the whole, the duties of a married woman, imposed upon her by nature, are incompatible with the duties of a public electiv office; and that the fundamental law or laws—the national constitution and the state constitutions—of a free country, cannot pay any special attention either to young and old maids, or to widows and divorced women. Modesty, women's noblest virtue, will doubtless teach them not to look down upon the male portion of the German nation as upon imbecils unable to attend to the public affairs of their country. Modesty doubtless will also prevent them from insisting upon it that the ship of state of the German republic shall be steered by female hands, in order to be in safe hands. J. G. HERTWIG.

Washington, D. C., Dec. 10, 1889.

The Rich Man and Lazarus.

Christians are never tired of representing their God Jesus as the very quintessence of gentleness, patience, sympathy, and mercy, as "full of the milk of human kindness." "Did he not," ask the Christians, "voluntarily vacate a position equal in grandeur and sublimity to that occupied by his almighty father in order to take upon himself the consequences of human frailty and sin, and to suffer in his own person the punishment due to the poor family of Adam?" "I don't know," answers the Agnostic. "If he did, however, he was kinder than his father, who must hav been an implacable monster to ever dream of inflicting upon humanity everlasting suffering for the petty offense committed by a very ancient ancestor." This claim of Christ's gentleness and mercy can only be sustained by a complete and wilful blindness to the grosser and meaner sides of his character. He was very passionate and, when thoroughly aroused, very ill-mannered and brutal. At the tender age of twelve years he broke the fifth commandment, and told his anxious and loving parents to mind their own business and allow him to wander in a strange city at his own sweet will. On one occasion he cursed a fig-tree because it did not bear fruit immediately on his approach toward it. If it had been the time for figs and none were on when he was hungry, thirsty, and weary, one can sympathize with him in his disappointment, but to curse it—to wither it—when it was true to the very laws which he, as almighty God, had given it, was an act of childish petulance and folly, and reminds one of the silly boy who kicked the wheelbarrow because he fell over it. On another occasion he let loose a lot of devils and permitted them to get, by some mysterious means, into a herd of swine. These pigs became so spiritualized that they hurled themselvs into the sea. Although the "cattle on a thousand hills are his" he never made any compensation to the poor owner of these "unclean beasts."

Whilst these incidents cast a little side light on the alleged perfectness and uniform gentleness of Christ's character, the teachings of the parable of "the rich man and Lazarus" prove him to be devoid of every humane sentiment.

M. Renan, in his "Life of Christ," points out that Christ's early ministry was amongst the poor, and in order to popularize his mission he emphasized the ideas that rich men were necessarily bad, and that poor men might be very good; that whilst a rich man might enjoy an immunity from earthly cares he would suffer for it in the "world to come," and that whilst a poor man might endure, "for a brief season," "all the ills which flesh is heir to," he would enjoy in the "world to come" everlasting rest. Such teaching as this was bound to hav a great influence on a people who had long been in political bondage, and it is to be remembered that Syria was then paying one-third of its annual produce in taxes (Draper). There is no doubt that the distribution of wealth affects, in a great measure, social conditions, and, where that distribution is inequitable, the different classes, into which society is conventionally divided, contract habits and modes of life corresponding to their economical state—the rich resort to oppression, and the poor, first, to submission, then to revolt. But to say that the rich man shall be damned eternally, and the poor man—the beggar—blessed eternally is monstrous.

There are eight distinct doctrins laid down in this parable (Luke xvi, 19–31). What are they?

(*a*) That the rich man went to hell because he was rich (verses 22, 23).
(*b*) That the poor man went into Abraham's bosom because he was poor (verses 22, 23).
(*c*) That the inhabitants of hell can see the inhabitants of heaven (verse 23).
(*d*) That the inhabitants of heaven can hear the wails of agony of the damned (verse 25).
(*e*) That Abraham, as a type of the settlers in heaven, has lost all pity and is deaf to the cry of suffering (verse 25).
(*f*) That the gulf between heaven and hell cannot be bridged, and that the efficacy of Christ's atonement does not reach unto the devil's kingdom (verse 26).
(*g*) That there is more kindness in a damned creature's heart than in the purified soul of a saint (verse 28).
(*h*) That the ambiguous words of Moses and the prophets are more convincing than the message of a special ambassador from heaven itself (verse 31).

No doubt the "D.D's." would object to this literal interpretation of the parable and would try to read into it some meaning corresponding to the theology of their particular church. Would not this, however, be very presumptuous? Nay, further, would they not be endangering their souls thereby? For it is written—Rev. xxii, 18, 19—"If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city and from the things which are written in this book."

It is, therefore, clear beyond all question and dispute that the doctrins taught in this parable are an essential part of Christianity, to doubt which is to insure everlasting damnation. A bishop of the English church is reported to hav said at a church convention that Christianity is wholly inapplicable to human society, and any attempt to arrange society on such a basis must end disastrously. The bishop is true in his statement but false in his life. Honesty and Christianity are incompatible. Every Christian has his "mental reservations," but he consoles himself that these "reservations do not extend to essentials." All these things go to show that man is always better than his creed, and if he had no creed at all he would be a better and truer man.

Christians hav an inward belief and an outward practice. The one should be the counterpart of the other, whereas in reality they hav very little in common. The ancients had what they called esoteric and exoteric principles. The former were for the initiated and firm friends of the philosophical master, while the latter were intended for the general public. Perhaps Jesus Christ meant to inculcate this division of ethical principles, but overlooked it from the pressure of other business.

Christians do not believe in the moral guilt attaching to the possession of riches, and it is pretty certain that Christ did not. The parable of the talents clearly proves that Christ not only commended the accumulation of wealth, but advised usury as a good method when no other means were possible. The two men in the parable who made one hundred per cent on the money lent them were invited "to enter into the joy of their lord." But the man who was afraid lest he might lose his master's money in some rash speculation and therefore hid it in the earth, was despoiled of what he had and "cast into outer darkness; there shall be weeping and gnashing of teeth."

The doctrins taught in (*c*) and (*d*) above referred to, are too horrible to characterize. Every professing Christian knows that such doctrins are revolting to his own nature, and yet he subscribes to churches and institutions which embody such doctrins in their constitutions. It is not enough to say that Christ taught another doctrin on some other occasion. If Christ taught contradictory principles he is merely a ranting pedagog, misleading the ignorant and disgusting the informed. Let any man, refined or brutal, reflect for a moment on what is implied in this doctrin of hell and heaven, and he will instantly banish it from his mind as the expression of some almighty tiger delighting in the agony and unutterable torture of its prey. What parent can witness, unconcernedly, the suffering of his child? Among the millions of fathers what an infinitesimal portion neglect their families! There hav been many women utterly depraved in the eyes of the law and of society, but who hav never been false to the instincts of maternity. How close is the tie that unites mother and child! How deep is the affection of father and son! And yet these bonds may be broken in the world to come—the son suffering the torments of hell with his father smilingly looking on from the serene and beautiful "city of God." If Christians would allow their humanity to assert itself, they would revolt against such a system of "divine government," and declare their intentions to establish a republic if hell were not abolished as an institution. The Bible says, "The prayer of a righteous man availeth much." Then in the name of kindness and love let every righteous Christian go down on his knees and ask God to blot out hell.

It is a little unfortunate that Christ should hav given Abraham as the type of heaven's inhabitants. Abraham may hav been the father of the faithful, but he was, according to the records, a terrible liar. His refusal, however, to send Lazarus to cool the parched tongue of a suffering sinner was quite in keeping with his treatment of his mistress Hagar, a few centuries previous. One would be inclined to believe, from the glowing descriptions which preachers of the gospel giv of heaven, that every resident therein was pure and holy, that the conditions of heaven-life were such as to produce in the saved ones every possible virtue, and that their occupations were confined to glorifying God, ministering to the desires of the saints, and singing praises. This is no doubt what Christians would like, but the parable shows that after centuries of residence in heaven Abraham was the same hardened wretch and cruel coward. Milton says, "A mind in its own place can make a hell of heaven, a heaven of hell;" so it will not be difficult to estimate the prevailing morality of the place where Abraham is the typical citizen.

Every Christian is ashamed of the doctrin of "eternal torments." He finds it difficult to reconcile such a belief with the idea of a merciful God, but comforts his soul with the thought that it does not matter to him, as he has made "his calling and election sure." God's grace is sufficient for him, but when once the dark river is crossed his doom is sealed. Christ made an infinit atonement, but the devil is all-powerful in hell. There is no denying the fact that Christ taught the doctrin of eternal torments, and he who denies it is an Infidel, no matter how cleverly he may hide its brutality.

Strange as it may appear, there is one truly human sentiment in this parable, and Christ puts it in the mouth of the rich man. Even in his agony and suffering the rich man did not forget his brethren. He had five, and although their company might hav been somewhat of a solace he prefers to suffer alone. "Well," says he, "if Lazarus cannot come here, send him to my brethren, lest they, too, come into this place of torment." No, no, no. Old Abraham is obdurate, and coolly refers "the brethren" to "Moses and the prophets."

It is to be regretted that the parable ends at this interesting stage. It is, however, not for poor frail mortals to say how much truth God shall reveal, but how nice it would hav been to hear Abraham quoting Moses and the prophets! Clearly the rich man did not believe that the "ancients" had said much about the subject, for it is to be inferred that he lapsed into eternal silence. Abraham did not wish to refer the brethren to his own biography, and in this he displayed commendable modesty.

How blessed is the reflection that these doctrins cannot be true! How happy is the man whose head and mind are no longer crushed by such barbarous chains! He craves not heaven, he fears not hell. He knows that earth-life can be made bright and glorious by the diffusion of knowledge and the practice of virtue, and that by deeds of kindness and love he may win an immortality in the hearts of his fellows. H. ROWLEY.

THE questions which presented themselvs to the acuter minds of a hundred years ago, were present to the acuter minds who lived hundreds of years before that. . . . But the church had known how to deal with intellectual insurgents, from Abelard in the twelfth century, down to Bruno and Vanini in the seventeenth. They were isolated, and for the most part submissiv; and if they were not, the arm of the church was very long, and her grasp mortal. . . . They [the thinkers] could hav taught Europe earlier than the church allowed it to learn, that the sun does not go around the earth, and that it is the earth that goes round the sun. . . . After the middle of the last century the insurrection against the pretensions of the church, and against the doctrins of Christianity, was marked in one of its most important phases by a new, and more significant feature. . . . It was an advance both in knowledge and in moral motiv. . . . The philosophical movement was represented by Diderot [leading the Encyclopedist circle.] . . . Broadly stated, the great central moral of it was this: that human nature is good, that the world is capable of being made a desirable abiding-place, and that the evil of the world is the fruit of bad education and bad institutions. This cheerful doctrin now strikes on the ear as a commonplace and a truism. A hundred years ago in France it was a wonderful gospel, and the beginning of a new dispensation. . . . Into what fresh and unwelcome sunlight it brought the articles of the old theology. . . . Every social improvement since has been the outcome of that new doctrin in one form or another. . . . The teaching of the church paints men as fallen and depraved. The deadly chagrin with which churchmen saw the new fabric rising was very natural. . . . The new secular knowledge clashed at a thousand points, alike in letter and spirit, with the old sacred lore. . . . A hundred years ago this perception was vague and indefinit, but there was an unmistakable apprehension that the Catholic idea of womanhood was no more adequate to the facts of life, than Catholic views about science, or popery, or labor, or political order and authority.—*Morley.*

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The American Secular Union.

A recent article in THE TRUTH SEEKER drew from Dr. Foote the following: "I am free to say that the criticism offered in the last TRUTH SEEKER by Mr. J. H. Burnham strikes me as an exhibition of pernicious partisanship with an unnecessarily strong flavor of vituperation." If this has any meaning, it has a "flavor," not of "vituperation," but certainly of prevarication. "Pernicious partisanship" is meaningless in any possible connection with my article. Again, the doctor remarks, "What I object to in the Burnham criticism is the imputation of base motivs to those who voted for Article 4." This is a conclusion that in no way is deducible from my article. I said not a word about the fourth article nor those who voted for it. It is useless to cant in this way, for it will not divert the candid reader from the issue which I made in that article. Such claptrap is not dignified. It is not the words of the constitution that are in discussion. It is the attitude in which the last congress placed itself that merits the use of the terms I used; and I am willing to submit to the Freethinkers of the country, the friends of the cause, personally classed under the American Secular Union. That the doctor or anyone else at that congress had any base motiv, I am not prepared to say. That they intended the inevitable implications I do not say. But I do say that no deeper disgrace could be heaped upon the cause for which our dead heroes fought than the contempt shown in the last congress. No deeper humiliation could be inflicted upon the real friends of human emancipation from the cruel superstition of religion than was inflicted upon them in the recent congress. There was a manifest disregard of all that has been done, and those that hav done it, and the way in which it was done. The services of all men and women who hav borne the burden and heat of the day were ignored entirely, while strangers to our cause, ignorant of the first principles of our cause, and ministers of the Lord Jesus Christ were invited to do the work of the congress. The natural, inevitable enemies of all that is fundamental even in the reformed constitution of the Union can never step on our rostrum without culpable mental reservation, forced to silence as to their true sentiment.

A platform which excludes God from any rights in the government of nations—can ministers stand on such a platform, and command the respect of the clergymen of the Christian church? It is impossible. They are unworthy of a place in the pulpits of Christendom. They must know that in the event of the success of Secularism the Sabbath and chaplaincies and God and the voice of the church will be left out. A prominent clergyman who had seen the invitation out inviting Christians to attend said to me: "I wonder if you think that we are fools. We cannot stand on your platform. We cannot coöperate with your aims without treason to Christianity or writing ourselvs down idiots. Aid to cast off our own rights—the idea is preposterous. No one but a Judas could do so." It is this Union policy that will drive a hundred away from the cause where it will draw one to it. Such a compromise as that of the last Congress will ruin the cause. And it will be needless to say, "You tied our hands." It is the tying of your own hands that we complain of. And then one thing more. It is this constant tinkering that is costing the cause dearly. At Cassadaga we had the promis of a "new deal." We had it—and it cost us three-fourths of our strength. It is tinker and doctor, and hence it has come to pass that at the last doctoring which the cause received at the last congress nothing, comparativly, but the doctors is left—which I believe is the usual case.

The doctor is real kind in giving us the real interpretation of the constitution, its purposes and aims; and with the assurance that "he [Mr. Burnham] will at once know whether he is for them or not, and I wish that Mr. Burnham might join with us in so thinking." This is quite fatherly. If not, we are told, Mr. Burnham may go out of the Union as an enemy of the cause, and we will grant him the liberty to organize a society under some such title "as the Clerical Ku-Klux-Klan, the Anti-Superstition Zouaves, the Secular Up-and-At-'Em Cohorts." This is really a very kind act, and very considerate of the doctor. But I am greatly gratified that in the event that I should be thus allowed to do, under the sanction of his holiness, I should not need to go far in search of a suitable leader. Judging by the popish tendencies which the doctor has shown in this article in review and the flippancy with which he writes fatherly encyclicals and issues bulls, he would make a pope for any of the new organizations which he suggests—as good, I presume, as the average pope.

"If you think as we do." That is the rub. That is what Liberals will not do. They are not at present in want of a pope. But doubtless this will become a necessity in the near future if we can repeat the last congress a few times. But the closing pontifical bull is worthy of a place in history. "Now we are off on another tack, which at least has the merit of being business-like, and the advantage of being piloted by officers who hav made a success of other affairs in this world"—with the implication that they will make a success in another world. This implication may account for the clerical dignity of the last congress. "And the leisure to giv a large share of their time and attention to engineering the work of the Union." It is fortunate that the Union *now* has such officers—with the implication that it never had such before. It looks to me that we hav had men equally competent with the modest men who now speak with authority. It was once said of O. S. Fowler that he said in a lecture, "There are but three great men in America—one is Daniel Webster, the other is Henry Clay, and modesty forbids me to name the third." There are but three great men now—the two divines who did the speaking for the last congress, and our great, eminent, worthy Dr. Foote, Jr.

J. H. BURNHAM.

Christ.

There is reason to believe that the conception of Christ will be the chief conception in the Christian religion during the time of that religion's further continuance. Especially, the conception of Christ as a great moral teacher, as an ideal of nobleness and gentleness. This has not always been so. At times the figure of Christ has been one of comparativ insignificance, while that of Jehovah has been the prominent one. And besides this, the Virgin and behind her an uncounted rabble of saints hav during certain periods diverted to themselvs a great part of the total amount of Christian devotion. But this is changing. Devotion to the Virgin and saints has been relegated to the background by the rise of Protestantism. And devotion to the bloody and abominable Jehovah fades, and must fade, as the refining influence of civilization advances. A little further along, we find civilization also repudiating or neglecting the supernatural element in the conception of Christ, leaving remaining as the central idea a conception of a sublime man, a moral teacher and ideal for our imitation.

Of course, this movement is in different stages of progress in different localities. In the more benighted Catholic countries minds require a form of religion suited to their low stage of development, a polytheism, and there the Virgin and saints high and low make Christianity virtually a polytheistic religion. Minds there hav been unable to receive abstract conceptions, but are rather on the plane that requires image-worship, and so eminence has been attained by those deities most suitable for representation by images, that is, Christ, the Virgin, and the saints. In Protestant countries minds hav got a little beyond idols and ceremonies, and hav made some approach to the conception of one universal substance pervading and maintaining all nature. That is, they are gradually being led up to the Spencerian conception of one universal Unknowable Energy. But in the main their minds hav been unable to throw off the tendency to personify. And during the continuance of these Protestants in the practice of representing to themselvs this Energy by some personal form, it is notable that they hav not chosen for that personal form the figure of Christ, as the Catholics did, but hav instead manifested a preference for that of Jehovah. The cause of this different choice seems to be as follows. It was naturally the more stern and combativ of the subjects of the papacy that first threw off its yoke; and as naturally were these stern and combativ persons attracted rather to the stern and combativ Jehovah than to the gentler Christ. The traditions of these generations hav been handed down among their descendants, influencing their character; and these descendants hav besides been continually compelled to maintain their independence of the papacy by the most desperate efforts and under the most overwhelming persecutions. Consequently their spirit assumed more and more a fierce and harsh cast; they found a parallel to their case in that of the persecuted rulers of Israel whom Jehovah fought for; they eagerly searched the Old Testament to develop the parallel in every little detail; and the result has been their according to the Old Testament nearly the whole of their attention and to Jehovah nearly the whole of their worship. But now civilization has risen, and wherever its refining sentiments hav obtained there is recoil from the revolting character of the Jewish God. He is dropped, and Christ brought forward. And, as we said, in those few spots where civilization has reached its highest pitch a still further advance is made. In such spots the highly cultivated mind is unable to bring itself to accept the supernatural at all, and the sole remaining object of devotion is Christ in his character of moral teacher.

So Freethinkers in arguing against Christianity will find that religion defended from varying standpoints. If they liv in a remote and benighted country district they will hav to do with harsh and ungentle elders who still think Genesis good science, are full of the unpronounceable names of ancient Jewish gentlemen, still talk of those detestable criminals called God's favorits as moral models, and call down vengeance on Rationalistic heads in the language of Jeremiah and Ezekiel. Such men are little attracted by the character and precepts of Christ. The class of arguments assailing this character and these precepts will be little needed by Freethinkers combating this order of men. A little farther along in civilization, as in more educated and refined districts, and cities, we find less said about Old Testament achievements in science and Jehovah's formidableness as a fighting-man. Here we find Christ the central figure. Sometimes his supernatural aspect is regarded, and sometimes his human and moral. Go a step farther and his supernatural aspect is found to be regarded less and his human and moral aspect more. Each of these three classes requires a different set of arguments for its conversion. Arguments require to be directed, with the first, against scientific blunders and barbarous inhumanity; with the second, against miracles, the reliability of the gospels, and the like. With the third, a new order of arguments is called for.

It is to the exhibition of a few, among the order of arguments last-mentioned, that the remainder of this article will be devoted.

The class of men who wish to giv Christ the position, as ideal man and moral teacher, of which we hav spoken, is composed partly of advanced clergymen, and partly of timid or ill-judging Rationalists who hope thus to reconcile Christians to their rejection of the rest of the faith. To both we say that their position is illogical, absurd, and harmful.

The first point we make against the position is, that even if Christ's morality were perfect, it is so intimately bound up with supernaturalism that we can never promulgate it without at the same time forwarding the influence of that supernaturalism, and thus doing far more harm than good. Those who hav come to reject the supernaturalism must recognize, and might as well recognize now as later, that the natural and moral part that they wished to keep has been spoiled for all practical use by the circumstance of its having been associated with things hurtful and dangerous; and that if they want to teach morality they must go for their teachers to some of the much better instructors whose teachings hav been good and safe throughout.

The second point we make against the position is that, apart from the just-mentioned fault of being bound up with dangerous supernatural theories, Christ's character and conduct considered as forming an ideal, and his teachings as a moral founder, are, even in themselvs, not good, but are most strongly calculated to produce evil.

In the holding up of Christ's general conduct as an ideal for all to imitate, there is ascribed to him a heroic and superhuman patience and fortitude. Nothing could be more false. The very opposit is true. Countless persons hav borne tortures and death in uncomplaining silence. Christ bewailed his approaching crucifixion in agonies of fear, sweating "as it were great drops of blood." On the cross he weakly broke down and reproached his father, dying with upbraidings that the father had forsaken him. Nothing could be more irreconcilable with the language preachers bestow on him than his conduct as it actually is recorded. The two are precisely antithetical, and nothing could produce such an outrageous perversion of statement but a system where everything is confusion and extravagance—falsehood truth, and truth falsehood. And yet Christ is supposed to hav been a God, and supernaturally upheld.

Christ cursed a fig-tree so that it withered away, upon having his anger raised by its not bearing figs out of season. Is not this the conduct of a lunatic from bedlam? Is it the conduct of a sane man? Is it actually wished that we go about doing such things now? What would be thought of us if we should? Then what is meant when it is said that "we should try to lift ourselvs to the ennobling standard of that perfect life, whose beauty, now stripped of the perversions of a crude theology, comes down to us across the ages with" so and so, and so and so? Is anything meant, or nothing? Would not the very persons exhorting us to do such pueril and senseless things be the first to commit us to a madhouse if we went out on the highway and tried to do them tomorrow? Or do they mean that we should imitate not this, but certain others of his acts? But when we fix upon those certain others, and show that they are equally foolish or harmful, will they not refer us back to this again? Do they actually mean anything at all?

It is useless to say that Christ taught forgivness. He sometimes enjoined it, but as he continually broke into reviling and anger himself, and damned his enemies to everlasting torment, we can only say that the total of his influence must be generativ of revengefulness. It is to be remembered that in the Old Testament there is not an intimation that man's errors will be visited with an eternal punishment. In the Old Testament, inflictions are of this world only, and the weary, mistaken, tempted mortal at last sleeps the sleep of peace. It is in the New Testament, it is in the utterances of Jesus Christ, that we first come upon the announcement of eternal retribution. The plain truth is that Christ suggested that we forgiv our enemies, while he went on glutting his revenge on his own. This is more shameful than the course, at least consistent, of some rough man

who if severe on his antagonists at least is satisfied that others should be the same toward theirs. It is the course of any scoundrel who wants others to be very meek and giv him all the more room to go on slaughtering himself. In this, as in many other things, the Christian religion has got everything precisely the reverse of what it really is. The most prodigious example of unforgiving, insatiable, fiend-like revengefulness the world has ever seen, is exhibited as an example of the opposit character of forgivness.

Equally unfounded is the representation that Christ proposed to confer peace upon mankind. He expressly states that he came to bring "not peace, but a sword." Elsewhere he directs that "he that hath no sword, let him sell his garments and buy one."

Christ's inculcation of non-resistance to evil, and of obedience to the established powers, has done incomputable harm. This doctrin has ever been the favorit one of tyrants. Where the scriptures came from, no one knows; but it will not be rash to conjecture that this doctrin, at least, was written to order for some despot. The only cases in which we should submit to injuries are those in which we may expect thereby to touch the feelings of the injurers —in which more good than ill will result. And we should not hav been counseled to obey the powers of government whether they are right or wrong. They should be obeyed only when they are right, not when they are wrong.

The best way to determin the fitness of a moral code for human guidance is to observe its practical effects as it actually has operated. Such observation of the effects of Christ's moral code, when it was universally adopted and acted on in the Dark Ages, shows that it is probably the worst that has ever misled and debased mankind. All that is original with Jesus—the backbone of his system of religion—is harsh and infamous. His gentle precepts, the Golden Rule, the patient words and noble acts ascribed to him, are copied from the words and acts of other "saviors," and credit for his "pure morality," his "perfect life," and all the noble qualities with which he has been endowed by idealists and sentimentalists should be transferred to them.

Evolution and Revolution in the Church.

All of my paternal, maternal, and fraternal relativs, as far back as the illustrious Jonathan Edwards, who was the great-grandfather of my mother, were loyal to the church and to the Presbyterian creed, so far as it was practicable for them to assent and believe. Yet I do not remember of one who did not entertain grave doubts concerning many articles of the creed. They tried, and I tried, sincerely and earnestly not only to assent to the creed when we united with the church, but to believe every article of faith. But we never could believe the dogmas. I hav been stoker and porter, usher and bell-ringer, trustee, clerk and deacon, precentor and sermon reader, Bible-class expounder and superintendent of Sabbath-schools, all at one and the same time for many years. And I hav been connected, during my residence in different states, with eight different Presbyterian or Congregational churches, and my name, ten years ago, showed on a church record that my standing was valid and regular. Whether my name has been erased from that record I do not know, neither do I care, even enough to make inquiry. I think that I am pretty familiar with the "ins and outs" of the Presbyterian church. I learned long ago that the essential difference between the Congregational and the Presbyterian church is this: Whenever a member was to be disciplined for heresy or any offense, the session, deacons, elders, and minister adjudged the accused to be innocent or guilty; and if found guilty they took a rope and hanged the unfortunate victim.

But, in the Congregational church (in which the entire church had a voice), they let a convicted person take a rope and hang himself. That constitutes the essential difference between the two churches.

Well, the Presbyterian church, having but few Bibles, evolved a little book called, "The Presbyterian Confession of Faith," made up of portions of the Bible, accompanied with brief paragraphs explanatory of the creed of the church, according to the Bible. After the church had evolved a standard for their belief, in the form of the Confession of Faith, many of the clergy and elders in the church began to interpret the Bible by the Confession of Faith. By and by a revision of the Bible seemed to be eminently important. So, a revision was evolved, which was the most disastrous blow to the divine inspiration of the Bible, that was ever given to that book. Now, the great majority of the clergy and laity, also, hav lost faith in the divine authenticity of the holy scripture, so that many want the revision revised; and some want a revised creed, or confession of faith, while others want to allow the Confession of Faith to remain unchanged; and they demand that a new creed (a new Confession of Faith) be prepared, in which all the dogmas and odious and unbelievable doctrins shall be omitted. Many clergymen and many more laymen desire to take the Bible, only, as the creed of the church. The clergy hav evolved so far in practice and precepts, that they no longer preach but very few of the fundamental doctrins laid down in the Confession of Faith. Rev. Theo. L. Cuyler, one of the leading clergy of Brooklyn, L. I., wrote, recently, in the New York *Evangelist*, that "he would as soon cut off his right hand, as to preach the doctrin of election to unbelievers." The church hav evolved different tenets until they hav nearly revolved to the condition of the world when there was no Bible. Very few of the clergy and nearly all intelligent laymen hav lost faith in the divine authenticity of the holy scripture. Evolution has wrought a revolution. ESS E. TEE.

Orange, N. J.

Freethought in Sweden.

Our Swedish brethren certainly deserve success in their battle against superstition. The resolution and activity displayed by them is surprising to an American accustomed to the indifference shown by the greater number of Freethinkers in this country.

From his prison on Longholman, Victor Lennstrand speaks the words of cheer and advice to his followers and, best of all, his advices are followed. His vigorous and thoughtful writings, his own and his followers' open defiance of orthodox prohibition, issued by a hypocritic government; the brotherly feeling and restless activity of the Freethinkers at large, hav aroused both press and people as well as the clergy. The Swedish press is divided into two hostil camps, one containing *Oogens Nyheter, Aftonbladet, Fädernestandet, Socialdemohraten. Arbetedez* takes the Liberal side and has succeeded in making Utiliskarne the subject of general conversation. The protest issued November 3d by Utiliska Samfundet against the imprisonment of V. Lennstrand is yet the question of the day. The crown and clergy are kicking, but the bag of progress tied to these mules will soon make them tired of such exercise. The anger of the clergy is so great that it has forgotten to be "wise as serpents;" it has thrown the mask aside. In Elfsborg the principal clergyman declares that public libraries exert a destructiv influence, and from the pulpit in the Trondhjem cathedral Bishop Laache expresses the wish "that there never had existed a printing-press."

The local society in Stockholm has a Sunday-school, which is attended by over sixty children, while the ladies of the same society hav formed a sewing society and are at present very busy with preparations for a Utiliska Christmas bazar. The society at large holds its business meetings every Wednesday, while Sunday evenings are given over to lectures and discussions, which now and then are followed by a soiree and dance; yet our friends do not stop here. Almost every Swede is a born vocalist, hence a Utiliska singing society is under organization, and soon will the mind-elevating tones from a large choir sound through the new rooms in Tunnelgarten informing the merry Stockholmers that the Swedish Freethinkers are not alone alive but also cheerful, in spite of their having no thoughts of hell to console themselvs with. A prosperous New Year to our Swedish brethren. G. N.

An Odorous Nugget With a Moral.

A farmer's wife had cooped a brood of young chickens in the woodshed, and at night the mother-hen gave warning that an enemy had invaded her household. The wife informed the husband, who took a light and proceeded to investigate the cause of the trouble. He found that one of those little four-footed animals, so well known among farmers by its noiseless squat and peculiar smell, was making a supper of one of the chickens. He took a long pole which the boys had used to thrash nuts from the trees, and began to pommel the intruder. The wife began to plead for mercy.

"There, there, don't pound the life entirely out of the poor brute."

But he made the blows fall quick and hard until, it is safe to say, it was the last chicken-supper that the peddler of "sweet scents" ever got. The next day there was a peculiar odor about the house better imagined than described. The sense of smell was a little too acute to hav the air in and about the house agreeable. The wife, with thumb and finger clasped upon her nose, said, "Something must be done; there is no living in this house."

"Wife," replied the husband, "I thought there would be as much of the 'varmint' left as you would desire, even if I did pound the life out of it."

MORAL.

If the farmer and his wife had begun to fight about the best method of protecting the brood, the skunk would hav got away with the rest of the chickens. Every blow which has a tendency to weaken the church and the influence of the clergy upon the minds of the people is needed—let it come down with a strong arm. Instead of disputing among ourselvs as to proper methods, let every man use his own weapon in his own way, but keep the blows falling. If a concert of action can be effected, all the better. With the heaviest blows we can strike, singly or combined, either by ridicule or reason, there will be enough of the "varmint" left for the good of the people.

Weak-kneed Liberals, remember, the harder the blows the sooner you kill. JOHN PECK.

Rather Severe upon George Chainey.

From the London Freethinker.

The attitude of the press toward Secularism is a noteworthy sign of the humbug of "free and impartial journalism." The leaders of Freethought in England may lecture to thousands of people, and organize societies, and hold important conferences, but the press is practically mum. Mr. Bradlaugh is treated as an eminent politician, but as a Secular leader he is simply regarded as non-existent. Yet if Mrs. Besant turns Theosophist, the papers that were silent about her Atheism will giv her paragraphs and articles; and if a half-demented person like George Chainey visits England as a convert from Freethought to moonshine, a paper like the *Pall Mall Gazette* will giv him half a column of small type, as though his eccentric wanderings made him an important personage.

According to the *P. M. G.*, "Professor Chainey [what is he professor of?] at one time was one of the leading Secularist lecturers in the United States, and has spent the most activ years of his life in combating all revealed religion and demonstrating the absurdity of the religious creeds accepted by mankind." The *P. M. G.* adds that his "lecturing at South Place Institute upon 'Revelation Revealed' is the transatlantic sequel of the remarkable development through which Mrs. Besant has passed in this country."

We do not envy Mrs. Besant's feelings on reading this sentence. It must be galling to find herself classed with a man regarded as a crank by the American Freethinkers who still remember him. The *P. M. G.* does not appear to know that George Chainey's "version"—the reader can add *con* and *per* at discretion—is so far from being the "sequel" of Mrs. Besant's that it preceded hers by several years. He was only a short time a Secularist lecturer. The work was hard and the remuneration slender, and he was naturally flighty, so he fell into Spiritualism, and went off to Australia, where he did not achieve a great success. Some incidents of his migration we prefer to pass over in silence. Our opinion is that George Chainey is hardly a responsible being. The *P. M. G.* gravely reports that "the interior of his head becomes red-hot," and in this condition he "sees visions." Very likely. They are many such cases in Colney Hatch.

Some time ago George Chainey was seeking enough money to take him to Palestine, where he was to be the recipient of a new revelation. It is a pity the philanthropic editor of the *P. M. G.* does not write a check for the amount, and pack this "remarkable man" off to Jerusalem or Jericho.

Searching for More Spirits.

A short time ago the Editor of THE TRUTH SEEKER said:

We noticed by a letter from Lyman C. Howe in the *Spiritual Instructor*, that Medium Reid obtains messages on slates from the other world, as well as answers to letters. And if Mr. Howe is to be believed, Mr. Reid is a phenomenal slate-writer, for he says that all Mr. Reid's demonstrations given in public are under "absolute fraud-proof conditions," and that to private sitters he says, "Bring your own slates, privately marked and fastened as you like, screwed, nailed, riveted, or tied as snugly as you please, and keep them in your own hands, and under these conditions the slates are filled with messages." If Mr. Reid can do all that Mr. Howe claims for him, the next time he comes east we should like to hav him giv Mr. McArthur and the Editor of THE TRUTH SEEKER a sitting.

Mr. Reid in the last number of the *Spiritual Instructor* replies:

We take you at your word, Bro. Macdonald, and will see that Mr. McArthur and yourself will hav an opportunity of investigating slate-writing at the earliest opportunity. Of one thing I am convinced, and that is, if the phenomena are produced in your presence, you are gentlemen enough to acknowledge the fact, and that is more than some persons who claim to be Spiritualists hav backbone enough to do.

THE *Herald* at Bertrand, Neb., says: "In Indiana a section hand repaired a broken rail and averted a disaster. The work was done on Sunday and the section hand was fined for desecrating the Sabbath. It seems hardly possible that in this land of freedom and this age of enlightenment there are persons narrow-minded enough to bring about a thing of this kind, but there are. The same inquisitorial spirit that burnt heretics and witches at the stake in the dark ages of bigotry and superstition is still alive to some extent."

FRANCIS V. KING, a member of New York's legislature, has announced his intention of finding out how much state money given to religious schools is used to support churches. He says: "I expect to introduce a resolution calling on the several institutions in this state which are in receipt of public moneys and which hav charge of juvenil delinquents or other children, to report to the assembly the disposition of the children after being received into such institutions, the character of the instruction followed, expenses of the institution, the amounts received from the state treasury and many other details. I am told that many institutions receive assistance from the state and appropriate that portion of the state funds which they do not use to the support of their churches. I am also informed that from the manner in which the annual reports are drawn up it is impossible in all instances to trace the application of the state money appropriated for such purposes."

Communications.

Eusebius's Ecclesiastical History—Is It a Modern Forgery?

Eusebius quotes from the "Apology" of Tertullian an account of the persecution of Christians in Bithynia, which Tertullian himself quotes from the correspondence between Pliny the Younger and the emperor Trajan. There are nine books of the letters of Pliny, all copied and selected by himself, with none of the replies thereto, and a tenth book containing the letters of Pliny and Trajan. If Pliny wrote the letters in the first nine books he was a literary coxcomb; if he wrote the letters to Trajan he was a sophomoric saphead.

In regard to the latter series the translator Melmoth says:

> They are of a style and character extremely different from those in the preceding collection; whence some critics hav injudiciously inferred that they are the production of another hand.

Five years ago we dissected these letters and adduced cogent reasons for rejecting them as forgeries. We then supposed that they were fabricated about the end of the second century. This belief was based on the quotations from them by Tertullian, who is supposed to hav written his "Apology" before A D. 220. But now we hav little doubt that that "Apology" was written as late as the fifteenth century, in which case the letters of Pliny and Trajan are also modern fabrications.

The Latin Dictionary we used at school was Ainsworth's. It has not the word *Christus* nor *Christianus* in the Latin part; but in the part which givs the Latin equivalents of English words we find this:

> *A Christian*, *|| Christianus.
> *Christianism* or *Christianity*, *|| Christianismus.
> *Christmas*, *|| Christi natalium festum.

What do these asterisks mean? Let Ainsworth answer:

> *Before a word shows it to be of Greek extraction.
> ||Before a word denotes that it is bad, or used only by writers of an inferior class.

Now the words *Christus* and *Christianos* are used by Tacitus, Suetonius, Pliny the Younger, Tertullian, and all the succeeding Latin fathers. But the "Annals of Tacitus," in which *Christus* occurs, was forged by Poggio Bracciolini in the fifteenth century, who was also the finder of the works of Tertullian.

Unctus is the Latin for *Christos*, and would hav been so translated by a Latin scholar of the second century or of any later time. We read about Philip the Fair, Charles the Bald, and other French kings with epithets suffixed to their names; but how absurd it would be to write their names in English, Philip the *Bel* and Charles the *Chauve!*

Is not the use of the words *Christus* and *Christianus* sufficient evidence of the modern fabrication of all the ancient writings, Christian and pagan, in which those words occur? And since Eusebius quotes with approval those spurious Latin works, does it not necessarily follow that his "Ecclesiastical History" is also a modern forgery?

The system of forgery, says Father Hardouin, was meditated and begun in the reign of Philip Augustus (1180–1223); was more fully developed under Philip the Fair (1285–1314), and Valesius (1328–1350); and continued through a period of one hundred and fifty years. The gang of forgers had alphabets of all ages and in every language, especially Greek and Latin; also inks and parchments of all ages, and in some instances the fraud is made apparent by the striking similarity of the letters to those of old New Testament codices, showing a plain imitation, as if done by the same hand. It was necessary for these impious forgers to produce very many books so as to make it appear that unwritten tradition is opposed to the ancient records. And by a multitude of volumes they hoped to render the fraud less easy of detection. As many works in Latin, so many in Greek were necessary, lest it should be suspected that it was all done in the Latin quarter. And they made a distribution like this: To Greece they gave Gregory Nazianzen and Chrysostom; to Cappadocia, Basilius and Gregory Nyssenus; to the East, Theodosius and Eusebius; to Egypt, Clement, Origen, Athanasius, and Cyril; to Italy, Ambrose, Leo, and Gregory; to Palestine and Syria, Justin and Cyril of Damascus; to Cyprus, Epiphanius; to Africa, Tertullian, Cyprian, Optatus, Augustine, and Fulgentius; and to other parts many more.

It was necessary to hav so many volumes of history, so many of councils, and so many of other kinds; to fabricate so many decretals, canons, definitions, forms of prayer, histories, controversies, etc. These writings were continued through all the ages, lest the fraud of one age should be suspected. So the work was divided into ages, with the parts assigned to each, and thus the pretended doctrin and disciplin grew up by degrees.

The lying rascals did not cease their work, but kept on fabricating false monuments of the former times. They meant to cover the world with their forgeries, so that nothing should be read, if possible, except what they furnished.

They forged apocryphal books; for example the "Clementines" (containing the story of Clement of Rome), the "Preaching of Peter," and the "Pastor of Hermas."

Sometimes there were more than one fabricator of the same work, the last one taking it up after the death of the former and imitating his style and argument. Thus there were two, three, or more writers of the same work in one age.

The amount of work done was not, however, so very great. The writings of all the Greek and Latin fathers do not exceed in quantity what Luther and Calvin and their associates produced in fifty years. The works of Augustine do not exced those of Alphonso Tostado or Albert le Grande. There were in the sixteenth century many learned men in Italy, and if those had united in a common purpose, how many works they could hav produced in Greek and Latin, in prose and poetry, far superior to those of Augustine and Ambrose, or any of the rest; for in recent times we hav had writers who could vie with Cicero and Virgil.

Clement of Alexandria, Eusebius of Cæsarea (author of "Ecclesiastical History"), Theodoretus of Syria, and Justin of Rome, all had the same library, for they praise the same authors and repeat the same fables. So also with the rest.

Their style of writing is similar, indicating one age. At first they wrote apologies, epistles, treatises against heretics, and homilies; afterward commentaries and studies of the earlier fathers, and lastly, theological summaries and commentaries on summaries. The author's name was sometimes wanting, being purposely suppressed, so that in a later age the work could be ascribed to some great name.

Not only did they write on parchment, but on leaden plates And we hav had recent imitators of this. About the year 1599 a manuscript in Arabic was cited as found in a cave near Granada, and attested by D. Petro De Castro, archbishop of that city. It contained many fables concerning the infant savior (the "Arabic Gospel of the Infancy"). These leaden plates were, after many years, examined at Rome, in the pontificate of Alexander VII. (1655–7) and condemned as apocryphal. There are many of this kind of leaden sheets said to hav been deposited in the tombs of the saints, with the names either of princes or consuls inscribed upon them. False inscriptions are also found on tombstones.

As in our own time the Jansenists, who are heirs of the former impiety, write elegantly in the Gallic vernacular, so in the fourteenth century those who wrote the best Latin gave us Cicero, Virgil's Æneid Lactantius (the "Christian Cicero"), and other authors most noted for elegant writing. But they took care to hav their own lucubrations appear under those great names, because by concealing themselvs they had no fear of the powers that be, and, by giving pretended authority, they could fortify their Atheism in all time past. In the use of the names of Virgil, Cicero, Plutarch, and others they were more desirous of propagating their impiety than of acquiring fame.

Such is the argument of one of the most learned Jesuits that ever lived. For publishing some of these opinions he was condemned and debarred from promotion in the church. But he lived nineteen years longer, and just before his death, in 1729, he wrote a little volume reiterating his former views. This was published in London in 1766, but being in Latin it has remained practically a sealed book until I translated portions of it for THE TRUTH SEEKER in 1858.

With a mythical messiah for a corner-stone and a fabricated history for a superstructure, how long can the Christian edifice withstand the assaults of critical science?

ANTICHRIST.

My Opinion.

During historic times hundreds of gods hav been worshiped, and hundreds of men hav had divine honors paid to them. Many animals, and even reptils, hav been made the objects of adoration.

These gods hav been real or imaginary. If imaginary, the chances are a hundred to one that all are imaginary, including the father, son, and the other fellow. If these gods hav all been real, there can be no safety unless we worship them all.

In the name of these gods thousands of human beings hav been sacrificed. In the name of these gods thousands of human beings hav been enslaved, plundered, and tortured. In the name of these gods the highway of progress has been hedged up, institutions of learning hav been suppressed, the most cruel wars hav been waged, and the most inhuman tortures inflicted. Mental development and human equality hav never been pleasing to the gods. They hav always been partial to priestcraft and kingcraft, and to their own peculiar people, and enemies to all the rest.

Can it be shown that the gods of the ancients were of any benefit to the people? Is it not about time to let them go; they never hav, and never can, do any good. As far as history informs us there never was a time when the gods proved a benefit to the people. On the contrary, the earth has been saturated with human gore, because those engaged in wars hav believed that they were carrying out the will of some imaginary god or gods. Wars hav been waged by one nation, and millions slain, because they believed that another nation were enemies to God and that he was pleased with the slaughter. Hundreds hav been killed for saying something which offended a believer in some fancied tenant of the skies. As long as men spend half their time in thinking about the gods, and turn over half they produce to forward some object in the interest of the gods, we shall grope on in ignorance and poverty.

The gods will undoubtedly die hard, but die they will sooner or later, and good and wise men will rejoice when they lose their imaginary power. When the gods are forgotten the top-root of superstition will wither. The thoughts of men will then be turned to the welfare of each other, and then we shall begin to understand, as never before, the capabilities of the human mind, and the hights to which man can ascend. The gods can do without us as soon as we outgrow our ignorance so as to know that we can do without them.

In ancient times, when gods were as plenty as blackberries, I hav no doubt that the people imagined that the gods were doing something for their benefit, and that blessings were showered down upon them which were regarded as coming directly from the gods.

I saw a woman who had been confined to her bed for fourteen years. Every few minutes during my stay I heard the ejaculation, "How good God is to me!" Could a greater absurdity be imagined? And yet I hav no doubt of the woman's honesty. All must admit that her helplessness for fourteen years was a queer manifestation of God's goodness.

Some of the most devout people hav been the most unfortunate, and hav suffered the most. Some tyrannical wretches and public plunderers hav fared the best.

The above considerations should satisfy every intelligent mind that there is no overruling providence—that there is no intelligence directing the affairs of this world above the human—that the cases where people think there is divine interposition are in every instance imaginary.

Every day brings news of some church edifice being burnt or blown down or struck with lightning. Occasionally we hear of a disaster at sea, and a part of the people on board the vessel are saved and a part lost. But no one can form a just estimate of the ones lost or saved by their being good or bad. God strikes down a good man as readily as a bad one. He whacks away at a church with as much gusto as he does at a gambling-house.

We hav some unmitigated rogues and rapscallions who seem to be highly favored and liv to an extreme old age. When, if a missionary or some noted evangelist is favored in the same way, his good fortune is attributed to an overruling providence. How long will it take for the pious pachyderms to learn that God does not carry on any business in this world?

The mud brought up all along the line of the Atlantic telegraph cable was found to be composed almost entirely of the remains of microscopic animals. Chalk is mainly made up of minute shells. In making a single figure upon a blackboard, thousands of these little shells are crushed. Millions and trillions of these animals must hav been brought into existence, and other millions died, in a second of time. They were doubtless capable of enjoyment and suffering, and died of age or pain and disease like other animals. Where there is life there must be pain and pleasure according to the organization of the animal.

A portion of the animals are defenseless and are the prey and the natural food of other animals. Man slays millions of animals every year because their existence is detrimental to his happiness. He slays other millions for food.

Portions of different countries hav been devastated by fire and flood, epidemics and famin, earthquakes, volcanoes, and tornadoes. Thousands through superstition hav been sacrificed to the gods. The numbers which hav been slain in foolish and cruel wars cannot be enumerated. Millions hav been imprisoned and tortured and put to death to gratify the whims of some fanatic or tyrant. Without exception all life is subject to disease and death. At the best throughout the animal and vegetable kingdom there is a constant struggle for existence.

Where is the loving-kindness of the supreme manager which the Christian talks so much about? Do the foregoing facts show forth his mercy which "endureth forever?" If he is possessed of all power and all knowledge and "his mercy endureth forever," every phase of existence should afford pleasurable emotions.

These facts come home to every intelligent mind and show that the laws of nature are the only supreme ruler—that they are blind to consequences—unmoved by entreaty and as heartless as a stone. There is no God to hav anything to do with the affairs of earth—all is subject to inflexible law.

In ancient times when these laws were less understood, the people had a multiplicity of gods. The gods hav decreased in numbers as these laws hav been studied and interpreted. When they are fully understood the gods will vanish.

Did God superintend the creation of each animal in a piece of chalk which occupied a shell so small that the highest magnifying power is required to enlarge it sufficiently for the human eye to take cognizance of it? Then think of mountains of chalk composed of these minute shells. Did God speak into existence separately each one of the microscopic animals which compose the mud of thousands of square miles of the ocean's bed? And did he appoint a time for each to die? If he did he has been a busy God, and I wouldn't be surprised to hear any day that he has struck in favor of the eight-hour system.

For what purpose did God create all of those great uncouth animals in the early ages of the world? These great scaly, slimy monsters were unlike any animals known since man's advent on the earth. They certainly could not hav been created for man's benefit.

The Christian will tell you that God created them for his own glory. Well, I would say it was a great waste of raw material to little purpose. It must hav afforded him infinit delight to see some of these monsters splash in and dart through the water and others drag their slimy lengths through the mud. Perhaps it was a diversion to him while he was taking his nooning.

Why did God create the centipede, tarantula, rattlesnake, and millions of flies and poisonous insects to bite and sting and torment and kill us? Why bring a tiger into existence to tear and worry other animals as well as human beings?

Is it not strange that a God of mercy, who has a tender regard for his children more than an earthly parent can hav, should cause an earthquake to turn a great city like Lisbon topsy-turvy and sacrifice hundreds of human lives, the innocent with the guilty? Where is his "loving-kindness," where the "infinit mercy," where the "watchful eye of the good shepherd?"

Did you ever stand in the forest and see the leaves fall in autumn? One comes down with a spiral motion, like the motion of the screw to a propeller as it spins in the water; another pursues a zigzag course in its descent; another glides first to the right, then to the left, like a thin piece of iron sinking in the water; another sails away in the breeze without turn or flutter, like a piece of clapboard gliding down the current. Though they fall as fast as snowflakes, no two fall just alike.

Now let us watch that one coming down with a spiral motion that we may get it and examin it. We find that it has a long, heavy stem which kept the head of the leaf down. The blade is twisted somewhat like an auger, and that is the cause of the spiral motion. There is a reason why every leaf falls just as it does.

If you throw up a handful of feathers in the wind, they will not all perform the same evolutions. One may light near by, another is carried far away; scarcely two will describe the same curves or light in the same place.

Does God direct the falling of every leaf? Does he direct the course of every feather in the wind, of every piece of driftwood that is carried hither and thither by wind and current? Some day we shall learn that in air, earth, and ocean there is a cause for everything being what it is, and as it is. As fast as we understand the natural the supernatural will dis appear. In past centuries good or evil spirits were supposed to be behind every phenomenon. As we hav been lifted out of the quagmire of superstition the spirits hav been retired from activ service.

Few at the present day believe that smallpox, yellow fever, or cholera is the work of evil spirits. In time of battle we no longer sacrifice human beings in order to enlist the spirits and induce them to turn the tide of battle in our favor.

And so as we study the laws of nature and come to understand them more fully and perfectly, we shall see a reason for everything, miracles will cease, and the gods will disappear forever. JOHN PECK.

Naples, N. Y.

The Ownership of Land.

Several weeks ago one of the subscribers, a Mr. McMullen, of Dodgeville, Wis., asked, "What man in America owns the most land, and how much does he own?" I hav examined every paper which has appeared since that time for an answer to the above question, but without seeing any. My own opinion is that the man who owns the largest quantity of land will be very desirous of keeping quiet about it; but it is very important that every man and woman in the country should use every effort to find out what is being done with the land which belongs to all. Some time ago I read an article in the *American Grange Bulletin*, of Cincinnati, in the course of which occurred a quotation from an account given by Mr. W. Goodwin Moody, who, in 1883, made a tour of investigation through the Northwest, West, and Southwest, to ascertain the facts as they then existed, and afterward published the result of his investigations in a book entitled, "Land and Labor in the United States."

It cannot be said that a precise answer is given by Mr. Moody to exactly the question put by your correspondent, as the largest farms mentioned are owned by corporations rather than by individuals; but the facts given are all in the line of thought indicated by him.

I quote from the *Bulletin:* "Space will allow us to giv only a very brief synopsis of Mr. Moody's account of the farms he saw and the system on which they were operated, and the profit that was made by operating them on a large scale, which, in the wheat-growing districts at that time, paid, in some instances, between forty and fifty per cent on the investment, after allowing twenty-five per cent for wear and tear of teams, implements, and harness, and ten per cent on capital.

"Mr. Moody tells us that, in the wheat and small grain growing districts of Minnesota and Dakota, farms were common which were operated by superintendent and foreman the same as factories and mills of corporations. Since the time he was on the ground many of these farms hav been merged into syndicates. We will giv a few of them as an illustration. He tells us of the Cass farm, 6,355 acres; the Cheney farm, 5,200; the Grandin farm, 40,000; the Grandin brothers' farm, 30,000; the Thompson and Shuman, 1,300; Thompson and Kendall farm, 4,400; the Rock Co. Farming Co.'s farm, 21,000. In some of these farms he found as much as 6,000 acres in wheat and small grain. Further on in the grazing country of Kansas and Colorado, he found the Allen and Butler farm of 27,000 acres, and Captain King's farm of 150,000 acres under fence, and 200,000 acres unfenced. We could go on and giv a column of similar farms. But what we hav cited shows conclusivly that Mr. Derbyshire is in error when he says that the syndicates do not want the land.

"The facts are, corporations and companies are gobbling up the land as fast as they can, and will attack the older settled states as soon as they can bear down the price of land; they will then be able to buy it at their own figures, at sheriff sales and foreclosures, as we will show further on.

"It is not only our home syndicates and speculators who are after the land, but another dangerous element—the foreign or alien landowner. In order to show what they are doing in the way of getting possession of our land, we will append a partial list of the foreign landowners:

	Acres.
English syndicate, No. 1 (in Texas)	4,500,000
English syndicate, No. 2 (in Texas)	3,000,000
Sir Edward Reid, K.C.B. (in Florida)	2,000,000
English syndicate, headed by S. Philpotts	1,800,000
C. B. Land Co. of London, by marquis of Twedale	1,750,000
Phillips, Marshall & Co., of London	1,300,000
A German syndicate	1,100,000
Anglo-American syndicate, headed by Mr. Rogers, of London	750,000
An English company (in Mississippi)	700,000
Duke of Sutherland	425,000
British Land and Mortgage Co.	320,000
Captain Whaley, M.P. for Peterboro, Eng	310,000
Missouri Land Co., Edinburgh, Scotland	300,000
Hon. Robert Tennant, of London	230,000
Scotch Land Co., Dundee, Scotland	247,600
Lord Dunmore	100,000
Lord Houghton	60,000
Lord Dunraven	60,000
English Land Co. (in Florida)	50,000
English Land Co., by Benjamin Newgas	50,000
An English capitalist (in Arkansas)	50,000
Albert Peel, Leicestershire, Eng	10,000
Sir John Leester Kaye, Yorkshire, Eng	5,000
George Grant, London, Eng. (in Kansas)	100,000
An English syndicate, represented by Close Bros. (in Wisconsin)	110,000
A Scotch company (in California)	140,000
M. Ellerhawser, of Nova Scotia (West Virginia)	600,000
A Scotch syndicate (in Florida)	500,000
A. Boysen, Danish consul at Milwaukee	50,000
Missouri Land and Loan Security Co., of Edinburgh, Scotland	165,000
English syndicate (in Florida)	59,000
Total	20,941,660

I hope that the information given in the article quoted from the *Bulletin* will prove satisfactory to your correspondent. It certainly mentions some very large farms; if there are any larger ones, I hav never heard of them. RUTH BRETTELL.

The New Book of Morals.

Since it is a settled fact that we are to hav a book which will teach morals without basing its instruction upon the Bible, I feel greatly encouraged. This is of prime importance, for it is everywhere asked, On what would you rely to teach youths morals, if not on the Bible? It does not seem to hav entered into the understanding of men that the first lesson in morals must come from the examples of parents, and such comments upon conduct in early childhood as will impress children with the difference between right and wrong—the praise of right actions and condemnation of wrong—nor that the duty of parents is never done until virtuous character is established in their children. Nor does it seem to hav entered the thoughts of many very respectable people that a virtuous, proud, high-minded character is our highest end and aim. People mistake reputation for character. Reputation is what others say of us; character is what we really are. Reputation may be attained by shrewd hypocrisy. Character has a more enduring basis, and scorns pretense and shams. Character is of slow growth and is enduring. Reputation, fame, leadership, may be "obtained without merit, and lost without a crime."

The sermon and the Sunday-school teach next to nothing of the building up of character nor its value. These are occupied with "saving" people from something not clearly defined. The teachings of the street are that success is always right. The teachings of commerce are, mainly, "Don't get found out unless you beat the other fellow." The bar teaches that lawyers may honorably lie and bribe and bully witnesses—if hired and paid for so doing—and that scoundrelly acts, if done for a client, are highly proper and professionally commendable. And statesmen (Lord, what a misnomer!) and politicians may lie, slander, bribe, and steal ballots for party success, and yet remain "honorable gentlemen," and be cheered when they appear in public.

The press—the newspaper—is as indifferent and as quiet on all occasions as if injustice, fraud, rascality, and lying were unknown vices. Crime is not crime till the offender has not only been found out, but "has been proven guilty beyond a reasonable doubt." The religious press forgets to teach morals, and spends its efforts on theology and the spread of sectarian teaching among the heathen.

Teachers in our common schools as well as parents turn children and youths over to the church and Sunday-schools for instruction in morals. Everyone shirks. Good manners can hardly be taught without including morals to a considerable extent, yet teachers in their institutes contend that they ought not to be required to teach either morals or manners.

Colleges as well as schools fail to giv moral instruction. Their curriculums now rarely mention moral philosophy or ethics. This was not so once. For this reason colleges influence character much less than they did fifty years ago.

The book in question will be a new departure, and ought to be welcomed.

About in 1840, when the Bible was quoted for and against slavery, one E. R. Tyler wrote a pamphlet of perhaps forty pages entitled, "Slavery a Malum in Se" (a wrong in itself). It was a most able and ample showing that there was no side nor nock nor corner of slavery that was not wrong. It was clear in its statements and iron-linked in its logic, but was in all respect fair toward the slaveholder, yet it left him no ground to stand on. But it expressly discarded all attempts to sustain its purpose by reference to the Bible. That book was not mentioned except in the preface. It relied solely on reason and justice to defend the right of every human being to liberty and equality before the law, and upon the same weapons to attack slavery. It was a valuable contribution to antislavery literature, and appealed to a class of minds that the Bible could not reach.

Now, it strikes me that a book of moral instruction can be written which shall be plain, simple, and interesting to children and youths and young men and women which shall teach the elements of morality, and not appeal in any way to the Bible for statement or authority. The best literature may be pressed into service to furnish illustrations and instruction. Stories and anecdotes may be related which will serve to impress its teachings on the mind. Fables will always be attractiv and useful. Those who had the good fortune to read in that dry and stilted old book, the English Reader, compiled by Lindley Murray, rarely ever forgot the invaluable teachings it contained. The Quakers held on to it till thirty years ago as a text-book of moral instruction in schools. And I know of several copies choicely kept and highly prized by gray-headed old men. It was an eminently unsectarian religious book, but its teachings were pure and noble. More than one young man owed his best aspirations to its teaching. It is full of materials for the proposed new work, and is all new to the present generation.

But the book must contain clear definitions, and use accurate language. It should not apply the opprobrious epithet "Infidel" to a doubter, but to men who are knowingly unfaithful to an understood duty; nor should it apply that term of reproach "Atheist" to any who merely do not believe in God, but to those only who deny his existence. Liberals are very unwise in using these terms as they do. These words are used by the pulpit to slander and deny all who oppose them. They are used to slander Thomas Paine, who did "believe in one God only," and to belie Colonel Ingersoll, who is simply not yet convinced there is a God or a future existence—who is, in short, an Agnostic. LEVI NORTH.

FENELON, a celebrated French clergyman and writer of the seventeenth century, discouraged the acquisition of knowledge by woman.—*See Hallam's Lit. of Europe.*

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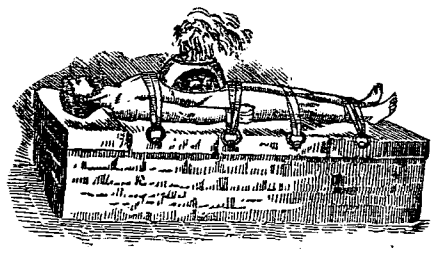
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Truth Seeker Annual for 1890

THE ILLUSTRATED ARTICLE ON THE

Inventions of Science AND Inventions of Christianity



Protecting the Exercise of the Reformed Religion.—"Nanning Koppesoon was brought to the torture-room, stretched upon the rack, while a large earthen vessel, made for the purpose, was placed, inverted, upon his naked body. A number of rats were introduced under this cover, and hot coals were heaped upon the vessel, till the rats, rendered furious by the heat, gnawed into the very bowels of their victim, in their agony to escape. The holes thus torn in his bleeding flesh were filled with red-hot coals."—Motley's "Rise of the Dutch Republic." See TRUTH SEEKER ANNUAL for 1890, page 95.

Send 25 cents for a copy of the Annual; and please renew your subscription to The Truth Seeker.

New Year's Greeting.

A Happy New Year to all our subscribers.

The same to all who borrow the paper to read.

To our contributors—what should we do without them!—to our contemporaries—poetical and humorous *Freethought;* sage and venerable *Investigator;* procrustean *Liberty;* ghostly *Banner of Light;* chaotic *Liberty* and *Fair Play;* anarchical *Twentieth Century;* metaphysical *Open Court;* disquisitional *Freethinkers' Magazine;* genial *Ironclad Age;* gentle *Independent Pulpit;* youthful *Truth;* revolving *Freidenker;* phantom-like *New Ideal;* ponderous *Secular Thought*—to one and all a happy and a prosperous New Year.

To the ministers and churches greeting: May you think less of money, and more of humanity. May the Methodists reform and become chaste; may the Presbyterians revise their creed; may the Episcopalians find out with certainty whether the Nicene creed means that the Holy Ghost came from the son or the father, or both, or neither; may the Baptists immerse or sprinkle with equal result; may the Unitarians go up to heaven or come down to earth; may the Adventists be allowed to liv without persecution from other Christians; may the Roman Catholics keep out of jail, and their priests out of our schools and government; may all the rest of the sects become enlightened!

To the National Reform Association and the Sabbath Union, Disaster; to the Secular Union, Success.

To Holy John Wanamaker, respect when he conducts his department for the people; contempt when he conducts it in the interest of his religion.

To President Harrison, peace; the politicians are avenging his Thanksgiving song of praise.

To all other good people: May they subscribe to THE TRUTH SEEKER.

Faith in the Bible Dying Out.

The Christians are placed in a bad position by two legal happenings here and hereabouts recently. The first is the refusal of a Christian jury to believe human testimony as to supernatural events—as in the case of Mrs. Wells, the Spiritualist medium, on which we commented at the time to the very great satisfaction of our Spiritualist friends at Adelphi Hall. But the jury with that obtuseness which runs parallel with jury trials, the twelve good men and true who refused to credit or even to consider a dozen times more evidence than can be brought to support the occurrences related in the New Testament, did not see how hard a blow they struck at revelation. With the present knowledge of the world, the Christian religion could not be established in the nineteenth century.

Another legal blow at Christianity is the imprisonment of Edward Larssen, of Brooklyn, the faith-curist who refused to administer the medicin prescribed for his dying daughter. When the physician asked him why he did not giv the medicin to the child, who was suffering from diphtheria, he replied:

"It's God's child, and he will take care of it. If he wants it, he will take it."

To the judge who also asked him his reason for his neglect he gave substantially the same reason. Thereupon, in sentencing him to a year's imprisonment, Judge Tighe said:

"It is a singular thing that in this nineteenth century there are men with such a foolish belief as you and your society hav."

We do not know whether or not Judge Tighe is a Christian, but he has certainly added the weight of his official influence to a renunciation of the scriptures. The nineteenth century will hav none of the sacred revelations of the first or second centuries! Yet there is no plainer command in the whole Bible than that which enjoins a reliance upon religion in sickness. The Epistle of James, fifth chapter, 14th and 15th verses, reads:

"Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he hav committed sins, they shall be forgiven him."

By his sentencing Larssen, Judge Tighe has pronounced faith in God's word to be criminal. Whatever may be his professions, it is evident that he has no belief at all that divine commands were ever meant to be obeyed, or to be regarded as other than the "foolish belief" of certain writers. Christianity is being stabbed deeply in the house of its friends. As our poetical relativ on the Pacific coast sings:

"There is no Christian faith:
A man may say all increase is of God,
But he who plants not seed beneath the clod
Reaps barren sod.

"That man who hastes, when clouds are in the sky,
To house his grain, knows that no God on high
Will keep it dry.

"The mariner seeks heaven's aid no more,
But life preservers, when the breakers roar
On leeward shore.

"'The wind is tempered,' says the Christian seer,
Yet prudent herdsmen scarce are known to shear
At fall of year.

"We go to rest with prayer when day is o'er,
But seldom lock our sense in sleep before
We've locked the door.

"Believers rear their temples high and broad,
And then attach, not having trust in God,
A lightning rod.

"And who has read of flaming holocaust,
Nor noted, touching churches that were lost,
'Insured for cost.'

"Whoever for another day prepares,
And guards 'gainst danger coming unawares,
God's word forswears.

"He rises from his knees when prayers are said,
And, shunning heaven to whom he prayed,
Seeks human aid.

"There is no Christian faith;
Men with their lips may trust a God on high,
And by their every act their word deny,
I know not why."

But we can tell George why, and he should make a note of it. The reason why men hav no faith is because they know too much. They know that to reap they must sow; that plowing is surer to bring reward than praying, and that planting is the only prophecy likely to be fulfilled. The jury who refused to believe Mrs. Wells's witnesses knew that supernatural events are beyond human experience, and Judge Tighe knew, too, that whatever is done for the sick must be done by human agency. The time when men thought it creditable to believe a thing because it was impossible has passed.

These and the further one that men very commonly talk one way and act another, are the reasons, dear brother, why there is no Christian faith. Did you never hear of hypocrisy, conscious and unconscious?

A New Organization to Protect Our Schools.

The Protestant organization erstwhile known as the "Central Committee for Protecting and Perpetuating the Separation of Church and State," with headquarters in the Bible House, has now widened its scope and got itself incorporated under the laws of this state as the "National League for the Protection of American Institutions." Roman Catholics will please govern themselvs accordingly.

The only good the old organization ever did was to help defeat the Freedom of Worship bill in the legislature. The bill was in the interests of that large portion of the pope's flock which in early youth spends its days in Reformatories and in old age graduates to the Penitentiaries. This considerable portion of the Roman Catholic population consider—or rather their spiritual (and sometimes earthly) fathers consider—it a hardship and a persecution that they should not hav rooms in the reformatories and prisons set apart for their exclusiv use and fitted up with their peculiar paraphernalia of worship. The Freedom of Worship bill was designed for their relief in the matter; and it will no doubt be vigorously pressed at Albany this winter, for a great many good Catholics still get into jail, their peculiarity in this respect seeming to maintain a parallel with their increase in numbers and growth in grace. The new Protestant organization can probably be depended upon to oppose the bill now as of yore.

The main object of the new League, however, is said to be to secure amendments to the constitutions of every state in the Union which will prohibit the appropriation by the state of any money for sectarian schools. As almost every state has at present such provision in its organic law, which is evaded by voting money only to general religious schools, as in New York, or openly disregarded, as in Illinois in the instance of the St. Mary's Training School in Chicago, the formation of the League seems supererogatory so far as this work is concerned. Unless the demand is made that no public money shall be given to any *religious* school, there is no reform possible.

But this work we imagin is secondary to another purpose, which all real American citizens can heartily applaud. As stated by Hjalmer H. Boyesen, professor of German at Columbia College, to a *Press* reporter, one purpose of the League is to prevent appropriation of money to parochial schools. On this subject he said: "The common schools are those through which foreigners and the sons of foreigners should pass in order to become good American citizens, and we feel that the appropriation of state or national funds for the purpose of sustaining the parochial schools would serve, instead of making those who attend them American citizens, to raise up a second or third generation of foreigners in our midst, who would be just as ignorant of American institutions, and just as devoid of the true American feeling, as their ancestors, the emigrants, were. Look at Canada. It is afflicted with the Catholic parochial school system and the result is that there are two distinct nationalities, each hostil to the other, which instead of coöperating antagonize each other in all public movements. There is no fundamental feeling of nationality, and the result is there are two distinct peoples, the French Canadians and the English Canadians. The pernicious parochial school system is responsible for the fact that Canada is not a nation. In this country, the Irish, Germans, and Scandinavians are desirous of schools of their own. If this were permitted, in two or three generations we would hav Irish-Americans, German-Americans, and Scandinavian-Americans instead of American-Americans. In regard to the question of religious education in the schools, no sentiment either for or against has been expressed by the members of our organization. I presume that there are members in our league who are opposed to the reading of the Bible in the public

schools and some who favor it, but that question can be postponed for future consideration. Our sole object now is the protection of the common school system from its enemies."

Mr. Boyesen, we believe, is a Freethinker, and no doubt his sentiments toward the Bible in the schools are honorable to him and fair toward other people. We wish we could think the same of the other organizers of the League. But the names given to the public as incorporated are those of men prominent in the work of the Evangelical Alliance and Protestant churches, and there is grave reason to fear that behind their interest in the public schools is a hope that Protestantism can through them be built up on the ruins of Catholicism. But be this as it may, the League will find plenty of opportunity to do the public a service in opposing Romanism, and, with Boyesen, we can leave the question whether it is a real simon-pure American organization or an appendage to the cohorts laboring for Senator Blair's Educational bill, to future consideration.

In the State of Washington.

We imagin that the lawmakers of the new state of Washington will find out before the session of the legislature closes that there are Freethinkers in their state as well as Christians. Many of them we hav reason to believe are themselvs Freethinkers, and the knowledge they are acquiring that thousands of their constituents share their sentiments will materially aid them in resisting the aggressiv, selfish, and unjust demands of the church. From three sources, by book, by picture, and by letter, the lawmakers hav been urged to do their duty, preserve their constitution, and do justice. THE TRUTH SEEKER has sent each member of the legislature a copy of a pamphlet showing the absurdity of Sunday laws. Mr. George Bowman, of Seattle, has had a picture made by Heston showing the injustice of exempting church property from taxation, to which are appended the protests of many prominent men against such exemption, and of which five thousand copies hav been distributed, not only to the members of the Washington legislature but to the members of all other legislatures of which he could obtain the membership list, and to prominent men in the state and to all leading ministers. Next, or perhaps first, the Walla Walla Liberal Club has furnished all the Liberals of the state that it has been able to reach with two circulars, to be by them dated and signed and sent to their members. The first is this:

"..... WASHINGTON, 1889.

"TO THE HON.....

"Olympia, Washington.

"DEAR SIR: As a member of your constituency, I would earnestly request that you oppose and use your best endeavors to defeat all legislation that may be introduced in the house or senate seeking to exempt church property from taxation, also all Sunday observance legislation, and would further ask your unqualified support and advocacy for the maintenance of our public school system, and refusal to be a party to the appropriation of the public funds to the support of any sectarian school or for any sectarian purpose.

"Feeling assured that the justice of my requests will meet your favorable consideration, I remain,

"Sincerely yours,

"....."

"I would respectfully refer to Article 1, Sections 11 and 12 of our constitution."

This is a good circular, though it would hav been better had the word "sectarian" been written "religious." It is easy enough to avoid the charge of appropriating money to sectarian or denominational schools, while just as flagrantly doing the taxpayers injustice by voting money to unsectarian but Christian schools. The other circular is as follows:

"Dec. 19, 1889.

"MY DEAR SIR: I would call your attention to the union of powerful church organizations and their avowed intention to influence legislation exempting church property from taxation, and to enforce rigid Sunday observance.

"These organizations are not laboring to secure or defend their rights, but to destroy the rights of others. They desire to effect union of church and state.

"To exempt any property from taxation is to increase the taxes on property not exempt.

"The fall elections testified that the people will resent all attempts to enforce Sunday or any other religious observances.

"Your friends are confident you will oppose and vote against every and all church or class legislation, so palpably unjust and contrary to our republican form of government.

"The recent action in regard to 'chaplains' indicates a disposition to ignore the constitution in the interests of priestcraft. This must not be. I call your attention to Article 1, Sections 11 and 12, of the constitution.

"Confident of your compliance, and that your concurrence will secure the continued hearty support of your friends and greatly increase their number, I remain,

"Yours for reason, right, and truth,

"....."

"'Keep church and state forever separate.'"

We call special attention to these circulars and efforts because they are good examples to be followed everywhere wherever there is a Liberal. By using such methods Liberals can concentrate their efforts and every individual protest will be utilized. No local organization is required. If there is but one Liberal in a town that one Liberal can make himself known and his influence felt. Every Liberal cannot do as much as Mr. Bowman has done, but he can at least write to his representativ and utter his remonstrance against the practical union of church and state now obtaining almost everywhere.

On January 28th, 29th, and 30th instant, there will be held at Seattle, in Turn Hall, a state convention of Liberals at which the issues of tax exemption and the religious observance of Sunday will be made prominent and protested against. The Walla Walla Liberal Club, which is the activ force in calling the convention, has received enthusiastic response from all parts of the state urging organization and promising support. Delegates hav been numerously appointed, and there is no doubt that the convention will be large and influential and hav some effect in shaping legislation. Dr. A. W. Calder is secretary of the club, and Liberals in Washington are requested to communicate with him at Walla Walla.

Activ Liberals; Discouraged Sabbatarians.

The California Liberal Union has issued a call for a state convention to be held at San Francisco January 25th and 26th, at Union Square Hall, 421 Post street, for the purpose of discussing the issues forced upon the people by ecclesiastical encroachments. The chief issue upon which action is demanded is resisting the attempts of the church to procure the enactment of a Sunday law. The American Sabbath Association of California has "resolved to proceed at once with a vigorous and well-directed campaign to restore, by state legislation, the weekly day of rest to its proper position."

The fact that although California has no Sunday law, the weekly day of rest is unanimously observed by the Californians and used to the best advantage for obtaining healthful rest and recreation—each individual doing what seems good for himself and his best girl—has no weight with the pious fanatics of the state. They propose, if they can, to compel the people to go to church, or at least to abstain from going anywhere else, and to listen to a sermon and sacred music, or to pass the day in complete idleness.

Last year the California Liberals held a convention, and not only talked but worked against the Sabbath Association. That practical good resulted from their efforts we now find acknowledged by the Sabbatarians themselvs. In the *Christian Statesman* of December 19th, N. R. Johnson, of Oakland, one of the prominent members of the Association, complains as follows. The letter is so cheering to the friends of liberty that we print it entire:

"EDITORS CHRISTIAN STATESMAN: Optimist or pessimist? That's the question. I wish you would send some of your optimistic National Reform district secretaries out to California and let them try their hand at Sabbath Reform among these people who don't believe in any law except the law of liberty to do as you please.

"At my last writing I hoped to be able ere this to communicate something very encouraging as to the progress of our Sabbath cause in this state, but in common with others I hav been disappointed. Ever since the state convention, held while Dr. Wilbur Crafts was here, when a large executiv committee was appointed, the interest in the cause has seemed to be growing less. I am not sure that I see the philosophy of it, but I fear that it is partly the result of the agreement to leave out of view the divine authority and the religious feature of the reform—to work only for a 'Civil Sunday law' in the interests of laboring humanity, to ignore the claims of the moral law of God, to ask a law securing rest to the weary laborer, and not to demand a law in obedience to him who commands, Remember the Sabbath day to keep it holy. To use the 'left arm,' the civil side, only, and let the pulpits use the 'right arm,' the religious side, as Dr. Crafts everywhere urges, was, and is, a very popular idea in California when Secularism is on the throne. Whether the absence of a Sabbath law and the prevalence of Sabbath desecration, together with the general apathy of the masses, tends to induce carelessness on the part of the ministers and Christian people may not be certain, but it is manifest that, unless there can be awakened more earnestness and a heartier coöperation on the part of church-members, it will be a long time before California will hav any Sabbath law or any better Sabbath observance.

"Ever since our executiv committee got into good working order we hav been trying to devise ways and means by which to secure Rev. Dr. Crafts as our state field secretary for at least part of the year, and we hav been in correspondence with him to this end. But we hav failed. At our meeting this afternoon the effort was abandoned. Our next plan is to call two or three of the best available California laborers into the field and endeavor to leaven the entire state with Sabbath truth. What may be done will depend somewhat upon the character of the report of our finance committee at our next meeting. It is hard to be hopeful, so few good people see in the awful and increasing Sabbath desecration any cause for alarm. Whether we will ever again hav any kind of a law in favor of any kind of a Sabbath is very doubtful, and I suppose that for this lamentable state of affairs very much is due to the liquor power, presumably the most potent power in the state."

That's a good letter; we like it, and its reading givs us great hope. It is evident that the people of California see through the shallow hypocrisy of the Sabbatarians who, under cloak of a "civil Sunday," are endeavoring to obtain a religious Sunday. The civil Sunday they already hav, without any law, and by general consent. There is no danger of its being taken away from them; but if a religious Sunday is created by statute, the liberty of the people *will* be taken away. But it would be better a thousand times that some individuals should pursue their vocations on Sunday than to hav the liberty of one man infringed. No set of men can force labor on three hundred and sixty-five days in the year, law or no law; the whole world would revolt. But when the Sabbatarians can control the government, we know from experience just what they will do, and the people submit because they are fooled into believing it to be God's will. Look at New England, in the smaller cities and in the towns, where the church people rule! The communities rest under a pall one-seventh of the time. The men hav to thrust their fishing-rods down their trousers-legs and walk stiff-kneed to get out of town to the brooks, or congregate in some armory or clubroom and fill themselvs full of nicotine and poor rum obtained by the way of the back door of the drug-store. Even Sunday papers are unknown, or smuggled in on a night train and sold by a boy with the drooping manner of a sneak thief. Sunday laws, when enforced, hav a direct and decided immoral effect; when not enforced they are of course useless, besides creating disgust toward all laws. It is because we hav so many useless, unjust, tyrannical, and partial laws, that thousands of people are now crying out against the state as the source of more evil than it restrains. And of all the needless and tyrannical laws on the statute-books of all the states, none are so grossly invasiv of personal liberty, so detrimental to the prosperity of a community, so prolific in breeding hypocrisy and general discontent, as the Sunday laws. They are the concentrated essence of selfishness and despotic meanness. The clergy advocate them because they cannot get a congregation when the people hav perfect freedom to go elsewhere; they contend for them to maintain the ascendency of their superstition; and they will fight for them—by proxy—because they know, as Parker Pillsbury said, that with the going of the Sunday laws will go their reverend and holy selvs.

The Pictures.

Still the letters come upon the subject of the illustrations in THE TRUTH SEEKER, and still the great majority are in favor of their continuance, but still the new subscribers sent, although numerous, fall far short of the number necessary to enable us to continue them.

As so many are interested in the subject, as the matter is very important, and as it takes so many days to hear from our friends, scattered as they are over the country from Maine to California, and from Washington to Texas, we cannot settle the question at once; and so continue the pictures into the New Year, hoping earnestly that the responses will enable us to continue them through the other fifty-one weeks, and away into dim futurity.

There is no need of our presenting the good and bad points of the matter. The writers of the "Letters from Friends" hav done that fully. As the presiding officers of parliamentary bodies announce, The Question is now before the House.

THE workingmen of Melbourne, Australia, led by the Secularists, are determined to hav the Free Library in that city open on Sunday. To this end, they assemble before the building every Sunday, remaining there for a while and then adjourning to a vacant lot where they are addressed by several speakers. About two thousand people were in the procession on a recent Sunday.

Letters from Friends.

FORT LEWIS, COL., Dec. 19, 1889.

MR. EDITOR: Please find herein postal note for $1.50, to pay for the ensuing half year. By all means keep the pictures up and the monkey, too. JAMES MCDONALD.

VINELAND, KAN., Dec. 21, 1889.

MR. EDITOR: Inclosed you will find money order for $16 to be credited to four renewals and four new subscribers. Hoping the pictures will be continued in THE TRUTH SEEKER, I remain, Respectfully, J. A. PEARSON.

BUTLER, PA., Dec. 16, 1889.

MR. EDITOR: A friend of mine says he will subscribe provided you continue to publish the cartoons, which I hope you will, as I do not think Mr. Heston can make a design ridiculous enough to compare with the Bible.

Very truly yours, J. O. FULLERTON.

PEDEE, WIS., Dec. 17, 1889.

MR. EDITOR: I am of the opinion that the pictures are of more harm than good to the paper. As for myself, I would rather hav the paper without them. Run the paper to suit you, and as long as it is run in the same rut that it has been since the start at Paris you can count in

DAN BROBST.

FLORENCE, COL., Dec. 19, 1889.

MR. EDITOR: Finding that I am in arrears I herewith inclose post-office order for $5.25. Please apply the $5 on my subscription, and send me the ANNUAL for 1890. I, too, hav great respect for the opinions of James Parton, but must say that I should be sorry to see the pictures discontinued.

Yours very truly, ORANGE WHITE.

MARIETTA, O., Dec. 20, 1889.

MR. EDITOR: I wish to protest against dropping the pictures from THE TRUTH SEEKER, as they do more good and cause more people to stop and think than half a dozen of our best and ablest writers can. I am willing to pay more for THE TRUTH SEEKER per year, if necessary, to hav the pictures continued. Yours for liberty, DR. OGDEN.

CARBONADO, WASH., Dec. 16, 1889.

MR. EDITOR: Having noticed your appeal to subscribers in arrears and knowing that my time expired in September, I hasten to comply by forwarding you a post-office order for $2.

I like the cartoons very much, but will not kick if their place is filled with reading matter. You are the boss.

Yours for progress, GRIFF LLOYD.

WOODSTOCK, VT., Dec. 19, 1889.

MR. EDITOR: I send you $6.25, for the TRUTH SEEKER ANNUAL, for THE TRUTH SEEKER another year $3, and for Mr. Heston $3. I do not want the pictures to stop if it does hurt the orthodox feeling to know such things are told in the Bible. I presume they are ignorant that there are such stories written there. Keep them a-going; they may know something by this. JOHN D. POWERS.

WASHINGTON, D. C., Dec. 20, 1889.

MR. EDITOR: Can you not get up a large separate issue of the cartoon, "When Womanhood Awakes," in your last issue? I am willing to take $5 worth of copies to distribute among my lady friends. If you retain the heading above the picture, it will be an excellent advertisment for your paper. I should think it would be better to hav nothing on the back of the picture. APOSTLE.

MCDONALD'S MILL, GA., Dec. 17, 1889.

MR. EDITOR: The Truth Seeker Company will please forward me one of the last week's issues of THE TRUTH SEEKER, as I lost my last week's paper before I got to read it. I do not want to lose a single number. Tell Mr. Heston I hav a boy two weeks old named for him. I admire his illustrations very much. You will also find inclosed fifteen cents for "Bible Contradictions." W. D. WISEMAN.

HENDERSON, MINN., Dec. 16, 289.

MR. EDITOR: Looking on the tab I find that I am late already in paying for my subscription in advance. Here is post-office order for $3.25. Send the ANNUAL. Do not stop the cartoons. I am sorry I cannot send you a new subscriber from this bigoted place, but the walls of my office are covered with Heston's witty sketches. This is the only way I hav found to show to my patients the ridiculous side of their Holy Queer. H. J. SEIGNERET, M.D.

LA PLATTE, N. M., Dec. 14, 1889.

MR. EDITOR: Noticing your appeal for funds and the response of Mr. Parton in reply, I would say that the pictures in THE TRUTH SEEKER are at least the biggest half in putting my paper around among people who never read one. I notice the pictures catch their attention first, then they are induced to read the paper, and people who at first would scarcely notice the paper, come now to my house to borrow them. GEORGE H. EVERSOLE.

CALHOUN, ARK., Dec. 20, 1889.

MR. EDITOR: You will find inclosed $3.25 to pay for THE TRUTH SEEKER and a copy of the ANNUAL for the year 1890. For me to suggest to you how to conduct THE TRUTH SEEKER would be impertinence in me. But please let me say I do not think the pictures add any value to the paper. They "repel" probably "more than they attract."

I should be more than pleased to send you a subscriber, but here if you are not a church-member and a Democrat you are nobody. They rather boast of the solid South, and when it comes to church matters it is solid ignorance. In regard to the Exposition, whichever city will open it to visitors on Sunday, that is the place; and if we are not advanced that far, why, dispense with it.

Yours fraternally, JOHN H. HASLAM.

LEAVENWORTH, KAN., Dec. 20, 1889.

MR. EDITOR: My time is not up, but being fifty-two to-day I will celebrate the event by inclosing $5 for two years ahead, $1 for the Secular Union, and twenty-five cents for the ANNUAL. As to the illustrations, while I believe the *pro's* are in the majority ten to one, I would suggest a compromise, a respectful concession to the feelings of the anti's, by modifying the objectionable features, making the characters less grotesque, etc. S. R. SHEPHERD.

MURRAY, IDA., Dec. 15, 1889.

MR. EDITOR: Inclosed find money order for $3 60 for which you will renew my subscription to THE TRUTH SEEKER for another year, and for the balance send the "Field-Ingersoll Discussion." I see that some do not like the pictures in THE TRUTH SEEKER, but, for my part, I think they are good and are doing more good than harm. Let every one say whether they like them or not, and go according to the majority. Yours with respect, J. A. ERVIN.

ALBION, IDA., Dec. 13, 289.

MR. EDITOR: Inclosed please find fifty cents, for which please send me two copies of the TRUTH SEEKER ANNUAL, and two copies of your catalog of Freethought books.

I am sorry to hear that you may be compelled to discontinue the pictures. I would rather pay fifty cents a year more for the paper than miss having them. I will do my very best to get you some new subscribers. Hoping you can continue the paper as it is, I am,

Very respectfully, LEE K. MOORE.

ROSCOE, ME., Dec. 13, 1889.

MR. EDITOR: I consider the communication of James Parton in THE TRUTH SEEKER of December 7th an insult to the patrons of your paper. He says that people who like the pictures ought to be religious—that they are capable of nothing better. Now, I am bound to believe that he is religious, judging by what experience I hav had in the past, for I find that all the religious people that I hav shown the said pictures were like him; that is, they did not like them. Giv me the pictures, by all means. A. J. HOLMES.

PORT HOPE, Dec. 17, 1889.

MR. EDITOR: Inclosed please find post-office order for $5.25, to pay for THE TRUTH SEEKER for the years 1890 and 1891, and the odd twenty-five cents for the "Agnostic Annual," which please acknowledge. The illustrations in the paper are good, and it was the pictures that induced me to again commence taking the paper; but very likely Mr. Parton is about half right with respect to the general effect of them. I did not try to get an additional subscriber, but think two years in advance will be about as good as if I had.

Very truly, JOHN HELM.

HALLOWELL, ME., Dec. 19, 1889.

MR. EDITOR: Inclosed please find $1 to pay for the continuance of THE TRUTH SEEKER to my address. I hope to be able to subscribe again when the time arrives. Do not leave out the cartoons; better leave out half the reading. They preach more than words. THE TRUTH SEEKER, and other Liberal papers, are opening the eyes of all except Catholics; they are too numb to comprehend anything above the brutes I fear they may get the power and ruin the country. With best wishes for your prosperity, I am,

A Liberal Spiritualist, EMELINE A. PRESCOTT.

GRANTFORK, ILL., Dec. 20, 1889.

MR. EDITOR: Inclosed please find $3 for another year's subscription. I cannot do without it any more. Everyone in the family is eager to get it first when the mail comes. Those pictures are immense and good. Do not drop the pictures, otherwise I might drop the paper. If some of our Liberal friends do object to them somewhat, the pictures are all too true and founded on facts, and anything that is true should not be denied. Please find also twenty-five cents for a TRUTH SEEKER ANNUAL. Wishing you success, I remain,

Fraternally yours, ANTON J. KRAFT.

CINCINNATI, O., Dec. 21, 1889.

MR. EDITOR: I see some controversy as regards to your pictures in the paper. I am well pleased with them, but as I am only a new subscriber I do not wish to dictate, but I will be one of one hundred who will giv $100 for King James's Bible, from Genesis to Revelation, with three or four small pictures on each page, as circumstances admit, none to be immoral or too vulgar; I will giv $100 for such a Bible. Why hav we not the same right as the Christians? They hav pictures of the Bible. I think it would be a great benefit toward reforming the world if they were scattered over it. Inclosed find $2 for books. L. E. ALLEN.

BRAGVILLE, MASS., Dec. 18, 1889.

MR. EDITOR: I like the paper very much, but did not realize to what an exten; until I missed one copy. Now to show that I am in favor of Heston's cartoons being continued, please find check inclosed for two new subscribers. If everyone would do a little work the circulation of THE TRUTH SEEKER might be doubled in two months. So far from the pictures being an injury, they are a great help in getting new subscribers. I keep my papers on file and some months ago I had a good Baptist call on me. I took down a lot of papers and showed him the pictures, and it did not kill or even make him mad. Some time after I saw him he told me he had come to the conclusion that the church had caused more bloodshed than any other one thing. T. N. SHERMAN.

STERLING, KAN., Dec. 16, 1889.

MR. EDITOR: Please find money order for $6 to renew my subscription, and for one extra copy of THE TRUTH SEEKER to my address to help out the pictures. Do not giv up Heston and his pictures if you can help it. Also the TRUTH SEEKER ANNUAL for 1890.

Our population, about twenty-five hundred, has eleven ministers to support, with a secretary for the Young Men's Christian Association at $40 per month, also a Young Women's Christian Association attachment to the same. It is my opinion that Kansas has more carpet-bag ministers than any other spot on earth. I. W. GOODSON.

SNOWVILLE, VA., Dec. 19, 1889.

MR. EDITOR: I am so anxious the pictures should remain a fixture in THE TRUTH SEEKER that I am doing all I can to help along. I hav not yet obtained a subscriber, but I shall keep trying and think I will succeed. Meanwhile I hav sent on for books—$15 in money in advance—so as not to lose my chance of helping. THE TRUTH SEEKER without the pictures would lose half its value for me. They are object-lessons that impress for life. I hope every reader will send something, or buy some books and help in some way. Do not wait, but do it now. We can double the income of the paper if we only determin we will. ELMINA D. SLENKER.

COALVILLE, UTAH, Dec. 19, 1889.

MR. EDITOR: Inclosed please find a postal note worth $3 25, to renew my subscription for THE TRUTH SEEKER and TRUTH SEEKER ANNUAL. If you cannot make the paper a financial success with the cartoons, would it not be a failure without them? I find the young are more interested in THE TRUTH SEEKER pictures than in any other pictures I receive. They seem to hav the desired effect of impressing a disregard to what is called the sacred teachings of the Bible and the Christian religion.

I hav tried to get new subscribers for your paper, and shall renew my efforts in your behalf, providing the illustrations are continued. THOMAS J. WELCH.

BUTLER, IND., Dec. 17, 1889.

MR. EDITOR: Seeing in the last few issues that you would discontinue the pictures unless the circulation of the grand old TRUTH SEEKER was increased I started out to do a little missionary work. By all means keep Heston at work, and I will do all in my power to get subscribers for the best paper in America. There are only a few genuin Liberals in this vicinity, but we never falter. Now and then we get into a discussion with a sky-pilot, but we generally do him up, with his old musty, ancient, mythical creed. Inclosed find $7, for which send THE TRUTH SEEKER to three new subscribers for one year. Yours for Universal Mental Liberty,

JOHN SAUVEL.

BARRE, MASS., Dec. 24, 1889.

MR. EDITOR: I am deeply interested in the discussion over the cartoons, and will add my feeble testimony in their favor, and will hereafter contribute something for their continuance. While I can appreciate the opinions and feelings of those who are opposed to them, because they fear the resentment and ostracism of their Christian friends and neighbors, I hav no admiration for the truckling cowardice that cannot bear the sneers and holy indignation of the enemies of science, and the worshipers of tradition, myth, and superstition. Suppose Bruno and the scientific martyrs of old had exercised the same selfish policy, where would hav been the civilization of to-day, with all its inventions, improvement, art, and philosophy? Again I plead for the cartoons, and a liberal compensation to the ingenious artist and sincere Freethinker, Watson Heston. ELLA E. GIBSON.

WABASHA, MINN., Dec. 18, 1889.

MR. EDITOR: Please find inclosed $5 for two years' subscription, the old expiring on the 20th inst., and I do not want to miss a copy, as I am getting them bound, making a handsome, as well as most entertaining, book.

I am glad to notice the favor with which that notable feature, the pictures, are received by the majority of the answers published. They should be continued if for no other purpose than to hold up the image of the Bible's teachings to those who will not read, but still see the absurdity in the pictures. Without wishing to be forward, yet believing it would be agreeable to every subscriber, I would suggest that, in some number in the coming new year, you would giv us a galaxy in the way of portraits of the leading champions of Freethought, provided such a thing can be done without inconvenience to yourselvs. W. H. HINERLAND.

BROOKLYN, N. Y., Dec. 20, 1889.

MR. EDITOR: For several numbers past in THE TRUTH SEEKER an inquiry has been progressing, "Was Abraham Lincoln a Christian?" The fact that he was not a Christian in the proper acceptation of the word I think is pretty well established, although all that is practically good in the term he practiced. But a still greater enormity confronts the bigoted Christian when he is told that Mr. Lincoln was not afraid and did look into the subject of Spiritualism. Meeting my old friend Mr. John B. Conklin, the noted public medium, one day in the street unexpectedly, he remarked, "I hav just returned from Washington, from Uncle Abe's, where we had at the White House several private sittings. What effect the intelligence has had upon him I don't know; but in leaving he took me by the hand and remarked, 'Mr. Conklin, any

time you are this way consider yourself a welcome guest at my house.'" I do not know whether Conklin ever went to Washington again; but I hav heard other mediums hav.

Keep right on with Brother Heston. There is nothing like pictorial literature. Yours truly, DAVID BRUCE.

PHILADELPHIA, PA., Dec. 21, 1889

MR. EDITOR: I inclose $2; please send me the TRUTH SEEKER ANNUAL for 1890, and credit me with the balance on my subscription to THE TRUTH SEEKER.

I see that there is a great difference of opinion about the pictures. I am decidedly in favor of them. I think they are what is needed. How would it do to put the pictures on a separate page, so that those persons who do not want pictures can cut them out without destroying the reading matter? I think the Bible pictures on the back of the paper are very good. I would like to hav a collection of them in book form. I always giv my paper away after I read it. Sometimes I am sorry to part with the pictures, but do not want to mutilate the paper or I would cut them out and put them in a scrapbook. With best wishes for your success, Yours truly, GEORGE NAILOR.

LISBON, IA., Dec. 22, 1889.

MR. EDITOR: I am very sorry to learn that there are thoughts of discontinuing the cartoons of THE TRUTH SEEKER, for I think that they are doing much good. They attract the attention of many who would otherwise not notice the paper, thus furnishing food for thought and awakening an interest in the subjects discussed in the editorials and communications contained within. Such interest being once aroused, it is not difficult to retain it, considering the excellence of the matter the paper contains and the importance of each subject to the welfare of the human race. The cartoons are missionaries, and I hope to see them continued, and inclose order for $1 to aid in their perpetuation. If, however, the thing proves impossible, the money may be used in whatever way you deem best for the advancement of the cause of Freethought. Yours, with great hopes for the triumph of Truth, A. LAURIE SAILOR.

BRACKETTVILLE, TEX., Dec. 18, 1889.

MR. EDITOR: At your invitation permit me to say a word or two in behalf of the illustrations that appear in your paper. For my part they are half the paper to me, and I look for the pictures as expectantly as I do for the paper itself. In my humble opinion, the cuts are an evidence of advancement, and you certainly do not wish to turn back. We can look a few years in the past, when wood-cuts were a novelty, and only a few weeklies and a few costly magazines produced them at all. Now we find them in nearly all our dailies. Nothing can be so well told otherwise as by an illustration. The architect produces his drawings, the sculptor has his model, the sky with its millions of stars is a picture, and nature has told us nothing of herself or her laws except what we hav gathered from her many shapes, forms, and colors. Now as THE TRUTH SEEKER and its contributors rank among the foremost in reasoning and in advancement, I see no reason why Mr. Heston should not be given an opportunity of showing up to the world, in the best possible manner, the absurdities of the Christian religion.

Respectfully, SAM MORIN.

PITTSFIELD, ILL., Dec. 17, 1889.

MR. EDITOR: The *pro* and *con* opinions of your readers regarding Heston's cartoons are read by me with interest. I am sure the pictures hav increased the circulation and sale of THE TRUTH SEEKER; and I could in support of this claim "several tales unfold." Any Christian who could be "repelled," as Mr. Parton puts it, by these splendid object-lessons, can never be converted to Liberalism, for they are of the dyed-in-wool order. Mr. Heston, I believe, strives to make each picture a lesson, and I think he succeeds admirably. In the postscript to a letter I received from him, dated July 1st, he says: "I am always glad to get any items or suggestions of this kind, for it is a constant grind and a tiresome task to twist subjects into such shape that they will hav point enough to teach a lesson. I assure you I hav no picnic to keep THE TRUTH SEEKER supplied. There are many subjects I would like to sketch, but cannot well do so and avoid making them offensiv to the timid ones, and must drop them altogether." E. D. HICKS.

TACOMA, WASH., Dec. 17, 1889.

MR. EDITOR: Inclosed please find postal note for $3.25 for one year's subscription to THE TRUTH SEEKER (twenty-five cents for the ANNUAL), as my subscription expired on the 15th inst., and I hope we can keep Brother Heston in the field, as his illustrations are doing a great good. Those who would not read the paper will look at the pictures, and it has a telling effect. I will here pledge myself to send at least one new subscriber or $2 in cash by the 15th of January, and if each subscriber will contribute his or her mite, we can keep the old hero at work.

Now, brothers, let us hear from you! I am also glad to hear from Brother Winter again. Brother Peck's articles hav the right ring; they strike right from the shoulder. Theology is right or it is wrong. The sooner the truth is demonstrated the better. Hew to the line; let the chips fall where they may. We hav a fair footing here in Washington, and intend to keep it. Respectfully yours for truth and justice, J. N. NEWMAN.

PHILADELPHIA, Dec. 25, 1889.

MR. EDITOR: A merry Christmas. Brother Peck is after the Spiritualists. As you hav published his invitations and requests I, as a Spiritualist, respond for his gratification, and out of courtesy to him for the interest he takes in the subject. I could hav said plainer, harsher things, but will leave that for others. Perhaps you will indulge him and your Spiritual readers with the perusal of it. Peck and Winter and others are hard on the Spiritualists, and their course will never convert or enlighten them. We want the gulf bridged over that keeps them so wide apart and hostil.

You ask for an opinion of the pictures. I scarcely hav one to giv. They do not hurt me. They are vivid and luminous and will move the minds of readers, especially the more stolid, the young, and the humorous. The Bible illustrations are so good that Bible worshipers ought to welcome them. Sunday-school teachers could find nothing more effectiv in fixing Bible stories in the mind and memory of children. They all excite my risibles hugely, but I will not vote, not knowing how to vote wisely. T. E. LONGSHORE.

GLANFORD, ONT., Dec. 19, 1889.

MR. EDITOR: Just a few words anent the pictures in THE TRUTH SEEKER. I think promptness in paying for your paper shows a good trait in a man's character. Your noble paper should be paid for in advance, religion or no religion. We should allow liberty of taste. I think the pictures are immense. I used, when a boy, to be better pleased with an illustrated Bible than with one without the pictures, but then they left a holy horror in the mind. Now, Watson Heston's are complete. They show the absurdities at a glance. What could show the Calvinistic creed better than "The Glory of Predestination" in THE TRUTH SEEKER of November 30th?

O thou who in the heavens dost dwell,
Who as it pleases best thysel',
Sends one to heaven and ten to hell,
A' for thy glory,
And no for any good or ill
They've done before thee.

Then, the history of Samson is grand. So was the history of Jonah. Heston is a Hogarth. Now, for me to get a new subscriber for your paper is beyond my power, as I liv in a hot-bed of orthodoxy. I once lent a few copies to a friend to read, but during my friend's absence his wife committed the whole lot to the stove. But, am willing to pay $3 50 for my next year's paper on March 8, 1890. And I shall pay in advance. I shall not keep you sending your paper till my account reaches the sum of $6. Mr. Parton has, like Samson, stirred a bumblebees' nest. With wishes to friends in Universal Mental Liberty, I remain, JOHN MCCLEMONT.

HOWARD, N. Y., Nov. 15, 1889.

MR. EDITOR: I think that every Freethinker or friend of mental liberty should as much as express his opinion or belief, both public and private, in regard to Christianity and morality, or anything that will tend to break the bands of mental slavery. Christianity does and ever has claimed morality as its right-hand bower and twin sister, and I see that some of your correspondents accept the idea. But Christianity and morality hav no connection. They do not belong in the same pew. One is a principle of thought, action, and deed; the other is simply faith, and a belief in Jesus Christ as the son of God and supreme ruler, his crucifixion and resurrection. Or for a more full and explicit explanation, I will designate two persons as B and C for instance. B is honest, charitable, truthful, good, and just in every particular—in fact, never was known to do a wrong thing in all his life. C may be right to the reverse, a liar, a thief, a robber, and a murderer, and say he candidly and sincerely believes on Jesus Christ the son of God and supreme ruler, and his crucifixion and resurrection. B may say he does not believe one word of it; it is all a sham and a farce. C is the Christian and B is not. For the truthfulness of the above statement I simply ask, Was there ever a recognized strictly moral person whose morality rested simply on a belief in one particular thing, regardless of acts or deeds?

Hundreds of millions of dollars are used annually to support what we may call nothing. How much better it would be if a part, at least, could be used to support schools of scientific studies. We hav been taught hundreds if not thousands of years about gods, heaven, and hell, and mansions in the skies. Is there a person on earth that can say he knows one jot more about that nothing—or something, if he wishes to call it—than his father or grandfather did?

A word about the pictures in THE TRUTH SEEKER. I would say continue them by all means, if it can be afforded. In short, Mr. Carlton Rice in last week's TRUTH SEEKER covers the whole ground of my full sentiment.

W. C. BISHOP.

NORTH BENTON, O., Nov. 28, 1889.

MR. EDITOR: According to President Harrison this is a national holiday. Our pious brethren tried to celebrate the day at North Benton. The different churches united to make a show. They chose the smallest church in the village for their exercises, and imported a D.D. from Mount Union to officiate. With their united effort they succeeded in about one-quarter filling the house, and the hearers were three parts women. I hav seen several theological revolutions in these parts within the last fifty-five years. Slavery was justified. Infant damnation was preached. Rumsellers were justified; the bulk of the deacons belonged to that class. I heard deacons testify in a debate with other denominations that infant damnation was never preached in the Presbyterian church. I hav heard church-members perjure themselvs in courts of justice and commit subornation of perjury to screen themselvs and their fellow-Christians. Two church-members that affirmed in North Benton were hanged on account of murder. And in fact, nearly all the crimes known to the laws of the land hav been practiced by church-members. No wonder they want a redeemer to dump their sins on every few days.

I see that the Presbyterian church in their late conference hav come to the conclusion that infants of unbelievers hav gone to heaven, and they appointed three of their number to revise their creed and strike out the objectionable part of their decrees. And thus they make a religion and call it divine.

I do not say there are no good persons who belong to the church. I believe there are. But the church did not make them good.

The church is a tissue of falsehoods. My trip in the Old World last summer strengthened my faith that the decay of old systems of religion of different kinds, and of the most nonsensical stripe, is evidence of its human invention.

It is not necessary for the church to teach falsehood in order to cause people to do right. In my judgment the love and beauty of doing right ought to be incentiv enough to induce the human race to do right.

For inclosed money send "Giordano Bruno: His Life, Works, Martyrdom, Portrait, and Monument," and credit the rest on my subscription. CHESTER BEDELL.

BOZEMAN, MONT., Dec. 13, 1889.

MR. EDITOR: I hav always considered it the business of the editor of a paper to conduct its publication to suit himself. I hav never expected or desired it conducted in a way to suit all my fastidious notions; wishing, in the main, only for a live publication with an editor with a backbone and nerve to fearlessly say what he thinks and state all the facts so far as known, without regard to whether it will please me or not. However, since you hav called on your subscribers for an expression of opinion with reference to the picture department, I will reluctantly answer to the call. So far as my experience goes, I do not believe "the pictures repel more than they attract;" neither do I believe "people who like them ought to be religious; they are capable of nothing better"—even if the declaration does come from high authority. Certainly Mr. Parton has a perfect right to the expression of his opinion about pictures or any other subject. But in this particular instance his manner of expression certainly is objectionable and no doubt many Liberals will feel themselvs aggrieved. It is always with sorrow I read harsh words of Liberals when engaged in discussion. I discover that men can much more readily divest themselvs of the superstition of Christianity than of its pernicious effects, and when we still see it clinging to a good man like Mr. Parton in dogmatic language of an offensiv character, all the more striking is the evidence of the tenacity of its lamentable effects. Were you aiming to giv your paper a lofty aristocratic tone, suited to aristocratic circles of society—such a one as was a few years ago, and now is no more—cartoons, I think, would be out of place. But if the paper is intended for the great mass of readers of every shade of thought and desire, then, in my opinion, they will not "repel more than they attract." Why is it that our great political newspapers resort to cartoons during a political campaign if they are of such a repellant nature? Is it not that their use is thought the more effectiv method of reaching the masses? So far as I am concerned, conduct your paper to suit yourself. Then you will hav the consolation of knowing there is one man in this wide world pleased. Whatever may be the fate of the cartoons, THE TRUTH SEEKER will still be good enough for me, and I shall not trouble its Editor with directions how to run it. I am well aware that you only wanted my vote, but you see you hav got plenty more at the same time. Send catalog of books. THOMAS BURK.

BREATHEDSVILLE, MD., Dec. 21, 1889.

MR. EDITOR: I herewith inclose a check payable to you or order, of $5 75, for the following: Seventy-five cents is due you for forwarding twice last January Helen Gardener's "Men, Women, and Gods," and TRUTH SEEKER ANNUAL. I sold the two extra copies and now return you the cash. The $5 is a renewal of my subscription, which expires on Jan. 14, 1890, for one year, and a new subscriber for one year. As to pictures or no pictures, you are in a better position to decide than I am, and I simply ask you to do your duty in this matter to the best interests of the cause, the same as I shall try, though they are favorits and first examined in my family.

While it seems unwise to offend Christians where we can do as much good with their good will, yet in my opinion we may as well surrender at once as let them dictate our line of defense. True, they hav now, in fact, as an intelligent body of men and women, abandoned the geography, astronomy, and medical profession of the Bible, and there is hope of still further enlightenment just as soon as all become aware of their situation. They and their children now study and believe in the same geography as ours do, and use the same almanacs and astronomies as we do, because they are based upon demonstrated facts, and send for the same order of physicians when sick as we do. Does not this show that we are very much alike after all in our acts, if some profess to believe different? And how do you think these honest men and women—for I know they are honest—will feel when they realize their inconsistency; that they, with all their honesty, hav lived a lying life in reality to please the devotees of the religion of the Dark Ages?

In case there should be a better life beyond this, would it be a good preparation for it to liv a regular liar here, as all do who say they believe all between the lids of the Bible to be true? Will they say they believe a thing to be true and then always act as those who believe it a lie? Let us try to be true if possible with ourselvs. With us our most intelligent and successful, as well as moral, men are very indifferent about church matters, except that when pressed by the continual beggars of the church they still chip in in order to please them and the church, so as not to be outlawed by the church; for do not forget it, the church still persecutes to the extent of her power the same as in the Dark Ages. And as long as she stands on such lying foundations as I hav shown she does, she can't afford to hear both sides of the question like all people who stand upon truth only.

Respectfully yours, JOHN M. GROH.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Five Cents a Drink.

Five cents a drink! does anyone think
That that is really the price of a drink?
"Five cents a glass!" I hear you say.
"Why, that isn't very much to pay."
Ah, no, indeed! 'tis a very small sum
You are passing over 'twixt finger and thumb;
And if that were all you gave away
It wouldn't be very much to pay!

The price of a drink? Let him decide
Who has his courage lost and his pride,
And lies a groveling heap of clay,
Not far removed from a beast to-day.
The price of a drink! let that one tell
Who sleeps to-night in a murderer's cell.
Honor and virtue, love and truth,
All the glory and pride of youth,
Hopes of manhood, the wealth of fame,
High endeavor and noble aim;
These are the treasures thrown away
As the price of a drink from day to day.

The price of a drink! If you want to know
What some are willing to pay for it, go
Through that wretched tenement over there,
With dingy windows and broken stair.
There poverty dwells with her hungry brood,
Wild-eyed creatures for lack of food;
There shame in a corner crouches low;
There violence deals its cruel blow;
And innocent ones are thus accursed
To pay the price of another one's thirst.

"Five cents a glass!" Oh, if that were all,
The sacrifice would indeed be small!
But the money's worth is the least amount
We pay; and whoever will keep an account
Will learn the terrible waste and blight
That follows that ruinous appetite.
"Five cents a glass!" Does anyone think
That that is really the price of a drink?

Objects Personified.

Georgie: "Mamma, how did Uncle Sam get his position at Washington?"

Mamma: "His position! Do you think Uncle Sam a real person?"

Georgie: "Why, yes; havn't I seen his picture? He is an oldish man that is boss, isn't he?"

Mamma: "Well, he has had his one hundredth birthday celebrated thirteen years ago last Fourth of July, but his portrait represents him as in middle age. He is but an imaginary person, possessing U. S. for his initials, which means United States, sometimes personified as Uncle Sam, sometimes as Brother Jonathan; just as England is designated as John Bull.

"Objects are often personified in poetry, as 'Mother Earth,' 'Father Time,' etc. Love, Joy, Hope and Fear, Good and Evil, hav often been pictured as persons. The quality of goodness all admire. In poetry, admiration would be intensified as worship and good become God. Pious people hav changed the pronunciation to Gawd, with a capital letter as extra-sacred, to distinguish their worship from the profane ones who call upon goodness or god, simply to make their words seem more emphatic.

"Objects personified often seem real to the ignorant—so much so that laws hav been passed with penalties attached as a punishment to those who 'take the name of God in vain'—which should mean when God does not notice or answer the call. And it is my private opinion publicly expressed, that no one can prove an answer ever has been given. Appeals to goodness in the human heart hav been answered *ad infinitum*.

"In olden times, when books were scarce and learning was possible only to the few, writing was believed to be inspiration of good, as it undoubtedly was, until dishonest people played on the fears of ignorance by making them believe the unreal to be true and derived revenue from their fears."

In that golden age, all the
Wealth of the East
Was brought in exchange for the
Prayers of the priest;
The priests were lords, lived
Happy and well;
And sinners were prayed for and
Kept out of hell.
CHO.: When the world becomes wise,
And the fools are all dead,
We'll quit preaching lies
And work for our bread.

A. M. REED.

Caraccas Spanish.

A correspondent of the Chicago *News* writes from Caraccas detailing some of his laughable experiences with the Spanish language as it is there spoken. Some of the most amusing of these curiosities of language are on the bills of fare.

One item that appeared almost daily was "garden eggs." We studied over this for a time, and finally, out of curiosity, we ordered some. It turned out to be egg plant.

Another puzzle was "papas en camisas." A "camisa" means in ordinary speech a night-shirt or the jacket of a pajama, and the natural inference seemed to be that we had landed among a set of cannibals, who were serving up somebody's papa in his night-shirt.

But "papas" in Spanish means potatoes, and this mysterious article of food proved to be nothing more dreadful than steamed potatoes with the skins, or jackets, on.

A cantaloupe is called a "melone," and the word as pronounced sounds very much like the name of a numerous and highly respected Irish family. It made us laugh to call for a "maloney," and we thought it still more amusing when we heard a woman's bonnet called "begorra."

But there are queerer things than this in the Spanish language. The pupil of the eye, for example, is "the little girl of the eye," and the nostrils—not quite so poetical a subject—are "the windows of the nose."

The "dado" is the finger, and the thumb is "la dado pulgar." "Pulga" means flea, and the thumb therefore is the "flea finger"—a fact which illustrates one of the principal occupations of the people.

Correspondence.

CAMPTOWN, PA., Dec. 1, 1889.

MISS WIXON: We all read the Children's Corner, and think it is doing much good. I hav written a conversation which I had with Georgie—aged twelve—which you can make use of if you think it is suitable for the Corner. Yours for truth, ADDIE M. REED.

GALVESTON, TEX., Dec. 14, 1889.

DEAR MISS WIXON: This is my first letter. I will be eight years old on the 26th of this month. I hav been going to school for six months. I am in the First Reader and arithmetic. My father takes THE TRUTH SEEKER, and I like to look at the pictures.

Your little friend, ROBERT E. PALMS.

ORANGE CITY, IA., Dec. 16, 1889.

DEAR MISS WIXON: I was pleased to see my first letter in THE TRUTH SEEKER.

I hav the mumps, and I hav to stay in the house. I do not like to stay in the house. I would not care if I did not hav to lie down.

I hav a little cousin three years old; she is as naughty as ten other children. I hav been down sick three days—it is mumps. Mumps are everywhere. My jaws look as big as the chaps of a hog. I looked at myself yesterday and I had to laugh.

Yours, FREDDIE DE LESPINASSE.

EAGLE HARBOR, WASH., Dec. 7, 1889.

DEAR MISS WIXON: This afternoon I will write a letter for the Children's Corner. I go to school and study the Third Reader and the speller. I am seven years old. We hav a very tiny baby that can only sit on the floor. If I see this in the paper I will write again some time. My papa takes the paper, and has been taking it for a long time. My grandpa takes it also. I am not very tall for my age. We hav a little bird; it is yellow on its back and stomach. My brothers are very little, all except Clatie; he is a very big boy. C. B. Reynolds lectured in the school-house last week, and my papa and mamma and grandpa went to hear him; it was grand.

Good-bye, IRENE WILLIAMS.

HAY SPRINGS, NEB., Dec. 15, 1889.

DEAR MISS WIXON: I hav written to THE TRUTH SEEKER but twice. I am twelve years old to-day. I hav just written to the *Nonconformist*. Mrs. V. Vincent says she wants the children to write a letter to the *Nonconformist* before Christmas. I see so many boys and girls that want other boys and girls to correspond with them. I will write to any boy or girl that will write to me. I hav not been absent or tardy this or last term of school. We hav had three months and three weeks of school, and will hav one more week this term. We will hav two weeks' vacation after this week. We liv a half mile out of town. I hope this will not hav to go to the wastebasket. I hav two brothers and one sister. I will close for this time.

Yours respectfully, JUDGE M. MINER.

WHEELING, W. VA., Dec. 14, 1889.

DEAR MISS WIXON: It has been quite a while since I wrote for the Corner. I like to read the little pieces in the Corner. I am glad to say I am a Liberal. I was present at a Liberal meeting. Pa made a speech. I will be glad when I get big; then I will make speeches, too. I was going to Sunday-school and I soon got tired of doctrins heard there, and I do not like to go to school and hav the teacher pray. Pa teaches us at home. We learn more at home than going to school. I hav two sisters. Their ages are fourteen and seven. My oldest sister keeps house for us. I hav no mother. Mr. Remsburg lectured here last evening to a small but intelligent-looking audience. His subject was "False Claims of the Church." I liked his lecture very well. I guess the church folks did not like it. My sisters and my pa were there. Pa is going to write for another speaker to come some time this winter. We ought to keep the Liberal ball rolling. If we do not, what little freedom we hav will be taken away from us. Pa is secretary of the Secular Union which has just been started here. If some of the Liberal boys and girls will write to me, I will answer. Good-bye.

ORLO INGERSOLL NOE.

38 Thirty-fifth street.

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The ARENA

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Disputed, argued long;
And each one held that he was right,
And all the rest were wrong.

They all admitted that the creed
Was somewhat out of date,
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Just what to renovate.

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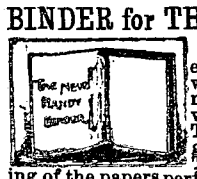
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News of the Week.

IF Portugal revolts, inspired by Brazil, Spain may follow, and like disturbances may succeed in Germany and throughout Europe.

THE neighborhood of Reading, Pa., is overrun with an army of burglars, who are supposed to hav their lair in the Welsh mountains.

THE Pan-American delegates hav left.

GLADSTONE'S eightieth birthday was celebrated on the 30th ult.

BY a cave-in at Angel's Camp, Calaveras county, Cal., on the 22d ult., six teen men were irrecoverably buried alive.

HENRY GRADY, the orator and editor, and rising young favorit of the Southern people, died on the 23d ult. at Atlanta.

AT Plains, Pa., on the 27th ult., land over a mine sunk several feet, wrecking a church, a parsonage, and severa houses.

IN conflicts between London strikers and police, serious injuries hav been inflicted, and many offenders hav been sentenced to imprisonment.

IN an Italian Catholic church at Jersey City, N. J., at the close of mass on the 25th ult., two men engaged in a fight in which one was cut, perhaps fatally, with a razor.

"LOOKING BACKWARD" has fallen flat in England. In New England, however, its popularity increases, and one mercantil house givs copies with its sales.

RUFFIANLY political factions are distracting Oklahoma.

THE pope has received a bequest of £680,000 from Baron Lilienthal.

ON Christmas and the day following a great windstorm did much damage in the East.

AN attempt to break jail at Kingston, Ont., on the 24th ult. resulted in the escape of five convicts.

CULVER, the juryman that prevented the Cronin jury convicting more of the accused, and giving those convicted severer punishment, is the object of execration.

LEVI MAYBERRY, of Carlisle, Pa., who had been growing crazy over religion, on Christmas morning proclaimed himself the "son of man," and attempted to kill his father and other relativs with an ax.

AT Attleboro, Mass., the nine-year-old daughter of the Rev. Chas. Pinney is ill of typhoid fever, and refused medicin by her father, who says he is "willing to leave the whole matter in the hands of the Lord."

THE sneezing influenza, called "La Grippe," that broke out in St. Petersburg, has extended through Europe and appeared in America. It has caused many deaths, mostly in Paris. It is said that it is not fatal in itself, but exposes the system to pneumonia, peritonitis, etc.

SHOOTING affrays over race hav occurred at Jessup, Ga.; Barnesville, Ga.; Augusta, Ga.; Clarksville, Tenn.; Nashville, Tenn.; Shelby, Miss.; Pott's Camp, Miss., and Charleston, S. C. At the former place the whole neighborhood is in arms and troops hav been dispatched. Later dispatches state that at Columbia, S. C., on the 27th a mob of white men took from the jail eight suspected negro murderers and shot them.

IT is said that our deferring to recognize the new government in Brazil will encourage the monarchists to attempt an armed struggle. Count D'Eu, Dom Pedro's son-in-law, is in Europe trying to raise aid in reërecting the empire. The provisional government explains that it cut off the larger grant of money to Dom Pedro because he and his adherents changed from a policy of acquiescence to one of contest. It also defends itself against charges of design in delaying elections, and of aspirations toward usurpation in general. The wife of the ex-emperor died at Oporto, Portugal, on the 28th ult.

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SAMSON'S GREAT JAWBONE FEAT.

And Samson said, With the jawbone of an ass, heaps upon heaps, with the jaw of an ass hav I slain a thousand men.—Judges xv, 16.

Gems of Thought.

PEACE is the virtue of civilization; war is its crime.—*Victor Hugo.*

As the barbarism of the present old governments expires, the moral condition of nations, with respect to each other, will be changed. Man will not be brought up with the savage idea of considering his species as enemies, because the accident of birth gave the individuals existence in countries distinguished by different names.—*Paine.*

ITS chief ideas [*i.e.*, the chief ideas of Buckle's "History of Civilization"] are: . . . 7. That human progress has been due, not to moral agencies, which are stationary, and which balance one another in such a manner that their influence is unfelt over any long period, but to intellectual activity, which has been constantly varying and advancing: "The actions of individuals are greatly affected by their moral feelings and passions; but these being antagonistic, to the passions and feelings of other individuals, are balanced by them, so that their effect is, in the great average of human affairs, nowhere to be seen, and the total actions of mankind, considered as a whole, are left to be regulated by the total knowledge of which mankind is possessed."—*Encyclopedia Britannica.*

THE people perish for the lack of knowledge. Nothing but education—scientific education—can benefit mankind. We must find out the laws of nature and conform to them.—*Ingersoll.*

I PLEAD that humanity has been a real gainer from skepticism, and that the gradual and growing rejection of Christianity—like the rejection of the faiths which preceded it—has, in fact, added, and will add, to man's happiness and well-being. I maintain that, in physics, science is the outcome of skepticism, and that general progress is impossible without skepticism on matters of religion. I mean by religion every form of belief which accepts or asserts the supernatural.—*Bradlaugh.*

SPAIN has progressed in the arts and sciences, in all that tends to enrich and ennoble a nation, in the precise proportion that she has lost faith in the Catholic church. This may be said of every other nation in Christendom. Torquemada is dead; Castelar is alive. The dungeons of the Inquisition are empty, and a little light has penetrated the clouds and mists—not much, but a little. Spain is not yet clothed and in her right mind. A few years ago the cholera visited Madrid and other cities. Physicians were mobbed. Processions of saints carried the host through the streets for the purpose of staying the plague. The streets were not cleaned; the sewers were filled. Filth and faith, old partners, reigned supreme. The church, "eminent for its sanctity," stood in the light and cast its shadow on the ignorant and the prostrate. The church, in its "inexhaustible fruitfulness in all good things," allowed its children to perish through ignorance, and used the diseases it had produced as an instrumentality to further enslave its votaries and its victims.—*Ingersoll.*

IF you consult our doctors they will not fail to display the antiquity of their doctrin, which has always upheld itself in spite of the continual attacks of heretics, wicked men, and Infidels, and in spite of pagan persecution. You hav too good an understanding not to perceive that the antiquity of an opinion proves nothing in its favor. If antiquity were a proof of truth, Christianity would be forced to giv way to Judaism, which for the same reason must yield to the religion of the Egyptians and Chaldeans, that is to say, to idolatry which was long anterior to Moses. It was believed for thousands of years that the sun turned round the earth, which remained stationary; and yet it is not the less true that the sun is fixed, and that the earth turns round the sun.—*D'Holbach.*

THE Mohammedan proves the divine mission of his apostle by appealing to the marvelous propagation of the faith. If the argument is good in the mouth of a Catholic, is it not good in the mouth of a Moslem?—*Ingersoll.*

THEOLOGY has never served to any purpose, but the distracting of men, and sometimes of whole states.—*Voltaire.*

ORTHODOX ministers do not add to the sum of knowledge. They produce nothing.—*Ingersoll.*

A PREDISPOSITION toward the miraculous is the characteristic of all semi-civilized nations.—*Lecky.*

THE fathers of the church were utterly incapable of examining a question of fact. They were all believers in the miraculous. The same is true of the apostles. If St. John was the author of the Apocalypse, he was undoubtedly insane. If Polycarp said the things attributed to him by Catholic writers, he was certainly in the condition of his master. . . . All the fathers were infinitly credulous. Every one of them believed, not only in the miracles said to hav been wrought by Christ, by the apostles, and by other Christian but every one of them believed in the pagan m acles.—*Ingersoll.*

THE Truth Seeker Annual

—AND—

Freethinkers' Almanac,

1890.

(E. M. 290.)

WITH ILLUSTRATIONS.

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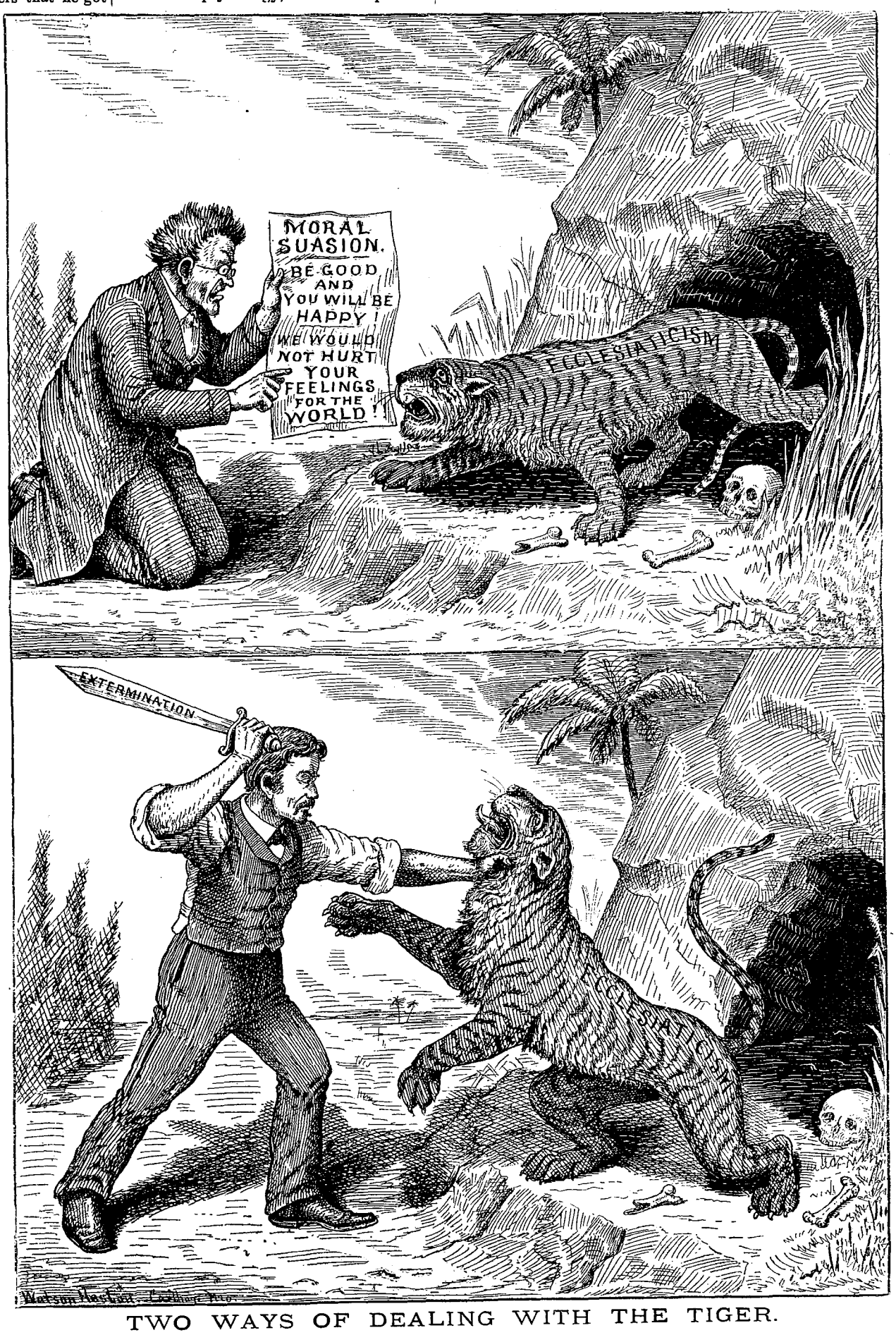
A SAD case of wickedness is reported from Alabama. A Methodist minister arrested for passing counterfeit money avers that he got it out of the contribution box. If his tale is true, there are some particularly miserable sinners in his congregation. He says that seven out of eight silver dollars in the box were counterfeit. Evidently a contribution box working on the nickel-in-the-slot principle and rejecting spurious coin will hav to be adopted in this unfortunate minister's church.

RELIGIOUS jealousy in India between Hindoos and Mohammedans is said to be fit to involve the entire country in war the moment the British authority should be withdrawn. Lately a Mussulman procession to celebrate a convert was attacked with great fury, and some fatalities were the result.

WRITING on the late revival among Richmond negroes, a correspondent of a New York paper says: "The average Southerner will tell the investigator that he can not discern any improvement in the moral nature of the negro who has gone through this process of conversion, except that the act of dancing is regarded as sure to result in eternal damnation. A Richmond sergeant of police standing on the corner at midnight when the vast black throng was moving by during one of these periods of conversion, expressed a prevalent idea in a curious way when he said, 'The very roosters on this street know when a nigger is getting converted, and they don't dare to crow as long as the church is open.' But in the cities there is, among the better informed of the black race, a small and growing class whose morality is on the increase, and who are slowly drifting away from the superstitions of their race."

REPLYING to a correspondent who asks information on the condition of the working classes in the fourteenth and seventeenth centuries, the *Sun* says, among other things: "There were, early in the fourteenth century, no roads and no wheeled vehicles; the peasants, who either paid a money rent for their lands and were 'free' or did service for them and were 'villeins,' lived in stone huts without windows or chimneys. There was little salt, no sugar; honey was the only sweetener. The food was almost entirely meat; the people, from the king down, seldom changed their clothes, and skin diseases were terribly prevalent. There was almost no money; what there was the Jews held at cent per cent interest and more. In 1285, in a single small village in Norfolk, there were twelve murders, sixteen burglaries, five fatal fights, five suicides; and in 1284 there had been twelve executions. The life was much harder than we can imagin." It should be recollected that the time described was the time of Christianity's greatest influence.

A CHRISTIAN paper makes complaint against "a system of public education, inaugurated in a large city, where, in the higher grade of instruction, the pupils were taught at the public expense to dissect cats, to accept *in toto* Bain's psychology, and to despise the Christian religion." The paper inquires: "Whither are we drifting? Is an Agnostic mode of thinking to invade our schools and preoccupy the youthful mind against the only religion which has a right to liv? The friends of Christ should look into these matters."



TWO WAYS OF DEALING WITH THE TIGER.

THE French government will enforce the legal penalty against three hundred priests convicted of violation of the law prohibiting clergy from meddling with elections.

THE list of English publications the prohibition of whose sales has been decreed by the imperial censorship in Russia has just been printed in London. It includes Ingersoll's "Social Salvation" and his "Household of Faith."

A BRIGHT and interesting six-year-old girl in Boston has been the cause of a philological discussion somewhat wider than most six-year-olds generally arouse. She persists in using the terms one-th, two-th, and three-th, instead of first, second, and third, and when her elders try to convince her of her error she shuts them up with the retort that it is just as proper to say one-th as to say fourth, fifth, or sixth. Boston folk want to know if the child is not more right than wrong. They think our language is not properly clear, and that absurdities are tolerated from a conservativ notion that it would be harmful to eradicate them.

SINCE 1800 the population of Europe has just doubled itself. Then the population was 175,000,000; in 1830, 216,000,000; in 1860, 289,000,000; in 1880, 331,000,000; in 1888, 350,000,000.

BILL NYE, the humorist, thus describes his early experience as a school-teacher: "It is a tough experience for a boy of eighteen or nineteen to enter the school-room for the first time and read a chapter from the Bible, as I was expected to do. I had not been accustomed to read every morning aloud from the scriptures, and so I was embarrassed. Besides, I did not use good taste in the selection. I did not know it until it was too late. I thought that the Old Testament would be more interesting to the children than the New, and so struck some matters of history there, told in terse, rugged, realistic language, which attracted more attention from the school than I had expected. I thought it would get better as I moved on, but it did not, and so I tried another selection. Several large girls giggled, and ceased to agitate their gum, as I struck into the second selection. It was hardly the thing for a school reading, and so I omitted the most of it."

AN Englishman has bought the contents of the royal castle of Nuremberg, containing the most complete collection of instruments of torture extant, costing $6,000 in all. There is a library of 3,000 volumes, giving the history of crime and torture for many centuries.

IN Macedonia, where everyone is either a fanatical Christian or a fanatical Mohammedan, brigandage is now rife, and no fewer than two hundred persons hav been murdered and robbed within a few weeks. Two brigands named Shakir and Osman, each of whom has committed more than twenty murders, are terrorizing the country.

Communications.

Was Abraham Lincoln a Christian?

CHAPTER XIII.

OTHER TESTIMONY AND OPINIONS.

New York World—Boston Globe—Manford's Magazine—Chambers's Encyclopedia—Encyclopedia Britannica—World's Sages—Every-Day Life of Lincoln—Cyrus O. Poole—A Citizen of Springfield—Henry Walker—R. C. Adams—Edward Eggleston—Rev. Robert Collyer—Rev. J. Lloyd Jones—Rev. J. W. Chadwick.

The matter selected for this chapter is of a miscellaneous nature, consisting of the statements of those who, for the most part, are not known to hav been personally acquainted with Lincoln. It embraces the opinions of journalists, encyclopedists, biographers, and others. If their words cannot be accepted as the testimony of competent witnesses, they may at least be regarded as the verdict of honest jurors.

New York World.

In the New York *World*, fifteen years ago, appeared the following:

While it may fairly be said that Mr. Lincoln entertained many Christian sentiments, it cannot be said that he was himself a Christian in faith or practice. He was no disciple of Jesus of Nazareth. He did not believe in his divinity and was not a member of his church.

He was at first a writing Infidel of the school of Paine and Volney, and afterward a talking Infidel of the school of Parker and Channing.

Alluding to the friendly attitude he assumed toward the church and Christianity during the war, this article concludes:

If the churches had grown cold—if the Christians had taken a stand aloof—that instant the Union would hav perished. Mr. Lincoln regulated his religious manifestations accordingly. He declared frequently that he would do *anything* to save the Union, and among the many things he did was the partial concealment of his individual religious opinions. Is this a blot upon his fame? Or shall we all agree that it was a conscientious and patriotic sacrifice?

Boston Globe.

As an evidence of Lincoln's piety, we are often referred to a picture to be seen in nearly every Northern home, where Lincoln, with his son Tad, is supposed to be represented as reverentially poring over the pages of the Bible. The picture is well calculated to deceive. Its history, however, has often been explained, and its apparently religious character shown to be quite secular. The Boston *Globe*, in a recent issue, says:

The pretty little story about the picture of President Lincoln and his son Tad reading the Bible is now corrected for the one hundredth time. The Bible was Photographer Brady's picture album, which the president was examining with his son while some ladies stood by. The artist begged the president to remain quiet and the picture was taken. The truth is better than fiction, even if its recital conflicts with a pleasing theory.

Manford's Magazine.

There is one Christian publication that has had the fairness to admit the truth respecting Lincoln's belief. *Manford's Magazine*, a religious periodical published in Chicago, in its number for January, 1869, contained the following:

That Mr. Lincoln was a believer in the Christian religion, as understood by the so-called orthodox sects of the day, I am compelled most emphatically to deny: that is, if I can put faith in the statements of his most intimate friends in this city [Springfield]. All of them with whom I hav conversed on this subject, agree in indorsing the statements of Mr. Herndon. Indeed, many of them unreservedly call him an Infidel.

The evidence on this subject is sufficient, the writer says, to place "the name of Lincoln by the side of Franklin, Washington, Jefferson, and [Ethan] Allen, of Revolutionary notoriety, as Rationalists; besides being in company with D'Alembert, the great mathematician, Diderot, the geometrician, poet, and metaphysician; also with Voltaire, Hume, Gibbon, and Darwin."

Referring to the Infidel book, written by Lincoln, the writer says:

This work was subsequently thrown in Mr. Lincoln's face while he was stumping this district for Congress against the celebrated Methodist preacher, Rev. Peter Cartwright. But Mr. Lincoln never publicly or privately denied its authorship, or the sentiments expressed therein. Nor was he known to change his religious views any, to the latest period of his life.

The article concludes with these truthful words:

Mr. Lincoln was too good a man to be a Pharisee; too great a man to be a sectarian; and too charitable a man to be a bigot.

Chambers's Encyclopedia.

Alden's American edition of "Chambers's Encyclopedia," one of the most popular as well as one of the most reliable of encyclopedias, says:

He [Lincoln] was never a member of a church; he is believed to hav had philosophical doubts of the divinity of Christ, and of the inspiration of the scriptures, as these are commonly stated in the system of doctrins called evangelical. In early life he read Volney and Paine, and wrote an essay in which he agreed with their conclusions. Of modern thinkers he was thought to agree nearest with Theodore Parker (Art. Lincoln, Abraham).

Encyclopedia Britannica.

By whom the article on Lincoln in "Chambers's Encyclopedia" was written, whether by one of Lincoln's personal friends, or by a stranger, I know not. The article in the "Britannica" was written by his private secretary, Colonel Nicolay. In this article his religion is briefly summed up in the following words:

His [Lincoln's] nature was deeply religious, but he belonged to no denomination: he had faith in the eternal justice and boundless mercy of Providence; and made the golden rule of Christ his practical creed (Am. Ed., vol. xiv, p. 669).

This statement at first glance presents a Christian appearance, and the reader is liable to infer that the writer aims to state that Lincoln was a Christian. But he does not. He aims to state in the least offensiv manner possible that he was not—that he was simply a Deist. A person may hav a "deeply religious" nature, and not be a Christian. He may hav "faith in the eternal justice and boundless mercy of providence," and yet hav no faith whatever in Christianity. He may make "the golden rule of Christ [or Confucius] his practical creed," and at the same time wholly reject the dogma of Christ's divinity. The above statement is substantially true as applied to Lincoln, and it would be equally true if applied to that prince of Infidels, Thomas Paine. His nature was deeply religious; he had faith in the justice and mercy of providence; and he, too, made the Golden Rule his practical creed.

The World's Sages.

In "The World's Sages," Mr. Bennett writes as follows concerning Lincoln's belief:

Upon the subject of religious belief there is some diversity of claims. All his friends and acquaintances readily admit that in early manhood and middle age he was an unbeliever, or a Deist. In fact, he wrote a book or pamphlet vindicating this view. His most intimate friends that knew him best, claim that his opinions underwent no change in this respect; while a certain number of Christians hav, since his death, undertaken to make out that he had become a convert to Christianity (World's Sages, p. 773).

When the contradictory character of the evidence is taken into consideration, together with the fact that his nearest and most intimate friends would be most likely the ones to know of Mr. Lincoln's change, had any such taken place, the uncredibility of the asserted change is easily appreciated (Ibid., p. 774).

Abraham Lincoln was eminently an honest and good man, and these excellent qualities in his character certainly did not proceed from any faith or confidence in Christian or pagan dogmas. He was one of nature's true noblemen, whose good acts and whose commendable conduct did not arise from any supposed fealty to antiquated errors and superstitions (Ib., p. 775).

The Every-Day Life of Lincoln.

In the Emancipation Proclamation appears the following paragraph, which contains the only allusion to deity to be found in this immortal document:

And upon this act, sincerely believed to be an act of justice, warranted by the Constitution, upon military necessity, I invoke the considerate judgment of mankind and the gracious favor of almighty God.

The appearance of the above paragraph in the Proclamation is thus accounted for in "The Every-Day Life of Lincoln," and agrees with Judge Usher's account of it:

It is stated that Mr. Lincoln gave the most earnest study to the composition of the Emancipation Proclamation. He realized, as he afterward said, that the proclamation was the central act of his administration, and the great event of the Nineteenth Century. When the document was completed, a printed copy of it was placed in the hands of each member of the Cabinet, and criticisms and suggestions were invited. Mr. Chase remarked: "This paper is of the utmost importance, greater than any state paper ever made by this Government. A paper of so much importance, and involving the liberties of so many people, ought, I think, to make some reference to Deity. I do not observe anything of the kind in it" (Every-Day Life of Lincoln, pp. 549, 550).

The amendment suggested was allowed by the president, and Mr. Chase requested to supply the words he desired to be inserted. The paragraph quoted was accordingly prepared by him and included in the proclamation. This fact is also admitted by Holland in his "Life of Lincoln" (p. 401).

Cyrus O. Poole.

I quote next from a monograph on "The Religious Convictions of Abraham Lincoln," written by Cyrus O. Poole. Referring to Arnold's and Holland's biographies of Lincoln, Mr. Poole says:

Most sectarians now think, write, and act as if they had a copyright to apply "Christian" to every thing good and God-like about this President; yet no one presumed to call him a Christian until after his death.

It may be a soul-saving process like the ancient one of Pope Gregory in the sixth century. It is related that one day he was meditating on an anecdote of the Pagan Emperor Tragan's having turned back, when at the head of his legions on his way to battle, to render justice to a poor widow who flung herself at his horse's feet. It seemed to Gregory that the soul of a prince so good could not be forever lost, Pagan though he was; and he prayed for him, till a voice declared Tragan to hav been saved through his intercession. And thus, through the prayer of a Christian Pope, a Pagan of the first, was materialized into a Christian in the sixth century, and was, of course, transferred from hell to heaven. Now behold how a modern politician [Arnold] can play theologian in Christianizing Abraham Lincoln.

There is now hope for Benjamin Franklin, John Adams, and Thomas Jefferson, as well as the chieftains, Red Jacket, Tecumseh, and Black Hawk.

Respecting Lincoln's message to his dying father, Mr. Poole, himself a firm believer in the doctrin of immortality, says:

This prophetic affirmation of a continued existence, is the only written evidence of his views on this momentous question that can be found.

In addition to the above, I cull from the same work the following brief extracts:

He lived in a remarkably formativ and progressiv period, and was in all matters fully abreast with his time. As a truthful thinker, he greatly excelled any of the statesmen of his day.

Lincoln, like Socrates, was a man so natural, so thoughtful, rational, and sagacious, that he clearly saw that the popular traditional theology of his day and age was not religion.

The truth is, this great champion of freedom was much more original and Pagan, than conventional and Christian. Love of goodness in every thing makes Socrates the central figure of the classic ages. Mr. Lincoln's love of, and loyalty to, truth, to liberty and goodness, render his name equally illustrious in modern times.

A Citizen of Springfield.

A gentleman residing in Springfield, Ill., who was intimately acquainted with Lincoln from the time he located in that city up to the time he removed to Washington, a period of nearly twenty-five years, in a letter dated Aug. 20, 1887, writes as follows:

I will say in regard to Mr. Lincoln's religious views that he was not orthodox in his belief, unless he changed after he left Springfield. He was heterodox—did not believe in the divinity of Christ—in short was a freethinker. Now I do not want to be brought into public notice in this matter.

In deference to this writer's request his name is omitted, and this omission destroys, to a great extent, the value of his testimony. It is inserted not because it adds any particular weight to the evidence already adduced, but as a specimen of a very large amount of evidence of the same character that must be withheld simply because the persons writing or interviewed shrink from publicity. A chapter, yes, a volume, of this anonymous testimony might be given. At least a hundred personal friends of Lincoln, living in and about Springfield, privately and confidentially assert that he was an Infidel, but will not permit their names to be used. Twenty years ago a majority of them would not hav objected to their statements being published; but the relentless war waged by the church against those who hav publicly certified to the facts, has sealed their lips.

Henry Walker.

I now present to the reader another citizen of Springfield, one who is not afraid to publicly express an honest opinion. Mr. Henry Walker, who has resided in that city for many years, writes as follows concerning Lincoln's religious belief:

After inquiring of those who were intimate and familiar with him, I arrived at the conclusion that he was a Deist,—certainly not a Christian, unless he became one during his residence at the White House.

There is a rumor current here that he once wrote an anti-Christian pamphlet, but his friends persuaded him not to publish it.

Mr. Walker was not personally acquainted with Lincoln. His conclusion is simply based upon the information obtained from those who were acquainted with him. His statement, like the preceding one, is introduced not so much because of any especial value attaching to it as mere testimony, but because it fairly represents the common sentiment of those who hav investigated this subject, and particularly those who are on familiar terms with Lincoln's old associates in Illinois. The knowledge of our anonymous witness was shared by Dr. Smith and Mr. Arnold, and is shared by Mr. Edwards; the opinion expressed by Mr. Walker was the opinion privately entertained by Dr. Holland, it is the opinion privately entertained by Mr. Bateman, yes, and unquestionably the opinion privately entertained by Mr. Reed himself.

Allen Thorndike Rice.

The lamented Allen Thorndike Rice, whose brilliant editorial management of the *North American Review* has placed this periodical in the front rank of American magazines, in his Introduction to the "Reminiscences of Lincoln," says:

The Western settlers had no respect for English traditions, whether of Church or of State. Accustomed all their lives to grapple with nature face to face, they thought and they spoke, with all the boldness of unrestrained sincerity, on every topic of human interest or of sacred memory, without the slightest recognition of any right of external authority to impose restrictions, or even to be heard in protest against their intellectual independence. As their life developed the utmost independence of creed and individuality, he whose originality was the most fearless and self-contained was chief among them. Among such a people, blood of their blood and bone of their bone, differing from them only in stature, Abraham Lincoln arose to rule the American people with a more than kingly power, and received from them a more than feudal loyalty.

So eager is the church for proofs of Lincoln's piety that the most incredible anonymous story in support of this claim is readily accepted and published by the religious press as authentic history. By this means the masses hav gradually come to regard Lincoln as a devout Christian. It is evident that Mr. Rice had these fabulous tales in mind when he wrote the following:

Story after story and trait after trait, as varying in value as in authenticity, has been added to the Lincolnia, until at last the name of the great war President has come to be a biographic lodestone, attracting without distinction or discrimination both the true and the false.

Robert C. Adams.

The noted author, Capt. Robert C. Adams, of Montreal, Can., says:

It is significant that in political revolution it is the Freethinker who is usually the leader. Franklin, Paine, Jeffer-

son, Washington, were the chief founders of the American Republic, and *Lincoln presided at its second birth.* Mazzini and Garibaldi are the heroes of United Italy; Rousseau, Voltaire, and Victor Hugo hav been the chief inspirers of Democratic France (The New Ideal).

Rev. Edward Eggleston.

When Lincoln went to New York in the winter of 1860, to deliver his Cooper Institute address, he had occasion to remain over Sunday in that city. At the suggestion of a friend, he visited the famous Five Points, and attended a Sunday-school where the spawn of New York's worst inhabitants to the number of several hundred were assembled. Importuned for a speech, he made a few remarks to the children, and the fact was published in the papers. The idea of this Infidel politician addressing a Sunday-school was so ludicrous that it caused much merriment among his friends at Springfield. When he returned home one of them, probably Colonel Matheny, called on him to learn what it all meant. The conversation that followed, including Lincoln's explanation of the affair, is thus related by the noted preacher and author, Edward Eggleston:

He started for "Old Abe's" office; but bursting open the door impulsivly, found a stranger in conversation with Mr. Lincoln. He turned to retrace his steps, when Lincoln called out, "Jim! What do you want?" "Nothing." "Yes, you do; come back." After some entreaty Jim approached Mr. Lincoln, and remarked, with a twinkle in his eye, "Well, Abe, I see you hav been making a speech to Sunday-school children. What's the matter?" "Sit down, Jim, and I'll tell you all about it." And with that Lincoln put his feet on the stove, and began: "'When Sunday morning came, I didn't know exactly what to do. Washburne asked me where I was going. I told him I had nowhere to go; and he proposed to take me down to the Five Points Sunday-school, to show me something worth seeing. I was very much interested by what I saw. Presently, Mr. Pease came up and spoke to Mr. Washburne, who introduced me. Mr. Pease wanted us to speak. Washburne spoke, and then I was urged to speak. I told them I did not know anything about talking to Sunday-schools, but Mr. Pease said many of the children were friendless and homeless, and that a few words would do them good. Washburne said I must talk. And so I rose to speak; but I tell you, Jim, I didn't know what to say. I remembered that Mr. Pease said that they were homeless and friendless, and I thought of the time when I had been pinched by terrible poverty. And so I told them that I had been poor; that I remembered when my toes stuck out through my broken shoes in winter; when my arms were out at the elbows; when I shivered with the cold. And I told them there was only one rule. That was, always do the very best you can. I told them that I had always tried to do the very best I could; and that, if they would follow that rule, they would get along somehow. That was about what I said" (Every-Day Life of Lincoln, pp. 322, 323).

The foregoing is significant. Lincoln was not an advocate of Sunday-schools. He had probably never visited one before. As generally conducted, he regarded them as simply nurseries of superstition. He could not indorse the religious ideas taught in them, and he was not there that day to antagonize them. As a consequence, this ready talker—this man who had been making speeches all his life—was, for the first time, at a loss to know what to say. He could not talk to them about the Bible—he could not tell them that "it is the best gift which God has given to man"—that "all the good from the savior of the world is communicated to us through this book"—that "but for this book we could not know right from wrong"—he could not tell them how Jesus had died for little children, and all this, because he did not believe it. But he obeyed his own life-long rule, did the best he could under the embarrassing circumstances, and gave them a little wholesome advice entirely free from the usual Sunday-school cant.

Rev. Robert Collyer.

Robert Collyer states that Lincoln, just before he was elected president, visited the office of the Chicago *Tribune*, and picking up a volume of Theodore Parker's writings, turned to Dr. Ray and remarked: "I think that I stand about where that man stands."

Rev. Jenkin Lloyd Jones.

The Rev. J. Lloyd Jones, one of Chicago's most eloquent divines, in a sermon preached in All Souls church, Dec. 9, 1888, gave utterance to the following:

Are there not thousands who hav loved virtue who did not accept Jesus Christ in any supernatural or miraculous fashion, who if they knew of him at all knew of him only as the Nazarine peasant—the man Jesus? Such was Abraham Lincoln, the tender prophet of the gospel of good will upon earth; Charles Sumner, the great apostle of human liberty; Gerrit Smith, the St. John of political reform; William Ellery Channing, our sainted preacher; Theodore Parker, the American Luther, hurling his defiance at the devils of bigotry; John Stuart Mill and Harriet Martineau—yes, to take an extreme case, the genial and over-satirical Robert G. Ingersoll, are among those who love goodness and foster nobility, though they hav no clear vision into futurity and confess no other lordship in him of Nazareth save the dignity of aim and tenderness of life.

Rev. John W. Chadwick.

In an address delivered in Tremont Temple, Boston, May 30, 1872, the Rev. John W. Chadwick, of Brooklyn, N. Y., referring to the proposed religious amendment to the Constitution of the United States, said:

Of the six men who hav done most to make America the wonder and the joy she is to all of us, not one could be the citizen of a government so constituted; for Washington and Franklin and Jefferson, certainly the three mightiest leaders in our early history, were heretics in their day, Deists, as men called them; and Garrison and Lincoln and Sumner, certainly the three mightiest in these later times, would all be disfranchised by the proposed amendment.

. . . . . .

Lincoln could not hav taken the oath of office had such a clause been in the Constitution.

JOHN E. REMSBURG.

(TO BE CONTINUED.)

Heathen or Christian—Which?

Doctor Livingstone, the great African explorer and Christian missionary, informs us that tribes in central Africa "hav such a nice sense of justice that they never encroach on the territory of each other." Also that no man is afraid of being cheated, and that no man is cheated. That no precautions are taken to prevent theft and robbery, and that no theft and robberies are committed. Such is the moral status of a people whom our American Christians are trying to evangelize. How will the moral standing of Christian nations compare with these heathens of Africa? Does history prove that their sense of justice has been so nice that they never encroached on each other's territory? From the third century, when the bloody Constantine emblazoned the cruel emblem of the cross on his battle flags, and nations were converted by the sword, and converts baptized with daggers at their throats, from this horrible epoch in the history of the world up to the present time, Christian nations hav never manifested the least sense of justice toward each other; but banditti-like hav ever plundered and pillaged their weaker neighbors, and not only appropriated their land and property, but in many instances treated them with the most relentless cruelty, according to the examples and commands of their Bible, and by the authority of "Thus sayeth the Lord of hosts." Bloody, heartless, and cruel conquest has been the means which Christian nations hav adopted to obtain their neighbors' lands and property, and they adhere strictly to the principle that might makes right. History proves that Christianity has been the dire scourge of the ages, and well did Talmage say: "A red line runs through church history for near nineteen hundred years—a line of blood; not by hundreds of thousands, but by millions, we count the slain." And yet the church with such a record—the curse of mankind, is industriously begging funds to send a set of pestilent, lazy, worthless missionaries to Africa, to pervert and deprave its justice-loving people by the propagation of one of the most loathsome systems of theology ever inflicted on the human race. Then remember these heathen African people never committed theft and robbery, and that, too, in the absence of all law to prevent it. How is it in our own Christian country of churches? Here we hav endless enactments punishing offenders against the right of life and property with fire, imprisonment, and death, yet so strong is the tendency of our people to crime, that with all these fearful penalties, theft, arson, robbery, and murder are rife in our land. What is the matter? I answer, only the legitimate working of the laws of cause and effect. Church theology governs the masses. This is the trouble. Our penitentiary here contains within its walls, exclusiv of those leased out to owners of coal mines, over eight hundred convicts, and ninety-eight hundredths of them are believers in the Christians' Bible, and when they committed the crime for which they are now suffering they no doubt felt consoled that "Jesus paid it all."

O that we could utterly abolish Christianity from the minds of men, and substitute in its stead such African morality as Livingstone describes! But we are ever confronted with the self-evident fact that effects are infallibly true to their producing causes, and from this source we can alone reasonably expect relief. The Africans referred to are simply children of nature, and their minds hav never been warped and depraved by the pernicious teachings of the Bible and church theology. The whole stream of human life in Christendom has been turned out of its natural channel by the influence of church superstition. The Christian's idea of a God as set forth in the Bible, would virtually shame a devil-worshiper. No description of grizzly ghost, fiend, imp, or devil in the record of Scandinavia's hell is half so remorseless, cruel, and revolting as the character of Jehovah as set forth in the Bible. A belief in such a God cannot but hav a brutalizing effect on the human kind. They are not only taught to believe in this God, who is a "God of battles," a "man of war," whose "arrows are drunk with blood," and whose "sword devours flesh," who declares that he would "sprinkle the blood of his creatures on his raiment," and "stain all his vesture red," and who pronounced, "Cursed is he that keepeth back his sword from blood," and commanded his chosen people to butcher babes ("little ones"), and "rip up the mothers;" and who crowned his deific infamy by consigning the truest and noblest of his earthly children to a never-ending hell of torment—I repeat, the Christians are not only taught to believe in this deific monster, but they are given a big send-off in a criminal direction by being made to believe that they themselvs are "children of wrath sold under sin;" condemned culprits guilty of the awful offense of eating an apple nearly six thousand years before they were born, with no power to do good, and with nothing to expect but a "fearful looking for of judgment and fiery indignation," when the "loving and meek Jesus" "shall be revealed from heaven in flaming fire, taking vengeance on them that know not God and obey not the gospel"—the infamous gospel, based upon measures contradictory to fact and every principle of common justice. The effect of this doctrin on man is most lamentable, as the history of Christianity proves. Teach a man he is innately vile, without any power to do right, and he will never try to do right. In the next place, he is promised a release from his "already condoned" condition, not on his own merit, but through the merit of another. This deadens every impulse for right doing. He fully believes that his vices and crimes actually render him an object of deep solicitude with his heavenly father, while the ninety-nine other fellows who hav ever walked upright and practiced virtue, are scarcely objects of notice at the heavenly court, where the angels frantically shout themselvs hoarse over some old reprobate who made a halt in his depraved career simply because he was afraid of being scorched by hell-fire. Then it further encourages and consoles these old eleventh-hour converts to learn from the "blessed word of God" that Noah, Lot, Judah, Jacob, Moses, Joshua, Samuel, David, Solomon, and a score of other malefactors, perpetrated falsehood, theft, robbery, adultery, rape, incest, and murder, without in the least degree forfeiting the favor of the Bible God, or disqualifying themselvs to be men after his own heart.

Now it is evident that an acceptance of these doctrins as true, is virtually licensing evil-disposed persons to commit crime. Many well-disposed people with good moral hereditary antecedents, find enough of heathen morality in the Bible to encourage them in walking uprightly, and are not particularly damaged by the doctrins above referred to. They are in the church because it is respectable in the eyes of the world, and because their ancestors were Christians, and on account of the social advantages it affords. They read in the Bible that "God is love," but never realize that when he is represented as kind and merciful once, he is represented as a vengeance-gorged monster a hundred times. The bent of their natures being good, they would act uprightly in the church or out of it, Bible or no Bible. But it is the great mass of evil-doers, men and women who are under the influence of their appetites and passions, and whose inherited impulses are bad, it is this class that the total-depravity and Jesus-paid-it-all doctrins license to do evil. It includes all our prison convicts, in fact or in prospect. These Christian theories are pernicious in their influence on all men and women who believe them, and hav not intellectual and moral brain sufficient to properly direct and safely guard the indulgence of their appetites and passions. And from this class all our vast army of criminals is recruited. The man or woman who inherits sufficient moral brain to restrain and prevent excessiv indulgence of the animal propensities, is on safe moral ground, in the church or out of it. The only danger with this class is, that a blind belief in religious dogmas may result in fanaticism, against which pure motivs are no safeguard. Freeman, of Pocasset, who murdered his child, *à la* Jephthah, was no doubt a man of honest convictions, but meditating on the Bible and its horrible teaching so perverted his moral sense that he coolly murdered his innocent little girl under the impression that such an act was highly pleasing to the God of Abraham and Jephthah, whom he worshiped.

While I would counsel a kindly spirit toward the unfortunate victims of the Christian superstition, I would at the same time wage an open, aggressiv war on their degrading superstition. We get no credit for advocating compromise measures. In fact, there is no compromise-ground, not an inch, between Secularism and orthodoxy, or truth and error, and as it would be unwise to sow wheat in a jimpson and dogfennel lot expecting it to germinate and mature a crop, so likewise would it be useless and unwise to try to instil Liberal ideas in a mind perverted and filled with the hideous and loathsome theories of orthodoxy. First let us rid the soil of noxious vegetation by the vigorous use of grubbing-hoe and driving plowshare, and then sow our profitable grain. As a safety measure America must be Secularized, and it will take heroic measures and great sacrifice to do it. Let us be half as loyal to truth and liberty as the church is to error and slavery, and the victory is won. A tractarian system ramified so as to reach every state and county in the Union would hasten the coming day. Men will read a tract in private, when they would not dare be seen at a public lecture on Liberal topics. Hundreds of us hav been working on this line for years, but only an organized force can expect to vanquish a well disciplined and equipped and ever vigilant enemy.

WARREN SMITH.

Nashville, Tenn., Nov. 28, 1889.

CHRISTIANITY diminishes the influence of woman. —*Neander, Hist. of the Church.*

The American Secular Union.

R. B. WESTBROOK, President.

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The Secular Union's Monthly Report.

The following contributions to the American Secular Union hav been received during the month of December, 1889:

Peter S. Garney, Hudson, N. Y., by J. A. Smith	$5 00
John Turner, Philadelphia, Pa	20 00
Joseph Wenzel, Wayland, Mich	1 00
Newark Liberal League	10 00
Wm. Trumble, Lincoln, Neb	5 00
O. Child, Moline, Ill. (two remittances of $5 each)	10 00
A Friend	50 00
Clemens P. Berylson, Purdy's Station, N. Y	1 00
Wm. C. Smith, S. Corinth, N. Y	15 67
Phil. A. Derr, Creston, Ia	5 00
Total	122 67

F. C. MENDE, Treasurer A. S. U.

An Open Letter to Mr. Burnham.

DEAR SIR: You and I hav both been ministers and we know how common it is to *assume* and *assert* without *proof*. You say that in the congress of the American Secular Union held in Philadelphia "no deeper disgrace could be heaped on the cause . . . than the contempt shown in the last congress." You further say, "There was a manifest disregard of all that has been done and those that hav done it and the way in which it was done. The services of all men and women who hav borne the heat and burden were ignored entirely, while strangers to our cause, ignorant of the first principles of our cause, and ministers of the Lord Jesus Christ, were invited to do the work of the congress."

Now, the truth of this I flatly *deny* and call upon you for the *proof*.

1. Dr. McGlynn and Rev. Mr. Savage took no part in "the work of the congress," though the latter was one of the *founders* of the National Liberal League in 1876, and the former was an avowed advocate of *secular* schools before the American Secular Union was born! Was Mr. Wakeman of no account, and was it nothing that Mr. Washburn was only prevented by sickness from speaking? Moreover, there were more than a half dozen speeches made by Lucy Colman, Susan Wixon, Harry Hoover, Mr. Charlesworth, Jay Chaapel, A. C. Cotton, and last, not least, by Messrs. Chamberlain, Kirschner, and Dr. E. B. Foote, Jr.

Was this to "ignore entirely" all good and faithful Liberals?

2. I now call upon Mr. Burnham to point out one single item in the amended constitution of the American Secular Union, inconsistent or at variance with the National Liberal League, or the constitution of the American Secular Union as it stood before the Philadelphia congress. I also call upon him to point out *anything* that was said or done by the congress in Philadelphia to justify the charges he has made against it. Now, Mr. Burnham, "no beating about the bush"—no quibbling, but come right down to honest work and answer categorically these questions!

R. B. WESTBROOK,
President American Secular Union.

Philadelphia, Pa., Jan. 3, 1890.

Less Carping.

From Freethought.

Let me say a word to Liberals. Are we Secularists, or hobbyists, which? I consider all this harsh criticism in our ranks regarding others' opinions and their various shades of belief, whatever they may be, as absolutely detrimental to Freethought and Secular work. What belief others entertain is no one's business so long as they fulfill their duties as Secularists by favoring and supporting Secular work. A true Liberal should be employed in better work than flinging sarcasm at those who entertain views different from his. All such clashing creates dissension in our Secular work and retards the progress of the Union. The question is not as to what you believe, but what are you willing to do for Secular work (the welfare of the human race) and the American Secular Union? All who wish to promote these objects and help support the Nine Demands (which is the work of the American Secular Union), count them in, and stop this clashing and brewing dissension in regard to what opinions others entertain. It has no business in our Secular Union, or in our separate Secular work. Let us rise above it; then there will be no such word as fail. President Westbrook has well said: "If the movement for secularizing the state is kept on the narrow basis advocated by some of our friends, it would take ten thousand years." It would be well for many Secularists to memorize the letter of President Westbrook as published in THE TRUTH SEEKER of December 7th, and constantly bear in mind what the Secular Union is organized for.

San José, Cal. R. H. SCHWARTZ.

The Reason Why.

We are astounded when we think of the thousands who hav been tortured and put to death because they were unable to fashion their minds according to the common mold prescribed by Christians.

We almost hold our breath when we think that the minds of men could be so warped that they really believed that those who differed from them merited death by the most cruel means which could be inflicted.

We are struck dumb when we think that so intelligent a man as Jonathan Edwards was could say that he could rejoice to see his wife and children and dearest friends in hell if God willed it, and held that God would consign all to everlasting punishment who did not believe the same dogma.

But it is all easy when we consider the influences under which the minds of men were shaped.

First, they were taught to believe that one of the most inconsistent bocks ever written was written by the fingers of God.

Second, that God was most pleased when the barbarous practices commanded in that book were carried out.

Third, that an eternity of bliss awaited those who were instrumental in enforcing those commands.

Fourth, that there is nothing of importance attaching to this life, but that our chief concern is to secure that blissful abode "not made with hands, eternal in the heaven," regardless of consequences here.

Every intelligent person must see that when doctrins so terrible in their consequences are thoroughly believed, and become fixed in the mind as eternal truths, the ignorance and brutality of the Dark Ages, and the superstition in New England times, must be the result. That as long as the black cloud of Christianity hangs over the minds of the people, this world must be a "wilderness of woe," as the Christian declares it to be. "He that believeth and is baptized shall be saved." Only think of it. This is an unconditional promis. The pains of hell and the joys of heaven are made to hinge upon belief. No matter what is done in this life, this promis (to the Christian) secures a claim to heaven which no power can annul.

When a man believes that this world is of little importance, and that the mistakes, mishaps, and willful designs of men are of no consequence, what kind of a man must he be?

Is it any wonder that our prisons are filled with Christians, and that so many get a send-off to their heavenly home from the hangman's scaffold? Although a man may murder his own family and plunder his neighbors, and be guilty of rape, arson, and treason, although his sins may be like mountains and as black as night, belief and baptism are all that is required to pass him through the celestial gates and make him a fit companion for Talmage, "Holy John," Jesus Christ & Co.

With a firm belief that this life is of little consequence—that the great concern of life is the hereafter—with the fullest assurance that the way is opened for him to be eternally happy, so that there can be no mistake, must not such a man be naturally careless in regard to his acts in this life? There is a being held out to him, and he is told that he can and may shift all the consequences of his crimes upon this being. No matter how long or how deeply he had sinned, the blood of the savior cancels it all if he only believes and is baptized. That there is a way for a man to escape the consequences of his acts, is the most dangerous doctrin ever taught. It is like offering a premium on crime, and all good men should repudiate such teaching.

Those who sincerely believe the Bible hav lost their senses and are beyond the reach of reason. Such men are not only a danger to themselvs, but are a dangerous element in society.

The tendency of a system of religion which teaches that men may do wrong and then shift the responsibility on an innocent party is to produce a class of human sneaks—too mean to be anything but Christians.

Will such teaching ever elevate the race? Is it not a bid on crime and ignorance—a ball and chain on the leg of progress? Will such teaching hav a tendency to lead men up to independent thought and heroic actions?

Every man ought to be taught to conduct himself as if the eye of the whole world was upon him, and as if the welfare of the world hung upon every act. Beware of any system of religion which degrades our common manhood. Every man is degraded when he is led to believe that there is a way for him to escape the consequences of wrong-doing.

"He that believeth not shall be damned." This passage of the New Testament assumes that belief is a matter of choice, a creature of the will. Absurdity *elephantidæ*!

Ask Professor Holden if he can choose to believe that the earth is flat. Ask Colonel Ingersoll if he can will or choose to believe in the justice of eternal punishment. Ask the mathematician if he can choose to believe that two and two make five.

The folly and outrageous injustice of this passage of the New Testament will be made to appear when it is proposed to send Professor Holden to hell because he cannot believe the earth to be flat; to roast Colonel Ingersoll eternally because he cannot see the justice of punishing one eternally for the sins committed in this short life; to make a mathematician the companion of Old Nick because he cannot believe that the relation of numbers is a farce; to compel the beggar to be an eternal tramp in hell because he cannot believe that his half-dozen pennies are so many doubloons.

I sit quiet and silent, and something seems to swell within me with almost explosiv power because I can find no language to picture the terrible consequences of such teaching. The consequences are known only to the students of history.

Is it any wonder that Christians hav cut out the hearts of helpless women who did not believe, when to them it was certain that God was only waiting to roast them in hell?

"Believe" and be saved. "Doubt" and "be damned." Doubts are dangerous. You can believe if you will. If you go to hell it is your own fault.

O my tender-footed brother Liberals, are you not afraid that somebody will be "shocked" if such consummate folly is held up to ridicule? Is it our duty to handle such holy nonsense gingerly and touch it only with velvet? O ye generation of invertebrates, hasten to get Heston's neck into a bootjack. He may "shock" somebody. JOHN PECK.

Christmas and Other Slush.

Said ex-Governor Long of Massachusetts, in Boston, Sunday evening, December 15th, in eulogizing "The Pilgrim Fathers," "I do not believe in looking upon them as a set of ascetics, ecclesiastical fanatics. . . . They came to found a New England home of freedom to worship God."

Yes; freedom for themselvs and death for all others who could not conform to their narrow bigotry. Hear him again: "They were not persecutors."

Well, if they were not, they soon became such. The Pilgrims landing in Plymouth Dec. 20, 1620, and driving Roger Williams from their colony in Boston only sixteen years afterward for the crime of being a Baptist, looks as if they were not persecutors! Who put Quakers to death and hanged witches in New England? Was it Infidels? Did the Indians persecute and kill the whites, or *vice versa?* Why will our orators, historians, and preachers thus falsify history? Away with it!

Rev. H. Price Collier, of Brooklyn, N. Y., said on the same evening in Kings Chapel, Boston: "When we want what God wants then prayer is answered." Just so, if we admit God to be fate. We hav only to ascertain what will be, then pray for that, and God will hear and answer every time. "It is just because the law is inexorable," said he, "that we can pray to be adjusted to it. When Jesus prayed, 'Let this cup pass from me,' that was what God himself did not want. Therefore he was crucified and had to adjust himself to the law. If Jesus had only thought of this before he prayed, he would not hav had to pray at all, since God does as he pleases and never changes his laws for one of us," says Mr. Collier. Indeed, he does not, and that shows the foolishness of prayer. Form good resolutions in your own strength, then keep them, and you will be better off than though you howled to all the gods in the universe.

There was enough Christmas slush poured out in the Boston churches alone to hav made truth of a lie if it had been possible. I only asked myself, Can these men believe what they are saying—that a boy was born, as they pretend, eighteen hundred and eighty-nine years ago, in whom, if we believe, we shall be saved from a roasting caldron after we are dead? O cant and hypocrisy! Ye hav much to atone for, or else ignorance, stupid ignorance, is at fault. Can it be that Unitarians are thus ignorant?

Said Rev E. A. Horton: "The founders of the Puritan church were governed mainly by reason, righteousness, and reverence." I should say, in view of their zeal, they were governed by fanaticism, bigotry, and revenge; possibly ignorance lying at the bottom of the whole delusion and error.

Said President Baldwin, of the Christian Union, "What holy and cheerful associations cluster around the Christmas season, which celebrates the birth of Christ!" Well may he say "celebrates," for he must know that no such person or god was born on that day, or ever lived.

Said F. G. Peabody, D.D., in Kings Chapel, "The three great sins which stand against the progress of a higher life, are faithlessness, restlessness, and selfishness." I should say they were dishonesty, intemperance and immoralities of all kinds, with ignorance as the basis.

Rev. Brooke Hereford, of Arlington street church, believes in being "of good cheer," so he tells his hearers, "I don't say that one may not go throught

the world without religion and still keep honest and kind, but the simple, sweet religion is such a help," etc. Of course it is; now it has become popular, it will buy off almost any crime; but how was it when Jesus and his twelve had not where to lay their heads?

At Trinity church Rev. Philips Brooks, D.D., spoke of the Christian type of glory as being different from other types of glory; as if you could hav a Christian sunset, or a religious river or mountain! He dilated on "the brutal arrogance of wealth" just as if his church and himself was not a wealthy corporation and he its owner or proprietor! He was sure the millennium would come, some time. Why should we complain of its delay—"we were in such a hurry and God could wait so long?" Yes, God could wait four thousand years before furnishing a dear savior, with millions dropping into a burning hell, and why need man be in such a hurry? Why could not he wait when he was the fellow to be burnt?

The church of the Immaculate Conception, of the Jesuit fathers; the cathedral of the Holy Cross; the church of the Advent, and all other Roman Catholic societies in Boston, as elsewhere, come in for their share of holy slush with their daughter, the Protestant renegade from the holy mother church. And who shall say, with all their cumbrous rites and ceremonies, that they hav less Bible authority for their disgusting flummeries than the Protestants? Both go to the same Bible, both believe in and pray to the same Jesus-God; both believe in the same hereafter, with slight variations; both equally condemn heretics outside of their respectiv churches; both sing with equal gusto:

> For in the royal David's town,
> David's son is now come down
> To abide;
> In this babe the savior see,
> And the tidings glad shall be
> Spread far and wide.

Barre, Mass., Dec. 26, 1889. ELLA E. GIBSON.

The Taxed and the Untaxed.

One of the most able and successful business men and earnest Liberals of Washington, is George M. Boman, of Seattle, member of the central executiv committee for the convention to effect practical organization of the Liberals of Washington, to convene at Seattle, January 28th, 29th, and 30th. Realizing the need of prompt action to defeat the subtle schemes of the combined church organizations, and that delays are dangerous, he has anticipated some of the work of the organization. He commissioned Mr. Heston to design a cartoon to show most forcibly the gross injustice of exempting church property from taxation, under the title of "Taxed and Untaxed." And most ably has Mr. Heston filled the order.

Then compiling "Words of Wisdom," from the most distinguished statesmen and churchmen, he has had five thousand copies printed as leaflets, and I am helping in the good work by distributing them throughout the whole state, Mr. Boman paying all the cost.

Mr. Boman desires that every Liberal in the state of Washington shall be supplied free with a sufficient number of copies to send one to each member of the legislature from their precinct; and to supply copies to all intelligent Christian friends who will so send them.

Each leaflet should hav written on it the name and address of the sender.

Wherever Liberals can induce friends, not avowed Liberals, to judiciously circulate copies of the leaflet among Christians, they can be supplied, postpaid, by writing me the number of leaflets they require. There is no word in the leaflet that can offend Christians, no intimation of its emanating from an Infidel source. Yet it is a wonderful educator, a grand thought-provoker.

Mr. Boman, during the constitutional convention at Olympia, had handsome photograph copies made of the cartoon originally published in THE TRUTH SEEKER of the title, "Taxed and Untaxed," and mailed a copy to every member of the convention, and it had a powerful influence in defeating the church organizations in their endeavor to engraft exemption from taxation of all church property in the constitution.

Now, with every member of the legislature deluged with this new "Cartoon Leaflet," signed by voters of their respectiv precincts (a gentle hint that, if they fail to work and vote for right and justice, those voters will fail to work and vote for them next election), and with the more intelligent Christians thus educated on the facts, the victory for right and justice is insured.

If one man can thus accomplish so great and grand a work, what may we not effect when all the Liberals of this young giant state of Washington are effectivly organized? It would hav been impossible to send the leaflets throughout the state only for the initiativ work done by the Walla Walla Liberal Club toward organization. They obtained a list of names and addresses of all the Liberals of the state.

There is great enthusiasm in regard to the convention, and an earnest purpose to effect real, practical organization.

Now is the time for action—"now is the accepted time, now is the day of salvation." Salvation from the despotism and tyranny of priestcraft, from misrepresentation, denunciation, hate, and ostracism. By the memory of the noble, brave hearts that suffered so much to secure for us the liberty we do enjoy, let us prove worthy of the priceless heritage of freedom. Let us unite in self-sacrificing endeavors to secure freedom for our children and earn the plaudits of the world through all coming time, and, by our zeal and self-sacrifice, insure the eternal elevation of the "flag above the cross."

C. B. REYNOLDS.

Another Christian Forgery.

The latest Christian forgery is a pretended proclamation of President George Washington "given under my (his) hand and seal at the city of New York, the 3d day of October, in the year of our Lord 1789," appointing "Thursday the 26th day of November next" as a day of Thanksgiving. It appeared in the Boston *Herald*, with the following editorial preface:

> Just one hundred years ago next Thursday was observed our first national Thanksgiving day, its date being Thursday the 26th day of November, 1789.

The ironclad Infidel of Indianapolis, never suspecting the gushing proclamation to be a forgery, has reprinted it, with a lame apology for "the father of his country, G. W."

The pious forger ought to hav ascertained that the 26th day of November, 1789, was not Thursday but Friday.

AN ARITHMETICAL DETECTIV.

Mr. W. E. Brown says that according to an "Excelsior Perpetual Almanac" February 17, 1800, was Sunday. If the Almanac says so it is wrong. I hav a quick and certain method of ascertaining the day of the week for any date this side of Anno Domini 0. I clipped the "Arithmetical Curiosity" from a newspaper Dec. 31, 1882. It was credited to A. G. Palmer in the Terre Haute *Gazette*.

The change in the calendar deducting ten days, was made by the pope in 1582. BURR.

Max Muller on Buddhism.

During the stay of Prof. Max Müller in Glasgow, where he gave a series of lectures, a dinner was given in his honor. On this occasion the professor related the following incident: "Some years ago a Japanese gentleman, who was embassador at Washington, called at my home at Oxford to hav a half hour's conversation. I was just then eating my breakfast; still I received him. What did he wish? 'You are acquainted with all religions,' said he. 'I myself am an educated man and consequently in need of none, but our people in Japan may well want one. Tell me now, what religion shall we adopt? Pray, do not mention Christianity, for you know Christianity in Japan is too much mixed with politics, and the Christians hav proved themselvs to be very dangerous citizens, yes, even traitors. Consequently, there can be no talk about Christianity; but any other religion you please to mention I will recommend.'

"I answered: 'Your honor, you hav already a very good religion in Japan; you hav Buddhism. Try for once to be sincere Buddhists; not outwardly only—not in ceremonies. Try to become what Buddha desired you should be. If you then should come to England, please call and let me know the results you hav gained.'"—*Fritänkaren.*

That Damnation Business.

When one complains, in the presence of a "believer," of the inequalities of human existence, the various bitter wrongs which hav no redress in this world, he is apt to be confidently assured that there is a better, where all will be righted. God, we are told, requires eternity to perfect his justice in.

On the other hand, it is being continually dinned into our ears that, at death, man passes to final judgment, after which his state of weal or woe is unchangeable.

Now, is this fair? God is supposed to be all-wise and all-powerful. Yet his government here is so disgraced by every species of wrong and confusion, as to amount to no government at all, but his apologists claim for him the full benefit of a doubtful future, which would avail the devil just as well; while poor man, who really requires more time to "learn the ropes" upon which his all depends, not being acquainted with "the nature of things" as God has been from all time, is allowed only just time enough to get his eyes open, before he is damned for stumbling over obstacles this almighty tyrant has pitched him among.

Mark you, were this poor man given another show, his conduct would, no doubt, show improvement, if not even yet perfection. But, no, this brutal tyrant makes unspeakable consequences hang on the instantaneous correct solution of the riddle which he has been ages on ages constructing by a mere unprepared infant.

What is the use of Universalists and Probationists harping on the pleasantness, or unpleasantness, of such a doctrin; as though if we found it pleasant we could make it true, or, if unpleasant, make it untrue? We hear people talk about believing this or that doctrin, or disbelieving the other, as if it were nothing but a question of choosing a novel. There is very little solid reason displayed on either side. But, to my mind, the very fact—the most patent fact of all human life—that not only justice, but infinit perfection, cannot accomplish its work in one such brief stage as a human life, entirely disproves the existence of hell, and sets the absurdity of belief in damnation, eternal or otherwise, in a very clear light. If God has all eternity to reach perfection in, man has it, too. Either they both hav it, or neither has it. Any God there is, must be just, since, without justice, he would not be God. If there is no God, of course the hell and damnation business falls to the ground in that case also. And all the miracles in the world, and all the old Jew books that ever were penned, would not shake my belief on this matter, any more than in the laws of geometry. BEDROCK.

Piling up the Persecutions.

DEAR MR. E. M. MACDONALD: Mr. Lennstrand is now by Suea Horäbt in Stockholm, sentenced to six months' imprisonment for blasphemy. This is only one of the three remaining undecided prosecutions. The months hav been doubled now and also the geometrical progression preferred. By that rate the merciful authorities intend most likely the next time to add a year. Within a day or two, I am removing to Stockholm, to be able to work to more purpose for *Fritänkaren.*

Our feelings are lacerated on account of the sufferings of Mr. Lennstrand, but we are not depressed; it will rather invigorate our energy.

CAPT. OTTO THOMSON.

Eskilstuna, Sweden, Dec. 19, 1889.

JAMES VINCENT, SR., makes a rather lame exposition of his attack through the United States court upon Medium Reid. Mr. Reid advertised to answer letters for $1. Mr. Vincent sent thirty-five cents, and further endeavored to seduce Mr. Reid from the path of virtue by holding out an implied promis of advertising patronage. Not obtaining a dollar's worth of deception for thirty-five cents he laid the case before Holy John, who had Reid indicted for fraudulent use of the mails. From Vincent's own standpoint he had no excuse for his action. Believing that spirits can communicate with men, he admits that Reid *may* be one of those through whom such communications are made. That to his questions no answer was returned is nothing against Reid, for all Spiritualists believe that the spirits cannot be ordered up at all times, and the failure to obtain an answer may therefore be the fault of the spirits and not of Reid. Mr. Reid probably put in thirty-five cents' worth of effort, and so considered that he had earned the money. Mr. Vincent now to defend his mean little action blossoms out as a full-fledged believer in governmental protection, and reasons about as brightly as would a man who should sue a saloonkeeper for selling him liquor to get drunk upon. His mind seems not to be strong enough to grasp the idea that if he had kept his money in his pocket Reid could not hav swindled him; but he must hav the government step in to prevent him from making a fool of himself. But if Mr. Reid should resort to the *tu quoque* style of answering Mr. Vincent, the latter gentleman might himself be put in the prisoner's dock. Mr. Vincent advertises, and sends the advertisment through the mail, that he has answered the questions, "If a man die shall he liv again, and if so, how are disembodied spirits occupied?" in his book. Now, Mr. Vincent can bring no more proof that he knows anything about the other world than can Mr. Reid. And a jury would giv no more credence to Mr. Vincent's claim than they would to Mr. Reid's. So if some one should send thirty-five per cent of Mr. Vincent's price for his humbug book to the office of *Christna*, and failed to get the book or any satisfactory evidence about the other world, the disappointed individual could as fairly go to Holy John and get Mr. Vincent indicted for fraudulent use of the mails as Mr. Vincent went to him in the case against Reid. The editor of *Christna* fails to see that these things are solely matters between two individuals, with which the general government has no business. And Mr. Vincent may liv to regret his advocacy of moral supervision of newspaper advertisments and books, for he proposes to write a book which he has been warned will come under Comstock's notice. If he should, and Comstock gets after him, he will wish that he himself had never got after Reid. But if he makes his book so that Comstock cannot get him indicted for sending it through the mails, then is he fraudulently advertising it by allowing the impression to go out that it will be a trifle "off color," and thereby he brings himself under the statute which he has applied to Reid. Mr. Vincent seems to be an irresponsible and unreasoning person.

THE Catholic church authorities of Ontario recently found another way of fleecing their flocks. They purchased a bell for a church at Billing's Bridge, and after it was hung set apart a day for blessing it. When the bell had been blessed and before the dismissal of the congregation, the ceremony was concluded by the ringing of the bell, first by the archbishop and clergy and then by members of the congregation, each ring being accompanied by an offering from the ringers. How many dollars they picked up in this way does not appear, but the bogus contributions of the archbishop and clergy probably led a good many laymen into making heavy donations.

THE program of the Newark Liberal League for the remaining Sundays of this month is as follows: Sunday, 12th, Dr. Alex. Wilder, of Newark, subject, "Cremation;" Sunday, 19th, Mrs. Dr. Huldah Gunn, of New York, subject, "The Chinese Question;" Sunday, 26th, John R. Charlesworth, of New York, subject, "Supernaturalism and Morality." The League meets at its hall, Market and Halsey streets, at 3 P.M.

Religious Feeling.

It is generally supposed, and vigorously asserted by theologians, that man is separated from other vertebrate animals principally by his being possessed of religious feeling. That the assertion is entirely unfounded we propose to show in this paper.

According to theology a human being consists of a body and an immortal soul, while according to science all beings endowed with a nervous system are composed of body and mind. The latter is again divided into two proximate components, feelings and the relations between feelings, of which the former are separated into two classes, peripherally initiated feelings, or sensations, and centrally initiated feelings, or emotions.

But while the mental life of the invertebrates and lower vertebrates is as yet almost unknown to us, such is far from being the case with higher vertebrates, including man. From innumerable observations made in physiology, psychology, and anatomy we hav by comparison and induction established as a scientific truth, that the difference in mental development existing between lower and higher animals is one of degree, not one of kind. The scientific demonstration of this truth caused an astonishing progress in psychology, which from being a part of philosophy has become a natural science, and as such founded on observation and classification of, and induction from, natural events.

Ourselvs and our environments, near or remote, we are conscious of only through impressions made upon various parts of our nervous system, but just as the sensations arise all, directly or indirectly, from physical causes, so the ultimate result of mental activity is invariably a succession of physical phenomena, which make themselvs manifested in a muscular activity that givs birth to physical events.

It is a well-known fact that when one is subject to a very activ cerebral excitement, no matter whether this is caused by the multiform impressions resulting from both conscious and unconscious complex-reflex nervous action, as, for instance, in case where a man is proposing and until he receives the lady's answer, after which a return to the normal state gradually takes place, or whether the excitement is caused by intense study of one or another object, there is a corresponding increase of vascular action, and a larger quantity of blood passes during a definit time through certain parts of the vascular system. I say "certain parts." It is only in those arteries and veins which are connected with blood-supply of such a part or parts as perform the extra labor that an increase is noted. Thus during sleep, whether natural or artificial, the volume of the brain decreases, while that of the members, especially the forearm, increases, and *vice versa* in waking condition. Hence we can safely conclude, what furthermore has been demonstrated by several eminent scientists, that the increase and decrease of a certain part or parts of an animal body is due respectivly to the expansion and contraction of blood-vessels.

Now, every exertion, muscular or mental, requires the expenditure of a certain amount of vital energy, which is rendered by existing tissues, to the rebuilding of which the vascular system furnishes the necessary material, but if the general vitality is so low that the necessary amount of constructiv agents cannot be furnished, or if the exertion is so prolonged that the expenditure continues to exceed the income for a certain time, then the member containing the seat of activity becomes tired, and the general lowering will by repeated mental exertion result at last in amnesia. Thus we see, that not alone all mental actions—hence, of course, religious feeling and emotion—are directly or indirectly due to physical causes and result in physical events, but also that the sustaining force, the life-giving principle, without which existence is impossible, is likewise dependent upon physical phenomena and composed of physical elements, as albumen, chlorides of sodium and potassium, protogen, phosphate of potash, etc. Hence it follows that no such thing as mental life, mental activity, as a part distinct from and independent of material causes, is possible. Consequently matter is the alpha and omega, the first and last, as well as the very essence, of existence.

"This may all be true," I hear some Christians exclaim, "but religious feelings are not of the ordinary kind. They are the very essence of God made manifest to us through the Holy Ghost. Amen!" Is the Christian right? I fortunately being an Infidel, my belief does not alone prevent me, but in fact compels me, to investigate; hence it is my duty to inquire into the truth of every statement that comes in the form of authoritativ assertion, whether emanating from natural or supernatural beings. I ask the question, What is religious feeling? Not caring for a Christian, a non-scientific, explanation, we turn for information to more reliable authorities, and receive the answer that religious feeling is in cultivated beings of a very complex nature, and that to seek its ultimate components we must leave the human species and inquire into the mental life of other vertebrate species.

It has been asserted by men like Comte, Darwin, and Herbert Spencer that animals are capable of fetichistic notions, and finally demonstrated by Prof. Tito Vignoli that all vertebrates do hav fetichistic ideas. The latter statement may be new to some of my readers, therefore it will be necessary to dwell on this point for a short time at least.

According to statements made by travelers and missionaries, the fundamental trait of religions believed in by savage tribes is that they work upon the mind of the believer almost solely by arousing his fear and dread. Furthermore, we know that the proximate sources of these religions are partly of astral and meteorological character, partly due to the double meaning of words, to man's tendency to attribute a consciousness like his own to all things, to the universal existence of worship of the dead, and to echoes, visions, dreams, and shadows. So much being admitted, we hav yet to answer the question, what causes man to attribute personality to all these objects?

Animals as well as men communicate with each other and their environments through their senses, and they, like us, can perceive and do know the difference between animate and inanimate objects. Yet it must not be supposed that the latter are by the animal regarded as disconnected with his life governed by natural laws. Far from it. They lacking the analytical faculty, both "the actual and inanimate thing is," says Vignoli, "presented to it [the animal] only by the intrinsic, peculiar, personal, and psychical quality of the animal itself," hence every object, fact, and phenomenon of nature is by the animal vivified and animated. That is, it becomes a live being endowed with will and power. This being the case, we can easily understand how under certain circumstances even the most tame and gentle animal or bird will hav an attack of fear when any unwonted object or noise suddenly appears within its vision or hearing.

After reading Vignoli's excellent essay ("Myth and Science," International Scientific Series, Vol. xl), I resolved a year ago last summer to inquire personally into the same subject. I will, however, not tax the reader's patience with enumerating my various experiments, but will confine myself to a single one. I was at that time owner of a hound, which received his daily meals served upon a dark-brown plate. One day I did not feed the dog until evening, when, after heating the plate in the oven, I opened the door and called him in. He proceeded with more than usual activity to the plate, burnt his nose and one paw, gave a yelp, and retired. I tried to coax him to renew his meal, but in vain; nor would he since that time eat from the above-mentioned plate. It is evident that he associated the burning sensation felt by him with the dark-brown plate, ascribing to it the power of hurting him, but this supposition presupposes that he through the external reflection and projection of his intrinsic and sentient faculty regarded the plate as a living and acting subject.

Thus we see that in the persons of animals is found a belief in the existence of will and consciousness in inanimate objects and phenomena. . And this belief is exactly the same as the one possessed by savage man, and it is only in virtue of his greater intelligence, his power of speech, and his ability of retaining the personality of the object in his memory—whereby it becomes the cause of hopes and fears so long as he livs—that he, man, is capable of modifying, enlarging, and grouping the results of his mental activity and thus creating a religion.

When man had arrived at that standpoint of mental development which enabled him through his anthropomorphistic and anthropopathic tendencies to endow every physical object with personality and make it subject to human joys and passions, he naturally sought to appease by prayers and offerings such object, or god, who, as he imagined, was evil or destructiv in his manifestations. And thus was laid the foundation of religious worship, which therefore is nothing but a simple recognizance of some power external to the individual. But the extension of this recognizance not being strictly defined, it follows that it is subject to oscillations. The extent is determined in every particular age by the opinion of each individual believer, yet at the same time it is externally subject to the interests, hence guidance, of certain classes or persons.

Now, in this recognizance of a supernatural being of undefined power and obscure characteristics lies the curse of religious feeling. It is this dread of him or it that has caused every religious persecution; that has directed and yet does direct the hostility of the believer in supernatural religion against science and her votaries. It is it which exterminated the Moors in Spain; which stripped naked the beautiful Hypatia and swung Peter the Reader's club. It is it that applied the fagot on occasion of every *Auto-dâ-fê;* that sent thousands of innocent women to the stake for witchcraft. And it is it which gave birth to the cruelties of the duke of Alva, to the massacre of St. Bartholomew, and to the Thirty Years' War. Hence, it can truthfully be asserted that when Christian religious feeling reaches a certain, and a not very great, intensity, it becomes decidedly negativ, purely destructiv.

But even in animals and savage man the religious feeling is not made up of fear solely. There are other natural factors, principally social instincts. To the dog's love of his master's approbation, to his shame when caught in an unlawful act, we hav a parallel in man's regard for the supposed wishes of his particular deity, and in the esteem in which he holds the good opinions of his fellow-men, and his shame and repentance. In fact, it can be said that what the deity is to man, the master is to the dog, and that the attitude of dog toward dog is like that of a savage to his fellow-beings. It cannot be denied that there is a vast difference between the moral and religious feeling of a cultivated Christian and those of a dog. But this is solely due to the greater mental development of the former, and it cannot be disputed that the difference is greater between an educated, rational Caucasian and a member of certain savage tribes, than between the latter and a dog. The claim that man is the only animal capable of having a moral sense or conscience is, I think, untenable. We know that other animals are in possession of a distinct self-consciousness and are capable of reflection; and it is this latter characteristic which constitutes the principal component of conscience. This moral sense becomes in time, through the belief in the influence of a supernatural being, to be associated with the religious feeling, and, like this, is supposed to emanate from the deity in some, to the believer, always mysterious way. It is to this infusion of natural morality into religion that is due the powerful hold of the latter over the views even of intelligent people. And yet it is proved by daily experience that morality is in no way dependent upon religious belief. And what is more, we hav ample and trustworthy evidence that among the Lepchas, Dhimáls, and other kindred tribes who possess no belief in a supreme, beneficent spirit—who hav no heaven, no hell, but with whom death ends all—is found a "singular forgiving of injuries," pure morals, and a love of truth, the equal of which no nation since its embrace of Christianity has ever possessed.

The most prominent feature of the Christian religion is its demand for complete submission to the will and wishes of the deity. Hence ever since the time of Christ Jesus it has been, "Nevertheless, not my will, but thine, be done." The anti-social character of this sentiment I hav already pointed out, and I will therefore confine myself to its influence on the mental state of the individual.

In rational beings consciousness is only a succession of nervous shocks, which, following each other at a very rapid speed, are continually changing in intensity, and thus, by their unlike modes, producing the unlikeness among feelings. But the rationality is not of the same degree in all beings. In some persons the feelings, emotions, and passions are decidedly predominant, this principally among the fair sex. In others, reason has considerable power, and it naturally follows that those of the first-mentioned class are most susceptible to such impressions as appeal to their emotional nature. Now, supernatural religion does appeal solely to the emotions of the individual; never, since the truth of its assertions cannot be demonstrated, to his reason. Hence, inasmuch as we know that the exercise of a certain, in this case already highly developed, faculty, increases its strength, and at the same time, by its greater demand for nutrition, deprives other parts of it, which thereby are, at least for a time, arrested in their natural development, it is evident that the mental equilibrium becomes lost, and will and conscience are rendered comparativly weak when contrasted with instincts, desires, and passions. The individual has become a hysteric. And I do assert, and without fear of contradiction, that nine out of every ten fervent Christians are hysterical subjects. Follow me to the nearest camp-meeting or revival and you will not fail to perceive at least one individual whose upturned face shines with rapturous joy. She neither hears nor sees her surrounding fellow-worshipers. Touch her, she does not feel it. She went to the meeting that she might discover the road to heaven, and now she is on one of the many paths that lead to the lunatic asylum.

While in ecstasy we see only the result of impaired will, we hav in hallucinations a primary state of dissolution of personality. In a normal state there exists a correspondence between the mind and the external world. In hallucinations this correspondence does not exist; it is destroyed by the distortion and dislocation of certain elements of consciousness, which thereby become objectiv and endowed with independent existence. The Christian hallucinate hears, sees, and feels the presence of one or another heavenly being. Before leaving the subject, I will mention a certain abnormal mental state which I find has been only slightly noted. This state, which I will call "partial hallucination," we frequently meet with, and always in persons of apparently good mental health. The primary cause of this state is, I am sure, physical.

The partial hallucinate is remarkable for her love for Jesus. Whence this great, this unnatural love? There is in every person a certain amount of affection, which, when caused by circumstances not to follow its natural outlet, will seek some new channel, which,

if the individual is emotional, will be an imaginary being, who forthwith becomes an idealized reproduction of the original but unattainable object. Christianity furnishes two excellent subjects round which affections can be misplaced, Christ Jesus and the Virgin. Look around and you will see that such extreme lovers of Christ and Mary are found in the ranks neither of happy wives nor of happy mothers, but in girls that suffer from disappointment in love; nor among men that glory in the name of husband or father, nor among students or well-educated persons, but among soft-minded young men, among members of the Young Men's Christian Association.

This idealistic love will affect the nervous system. Mental disorders will follow. The nerve tubes and cells will undergo a process of degeneration, causing at last the latter to disappear. In short, the unhappy individual will become a sufferer from progressiv amnesia.

Yea, the ways of the Lord are many and wonderful. Then, he has many other paths over which he sends his worshipers to the lunatic asylum as thanks for their devotion to and love for him. I might point out several such; for instance, the one that is found in the relation of crime to insanity, but space will not permit it. Yet before closing this essay it will be necessary, in order to know the full extent of our heavenly father's love, to see how the religious feelings of parents influence the mental state of their progeny.

Any person acquainted with the laws of heredity knows that through direct heredity any trait, physical or mental, can be transmitted from parent to child, and that through reversional heredity, or atavism, a child can resemble a remote ancestor, or even a distant member of a collateral branch.

We hav seen how religion, by increasing the strength of the emotional faculties, lowers the general intelligence and very frequently produces, as a perusal of the daily newspapers proves, even insanity. Now, there is a time, which begins at the appearance of the first mental disorder and ends when the person is discovered to be insane, during which he is at full liberty. The person can marry and hav children, and, owing to the strong sexual appetite which is an eminent characteristic of idiots, there will probably be many of them. Hence the evil is increased. Then, these children will all possess the germ of the same affliction the parent suffers from. It may come to light soon, but seldom does before middle age is reached, and they hav had the chance to transmit the same germ. Sometimes the germ may be latent, and the mental disorder first appear in the third generation, and then, perhaps, since it is liable to transformation, in a different form. Convulsions, for instance, may become hysteria.

Is there no remedy whereby this evil can be exterminated? Can we not isolate, and perhaps destroy, those brain-cells which are the seat of religious feeling? I think not. Even if we could destroy such cells, new ones would be built right away. The germ is in the organization of the person. Then, religious feeling is not a simple but a very complex feeling, and to put an end to its existence we would hav to rearrange and redistribute the different states of consciousness, which is an impossibility. But we can, by giving our children a scientific education, by keeping them outside the influence of religion, by teaching them ethics in place of theological morality, at least arrest the development of the religious sentiment and perhaps direct their hopes, their love, and their energies in other, and to mankind more profitable, channels. And let our own lives be in conformity with the dictates of reason and the laws of nature, for on physical health depends mental development. GUSTAVE NELSON.

Forestport, N. Y.

To Any Infidel.

John Peck, like many other believers and unbelievers, seems to hav rather gross, vulgar, and sensuous ideas of Spiritualism. But such conditions of mind are nothing new or disappointing, for the masses of the people are and always hav been in that predicament.

I presume Brother Peck knows better, or is not so ignorant as he affects, but for the purposes of inquiry and discussion assumes this attitude to perplex and worry this sincere but deluded and misguided class of honest believers.

He is rather severe, if not cruel, in putting their faith to such rigid tests, by asking them such tough and knotty questions, when he knows they cannot answer them, and thus driving them mercilessly to the wall and leaving them there helpless and defenseless.

Brother Peck was, no doubt, at one period of his life a believer or follower of some sort of spiritualism. He has had a very fortunate childhood if he escaped all lessons and influences of this kind. And it should make him the more charitable and tender toward those who became victims of the spirits and cannot rid themselvs of their beliefs.

May I remind him that no one of us is wholly responsible for his belief or unbelief? He admits that this faith or "these ideas are grand enough to make every good man wish them true." Then why, the Spiritualist asks, do you want to take this comfort, these grand ideas, from us, and leave us without all that consolation they afford?

Believers in popular grades of spiritualism in the church and out of it cherish their "grand ideas" and indulge in them at interludes to mitigate their sorrows in passing through "this vale of tears."

There are many fanciful and ingenious forms and types of spiritualism. They are offshoots and spurious developments, spots, or morbid outgrowths from the one original philosophic root.

The fervid imagination of priest and prophet, of bigot and enthusiast, of the "spiritual" guides and religious leaders of the ignorant multitudes, hav invented and are responsible for all the spiritual folly and absurdities that beleaguer and bewilder society.

That there is one real and true spiritualism which, in its primitiv simplicity, is formulated, believed, and taught by the philosophers and wise men of all nations, is an undoubted truth. It is one of the postulates of science and philosophy that nothing in nature is lost—that the forms of matter change only; that the properties, endowments, or vital forces that animate it are innate, and by conservation of energy cannot perish but are immortal and reproduced in new forms of life. So that in the death and dissolution of the body there is really nothing lost either of the matter or of the vital force or spirit that animated it and was manifested through it. The physical, mental, and moral influence of a living being is impressed indelibly and eternally on existences. They may not be specifically recognized, nevertheless they remain in some measure and are working themselvs out, often so definitly in offspring, in attitudes, postures, modes of thought and feeling, of habits of action and conduct, as to bring vividly in view the life or spirit of the deceased parent. So that we can truly say that the spirit of the parent is present impressing the offspring.

While the corporeal form passes away, or is transmuted, and is forever gone from the outward vision, the accumulated wealth of spiritual power inherited, as transmitted from a succession of ancestors, is preserved and bequeathed as a legacy from generation to generation eternally. This immortal, spiritual legacy is not the inheritance of the one family alone, but ramifies in and permeates society in a degree that is limitless. In this sense the spirit of man not only livs, but is immortal. In this sense the spirit of a deceased person is recognized as being present with us.

When thrown into an abnormal state by surrendering our will or self-assertion to the influence or to the conditions, we hear, see, and feel many strange manifestations.

In the foregoing Brother Peck may see that I am a Spiritualist, but I am not going to gratify him by telling him "where it (the spirit) is located; whether in the brain or nerves or heart or stomach." Neither will I tell him "whence did it come." Nor will I answer any of his taunting, trifling, impertinent questions. If any other Spiritualist feels it is his duty to descend to such a task, if he does not implicate me, I will not interfere. But if Brother Peck and intelligent Spiritualists would engage in the task of purifying Spiritualism of all its spurious elements, its corruptions, of the falsehoods and follies that hav been engrafted on to it, that hav made it a misnomer and monstrosity, they would do humanity an invaluable service.

We owe the crude, empirical, personificatory theories of Spiritualism, not to the Jews, but to the Greeks. Their literature is charged with demons, gods, ghosts, and spirits. Our language, literature, theology, and religion hav largely been derived from them. They had about all the learning, the wisdom, and civilization in Europe at one period.

We are indebted to them for much that we retain that is sacred to us because of its antiquity. Our New Testament is the source and authority for much that is called Spiritualism. We derived this literature from them. They honestly put into this record the prevailing faith of the more ignorant Greek writers, to adapt it to the undeveloped minds and superstitious fears of our barbarian European ancestors. We hav this as our sacred literature. Shall we believe, or be damned?

The church is built on this Greek faith, as taught in "holy writ." Modern Spiritualism is but a modified, yet faithful, offspring of this ancient mother of our holy religion. Why should we ridicule or criticise them for their fidelity to this holy faith transmitted from their fathers? The more divided the believers, the more discussion. If we will giv them time they will expose and explode each other's errors and rectify themselvs. Let us enlighten them and not torment them with such exacting demands. They hav not been taught to answer such questions, and they feel it irreverent to ask them. All this mythological Spiritualism commends itself to the faith, not to the reason and intelligence. Brother Peck, do not ask us too much. Giv us a rest.

T. E. LONGSHORE.

The Clergy at the Secular Union Congress.

I hav waited some time to see the discussion of the movements of the American Secular Union. In THE TRUTH SEEKER of November 30th is an article by Mr. J. H. Burnham, who uses some very strong and unnecessary language in describing the actions of the Congress. Arguments are desirable and debate is necessary, but epithets and ribaldry are neither.

The gentlemen—clergymen, if you please—who spoke on the platform of the American Secular Union, supported the movement by their addresses, oratory, power, presence, influence, and ability. I should like Mr. Burnham to demonstrate wherein this was "bowing and cringing at the feet of clerical impudence." Then think of "a call formulated in the terms of distress." Is not ecclesiasticism and church power distressingly apparent? Is not the exemption of church property distressingly common? Is not the power of the Catholic priesthood in suppressing our public schools distressingly apparent? And has not the apathy of the Liberals been a distressing circumstance? There are people who are pleased to call themselvs Christians who hav opinions of their own, believe in church taxation, in keeping religion out of the public schools, and take the liberty of differing with the minister and the Bible, and are honest, and are therefore desirable in helping to giv our cause momentum.

Mr. Burnham's idea seems to be that the American Secular Union is in existence for the destruction of the Christian religion and superstition. I hope this is not so, but I also hope that this will eventually be accomplished by different societies and means. Mr. Burnham also shows some signs of hero-worship in his reference to "our honored dead." The dead hav no vote in the Congress of the American Secular Union—although they hav labored well, and accomplished much in their way.

Mr. Charlesworth has a very good article in THE TRUTH SEEKER of December 14th. He "apparently" understands the policy and objects of the American Secular Union, but he wants the Union to be a religious iconoclast, and fight the Christian religion and obliterate it with all its appurtenances. Then he supposes a committee composed of "Christians and Secularists," "a Secular member rises to propose that a portion of the Union's funds shall be employed for the extension of Secularism, and as a means to such end he advises to send about the United States individuals whose business it should be to do all in their power to expose the errors of Christianity and establish the truths of Secularism." That member should be promptly sat on. I should vote against his proposition, and it would be the duty of each member to do so, or *vice versa*.

Mr. Charlesworth defines a Christian, but I fear he could find few that would acquiesce to his ideas as to what constituted a Christian. He must remember that people are no longer the slaves and automatons they once were, and that some refuse to be kept in an orthodox strait-jacket; are honest, courageous, and pleased to define themselvs Christians. There are others that believe the church has a good influence over its ignorant members, who do not call themselvs Christians. This class is by no means small, but never forget that the struggling poor must help pay the taxes of the churches.

D. C. WISMER.

To Liberal Women.

NATIONAL LIBERAL WOMEN'S SUFFRAGE ASSOCIATION.

Arrangements hav been perfected for organizing a Women's Liberal Association of a national character.

1. Women's political enfranchisement progresses slowly because women of the present national societies hav ceased to take advance steps—are in fact retrograding. This conservativ tendency, noticeable for some time, has at last reached a point where a new and advance society should be inaugurated. Its needs are imperativ.

2. The efforts made by Catholics and Protestants alike—the Christian party in politics—to unite church and state by means of legislation and amendments to the federal Constitution, are proof of an impending crisis in political affairs, which needs extreme watchfulness on the part of Radicals to prevent the destruction of such liberty as we now possess. One of the most efficient aids of this party, the Women's Christian Temperance Union, at its recent Chicago convention adopted resolutions indorsing the "God in the Constitution" plan.

Many women of the Woman's Christian Temperance Union we believe to be ignorant of the intentions of the leaders, and should be warned of the danger of their course to free institutions, and to all liberty both political and religious.

For these and similar reasons, women interested in the purposes mentioned are invited to unite in a national society, whose initial convention will be held in Washington, D. C., Feb. 24, 25, 1890.

Persons in sympathy with this object are invited to correspond with me. I will receive contributions in furtherance of the movement. Editors are invited to notice this announcement.

Fayetteville, N. Y. MATILDA JOSLYN GAGE.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - Editor.
C. P. SOMERBY, - - Business Manager.

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READ IN THE

Truth Seeker Annual for 1890

THE REASONS

Why Hugh O. Pentecost Left the Church.

Send 25 cents for a copy of the Annual; and please renew your subscription to The Truth Seeker.

The Pictures.

Those who hav sent lists of subscribers to aid in defraying the expenses of the pictures will find their communications printed in the "Letters from Friends," either in this issue of the paper or in forthcoming issues as soon as space permits. As yet the number sent falls very far below the number necessary, but our friends are doing well, and if the names continue to come for a few more weeks as numerously as they hav during the past week we shall be able to keep Mr. Heston's pen busy and provide him something to eat three times a day.

In addition to the new subscribers sent, we find pleasure in acknowledging the receipt of the subjoined sums as donations to "help continue the pictures:"

Arthur I. Flint	$1 00	L. Magenheimer	$1 00
E. N. Dunckel	1 00	D. M. Angus	50
F. D. Wright	1 00	William Hart	3 00
A. Laurie Sailor	1 00	L. W. Tatus	1 00
Samuel Gray	1 00	Fred Koezly	2 00
Newton Whitehead	4 15	Thomas Knight	50
C. C. Johnson	2 00	J. R. Perry	1 00
J. W. Storrs	1 00	R. E. George	50
M. Fell	1 00	R. Butterfield	20 00
Mrs. T. S. Olds	2 00	John Kane	1 75
John D. Powers	3 00	J. Mahara	1 00

Mr. W. L. Johnson and Mr. L. DeWitt Griswold each promis $3 over the subscription price if the pictures are maintained. Our old friend, R. Butterfield, in sending his bright silver note, says:

"SACRAMENTO, CAL., Dec. 30, 1889.

"DEAR SIRS: I am sorry to learn that the Truth Seeker Company are so much in need of help to enable them to carry on the work of publishing THE TRUTH SEEKER. It would be a great backset to the cause of Liberalism if the journal is discontinued. There would be great rejoicing in the orthodox camp over the death of their greatest enemy. I do not believe the friends of Freethought will allow THE TRUTH SEEKER to die for want of proper nourishment.

"I will be one of five hundred to donate $20 per year unti the company can stand alone. Inclosed find $20, silver note, to support THE TRUTH SEEKER and Heston's pictures.

"Yours truly, R. BUTTERFIELD."

Our friend De Lespinasse, of Orange City, Iowa, sends us $5 and says:

"In the begging line you are N. G.—[which we hav learned from our Devil means 'no good']. You had better hire old Putnam for three months. He knows how to get hold of the shekels."

We congratulate our esteemed contemporary upon the possession of so valuable a faculty; but if he is so successful he will probably not hire himself out. And as to his being old, we warn Dr. De Lespinasse that for intimating such a thing he will be obliged to flee the wrath to come when youthful Mr. Putnam wends his way eastward. Thirdly, we are not begging. When Mr. Heston was engaged, two years ago, we said that without a larger number of subscribers the additional expense would be greater than the paper could bear. The first year, our friends gave us the necessary increase. The second year efforts slackened, and the burden fell upon the paper. Unable to stand it, we simply ask our friends what they will do about it. The Cause is theirs as well as ours. The pictures are an effectiv weapon in fighting for that cause; if they desire to continue its use, it is but a slight thing for five hundred of the many thousands of readers of THE TRUTH SEEKER to obtain an additional subscriber. Many, as the responses show, can obtain four or five. We are not begging at all, but simply furnishing value for money received.

Here is some more encouragement. The author of "Try-Square," a book advertised on page 29 of this issue of THE TRUTH SEEKER, makes this generous offer:

"I notice that the Editor of THE TRUTH SEEKER wants 500 new subscribers immediately. To assist in obtaining them, I hereby tender to the Truth Seeker Company five hundred copies of the book called 'Try-Square, or the Church of Practical Religion,' to be given as premiums to, or for, new subscribers, who subscribe and pay the regular price for THE TRUTH SEEKER for one year, within sixty days from the first announcement of the offer in THE TRUTH SEEKER. One copy of the book to be given to every volunteer subscriber, and one to every old subscriber who procures a new one at the regular price of $3."

This is a valuable offer. The book is handsomely bound in cloth, and sells for $1. It is worthy of the good opinion and patronage of Liberals, and we warmly urge our friends to avail themselvs of the offered premium within the next sixty days—to March 11th. The aim of the book is to encourage organization of Liberals. The author (who desires to remain in seclusion) sees the vast power wielded by the churches, due to their perfect organization, reaching into every neighborhood; and he sees also a nearly equal number of people of Liberal tendencies nearly without power or influence for lack of such organization. In his book he seeks to encourage and *show the way* to organization. There is enough of narrativ in the book to giv the readers a personal acquaintance with the characters depicted, and cause them to follow the attempt to found a church without superstition with more than a critical interest. We hope to be able to use the five hundred copies as the author wishes within the next sixty days.

We thank Mr. Butterfield heartily for his munificent gift. If we had such a fund as his proposal would afford, what a rattling of the dry bones of orthodoxy we could cause! May the other 499 be speedily found! And thanking, also, the author of "Try-Square," and the other friends whose exertions hav added to our subscription list, and whose generosity has helped materially in our need, we ask all patrons and goodwishers to consider some one of the methods of aid suggested in this brief statement and do for us what they can do best.

The Sabbath Union's Report.

It is said that Colonel Ingersoll once said that when he undertook the conduct of a law case he cared less to know what his client could prove than he did to know what the other fellow could prove. Understanding that, he was ready for business. As we believe Colonel Ingersoll to possess great common sense as well as great oratorical gifts, the statements made in the "advance sheets of addresses on the civil Sabbath, by Rev. Wilbur F. Crafts, secretary of the American Sabbath Union," will probably be learned with interest, and with some glee, by the readers of THE TRUTH SEEKER. With interest, to know what the other fellow has done; and with glee, because he hasn't done more.

"No other year of the last twenty-five," begins Mr. Crafts, "has seen so many petitions against Sunday work, the organization of so many Sabbath associations, the fighting of so many brave battles against Sunday saloons, the winning of so many victories under the banner inscribed, 'The Barber's Sunday,' the writing of so many articles and letters, and the utterance of so many fearless addresses and sermons, in behalf of this imperiled day, as the year now about to close. This is the *Annus Mirabilis*, the year of wonders, in Sabbath reform—and in Sabbath breaking also." Of course the Christians are with Mr. Crafts in his crusade against American liberty, and with their aid he has done a good deal of practical work toward enslaving the people to the churches. It is natural that Connecticut, which once enacted a law against the "profanation of the Lord's day" the penalty whereof was death, should be called by Mr. Crafts the banner state. This title to infamous fame has been achieved by reducing Sunday work on the railroads, though even in that the state has fallen far behind the desires of the Sabbath Union people. Mr. Crafts says:

"For railroad purposes in Connecticut legislators hav decided that not twenty-four hours, but a sacred seven, half on each side of noon, shall constitute the rest day. Freight trains, with certain needless exceptions, are forbidden from sunrise to sunset, but such trains as may be worked by 'mercy and necessity,' the railroad commissioners may permit on Sabbath morning, and so milk trains and newspaper trains are allowed, on the ground, I suppose, that it is as necessary for men to hav their scandals fresh as for babies to hav fresh milk. Even Connecticut's star, you perceive, does not shine with unclouded light, but there is at least circumstantial evidence that the Sabbath is not there surrendered in the fact that they are able to defend, year after year, the ten thousand railroad men from whom even their imperfect law struck the iron chains of their Sunday slavery."

Connecticut, therefore, may be said to hold her own in hypocrisy as well as in bigotry; for if Sunday should be observed at all as a sacred day, every moment of it should be regarded. There can be no compromise in the matter.

In Boston, the chief work of the Sabbath Union has been in closing saloons. In New York, "one important victory for Sabbath reform," says Mr. Crafts, "is the recent payment to the Metropolitan Museum of the $400,000 appropriated to it by the state legislature which struck out a condition that it should open on Sunday—a condition which the mayor, attempting to swell into a whole legislature, restored on his own authority, but, after much bulldozing of the trustees, has had to drop at last. It is to be hoped that he and other mayors will cease their attempts to veto state laws." One reason why Mr. Crafts's party won this is because the mover in the Sunday opening agitation is rather tired of fighting this battle alone. If the people are not willing to continue the war, they can stay out of the museums on Sundays. We regret to note, too, that the friend of Sunday opening in our state senate will not be there this session. The only other victory in this city over which Mr. Crafts can crow, is the tricky success of the Sabbatarians of the Fifth avenue stage line, but this is somewhat lessened, though Mr. Crafts fails to mention it, by the attitude of the city authorities who refuse to allow Mr. Shepard to charge ten cents fare unless he runs his stages on Sundays.

In Pennsylvania the bigots are triumphant in the three greatest cities—Philadelphia, Pittsburgh, and Scranton. In Philadelphia Wanamakerism rules; in Pittsburgh, the Law and Order League—a band of conspirators against freedom—are successful, and in Scranton, Mr. William E. Dodge has influenced the D. L. & W. railroad to withdraw Sunday trains. The Pennsylvania road, too, and the Vanderbilt lines hav withdrawn some Sunday trains. On the latter road, and probably on the former, the men are made to do seven days' work in six for six days' pay. Upon this matter of Sunday observance by railroads Mr. Crafts comments:

"It will be appropriate to mention here, though belonging to the whole country, as one of the pleasant surprises of the year, a group of confessions from sixty-five railroad officials. In response to a list of questions, these presidents, superintendents, managers, and other high officials of the railroads, with only nine exceptions, admit that there is 'more Sunday work done by the railroads than is necessary;' that the work could be 'lessened without loss either to the roads or to the public;' that 'the railroad work now done in seven days could be done in six'—some would make exceptions for perishable freight and live stock. Many of them believe 'the work could be done *better* in six days than in seven, because of the better condition of the engineers and other employees.' Best of all, thirty-one declare that there is no real obstacle to 'the complete suspension of inter-state Sunday trains.' The answers of most of these indicate that they see no obstacle to stopping all Sunday trains. One railroad president concisely proclaims the remedy for this needless Sunday work: 'The only way is to hav a special act of Congress making it a general law.' Many of these officials hav signed the petitions for such a law. Here certainly are several wonders. It is a grateful surprise to many that the railroad officials are not generally to join with the Infidels and saloonists and Sunday papers and Seventh Day Adventists in resisting the plea of the workingmen for a Sunday rest law."

But, on the whole, the best Sabbath-keeping section of the country is found by Mr. Crafts to be along the Atlantic coast, from Delaware to Mississippi. This, however, is as natural as the bigotry of Connecticut. That portion of the country is the least developed, the least enterprising, and we had almost written the least civilized. But it is certainly

the most conservativ part of the land in social customs, and the most backward in progress except Arkansas. Georgia is the banner state of persecution of small Christian sects. The negroes are lazy and naturally incline to rest days. That these statements are true, is shown by Mr. Crafts's addition to his remarks, of this: "Railroads, with the aid of the United States mails, are making ugly breaches in the wall of Sabbath rest, and the 'New South's' manufacturing attractions bring new perils with new gains, which make it important for the friends of the Sabbath there to organize more thoroughly for its defense." Progress, commerce, manufactures, are great displacers of old religious and social notions, and the "sacredness" of Sunday must go with the rest.

The part which Mr. Harrison and Mr. Wanamaker hav taken in the work of the Sabbath Union is introduced by the Union's secretary with these words: "Thank God, if we hav not a Sabbath-keeping Congress, we hav at least a Sabbath-keeping president and cabinet." Mr. Harrison's share of glory was earned by this order to the army:

"The president, commander-in-chief of the army and navy, desires and enjoins the orderly observance of the Sabbath by the officers and men in the military and naval service. The importance for man and beast of the prescribed weekly rest, the sacred rights of Christian soldiers and sailors, a becoming deference to the best sentiment of a Christian people and a due regard for the divine will, demand that Sunday labor in the army and navy be reduced to the measure of strict necessity."

Mr. Wanamaker's task has been to "reform" the mail distribution. "He has emancipated," so says this report, "not a few from the Sunday slavery by the four reductions he has already made—in the department, on Star routes, on pleasure routes, and in the money order division—and will doubtless do much more in this line; but, in any case, law will be needed if only to make his reforms outlast his own term. In his report to Congress, which contains two pages on 'Sunday Mails' (pp. 23, 24), he plainly intimates that reductions of Sunday work in the post-offices will be very difficult and very slight so long as the railroads are required to dump their loads of mail into the offices on the Sabbath as on other days."

These two latter eminent gentlemen are also willing to aid the Sabbath Union in procuring a Sunday law for the District of Columbia. At present there is none, which, says the Union, "puts the capital, with France and California, outside the pale of Christian civilization."

The Union also finds encouragement in the resolution of the Baltimore lay congress, the corporation of the Women's Christian Temperance Union, and the action of church councils, conferences, synods, presbyteries, and individual ministers in different parts of the country. In some cities local fanatics hav done great damage to the business interests of the places, and infringed on the liberties of the citizens, by closing all places of amusement and business, and Mr. Crafts rejoices thereat. The Union itself is now organized in twenty-one states, besides city and county associations, and three more states hav taken the preliminary steps for organization.

On the other hand, the Union has found many discouraging obstacles to its work. New England, which from its ancestral bigotry and religious cruelty Mr. Crafts expects to lead in his work, is not a unit on the question of Sunday observance. The point he makes "is that New England is in peril from Sunday work and Sunday dissipation, and is doing next to nothing to save itself or the country from this danger. It seems to be sliding in its sleep, waiting to be waked up by a smashup at the foot of the hill, like Cincinnati. In Sabbath reform, New England is slowly retreating, while the Central states are charging the foe. The only conference of ministers, so far as I know, that has declined to indorse the petition to Congress against Sunday trains and Sunday mails is the 'New England conference.' Massachusetts passes by on the other side, indifferent to the wounds inflicted on her Sabbath law, which, not long ago, fell among thieves, who mangled it and stripped it, in the interest of greed and lust, and left it more than half dead because every drop of equity had flowed out of it. It forbids the poor to open their penny shops on the Sabbath, but authorizes the railroad millionaires to sell their tickets and keep their employees at work."

Turning to what are called the "Middle states," Mr. Crafts finds things equally bad. "New York," he says, "like Massachusetts, has left her mangled Sunday law through another year unhealed. Worse than the crimes against equity in its exceptions is the absurdity of its penalty. If the half friends of the Sabbath wrote the 'amendments,' surely the out-and-out enemies wrote the penalty, which is equivalent to permission. Superintendent Murray told me how the hatters' clerks tried to close up the hat stores in their own protection. One of them bought a five-dollar silk hat as evidence. The seller was convicted and fined the full penalty, *two dollars*. He had made more than that on the hat. I spent the first Sabbath of the year, and another since, investigating New York streets, and there is scarcely any kind of toil or traffic that I did not find in progress somewhere. I started out to write down a list of the places *open*, but found it would be easier to make a record of the places *closed*." Mr. Crafts would probably like to see Connecticut's old-time penalty for profaning the Lord's day attached to New York's Sunday law. But he never will. New York is going ahead in this matter, not backward. Toronto is no example for this city, and the Sabbath bigots will hold it up in vain. It is safe to wager a thousand to one that Toronto will run horse-cars on Sunday before New York complies with the Union's demand and discontinues the practice.

Texas, too, is a bad place for Sabbatarians, though the Galveston *News* did advocate the shutting up of other businesses, to its own profit. The state givs the cities the power to regulate their own affairs on Sundays, and in Dallas alone, where a city ordinance closes business houses from 9 A.M. to 4 P.M on Sundays, Mr. Crafts counted twenty-nine kinds of business going on as usual. But out West, the country is going to the devil in this matter of Sunday observance even faster (according to Mr. Crafts) than Texas or New England. In Montana common labor is not forbidden. In Portland, Oregon, we are told, the heathen Chinese sell all kinds of provisions on the rest day, but the parallel American street is more heathen still in opening all its saloons. In Sacramento five-sixths of the shopkeepers on the principal street do seven days' work for six days' profits. San Francisco (in this respect like New York) allows even its ten-cent shows to corrupt the youth on Sunday. California has also been "the headquarters of the attack upon the Sabbath."

Thus the Sabbath Union's secretary sums up the pros and cons of his case for Sabbatarian bigotry, and finds that "with all that is hopeful there is much to alarm" the Union, the self-constituted guardian of the rest of the world. And we may perhaps turn his statement around and say that while there is much that is hopeful for the defenders of liberty to read, there is much to alarm them. The churches are rallying in a desperate effort to reënact that puritan legislation which made the clergy the most influential men of the town, and to hav it enforced, and in too many instances they hav succeeded or will succeed. To enforce it, they will find a more difficult matter in enlightened communities; but the mere presence of such laws on the statute books is a menace and a danger to the communities. Under them, at any time, bigots and fanatics can cause an infinit amount of cruel injustice to be done. Better it is that the laws now on the books should be repealed; we do not want any law forbidding the people to use Sunday as may best please them.

A New Women's Association.

The notice in another column signed by Mrs. Gage, calling a convention in Washington to organize a National Liberal Women's Suffrage Association, must be welcome indeed to the thousands of Liberal women in this country who hav worked for equal suffrage.

For several years the women's suffrage movement has suffered from its practical capture by the church, and the half-hearted support it has consequently obtained even by those who were supposed to be the champions of sexual equality at the ballot-box. It is not so very many years ago that a woman who thought herself qualified to vote, and said so, was denounced by the church as a heretic and revolutionist, an upsetter of the divine economy of nature, and a contemner of that glorious apostle who wanted wives to submit to and obey their husbands in all things. We can well remember the time when to advocate woman suffrage was thought to be only one degree less sinful than to agree with Thomas Paine. "Short-haired women and long-haired men" was the mildest term of obloquy and derision applied to the preachers of equal rights. Like the Abolitionists, they were spit upon and derided; called crazy, out of their sphere, heretics, and vain babblers. The church passed them by, and silently ostracized and practically excommunicated them. They and their works were of the devil, and consequently were disturbers to the saints, who knew all things and had got the world running aright.

But shortly a change came. When the war was over and the slaves free, there never was a Northern Christian who had not been an Abolitionist at least as far back as the last century. So when the woman suffragists won the public ear, and woman was slowly but surely obtaining her rightful equal position, the church changed its attitude. From the meanest and bitterest enemy of woman suffrage, the church began to crawl toward the position of perpetual friend to woman's claim. It saw that through woman suffrage it could more fully enslave the divine but deluded half of the race. The clergy then began to attend suffrage meetings, pray for the leaders, and offer to assist the work. Taking advantage of the average woman's piety, the church made rapid progress in swallowing the movement. Church organizations multiplied, and they all posed as the would-be saviors of woman. The Women's Christian Temperance Union voted a suffrage plank into its rules, not because, as Frances Willard herself said, it was really in favor of equal rights but because through the votes of women it could accomplish its real purpose. The church hopes by the aid of women to put God into the Constitution, the Christian religion into all statutes, state and national, enforce blasphemy laws, obtain a national constitutional amendment prohibiting liquor making and drinking, and to do other arbitrary and tyrannical things for the greater glory of God and the financial and theocratic welfare of his saints on earth. At the international women's council held in Washington in March, 1888, the female tools of the church had things nearly their own way. Had it not been for Elizabeth Cady Stanton, Mrs. Gage, Helen Gardener, Mrs. Scatcherd, Mrs. Dilke, and Mrs. Fassett, of England, and Judge Waite's wife, and a few others, the women suffrage movement would hav been committed to prohibition, God-in-the-Constitution, and other Christian schemes. As it was, Frances Willard managed to prevent all heretical utterances from reaching the public, the meetings were opened with prayer, hymns were printed in the official program, and every Infidel woman orator was asked to suppress her heresy and not wound the feelings of her religious sister. It was at this meeting, we imagin, that the Liberal women found out that their suffrage movement was being used to foist legalized Christianity upon the country, and it was there, too, that the revolt which induces the present call for a congress begun.

It will be recollected that at the close of the council, a meeting was called at the instance of Mrs. Stanton, Helen Gardener, Mrs. Dilke, and Mrs. Scatcherd, and was attended by about thirty of the ablest of the delegates who objected to making the movement a tail to the kite of the church. The sentiment of that supplementary meeting was directly opposed to Miss Willard's Methodist schemes, and the necessity was seen of separating the church from the movement, if woman's liberty was to be gained. The congress to be held next month is the indirect result of that supplementary meeting.

In the interest of political and religious liberty, as well as of woman suffrage, the Radical women of the country ought to attend the Washington congress.

The Literature Fund.

Since the last acknowledgment we hav received the following amounts for the Literature Fund:

J. Loveland	$6 75	
Almond Owen	1 00	
Judge S. Brewer	5 00	
Thomas Knight	4 50	
Previously acknowledged	29 75	$47 00

There is ample opportunity to use money sent for this fund. Montana and North Dakota legislatures hav not as yet been labored with on the Sunday question, and our national legislature must also hav a little light on the duties of government toward popular education. Report of work done with the money in hand will be given in a week or two.

Letters from Friends.

LISBON, IA., Dec. 29, 1889.

MR. EDITOR: I am pleased with the paper; hav no fault to find and no suggestions to make. I would like to see the cartoons continued. HENRY SAILOR.

DES MOINES, IA., Dec. 24, 1889.

MR. EDITOR: Please find inclosed $6.25—$5 for THE TRUTH SEEKER two years more, and $1 to help pay for the pictures one more year. I do not want them stopped. I consider them the best part of the paper. SAMUEL GRAY.

SALMON CITY, IDA., Dec. 24, 1889.

MR. EDITOR: I send you herewith $5—2.50 to renew my own subscription and $2.50 for my friend, a new subscriber. Your illustrations are all that can be expected. Go on with the good work. L. C. GEERTSON.

MONTAGUE, TEX., Dec. 29, 289.

MR. EDITOR: Another year has gone, and now I sit down to send you one mite for THE TRUTH SEEKER six months, and the ANNUAL, and twenty-five cents toward the pictures. We like them, and hope you will be able to keep them in.

Yours truly, GEO. W. CARPENTER.

BOZEMAN, MONT, Dec. 26, 1889.

MR. EDITOR: In the letter I wrote you the other day about the pictures, I forgot to say that I shall send you some new subscribers. I could send you one now, but think, by waiting till I can see further, I can send two more.

Respectfully, THOMAS BURKE.

JANESVILLE, Dec. 29, 1889.

MR. EDITOR: Inclosed find $10—$3 to pay for THE TRUTH SEEKER for 1890, 25 cents for the ANNUAL for 1890. The balance of $6.75 place to the credit of the Literature Fund. I hope to benefit some Christian heathen. Continue the pictures good and strong. Yours, I. LOVELAND.

WELLSLEY, MASS., Dec. 26, 1889.

MR. EDITOR: Please enter the name of Sherman F. Denton on your subscription list to THE TRUTH SEEKER for one year from present date and charge to my account, it being my contribution to the fund for continuing the cartoons, if you find that you can continue them.

ELIZABETH M. F. DENTON.

TOWNSHEND, VT., Dec. 25, 1889.

MR. EDITOR: I inclose $3.25 for THE TRUTH SEEKER and the ANNUAL. I vote for the pictures, and will giv an extra dollar or two rather than hav them stopped. I would giv more for a Bible illustrated by Heston than any book I know of. REV. W. E. SCOTT.

MIDLAND, MICH., Dec. 17, 1889.

MR. EDITOR: Inclosed please find draft of $5.25. Credit me the $5 on subscription and send the ANNUAL when ready. I would vote no! on continuing illustrations. I think they act detrimentally to the interests of the paper by preventing many from subscribing. STOEL E. DEAN.

PORTVILLE, N. Y., Dec. 24, 1889.

MR. EDITOR: Inclosed find $1.25—the $1 to apply on THE TRUTH SEEKER, which I cannot do without, and twenty-five cents for the TRUTH SEEKER ANNUAL for 1890. Keep up the pictures if possible. I will try my best to get one or more subscribers. But we liv in a hell-fire town here.

JOHN R. COATS.

GOODLAND, IND., Dec. 27, 1889.

MR. EDITOR: Inclosed please find $3.25 to renew subscription and for the ANNUAL. I hav been trying to get you a subscriber or two, and hope to succeed yet. When I do so you may record my vote most emphatically in favor of the pictures. They are a holy terror. C. L. JACOBS.

NORTH BEND, PA., Dec. 2, 1889.

MR. EDITOR: I hav been busy and hav had no time to get the new subscriber, but, pictures or no pictures, I want THE TRUTH SEEKER for 1890. Therefore please find inclosed $3.50 for the paper and the ANNUAL and the "Agnostic Annual." Also $1 to prove that I vote for the pictures.

Yours, etc., F. D. WRIGHT.

PRESCOTT, KAN., Dec. 25, 1889.

MR. EDITOR: I inclose $1.25 for THE TRUTH SEEKER and ANNUAL. I shall be very sorry to see the pictures discontinued, as I sincerely believe they are doing more good than harm. I think Mr. Parton has got the cart before the horse. I shall use my best efforts to get a new subscriber, but hav not much prospect of success. G. W. DENISON.

FRIEND, NEB., Dec. 27, 1889.

MR. EDITOR: Inclosed find $6—$3 for my own renewal, and $3 for a new subscriber. I send the last name to aid the pictures. Yes, I am in favor of them. Those who are repelled by them would not read anything on the subject, and it would take a great deal to make things so plain as the pictures do. J. W. GILBERT.

LYONS, N. Y., Dec. 30, 1889.

MR. EDITOR: Inclosed please find $5 to pay my subscription for THE TRUTH SEEKER two years in advance. I am now seventy-six years old; hav taken THE TRUTH SEEKER fourteen years, and could not now get along very well without it. I think it is one of the best Liberal papers published. As far as the pictures are concerned, I am in favor of them, as I think they speak louder than words. I also inclose twenty-five cents for the ANNUAL for 1890. C. B. TUCKER.

TACOMA, WASH., Dec. 15, 1889.

MR. EDITOR: I read an article on your pictures, which I should hate to see discontinued, and I am willing to help by sending you money for another paper to be sent to a friend. For my part, I had almost as soon go without the papers as hav the pictures left out of them. I would rather see two more, or even one on each page. W. D. ROBERTSON.

MIDDLE FALLS, N. Y., Jan. 1, 1890.

MR. EDITOR: For the inclosed $2 please extend my subscription to THE TRUTH SEEKER eight months. Since there is so much voting *pro et con* the cartoons, why not issue them in a supplement form each week, as many other journals do, and thus please both parties? Let those ordering the supplement pay extra for it, say $3 50 or $4 per annum.

Yours faithfully, D. LOUIS BODGE.

GEORGETOWN, COL., Dec. 27, 1889.

MR. EDITOR: As I cannot obtain a new subscriber, and not wishing the pictures discontinued, I inclose $2 toward THE TRUTH SEEKER. I would willingly make it more, but can not. Our opinion of the pictures is they are splendid object-lessons and convey much at a glance. A great deal would be lost by not having them.

Yours in favor of the pictures, MRS. T. S. OLD.

Dec. 26, 1889.

MR. EDITOR: Inclosed find $10, for which please send the TRUTH SEEKER ANNUAL, 25 cents; "The New God," 10 cents; Ingersoll's Defense of Reynolds, 50 cents; "Prose Poems and Selections," Ingersoll, $2 50; Paine's "Age of Reason," $1.50. Use the balance for pictures in THE TRUTH SEEKER. NEWTON WHITEHEAD, M.D.

PERRYSVILLE, PA., Dec. 23, 1889.

MR. EDITOR: I inclose $4—$3 to pay for THE TRUTH SEEKER for another year, seventy-five cents for three TRUTH SEEKER ANNUALS, the other twenty-five cents to go to help to keep up the pictures. Some of your readers would like them stopped to please some of their Christian neighbors. It would please them a good deal better to stop THE TRUTH SEEKER, pictures and all. ANDREW BEVERIDGE.

FORT FAIRFIELD, ME., Dec. 21, 1889.

MR. EDITOR: Inclosed please find $6.25, the $6 for the paper and twenty-five cents for the ANNUAL. Go on with the pictures. They do lots of good, by calling attention to much Bible matter that would never be read by a great many folks if they did not see the pictures. But do as you think best. I shall not stop my paper on account of pictures.

Truly yours, B. W. CONANT.

FORT CUSTER, MONT., Dec. 19, 1889.

MR. EDITOR: Inclosed find twenty-five cents, for which send me the TRUTH SEEKER ANNUAL for 1890. I would that I could send you a new subscriber as a vote in favor of the pictures in THE TRUTH SEEKER. I find that with the great majority of our common people ridicule and sarcasm is a more effectiv weapon than argument, and that your pictures carry a more convincing argument than all of the paper's solid reasoning. I hope to be able to send you a subscriber before long. Fraternally, ROSSEAU HESS.

MINNEAPOLIS, MINN., Dec. 27, 1889.

MR. EDITOR: Pleased find inclosed draft for $8.25. Please renew my subscription to THE TRUTH SEEKER for two years and send THE TRUTH SEEKER to a new subscriber (name inclosed) for one year, and please send me copy of the TRUTH SEEKER ANNUAL. I am decidedly in favor of the continuance of the pictures, and trust that every subscriber who is in favor of the pictures will manifest his pleasure by at least securing one new subscriber for the paper.

Respectfully yours, FRANK W. GREAVES.

TRANSFER, PA., Dec. 31, 1889.

MR. EDITOR: We must hav the cartoons, by all means. The powerful weapon of ridicule which Heston so skilfully uses strikes terror where it rightly belongs. If you who want the cartoons discontinued, hav any of the filthy orthodoxy still clinging to you, if you will only hold the fort a little longer the dawn of truth will come, striking conviction that they are a grand success. Hurrah for Heston. Please find $1 to help the good cause along. We will soon send you several new subscribers to the "Grand Old Paper."

M. FELL.

BOULDER, COL., Dec. 24, 1889.

MR. EDITOR: Please find $6—$3 for my own renewal and $3 for THE TRUTH SEEKER to a new subscriber. Please count two votes for the cartoons. I hav filled my part of the contract for the pictures, and hope all the other subscribers will do as well, or better. I would rather pay $4 a year for the paper than do without Heston's splendid productions. I renew my suggestion that the cartoons should be placed in a volume with sufficient explanations. It would be the best Freethought missionary in the world. If so published put me down for a copy at $10. JOS. WOLFF.

CLEAR CREEK, N. Y., Dec. 23, 1889.

MR. EDITOR: You will find inclosed $5.25—twenty-five cents for the ANNUAL, $5 to renew my subscription and for a new subscription to THE TRUTH SEEKER. I am in favor of keeping the pictures going. I hav no fear that the pictures will shock the Christians' feelings, if reading the description of them in the Bible does not. They would not dare to take THE TRUTH SEEKER with the illustrations into the Young Men's Christian Association rooms, and show up what the ungodly Freethinkers are doing, for fear it would increase its circulation, and thin their ranks, by showing that the God that took a part in those Bible scenes is not the God of to-day, and that the God of to-day is not the God of the future. Which fact has just begun to crawl through the skulls of the Presbyterians, all on account of the outside pressure. Yours truly, HENRY ALLEN.

P.S.—Please send two ANNUALS. H. A.

LIBERAL, MO., Dec. 28, 1889.

MR. EDITOR: Inclosed find $10 25 to pay for THE TRUTH SEEKER one year, with the pictures, to the herein-named persons. The twenty-five cents is for a TRUTH SEEKER ANNUAL. Now, if all the old subscribers to THE TRUTH SEEKER will do as much to increase its circulation as I hav done—and it is but little—I think we shall hav THE TRUTH SEEKER illustrated for another year at least. A prosperous and happy New Year to all the TRUTH SEEKER band.

Your steadfast friend, G. W. BALDWIN.

COHOES, N. Y., Dec. 23, 1889.

MR. EDITOR: Please forward me by express the bound volume of THE TRUTH SEEKER of 1888, and your ANNUAL if published. I see you contemplate discontinuing your pictures of Bible scenes. This I am sorry to see, for in my experience they do more good to the Liberal cause, and better enable the average mind to take in the situation, and hav a better effect, than all the articles in your paper together. They are excellent in showing the absurdity of the stories related in the Bible. Please send us your catalog of books.

Yours, etc., D. MCELWAIN.

HEBER CITY, Dec. 18, 1889.

MR. EDITOR: I was somewhat alarmed when I read your article concerning the pictures, and not agreeing with Mr. James Parton, I induced a young Liberal friend and neighbor of mine to subscribe for the good old paper. I hav read THE TRUTH SEEKER about eleven years and I like it better and better all the time, and I would be very sorry to hav you discontinue the pictures, as I think the space they take up is well filled. Hoping you will get the number of subscribers you ask for, I remain,

Yours for Universal Mental Liberty, ANDREW LINDSAY.

MILWAUKEE, WIS., Dec. 26, 1889.

MR. EDITOR: Please send me two copies of the TRUTH SEEKER ANNUAL for 1890, five copies of Ingersoll's "Gods," and six copies of Remsburg's "Bible Morals," and place the balance of the inclosed $5 in the Free Distribution Fund.

I hav heretofore expressed my appreciation of the labors of Mr. Heston, and with all respect for the opinions of those estimable gentlemen, Mr. Parton, H. Clay Luse, and a few others, I see no good reason to change my opinion of their usefulness. With pictures or without them, I want THE TRUTH SEEKER while I liv. ALMOND OWEN.

Dec. 29, 1889.

MR. EDITOR: I hav taken THE TRUTH SEEKER a long time, and take great interest in reading it, and in its success. As regards the pictures, I don't think they help our cause much. As for myself they are all right, but others don't look on them in the same light. My folks will not look at the paper of late, and I think the pictures are the cause. The cuts are rather rough, and might be improved without any more expense. I would like to see something that I could show to my friends and children. I am now very backward about showing them to my friends or to strangers, for I don't wish to offend any. A reader, CHAS. BORIE.

HAY SPRINGS, NEB., Dec. 24, 1889.

MR. EDITOR: People in this new country are too poor to dictate in regard to the pictures. I hav read THE TRUTH SEEKER ever since it started, and it has always suited me best of any paper in the world. I will take it either with or without pictures. I inclose a few names of Freethinkers at Rushville, Neb., that are able, and I think willing, to subscribe, if they are not now on your books.

I wish you would write to S. Stout, of Axtell, Kan., and get his statement of the Catholic trouble there and publish the same, as I am informed that it is not between Protestant Christians and Catholics. E. W. MINER.

PHILADELPHIA, PA., Dec. 31, 1889.

MR. EDITOR: After reading the comments on Heston and his pictures in THE TRUTH SEEKER of the 28th, I think your friends should be divided into four classes. The first consists of a few goody-good folks who hav not been weaned from their Christian pap and cannot endure Heston's pictures in any form, and therefore want THE TRUTH SEEKER pure and straight, without any illustrations whatever. The second class consists of those who want the illustrations because they like them and therefore want them continued no matter whether they increase the circulation of the paper or not. The third class consists of very many who like Heston and enjoy his illustrations very much, and yet honestly and conscientiously believe that they do the general cause more harm than good and tend to prevent the circulation of THE TRUTH SEEKER among the very class it ought to reach. The fourth class is the publishers of THE TRUTH SEEKER, who believe in Heston and his works and want to continue the illustrations if they can be properly compensated for the extra expense. Now, I would suggest a plan which, if adopted, I believe would harmonize and satisfy all four classes. It is this. Add to the present TRUTH SEEKER an outside cover that could be easily removed and on that cover put all the illustrations you like and such reading as may seem appropriate to the illustrations, and call that cover a supplement, and charge $4 per year for THE TRUTH SEEKER and the supplement, or $3 for the paper without the supplement. This looks to me as if it would do away with all objections from all classes and enable your friends to deal out THE TRUTH SEEKER either in mild doses or strong ones, as the case requires. Wishing you abundant success in whatever way you put it, I remain, B. REDFIELD.

PENACOOK, N. H., Dec. 26, 1889.

MR. EDITOR: Inclosed please find $5, for which you will send us your ANNUAL for 1890, and use the balance for the cause. I wish it were much more. I hope to order some books later. I hav been able to get but one subscriber, but shall continue to try. As regards the pictures, when they first came out we regretted it, as we thought they might giv offense, as all our neighbors are more or less orthodox. But I am pleased to say I am heartily in their favor now, and think them very instructiv. They attract where nothing else will. Surely our great and corrupt political parties would not support cartoons did they not. I admire Heston's tact in presenting them. His last speaks volumes. If woman could but wake from her long sleep, what a revolution it would make! She will surely do so. It must come. But it "has been a long, long time on the way." Yes, we are in favor of the pictures, but however you do, will not complain, so long as we can hav the dear old TRUTH SEEKER. We must save her if we would cherish the memory of her brave founder. How dear he is to all our hearts! We still miss him and feel our great loss. All these years he has been gone from among us.

Hoping all the TRUTH SEEKER family who can will be prompt and aid you at this time, and thus place you on the footing you deserve, I am,

Sincerely thine, MRS. J. E. MARDEN.

ADRIAN, MICH., Jan. 1, 1890.

MR. EDITOR: The array of testimony in favor of continuing the illustrations of THE TRUTH SEEKER is overwhelming. They are a chapter of themselvs, more potent than words. They help reveal the absurdity, the grotesque fallacies, of Bible characters. They are more instructiv than voluminous writing. I sent over to the superintendent of our Baptist Sunday-school the copy with the cartoon of "The Glory of Predestination." I wrote on the margin, "Look on this, you superstitious frauds." On the other side were Samson and his girl. He was mad, but said he was only grieved. He lied; he was so mad he sweat and writhed. He reminded me of a sign I saw over a turning-shop. It read, "All sorts of twisting and turning done here." He was bothered for words to express his indignation. He was surprised, he said. He did not think I would insult him and the people of God so. "My dear sir," I replied, "has that not been your doctrin, and that of all orthodox creeds—infant damnation? Is not the illustration beautifully and correctly representativ of your doctrin?" He replied, "Not in the light you present it." I said, "My poor, deluded friend, can you better illustrate the truth?" He allowed I was lost, and left me still clinging to my sinful ways. Keep up the pictures. Those of the Liberals who depreciate the cartoons are shaky, and still a little fearful of Old Split-hoof, and the other fellow without horns and spear-tail. Do not let up. The last TRUTH SEEKER cartoons are sublime. The front page is prophetic. O. S. BARRETT.

CLINTON, IA., Dec. 28, 1889.

MR. EDITOR: Inclosed you will find a post-office order for $10. I hope it will be in season to do some good.

We are about to organize a society here. I find a great many folks here that seem to be ready for organization. It came about by a gentleman asking me if I did not think a Secular society could be made successful. So we hav had one preliminary, he and I, and intend to make a move early in January. My friend is not an Infidel of the same kind as myself. He seems to be a Deist, and tells me he never took much stock in orthodoxy, and never any at all in trinitarianism. And that is just where his and my early education was very much different, as I was brought up in the tight-laced, hidebound Scotch Presbyterianism. But I hav got grandly over it now. I will let you know occasionally what success we make, and shall perhaps be able to "seduce" some to subscribe for THE TRUTH SEEKER. I remember that you told me last winter that I was your only subscriber here. Well, if I am, I am not the only one that reads your paper. There are many of my shopmates who are just as fond of reading it as I am, and I can pick out three or four who hav got badly bitten within the last three years. It is very pleasing to me to let them hav THE TRUTH SEEKER, *Investigator*, *Freethought*, and *Twentieth Century*, besides any of my books. And I hav the finest selection of good books of any I know, and keep adding from time to time. With the best wishes of the season to all, I remain,

Fraternally, JAMES A. GREENHILL.

MILFORD, MASS., Dec. 27, 1889.

MR. EDITOR: I keep no files of THE TRUTH SEEKER, feeling that more good will be accomplished by sending the papers away, and knowing that you hav had several subscribers from so doing. I utilize them a month and more by showing the pictures to friends and reading the paper also, then send the most of them to Florida. My friend sends them to New Hampshire, and they are returned to Florida again. My letters always praise the pictures. Why should anyone say that I ought to be religious? The pictures by their vivid demonstration of the effects of being religious show the absurdity of such a statement. The old Romans said of their worst enemy, "May he outliv all his friends." It was considered an awful punishment to outliv friends, but it is far preferable to being religious, when we realize its true significance. History shows plainly that religious people hav a strong *penchant* for preventing their enemies from outliving their friends. I hav not obtained a subscriber, but a friend gave me a dollar for the pictures, saying, "If the pictures are not continued, giv the dollar to Heston." I send one also. I cannot send you a check to *pay up* my subscription. It is a position to be avoided, and is not considered as a hindrance to being religious. Inclosed find check for $5.50 to pay for THE TRUTH SEEKER from Jan. 1, 1890, to Jan. 1, 1891, the $2 for pictures and two TRUTH SEEKER ANNUALS. THE TRUTH SEEKER without the pictures would be like the play of "Hamlet" with Hamlet left out. In your search for a spirit, do not waste your time in looking through the precinct of any so-called Liberals who think that your earnest and honest call for funds dishonestly withheld was a joke. Franklin said, "If you know how to spend less than you get you hav the 'philosopher's stone.'" CHARLES C. JOHNSON.

CARTHAGE, MO., Dec. 24, 1889.

MR. EDITOR: Inclosed please find $2 for F. Oswald's "Secret of the East" and "The Bible of Nature."

I am decidedly for the pictures; they do, by far, more good than our weak-kneed friends believe, who are afraid to hurt the feelings of a class of our fellow-beings who are *not* afraid at all to say of us publicly that we Freethinkers are lacking in morality, etc. Those excellent pictures are for us and ours and not for them, and they need not look at them if they do not like them, or if they hurt their tender and refined feeling.

Remsburg is very good, and I think a great deal of him and his work and worth, but why so much and so lengthy about Lincoln? Experience and living among the people has settled long ago the fact that a man who does not belong to a church is no Christian, whether he is an Atheist or Deist. But our present president—and that after one hundred years of political and religious liberty under a Constitution framed by Freethinkers—is a Christian in the full sense of the word—every inch a Christian. I do not say, every inch a man.

My opinion is, we must stand firm on our principles and make not the least compromise with any church. We must even avoid the appearance of a compromise. I am not in favor of admitting and welcoming men who played a conspicuous part in the Catholic church, then left it, and still hav not been severely punished by that church as renegade. I want a whole man, not half a man, and no other ought to be in our ranks than whole men.

With the best wishes for the welfare of the grand old TRUTH SEEKER, A. Z.

ELMIRA, N. Y., Dec. 31, 1889.

MR. EDITOR: Owing to pressing business matters I hav not sent in my warmest approval of continuing the pictures. I do most emphatically desire a continuation of the cartoons. What! to discontinue them now, after the slimy, blood-thirsting old church has just commenced to feel their deathly sting? I say no, one thousand times no. We cannot and will not submit to their displacement.

Since the noble TRUTH SEEKER came to New York city she has been a death-dealing weapon to the church, but believe me when I tell you the "house of God" never felt THE TRUTH SEEKER'S severe castigation so tremendously as she has felt it since the illustrations were brought ont, with all their telling onslaughts against the worst system of religion that ever cursed the beautiful green earth. I well know the pictures are a mightily severe rebuke against the Lord's hosts, but they are not one-tenth part as condemnatory as the wicked old harlot merits. As Mr. Bennett has truthfully said, "You cannot put it too hard when dealing with the Bible." And this old relic is the very scorpion from which the church derived her tyranny, her diabolical cursedness, her uneclipsed, downright meanness, her contemptible selfishness. I would one thousand times rather hav the smallpox, black-tongue, or yellow fever enter my house than hav this galling, sickening nightmare darken my earthly habitation. I do mean just what I say, and not for all the gold in earth would I ever again recognize her in any form whatever. In the words of John Peck, I am "on the war-path," and I carry a dirk and tomahawk and with these mustered instruments of warfare I propose to take the church's scalp clean off. Every day of my life I see so very much deception, duplicity, hypocrisy, and lack of noble manhood with Christians—well knowing it is nothing but their religion, Bible, and church that make them so, for certainly they can not possibly be so by nature—that I hav nothing but the utmost contempt for the church, Christianity, and all their affiliations. Not for one moment would I trust my life in her hands had she the power to destroy it, for the murderous old wretch once tried to crush my life out and steal my many years' hard-earned property when I was lying prostrated upon a sick-bed, not expected to liv. Oh, could the story be here fully divulged, it would make every TRUTH SEEKER subscriber cry out against the discontinuance of the pictures, and this cry coming from them would be accompanied with either a new subscriber or the corresponding cash value. Put me down at once $3 to be paid when needed to defray the burden of a continuation of the glorious illustrations. This means business. My "promis to pay" means cash. Just call for it and it will be forthcoming. You hav never yet found me a milk-and-water Liberal, but always "up and dressed" for action, to strike when needed. I am to-day supporting the Liberal cause in all directions, and hav for twelve years, when I first "gave my heart to the Lord." I hav supported three or four Liberal papers, and always paid for them in advance, too. It grieves me sadly to see occasionally in THE TRUTH SEEKER very courteous, but necessarily urgent, requests for delinquent subscribers to pay up their arrearages. It should be beneath the dignity of any Liberal worthy of the name to take a paper and not promptly pay for it. It must be this kind of milk-and-water Liberals who are afraid the pictures "will offend Christians," and would like to hav them discontinued, to which I and every other Liberal worthy the name are utterly opposed. To forego the pictures now would be a victory for the church and a disintegration on the part of Liberalism over which the church would rejoice. Let the good work go on, and let us all as good Liberals renew our efforts for the year of 1890. Liberals of all classes, "with malice toward none, with charity for all, and with firmness in the right," I wish you all a happy New Year.

L. DEWITT GRISWOLD.

SHERIDAN, PA., Dec. 30, 1889.

MR. EDITOR: As it is your desire to hav a vote from your subscribers on the picture question, and your further wish that such vote should hav a financial basis, so that it may be duly counted and recorded, I hasten to cast my ballot in favor of the cartoons, and in order that I may not be disfranchised, or hav such vote annulled by a returning board, on account of non-payment of tax, I do hereby back up the same by inclosed check for my own and five new subscriptions to THE TRUTH SEEKER, to commence with the new year—in other words, six votes in favor of the illustrations. I entertain the opinion that the result of the vote, after being duly canvassed, will be as overwhelmingly opposed to such prohibition as it was in our state last summer on the other prohibition question of wet and dry. Some few may think that Mr. Heston's pictures carry with them a certain vulgarity that shocks the fine sensibilities of the pious believer. I dare say could, or should many of the Bible acts be portrayed in real life as they existed in ancient times, such seeming caricatures would be severely dealt with by Mr. Comstock, regardless of the vote on the subject.

As they hav been given heretofore, they are, in my opinion, rather the paintings of an optimist than those of a pessimist. They compliment rather than vulgarize. If some one would picturize the whole Bible in true pantomimic scenes, I apprehend that Mr. Wanamaker would seriously object to hav such a picture-book carried in the mails, however instructiv and entertaining it would be. Mr. Stanley may write volumes descriptiv of natural scenery in Africa; depict graphically the wild landscape and its inhabitants; yet a few photographs of such scenery and people will giv a truer and more enduring impression upon the mind than whole chapters of words. Picture-scenes you will remember long after; word-scenes are forgotten.

We were taught when young, and probably some of us hav read in the Bible, that Samson killed a lion, and we hav forgotten all about it since; but the Heston illustration of it will remain.

It would not be true to represent the ancients in full dress *à-la-mode*—that is, according to the prevailing fashion of our time. Neither would it be advisable to depict Isaiah and the Egyptian prisoners and captivs in the garb that the Lord commanded (Isa. xx). It cannot be denied that the Heston characters, as represented, are at least comfortably clad with the fashionable sackcloth, and in addition large, commodious shoes.

This is, indeed, more than could be said of the origina. garb of the autochthons of the garden of Eden. If he were to draw the general features, or physique, in restoration of the Neanderthal man, my Liberal friend, Mr. Parton, would possibly hav more reason to object, notwithstanding that it would even then hardly be a true representation of early man, according to science.

But enough on this picture question. In regard to the subscribers I send you, I will say, generally, that they are all good, intelligent, hard-working Liberals. They are a leaven that permeates and elevates the dough of society in which they move.

Mr. Will R. Ibach, of Newmanstown, Lebanon county, Pa., is a born Liberal, well versed in the study of astronomy—makes the astronomical calculations for nearly every alma nac in this pan-American continent, successor to L. J. Ibach now deceased. He does not recognize a catechism of portentous catastrophes or epicycles in his calculations, or believe in a Joshua's interference with the apparent motions of the sun or moon; nor in the dial of time moving backward; nor in stars falling to the earth, etc. He is a believer in the verified Newton tables rather than in the *quasi* Bible astronomy of Ptolemy. He is also a professional teacher, givs lessons in instrumental music; an extraordinary good violinist and a self-made man. F. G. Reed, another working Liberal "from his youth up," has a few days ago killed a fatted porker weighing eight hundred and forty-six pounds, and he challenges his brother Liberals generally, and that class who "love their enemies" particularly, to beat him. It would, in my opinion, hav taken a legion of those peculiar Gadarene spirits to fully possess this large animal, so as to put it squarely on the run.

In connection with this matter I will state that there are still some persons here who confess their belief in the demoniacal possession of the lunatic, deaf, dumb, cataleptic, insane, etc.

Nor need we be surprised when such a high divine as Henry Wace, D.D., says he does—in his controversy with T. H. Huxley on this matter last summer. Neither need we wonder at the credulity of the laity, when we read the reported explanations and apologies of Dr. Talmage on the "rib or side" question, and Jonah in the whale's mouth episode. The question arises right here: If one rib of the man—according to the Bible, or a piece of Adam's side, according to Talmage—is equal to one woman, what is the whole of the man equal to? Some theological mathematician or metaphysician of the Talmagerean persuasion Mormonized a little in his thoughts may solve this intricate problem and in the wisdom of Solomon answer: Seven hundred wives and three hundred concubines. We further conclude from the foregoing that if the word rib does not mean rib, the word "fall" does not mean "fall." And we question logically: If rib does not mean rib (Talmage) and "fall" does not mean "fall" (science), what is the value of "atonement?"

Without presuming to giv further pointers to the clergy on this last question, I will conclude these few desultory remarks by stating that I hav some prospects, in the near future, of raising more votes for the illustrations.

Yours cordially, RICHARD LECHMER.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Brotherly Kindness.

meet them oft upon Broadway,
Two strong and stalwart men;
Each in his walk betraying well
The city's denizen;
Linked arm in arm they move along
Like those of kindred mind,
Bound by the tie of brotherhood;
And one of them is blind.

The other's gaze is swift and keen;
And glancing far and wide,
Whate'er he sees he quick imparts
To the brother at his side,
Who listens with an eager ear,
And questions as he goes;
While on his face the lovely light
Of cheerful patience glows.

The favored one the simple scenes
Upon the way will mark,
And paint them vividly for him
To whom the world is dark,
And beggars not himself at all,
But doubles his delight,
By sharing thus his benefits
With one deprived of sight.

In wisdom both together grow;
But he with curtained gaze
A calmer judgment, riper thought,
And firmer will betrays;
So each upon the other leans,
And kind assistance lends,
Brothers by every tie of blood,
And loving, lifelong friends.

Their heads are gray, and they hav walked
This way for years and years,
Linked arm in arm; and strangers oft
Hav gazed on them with tears;
And they hav shown throughout their lives,
As sometimes mortals can,
The meaning of true brotherhood,
The angelic side of man.

When and Where to Say "Please."

If you please, it will please me to tell your little readers, and some of the bigger ones, how to rightly use the word *please*.

Please is a contracted or short way of saying place at ease. To make a request prefaced with a "please" is to ask a service on the condition that the person to whom the request is preferred is pleased to grant it.

To say "please" when asking a favor of some one is usually supposed to be the polite thing to do, and many persons consider it discourteous not to, accounting the neglect as a sign that the one who asks thinks that the one asked is bound to giv.

In fact, to say, "Do me this favor, *if you please*," is to express a *doubt* on the part of the asker of the graciousness or easy disposition of the one asked, while not to speak may imply confidence in the friend's good will; therefore the word "please" had better not be used unless the ones asked may properly be supposed to understand that the asker has some reason to feel certain of their pleasure.

It is always out of order to say "please" to anyone who is under obligation to obey a requirement, as a servant or contractor, a merchant or landlord, etc., who are bargained with and paid for their labor and attention, because such persons should fulfill their orders, whether it *please* them to do so or not, and they must logically be supposed to be pleased to surrender what they are paid for.

JOHN P. GUILD.

A Little Girl Influenced a King.

THE ROYAL RULER OF BELGIUM GRANTS A PHILADELPHIA CHILD'S APPEAL.

In August, 1883, Frank S. Moore, of Philadelphia, a sailor on the steamer Rhineland, of the Red Star line, deserted his ship, after the captain had refused him leave of absence, for the purpose of hastening to the bedside of a dying sister. After the death of his relativ he shipped on the Waesland, of the same line, under an assumed name. Six years after his identity was disclosed by a fellow-seaman while the vessel was in Antwerp, and he was seized by the Belgian authorities and thrown into a dungeon. Since that time all the resources of diplomacy hav been exhausted in an effort to secure the man's release, but nothing availed until the latter part of June last, when Bessie Keim, a little niece of Moore, wrote this letter to the king:

TO LEOPOLD III., KING OF BELGIUM, ANTWERP, *Your Majesty:* I am only a little girl thirteen years old, and I hope you will pardon me for writing to you when you hear all.

My uncle, Frank S. Moore, is now in the Belgium prison for desertion from the Rhineland, over six years ago. He was sailing on the Rhineland, and my aunt was very sick. Her only prayer was to see Uncle Frank before she died. We sent word to him that she was dying. He showed the letter to the captain of the Rhineland, but he refused to let him leave the steamer. The sailors advised Uncle Frank to run away, and he did.

Aunt Debbie lived about a week afterward. After she died Uncle Frank found that his vessel had sailed, so he sailed on the Waesland under the name of Frank S. Walker. That has been over six years ago, and he was just arrested in Antwerp, as you can see by the newspaper slip that I send in my letter. Your majesty, if you had been in his place would you not hav done the same? Hoping you will pardon Uncle Frank for deserting and me for writing to you, I am,

Very respectfully, BESSIE KEIM.

Moore was released subsequent to the date of Bessie's letter, to the surprise of all of his friends, but the matter was explained when the thoughtful girl received at her home a big envelope stamped with the royal arms of Belgium. The letter was written in French, and, when translated, read as follows:

AT THE PALACE, BRUSSELS,
CABINET OF THE KING.

I hav the honor of informing you that the king has read your letter and taken action upon your request therein contained, by which you solicit that he remit your uncle's imprisonment.

By his majesty's command an order to that effect has been transmitted to the minister of justice, out of compliment to his majesty's little friend. For the king.

BOMMERHEIM, Secretary.

To Mme. Bessie Keim, at Philadelphia.

The Chemistry of Leaves.

"Probably not one person in a thousand knows why leaves change their color in the fall," remarked an eminent botanist the other day. "The common and old-fashioned idea is that all this red and golden glory we see now is caused by the frosts. A true and scientific explanation of the causes of the coloring of leaves would necessitate a long and intricate discussion. Stated briefly and in proper language the causes are these: The green matter in the tissue of a leaf is composed of two colors, red and blue. When the sap ceases to flow in the fall and the natural growth of the tree ceases, oxidation of the tissue takes place. Under certain conditions the green of the leaf changes to red; under different conditions it takes on a yellow or brown tint. This difference in color is due to the difference in combination of the original constituents of the green tissue and to the varying conditions of climate, exposure, and soil. A dry, cold climate produces more brilliant foliage than one that is damp and warm. This is the reason that our American autumns are so much more gorgeous than those of England. There are several things about leaves that even science cannot explain. For instance, why one of two trees growing side by side, of the same age and having the same exposure, should take on a brilliant red in the fall, and the other should turn yellow; or why one branch of a tree should be highly colored and the rest of the tree hav only a yellow tint, are questions that it is as impossible to answer as why one member of a family should be perfectly healthy and another sickly. Maples and oaks hav the brightest colors."

What the Little Ones Are Saying.

"Now, Flossie," said the fashionable mother, "it is time for you to say your prayer." "Who shall I pray for?" "For papa and the baby and all of us." "And Fido?" "Yes, if you choose." "Mamma." "Well, dear?" "Who shall I put first? Fido or the baby?"

A little five-year-old girl came home yesterday from school, which she has only been attending a few days, and her mother asked her what she had been doing. "Writin' M's and shake awful," was the child's reply, which meant that a long course of M's in a copy-book had tried her nerves. "Well, how do you make an M?" her mother asked. "Oh, you go up a hill and down a hill, up a hill and down a hill, and stay there."

Little Johnnie: "Let's play stage robber. You come along and I'll spring out with a pistol and take away everything you've got." Little Jimmie: "But we havn't got no pistol nor nuth'n like a stage. Tell you what; when you come along I'll get you to sign a paper and then I can rob you just the same without a pistol." "All right, we'll play 'Loan Agent,' if you like it better."

I send you the following anecdote of a five-year-old youngster which you can probably incorporate in your little ones' sayings: The Sunday-school lesson was Jesus turning water in wine, the superintendent asking questions relating to the lessons. "What did Jesus do at Cana?" "Turn water into wine." "What did they then do?" "All got drunk," shouted little Barney. For once a well-filled house of godly teachers and scholars roared with laughter. The above was told me by an eye-witness and one who is a member of the church.—*W. W. Welsh.*

Correspondence.

HAMILTON, ONT., Dec. 21, 1889.

DEAR MISS WIXON: I take great pleasure in reading the Children's Corner, and my papa has given me "The Story Hour" as a Christmas gift. I am eight years old, and go to the public school. I am in the third grade. I hav no brother nor sister. I will close my letter. I wish you and all little Freethinkers a Happy New Year. From,

Your Liberal friend, LIZZIE PARKER.

MOLINE, ILL., Dec. 30, 1889.

DEAR MISS WIXON: I attended the Moline American Baptist church of this city the other Sunday. The preacher preached about the prodigal son. He made some very ugly remarks about Paine and Ingersoll. He compared Paine's "Age of Reason" and Ingersoll's lectures to the husks that the pigs fed on. He said that "Thomas Paine had given the 'Age of Reason' to a man. The man came to Paine at his deathbed. Paine asked him what he had done with it and he said he burnt it, whereupon Paine said, 'I wish everybody had done the same.'" He also said that Paine said, "My works are nothing but trash." I do not believe it.

I am eleven years old. My father wrote to Lennstrand, Stockholm. I will close my letter with a wish of Happy New Year to you.

JUSTA SINDGREN.

WALTHAM, MASS., Jan. 1, 1890.

DEAR MISS WIXON: My father takes THE TRUTH SEEKER and we all like the pictures, and lots of people will look at them that will not read the paper; but we think that even the pictures set them to thinking. I am thirteen years old, being born in SanFrancisco, Cal., the centennial year, and the best of all, on the 11th day of August, Robert G. Ingersoll's birthday. This makes my father and mother happy, for we all love the noble Ingersoll. I attend the public school, and my teacher is very religious and feels very bad because I don't go to church or Sunday-school; but we hope she will liv to see her mistake. We had rather drive out into the country and breathe the good fresh air on Sunday, and hear the birds sing and enjoy the beauties of nature. Hoping to see this in the grand old TRUTH SEEKER, for it is my first attempt, and wishing you all a Happy New Year, I remain, Your Freethinker friend,

CHARLES SUMNER PAGE.

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News of the Week.

ENGLAND is preparing a monster reception to Stanley.

A NEW Nihilistic plot against the czar has been discovered.

AT Flower's Cove, Newfoundland, 130 families are starving.

ON the 3d hundreds were hurt by the fall of a building at a bull-fight in Mexico.

ENGLAND and Portugal are almost on the point of war in their quarrel over territory in Africa.

BRAZIL will expel the envoy from Russia because of that nation's refusal to recognize the republic.

ON the 6th bills were introduced in Congress subsidizing shipping by paying liberally for postal service.

DELAWARE capitalists hav organized a company with $1,250,000 capital, to build an industrial city at Piedmont, Ala.

THREE carloads of Pinkerton detectivs went last week to Watson, Pa., where trouble was feared from striking miners.

THE boys' section of a paupers' school at London burnt on the night of the 31st ult., and twenty-six sleeping youths perished.

AT a logging camp on the Tennessee, in Kentucky, four men, supposed drunk, were burnt in their cabin on the night of the 2d.

THE people of Sherman county, Kan., ask aid. A blizzard caught them unprepared for winter. Their houses are but shells, and their crops were often a failure.

IN the trial at Eberfeld, Germany, of ninety-one Socialists on the charge of belonging to a secret society and conspiring to disturb the peace, forty-seven were convicted.

COMMITTEES in several Western states are considering means to relieve destitute farmers in parts of North Dakota, where crops hav failed several years, and all is mortgaged.

GLADSTONE in expressing his concurrence in Andrew Carnegie's views on the duties of wealth, suggests the additional use of riches that they be given to build churches and cathedrals.

MISS LUOY WOMBLE, of Raleigh, N. C., committed suicide by shooting on the 30th ult. She had been deranged by religion, and spent a great deal of her time reading the Bible and praying.

HENRY ADAMS, an Alabama man who has just served a two months' sentence in jail for making moonshine whisky, is so pious that he refuses to take an oath necessary to his liberation, saying the Bible commands him to swear not at all, and so he remains in prison.

THE pope complained again, at his consistory of the 31st ult., of that "insult to the church," "the demonstration in honor of Giordano Bruno." He also denounced the new law of Italy regarding charitable trusts, which nullifies bequests for masses and similar purposes.

THE Federation of Labor has requested the views of 500 eminent men on its proposed eight-hour day, and of the 100 opinions thus far given, most are favorable, it being deemed that more leisure is required by the workingman to keep in touch with nineteenth century civilization.

THE catarrhal influenza called the grip is causing much illness and some deaths throughout Europe and in most cities in America. London has 10,000 cases. In New York city several thousand are ill with it, and the deaths in the city from all diseases for the twenty-four hours preceding this writing were 207, which is double the usual rate.

AT High Prairie, Kan., a revival has greatly excited the people, and crazed several. On the night of the 2d neighbors of Frank and Minnie Boland, brother and sister, found them dancing about a fire built on the floor of their house, almost nude, and singing religious songs. They refused to put out the fire, Minnie saying the Lord had made it.

THE Boston Committee of One Hundred has complained that the school board, in anxiety to avoid offending Catholics, has adopted in place of Swinton's History a work, Anderson's Manual of General History, that omits to convey proper knowledge on Catholic deeds of the past. Anderson owns that his desire to keep Catholics from parochial schools rendered him cautious to "tread very lightly over the slippery stones of ecclesiastical history."

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I'd like to know if Socrates,
Before he fell upon his knees
To fair Xantippe, really knew
That she was such a horrid shrew,
Or if she forced herself to please.

Some say he left a life of ease
To school himself by her disease
To bear the worst the world could do;
I'd like to know.

For if he married her as these
Pretend, aware how she could tease,
Ought we not call him boldest too
As well as wisest? What say you?
Didn't he rival Hercules,
I'd like to know?

II.

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Mohammed loved Khadeeja well
From marriage feast to burial,
Though he was young and she was old
And he was anything but cold,
From what the true believers tell.

He made the Koran let him dwell
With many wives when death befell
This first. What charm then could she hold
Mohammed loved?

'Twas this—she felt the prophet's spell
When all the world was infidel;
She bade his failing heart be bold;
She watched while angel words were told,
And Islam lauds the sentinel
Mohammed loved.

—*Louis Belrose, Jr., in Open Court.*

New Publications.

Unless otherwise specified, all publications noticed here can be had of THE TRUTH SEEKER COMPANY, *at the prices named.*

The interest in the *North American Review* for January centers in the discussion on free trade by Mr. Gladstone of England and Mr. Blaine, secretary of state for this country. The "duel," as it is called, occupies fifty-four pages, and further contributions on the same subject are promised. The remaining contents of the *Review* are above the average in interest.

The Society for Political Education, with headquarters at 330 Pearl street, New York, has issued a pamphlet (price 25 cents) containing "Questions for Debate in Politics and Economics. with Subjects for Essays, and Terms for Definition." Hints to writers and debaters are given, with a form of constitution and by-laws for debating clubs. The pamphlet covers the groundwork of politics and economics, and states its pressing questions with point.

The Rev. Charles Watt, Baptist minister, and Mr. Wallace Nelson, Freethought lecturer, hav been hammering each other in the columns of the Gympie *Mirror*, Queensland, and the *Liberator* Company, of Melbourne, Australia, hav reprinted the debate in tract form. The minister got the worst of it and became abusiv, whereupon Mr. Nelson closed the discussion, which was about "Creation or Evolution." Mr. Nelson is an able writer on the subject, and endeavors to make the scientific explanation of the world's growth plain to all. Price, 10 cents.

John Peck writes: "I hav received a pamphlet written by Walter Hague, entitled, 'Death Ends All.' The philosophy and statements in this pamphlet will doubtless startle many. Whether his positions are well taken is not for me to say. But my own experience makes me know beyond a doubt that some of his statements are correct. I am much interested in the pamphlet because it is to quite an extent on a line with my own thought and experience. Men of speculativ minds will be interested in the pamphlet whatever their opinions may be. And I think I will confer a favor upon most thinkers by calling attention to it. I should hav noticed it before, but hav been too busy to do so. It is published by R. Staley & Co., 315 Wood street, Pittsburgh, Pa., where I presume it may be obtained for ten or fifteen cents."

One of the most unique business calendars for 1890 is the Columbia Bicycle Calendar and Stand, issued by the Pope Mfg. Co., of Boston, Mass. It is in the form of a pad of 366 leaves, $5\frac{1}{8}$ by $2\frac{3}{4}$ inches, one for each day of the year, and one for the entire year. A good portion of each leaf is blank for memoranda. The portable stand, which holds the pad, contains pen-rack and pencil-holder. Upon each slip appear quotations pertaining to cycling and typewriting, calculated to seduce the unwary and wealthy into buying a bicycle or typewriting machine. The same company also issue a pamphlet on "Highway Improvement," being an address by Col. Albert A. Pope before the Carriage Builders' National Association at Syracuse, N. Y., last October. Mr. Pope desires better roads throughout the country so that more people can use bicycles, and consequently improve his trade. This is what the philosophers call enlightened selfishness, to which Mr. Spencer traces about all the progress of the world.

The sixteen-page and colored-covered number of the London *Freethinker* is full to the brim of blasphemy, both textual and pictorial. The humor of the articles is American, the style of the pictures is French. Mr. Foote and Mr. Wheeler are the leading writers, and they are helped by G. L. Mackenzie and some others who evidently prefer not to be known. The articles are, Satan and Michael, Deity Interviewed, Religious Idiots, Babyhood of Christ, Ninnies of Nineveh, Last Will of Jahveh, Barnum Outrivaled, and selected jokes. For poetry there is the Three Wise Men, Holy Young Workingmen, Good God Almighty O, In Galilee. The pictures are. An Old Christmas, A Virgin's Family, Leading Them On, Christian Godhead, Creation and Fall (twelve sketches). Holy Arson, Obeying the Bible, Samson and Sandow Eclipsed, Castles in the Air, Curious Twins, Raising the Wind. The publication can be obtained of R. Forder, 28 Stonecutter street, London, E.C., England, for 10 cents.

Mr. Arthur B. Moss announces that he will shortly issue a volume on "The Bible and Evolution." No doubt the readers of his articles on that topic which hav appeared in THE TRUTH SEEKER will be glad to purchase the volume, which can be done for $1. The contents of the book are: Genesis and Astronomy, Genesis and Biology, Old Testament Myths, Unhistorical Character of the Old Testament, Bible Morality, Bible Miracles, Miracles Incredible, Bible Poetry, Conclusion. In a circular announcing the publication of the volume, his publishers, Messrs. Watts & Co., say: "For the past fifteen years Mr. Moss has faithfully served the Freethought cause—often 'without money and without price.' His aim has been to strengthen and consolidate the great party with which his name is identified, and to further all movements having for their object the social and moral progress of the nation. Thought of self has never influenced him, and he has neither solicited nor accepted financial assistance, all his publications being issued at his own risk. His forthcoming work is probably his most ambitious, as it is certainly his most expensiv undertaking; and his publishers venture now to invite those who appreciate Mr. Moss's labors on behalf of intellectual freedom to subscribe for a certain number of copies of his book, or to in any other way assist in its production." Orders for the volume may be sent here, and will be filled as soon as the book is received from London.

"Crime: Its Nature, Causes, Treatment, and Prevention," is the title of a substantial and well-printed volume written by Sanford M. Green, late judge of the supreme and circuit courts of Michigan, and published by the J. B. Lippincott Company of Philadelphia. The leading ideas in this book, Judge Green explains, were held and set forth by him many years ago in giving instructions to juries in the trial of criminal cases during his thirty-five years of experience on the bench. No one dissented from his view that crime is a moral disease, and that juries were like unto a council of physicians to prescribe proper treatment for the patient. These views Judge Green now expands into a series of essays in which he reinforces these views and considers the pathology of crime from all points.

The judge is one of those big-hearted, level-headed, Liberal-minded men who once in a while, and to the great surprise of the honest citizen, are found on the bench. The average judge is either a conservativ who regards a statute as a fetich, precedent as the Almighty, and common law as precedent's infallible apostle, or else he is a politician elevated to the position to serve the other politicians who put him there. Mr. Green is neither of these; he is a philosopher now that he has retired from activ duty, and what is more, he was a moralizer as well as judge when in power. His book is one of those rare productions on economics nowadays which do not advocate Socialism, or Atkinsonism, which is the philosophy of getting rich by saving pennies through economies of which the average American is utterly incapable.

In considering the nature of crime, the author of this book is not limited to what the law treats as such, but includes within the meaning of that term all wrongs committed against persons and property, public health, justice, decency, and morality. The causes of crime he finds in heredity, environment, intemperance, ignorance, idleness, avarice, cupidity, personal ambition, and a conflict between labor and capital, the result of which is injustice. His method of preventing crime is to remove the causes by education and a system of profit-sharing which shall giv to labor its just proportion of what it produces. In the mean time, until the race has advanced to that point in political economy, crime should be treated as a moral disease, and criminals placed under the care of moral doctors, who shall hold their patient in their hospital until he is cured, and not according to some determinate sentence by a judge who may be deceived into being too lenient or too severe. For young criminals especially, indeterminate sentences, with kind treatment and moral suasion and without too many iron doors and too much harsh disciplin, are advocated. The judge proceeds entirely upon humanitarian grounds, and discards the Christian idea of punishment for violating abstract authority. Treatment of criminals—the morally diseased—should be reformatory and curativ, not revengeful and sciolistic.

One of the most interesting and useful chapters of the book is that treating capital and labor, and the changed conditions in this country which hav precipitated what the economists call a conflict between them. Land monopoly he finds to be the great cause of poverty, though not at present pressing heavily upon this country. Other causes are the misuse of legislativ power, which robs one man to enrich another, and the oppressions and overbearing arrogances of the wealthy. The remedy he thinks is in education, and coöperation, affording a more just distribution of labor's products, and by which Anarchy, or Communism, or Socialism shall be avoided.

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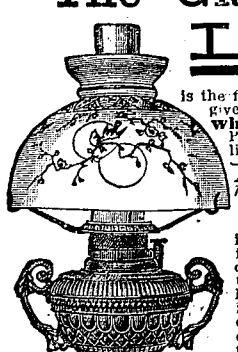
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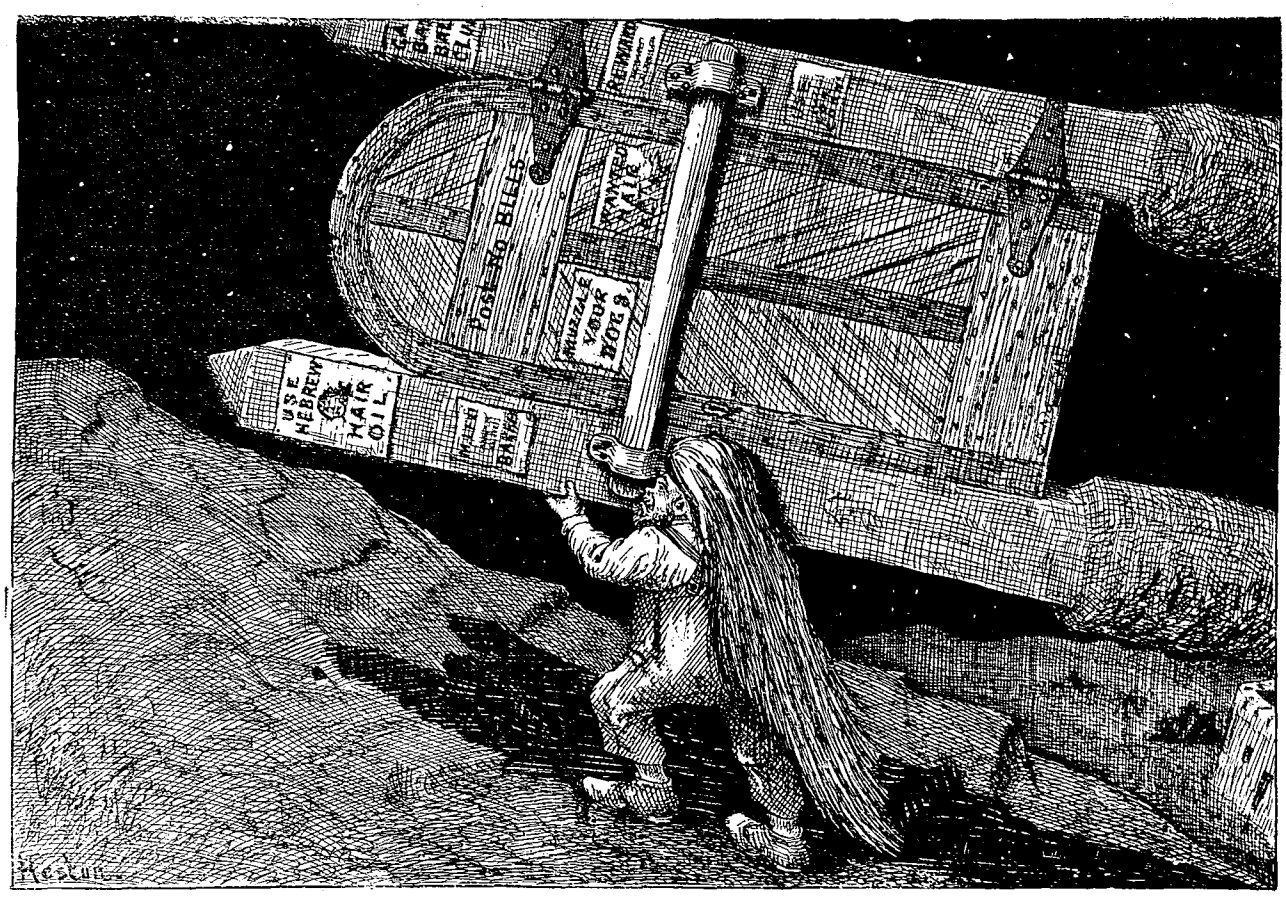
YEAR after year we find each new attempt to stifle the expression of opinion received with an increased indignation, the sympathies of the people immediately enlisted on behalf of the oppressed teacher, and the work which is the object of condemnation elevated in public esteem often to a degree that is far greater than it deserves. Year after year the conviction becomes more general, that a provisional abnegation of the opinions of the past and a resolute and unflinching impartiality are among the highest duties of the inquirer, and that he who shrinks from such a research is at least morally bound to abstain from condemning the opinions of his neighbor.—*Lecky.*

WHEN armies are organized in modern civilization, the very strongest and best are selected, and the soldiers of the world are gathered from their homes in the prime of manhood and lusty health. If there is one deformed, if there is one maimed, if there is one weaker of intellect, he is left at home to continue the stock, while the strong and courageous are selected to be destroyed. In organized warfare the processes of natural selection are reversed: the fittest to liv are killed, the fittest to die are preserved; and in the grand average the weak, physically, mentally, and morally, are selected to become the propagators of the race.—*J. W. Powell.*

THE truest service a man can do his country is to unbias his mind, as much as possible, between the rival powers.—*Swift.*

THE Bible produced the church of Rome, and Torquemada was a product of the Bible. Philip of Spain and the duke of Alva were produced by the Bible.—*Ingersoll.*

IF men will permit themselvs to think, as rational beings ought to think, nothing can appear more ridiculous and absurd, exclusiv of all moral reflections, than to be at the expense of building navies, filling them with men, and then hauling them into the ocean, to try which can sink each other fastest. Peace, which costs nothing, is attended with infinitly more advantage than any victory with all its expense. But this, though it best answers the purpose of nations, does not that of court governments, whose habitual policy is pretense for taxation, places and offices.—*Thomas Paine.*



SAMSON PLAYETH A JOKE ON THE GAZITES.

And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of a hill that is before Hebron.—Judges xvi, 3.

ALL forces are correlativ—that is, they can be changed from one kind into another. For instance, heat may be converted into work, work into electricity, electricity into magnetism or light, and light may be converted back into heat, electricity, magnetism, work, etc. The same being true of all kinds of force. Hence it is claimed that as thought and will are but sublimated kinds of force, they are subject to the same principle As one of the products of life, namely heat, can in its turn be made to contribute to the support of life, so it follows that as mind can cause motion, the motion of organs of certain form and quality can reproduce mind. If the correlation of forces be true, and if mind and life are forces, other forces can, under proper circumstances, produce life and mind as readily as life and mind can produce the other forces.—*C. L. Haskell.*

OF all the religions that hav been produced by the egotism, the malice, the ignorance and ambition of man, Presbyterianism is the most hideous.—*Ingersoll.*

THE

Truth Seeker Annual

—AND—

Freethinkers' Almanac,

1890.

(E. M. 290.)

WITH ILLUSTRATIONS.

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WOMAN'S PATH FROM SERVITUDE TO FREEDOM.

Notes and Clippings.

THE Peter's Pence for 1889 yielded to the pope $30,000 less than in 1888. The legacies bequeathed to the pope during the year amounted to $800,000.

THE Rev. Francis Byng, one of Queen Victoria's chaplains, has suddenly left London. It was thought at first that his flight was due to the Cleveland street scandal, but it now turns out that he got into debt through disastrous betting.

ACCORDING to Hoffman's, the official directory of the Roman Catholics, there are in this country 8,463 Catholic clergymen, 7,420 churches, 2,718 stations, 1,539 chapels, 202 orphan asylums, 30 theological seminaries, 125 colleges, 632 academies, 3,209 parochial schools, with an attendance of 654,838 children, and a total Roman Catholic population of 8,301,367.

I TOLD the people at Rutland, said Dr. McGlynn recently, that among the enemies of the public schools were both Protestant and Catholic clergymen. Some of the Protestant bigots want to get pretty much the whole of their religion into the public schools on the ground that there is nothing sectarian in it, against the wishes of Jews and Agnostics and Roman Catholics.

SAYS the *Hebrew Journal:* "To giv state grants to Catholic parochial schools means eventually to giv the same privileges to every Christian sect, to Hebrews, to Mormons, and to Atheists. This would then be but the beginning of further state recognition of separate religions. Where would it end? It would end in that religion possessing the greatest numbers eventually controling the state. This is the tendency of state-endowed parochial schools. It must be nipped in the bud or the United States will be as Jesuit ridden as Canada is now."

THE *Freeman's Journal* complains: "The march of intellect has caused religion to be looked upon as superstition unworthy of the consideration of the nineteenth century men, grandsons of the great revolutionists, and its practices as pusillanimous spectacles good enough to satisfy the esthetic cravings of women and children, but totally unfit to occupy the time of the *esprits forts* of the present work-a-day world."

THE numbers of cloisters and monks in Spain hav increased with astounding rapidity of late years. Spain now has 29,220 monks, and 25,000 nuns in 1,330 cloisters and 179 orders. In Barcelona alone there are 163 cloisters for women. In the last fourteen years the number of monks in Spain has been sextupled and the number of nuns has been doubled. This growth, if accurately reported, must inevitably lead to the confiscation of church property within a few years. Untaxed, and added to by tricking of the people into making enormous gifts, church property becomes too enormous to be allowed to remain in the hands of its owners—they practically own the whole country. This has been the experience of almost all countries.

IN his address at a consistory, December 30th, the pope referred to the Italian government as striving to detach the people from the church. He demanded the restoration of the temporal power, but not, he said, from human motivs. It was his right, and he was required to preserve it intact and transmit it to his successor as one of the inalienable treasures of the Christian faith. He alluded to the new penal code as an attack on the liberty of the clergy, and said an additional injury was about to be inflicted on the church in the passage of the bill respecting charitable trusts. This was a fresh step in the endeavor to efface every vestige of religion from civil institutions. By this law all pious establishments were to be suppressed or transferred, especially those for the dowering of girls without portions, those regarding girls entering convents, and those by which it was provided that masses should be said for the souls of the dead. Priests were excluded from the benefits of charitable institutions, and women were admitted to such benefits.

THE Sabbatarians all over the country are activ. In Philadelphia they are moving to close the cigar stores on Sunday, and Wanamaker's tool in the post-office, Mr. Field, has discontinued several Sunday collections of the mail. In Atlanta, Ga., they are endeavoring to close "sacred" concerts. In Cleveland, O., their crusade is against about everything. In Newark, N. J., and Omaha, Neb., the saloons are the object of attack. In Minneapolis it is the theaters, and in Denver, Col., it is stores in general. The Sabbath Union publishes this call to the faithful: "Let the friends of law and order everywhere stand firm. The most desperate attempts are being made by the enemies of the Sabbath to obstruct legislation, and thus to make odious all measures adopted to protect the day against lawlessness." In Chicago, the fanatics are also hard at work, but are opposed by the Personal Rights League, which is preparing to make an activ campaign in opposition to Sunday closing in that city. Ward clubs will be formed with this purpose in view, and their efforts will probably culminate next spring in the endeavor to elect candidates who will nullify the Sunday closing ordinances of Chicago.

THE latest news from the communistic colony of Topolobampo, in Sinaloa, Mex., is given by C. C. Remley, who has returned to San Francisco. He was induced to join the colony by representations of the ideal life which was to be enjoyed at Topolobampo. Remley joined a party from Kansas City last year, and took his family, and supplies sufficient for a two years' stay. He remain four months, leaving last November. He says the colonists now number about one hundred and ten, mostly old men and women who hav become so embittered by their disappointment that they are hard to liv with. If these people had means to leave there would not be twenty remaining at the place, but having put their money in the general fund, they can get nothing back. All are paid for work in time checks, which cannot be cashed, because the directors say there are no funds. Remley says some of the land owned by the colony is good, but the colonists persist in planting eastern seed, and they hav thus regularly lost their crops. The regular diet of the colonists is black-eyed beans and corn bread three times a day, and most of them are too poor to buy any meat. He pronounced most of the statements in the *Credit Foncier*, the official newspaper organ, to be falsehoods, as the colony has nothing to offer to new members but hard work and poor food.

Economics.

Letters on the Land Question.

BY HERBERT SPENCER, FREDERICK GREENWOOD, PROFESSOR HUXLEY, SIR LOUIS MALLET, AND JOHN LAIDLER.

The following letters, reprinted from the London *Times* of recent date (Nov. 7—15, 1889), are of great interest, says the editor of the *Popular Science Monthly*, on account of the light they throw upon some of the more important aspects of the question of land nationalization, and on the problems of Socialism in general.

MR. SPENCER'S FIRST LETTER.

TO THE EDITOR OF THE TIMES, *Sir:* During the interview between Mr. Morley and some of his constituents, reported in your issue of the 5th inst., I was referred to as having set forth certain opinions respecting land-ownership.* Fearing that, if I remain silent, many will suppose I hav said things which I hav not said, I find it needful to say something in explanation.

Already within these few years I hav twice pointed out that these opinions (made to appear by those who hav circulated them widely different from what they really are, by the omission of accompanying opinions) were set forth in my first work, published forty years ago; and that, for the last twelve or fifteen years, I hav refrained from issuing new editions of that work and hav interdicted translations, because, though I still adhere to its general principles, I dissent from some of the deductions.

The work referred to—"Social Statics"—was intended to be a system of political ethics—absolute political ethics, or that which ought to be, as distinguished from relativ political ethics, or that which is at present the nearest practicable approach to it. The conclusion reached concerning land-ownership was reached while seeking for a valid basis for the right of property: the basis assigned by Locke appearing to me invalid. It was argued that a satisfactory ethical warrant for private ownership could arise only by contract between the community, as original owner of the inhabited area, and individual members, who became tenants, agreeing to pay certain portions of the produce, or its equivalent in money, in consideration of recognized claims to the rest. And in the course of the argument it was pointed out that such a view of land-ownership is congruous with existing legal theory and practice; since in law every landowner is held to be a tenant of the Crown—that is, of the community, and since, in practice, the supreme right of the community is asserted by every act of Parliament which, with a view to public advantage, directly or by proxy takes possession of land after making due compensation.

All this was said in the belief that the questions raised were not likely to come to the front in our time or for many generations; but, assuming that they would some time come to the front, it was said that, supposing the community should assert overtly the supreme right which is now tacitly asserted, the business of compensation of land-owners would be a complicated one:

> One that perhaps cannot be settled in a strictly equitable manner. . . . Most of our present land-owners are men who hav, either mediately or immediately, either by their own acts or by the acts of their ancestors, given for their estates equivalents of honestly earned wealth, believing that they were investing their savings in a legitimate manner. To justly estimate and liquidate the claims of such is one of the most intricate problems society will one day hav to solve.

To make the position I then took quite clear, it is needful to add that, as shown in a succeeding chapter, the insistence on this doctrin, in virtue of which "the right of property obtains a legitimate foundation," had for one of its motivs the exclusion of Socialism and Communism, to which I was then as profoundly averse as I am now.

Investigations made during recent years into the various forms of social organization, while writing the "Principles of Sociology," hav in part confirmed and in part changed the views published in 1850. Perhaps I may be allowed space for quoting from "Political Institutions" a paragraph showing the revised conclusions arrived at:

> At first sight it seems fairly inferable that the absolute ownership of land by private persons must be the ultimate state which industrialism brings about. But though industrialism has thus far tended to individualize possession of land while individualizing all other possession, it may be doubted whether the final stage is at present reached. Ownership established by force does not stand on the same footing as ownership established by contract; and though multiplied sales and purchases, treating the two ownerships in the same way, hav tacitly assimilated them, the assimilation may eventually be denied. The analogy furnished by assumed rights of possession over human beings helps us to recognize this possibility. For, while prisoners of war, taken by force and held as property in a vague way (being at first much on a footing with other members of a household), were reduced more definitly to the form of property when the buying and selling of slaves became general; and, while it might centuries ago hav been thence inferred that the ownership of man by man was an ownership in course of being permanently established, yet we see that a later stage of civilization, reversing this process, has destroyed ownership of man by man. Similarly, at a stage still more advanced, it may be that private ownership of land will disappear. As that primitiv freedom of the individual which existed before war established coerciv institutions and personal slavery comes to be reëstablished as militancy declines, so it seems possible that the primitiv ownership of land by the community, which, with the development of coerciv institutions, lapsed in large measure or wholly into private ownership, will be revived as industrialism further develops. The *régime* of contract, at present so far extended that the right of property in movables is recognized only as having arisen by exchange of services or products under agreements, or by gift from those who had acquired it under such agreements, may be further extended so far that the products of the soil will be recognized as property only by virtue of agreements between individuals as tenants and the community as landowner. Even now, among ourselvs, private ownership of land is not absolute. In legal theory land-owners are directly or indirectly tenants of the crown (which in our day is equivalent to the state, or, in other words, the community); and the community from time to time resumes possession after making due compensation. Perhaps the right of the community to the land, thus tacitly asserted, will in time to come be overtly asserted and acted upon after making full allowance for the accumulated value artificially given. . . . There is reason to suspect that, while private possession of things produced by labor will grow even more definit and sacred than at present, the inhabited area, which cannot be produced by labor, will eventually be distinguished as something which may not be privately possessed. As the individual, primitivly owner of himself, partially or wholly loses ownership of himself during the militant *régime*, but gradually resumes it as the industrial *régime* develops, so possibly the communal proprietorship of land, partially or wholly merged in the ownership of dominant men during evolution of the militant type, will be resumed as the industrial type becomes fully evolved (pp. 643–646).

The use of the words "possible," "possibly," and "perhaps" in the above extracts shows that I hav no positiv opinion as to what may hereafter take place. The reason for this state of hesitancy is that I can not see my way toward reconciliation of the ethical requirements with the politico-economical requirements. On the one hand, a condition of things under which the owner of, say, the Scilly Isles might make tenancy of his land conditional upon professing a certain creed or adopting prescribed habits of life, giving notice to quit to any who did not submit, is ethically indefensible. On the other hand, "nationalization of the land," effected after compensation for the artificial value given by cultivation, amounting to the greater part of its value, would entail, in the shape of interest on the required purchase-money, as great a sum as is now paid in rent, and indeed a greater, considering the respectiv rates of interest on landed property and other property. Add to which, there is no reason to think that the substituted form of administration would be better than the existing form of administration. The belief that land would be better managed by public officials than it is by private owners is a very wild belief.

What the remote future may bring forth there is no saying; but with a humanity anything like that we now know, the implied reorganization would be disastrous. I am, etc., HERBERT SPENCER.

MR. GREENWOOD'S LETTER.

TO THE EDITOR OF THE TIMES, *Sir:* Mr. Herbert Spencer's letter in the *Times* of to-day carries with it a heavy lesson to political philosophers. They are taught to remember that this is an age of popular education, as well as of social unrest; that their books are read not only by students like themselvs, who often find their chief interest in a display of intellectual subtlety or athleticism, but by thousands of men who are ever on the alert for warranted theories of social reform that will better their condition. And if such theories should happen to be ill-considered before publication, or unaccompanied by a strong and clear recital of whatever reasons are fatal to their application in this work-a-day world, the mischief they may do is enormous. How clearly Mr. Spencer must see this now. And how sorry he must be for having so terribly misled, not Mr. Laidler and the Labor party of Newcastle alone—that is not imaginable—but many other poor men also who habitually hang on the authority of great men like himself.

It was when Mr. Morley was so delicately heckled at Newcastle that a member of the Labor party deputation asked him what he thought about the nationalization of the land. Mr. Morley demurred. Mr. Laidler said the Labor party had its own plan. "They remembered that Mr. Herbert Spencer had said that the land had been taken by force and fraud; that gentleman had also said that to right one wrong it takes another." "Why," replies Mr. Morley, "has he said this?" "We all know he has," rejoins Mr. Laidler. "But you are aware that he has recalled some of the things he has laid down?" "Yes," rejoins Mr. Laidler; "but if he has stated truth and recalled it the truth will prevail." There we are. This little bit of conversation is precious beyond many pages of "absolute political ethics," judged by the standard of usefulness; and it will be useful to nobody so much as to writers like Mr. Herbert Spencer.

For what has he to say to it all? He says that the opinions quoted by Mr. Laidler were set forth forty years ago in a work "intended to be a system of absolute political ethics; or that which ought to be, as distinguished from relativ political ethics, or that which is at present the nearest practical approach to it." These opinions were accompanied by others which forbid the interpretation sometimes put upon them. But yet, on reflection, they satisfied Mr. Spencer so little, he thought them so little guarded or corrected by those other opinions of his, that for the last fifteen years he has not allowed the book that contained them to appear in any language. "Though I still adhere to its general principles, I dissent from some of the deductions"—those, perhaps, which Mr. Laidler regards as truth once uttered and never to be recalled. Besides, what Mr. Spencer said on this subject "was said in the belief that the questions raised were not likely to come to the front in our time or for many generations;" and it did include the statement that, if the community took the land, the necessary business of compensation would be a complicated one. "To justly estimate and liquidate the claims" of our present landowners "is one of the most intricate problems society one day will hav to solve." Since "Social Statics" was published, however, Mr. Spencer has come to revised conclusions; and these he now sets forth in the *Times*. Permit me to quote a few sentences from this statement:

> Though industrialism has thus far tended to individualize possession of land, while individualizing all other possessions, it may be doubted whether the final stage is at present reached. Ownership established by force does not stand on the same footing as ownership established by contract; and though multiplied sales and purchases treating the two ownerships in the same way hav tacitly assimilated them, the assimilation may eventually be denied. . . . There is reason to suspect that, while private possession of things produced by labor will grow even more definit and sacred than at present, the inhabited area, which cannot be produced by labor, will eventually be distinguished as something which may not be privately possessed. . . . Possibly the communal proprietorship of land, partially or wholly merged in the ownership of dominant men during evolution of the militant type, will be resumed as the industrial type becomes fully evolved.

After quoting these and similar passages from his revised opinions, Mr. Spencer makes the following observations: "The use of the words 'possible,' 'possibly,' and 'perhaps,' in the above extracts shows that I hav no positiv opinion as to what may hereafter take place." But of this Mr. Spencer feels sure: Nationalize the land on righteous principles of compensation, and the interest on the purchase money would exceed the sum now paid in rent. Moreover, it is a "wild belief" that the land would be better managed—*i. e.*, more profitably managed—by public officials than by private owners. "With a humanity anything like that we now know, the implied reorganization would be disastrous."

Well, we hav only to do with the humanity that we now know; and being what it is, surely Mr. Spencer should hav taken pains from the beginning to consider its manifold weaknesses and temptations. Yet still he repeats that the individual ownership of land was established by force, the assertion that Mr. Laidler and the Labor party of Newcastle stand upon. While, as for his perhapses and possiblies, they are in fact expressions of doubt as to whether the community will or will not resume ownership of the land, but they are not necessarily to be taken in that sense, and any Mr. Laidler might be forgiven if he saw in them a suggestion of the right thing to do, or a prophecy the fulfillment of which it would not be wrong to precipitate. All the more reasonably might he think so when he sees that in these same revised conclusions Mr. Spencer likens the acquisition of property in land by individuals to the old-time "ownership of man by man." "The ownership of land was established by force;" it originated in robbery; at the root it is robbery still. That is the point for Mr. Laidler; and, writing for humanity as we know it, and as the next generation is likely to know it, it is a pity that Mr. Spencer did not guard at once and in the strongest way against the probable use that humanity, as we know it, would make of the assertion. The possible resumption of the land by some totally different generation of humanity, one that we know not of, should not hav been committed to print as the righting of a wrong, without

---

**Extract from the Morley Interview.* Mr. Laidler said their method of dealing with the land would be that the present owners should hold it for their time, and that it should revert back to the state. They remembered that Mr. Herbert Spencer had said that the land had been taken by force and by fraud. That gentleman had also said that to right one wrong it takes another.

Mr. Morley.—Has Mr. Spencer said this?

Mr. Laidler.—Yes; we all know.

Mr. Morley.—You are aware that he has recalled some of the things he has laid down?

Mr. Laidler.—If he has stated truth and recalled it, the truth will prevail.

Mr. Morley.—Do you include houses?

Mr. Laidler.—We include land, not houses. In houses there is labor, but in land there is not.

Mr. Morley.—Not?

Mr. Laidler.—There may be labor exerted in land, but as far as the labor is in the land we believe it ought to belong to the laborer. As the land has been obtained by the method I hav named—by force and fraud, as Spencer says—we contend that the land ought to be taken back by the community and handed over to the municipalities and county councils to be sued in such democratic manner as the people may elect those bodies for.

Mr. Morley.—I cannot think that what is commonly called nationalization of the land is anything but what it was called the other day—either robbery or folly. I hav really no more to say on that subject.

the clearest warning that, till that generation comes, land nationalization must be an exceeding great folly, amounting to absolute disaster. For the good of humanity, that was always the most important point to insist upon. It is to be feared that some thousands of Laidlers will not think so much of it now. So much does it become political philosophers to be careful. Some medicins are also poisons; such medicins should never be issued over the counter to any and every purchaser without a warning label; and this I hope I may say without seeming disrespect for Mr. Herbert Spencer.

Your obedient servant, FRYDERICK GREENWOOD.

PROFESSOR HUXLEY'S LETTER.

TO THE EDITOR OF THE TIMES *Sir:* I hav read with very great interest the "heckling" of Mr. Morley, the letters of Mr. Spencer and of Mr. Greenwood, and your editorial comments on this triangular duel. But, if I may speak in the name of that not inconsiderable number of persons to whom absolute ethics and *a priori* politics are alike stumbling-blocks, permit me, borrowing a phrase which a learned judge has immortalized, to say that "You hav not helped us much."

Let me explain the nature of the further help we require by putting a case which is not altogether imaginary:

A score of years ago A. B. bought a piece of land; he paid the price asked by the vender, and all the conditions required by the law were fulfilled in the transference of ownership. The transaction was as much a free contract as if A. B. had gone to market and bought a cabbage. At the time that A. B. handed over his money he believed that the state was a copartner in the contract, in so far that it undertook to maintain his rights of ownership against everything and everybody who should attempt to invade them, except an act of the legislature, or the orders of the commanding officer in war time, or a police officer legally authorized. A. B. has gone on paying his taxes to the state all these years, in the full conviction that the state contracted, among other things, to afford him the protection thus defined.

A. B.'s lawyers assured him that the title to the land was perfectly good. This means that, for several centuries at least, neither force nor fraud has intervened, but that the land has passed from owner to owner by free contract. At the same time, A. B., who is somewhat pedantic in the matter of historical accuracy, admits that, for anything he knows to the contrary, in the reign of King John his bit of land may hav belonged to Cedric the Saxon; and that possibly the son of that worthy thane, after the quarrel with Rowena, related by a historian of later date than Scott, may hav taken forcible possession of it, and, in virtue of his favor at court, kept it for himself and his descendants.

Now, my friends and myself, having no better guides than common morality and common sense, are of opinion that, supposing Ivanhoe to hav behaved in this scandalous fashion, the fact makes not the smallest difference in justice or in equity to the title of A. B.; and that, if it did, the state, which has contracted to defend A. B.'s title without the least reference to such antiquarian contingencies, would commit a gross fraud if it broke its contract on any such flimsy pretenses.

The right to compensation is not in question; what we deny is the right to disturb A. B. on such a ground.

It would appear, however, that there is some better guidance than that of common morality and common sense; "absolute political ethics" is an infallible indicator of what we ought to do—whether the action indicated is possible or impossible.

Now, what we want is this very light as to what we ought to do in such a concrete case as that I hav mentioned. The dictum that "ownership established by force does not stand on the same footing as ownership established by contract," I must repeat "does not help us." Construed strictly, it is a mere truism; construed broadly, it may cover Mr. Laidler's view.

What we want to know is this: According to "absolute political ethics," has A. B. a moral as well as a legal right to his land or not?

If he has not, how does "absolute political ethics" deduce his title to compensation? And, if he has, how does "absolute political ethics" deduce the state's right to disturb him?

No question is raised here as to the right of the state to deal with A. B.'s land or anything else he possesses on grounds of public utility or necessity; nor do we want to know what may be done by the wisdom or the folly of future generations. "Absolute political ethics" should be independent of time and space; and it ought to be able to tell us whether, *in foro conscientiæ*, A. B., if he continue to hold his land under the circumstances supposed, is an honest man or a receiver of stolen goods.

I intervene in this discussion most unwillingly, but I hav long been of opinion that the great political evil of our time is the attempt to sanction popular acts of injustice by antiquarian and speculativ arguments.

My friend Mr. Spencer is, I am sure, the last person willingly to abet this tendency. But I am afraid that, in spite of all Mr. Spencer's disclaimers, the next time Mr. Morley visits his constituents his pertinacious "heckler" will insist that, after all, the younger and the older philosopher are not disagreed in principle; and that the difference of "footing" between ownership primarily based on force and other ownership cannot be cured by efflux of time, and justifies the state now, or at any future period, in dealing differently with the two.

In Ireland confiscation is justified by the appeal to wrongs inflicted a century ago; in England the theorems of "absolute political ethics" are in danger of being employed to make this generation of landowners responsible for the misdeeds of William the Conqueror and his followers.

I am, sir, your obedient servant,
T. H. HUXLEY.

SIR L. MALLET'S LETTER.

TO THE EDITOR OF THE TIMES, *Sir:* Mr. Frederick Greenwood's letter, and the leading article in the *Times* of to day, on Mr. Herbert Spencer's recent letter upon this subject, leave little more to be said on several aspects of the question, but there are one or two points upon which I should be glad of an opportunity of adding a few remarks.

The passage in the "Political Institutions" quoted by Mr. Herbert Spencer has been long familiar to the students of his writings, and to some of them, who, like myself, are among his sincere admirers, has always been a subject of surprise and regret.

The whole extract should be read, but to save your space I confine myself to the concluding sentences, which are enough for my purpose:

There is reason to suspect that while private possession of things produced by labor will grow even more definit and sacred than at present, the inhabited area, which cannot be produced by labor, will eventually be distinguished as something which may not be privately possessed. As the individual, primitivly owner of himself, partially or wholly loses ownership of himself during the militant *régime*, but gradually resumes it as the industrial *régime* develops; so, possibly, the communal proprietorship of land, partially or wholly merged in the ownership of dominant men during evolution of the militant type, will be resumed as the industrial type becomes fully evolved.

The analogy here suggested between the ownership of man by other men, or slavery, and the private ownership of land, with the inference drawn from it, that as the first has been abolished in civilized countries the second may possibly share its fate, has always appeared to me essentially fallacious.

The principle of private property, so far as the term is applicable to human beings, has not in their case been abolished—on the contrary, it has been signally vindicated.

The destruction of slavery asserted the right of every man to property in himself, while prohibiting the ownership of man by other men, both individually and collectivly. It was the restitution of a right of property from a wrongful to a rightful owner. In order to render Mr. Spencer's analogy applicable, it seems to me that the right of ownership in one man by another, instead of being abolished altogether, should hav been transferred, as it is proposed to do in the case of land, from the individual to the state.

But, however this may be, it seems clear that the principle which includes the ownership of one man by another, rests upon the same grounds as that which includes private property in land, viz., that the general interests of society are best promoted by personal freedom.

There seems to be sufficient evidence that compulsory labor is less productiv than free labor, and if this is so we may conclude, even setting aside all considerations of humanity or morality, that the interests of society are better promoted by free labor or property in one's self, than by slavery or property in others.

This is usually admitted, but it is necessary to insist upon what is always forgotten by those who declaim against private property in land—that this last institution also is an essential condition of personal freedom, as by no other means short of coercion can a due relation be maintained between demand and supply.

Whoever holds the land holds that which, being limited in extent (the only assumption on which the question arises), imposes on its possessor the function and duty, which he is bound in the interest of society, no less than his own, to perform, of restricting an undue pressure on the soil, whether for agricultural or urban purposes, whether for food or shelter, by the increasing wants of the population.

If the family is the economic unit, this object may be effected by the exercise of the personal responsibility and authority of its head in regulating supply, and by a gradual augmentation of price and rent in restraining demand. When the limits of production or supply are reached, any additional population must migrate or be supported, if possible, by charity.

But whenever the economic unit is extended so as to include a whole community, this personal responsibility, and with it personal liberty, disappears. In a small district (a village or canton) where the conditions approximate to family or patriarchal life the evil is mitigated; but in a large and complex society, to vest the property of the soil in the state, *i.e.*, in a central government, removed, as it must be, from all personal contact with individuals—is to throw upon it the paramount obligation of either regulating the increase of population or of providing food and shelter for increasing numbers by progressiv inroads upon the accumulated capital of the country—in short, upon the net product, which is the only source of a progressiv civilization. The first of these alternativs cannot be better described than in the words of Bastiat:

Ce serait créer le plus faillible, le plus universel, le plus immédiat, le plus inquisitorial, le plus insupportable, et disons, fort heureusement, le plus impossible, de tous les despotismes que jamais cervelle de pacha ou de mufti ait pu consevoir.*

The second course could only lead to the gradual pauperization and ultimate bankruptcy of any country which had the folly to embark in it. Such an experiment would be only comparable to that of a vast joint-stock company in which all comers were entitled to shares without paying for them.

The distinction drawn by Mr. Herbert Spencer, in common with the late Mr. Mill, between private property in land and private property in things produced by labor, is one which I believe to hav no economic justification whatever. It ignores the fundamental principle on which the institution of private property is grounded—viz., that a due relation between demand and supply can be maintained in no other way consistently with personal freedom.

From this point of view the fact that the supply of land is practically limited, and that it is, therefore, a natural monopoly, renders it not less but more necessary that it should be allowed to be the subject of private appropriation.

Sir Henry Maine has summed up the whole question in a few words, which cannot be too often repeated.

There are two sets of motivs, and two only, by which the great bulk of the materials of human subsistence and comfort hav hitherto been produced and reproduced. One has led to the cultivation of the Northern states of the American Union from the Atlantic to the Pacific; the other had a considerable share in bringing about the agricultural and industrial progress of the Southern states, and in old days it produced the wonderful prosperity of Peru under the Incas. One system is economical competition, the other consists in the daily task, perhaps fairly and kindly allotted, but enforced by the prison or the scourge. So far as we hav any experience to teach us, we are driven to the conclusion that every society of men must adopt one system or the other, or it will pass through penury to starvation (Popular Government).

I hav the honor to be, sir,
Your obedient servant, LOUIS MALLET.

MR. SPENCER'S SECOND LETTER.

TO THE EDITOR OF THE TIMES, *Sir*: As Professor Huxley admits that his friend A. B.'s title to his plot of land is qualified by the right of the state to dispossess him if it sees well—as, by implication, he admits that all landowners hold their land subject to the supreme ownership of the state, that is, the community—as he contends that any force or fraud by which land was taken in early days does not affect the titles of existing owners, and *a fortiori* does not affect the superior title of the community—and as, consequently, he admits that the community, as supreme owner with a still valid title, may resume possession if it thinks well, he seems to me to leave the question standing very much where it stood; and since he, as I suppose, agrees with me that any such resumption, should a misjudgment lead to it, ought to be accompanied by due compensation for all artificial value given to land, I do not see in what respect we disagree on the land question. I pass, therefore, to his comments on absolute political ethics.

"Your treatment is quite at variance with physiological principles," would probably be the criticism passed by a modern practitioner on the doings of a Sangrado, if we suppose one to hav survived. "Oh, bother your physiological principles," might be the reply. "I hav got to cure this disease, and my experience tells me that bleeding and frequent draughts of hot water are needed." "Well," would be the rejoinder, "if you do not kill your patient, you will at any rate greatly retard his recovery, as you would probably be aware had you read Professor Huxley's 'Lessons on Elementary Physiology,' and the more elaborate books on the subject which medical students hav to master."

This imaginary conversation will sufficiently suggest that, before there can be rational treatment of a disordered state of the bodily functions, there must be a conception of what constitutes their ordered state: knowing what is abnormal implies knowing what is normal. That Prof. Huxley recognizes this truth is, I suppose, proved by the inclusion of physiology in that course of medical education which he advocates. If he says that abandonment of the Sangrado treatment was due, not to the teachings of physiology, but to knowledge empirically gained, then I reply that if he expands this statement so as to cover all improvements in medical treatment he suicidally re-

*It would be to create the most fallible, the most universal, the most autocratic, the most inquisitorial, the most insupportable, and let us say—very happily—the most impossible of all despotisms that ever brain of pacha or of mufti may hav conceived.

jects the teaching of physiological principles as useless.

Without insisting upon that analogy between a society and an organism which results from the interdependence of parts performing different functions—though I believe he recognizes this—I think he will admit that conception of a social state as disordered implies conception of an ordered social state. We may fairly assume that, in these modern days at least, all legislation aims at a better; and the conception of a better is not possible without conception of a best. If there is rejoicing because certain diseases hav been diminished by precautions enforced, the implied ideal is a state in which these diseases hav been extinguished. If particular measures are applauded because they hav decreased criminality, the implication is that the absence of all crime is a *desideratum*. Hence, however much a politician may pooh-pooh social ideals, he cannot take steps toward bettering the social state without tacitly entertaining them. And though he may regard absolute political ethics as an airy vision, he makes bit by bit reference to it in everything he does. I simply differ from him in contending for a consistent and avowed reference, instead of an inconsistent and unacknowledged reference.

Even without any such strain on the imagination as may be required to conceive a community consisting entirely of honest and honorable men—even without asking whether there is not a set of definit limits to individual actions which such men would severally insist upon and respect—even without asserting that these limits must, in the nature of things, result when men hav severally to carry on their lives in proximity with one another, I should hav thought it sufficiently clear that our system of justice, by interdicting murder, assault, theft, libel, etc., recognizes the existence of such limits and the necessity for maintaining them; and I should hav thought it manifest enough that there must exist an elaborate system of limits or restraints on conduct, by conformity to which citizens may coöperate without dissension. Such a system, deduced as it may be from the primary conditions to be fulfilled, is what I mean by absolute political ethics. The complaint of Professor Huxley that absolute political ethics does not show us what to do in each concrete case seems to be much like the complaint of a medical practitioner who should speak slightingly of physiological generalizations because they did not tell him the right dressing for a wound or how best to deal with varicose veins. I cannot here explain further, but any one who does not understand me may find the matter discussed at length in a chapter on "Absolute and Relativ Ethics" contained in the "Data of Ethics."

It appears to me somewhat anomalous that Professor Huxley, who is not simply a biologist but is familiar with science at large, and who must recognize the reign of law on every hand, should tacitly assume that there exists one group of lawless phenomena—social phenomena. For if they are not lawless—if there are any natural laws traceable throughout them, then our aim should be to ascertain these and conform with them, well knowing that non-conformity will inevitably bring penalties. Not taking this view, however, it would seem as though Professor Huxley agrees with the mass of "practical" politicians, who think that every legislativ measure is to be decided by estimation of probabilities unguided by *a priori* conclusions. Well, had they habitually succeeded, one might not wonder that they should habitually ridicule abstract principles; but the astounding accumulation of failures might hav been expected to cause less confidence in empirical methods. Of the 18,110 public acts passed between 20 Henry III. and the end of 1872, Mr. Janson, vice-president of the Law Society, estimates that four-fifths hav been wholly or partially repealed, and that in the years 1870–1872 there were repealed 3,532 acts, of which 2,759 were totally repealed. Further, I myself found, on examining the books for 1881–1883, that in those years there had been repealed 650 acts belonging to the present reign, besides many of preceding reigns. Remembering that acts which are repealed hav been doing mischief, which means loss, trouble, pain to great numbers—remembering, thus, the enormous amount of suffering which this helter-skelter legislation has inflicted for generations and for centuries, I think it would not be amiss to ask whether better guidance may not be had, even though it should come from absolute political ethics.

I regret that neither space nor health will permit me to discuss any of the questions raised by Sir Louis Mallet. And here, indeed, I find myself compelled to desist altogether. In so far as I am concerned, the controversy must end with this letter. I am, etc., HERBERT SPENCER.

MR. LAIDLER'S LETTER.

TO THE EDITOR OF THE TIMES, *Sir:* As one of the deputation of members of the Newcastle Labor Electoral Organization who recently waited upon Mr. John Morley, M.P., to ascertain his opinions on certain political and social topics, I was intrusted by my fellow-members of the delegation with the question of the nationalization of the land, and this subject I discussed with Mr. Morley. In doing so, I sought to back up my position by quoting the ninth chapter of "Social Statics," by Mr. Herbert Spencer, and I certainly thought I had a good case when I found on my side the most distinguished authority of our time. To my great surprise I now find that in the letters which he has addressed to you, Mr. Herbert Spencer appears to be very anxious to repudiate the doctrins which he preached so eloquently in 1850. Now, although it is a common thing for the politician of to-day to repudiate principles and deductions which he formerly warmly espoused and to adopt others which he once energetically condemned, one does not expect the same vacillation on the part of a distinguished philosopher like Mr. Herbert Spencer. I find it difficult to understand his position, which seems to be this—that while adhering to his general principles he abandons certain deductions therefrom. Now, to my mind, the ninth chapter of "Social Statics" which deals with "The right to the use of the earth," seems as true, as logical, and as unanswerable an argument in favor of the nationalization of the land as it doubtless appeared to Mr. Spencer on the day it was written. Let us trace the course of his argument through the ten sections of which the chapter is composed:

1. Given a race of beings having like claims to pursue the objects of their desires, and a world into which such beings are similarly born, it unavoidably follows that they hav equal rights to the use of this world. Conversely, it is manifest that no one, or part of them, may use the earth in such a way as to prevent the rest from similarly using it.

2. Equity, therefore, does not permit property in land. Otherwise, landless men might equitably be expelled from the earth altogether.

3. We find yet further reason to deny the rectitude of property in land. Violence, fraud, the prerogativ of force, the claims of superior cunning, these are the sources to which titles may be traced. Could valid claims thus be constituted? Hardly. If not, what becomes of the pretensions of all subsequent holders of estates so obtained?

4. Not only hav present land tenures an indefensible origin, but it is impossible to discover any mode in which land can become private property. Cultivation cannot giv a legitimate title.

5. Why not agree to a fair subdivision of the land? Until we can demonstrate that men born after a certain date should be doomed to slavery, we must consider no such allotment permissible.

6. Either men hav a right to make the soil private property or they hav not. No compromise is possible. If they hav such a right, then the duke of Sutherland may justifiably banish Highlanders to make room for sheep-walks.

7. After all, nobody does implicitly believe in landlordism. If a canal, a railway, or a turnpike road is to be made, we do not scruple to seize just as many acres as may be requisit. If we decide that the claims of individual ownership must giv way, then we imply that the right of the nation at large to the soil is supreme.

8. To what does this doctrin, that men are equally entitled to the use of the earth, lead? Instead of being in the possession of individuals, the country would be held by the great corporate body—society. Instead of leasing his acres from an isolated proprietor, the farmer would lease them from the nation. Clearly, on such a system, the earth might be inclosed, occupied, and cultivated in entire subordination to the law of equal freedom.

9. No doubt great difficulties must attend the resumption, by mankind at large, of their rights to the soil. The question of compensation to existing proprietors is a complicated one—one that perhaps cannot be settled in a strictly equitable manner. But there are others besides the landed class to be considered. The rights of the many are in abeyance. To deprive others of their rights to the use of the earth is to commit a crime inferior only in wickedness to the crime of taking away their lives or personal liberties.

10. The right of each man to the use of the earth, limited only by the like rights of his fellow-men, is immediately deducible from the law of equal freedom. The maintenance of this right necessarily forbids private property in land. The theory of the coheirship of all men to the soil is consistent with the highest civilization, and, however difficult it may be to embody that theory in fact, equity sternly commands it to be done.

In the foregoing digest, beyond one or two connecting words, the language is that of Mr. Herbert Spencer himself. Does it not constitute an unanswerable argument in favor of the nationalization of the land? If the author would permit it to be reprinted, what an admirable tract the ninth chapter of "Social Statics" would be for the propagation of Socialistic principles! But he now seems to repudiate the offspring of his own genius! We hav, however, a right to ask that, instead of a vague repudiation in general terms, Mr. Herbert Spencer should tell us specifically what deductions he has abandoned and why he has abandoned them. We might then endeavor to answer his answers to his own propositions. Yours, JOHN LAIDLER, Bricklayer.

What to Do and How.

Mr. Burnham's article in THE TRUTH SEEKER of January 4th, appeared at a time when I was in "the grip" of a foe compelling all my attention, when Mr. Burnham's allegation of popish tendencies in me was not a sufficient counter-irritant to attract much notice. A second reading of his article now only tempts me to a few brief remarks upon it. As to my charge that his articles exhibit "pernicious partisanship," which he repels as impossible, I simply affirm that his second presents even better evidence of it than his first. My statement that the present officers of the American Secular Union hav made a success of other affairs in this world, he says, implies "that they will make a success in another world," when he well knows that the real implication intended was that it was fair to expect that their business abilities would enable them to manage the affairs of the Union successfully. Again he twists my words unfairly to make them imply that the Union had never before had so efficient officers, when it is easy to see that I laid stress on their leisure and opportunity to do good service, and in this comment I necessarily meant to indicate only the three executiv officers, and not to include myself—having little spare time to devote to American Secular Union work.

I really think the Union never had abler officers than Wakeman, Leland and Palmer, but they had not the leisure to giv it much time, and the Union was not then paying for all of one person's time.

Mr. Burnham dubs me pope because I gave "the real interpretation of the constitution, its purposes and aims." He would hav used his time and space to better advantage than by putting unwarranted implications to my words, if he had shown wherein my interpretation of the constitution, etc., was incorrect. Now, let him either prove me wrong or say whether he is for or against the objects stated.

In *Freethought* of January 4th, Mr. W. F. Jamieson comments on "The Scope of Conventions," and writes as follows:

> Now the question is, Should the call be made broader, or the convention narrower? If the Secular congress and state Secular Unions exist for the "sole purpose" of Secularizing the state, then I think there is urgent necessity for Liberals all over the United States to organize Liberty lodges. When sufficiently numerous in a county, say four lodges, to hold regular quarterly assemblies at various points in the county. When there are six counties organized call a state Liberty lodge. When there are fifteen, or even a dozen, state lodges, call a national Liberty lodge. The state lodges to meet once a year, the national once in three years. Such societies would strengthen the Secular congress and state Secular Unions. The calls of all Liberty lodges should be as free as liberty, fraternal as humanity; the discussions should exclude no question appertaining to the welfare of the race, should include all subjects covered by science.

That is a good suggestion, which ought some time to materialize—the sooner the better—but in the mean time the local branch organizations of the American Secular Union can serve as Liberty lodges, and be so named, if the locals prefer.

The American Secular Union has not proposed to hamper or limit the purposes and work of locals. They are even advised and urged to keep up the interest of regular meetings by discussions on all lines of radical, political, and social reforms. They hav all the year round to devote to any variety of debates that may entertain the members, and serve to keep them a-coming to meetings, but there are three reasons why this cannot now be the policy of national conventions of the American Secular Union: first, because of the limitations of its constitution, second, the limitations of time, and third, because it is the best policy in any society organized for action—not merely for debate—to take hold of but a few practical things at a time. Our local Liberal clubs, leagues, or lodges may be run mainly for entertainment or instruction, and as occasion offers effect some useful reform in Secularization or any line of Radical work at home, but our national conventions ought as far as possible to be centers and occasions for concentrated effort to do something, or for laying the plans for doing something, to promote the stated objects of the American Secular Union, and as we grow in strength and wealth and ability to undertake a greater variety of reform work, we can expand the purposes of the American Secular Union, or organize other national conventions for practical work in other directions.

Secular Thought prints the constitution of the Secular Society of Des Moines, Ia., as follows:

> 1. To combat the inherent superstition of all religions; to oppose intemperance, lawlessness, polygamy, free love, and Anarchy; to uphold the light of science and to encourage investigation, advocating at all times the supremacy of reason. 2. To destroy nothing that is good, but to pull the weeds and uproot only such trees as bear poisonous fruit. 3. To disseminate knowledge; to teach the purest morality both by precept and example; to discourage war, bloodshed, and unjust persecution; to annul the aggressiv movement of any sect or people, and to oppose by rational appeal any spirit hostil to the well-being of the human race. 4 To labor assiduously for the accomplishment of the Nine Demands of Liberalism as adopted by the American Secular Union.

Other local societies may favor Anarchy or Socialism, and some may prefer a broader or narrower platform than that adopted in Des Moines—many being directly opposed to others in certain points—but all

that indorse the Nine Demands of the American Secular Union can help Liberalism and Secularism by "laboring assiduously" to support its officers and its work. E. B. FOOTE, JR.

Truth Needs No Bolstering.

Your paper is called THE TRUTH SEEKER.

This is a modest name. It does not claim to hav the truth, but to be seeking for it.

I would be a truth seeker. I hav sought after it for many years. I constantly hear the voices of many minds, who say, "Lo here," and "Lo there, this is the truth!" I reach out my hands and grasp it, as a verity; but soon it palls on my senses, and in my hands crumbles to dust. I look about me into this selfish man-built world and ask, Who is there in all this monopoly of wealth and position that stands on tenable ground and may not hav both wealth and position swept away from them by the incoming tide? In short, what is the reality, the substance, of our lives? The Talmagean Christian says, "Look to Christ, he will guide you unto all truth." THE TRUTH SEEKER says, "This is nonsense; we don't believe in your Christianity; it isn't large enough to take in all nations and peoples." Away with professors of religions and builders of magnificent cathedrals while there are homeless wanderers, and children left alone either to beg or starve!

As our minds develop, we are no longer satisfied to be followers of traditions or man-made theories. We ask the bigot and dogmatist to allow us freedom to seek for truth in our own way. And what we ask for we must cheerfully grant to others, and it is a stubborn fact which can never be set aside that ridicule and sarcasm hav neither reason or logic, and therefore do not win souls to the love of truth. When we love our fellow-man as ourselvs we shall care little what his belief is; we shall see in him only a brother like ourselvs. If we know he is hampered by error and superstition we will not tear the cloak off too hastily, but warm him so with the sunshine of our better humanity and help him with our deeds of love and kindness that he will know it is far better to liv the truth than to be a mere speculator about subjects which can be of no use to us in this or any stage of existence.

Let us hav no putting down of stakes, and glorifying any ism. We are as yet but only a little way up the mount of investigation. Let us not go so hastily as to lose sight of the landmarks here and there along the road. They may be of use to us when we reach the top, and the full glare of truth dawns upon us. They will serve as plummet and rule, and the details will be necessary to show how each part goes to make the grand composit whole. SARA E. HERVEY.

Onset, Mass.

The Washington Convention.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Long ere this time the readers of your splendid paper know what is being done in Washington for the cause of mental liberty.

Brother C. B. Reynolds is working with a will to put Freethought in keen fighting trim to meet the insidious foe of progress and reform, viz, orthodoxy.

In his communication which appeared in a recent number of THE TRUTH SEEKER he has set forth the aims and objects of the leading Liberals of Washington, and what they hope to gain by organization, much more fully than I could ever hope to do so. I will be brief.

As secretary of the state central committee I wish to urge the readers of THE TRUTH SEEKER into activ and earnest work in behalf of our coming convention. Now is the time, and we hope all the believers in the Nine Demands will be prompt in sending aid to the central committee so that success may be guaranteed, and the flag kept above the cross in the grand new state of Washington.

The hall has been secured and a splendid program arranged, and all who can attend will be richly rewarded, as we expect to hav some of the most eloquent men and women in the West address the convention.

Over eight hundred letters hav been sent out to Liberals all over the state, and it is the hope of the committee to see a large and enthusiastic attendance on Jan. 28, 29, 30, 1890.

Delegates are earnestly requested to assemble at Freed's hall on Ninth street, between Olive and Pine streets (the electric street-cars run within a few steps of the hall), on Tuesday morning, January 28th, at 9:30, sharp.

The sessions of the convention will be held at 9:30 A.M. and 2 P.M. each day. Banner presentation and address by Ex-Senator R. Winsor at 3:30 P.M., Tuesday. Evenings devoted to public lectures. An admirable and most attractiv program.

All coming over the Northern Pacific railroad will purchase regular tickets and ask for certificates for delegates to the "Washington convention of Secularists at Seattle." Such certificates, when signed by C. B. Reynolds at the convention, entitle bearers to return tickets for one-fifth fare. Be sure to get "delegate's certificate" when purchasing ticket. The same reduction is promised on the Hunt system.

We hav plenty of good material in Washington if it can only be utilized, and it is to be hoped that can be done through a practical organization.

Mr. George M. Boman is doing a vast deal of good, practical work, and Liberalism can always find him employment, and no opportunity is let go by default by that earnest worker.

In closing let me appeal to every Liberal in Washington to aid in the necessary and important work of state organization, and if you cannot attend the convention, do what you can for the cause in a financial way. Those desiring to send money to aid in the work can address the same to P. Wickstrom, treasurer, corner of Eighth and Columbia streets, Seattle, Wash., or,

R. J. WILSON,
Secretary State Central Committee.
Post-office box 816, Seattle, Wash.

The True Story of the Religious Riot at Axtell, Kan.

One Rev. J. G. White, of Stanford, Ill., struck our town and hit it hard last October, but we still liv, move, and hav a being. He came of his own accord, and billed the town to lecture in the Presbyterian church, on "Romanism Not of God." He delivered the first lecture October 22d, and announced that the next night he would lecture on "Auricular Confession Exposed," at the Methodist Episcopal church, to men only, and billed the town himself the next day. But said lecture did not materialize. The Hibernians sent couriers out and brought in their full force, about fifty men, and early in the evening of said lecture they met at the Hibernian hall and organized for the purpose of breaking up said lecture. The Methodist Episcopal church was well filled with the people of the town and country. The speaker was ready to commence his lecture, when the mob marched straight from the hall to the Methodist Episcopal church; and about half of them entered the church. The speaker had just commenced his lecture, when, by a given signal from their leader, the riot commenced. And it was pandemonium from that on. Pistols, clubs, and shillalehs were flourished in a manner to make an Infidel think there was a sure-enough hell, and that right here on earth, and that too in the Methodist Episcopal church—just what they hav always preached, but never so forcibly demonstrated. The mob sang "John Brown's Body," and hollaed, "Rats! rats!" "To hell with the law!" "Pull him out!" "Kill him!" Some of the audience were knocked down, some fell down between the seats, and others jumped out at the windows, and the mob shouted, "Hurrah for ould Ireland." It made me think of bleeding Kansas and the uproar along about 1858–1860. The mayor of the town and a small force of resolute men stood between the speaker and the mob and stopped them, preventing them from getting the speaker. The seats were broken and the dear old Bible was trampled under-foot. Oh, my! but the brethren did feel so bad about it; they said something about desecrating the holy book of God.

The mayor then told the mob if they would leave there should not be any lecture that night. The mob then returned to their hall and commenced building a bonfire to enthuse over their success, but the priest stopped them. Oh, how beautiful is the Christian religion, where the brethren dwell in love and peace together! "For we know we hav passed from death unto life, because we love the brethren." The next day the citizens met in mass meeting to consider the situation, the mayor presiding. After mature deliberation it was resolved to call the Rev. Mr. White back and hav the lecture, not so much for the lecture, but to see if we lived in a free country. The mayor was authorized by the convention to see that order was maintained at all hazards, the citizens pledging themselvs to stand by him. He organized a strong police force and sent for a company of the state militia at Marysville, distance twenty-four miles. Mr. White was notified and came the day before the lecture, and was guarded at the hotel all night by order of the mayor.

At the hour of the lecture Mayor Sitler with his police force and a company of state militia marched to the town hall. There was a large audience, many coming from adjacent towns. The lecture was delivered, and one long to be remembered, especially by the Catholics. The rioters will be brought before our next term of court, sitting in February, to answer the charge of riot and conspiracy. The confession business is a very tender plant, and must be guarded at all hazards. It is strange, if the priest can pardon sins, that he should object to having it made public. Perhaps the Infidels would take a few job-lots. I do not know that the Protestant confession is much improvement on the Catholic, for we can just confess to God through Jesus Christ all by ourselvs in our little closet, and nobody will ever know it except Christ, and he is dead and dead men tell no tales. So take the confession as taught by the orthodox churches, and no wonder so many are jerked to Jesus at the end of a rope. If you believe in God, believe also in the power of the Great Whore of Babylon to raise hell generally when its confessional is attacked.

Axtell, Kan., Jan. 6, 1890.

A New Sabbath Observance Argument.

The people of Lansing and vicinity, Michigan, hav been subject to a special divine favor in the form of a letter the original of which is multiplied through the assistance of a demoniac machine known under the name of printing-press, and numerous copies of said letter are spread among the faithful. Our compliments are due to its divine author for his correct German, and to G. H. Boppe, editor of the *Freidenker*, on behalf of ourselvs and our fellow-beings, for the great service he has rendered us in preserving this rare object, and for the present and future happiness of mankind so valuable a document, from oblivion. The title of the divine message is:

LETTER FROM HEAVEN,

seen, written in golden letters in the air, and sent to us through the assistance of god's angel Michael—— To whomsoever that copies this letter he will bow himself, but turn away from those who despise it.

Whosoever works on Sunday is damned. I, Jesus Christ, enjoin you, therefore, not to work on Sunday, but to proceed to church and pray with devotion, yet not with painted face, nor wearing expensiv lace, ribbons, or fashionable neck ornaments, neither with bangs nor false, braided hair. All of these giv birth to vanity and pride. From your riches you shall, with humble heart, donate to the poor. Believe, this letter is sent from me, that you do not continue to liv like an irrational animal. You hav six days of the week—in these you shall do your work, but the seventh day, being Sunday, you shall keep holy. If you neglect to do so, I will send war, starvation, famin, and epidemics, and punish you with those calamities I sent over the Egyptians in the time of Moses, making you flee from the land. I, Jesus Christ, command you also not to work too long on Saturdays, that you be able to get up early and attend church in due time—this to everyone, old or young, that you may possess devotional spirit and repent of your sins, so that they may be forgiven you. Struggle not for possession of silver and gold. Do no evil with my property; yet, above all, avoid pride, also such wishes and desires as are of the flesh, they being the cursed road that goes to hell. Still, remember I created you and can save you. Do nobody harm with your tongue. Do not rejoice when thy neighbor suffers, but take compassion on him. You, children, honor your father and mother, then it will go well with you. Whosoever does not believe and keep these commandments is eternally lost and damned. Also, leave off that terrible swearing; he that does not will be called to severe account, and the anger of God will now and ever be over him. I, Jesus Christ, hav written this letter in my own hand. Whosoever speaks against it or will not believe in it and who departs from me shall be given neither happiness nor blessings. Whosoever has a copy of this letter shall inform another person of it; if he does not, he shall be excluded from the Christian church and from my forgivness. And are your sins even so many as the sand in the ocean, as the grass of the field, and the stars in the heaven, yet they shall be forgiven if you show earnest repentance. Believe what the letter says. He that believes it not shall die and suffer pain in hell. Whosoever has this letter in the house or carries it about his or her person shall be protected from lightning as well as fire and water. Keep, therefore, these my commandments which I send to you through my angel Michael.

Brethren in unbelief, let each and every one of us get a copy of this heavenly patent-preservativ, believe it, show it, and do not lose it.

Correction and Explanation.

I made a mistake by numbering the days of the week wrong. George Washington did appoint Thursday, Nov. 26, 1789, as a day of thanksgiving. And again, Jan. 1, 1795, to giv thanks to the "Great Ruler of Nations," especially for suppressing the whisky rebellion. But there was no repetition of that kind of foolishness until the Infidel president, Abe Lincoln, came in.

Bruno's martyrdom was Feb. 17, 1600, which was Thursday. But Feb. 17, 1600, old style, was Feb. 6, new style, which was Sunday. The new style was adopted in Italy in 1582, but in England not until 1751. BURR.

The Brotherhood of Moralists.

The following is a report of the work done in December by the propaganda committee of the Brotherhood of Moralists at Hannibal, Mo.:

SECRETARY'S REPORT.

Number of members at last report	785
Enroled since last report	17
Total	802

Those enroled this month are from Missouri, Illinois, Kansas, Michigan, Pennsylvania, Connecticut, Colorado, and California. F. H. RAU, Sec.

TREASURER'S REPORT.

Balance from last month	$6 45
Received from L. R. Titus and J. A. Melton, each $1	2 00
From Daniel Cook, L. M. Stanley, and D. C. Wisner, each 10 cents	30
Total	8 75
Mailing constitutions, etc	2 00
Balance	6 75

A. R. AYRES, Treas.

CONTRARY to our usual custom, we call attention to the advertisment of Mr. P. H. Foster, the Long Island nurseryman. We do this because Mr. Foster is a Freethinker who has taken THE TRUTH SEEKER for many years, and whom we believe to be an honest and reliable man. Our friends who want anything in his line will do well to write to him.

Communications.

Was Abraham Lincoln a Christian?

CHAPTER XIV.

EVIDENCE GATHERED FROM LINCOLN'S LETTERS, SPEECHES, AND CONVERSATIONS.

The Bible and Christianity—Christ's Divinity—Future Rewards and Punishments—Freedom of Mind—Fatalism—Providence—Lines in Copy-book—Parker—Paine—Opposition of Church—Rebukes Christians—Profanity—Temperance Reform—Golden Rule.

The testimony of eighty witnesses will now be supplemented by evidence from the tongue and pen of Lincoln himself. The greater portion of what he wrote and uttered against Christianity has perished; but enough has been preserved to demonstrate, even in the absence of other evidence, that he was not a Christian. From his letters, speeches, and recorded conversations, the following radical sentiments hav been extracted.

Notwithstanding the efforts of Holland and Bateman to prove that Lincoln was a believer in Christianity, it is admitted that in his conversation with Bateman he said:

I am not a Christian (Holland's Life of Lincoln, pp. 236, 237).

When his Christian friends at Petersburg interfered to prevent his proposed duel with Shields and told him that it was contrary to the teachings of the Bible and Christianity, he remarked:

The Bible is not my book, nor Christianity my profession (Letter of W. Perkins).

While at Washington, in a letter to his old friend, Judge Wakefield, written in 1862, in answer to inquiries respecting his belief and the expressed hope that he had become convinced of the truth of Christianity, he replied as follows:

My earlier views of the unsoundness of the Christian scheme of salvation and the human origin of the scriptures hav become clearer and stronger with advancing years and I see no reason for thinking I shall ever change them.

In a discussion touching upon the paternity of Jesus, he said:

There must hav been sexual intercourse between man and woman, and not between God and his daughter.

The above words were uttered in the presence of Mr. Green Carruthers and Mr. W. A. Browning, of Springfield.

Lincoln contended that Jesus was either the son of Joseph and Mary, or the illegitimate son of Mary.

In a conversation with his friend, Mr. E. H. Wood, of Springfield, concerning the doctrin of endless punishment, he said:

There is no hell.

In regard to this subject he often observed:

If God be a just God, all will be saved or none (Manford's Magazine).

The orthodox idea of God—a God that creates poor, fallible beings, and then forever damns them for failing to believe what it is impossible for them to believe—he abhorred. The Golden Rule was his moral standard, and by this standard he measured not only the conduct of man, but of God himself. Like the irrepressible Dr. T. L. Brown, he wanted God to "damn others as he would be damned himself." He delighted to repeat the epitaph of the old Kickapoo Indian, Johnnie Kongapod:

Here lies poor Johnnie Kongapod;
Hav mercy on him, gracious God,
As he would do if he were God
And you were Johnnie Kongapod.

Lincoln thought that God ought at least to be as merciful as a respectable savage.

Many contend that the doctrin of future rewards and punishments, even if untrue, has a restraining influence upon the masses of mankind. That Lincoln did not share this fallacious opinion, is shown by the following extract from an address delivered in Springfield in 1842:

Pleasures to be enjoyed, or pains to be endured, after we shall be dead and gone, are but little regarded. . . . There is something so ludicrous, in promises of good, or threats of evil, a great way off, as to render the whole subject with which they are connected, easily turned into ridicule. "Better lay down that spade you're stealing, Paddy—if you don't, you'll pay for it at the day of judgment." "Be the powers, if ye'll credit me so long I'll take another" (Lincoln Memorial Album, p. 91).

Commenting upon the question of one's returning and communicating with his friends after death, he observed:

It is a doubtful question whether we ever get anywhere to get back (Statement of E. H. Wood).

An observation which he repeatedly made, was the following:

No man has a freedom of mind (Testimony of W. H. Herndon).

His fatalistic notions are confirmed by his own words:

I hav all my life been a fatalist. What is to be will be; or, rather, I hav found all my life, as Hamlet says,

"There's a divinity that shapes our ends,
Rough-hew them how we will"

(Every-Day Life of Lincoln, p. 198).

The following was a favorit maxim with him:

What is to be will be, and no prayers of ours can arrest the decree (Statement of Mrs. Lincoln).

In a speech on Kansas, delivered in 1856, he used the following words in regard to providence:

Friends, I agree with you in providence; but I believe in the providence of the most men, the largest purse, and the longest cannon.

The writer has in his possession, among others of Lincoln's papers, a leaf from his copybook, tattered and yellow from age, on which, just sixty-six years ago, Lincoln, a school-boy of fourteen, wrote the following characteristic lines:

Abraham Lincoln, his hand and pen;
He will be good, but God knows when.

If by *good* he meant *pious*, the prophecy was never fulfilled.

But a short time before he was elected president, he said to Dr. Ray:

I think that I stand about where that man [Theodore Parker] stands (Statement of Rev. Robert Collyer).

The author whose writings exerted the greatest influence upon Lincoln's mind, in a theological way, was Thomas Paine. Ah! that potential "Age of Reason!" Criticise it as you may, no one ever yet carefully perused its pages and then honestly affirmed that the Bible is the infallible word of God. Herndon and others declare that Paine was a part of Lincoln from 1834 till his death. To a friend he said:

I never tire of reading Paine (Statement of James Tuttle).

In the later years of his life, when the subject of religion was mentioned, with a knowing smile, he was wont to remark:

It will not do to investigate the subject of religion too closely, as it is apt to lead to Infidelity (Manford's Magazine).

It has been stated that Lincoln was opposed in his political campaigns on account of his disbelief. This is confirmed by a letter he wrote to Martin M. Morris, of Petersburg, Ill., March 26, 1843. In this letter, he says:

There was, too, the strangest combination of church-influence against me. Baker is a Campbellite; and therefore, as I suppose, with few exceptions, got all that church. My wife has some relativs in the Presbyterian churches, and some with the Episcopal churches; and therefore, wherever it would tell, I was set down as either the one or the other, while it was everywhere contended that no Christian ought to go for me, because I belonged to no church—was suspected of being a Deist. . . . Those influences levied a tax of a considerable per cent upon my strength throughout the religious controversy (Lamon's Life of Lincoln, p. 271).

He never changed his opinions, and the church never ceased to oppose him. In the Bateman interview, seventeen years later, he was compelled to note its relentless intolerance:

Here are twenty-three ministers of different denominations, and all of them are against me but three; and here are a great many prominent members of the churches, a very large majority of whom are against me (Holland's Life of Lincoln, p. 236).

For thirty years the church endeavored to crush him, but when in spite of her malignant opposition, he achieved a glorious immortality, this same church, to hide the mediocrity of her devotees, attempts to steal his deathless name.

In a speech delivered in Springfield, in 1857, alluding to the negro, he said:

All the powers of the earth seem rapidly combining against him. Mammon is after him, . . . and the theology of the day is fast joining in the cry (Lincoln Memorial Album, p. 100).

The theology of the day was orthodox Christianity. "In this sentence," says Mr. Herndon, "he intended to hit Christianity a left-handed blow, and a hard one."

In his second inaugural address, referring to the contending Christian elements in the civil war, he says:

Both read the same Bible and pray to the same God, and each invokes his aid against the other.

What a commentary upon the hypocritical assumption that Christians possess an infallible moral standard, is contained in the above words!

The "Lincoln Memorial Album" pretends to giv the second inaugural complete, but omits the words quoted. As this address comes almost immediately after his reputed speech to the "Illinois clergyman," the editor probably noticed a lack of harmony between the two, and thought that the retention of these heretical words would cast suspicion upon the genuinness of that remarkable confession. The "Memorial Album" is a meritorious work, but had Mr. Oldroyd manifested as great a desire to present the genuin utterances of Lincoln as the apocryphal, its value would hav been enhanced. The unmutilated version of the last inaugural may be found in Holland's "Life of Lincoln," pp. 503, 504; Arnold's "Life of Lincoln," pp, 403, 404; Arnold's "Lincoln and Slavery," pp. 625–627; and "The Every-day Life of Lincoln," pp. 681, 682.

No president, probably, was ever so much annoyed by the clergy as Lincoln. The war produced an increased religious fervor, and theological tramps innumerable, usually labeled "D.D.," visited the White House, each with a mission to perform and a precious morsel of advice to offer. In the following caustic words, he expresses his contempt for their officiousness:

I am approached with the most opposit opinions and advice, and by religious men who are certain they represent the divine will. . . . I hope it will not be irreverent in me to say, that if it be probable that God would reveal his will to others, on a point so connected with my duty, it might be supposed he would reveal it directly to me (Religious Convictions of Abraham Lincoln).

Equally pertinent, and, indeed, similar, was his language to a pious lady, a Friend, who came as God's agent to instruct him what to do:

I hav neither time nor disposition to enter into discussion with the Friend, and end this occasion by suggesting for her consideration the question, whether, if it be true that the Lord has appointed me [she claimed that he had] to do the work she has indicated, it is not probable that he would hav communicated knowledge of the fact to me as well as to her (Every-day Life of Lincoln, pp. 536, 537)?

He steadily prohibited his generals from meddling with the religious affairs of those residing within the limits of their respectiv departments, and at the same time counseled them not to permit the pretended sanctity of the church to shield offenders from justice.

In a letter to General Curtis, censuring the provost-marshal of St. Louis for interfering with church matters, he writes:

The United States Government must not undertake to run the churches. When an individual in a church, or out of it, becomes dangerous to the public interest he must be checked.

In an order relating to a church in Memphis, issued May 13, 1864, he said:

If there be no military need for the building, leave it alone, neither putting any one in or out of it, except on finding some one preaching or practicing treason, in which case lay hands upon him, just as if he were doing the same thing in any other building.

During the war his attention was called to the notoriously bad character of army chaplains. He expressed his contempt for them, and for orthodox preachers generally, by relating the following story:

Once, in Springfield, I was going off on a short journey, and reached the depot a little ahead of time. Leaning against the fence just outside the depot was a little darky boy, whom I knew, named Dick, busily digging with his toe in a mud-puddle. As I came up, I said, "Dick, what are you about?" "Making a church," said he. "A church?" said I; "what do you mean?" "Why, yes," said Dick, pointing with his toe, "don't you see? there is the shape of it; there's the steps and front door—here's the pews, where the folks set—and there's the pulpit." "Yes, I see," said I, "but why don't you make a minister?" "Laws," answered Dick, with a grin, "I hain't got *mud* enough!" (Anecdotes of Lincoln, p. 86).

The most highly aristocratic church in Washington is St. John's Episcopal church. So very aristocratic is it that applicants for membership deem it necessary to giv references respecting their social standing in the community. The New York *Star* relates the following joke which Lincoln once perpetrated at the expense of this church:

One day during the war a young officer called on him to secure an appointment in the army, and brought with him letters of recommendation signed by the F. F. V.'s in the District of Columbia. There had been no application for office before President Lincoln so strongly supported by the aristocracy, and, turning to the young man he said he would giv him the appointment and handed him back the papers. "Don't you want to place the papers on file?" asked the office-seeker. "I supposed that was the custom." "Yes, that is the custom," said President Lincoln, "but you had better take them with you, as you might want to join St. John's church."

Did Lincoln ever use profane language? If he did, this fact will afford no evidence to Freethinkers that he was a disbeliever in Christianity. Freethinkers are as free from this vice, if vice it be, as Christians. Very pious persons, however, such as Lincoln is represented to hav been by his Christian biographers, are very careful about their use of profane words. Christ commanded his followers to pray in private and bade them swear not at all. Devout Christians usually pray in public and swear in private. Lincoln was but little addicted to profanity, but if he had occasion to use a word of this character he did not go to his closet to use it. In a business letter to a friend, he said:

A d——d hawk-billed Yankee is here besetting me at every turn (Lamon's Life of Lincoln, p. 316).

In a letter to Speed, concerning an alleged murder case, he wrote:

Hart, the little drayman that hauled Molly home once, said it was too *damned* bad to hav so much trouble and no hanging (Ibid., p. 321).

For the sake of pleasing the "fools," he attached his signature to "the pious nonsense of Seward." With equal readiness he indorsed the profane nonsense (?) of Stanton. The patriotic Lovejoy had devised a military scheme which he believed would prove beneficial to the Union cause, and obtained an order from the president for its execution. He took the order to Stanton, but all that ever resulted from it, was the following spirited colloquy:

"Did Lincoln giv you an order of that kind?" said Stanton. "He did, sir." "Then he is a d——d fool," said the irate Secretary. "Do you mean to say the president is a d——d fool?" asked Lovejoy, in amazement. "Yes, sir, if he gave you such an order as that." The bewildered Illinoisan betook himself at once to the President, and related the result of his conference. "Did Stanton say I was a d——d fool?" asked Lincoln at the close of the recital. "He did, sir, and repeated it." After a moment's pause, and looking up, the President said: "If Stanton said I was a d——d fool, then *I must be one*, for he is nearly always

right, and generally says what he means" (Every-Day Life of Lincoln, pp. 483, 484).

At a cabinet meeting, in 1863, when a conflict between the president and Congress regarding the admission of certain representativs from loyal districts of the South, which he favored, was threatened, he turned to Secretary Chase, and exclaimed:

There it is, sir. I am to be bullied by Congress, am I? If I do I'll be d——d!

When Lincoln visited New Orleans he attended a slave sale. A beautiful girl, almost white, was placed upon the auction block and exposed to the grossest indignities. As he turned to leave, boiling with indignation, he exclaimed:

By God, if I ever get a chance to hit that institution, I will hit it hard!

Thirty years after the chance came. He struck the blow—a mortal one.

Like most Freethinkers, Lincoln was a genuin reformer. The antislavery reform was not the only reform that enlisted his support. At an early day he espoused the temperance cause. When the church was the ally of intemperance as it was of slavery—when, to use his own words, "From the sideboard of the parson down to the ragged pocket of the houseless loafer intoxicating liquor was constantly found," he was laboring and lecturing in behalf of the Washingtonian movement. With the fervor of an enthusiast, he exclaims in true Freethought language:

Happy day, when, all appetites controled, all passions subdued, all matter subjugated, mind, all-conquering mind, shall liv and move, the monarch of the world! Glorious consummation! Hail, fall of fury! *Reign of Reason, all hail!* (Lincoln Memorial Album, p. 96).

To sumptuary laws and to the denunciatory methods so common among orthodox Christians to-day, he was, however, strenuously opposed. He says:

It is not much in the nature of man to be driven to anything; still less to be driven about that which is exclusivly his own business (Ibid, p. 86).

When the conduct of men is designed to be influenced, persuasion, kind, unassuming persuasion, should ever be adopted (Ib., p. 87).

His nephew, Mr. Hall, informed me that Lincoln once made it cost a meddlesome clergyman, of Coles county, eighty dollars for seizing and destroying a quart of whisky, valued at twelve and a half cents, and belonging to a relativ of theirs.

In this chapter I wish to present some radical thoughts, not from the pen of Lincoln himself, but which in the original text from which they are taken bear unmistakable signs of his approval. Mr. D. W. C. Shattuck, an old and respected merchant of Wayland, Mich., has in his possession a book which belonged to Lincoln. Its history is as follows. Shortly after Lincoln's election to the presidency a young man from Springfield, Ill., and a relativ or intimate acquaintance of Lincoln's, came to board with Mr. Shattuck, who then resided in Kalamazoo. Looking over the contents of his trunk one day the young man picked up a book and at the same time remarked: "That book belongs to Abe Lincoln. I forgot to return it to him before leaving Springfield. It is his favorit book, and I must not fail to return it." Mr. Shattuck expressing a desire to peruse the work, it was handed to him, and the young man being soon after unexpectedly called away, it was forgotten. It proved to be a volume of the writings of Lord Bolingbroke, the great English Infidel. On a fly-leaf was the signature of Abraham Lincoln. In the work certain passages which seem to hav especially impressed Lincoln are marked with a pencil and in a manner peculiar to him. The following are the passages he marked, which I hav copied from the book, and which evidently received his unqualified indorsement:

Abbadie says in his famous book, that the gospel of St. Matthew is cited by Clemens bishop of Rome, a disciple of the apostles; that Barnabas cites it in his epistle; that Ignatius and Polycarp receive it; and that the same fathers, that giv testimony for Matthew, giv it likewise for Mark. Nav your lordship will find, I believe, that the present bishop of London, in his third pastoral letter, speaks to the same effect. I will not trouble you nor myself with any more instances of the same kind. Let this, which occurred to me as I was writing, suffice. It may well suffice; for I presume the fact advanced by the minister and the bishop is a mistake. If the fathers of the first century do mention some passages that are agreeable to what we read in our evangelists, will it follow that these fathers had the same gospels before them? To say so is a manifest abuse of history, and quite inexcusable in writers that knew, or should hav known, that these fathers made use of other gospels, wherein such passages might be contained, or they might be preserved in unwritten tradition. Besides which I could almost venture to affirm that these fathers of the first century do not expressly name the gospels we hav of Matthew, Mark, Luke, and John.

Writers of the Roman religion hav attempted to show, that the text of the holy writ is on many accounts insufficient to be the sole criterion of orthodoxy: I apprehend too that they hav shown it. Sure I am that experience, from the first promulgation of Christianity to this hour, shows abundantly with how much ease and success the most opposit, the most extravagant, nay the most impious opinions, and the most contradictory faiths, may be founded on the same text; and plausibly defended by the same authority. Writers of the reformed religion hav erected their batteries against tradition; and the only difficulty they had to encounter in this enterprise lay in leveling and pointing their cannon so as to avoid demolishing, in one common ruin, the traditions they retain, and those they reject. Each side has been employed to weaken the cause and explode the system of his adversary; and, whilst they hav been so employed, they hav jointly laid their axes to the root of Christianity; for thus men will be apt to reason upon what they hav advanced. If the text has not that authenticity, clearness, and precision which are necessary to establish it as a divine and a certain rule of faith and practice; and if the tradition of the church from the first ages of it till the days of Luther and Calvin, has been corrupted itself, and has served to corrupt the faith and practice of Christians; there remains at this time no standard at all of Christianity. By consequence either this religion was not originally of divine institution, or else God has not provided effectually for preserving the genuin purity of it, and the gates of hell hav prevailed, in contradiction to his promis, against the church.

I hav read somewhere, perhaps in the works of St. Jerome, that this father justifies the opinion of those who think it impossible to fix any certain chronology on that of the Bible; and this opinion will be justified still better, to the understanding of every man that considers how grossly the Jews blunder whenever they meddle with chronology.

The resurrection of letters was a fatal period: the Christian system has been attacked, and wounded too, very severely since that time.

When interrogated as to why he had never united with any church, he replied:

When you show me a church based on the Golden Rule as its only creed, then I will unite with it.

He never joined a church, because of all the Christian sects, not one could show such a creed. The Golden Rule—conceding to others the same rights he claimed for himself—was, however, the very cornerstone of Freethought, and hence he remained a Freethinker.

JOHN E. REMSBURG.

(TO BE CONTINUED.)

Eminent Women.

MARY WASHINGTON.

While the Father of our Country has been eulogized and almost deified by one and all, few realize that it was to his mother he owed all that he became. Few knew that he was indebted to this wise, sensible, and intelligent woman for his grand and sterling qualities.

In this age of male supremacy, Americans fail to realize all they owe to woman, and especially to the mother of Washington. Mary Washington was left a widow in 1743. She had five children, of whom George was the eldest, and he was only eleven years old when his father died.

The mother took full charge of the education, training, and rearing of the children. She was truly a remarkable woman. Firm, self-reliant, and constant of purpose, she achieved wonders.

To the children she was a companion, counselor, and friend, all in one. She encouraged them to become mentally, physically, and morally wise. They were stimulated by her to athletic as well as intellectual exercise. She taught them the value of industry and application, and made them see the true worth of labor, as a means to independence, respectability, and well-doing.

While she exacted implicit obedience from her children and maintained a strict domestic disciplin, she was genuinly kind, cheerful, and sympathetic.

Her own self-denial and self-control was one of the best of examples for the children, causing each to work for the general good of all.

From his mother Washington learned those habits of application, industry, and regularity for which he was so noted in after life, and to her he was indebted for his habits of temperance and activity, which made him so physically strong and robust a man.

The beautiful love of truth, which was a part of his very nature, was built up in him by his mother's example and continually reiterated counsels. Truth was taught to her children as the most priceless of all the virtues, and it became to Washington the guiding star of his life.

When he was fourteen he wanted to go to sea, but his wise mother persuaded him to relinquish his project and become an engineer, which employment was finally merged into that of commander of the colonies.

When the intelligence of the successful passage of the Delaware by Washington and his brave companions in arms was communicated to his mother she received the tidings with placid self-possession, but in relation to such portions as contained eulogistic allusions to her son, she simply remarked that "George appeared to hav deserved well of his country for such signal services," and added: "But, my good sirs, here is too much flattery; still, George will not forget the lessons I hav taught him—he will not forget *himself*, though he is the subject of so much praise."

The citizens of Fredericksburg celebrated the arrival of Washington and his suite by a splendid ball, at which Mary Washington was specially invited. All was eager suspense until there entered, unannounced and unattended, the mother of Washington on the arm of her son.

Hushed was each noisy tone and whispered word, as with quiet dignity and unaffected grace they slowly advanced.

All hastened to approach them, the European officers to be presented to the mother of their beloved commander, and old friends, neighbors, and acquaintances to tender their compliments and congratulations.

"Washington to the last moments of his mother yielded to her will with the most implicit obedience, and felt for her person the highest respect and most enthusiastic attachment. . . . Previous to his departure for France, Lafayette visited Fredericksburg expressly for the purpose of making his adieus to the mother of Washington."

When he, accompanied by one of her grandsons, approached the house, he observed an aged lady working in the adjoining garden. She wore a dress of home manufacture, and a plain straw bonnet. "There, sir," said the boy, "is my grandmother." She received her distinguished guest with great cordiality, and with her usual frank simplicity of address.

"Ah, marquis," she exclaimed, "you see an old woman; but, come, I can make you welcome to my poor dwelling without the parade of changing my dress."

The marquis poured forth glowing encomiums of his former chief and friend, to which Mary only replied, "I am not surprised at what George has done, for he was always a good boy."

When starting to assume the duties of the presidency, he went to bid a last farewell to his aged mother; "he wept long, with bowed head, over the wasted form of his revered and much-loved parent." The mother, even in the last trying hour, was calm and heroic, and urged her son to "pursue the path in which public duty summoned him to depart."

Mary Washington retained her mental faculties unimpaired till death. She died in 1789 in her eighty-third year. In 1833 a monument was erected to her memory with the inscription, "Mary, the Mother of Washington." For the facts in the above sketch I am indebted to Professor Cottinger's "Rosa, the Educating Mother," a truly interesting work.

ELMINA DRAKE SLENKER.

J. P. Smith's Letter.

I hav received a letter from J. P. Smith, of Oneida county, in which he propounds a question which he desires me to answer through the columns of THE TRUTH SEEKER. And as the letter is very short I will giv it entire:

Brother Peck: I am a reader of THE TRUTH SEEKER and consequently a sincere inquirer after truth. I hav somehow imbibed the idea that there is not a particle of matter, light and air not excepted, that is not in a compound condition.

Now, inasmuch as an eternal compound is an absurdity, there must hav been a time in the eternity of the past when this compounding commenced. Now, the information I want is this: Did those primordial elements when in their simple elementary condition possess within themselvs the inherent principle of intelligence?

Intelligence exists, and the dictum of science is, and a true one, that something cannot proceed from nothing. Please inform me through the columns of THE TRUTH SEEKER.

Very respectfully yours, J. P. SMITH.

In answer I would say I do not profess to be an adept in the solid sciences. And I hav been a little chary in regard to metaphysical discussion since I heard the story of the two Scotchmen: "Sandy, what is this they mean by metaphysics?" "Weel," replied the other, "when one chiel tries to tell another chiel something that he don't naw anything aboot himsel', that's what they calls metaphysics."

So the best I can do is to answer Brother Smith in a plain, every-day, common-sense way. We can not conceive of intelligence existing away out in empty space.

It is the theory of scientists that the matter composing our solar system was once diffused through space as impalpable haze.

Now, to my mind intelligence in this "haze" is just as unthinkable as it would be in empty space.

There was a time when there was no animal life on this planet. The idea of intelligence at that time involves as great an absurdity as the idea of intelligence existing in empty space. Hence we seem to be irresistibly driven to the conclusion that intelligence is the result of animal life. Or, if you prefer it, the result of nerve and brain force.

If this nebulous "haze" possessed the "inherent principles" of life, I would regard intelligence as a sequence.

Allow me to put the answer in another form. According to the best information that I am able to obtain, our moon is something like a desolation. There is neither water, atmosphere, nor animal life there. I cannot say that the moon was not once the abode of intelligent beings, but there are none there now.

Assuming this as a fact, can it be said, without outraging common sense, that there is intelligence in the moon to-day? This may be regarded as a moonshine argument, but it is candid and honest and helps me out with my idea.

I know that I am not as much inclined to follow out a course of reasoning through devious paths, as I am to jump at, what seem to me to be, common sense conclusions.

I will say, in short, that I regard that handful of matter—that wonderful intellectual battery—known as the human brain, as the source of human intelligence. I can no more conceive of intelligence without brain, than I can conceive of motion without matter. Nothing would make me feel more grateful than to hav the error pointed out if I am in mistake.

Naples, N. Y. JOHN PECK.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

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In the Truth Seeker Annual for 1890

MR. JOHN E. REMSBURG

Offends in a way of which hitherto he has not been suspected. He writes a Love Poem, which his wife has read, called

FADED FLOWERS.

Send 25 cents for a copy of the Annual; and please renew your subscription to The Truth Seeker.

WE shall print next week an article on the amendment to our national Constitution proposed by Senator Blair, which pledges the nation to maintain in all our states common schools in which shall be taught the principles of the Christian religion. This amendment has been reintroduced in this Congress by the same individual. The article which we shall print is by an American Christian missionary stationed on the island of Tahite, and he givs his fellow-Christians some unanswerable reasons why such a law is impossible of enforcement without making a union of church and state, which is repugnant to every American principle.

The Pictures.

The number of new subscribers necessary to continue the pictures in THE TRUTH SEEKER is being slowly obtained, and if more of our friends will exert themselvs to this end the full number will, we now think, be forthcoming. To last Tuesday, on which day the paper is sent to press each week, we had received one hundred and twenty-five additions to our list on this account. These hav practically come in within three weeks.

In addition, we acknowledged last week donations to the amount of $50.40. This sum is now enlarged by the following:

Joseph Rhody	$1 00
A. A. Bell, M.D.	1 00
H. Cellar	1 00
Andrew Willard	1 00
C. S. Tremaine	50
A. G. Church	1 00
Charles McArthur	5 00
George Geer	1 50
Mabel Tarbell	2 00
A. Schell	5 00

Making $69.40, which is substantial encouragement, and for which we return hearty thanks. In the "Letters from Friends" will be found, also, words of cheer, and some of criticism, for both sides are to be heard, and their words of wisdom taken to heart and pondered upon. As before, the opponents of the pictures are in a "hopeless minority," which, considering the fact that they can hardly be expected to back up their opinions with new subscribers obtained, and that consequently it is easier for them to vote effectivly than for the others, is evidence that but few, comparativly, indorse the view of Friend Parton.

The Minister and the Doubter.

The Rev. John Graham, of Grand Rapids, Mich., has found a doubter in town, one who has been giving him some pretty hard nuts to crack, as may be seen by his vain attempts to break the shells. The doubter is a subscriber to THE TRUTH SEEKER, as all doubters ought to be, and he sends us Mr. Graham's sermon in reply to the arguments, facts, and reasoning he has advanced to the reverend gentleman. There are only three paragraphs in the sermon with anything in them—and there is not much in these. This is the first:

"Let us state that you doubt the divinity of God. But every motion of the earth believes in God; and it is no mere poetical idea that sees upon the everlasting hills the golden wheel-tracks of God's chariot. The idea of God is no mere sentiment. The whole universe is wrought into order by the power of the divine one. There are two things by which one may recognize heaven, says a French philosopher, the firmament above him and the earth beneath him. The growth of a little flower, the painting of a butterfly's wing, often reveals to a doubter the truth of the divine supervision of the universe."

But what sort of an answer is that to the honest doubts of an Agnostic? "Every motion of the earth believes in God." The deuce it does! Where is the evidence for such an oratorical assertion? Will Mr. Graham lead that Grand Rapids doubter out upon the "everlasting hills" and show him a golden wheeltrack? and when he has found it, will he please say how he knows it to be a wheeltrack? If the idea of God is no mere sentiment, let us hav the facts which prove his existence. One fact will do; just one. Will he point to us a flood, or a famin, or a pestilence, as such proof? Can he show us a little flower growing and blossoming without air and earth and water and sunlight? Can he show us a painted butterfly without a pedigree? Can he hold before us anything that is not the result of natural laws and of natural causes to prove the existence of one more powerful than law? When he does, then will he be entitled to claim that he has begun to find some evidence of his God. Let us hav one fact as evidence that God can "perform the unusual," before we let our hair turn white with fear of him.

The second paragraph, in which our preacher attempts to argue with the doubter, is this:

"But what of Jesus Christ? Does he liv and move among us to-day? In answering the first of these questions men hav grown old. I might stand by the side of Christ this moment, and he would be unchanged. He did not need to go through the usual round of human experience to reach truth. It came to him through his own God-head. In his own words, he was as his father sent him. Jesus Christ in no sense allied himself with the great teachers of that or any other age. He had none of the tricks of modern reformers, but he taught as one having authority. There is no middle ground. Christ was divine, or he was not. If he is not what he claimed to be, then every agony he suffered was deserved. Let us face this fundamental question. If he is what he claims to be then he commands the worship of all. I lead you up to the doctrin of human conversion. His own words, prophetic as they were, marked his divinity. The coming of the Pentecost is a proof of the man, Christ Jesus. Similar testimony has come down the ages, and Luther, Bunyan, and Wesley are witnesses to the truth of his divinity. In this century there are thousands upon thousands of those who believe, and each for a different reason."

Is it possible that there is one man alive who can imagin for a moment there is any serious sense in such oratory as that? And yet it is heard from thousands of pulpits, and called "reasoning"—heaven save the mark! "It came to him through his own Godhead." Is there in that sentence any intelligible information? Does it mean anything? If so, what is it? What is a Godhead? Is every one who proclaims himself one sent by God (what is God?) to be accepted at his own estimate? Then why not take Mohammed, or that other impostor, Schweinfurth, for our savior? Their credentials are as good as Christ's—just as good—just the same. It is begging the question to say Christ deserved what he got if he was not as represented. The reverse of the assertion is more nearly true. If he was divine he could hav saved himself from his ignominious fate; being human, he was executed as any other alleged seditious person would hav been—as the Anarchists were, for instance, in Chicago. "If he was what he claims to be then he commands the worship of all." Aye, aye; IF he was what he claims to be (or what the ministers claim him to hav been) then worship away; but giv us some little evidence to show that he was a Christ? His words are no better than Schweinfurth's in proof of his claim. Prove your pentecost; prove that the events related in the second chapter of Acts did really occur. Tell who wrote Acts; say when he or she wrote it; show it to be something besides an emanation from a disordered or dishonest human brain. What did Luther know about Christ? Did he throw an inkstand at him, too? What sort of testimony did the drunken tinker Bunyan giv from his prison cell? Where did Wesley find his proof for Christ's divinity? Let us hav common sense on this matter, and not rodomontade. People believe in Christ because they hav been trained to, as the Mohammedans believe in Mohammed, the Buddhists in Buddha, the Confucians in Confucius, and not because of convincing evidence of the "divine mission" of these individuals.

Again, Mr. Graham says to the doubter:

"Let me take up for a moment the question of the supernatural. Life means freedom of action, power, and will. If I am not an animal, if this world is not my cradle and my grave; if beyond me are worlds controled by law, it is not difficult for me to believe in the supernatural. If I deny it, who am I to set up my little judgment against the evidences of this great truth? To deny the supernatural is the last act of the imbecility and the ignorance of human egotism. The men who tell us that God cannot perform the unusual are but a little handful during the last eighteen centuries. I think men will hesitate long before they exchange the teachings of Wordsworth, Tennyson, and Shakspere for those of Huxley, Darwin, and Spencer. Science, too, is on the side of the church, and I should be loth to giv up my faith in Galileo and Milton. Herbert Spencer is not the only scientist the world has seen."

This is more unsatisfactory, if possible, than the others. There is no freedom of action, no freedom of power, no freedom of the will. Man does as he must, as he is influenced to do by his heredity, his environment, and the forces or evidences which act upon his brain. Man knows nothing beyond phenomena; he cannot conceive of anything which human experience has not shaped for him. The brain is but a mirror; if there is nothing before it there is no reflection. Man, therefore, cannot conceive the supernatural. When he tries, he but givs it shapes that the race has seen. He makes his God a man, as the most powerful and intelligent of known organisms; his angels are young women, because young women please him best; his heaven is filled with gems and gold, for the same reason; his hell is a red-hot place of torment, because a furnace is his utmost conception of uncomfortableness. To affirm the supernatural "is the last act of the imbecility and the ignorance of human egotism." Worlds controled by natural law deny the supernatural, for the supernatural is that which theologically diseased brains conceive to be above law, and occurring wholly by the arbitrary act of some irresponsible, conflicting, inconsistent but omnipotent authority. But if there be a supernatural, man has not yet arrived at that point of development where he can say what it is. Miracles do not occur among intelligent people.

To say that science is on the side of the church is to flatly contradict fact. Mr. Graham's faith in Galileo is heresy to what was once orthodox Christianity, and what would still be orthodox Christianity if the church had not been enlightened, in spite of herself, by that science which she has ever opposed. The church was wrong and Galileo was right; but if that places science on the side of the church, language has no meaning and words are coined only to deceive.

What astonishes us most, in this answer to a doubter, is that any man, with even a theological seminary education, should imagin that he had solved a single one of the many problems which present themselvs to a man studying the Christian religion. To it we may very appropriately apply the words of Antonio's friend, changing the locality and the person spoken of: "Graham speaks an infinit deal of nothing, more than any man in all Michigan: his reasons are as two grains of wheat hid in two bushels of chaff; you shall seek all day ere you find them, and when you hav them they are not worth the search." And yet he has done as well as any minister could do.

The Probation Doctrin.

At last we hav the real reason why the orthodox churchmen are so strongly opposed to the doctrin of probation after death, which some tender-hearted Christians would apply to the heathen, to the great and cooling comfort of those dusky pagans. Dr. Storrs, in the *Independent*, says: "I do not believe that any missionary society will ever be organized, or certainly will be long and effectivly maintained, in which this speculation becomes a controling practical force."

That is to say, if this doctrin becomes a dogma there will be no incentiv to spend money to convert the heathen and consequently the missionary business will languish.

And certainly this view seems reasonable. The probation doctrin, as Dr. Storrs says, justifies the expectation that if men do *not* hear the gospel in this life they will hav a vastly more extended space for repentance in the ages beyond, with the added advantage of an "immediate exhibition" of Christ, and that consequently the heathen will remark to the missionaries, "If you are convinced that chances for repentance are reserved for my people, in unlimited futures beyond the grave, why not leave us to enjoy the pleasant sins in which we delight, and of which we shall hav opportunity to repent when temptations are removed, and when he of whom you speak appears, in the large by and by?"

That Dr. Storrs is, in this, logical and clear, is plain enough. If the probation doctrin be true, the heathen are much better off without a knowledge of the gospel, as they are now without the presence of the missionaries. Instead of a lifetime they would hav an eternity in which to repent; and hav, besides, for their example and as proof of the claims of the gospel, the "exhibition" of Christ himself, instead of only the dubious word of the preachers. That the people who support the missionaries would not see this point, and consequently refrain from giving to the Missionary Society, is too much to hope. The only thing for the clergy to do, therefore, is to hold on to the damnation doctrin, or as Dr. Storrs puts it, "the present responsibility and condemnation of the heathen, as set forth with just and appalling emphasis in the New Testament." Clinging to this, as to the cross, the church can appeal for funds to convert the heathen—which she spends on herself.

To a Rationalist, however, this creedal hairsplitting and repairing of theological mechanism seems ridiculous. Before the occupants of hell are selected, it would be well to show that there is such a place. The dog baying the moon was a sensible brute, so far as results from his efforts were concerned, compared with the disputatious doctors of divinity who are endeavoring to dispose of corner lots in eternity to the financial advantage of themselvs while here on earth.

The Church and Her Poor.

Led by an Episcopalian monk some bedeviled workingmen in this city hav formed the "Church Association for the Advancement of the Interests of Labor," which they call the Cail, and the first thing the Association did at its first meeting last week was to pass this resolution:

"*Resolved:* That all buildings consecrated as parish churches or chapels to the worship of God should be open free to all his children, and that no seats should be sold for any service."

What good will that do? How many free seats in a church does it require to raise a man's wages, or to lower the price of provisions? How many to provide additional work for him? Are free seats in churches going to improve the filthy tenements in which he is now obliged to liv? Would free seats in Trinity church, for instance, rebuild the tumble-down houses from which that church draws hundreds of thousands of dollars income from the wage-earner? or would free seats in the chapels belonging to it squelch the liquor-selling on its property?

This is another way in which the monk, known as Father Huntington, proposes to abolish poverty: "Let us," he said, "try to bring Christ and God down to earth and to show the people, not the commercial, political-economy Christ of the present, not a financial God, but the old living God, and Christ the mechanic."

Suppose they do bring down the two fancies known as the "old living God" and "Christ the mechanic," what then? Didn't the "old living God" first pronounce the curse of labor on the race? Didn't "Christ the mechanic" preach submission to the powers ordained of God, and declare that the poor should be here always? Why, then, are the poor believers in these two alleged personalities rebelling? Let them be contented and enjoy their divine poverty, or put their religion aside, and demand justice, instead of the beggarly charity of sitting in cushioned pews paid for by those who hav grown rich from others' labor.

Still another brilliant way of abolishing poverty: A richly dressed woman said she had asked to attend the meeting as a representativ of the class supposed to be opposed to most of those present. "I want to ask you to remember," she said, "that our hearts beat the same as yours do, and that way down in the bottom of our natures all of us in one way or another acknowledge the brotherhood of man. We ponder over how to reach you: solve the problem by coming to us."

We should like to see workingmen coming to the Episcopalian "us!" Let the occupants of Trinity's tenements form a procession and go to the front door of any one of the trustees of that corporation, and see what the footman would say to them! Let them go to Bishop Potter, he is one of "us." Let them troop up to the fretted marble-fronted see house just opposit this office, and find out whether they would go up or down the marble steps! We will promis to sit in our front window and report the occurrence if they will do it.

It shows to what a depth the church has degraded the poor of its congregations, when we find them asking for free seats in a chapel instead of demanding a restitution of the millions of which it has robbed them. The man of to-day who thinks that in charity is to be found any remedy for the misery of the race is a medieval relic that the museums should secure and niche alongside their mummies.

To the Anarchists and Socialists.

The editor of the *Twentieth Century* says:

"All I ask of the church is to take off her mask, to cease pretending to be the poor man's friend, to come out squarely and boldly and say that she and her religion are dependent upon legal thieves for success, and, therefore, must stand in with the thieves. But she will never take off the mask. She is an organized hypocrit. And I am sorry to be obliged to say there are some Liberal Leagues that, in the matter of social reform, bear a very striking resemblance to her."

Does Mr. Pentecost mean to say that because the members of some Liberal Leagues see more important work to do than calling names, those Leagues are organized hypocrits?

And isn't it about time for the Anarchists and Socialists to cease abusing the Liberals because the latter do not agree with them in all things! For decency's sake, good gentlemen, allow us liberty to hold our own opinions without being subjected to abuse! We do not rail at you; we are perfectly willing that you should hav one or a million opinions, and we giv you a fair and candid hearing on any of them, and, if convinced that you are right, say so. And if we do not happen to believe that "there should be no remedy for disorder," as Mr. Pentecost thinks, or because we do not see that the complete submergence of our individuality in some "national army of industry," as the disciples of Bellamy preach, would be best for the world, why should we be called organized hypocrits?

The Socialists hav their organizations, and, strangely enough, so hav the Anarchists. But let a Liberal go into one of their meetings and tell them they should confine their reforms to showing that Christianity is false, and that it is useless to attempt to advance social reforms until the clutch of the church is torn from the throat of humanity, and at once the Socialists or Anarchists raise the cry of "No religious discussion! This is an organization for the abolition of poverty; the advancement of the race; the elevation of the downtrodden," and so on and so forth. But when the Liberals meet, then comes the Anarchist and Socialist, and because he is not denied a hearing, because the Liberals *are* liberal, he spreads himself all over the platform, occupies all the time, and abuses the members of the society because they cannot see that his hobby is the all-important and exclusiv topic of the day. This has been done in more than one Liberal League or Secular Union, and has broken up not a few. Our social reformers should reform themselvs in this regard.

There are a good many Liberals who are neither Socialists nor Anarchists; there are a good many Socialists and Anarchists who are not Liberals. There are, also, a good many Liberals, Socialists, and Anarchists who are all three, or think they are. We do not deny integrity of purpose, honesty of conviction, nor sincerity of motiv to the social agitators. They mean well; they should be listened to with respect, and not denounced as bigots and organized hypocrits. But if we do not agree with them shall we be vilified? Let every man act upon his convictions. On things settled, let us hav unity. On things not settled, free diversity. But in all things, let us hav charity.

Chaplains and Sunday Laws in Washington.

An item in the Seattle *Press*, Washington, states that a memorial to the legislature asking that chaplains be appointed for the senate and house, and that the daily session of each be opened with prayer, is being circulated all over the state. In Seattle the memorial was read in several of the churches two weeks ago, and "adopted by a rising vote."

Touching the matter, a member of the house of representativs of Washington writes us: "In both houses we open our sessions without prayer. You will notice in Section 11, Article 1, of the constitution, that it forbids the use of public money for religious worship or *exercise*. It was in the word exercise that we caught them on the chaplain question."

So it seems that without a change in the constitution of Washington the memorialists cannot succeed in their miserable attempt to giv their religion a state indorsement, and so make practical what all American citizens deny in theory—the union of the two. This abolition of prayer in Washington sets that state forth as a star of magnificent brilliancy in the crown of Liberty. Justice in this matter is at last done in one state of the Union.

Regarding a Sunday law for the state our friend in the legislature says: "A majority of both houses are really Freethinkers, but many of them are also politicians and would make no break that would hurt their politics; but yet I am in hopes, and encouraged to think that I can get through a Sunday law that will be quite liberal. I am convinced that the majority of the members would prefer none, but for policy's sake will hav to hav something."

Comment on that state of *things* is almost superfluous. Yet, to stiffen up the backbones of our Liberal friends in the Washington legislature we would respectfully ask them to look at California, with no Sunday law, and yet with prosperous politicians enough to govern the state somehow! Why cannot not only Washington but all the new states follow the example of their golden sister?

And there is another point the legislators of Washington should not entirely overlook. It is barely possible that by enacting a Sunday law they may lose more friends than they would if they did not enact one. Liberalism is coming to the front out there; it is rapidly being organized; and it is too much for sapient lawmakers to expect that Liberals will forever submit to the injustice imposed on them by tools of the church and go on voting for men who disregard their rights and are too cowardly even to express their own real sentiments. We had looked for more nobility of character, a greater breadth of thought, something larger, in the men of the great Northwest, than is pictured in our correspondent's letter.

The Literature Fund.

The Literature Fund has been increased during the past week by the following sums:

J. Bird	$1 00	
Samuel Cohen	1 00	
W. L. Johnson	50	$2 50
Previously acknowledged		47 00

With the help of this fund we are going to send our American missionary's argument against Blair's proposed amendment to our Constitution, in THE TRUTH SEEKER of next week, to our national lawmakers. They are getting so much religion from Wanamaker and his friends that a little antidote for the poison is necessary to save their minds from death.

THE comments of J. E. O'Brien, owner of the buildings in upper New York, for working whereupon ou Sunday six laborers were arrested recently, are significant. In answer to our inquiry as to what punishment was inflicted on the men, he writes: "None, as it was a case of necessity, but I had a great deal of bother with it. I went on their bonds and had to sign my name thirty-two times; the men twice each. Red tape! Lawyers!! Humbug!!! Reform!!!!" Substitute the word Ministers for lawyers, and Mr. O'Brien is not greatly wrong.

THE beggars of Rome hav been taking lessons from the priests, who keep weeping virgins, and tap their lachrymal glands for so much a tap—turn on the hydrant, as it were. One of the most noted fountains in Rome is a statue of Neptune in a shell, drawn by sea horses guided by Tritons. Legeud has it that if the traveler drinks of this fountain on the last night of his stay in Rome he will surely return some day to the Eternal City, and if he drops a penny into the basin making a wish, the latter will come true. Almost any night during the season that one visits the fountain one will find a party following out the time-honored custom, and in the shadows, but ready to come forth the instant the party leaves, are the Roman beggars ready to jump into the water after the penny.

Letters from Friends.

LOOUST CORNER, O., Jan. 4, 1890.

MR. EDITOR: Find inclosed money for the TRUTH SEEKER ANNUAL. Don't discontinue the pictures. CHAS. O. HAYS.

CRAWFORD'S QUARRY, MICH., Dec. 27, 1889.

MR. EDITOR: Inclosed you will find $1.50 for six months' subscription. My vote is for the pictures to continue.

Respectfully, P. BITTNER.

DUSHORE, PA., Jan. 2, 1890.

MR. EDITOR: I inclose check for $10.25 for benefit, in general, of THE TRUTH SEEKER, and twenty-five cents for the ANNUAL. Yours truly, W. WHITTICK.

WYOMING, IA., Dec. 24, 1889.

MR. EDITOR: Inclosed I send $5.25—$3 on my subscription for 1890, $1 for "Spiritualism Sustained" by Colonel Kelso, $1 for the pictures, and twenty-five cents for the ANNUAL for 1890. ABNER KIMBALL.

MORELAND, MONT., Dec. 27, 1889.

MR. EDITOR: Inclosed find money order for renewal and two new subscribers, with three solid votes for the pictures. I hav a credit at your office for forty cents, for which send me the ANNUAL, and any pamphlet for the remainder.

S. W. SWETLAND.

ADRIAN, MICH., Dec. 31, 1889.

MR. EDITOR: Find inclosed $3 25 for THE TRUTH SEEKER and the TRUTH SEEKER ANNUAL. I hope the pictures will be continued. Children learn something on the last page they will not forget soon. Yours truly, A. TAYLOR.

FORT SILL, I. T., Dec. 20, 1889.

MR. EDITOR: I hav the pleasure to forward herewith $5—$3 for my subscription, $1 50 for the book named, and fifty cents toward continuing the grand illustrations of Heston. In my opinion they are very effectiv and striking.

CHARLES L. DE RUDIO.

ELK RAPIDS, MICH., Dec. 21, 1889.

MR. EDITOR: Inclosed find subscription and fifty cents for two copies of the TRUTH SEEKER ANNUAL for 1890. May your pictures still continue, as they tend to show the ridiculousness of what is claimed to be an inspired volume.

ALEX. CAMPBELL.

ELM SPRINGS, ARK., Dec. 22, 289.

MR. EDITOR: I hav failed so far to get a new subscriber. Mr. Heston's pictures or illustrations are all right, in the right place, at the right time. I want you to send me the ANNUAL for 290, and always remember me as a life-member of the TRUTH SEEKER family. J. W. DAY.

CERESOO, MICH., Jan. 2, 1890.

MR. EDITOR: Inclosed find $5—fifty cents to continue the pictures, and $4.50 to go toward furnishing documents to Congress in opposition to the Sunday laws. I hav entered my eighty-fifth year, so my time here must be short.

Yours in the bonds of Humanity, THOS. KNIGHT.

NEW LANOASTER, KAN., Dec. 24, 1889.

MR. EDITOR: I write to renew my subscription to THE TRUTH SEEKER. I could dispense with any of my other papers better than I could with it; in fact, I could not think of trying to do without it. I hope you may be able to continue the cartoons. Respectfully, J. H. JONES.

GREENWOOD, N. Y., Dec. 26, 1890.

MR. EDITOR: I would like to hav you keep up the pictures if you can, for I like to show them to my Christian friends and see them squirm. I would like to get a new subscriber, but cannot. Too much superstition. I inclose money for the ANNUAL, and other books as named. R. L. ALVORD.

FOUNTAIN, COL., Dec. 27, 1889.

MR. EDITOR: I see by THE TRUTH SEEKER that you want more subscribers in order to be able to continue the pictures in it, in which I hope you will succeed, as I know they are one of the best features of the paper to most people. I inclose $10—$5 for two subscriptions, and the rest for books.

Yours fraternally, U. K. LOOK.

SAN JOSE, Dec. 26, 1889.

MR. EDITOR: I inclose $4—$3 for a renewal of my subscription, which does not expire until April; the balance, $1, is a contribution to help retain the pictures. The last, December 21st, representing Christianity as a dead ass, is worth a year's subscription. In the mean time I shall keep hustling for subscribers. Yours, L. R. TITUS.

AYER, MASS., Jan. 2, 1890.

MR. EDITOR: Please send me the TRUTH SEEKER ANNUAL. Without THE TRUTH SEEKER the literature of the world would be incomplete. Without Ingersoll, where is the intellectual giant to vanquish every attacking foe? The greatest Infidels (?) hav been the greatest blessing to the world. The church's harness is all breeching—good at holding back.

ELIJAH MYRIOK.

HAMMONTON, N. J., Dec. 24, 1889.

MR. EDITOR: I notice that my time is nearly out for your excellent paper to visit us, so please find inclosed $3 25. Twenty-five cents is for the ANNUAL. If you are willing, I propose you giv me credit for the paper eight months, as that will take to a time when we may hav received from our crop again. The $1 is for you to use to the best of your judgment in spreading truth. I wish we were able to make it ten. I am on the side of the cartoons, but hav failed, as yet, to get the necessary accreditation of my vote—a new subscriber. Yours, as ever, D. R. WOLLISON.

MCKEESPORT, PA., Jan. 2, 1890.

MR. EDITOR: Please find inclosed $6 for your paper for one year. I send a new subscriber. If all would do this, you would hav a boom. Wishing you a great and successful year in the grand work you are doing, hoping that this paper will increase in power and glory till its rays of truth will cover this fair land, I remain, Your sincere friend and brother, JOSEPH PLATTENBURG.

WILBER, NEB., Dec. 31, 1889.

MR. EDITOR: I inclose $11 and list of truth seekers for the year 1890. It is the best I could do, under the shadow of five churches, in a village of fifteen hundred inhabitants. There are many more in a transition state who will ripen up for 1891—all the result of Jamieson's and Remsburg's and THE TRUTH SEEKER'S efforts. I am authorized to vote for the pictures for all the inclosed names. H. KILGORE.

CLINTON, MO., Dec. 31, 1889.

MR. EDITOR: Inclosed find a renewal of my subscription to THE TRUTH SEEKER and twenty-five cents for the TRUTH SEEKER ANNUAL. I am heartily in favor of continuing the pictures of Mr. Heston. They speak volumes, and for good, and reach a class of persons that nothing else will touch, and make an impression that is lasting and for good. As an encouragement to you for that purpose, I will try and send you a new subscriber to THE TRUTH SEEKER. S. E. PRICE.

BALTIMORE, MD., Jan. 2, 1890.

MR. EDITOR: I send you $5 for two subscriptions—one to myself, the other to the address inclosed. We both go for the pictures, because they are truthful representations of the old fabulous stories which ought to be held up to view and execrated by all people. I should like a fine, large picture for framing of the "Ghosts' Pilgrimage" that appeared two weeks ago. I hav the promis of five subscribers. Three are secured, and I am waiting for two more. No Liberal ought to be afraid of the pictures. E. LIVEZEY.

CLINTON, Dec. 30, 1889.

MR. EDITOR: I could not very well do without my TRUTH SEEKER. I should be very sorry to see the pictures removed from the paper, as I believe picture ridicule teaches in a great many cases where sound logic fails. By all means let us hav the pictures. Please find inclosed $3.50 and extend my subscription for one year. I am more than willing to pay fifty cents extra for the pictures. When I reach Tacoma I am resolved to get one or more subscribers for THE TRUTH SEEKER, which is impossible in this religious, superstitious town. D. M. ANGUS, M.D.

COSUMNES, CAL., Dec. 25, 1889.

MR. EDITOR: To many thoughtful minds the pictures do seem rude and crude, and in one sense of the word Mr. James Parton is right. But the fact remains that the greater part of mankind gather more from one ludicrous picture than from a volume of logical matter. By all means retain the pictures if practicable, for there are some so constituted that they can only be reached by ridicule. Happy New Year to all contributors, and most especially to Mr. John Peck, whose contributions hav the genuin ring. Send the ANNUAL for 1890. W. C. SHELDON.

DALLAS, ARK., Dec. 7, 1889.

MR. EDITOR: Inclosed find money for which please send the TRUTH SEEKER ANNUAL for 1890, and giv me credit with balance. I will do my best to get another subscriber for THE TRUTH SEEKER. I think you are mistaken when you say some Liberals are so deficient in honesty that they never pay for their paper when you trust them. I think they are the same kind of Liberals that get so highly offended at Heston's pictures. I believe that a genuin Liberal is honest, and I know that anyone that just leaned a little toward Liberalism could not help but be more than delighted with Heston's pictures. Yours fraternally, C. C. MURPHEY.

ROCHESTER, MICH., Dec. 31, 1889.

MR. EDITOR: Inclosed please find $5, one half for renewal, and the other for a new subscriber. Also I send twenty-five cents for the ANNUAL. With reference to THE TRUTH SEEKER pictures, I would simply state, if some prominent Catholic or Protestant journal should take to "illustrating" its pages with, say caricatures of Ingersoll with a fool's cap on, addressing a group of drunken rowdies, or Thomas Paine with a huge, pimpled nose, sitting at a table loaded with whisky bottles writing manuscript for "The Age of Reason," or Voltaire on a bed in death agonies praying for the salvation of his poor soul, I should not consider such very convincing arguments, but rather a confession of want of better ones.

Yours truly, C. H. GREENE.

BRONSTON, KY., Jan. 1, 1890.

MR. EDITOR: Inclosed please find $5.25 for two subscriptions for THE TRUTH SEEKER and one ANNUAL for 1890. I fear that we are going to hav trouble in the family over the pictures. Some of the pictures do good and some do harm. You cannot please everybody. Be your own judge of which would be the better for mental freedom, pictures or no pictures. For my part, I vote to discontinue all the bad pictures and continue the good. It might be that the first page would afford ample room for all the good pictures. And then again, it might be that one really good picture once a month, that would show up the absurdity of some passage of scripture, would be still better. Let us at least not call each other names about the pictures.

I believe it to be a matter of fact that there is not a sensible man or woman on earth but is perfectly willing to believe that there is a personal god somewhere who hears the prayers of man and can grant or reject them. And farther, whether they are willing or not, if sufficient evidence of the above alleged fact is produced it will force conviction. I would like to see in THE TRUTH SEEKER frequent calls made on T. Dewitt Talmage and others for the absolute proof that there is a God who can and does answer prayer.

J. N. BROWN.

LANCASTER, WIS., Dec. 30, 1889.

MR. EDITOR: Inclosed please find $3 25 for my subscription and the ANNUAL for 1890. I hav been waiting in hope to obtain a new subscriber. I am almost eighty years old, and cannot read much any more, but still I feel I cannot do without the paper, for there are so many others that enjoy it. I hav taken the paper so many years that to do without it would be a great sacrifice on my part. The paper that came first, years ago, was very small, only one sheet, and now to see such a large paper is very pleasing. About the pictures it does not make any difference, for the paper is as much pleasure to me without them. I would like to help obtain some new subscribers, but am too old and cannot do much going about. Respectfully, JACOB NATHAN.

OKETO, KAN., Jan. 1, 290.

MR. EDITOR: I forgot, when I wrote you last week, to remit for the ANNUAL. Please find inclosed twenty-five cents and forward me the same. Mr. Editor, I am with the majority of THE TRUTH SEEKER readers. I want you to continue the pictures. Those who find fault with them as being too hard on exposing the Bible must hav a little bit of religion lurking about their skirts, etc. Just as soon as you drop the pictures out of THE TRUTH SEEKER you will lose lots of old subscribers. The pictures are a lesson iu themselvs. There is more instruction to be got out of studying them than there would be if the space was filled up by anything else.

I am trying to get two or three of my neighbors to subscribe. They will soon. I hav two volumes of THE TRUTH SEEKER. I am going to get them bound in book form.

JAMES BIGHAM.

ALBUQUERQUE, N. M., Dec. 26, 1889.

MR. EDITOR: Inclosed please find $5, which is for two subscriptions for one year, one for myself and one for the subscriber below-named. I hav one dear old TRUTH SEEKER come to me every week, and I find I must hav another one to lend out or giv away and the other to keep on file. I cannot keep in my head all they contain, so I keep them to refer to. If there is one hope I hav more than another, it is that you will be able to continue with the pictures. They are the cream of my life. I shall probably hav another subscriber or two for you in a little while. I like the music of the American Secular Union, and am going to start a Union here shortly or know the reason why.

Yours for Universal Mental Liberty, W. G. MORGAN.

SIDNEY, O., Jan. 5, 1890.

MR. EDITOR: I hav sent you five new subscribers, but it was some time ago. I enjoy the pictures, even if they are not of a very high order artistically. They do not shock me in the least, but they do shock some, and on the whole I believe the paper would do more good for the cause of freedom without the pictures; but I believe, too, that you would lose some readers by abandoning them.

A good plan to recruit Freethinkers is for the Freethinkers of a town to pay for a Liberal paper to the public library. THE TRUTH SEEKER would be better for this purpose were it not illustrated. The writer has followed this plan and is highly pleased with the result, one Roman Catholic being among the recruits. A paper without illustrations was selected. EMORY P. ROBINSON.

IPAVA, ILL., Jan. 4, 1890.

MR. EDITOR: For the good of humanity, the promotion of mental liberty, the growth of reason, the elevation of our noble women, the extension of Freethought, and the increased circulation of THE TRUTH SEEKER, let the pictures be continued. They are the spice and the seasoning. We like our bread buttered and our meat salted. It is those who would like to see our bread fall "butter-side down" and our salt stolen that dislike the cartoons. Many men and women look and laugh at the pictures that hav not time to read. Then, again, we bind them into a book, making a beautiful pictorial edition that is very attractiv to children, from which they will learn many useful lessons by asking questions about the pictures. We must educate the children to think before the crawlers from the slime-pits poison their young minds. Send me one dollar's worth of TRUTH SEEKER ANNUALS.

Yours truly, C. S. RANDOLPH.

DIVIDE, MONT., Jan. 4, 1890.

MR. EDITOR: I like THE TRUTH SEEKER. It battles nobly for the truth. It is true knowledge, correct education, that the world needs. To believe what is not a fact is of no profit or benefit to man, woman, or child.

One word about the illustrations in THE TRUTH SEEKER. They are just the thing. They present in definit shape the old superstitions that Christians believe, or profess to believe. When they see the illustration the old idea is so ridiculous it makes them overflow with anger. Right here I will remark, it is man that is angry with man for his belief; the gods are not angry with man for an honest belief. My Liberal friends, I would say to you all, it is your early education that still lingers in the mind—your old Sunday-school tales that still linger with you. Mr. Heston has the true idea. He cannot illustrate the old Bible stories so as to make them more ridiculous than they really are. My experience in showing the pictures has been this: In one family where I hav lived, when I would get my TRUTH SEEKER there would be no rest until the wrapper was torn off and the pictures were examined. All my friends that look at my paper agree

that the pictures take the cake. For myself, I will say, I study the illustrations first, and they are good.

Yours for a fact, J. B. THOMSON.

ST. NICHOLAS, PA., Dec. 31, 1889.

MR. EDITOR: I see by my son's paper, THE TRUTH SEEKER, that in order to enable you to continue the weekly illustrations in it you must hav an increased list of subscribers, therefore I forward my subscription, as one not wishing to see the illustrations disappear, for I think they form one of the best features of it or any other paper—but more especially of THE TRUTH SEEKER, as it is advocating and disseminating "truths of a cause," as well as showing up the folly, hideousness, and absurdity of what is termed Christianity and religion. And these cartoons of THE TRUTH SEEKER, appearing weekly, hav an effect that the whole paper written could not produce, and are the means of enlightening many that would not take the trouble or time to read up, but more especially to read such a paper as THE TRUTH SEEKER. I send you also twenty-five cents for the TRUTH SEEKER ANNUAL.

R. B. PLATT.

ORANGE CITY, IA., Dec. 30, 1889.

MR. EDITOR: According to my way of looking at things, Liberalism had better throw up the sponge. In your editorials you claim that your subscriptions are not paid. If that is so, it is no more nor less than stealing, and any Liberal that will read a paper and not pay for it belongs rather to the shady side of the community. It seems all the Liberal papers go a-begging, except the *Twentieth Century*, and after THE TRUTH SEEKER has come around I expect the other every day. Taking the American Secular Union in consideration, I hav spent over $300 this year in the movement, which for a poor man is sufficient. However, inclosed find $5. I can spare no large amount, but will remit more in the course of the year.

Leave the pictures off. They are nice for us, but do harm to the propaganda, for a good many fools that would read the paper throw it down as quick as they see the illustrations.

DE LESPINASSE.

CHARLES CITY, IA., Jan. 2, 1890.

MR. EDITOR: In regard to the pictures, I say, for one, let them be continued, and here is $1 for their continuation. And if you will put them in book form, count on me for one number and probably more. I am getting pretty well along on the journey of life—was born May 4, 1824—but while I can raise a dollar to pay for THE TRUTH SEEKER, I shall take it. I hav raised three boys and one girl, and they will compare with any children of any member of the churches of this city, and I never sent them to any Sunday-school. I hav taken the grand old TRUTH SEEKER since it was first published by D. M. Bennett, and shall continue as long as I liv. I say, let us hav the pictures and no let-up on them. And if all who sanction them will send a dollar, or what they can, to help keep them going, they need not stop, but get larger. Why, it was the pictures in *Harpers'* that did as much to suppress the Rebellion as every paper that was published during the war. JOHN MAHARA.

PHILADELPHIA, PA., Jan. 1, 1890.

MR. EDITOR: Inclosed find $3.25 for THE TRUTH SEEKER and ANNUAL. Though I cannot send you a new subscriber, I will venture to giv you my opinion of the pictures. I think them an effectiv means of opening the eyes of Christians to the absurdities of the Bible. They are far more true to nature than the ones we commonly see of Bible characters, arrayed in robes of bright blue, yellow, scarlet, and purple. As a matter of fact they were doubtless a dirty, greasy, sorry-looking set, bearing a close resemblance to the figures presented by Mr. Heston. My only regret is that the pictures are so far behind the times in the way of artistic execution. The very Christians who hold the old Jews of the Bible in such reverence, and who are so loyal to Jesus the Jew, would not to-day eat at the same table or associate in any manner with a Jew. It is only dead Jews that they adore. The living ones they despise. As I am not a Jew, you will not think that these observations spring from personal feelings. WILLIAM KWURZEL, M.D.

NEW YORK, Jan. 4, 1890.

MR. EDITOR: I am sorry to read that there are some of your readers who object to Mr. Heston's cartoons. It can not but hurt his feelings. He is a real genius by the way he shows up the absurdities of the Bible stories. Wherein exists the difference between his cartoons and *Puck's* and *Judge's*, which are well appreciated, except that the latter are colored? That the pictures repel some persons is simply an excuse. The same person will repel THE TRUTH SEEKER without any pictures. But I know most such persons will look at these pictures, after all, when not seen by anyone.

As most people, especially the Christians, are thoughtless readers of their Bibles, to them these stories never appeared so ridiculous as they really are and show to the eye. Would not an increase of fifty cents to the price of subscription cover the cost thereof? I for my part would be willing to pay the increase rather than miss these cartoons. Inclosed please find $2 for picture account. FRED. KOEZLY.

KIRKSVILLE, MO., Dec. 31, 1889.

MR. EDITOR: If the illustrations can be kept up without loss to the company, I am in favor of their continuance. A. W. Shatford, in his objections to a part of the pictures, in the last issue, says, "I do not see any sense in them." Of course there is no sense in them, because they are founded upon Bible nonsense, which fact by the pictures becomes plain at a glance. Ridicule is about the only argument that can be wielded against the position of a bigoted Christian with any effect. The Christian class cannot consistently object to ridicule, as their leaders practice it, and their Bible is full of it. F. W. Peabody, of your city, through the last issue, says, "If Mr. Heston's pictures are to continue, my subscription will cease on the 1st of January next." If Mr. Peabody is a Liberal in the full sense of the term, he must admit that he was a little hasty or unthoughtful in the remark. However, I inclose $3 to fill the vacuum should it occur, for which please send your paper to the gentleman whose address is inclosed. WM. HART.

Jan. 1, 1890.

MR. EDITOR: I cannot agree with Friend Parton on the pictures. I admire the cartoons. They are splendid. They speak for themselvs. They show a great deal of superstition and ignorance in the so-called inspired word of God. No, Friend Parton, it is far more honorable to be a man than to be a Christian. Christians hav persecuted to the exact extent of their power, and always will. They are the inventors and makers of instruments of torture, dungeon and chain, rack and thumbscrew, and the Holy Inquisition. The only instrument that now remains is slander. I hav been for the last two days trying to solicit subscribers, but all that I get is slander. "No, I would not read that paper if I had time to read it." But they can find plenty of time to slander the sacred dust of Thomas Paine. Sunday the 15th the Baptist pope preached his farewell sermon, and in the course of his sermon he referred to Ingersoll's Oration on Roscoe Conkling, saying that Ingersoll said that he did admit that there was a place after death. That rang through the village like a thunderbolt. "Ingersoll has weakened!"

I hope the cartoons will continue, and that subscribers will not wait to be dunned for their subscription.

WILLIAM A. BENNETT.

DENVER, IA., Jan. 1, 290.

MR. EDITOR: You ask about the pictures. Don't, "for God's sake," let that awful Heston make pictures in your paper. Why, the one with Samson running down three hundred foxes is awful. I had to hide my paper and read it behind the barn by moonlight for fear my great-great-grandmother might see it. She would feel awful if she should see it. If my Christian neighbor should see it, I fear he might feel awful, too, and maybe stick up his nose at it. Do not put those awful pictures in your paper. They make the Catholics feel awful, and the Presbyterians, Methodists, and Baptists, and an awful lot of other folks.

"For Christ's sake" do not let that "quarter of a bushel" write any more letters in your paper; they make some folks feel awful. Do not let that latter-day saint John (E. Remsburg) prove that A. Lincoln was no Christian; he makes thousands feel awful. Do not let Miss Wixon entice the rising generation away from "our lord and savior Jesus Christ;" it makes many feel awful. In fine, do not print that awful TRUTH SEEKER any more (though my subscription has another year to run), for it makes the Christian world feel awfully awful, for fear it will put hell out and throw heaven in the shade. Don't, don't! you awful sinner; and besides, ladies who write "Mrs." before their own names, say don't. But send me your ALMANAC for 1890 if there are not too many awful pictures in it. M. FARRINGTON.

FORT WAYNE, IND., Dec. 27, 1889.

MR. EDITOR: Inclosed please find $4.25 to apply on my paper and for the ANNUAL for 1890. I hav been trying to get some new subscribers. About the pictures, I think they do a vast good, and especially with the young; and it is through the young we must expect to do the largest amount of good. Some may object to those illustrations, thinking they repel rather than attract. This may be so in some cases, but in the majority of cases they create mirth, and I tell you, a good hearty laugh is dreaded by a simon-pure Christian worse than the devil. Then another thing. Heston's ridiculous pictures of Bible persons are of such a nature that to see them once forever dispels that vail that theologians hav so long held over the features of these old Bible heroes, and once that vail is turned away and they behold the malignant and savage features beneath, as in the case of Moore's Vailed Prophet, instead of reverence there will be abhorrence. There has been a great amount of good done in this world by ridicule. That great Christian scourge of burning people for witches in Salem, Conn., was stopped by a laughable circumstance that made the affair so ridiculous that those pious old heathens could not proceed any further. I hav the history of this incident written in rhyme by a friend, and thinking that perhaps the many readers of the grand old TRUTH SEEKER would like to read it, I will send the pamphlet containing that and other poems to you, and if desired you may print it for the benefit of your readers.

J. S. FROST.

GREEN HILL, O., Dec. 29, 289.

MR. EDITOR: Inclosed please find renewal. You may put me down for one of your ANNUALS for 290. I think I will be able to get two or three to join with me when they are ready. I tried hard to get some to join with me in my renewal, but failed. I would like to hav the pictures continued. I think they are splendid, and undoubtedly doing good work. I would like to contribute something to their support. I will hav the paper either with or without the pictures. I would like to contribute something to the general fund to help our new president in the work he has mapped out. I think he means business. I think some hav been too harsh in their criticism. What he proposes to do is in my judgment all right. I know that Putnam, Remsburg, *et al*, are doing good work in the lecture field. What we want now is to come up in the rear with petitions to our legislatures and Congress demanding of them legislation in favor of some one or more of the Nine Demands. And we want to take such fellows as the trustees of Girard College and play the mischief with them with the law. All this, and more, President Westbrook proposes to do. I do think he has mapped out a good campaign, and hope he will be successful. Let's giv him a chance, and help him all we can, and convince the people that there is something more in Liberalism than mere talk. For that is what a great many people in this part are beginning to think, and I must confess I had almost come to that conclusion myself. ENOOH WIOKERSHAM.

EUREKA, CAL., Dec. 17, 289.

MR. EDITOR: I hav just read Mr. J. Parton's letter in THE TRUTH SEEKER of December 7th in regard to the pictures. He writes: "People who like them ought to be religious. They are capable of nothing better." Were those sentences written in a fit of insanity, or has Mr. Parton arrived at his second childhood? No man of sound mind could write such nonsense. Mr. Parton is likely one of those weeping philosophers who consider it a crime to joke and laugh and look at the bright side of nature, but he is far from the mark when he sets himself up as a model for other people. If he does not like the pictures he could hav said so without giving such ridiculous reasons for it. I am confident R. G. Ingersoll would not write to you in that strain. The pictures, no doubt, repel many Christians who, but for them, might read THE TRUTH SEEKER, and on that account they may more or less retard its circulation, but to say that those who like them are only fit to be religious, is sheer nonsense. I am in love with the pictures illustrating the Bible; and I hav preserved every one of them. The pictures on the front page hav less value to me, except the one where the tigers are howling at the statue of Bruno, which I hav had mounted and framed. What a pity that Liberals who hav acquired fame in the prime of life, should ruin their good names in old age by becoming dogmatic! Mr. Parton says by inference, that anyone who disbelieves or derides the Bible is capable of nothing better than to be a Christian.

Elmina writes in response to an article in which some heroes had been praised: "Had those heroes no mothers? It is to the mothers the praise belongs." Why not stretch that reasoning a little farther and ask, Had those mothers no fathers? By going far enough we would find that all praise belongs to Adam. It grieves me when I see remarks like these from the pens of those I had learned to respect.

I think the writings of J. H. Wood, of Detroit, Mich., totally erroneous. But enough of this, lest an avalanche descend upon my head, and I, who fear neither God nor devil, may be worsted by some weak-minded mortal.

Fraternally yours, ROBERT GUNTHER.

ST. JOHNS, ILL., Dec. 5, 1889.

MR. EDITOR: Inclosed you will find money for $25 worth of books and pamphlets, and in addition to that amount the subscription price of the grand old TRUTH SEEKER for two years to Mr. Thomas Goddard and myself—a copy to each address as at present. I hav been taking and perusing THE TRUTH SEEKER for fifteen years last September. I hav read it from some time in the spring previous to that period when our dear old Brother Bennett edited it at Paris, Ill. I am now at the age of fifty-eight, after being a believer in Christianity from the age capable of accepting any religious doctrin up to the age of twenty-one, when I joined the Baptist church and affiliated with the same from 1852 to 1867, at that time discarding the dogma of endless hell torment, and, in consequence of getting rid of this barbarous belief, was summarily excommunicated. After groveling along in Universalism for some three years, and by a close study of the Bible, being convinced that it was not a book calculated to elevate the human family to a proper status of civilization, I finally evolved into the light and life of Liberalism, and can say that I hav derived more knowledge, and consequently more pleasure, from reading THE TRUTH SEEKER than I ever did from reading the Bible, or the theological works I ever read, which were many, during all my life. I do not feel at this late day that I can well afford to do without the mental sustenance I gain from the perusal of THE TRUTH SEEKER, which has become such a welcome guest and a household necessity. In regard to the discontent we see from some of our good brothers and sisters: I certainly do greatly admire Brother Burnham and Sister Severance. I hav learned to look on them as noble workers in Liberalism. I am sorry they can see no good in our endeavoring, as much as in us lies, to elevate those who are struggling toward the pinnacle of universal mental freedom, such as Dr. McGlynn, who is so near out of purgatory, and also Chadwick, Savage, and Clifford, who are yet a few strata below McGlynn, but, nevertheless, hav aspirations and need little more leaven to resurrect them to kingdom come (I mean to stand erect in Liberalism). To accelerate this nothing could be more beneficial than to come in contact with such characters as compose our annual congress. When I read the proceedings at first, I caught myself taking exception to having exponents of Christianity aiding us in our efforts to emancipate ourselvs from religious tyranny, but, on a more mature thought, I found myself on the side of charity. I now see no compromise with error in the matter whatever. The case, as I now look at it, is similar to that incident in the life of the noble philanthropist, Thomas Paine, when he jeopardized his life in the effort to save the king. His idea was to destroy priestcraft and kingcraft, but to preserve the life of both king and priest. In like manner we shall never regret doing all we can to save as many Christians as possible while we are engaged in demolishing their superstition, and building on its ruins truth and justice to all men, women, and children. I hope the individuality of those who are controling the Secular Union is of such strength that they will lose nothing in their endeavor to lift those who are struggling to free themselvs from the inconsistent doctrins of the church. Wishing all may work together for good, I bid the readers of THE TRUTH SEEKER farewell for a while. Fraternally, WM. A. THOMPSON.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

An Arab Saying.

Remember, three things come not back;
The arrow sent upon its track—
It will not swerve, it will not stay
Its speed; it flies to wound or slay.

The spoken word, so soon forgot
By thee; but it has perished not:
In other hearts 'tis living still,
And doing work for good or ill.

And the lost opportunity,
That cometh back no more to thee,
In vain thou weepest, in vain dost yearn,
Those three will nevermore return.

Story of a Fly.

CHAPTER I.

Once upon a time there was a little fly. This fly had lots of brothers and sisters and his name was Quick. One day, when he and his brothers and sisters were playing together, Quick and one of his brothers disagreed about dividing some sugar they had stolen. Quick thought he ought to divide the sugar because he was the youngest, and Spry (that was the name of the other brother) thought he ought to divide the sugar because he was the oldest. All of Quick's brothers and sisters joined in with Spry because they did not like Quick very well. "Well," buzzed out Quick, for he was quick-tempered, "if you don't let me divide the sugar, I'll go and get some more of my own, and bring it back, and I'll not giv you any either." "We don't care for the old sugar, do we?" This was addressed to the others by the oldest fly. "No, we don't," buzzed out all the flies at once, "and, what's more, we can get all the sugar we want without his help." "I may be gone for months, maybe years, and may never come back. I may get drowned in an ocean of milk; I may get wounded; I may commit suicide; I may get burnt up in a stove; you may never see me again. Shall I go?" said Quick. "We don't care a straw whether you go or not," snapped out some of the flies. "Of course we don't," said all the rest.

It was planned that he should start off early next morning, and although he got up early and was brave he hated to go and leave his brothers and sisters. When he stopped by the gate to bid them good-bye, the other flies turned their backs on him and said, "Go on, we don't care to see you stop before you get hundreds of miles away."

This made Quick secretly cry, but he put on a brave face and flew away.

CHAPTER II.

Quick flew on until he came to a large white house. "Here," said he, "I can get lots of sugar." There was a very kind-looking woman washing dishes as he went in. But alas, alas! he had no more got in the house when that kind-faced mistress drove him and a shower of other flies out of the door. This made Quick mad, to be driven out so soon, so he made up his mind to go around to the front door and see if he could not get in there. When he got there he saw to his great delight that there was a little girl in front of the door feeding sugar to a big dog. "Now," thought he, "is my time." But he had no more than lit on the sugar than the dog snapped at poor Quick and barely missed him, and he flew away with a torn wing. He did not try again there, and after that he was not so bold and more sensible. His next adventure was to come near getting drowned. The way of it was this: One day he was flying along, and looking in at an open window he saw a pan of milk and, what he thought, thick cream on top. "Here," thought he, "I can get a good drink of milk, for I am very thirsty." So in he flew and lit in the middle of the pan. But he had no more than lit before the cream gave way, for the milk had just been milked that morning, and that was about 10 o'clock A.M. How he got out of the milk he never knew, but in about two minutes he was on the clean windowsill drying his poor wet wings and body. At last he was dry and sat there a few minutes to look around at things, and then he flew away again.

CHAPTER III.

Quick got some sugar at last, and I will tell you how he got it. One day he was flying along and lit upon a screen door and saw a little girl's face sadly puckered up in the act of crying. Every now and then she would look down upon her feet, so Quick looked down also, and then he saw she had dropped some sugar, and he thought, "No wonder she was about to cry."

Pretty soon a young girl about fifteen years old came to see what the matter was with the "Pet." When she saw the sugar on the floor she took the broom and dust-pan and swept it up and threw it out of the door. And that is where Quick got the sugar. The "Pet" got more sugar and was happy.

Quick lost no time in gathering up the sugar and started home with it. One day as he was flying along on his journey he dropped it in some long grass. He had to hunt a long time, but at last he found it, and was very glad, for he thought he would hav to go and hunt for more. He picked it up and flew on with it. It was early in the morning and he expected to get home that same night, but a storm overtook him and the wind blew very hard. When the storm came he was at the edge of a small river and was afraid to fly across it for fear of getting blown into the water. He knew he would not get home if he did not go on, so he concluded to go along the bank and hunt for a bridge. He started off and was flying along slowly when he flew against another fly, and to his great surprise he saw that the fly that he had flown against was Spry, his brother. They were very glad to see each other; although Quick was proud, he cried, but Spry told him to dry his tears and to come along the bank a little farther and they would come to a bridge where they could cross and get home without delay. He said that his brothers and sisters had got uneasy about him and had sent him out to look for him. They reached the bridge and crossed over in safety.

CHAPTER IV.

As they were flying along our hero flew into some brush, and before Spry had time to turn around he saw his beloved brother lying on the ground senseless. As soon as he realized the situation he lit by the side of Quick and at one glance saw that he had fainted away. Spry lost no time in bringing some water from a brook near by, when Quick recovered from his fainting, but he said that one of his legs pained him dreadfully. When Spry looked at it he saw that he had broken it, and that he would hav to go to a fly's house near by and get help. He asked Quick if he was afraid to stay alone for a minute or two. Quick said very faintly, "No." His leg pained him so he could hardly breathe. Spry flew off as fast as he could, and when he got there he told his business and asked if they had a saw. They said they had. He asked them to get it and he would saw off a willow leaf and make a litter of it. When they got back to Quick he lay so still they thought he was dead, but when Spry spoke he opened his eyes, nodded his head, and then shut them again. Spry proceeded at once to fix the litter. He knew that if he could get him on it and get the help of two or three other flies he could get home, and then he would go and get their old family doctor and Quick would be able to fly around the room in a few days.

Spry spoke his thoughts and they all agreed, and in less time than it takes to tell it they were home.

Spry had sent a messenger before them, so the family were not taken by surprise. They had sent for the doctor as soon as they got the message, so he attended to Quick's leg as soon as he arrived. He was better in a week so he could move in bed. Not till then did he tell his adventures, and he never went off after any more sugar, for he never had any occasion to, and he never was selfish any more. When they offered him sugar to divide he would refuse, saying, "No, I do not wish to divide any more sugar." The sugar he got, he dropped when he flew against the brush. These experiences were a lesson to Quick, and I think he was never selfish again.

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E. A. Fenn, in the Allegan, Mich., *Journal*, says:

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Eli had no visible means of support, but spent his time sitting on a stump or block, whittling out a circle he struck with an old compass or sawing off bits of wood from some dead trees, and thus, day after day, his time was spent, and the general opinion was he was crazy. Want pressed so hard in the home that the wife, by urgent entreaty of her friends, had about made up her mind to return to her parents' home, when the fruits of Eli's whittling and sawing materialized in the first wooden clock ever made in America, and, I believe, in any country. It was readily sold to a neighbor for $30 and paid for in pork, flour, potatoes, other family necessities, and a little money, with which he bought tools to facilitate his work in further prosecution of clock-making. Another and another was made and sold readily as soon as completed. The foot-lathe and small circular saws were added, then men were employed, clocks more rapidly made and eagerly sought after, and Eli Terry began to accumulate. In the mean time he had made application for letters patent upon his clock, and about 1802 or 1803 built a small shop and commenced improving on his clock and construction of machinery and tools, and the foundation for a vast fortune was made which materialized in after years. Notwithstanding his unbounded benevolence, he became very rich. He died about 1845, at the advanced age of eighty-five years, beloved and respected by all who knew him, leaving a large family of grown-up boys and a number of grandsons, all very wealthy and all living in Terryville, Conn., controling nearly all the wealth of the place, which was invested in large manufactories for clocks and locks. It is worthy of note that not one Terry is left in that region and all their interests and investments hav scattered and gone into other hands.

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News of the Week.

LEO XIII. says he will not quit Rome as long as he can cling to the Vatican.

ITALY has enacted a law depriving the clergy of all influence over charitable institutions.

IN the Senate on the 8th Mr. Morgan proposed the emigration of the negroes to Africa.

AT Berne, Switzerland, military are parading the streets to prevent a riot by striking printers.

FRANCE is considering the reundertaking of work on the Panama canal, and hopes to finish it in two years.

IT is reported that Portuguese hav hauled down British flags on steamers in Africa, and trouble is looked for.

ST. PAUL'S Episcopal church at Norwalk, Conn., is having a sad quarrel over insulting anonymous letters sent by its members to its pastor.

THE island of Malta, in the Mediterranean, and the Balearic isles near Spain in the same sea, are severally proposed as asylums for the pope.

DELEGATIONS from New York and Chicago on the 11th presented to Congress their respectiv claims to possessing the Fair, and that body will soon decide.

A HEAVY storm did much damage in Great Britain on the 5th inst. A Catholic paper takes pains to report that the Protestant church at Birr, Ireland, was struck and badly injured by lightning.

A NAKED man was caught running through Prospect park, Brooklyn, on the 13th, stabbing himself with shears. He said the Lord had commanded it. "Where do you liv?" was asked. "In heaven."

THE young brother of the Catholic murderer McElvaine who is awaiting execution, has been taken before the court for disobedience to his father, and sent to the Catholic Protectory, that he may be told that whatever he does will be forgiven by Christ, and he be installed in heaven.

ENEMIES of the new order of things in Brazil declare that the government is not a republic, and has not developed one republican institution; that it is composed of self-appointed men, and is a military dictatorship pure and simple. To this, however, the opposit side makes what seems to be a satisfactory defense.'

AT 3:30 on the morning of the 9th, women in a house beside the wall being built for the Throop avenue Presbyterian church, Brooklyn, were alarmed by hearing the wall crack in the high wind. They dressed and intended to leave, but concluded to remain, and at 4:30 they and their children were praying in fear at some unusually terrific blasts, when the wall fell and crushed the house, killing two persons and injuring several.

ON the 12th severe storms prevailed in the West. A tornado damaged St. Louis, wrecking two churches among other buildings; three persons were killed and several injured. At Brooklyn, a suburb of St. Louis, two churches were completely ruined. Through Illinois, Kansas, and Nebraska a blizzard did much harm. Mississippi also suffered from a wing of the storm. The Lord crowned his disapproval of churches by blowing down two at Sardis, Miss.

THE grip continues destructiv throughout Europe, and in the eastern part of this country and in Chicago. New York city deaths last week were 1,424, double the usual number. In Paris physicians noted that the grip affected the temperate more than the intemperate, and advised alcoholic drinks. The result was that in three days 1,500 persons were arrested in the streets for drunkenness, of whom 1,200 claimed to be simply following treatment for the influenza.

MISS FLORENCE GILLESPIE, of Chattanooga, Tenn., three months ago was pronounced to hav consumption, but evidently had some years to liv, helped by the comforts of a wealthy home. Some Christian Science relativs, however, carried her to Boston and forced upon her a remarkable treatment, consisting in waking early, working hard, and believing her disease imaginary. She died a few days ago. She had been obliged to get her own meals the day before she died, and was left alone that night. She said she could not understand Christian Science at all, but was trying her best to be obedient to her aunt.

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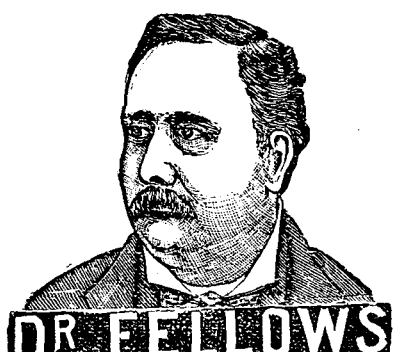
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When it shall be said in any country in the world, My poor are happy: neither ignorance nor distress is to be found among them; my jails are empty of prisoners, my streets of beggars; the aged are not in want, the taxes are not oppressiv: the rational world is my friend, because I am the friend of its happiness: when these things can be said, then may that country boast of its constitution and its government.—*Paine.*

In this world we never will be perfectly civilized as long as a gallows casts its shadow upon the earth. As long as there is a penitentiary, within the walls of which a human being is immured, we are not a perfectly civilized people. We will never be perfectly civilized until we do away with crime. And yet, according to the Christian religion, God is to hav an eternal penitentiary; he is to be an everlasting jailor, an everlasting turnkey, a warden of an infinit dungeon, and he is going to keep prisoners there forever, not for the purpose of reforming them—because they are never going to get any better, only worse—but for the purpose of purposeless punishment.—*Ingersoll.*

In the impossibility of reconciling the continual disorders of which the world is the theater, with the purpose of a deity replete with goodness, they hav trumped up a destructiv genius, imbued with wickedness, who conspires to render men miserable, and to overthrow the beneficent views of the eternal. This bad and perverse being they call Satan, the devil, and the evil one. By the aid of this imaginary being they hav been enabled to resolve all their difficulties; yet they could not foresee that this invention, which went to annihilate or abridge the power of deity, was a system filled with palpa e contradictions. In every shift, the priest invariably makes God the author of sin.—*D'Holbach.*

A God that cannot make a soul that is not totally depraved, I respectfully suggest should retire from the business.—*Ingersoll.*



SAMSON LOSETH HIS STRENGTH.

And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him. And she said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out, as at other times before, and shake myself. And he wist not that the Lord was departed from him.—Judges xvi, 19, 20.

Equally uncreatable, qually indelible, equally imperishable, equally immortal as Matter is the Force bound up with it. United in infinit amount to the infinit mass of Matter, in most intimate union therewith, and like matter, it runs in an unresting never-ending circle and emerges from each mode or union exactly the same in amount as when it entered it. As it is an indubitable fact that Matter can be neither newly created nor annihilated, but only changed in form, so must it be accepted as an absolutely certain experience that there is not a single instance in which a force has been brought out of nothing nor reduced to nothing, in other words born nor annihilated. In all cases in which forces make their appearance they can be traced back again to their sources—that is, it can be shown out of what other forces or energies a given amount of force has been obtained directly or through transmutations. This transmutation does not proceed arbitrarily, but according to definit equivalents or weight-numbers, so that the minutest amount of force can no more be lost than the minutest amount of matter in the transformation of matter.—*Buchner.*

It is the crowning glory of our century to hav demonstrated the indestructibility and the eternal persistence of force.—*Ingersoll.*

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WITH ILLUSTRATIONS.

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A FEW ITEMS FROM THE FREETHINKING POET.

He hated hypocrisy, he tore its holy robe, and for the outrage hypocrisy did not forgiv him while he lived, nor has it yet learned to forgiv him.—*Alexander Smith.*

Notes and Clippings.

Owing to a lack of funds the "publication of documents of the American Sabbath Union for 1890" has been postponed. Good! May the Lord keep the Sabbatarians poor—for of course it is all the Lord's doings.

The papal encyclical is published. It is a lengthy document. It insists upon the duty of Catholics to follow papal doctrins with absolute faith and condemns those who profess Catholicism while discussing and criticising acts of the church.

The local Sunday bill for the District of Columbia was presented in the House of Representativs by Representativ Breckinridge, of Kentucky. The speaker referred it to the committee on education and labor, but by request it was afterward referred to the committee on the District of Columbia.

The fifth nativ Indian congress met in Bombay on Dec. 26th. Two thousand delegates were present, a few of them being women. On the same day there was a meeting of Mohammedans, presided over by the kasi, the chief officer of the Mussulman community, and a resolution was passed declaring the Mohammedans to be opposed to the Indian national congress.

The Toronto *Mail* says that the superiority of the public school over the separate school in Canada is made apparent by the results of the recent high school entrance examinations at Kingston. From the public schools sixty-one candidates went up, of which number fifty-two passed. From the separate schools only eight candidates were sent up, and of these but one passed. Archbishop Cleary should learn from this record what it is that makes ambitious Roman Catholic parents restiv under the clerical rule to which the separate schools are submitted.

The value of exempted property in Montreal reached in 1888 the grand total of $19,131,920. Of this amount over $5,000,000 related to Roman Catholic benevolent (not church) property. A very strong feeling is undoubtedly beginning to assert itself, says *Secular Thought*, both in Ontario and Quebec against the system. Says a contemporary: "It is time that a change should be introduced. These exemptions are not in keeping with the requirements and progress of the age, and we hope that the necessity of doing away with them will make itself so strongly felt that opposition to the abolition of a very large proportion of them will no longer be raised."

There is a visible decline of the anti-Semitic spirit in Europe, says the *Jewish Times*. The latest proof of this is the dissolution of the German National Union, of Vienna, on the grounds that its anti-Semitic agitation disturbs public order and tranquillity. The emperor of Austria has on several occasions commanded the authorities to protect his Jewish subjects when endangered, and the legislation of the empire has been favorable toward them. In France the attempt of the author of a notorious anti-Semitic book to raise a storm of indignation against French Israelites has been a sad failure. The Jewish citizens of the republic exert a powerful influence on the destinies of the nation, and the efforts of bigots and fanatics fail in diminishing it. Enlightened France of to-day will not disgrace herself by inaugurating a crusade against the Jewish citizens who hav done and are doing so much to increase her prosperity and power. In Germany the Stoecker gang hav almost gone out of sight, and we hear only occasional wails from their anti-Semitic citadels.

A Jewish woman in Philadelphia made complaint recently before a magistrate that she had been taken by her husband before a rabbi and constrained to accede to a decree of divorce under the Hebrew law. The couple had lived together for fourteen years, and the husband's only motiv for his course was that he desired to marry their servant-girl, Dora Goldbeck, with whom he had already been living on terms of intimacy. He offered his wife $600 and some furniture if she would agree to a separation, and by threats forced her to consent. Then he married the girl, and the latter subsequently refused the legitimate wife access to her husband's house. A Hebrew lawyer of this city states that the custom of granting divorces without regard to the laws of the commonwealth prevails especially among the Russian Jews, of whom large numbers hav in recent years emigrated to America. In Russia the rabbis are granted legal jurisdiction over this subject, and when they come to this country the rabbis still continue to exercise this jurisdiction, not considering the difference between the Russian government and our own. The decree is written in Hebrew and a copy given to each of the parties, who suppose it to be a valid and absolute divorce. In consequence there are many bigamous marriages and large numbers of illegitimate children among these ignorant Hebrews. These Jews are very much like other religionists, especially the Roman Catholics and the Mormons; they put their religion above their allegiance to civil law.

The Ottawa correspondent of the *Herald* writes: "There is probably a good deal of racial antipathy and religious bigotry in the agitation which the Jesuit estates bill created in the populous and wealthy province of Ontario, but there is no denying the fact that the agitation is led by men who are both able and moderate, and they can certainly point to serious and objectionable political facts to justify their position. While the law recognizes and encourages the perpetuation of two languages in the Dominion and while tithe-collecting by process of law is permitted in Quebec and Roman Catholics are allowed state-aided schools in Ontario distinct from the general public schools, there never will be peace, and until all citizens, irrespectiv of creed or nationality, are put on the same footing before the law the Dominion will continually be torn by factional and sectional hatred. The situation is a peculiar one. Both political parties are fearful of offending the people of the French province, who are far readier to desert party at the dictates of their political, but still more of their spiritual leaders than their English *confrères* are. The church can make or unmake politicians in Quebec. The representation of that province of sixty-five members in Parliament can at any moment be solidified in defense of her peculiar institutions. The English-speaking representativs, on the other hand, seem prepared to sacrifice the country itself in the interests of party. Thus it is that Quebec—and when I say Quebec I might as well say the hierarchy—virtually rules the Dominion."

Communications.

The Proposed Educational Amendment to the National Constitution.

In your paper of April 20th, which I hav just had the opportunity of perusing, I notice your logical and sensible reply to Mr. J. M. Brown, of Texas, in reference to the Blair Educational Amendment bill, and, while your arguments against its adoption are solid and reasonable, I would desire, with your permission, to enter my protest on another ground. I will quote, however, an argument of yours as the basis of my remarks. You say, "But well intentioned people will find, if this amendment ever becomes law, that the less does not include the greater, and that the ceremonials of the Christian religion would shortly follow the introduction into our schools of its principles. Tailing on after the principles would come the doctrins, tenets, beliefs, and observances, without which Christianity is but a skeleton of no great beauty or vitality." Permit me to say to you, and to, perhaps, nine-tenths of the advocates of this unconstitutional amendment, called the National Reform party, that Christianity cannot be taught separately from, or independent of, its doctrins and observances. It is the doctrin and observances that constitute it Christianity, in contradistinction to paganism, Judaism, Mohammedanism, etc. The real principles of the Christian religion are the doctrins and observances. It is utterly impossible to teach the principles without teaching doctrins and observances, or, as I would prefer to call them, the ordinances. You cannot teach the principles of mathematics, or the science of arithmetic, without teaching numeration, addition, subtraction, multiplication, and division, etc. These are the fundamental principles of the science, and without them it is not, and cannot be called, the science of arithmetic. Nor can you separate man from his skin, muscles, nerves, arteries, bones, etc. It is his peculiar form, constituent parts, and organism that constitute him the particular species of animal that he is. I know full well that nine-tenths of the clergy of to-day suppose that they can teach Christianity without teaching doctrin and ordinances, but I contend that it is the peculiar doctrin, and the particular ordinances, that constitute it Christianity, and not Buddhism. It makes no difference in the present argument whether the principles, or, in other words, the doctrin and ordinances, of the Christian religion, are, by the readers of THE TRUTH SEEKER, considered unreasonable, absurd, or impracticable, or even impossible and positivly false. I am contending simply that the "principles" of the Christian religion and its doctrins and ordinances are one and inseparable. As you intimate, or, in substance, assert, "without them it is but a skeleton."

It is dead or inert as a skeleton, but I can hardly call it a skeleton, for that has a form and an organization so far, while Christianity, without its principles, *i.e.*, its doctrin and ordinances, is not at all discernible, it does not exist in any recognizable shape. Now, in order to sustain my position, I will assume, what you will admit to be reasonable and proper, that we must appeal to the Bible, particularly the New Testament, as the rule of evidence in determining what Christianity proper is. I should be ashamed to concede that what has been claimed as Christianity by the church of Rome and others, is the Christianity of the New Testament.

I should be forced into the rankest Infidelity if I was compelled to believe, and to indorse, the cruel, bigoted, bloodthirsty, and devilish system of religion that exhibited itself in the Inquisition, on Bartholomew Eve, and also in England, in Massachusetts, and elsewhere, where men and women hav been burnt, strangled, shot, imprisoned, whipped, and exiled for the exercise of religious or secular views differing from the church holding the reins of government at the time.

I mean the New Testament Christianity which it is proposed to hav taught in the public schools in the United States. All that we can know, or at least all that these so-called National Reformers can know, of what constitutes the "principles of the Christian religion," must be gathered from the teachings of the author of the system, and which system is explained in a book, or in a series of books, which it is claimed were written by men who were personal hearers of what he taught, and were eye-witnesses of his example, or his practice, of the principles taught by him. What he taught, what he did, and what he commanded his immediate followers, or disciples, to teach and to practice, must be called the "Christian religion," and nothing else is entitled to the designation, or has a right to claim to be Christianity.

I doubt if there is a Protestant or Catholic to be found anywhere who will not admit that the doctrin of Jesus Christ is the soul, or life, or energy, and the foundation of the "Christian religion." Or who will claim that there is such a thing as the Christian religion separate from, and independent of, the doctrin of Christ?

Well, then, I inquire, can we find in the New Testament a clear, positiv statement as to what constitutes the doctrin of Christ? Or I will put it in this shape as a proposition thus: The principles of the doctrin of Christ, *i.e.*, "the principles of the Christian religion," are plainly stated and clearly enumerated by one who claimed that the doctrin which he taught was revealed to him by the author of Christianity himself, and that he did not learn it from anyone else (Gal. i, 11, 12). Now, if I prove this point, *i.e.*, that this individual clearly states what the principles of the doctrin of Christ in the Christian religion are, then does it not follow that these things must be taught in the public schools providing Congress shall enact a law requiring that that shall become, in due form, the law of the land? So that when the proposed constitutional (or rather the unconstitutional) amendment is adopted, the following principles of Christianity must be taught. Now what are they? I will quote from Paul's letter to the Hebrews (vi, 1, 2): "Therefore leaving the principles of the doctrin of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works of faith toward God of the doctrin of baptism, and of the laying on of hands, and of resurrection of the dead, and of eternal judgment."

Not only does Paul call these "the principles of the doctrin of Christ," but he repeats the idea by exhorting the Hebrews to not "lay again the foundation" of that doctrin, which he enumerates as (1) repentance, (2) faith, (3) baptism, (4) laying on of hands, (5) resurrection of the dead, (6) eternal judgment. Now, I submit to every professed believer in Christianity (and to every Freethinker who will admit the simple proposition that the teachings of Christ, and his duly commissioned embassadors, should be considered Christianity if anything should be) that these six principles at least must be taught in the public schools, if the Blair amendment succeeds. I will now select but one of these principles to call attention to a matter of extreme difficulty that will arise hereafter among the school-teachers in their efforts to carry out the law. I refer to "baptism." That it is preëminently a first principle of the doctrin of Christ, I will now briefly show by stating, 1. That John the Baptist taught it, claiming that God sent him to do it. 2. Christ demanded baptism of John and was baptized by him; declaring it to be his duty. 3. Christ commanded his apostles to go and teach all nations, and to baptize them. 4. They taught that it was necessary (in connection with repentance) for remission of sins. 5. They even re-baptized those who had not been properly instructed, or who had been baptized by some unauthorized person. 6. They taught that it was essential to salvation (See Matt. iii, entire; xxviii, 19; Acts ii, 38; xxii, 16; xix, 3–5; 1 Peter iii, 20, 21). Having seen the importance of this ordinance, can we not discover that it at least must be taught in the public schools? But behold, Christians (?) can never agree as to the mode of its application. At least two millions in the United States will insist that baptism can be performed by immersion only, and is to be administered to adults only, and to children old enough to understand its signification, design, and effects.

About four million others insist that sprinkling a few drops of water on the head is valid baptism, and that babies can receive the ordinance as well as adults.

The two million immersionists will not now send their children to Sunday-schools where sprinkling is taught, nor will they fellowship at the "Lord's table" those who hav not been immersed, so important do they consider the mode to be. Will these people—who, by the way, are quite prominent in this amendment business—submit to the teaching of sprinkling as one of the principles of the Christian religion in the public schools? They never will. Will the sprinklers submit to the teaching of immersion as the only true or scriptural baptism? By no means. What then? Why, either that both positions, contradictory and irreconcilable as they are, must be impressed on the minds of the children, creating in them a spirit of discord and confusion, doubt and unbelief, or a compromise must be reached in which baptism must be left out of the list of "principles of the Christian religion." Can that be done? Can they agree any better on the subject of "faith?" Not at all. Can they agree on the "laying on of hands?" Why, bless your heart, Mr. Editor, there is scarcely a denomination that believes or practices it except in the act of ordination; whereas, in the days of Peter and Paul it was practiced in connection with the reception of the Holy Spirit (Acts viii, 15–19; xix, 6). And Christ taught it as essential to the healing of the sick, and the apostles practiced it for that purpose. Will these six million Protestants ordain by the voice of an ecumenical council that this principle of the doctrin of Christ shall be taught in the public schools when they do not preach it in the pulpit or teach it in their Sunday-schools or practice it in their churches? It is not to be expected for a moment.

Can they agree as to the resurrection of the dead? They do not now as to the time nor the manner nor the class involved. They might agree to hav the children taught simply that the dead will be raised; but it will not do for a thinking youngster to ask many questions on the subject, or the teacher will tell him that it is one of the "mysteries of the kingdom" that he must not pry into. Can they agree as to "eternal judgment?" Well, they never hav as yet. Oh, but we can all unite on one principle! they cry. Indeed, and what is that? Why, we can all teach "repentance" alike. We can hav the children taught not to lie, steal, kill, swear, etc. Very true, but could not all that be taught under the head of "virtue and morality," and not simply as a "principle of the Christian religion?"

Of course in these arguments I leave out the Romanists, whom it is intended by these reformers to taboo entirely. In fact, that they are "had in mind" is as plainly to be seen as that they want the Christian religion taught. The amendment, in fact, is the child of "Orange" parentage. It originated with the most pronounced of Rome's enemies. Suppose it prevails—*i.e.*, becomes a national law? It would mean that the Roman Catholic faith shall not be taught in any form or degree in the public schools? The "principles" of the Roman church are not considered to be the "principles of the Christian religion" by these so-called reformers. The Romanists comprehend it fully. Yet they could favor the bill, and why? Because, first, they understand that it will lead to a rescinding of the second article of the Constitution, which they want badly to be taken out of the way. Second, they confidently expect, and they boastingly declare, that the time will soon come when they will be in the majority in every school district in the country. They expect to control the school boards and elect the teachers in the public schools everywhere, and these, being Roman Catholics, will teach what they consider to be the "principles of the Christian religion;" or, in other words, the Catholic religion. Can it be prevented under the amendment? In one way only, and that is by Congress clearly and plainly declaring what shall be taught, and no more nor less, as "the Christian religion." And it will then hav to go farther, and say that such and such things shall not be taught. In other words, it must positivly formulate a creed. And when that is done that creed will be the national religion, in spite of fate. It will be as complete a union of church and state as ever existed. The Romanist can giv the measure a hearty support even now, when its Presbyterian "horn" is clearly seen by them, although supposed to be indiscernible to Roman eyes. I say it can and will help the thing along. Because, when the creed, although Presbyterian now and aimed against that of Rome, is once formed and a national religion is once made, not only possible but an accomplished fact, the Romanists expect ere long to be in so strong a majority that they can alter the creed and make it strictly a Roman Catholic one. But again: if no creed is adopted by Congress, then each teacher must be allowed to teach his or her conception of the principles of the Christian religion, and this leaves the Romanist a free swing to teach, of course, what his master at Rome defines as the "Christian religion." But says one, the Romanists are in the minority as yet, and may be for years to come. Very true, and in view of that fact, now let us see what move that church will make on this National Reformers' chessboard.

Now, mark it well. If they do not assist the constitutional amendment on the foregoing ground, they will not oppose it, for this reason, viz.: If a religion different to theirs is to be taught in the schools, and theirs condemned and opposed, and they be forbidden by law to teach their faith in the public schools, they well know that they will then hav the most reasonable of grounds to withdraw their children from the public schools and to establish independent and denominational schools, and that they will be justified in refusing to support the public schools, and if compelled by law to support them, that they could justly claim a division of the school fund, and that on these positions they would hav the sympathy and support of all the Liberals in the country, and indeed the sympathy of every lover of fair play and square dealing in the country, even those who dislike the doctrins and hate the course of that politico-religio body. Now, it is evident, to every true American at least, that no religion, save that of "doing unto others as ye would that they should do to you," should be allowed in the public schools. I do not know whether anyone else thinks as I do, but I assume three positions: first, either that the public school system should be abolished entirely, and all left to educate their children as they can and as they please; or, second, that every parent or guardian of a child should be compelled by law to send the child to the free public schools, and that in these schools there should be no religion taught in any form whatever. Third, that inasmuch as a majority of the people of the United States seem to desire the simple reading of the Bible, a committee of five representativ men be appointed from the Protestant churches, and a like number from the Catholics, and from the Jews, and from the Freethinkers, and Spiritualists, who should make a selection of chapters which could be read

with interest and profit to the children, and which would not teach anything except "virtue and morality." However, I cannot see what necessity there is for any scripture reading, or any religious exercises, to be employed in the public schools. Christian parents certainly can giv their children sufficient religious instruction at home, or they can get it in the Sunday-school. The children of Infidels or pagans will not be benefited, as these Reformers design should be the case, for the simple reason that their parents, who disbelieve the Bible, will counteract the teachings learned at school, and they will do it "out of spite." I mean that if their children are compelled to listen to what they believe to be fabrications, they will make greater efforts to teach their children to disbelieve the Bible, and thus prevent them from being deceived, as they think.

The Jews would take especial pains to teach their children at home that Jesus Christ was an impostor, and not the true messiah, if they knew that scripture was being daily read in the schools, designed to exhibit their blindness and unbelief in the matter to their children. Pride of opinion, and a spirit of resentment for having an offensiv faith taught their children against their will, and because their children would be led to look upon them with distrust and suspicion, because of their supposed blindness and folly, would cause them to make special effort to cause their children to close their ears and steel their hearts against the teaching of the Bible; whereas if it was not read at all, the children in multitudes of cases would hear nothing said against the book at home. I claim to be a minister of the gospel. as taught eighteen hundred years ago. I believe in primitiv Christianity, or the doctrin of Christ, as taught by himself and his apostles, and therefore I am not a pagan, nor an Infidel, nor a Romanist. Now, I know that if either of these systems were taught in the public schools by authority of the law —as it is now proposed to teach modern adulterated or milk-and-water Christianity—I say, I know what I would do: and that is, I would take every opportunity, and adopt every lawful measure, in my power to counteract what I would consider pernicious teachings; and I would prepare my children's minds to withstand the errors taught at school, and I would counsel the children to not listen to what was being taught, or at least to disbelieve what they heard.

I concede the same right to the Infidel, the pagan, the Romanist, and everybody else who would honestly think that I did not teach the truth if I should teach what I consider to be the true faith in the public school. If these National Reformers teach their children at home as they should do, if they really believe what they profess and desire their children to so believe, they should be content with that and let other people teach their children their faith. And if any parents are not capable of teaching their children at home and yet want them taught in any of the many ways called Christian, let them select the form they prefer, and send their children to the Sunday-school or that particular form of faith. I do not see but that every principle of the Christian religion can be fully explained to the understanding of any intelligent child in three months of weekly teaching at the Sunday-school, and it therefore does not require an every-day teaching for years in the public schools. The whole scheme is sectarian, blind, intolerant, foolish, and un-Christlike. The movement is unchristian and anti-American. There is no Christ in the matter at all. If Jesus Christ was on earth to-day and was permitted to hav a voice in the matter, he would repudiate the movement from first to last, unless he has radically changed since he declared that his kingdom was not of this world, *i.e.*, it was not a worldly or political government. Of course, these people believe that they are inspired by the Holy Ghost in this matter. They think they are doing God's service and are honoring the Lord Jesus Christ, but they are sadly mistaken in all these thoughts. They simply "know not what they do." They will not win a soul from Infidelity by the movement, but they will increase its numbers and intensify its power and influence tenfold. They will create a spirit of bitterness, yea, of hatred, toward Christianity as understood commonly to-day, that will spread far and wide among the rising generation. In fact, I honestly believe that it will lead to a reënactment of the scenes that were witnessed in France one hundred years ago.

These parsons who by their Sunday Rest bill, and Constitutional Educational amendment, etc., are endeavoring to force their paganized and papalized Christianity down unwilling throats, in order to fill their empty churches on Sunday, will discover when it is too late that they will hav no churches to fill. And many of them will perish in their burning edifices, or I mistake greatly the temper of the hundreds of thousands of liberty-loving men of America. But I wish to ask one favor of the readers of your paper, and that is, I entreat them not to think for a moment that the spirit of God has inspired this movement; or that the gospel of Jesus Christ could ever lead to intolerance, persecution, or worldly-mindedness, arrogance and pride. If that gospel, or primitiv Christianity, was taught and practiced to-day, and God's spirit really dwelt in the hearts of professed Christians, these good fruits would be seen on earth, viz., "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance." A Christian of olden times said, "The servant of the Lord must not strive, but be gentle unto all men; apt to teach; patient, in meekness instructing those who oppose themselvs; if God perchance should giv them repentance to acknowledging of the truth." But what are the professed Christians of to-day seeking to do? Trying to unite the church and state, and to reënact the scenes of the Middle Ages, when a religious political power, ferocious as a wild beast, and figurativly represented as such, ignorant, hot-blooded, and with bitter hatred toward those who were said to be in error, burnt and beheaded, fed to wild beasts, starved to death, and tortured in every form strong men and delicate women, because they did not and could not conscientiously believe as the power did. These people are doing their best, if not to resurrect that beast, to make an image or likeness of him. I am not an Adventist, but seem to hav quite good grounds for supposing that persecution will come from this so-called National Reform movement. I believe that the spirit of persecution as bitter as ever animated Rome dwells in the bosom of many of that party to-day, and when Romanism and Protestantism unite to force the observance of Sunday as a day of rest and religious worship, the two horns of the beast of Revelation xiii may be developed. The chief obstacle that stands in the way of this Antichristian movement developing a murderous propensity, is, that it may fear a tit-for-tat movement on the part of a numerous body who do not profess to walk by the law of Christ, that teaches non-resistance. But, however, this Antichristian combination may persecute with bonds and imprisonments those who will not resist it, and boycott those whom it may fear to lay its hands upon.

I will close with calling your attention to a prediction by Joseph Smith, the so-called Mormon prophet. You may take it for what you consider it worth, however. He predicted that a time would come when a civil war would rage in the United States, when men would lift their swords against their neighbors, not as in the conflict between North and South, but a war between neighbors, such as could occur between religious bigots and Freethinkers, or between Catholics and Protestants.

But I hope that the friends of liberty of thought, speech, and religious conscience can retain their freedom by the ballot, and not be called upon to defend it with the bullet; but I feel confident if they are not vigilant and activ, they may be forced to decide the question at the point of the sword yet. "Eternal vigilance is the price of liberty." Do not trust any church with political power, for if so, the rights of others will surely hav to suffer. I represent an unusually liberal body, but I would not trust the reins of government in its hands; and I am sure I would not put them in the hands of others, who hav exhibited an intolerant spirit in this and other lands.

Papeete, Tahiti. T. W. SMITH,
An American Missionary.

Equal Taxation.

AN ADDRESS WRITTEN FOR THE TAXPAYERS' ASSOCIATION OF BALTIMORE CITY.

My object in speaking before you this evening is to urge upon this association some practical methods whereby every citizen shall bear his just proportion of taxes, and eschew exemptions of every character, except the property owned by the state.

Gentlemen, we hav had enough of beating around the bush on this subject of taxation; now let us come boldly up to the work and show that we mean business. I am informed by a gentleman who has had much experience in assessing property in this city and county, and has given the subject much thought throughout our state, that the burden of taxation rests on less than one-half of our citizens—that is to say, if the millions of property exempted, and the other millions not returned, were assessed and taxed, our taxes would be far less than half of what they now are, both in the city and throughout the state. I hav no doubt of the truth of this, and it only requires a little thought and a little looking into the matter to see this in all its glaring injustice.

Gentlemen, the time has come for action. And I want to urge this action here to-night, that justice may be done to us all in this tax-ridden city and state. If our legislators are so blind to the rights of our people "through political corruption" (as one writer has said) on this subject, as to favor class legislation by giving these exemptions the sanction of the law, then let us raise a fund to carry our grievances into our courts, and perhaps up to the higher courts of the United States.

A sad picture indeed we hav before us, if our legislators are to become the tools of craft and cunning, by imposing these inequalities of taxation upon us, and by not giving the people relief when and where it exists. And you all say it does exist; you all complain of the inequality of taxation; you maintain that some are paying double what they should pay and others comparativly nothing! But talk is cheap and amounts to very little without action. We must assault the bulwarks of injustice; we must raid the temples of superstition and ask what right they hav under the constitution and laws of our state, and of the United States, to claim exemption from taxes. We acknowledge this to be a free country; the Christians can erect their temples; the Mohammedan his mosque; the Chinaman his joss-house; the Israelite his synagog; the pagan his temple to worship his deity through the medium of the sun or his god Buddha. They all hav their rights under the Constitution, but there are no exemptions granted any of them from the payment of taxes in our Constitution, and none of these institutions having the protection of the state and government hav the right to claim any exemption from taxes. The Constitution explicitly declares that no man shall be compelled to support any church or any form of religion whatever. He is free to worship where he pleases, either in Christian or other churches, or in the "great temple of nature," the house not made with hands, but whose maker and builder is the god of heaven. I speak reverently and with emotion.

It is written, the foxes hav holes, the birds in the air hav nests, but the son of man hath not where to lay his head! Shall we then be compelled to pay taxes to support these costly sectarian edifices, erected by the wealthy people of our land, and tax the poor and lowly habitations of men to keep them up? Why, gentlemen, it is base injustice, and we should demand that it shall cease, and that they be compelled to pay their full share of taxes, according to their value, as other property is assessed and taxed. This first—then hunt for the personal wealth of the other millions that hav slipped through our assessors without being assessed or taxed. Let justice be the rallying cry of this association.

I contend that there is no justice in any kind of exemptions; besides, exemption is a positiv injury to all religion. It detracts from its influence and confirms all that are not connected with its temple worship in their resolves to hav nothing to do with a system that neglects to pay the state for the protection it receives.

Besides, the history of the civilized world teaches that power in a church is danger to the state; wealth in a church is poverty for the people, and privileges for the church are wrong and injustice to the masses. And so our fathers evidently thought when they formed our wise laws divorcing church and state. They had seen the evil results, many of them having fled from the tyranny and oppression of these institutions, resolved to free mankind in this new country from the burdens imposed in the old. I feel impelled to express myself strongly on this point. You behold your bill of rights and state constitution violated, as well as the Constitution of the United States; you behold the greed for power which this exemption encourages. Vast institutions and property are taken up by this hierarchy, and this dead hand already counts its wealth by millions in this fair land. And shall it go on without paying taxes? Next we may hav the Cromwellian cry, "That the earth is the inheritance of the saints," and with power to enforce it, the liberties of our people will be gone. This is no fiction; things are tending in this direction; history repeats itself; the greed for power is the same, and by the course pursued we are playing into the hands of this power. Although their institutions are exempt, and although they stand in the attitude of mendicants, they hav the insolence or audacity, or both, to claim a part of the money collected by taxation, which they do not pay, to further their own objects, and at the same time they demand exemption from taxation, thereby becoming beneficiaries of the state and leeches of the public purse. Every man has the undoubted right to entertain his opinion in regard to this world or the next, but he should do so at his own expense and not at the cost of those who differ with him. We hav a secular government, and the divine master instructed his disciples to render unto Cæsar the things that belong to Cæsar. And so we say taxes are Cæsar's. They belong to the state, and common honesty and justice to the state and its people demand that they should be collected and paid by all the institutions and corporations in the land. And this is what I contend for. Other phases of this question hav been discussed and enlarged upon, this only approached cautiously by two or three members of this association.

Gentlemen, I know that there are abler minds than my own in this association, more accustomed to oratory and debate, and as well, or, perhaps, better posted on this special subject of taxation. But hav you the courage of your convictions? I hear many of you say that all of this property of which I speak ought to be assessed and pay its taxes, and yet you adopt no measures to accomplish it; you seem to stand aghast. Is the fortress impregnable, that you fear to scale its walls? When your rights are invaded do you fear to resist the wrong and assert the right? You ask for lower taxes and an increase of the taxable basis, and how can this be accomplished unless we bring in all exempted property and stop

this class and privilege legislation? You may lecture here till doomsday; it all amounts to nothing without action. We must appeal to the courts and hav these exemption acts declared invalid, and when backed by the public sentiment of a vast majority of our people, the victory over this injustice will be accomplished—"a government of the people for the people." We claim not a government for a privileged class; not only the secular, but the divine lawgiver, also, says to the church: Pay your taxes. As I hav said, when the great master was applied to by his disciples, he said: "Render unto Cæsar the things that are Cæsar's." That is to say of churches, Although you hav dedicated them to me, the taxes are Cæsar's. They belong to the state. Churches belong to the material realm, not to the spiritual; they are temples built with hands wherein he declares he dwelleth not. No good, valid reason can be given why churches should be exempted. They are all erected to further the interests and objects of sects; all sectarian in their character; many of them fine and costly for ease and comfort of their members, and to accommodate private persons in their own peculiar views, with which the state declares it has nothing to do, yet leaves all free to think as they choose. And when the mind is divested of all superstition and reason, and experience and observation become the guide, you will see more clearly the relations these exempted institutions and corporations bear to the state.

Suppose any of them was raided by a freak of public sentiment (or otherwise a mob), by the free play of freemen's spirits, as our lamented Henry Winter Davis said when Knownothingism alarmingly prevailed here in Baltimore, and this class of property was injured or destroyed; what would be the consequence? I tell you, they would muster some of you learned attorneys forthwith in their service, and claim heavy damages from the state and get them, although they stand in the attitude of beneficiaries to the state and pay no taxes, and contribute nothing to support the state for the protection they claim. Think of it. Suppose you should go to a fire insurance company after you had sustained a loss by fire, and claim insurance when you had never paid the premium; or to a life insurance agent, when you had never taken out a policy. These companies very justly would laugh at you, and probably say you were insane or a fool. Yet this is precisely the attitude of these exempted institutions to the state or municipality where they are located, claiming protection without contributing a cent to support the civil power that protects them. And shall we continue to be the dupes of these institutions that pay no taxes for the benefits and protection they receive. I say here to-night they should be outlawed or compelled to pay their full share of taxes, according to the value of the property, to the state or municipality that protects them. We must be in earnest in this matter of exemptions, and not submit to let these corporations and institutions usurp prerogativs and claim that to which they are not entitled by any fair and honest view of the case.

Gentlemen, if any exemptions should be allowed, the order of things should be exactly reversed; progress is the order of the day; new ideas and methods are coming to the front, and justly too. The religion of humanity in place of dogma and creed and the Thirty-nine Articles, and if any property should be exempted, it should be the poor man's home. I repeat it, the poor man's home; a home that is supported by daily toil. Exempt every four to six room house occupied and owned by its occupant; in the city of Paris, in France, all houses where the rental does not exceed one hundred dollars are exempted; and there are over twenty-four thousand houses occupied by the poorer class exempted. Encourage a poor man to save his little earnings and get a home, and when he gets it, let him know that it is his; that its humble portals are sacred and debarred from the rapacious tax-gatherer; that he is not obliged to pay out of his scanty earnings to support scheming politicians, rich corporations, and costly church edifices and other institutions. We must not hav the humble home sacrificed to any of these. We need to help men to get homes; we need to supply human wants and necessities. Behold what they are doing for the race. See how the people are being cheated and defrauded into support of churches by their being exempted from taxation. And with men out of work; with women toiling at twenty-five cents a day, or less; children half fed and half clothed, these luxurious institutions abound as public burdens on many of our citizens.

Happily for the race, the light of science and truth is onward; we must not despair; the oppressions on the human race (brought about by these very institutions I hav arraigned) are being lifted. France, Italy, and Brazil are casting off this incubus that has hitherto oppressed them, and a gleam of light is said to be shedding its rays on that benighted, superstition-ridden country, Spain, that under Mohammedan rule many centuries ago was the beauty and pride of the nations, and may she come forth under the banner of freedom and toleration and join her sister republics, and those of the world.

I want it understood that I am not making these remarks in the prejudice of any religion. I advocate, however, the religion of humanity; dogmatic religion is another matter; yet I accord the right to all to advocate their views and religious tenets, as well as the Agnostic, who does not pretend to know about that which is not known. And we ask again that they shall be made to pay their taxes to the state or municipality that protects them in all their varied views and beliefs.

The churches must take their place in the world the same as other institutions; that is, on their merits, and be subject to the same criticisms by an enlightened and intelligent people. The days of unquestioned childish belief are over. If we are told a foolish story that contravenes the known laws of nature, and all the experience and observation of mankind, we deny it; we ask for the truth, and want it, as founded "on the rock of ages," which is the great and enduring temple of science, established by scientific research and the experience of the race.

ELIAS LIVEZEY.

A Look at Politics.

The capitulation of our new president to the pope of Rome, following so soon after the disgraceful toadying of Grover Cleveland to the great Italian fraud, ought to admonish the American people that the corrupt politicians are bartering away their inheritance to an avowed enemy of a free press, free speech, free thought, and our free common schools for the education of the masses—all of which are palladiums of our civil and religious liberties, guaranteed by a republican form of government.

When Harrison was nominated by the votes of Jim Blaine's friends a fear spread over the country that in case of Harrison's election Blaine would manipulate the wires for the interests of the Roman Catholic church. This just and reasonable fear arose from the fact that Blaine had the confidence of the Jesuits, by which he made inroads into the Catholic vote in 1884. Hence it was but natural to fear that in case of Harrison's election the pope's influence might become as potent in dictating the administration of public affairs as it had been under Cleveland. And it is even so. The pope's minions are getting in their work in a way that brings "blessings" from Rome. Under the circumstances it is more deeply humiliating than the pitiful, obsequious toadying of Cleveland, because Cleveland had never masqueraded before the country in the cloak of extra Protestant holiness.

Cleveland invited two original Catholics into his cabinet, and handed the whole machinery of the government over to the pope's agents, by allowing the various departments in Washington to be filled up with the pope's spies; and to a very great extent they are there yet, and will stay. Cleveland sent a "jubilee" present to the pope, and, in every way except physically, he crawled on his belly to kiss the pope's toe, in the name of the people of the United States. He sent a government vessel to greet and escort to our shores the pope's Italian priest, sent to deliver a hat to Cardinal Gibbons. He allowed Atkins, his commissioner of Indian affairs, to farm out the Indian children of the reservations to Catholic schools, under pretense of "education," and opened the treasury vaults and shoveled out the public money with a free hand, to pay for having the young Indians crammed with catechism and taught how to count their beads and say "Hail Mary" according to program. He attended the laying of the corner-stone of a great papal university at Washington to teach the rising generation that our public schools are cesspools of iniquity not fit for educating the American youth—and to teach them that they must be obedient to the church, and take their politics, as well as their religion, from Rome. And to teach also, in the language of the pope, that "the pope by divine right hath supreme power over the whole world, both in ecclesiastical and civil affairs." He having thus sold out to the pope for Catholic votes to reëlect himself to office, it was quite natural that the St. Louis Democratic convention should be run by the pope's tools, and hence it was not strange that the temporary chairman was a Catholic, the permanent chairman a Catholic, the man who placed Cleveland in nomination for reëlection a Catholic, the man to second the nomination a Catholic, the man to propose "Old Bandana" Thurman for vice-president a Catholic, and a Catholic priest to open the show with prayer—in fact, everything was Roman Catholic at that convention, which was too much of a dose for the American people, and resulted in the election of General Harrison—only to wear Cleveland's papal mantle, and betray the patriotic, loyal sentiment of the nation by a sycophancy that is disappointing and alarming.

When the papal university was ready to be dedicated, Harrison led his cabinet to the banquet-room to see the pope's representativ occupy the seat of honor at the right of the pope's Cardinal Gibbons, while he—Harrison—was made to play second fiddler to "his holiness's" show. Then to further teach the papal doctrin that all kingdoms and rulers are subordinate and subject to the pope, the first toast was to honor the pope, and then the church and the bishops; and finally "Our country" took the refuse drippings of the papal banquet. And the president and cabinet, and nation, merely bowed to the snub and studied insult, with all due reverence to "his holiness."

Recently, when Harrison sent his appointment of General Morgan as commissioner of Indian affairs to the Senate for confirmation, the Senate laid the matter over until General Morgan could apologize or make explanation to pacify the pope's tools who had filed objections to the confirmation on account of some duty performed not in the interests of the "holy Catholic church." If the United States Senate does not submit to a Catholic bulldozing, and refuse to confirm Harrison's appointment, it will do better and different from what it did in 1885, when it was bulldozed to confirm Cleveland's appointment of a graduate from a whisky saloon in this city as Indian agent at the Green Bay agency in this country, and who is retained in office by Harrison against the interests and protests of the Indians and the public, because a Romish bishop forbids his removal—and this against overwhelming evidence that he ought to be removed, and the wish of the interior and Indian departments for his removal. It is a rank and clear case of capitulation to the pope. It involves the theft of a public Indian school, with a large patronage turned over body and boots to the pope for the propaganda of pagan superstitions and idol-worshiping ceremonies; besides over $15,000 a year to a private Catholic school from the public treasury, besides spoliation of poor "Lo" in many other ways.

"Look well to the West" as well as the East, especially the four new states, where papal votes were promised to elect administration candidates in exchange for whatever the pope's tools may demand. When an extra session of Congress was talked up in the fore part of 1889, there was fear that the small margin then in sight would not be sufficient to organize and control both branches of Congress if an extra session was called before the four new states elected their quota. It was at this crisis that the Catholic bishops saw the opportunity to suggest that the Catholic vote might be handled to change both branches of Congress to Democratic. This only illustrates the Jesuit cunning and intrigue that is constantly threatening our institutions through the corrupt office-seeking politicians in both parties. This game worked in the four new states, notwithstanding, with the possible exception of Montana, all had been strongly Republican in spite of the Catholic vote cast against the party, which counted for nothing under a bishop's threat, and the great anxiety to make a sure thing of the coming elections. Thus Jesuit diplomacy secured a new grip on the "powers that be."

Let the people of the new states, as well as all others, keep a sharp eye open for the working of the papal machine—especially as to Indian agents and other points touching the pope's interests, and they may discover how they hav been sold out to the pope.

This being but a brief showing of the country's relation to the papal power by the betrayal of trading, corrupt political demagogs, is it not time for the people to begin to seriously consider a remedy? And what remedy is in sight but for the patriotism of the nation to organize a new party—a voting party—to admonish the traders in Catholic votes that other votes may be necessary to secure office? There may not be enough who consider principles of more value than party to elect their ticket on the first trial. But if such a party could show a "balance-of-power vote" the traders would pay some deference to principles in selecting candidates, and be more cautious in selling out the country for Catholic votes. The infamy of this traffic in the two past presidential elections has originated numerous secret and semi-secret patriotic organizations, all of which ought to become an organic union to save the country from the impending danger of papal intent and influence to destroy our common schools and undermine our civil and religious liberties. Let us prepare for 1892.

W. S. WOOD.

Shawano, Wis., Jan. 15, 1890.

Which is the To-be-Damned Party?

As the season approaches when the occupants of the orthodox pulpit deem it necessary to pour out an extra tirade of defamation and misrepresentation on Thomas Paine and Freethinkers generally, consigning them all to hell and eternal damnation, I thought it might be well to investigate the matter a little and see if they are not damning the wrong party. When we ask them by what authority they consign us to such uncomfortable quarters, they refer us to Mark xvi, 16: "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." Fortunately, the next two verses very kindly tell us how we may know who possesses this "saving faith." "And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." Now, mark the

language. "These signs shall follow them that believe." These results are not restricted to any class, time, place, sex, or race, but apply to one as much as another, and absolutely and unqualifiedly to each and every one that believes. Now, is there a Christian in Christendom who can do any of these things? Can Talmage or Moody or Spurgeon or Sam Jones handle cobras or drink strychnine with impunity? Of course not. Well, if there is not a professed Christian on earth whose faith is followed by any of these signs, it is clear that they do not possess the genuin article of faith; and, whatever may await the rest of mankind, they will certainly be damned.

Christ, in his Sermon on the Mount, Matthew v–vii and Luke vi, explains very clearly the principles on which he will judge mankind. At the close of this sermon he says: "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man who built his house upon a rock; and the rain descended and the floods came, and the winds blew and beat upon that house and it fell not, for it was founded upon a rock. And everyone that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man who built his house upon the sand; and the rain descended," etc. And it fell, etc. According to orthodoxy, he that hears and does shall be saved, and he that hears and does not shall be damned. What, then, are those sayings? One of them is: "Swear not at all; but let your communication be yea, yea, and nay, nay; for whatsoever is more than these cometh of evil." I hav been astonished at the fact that nearly every orthodox Christian whom I hav heard testifying in the courts of Pennsylvania, where they had the choice of the simple affirmation, which Christ approved, or the oath, which he most positivly forbade, deliberately took the oath. Another saying is: "Ye hav heard that it hath been said, an eye for an eye," etc. "But I say unto you, that ye resist not evil; but whosoever shall smite you on the right cheek turn to him the other also." Did you ever know of an orthodox Christian who obeyed that saying? I never did, but often hav I heard them denounce the Ladds, Ballous, and Garrisons, who did do it, as Infidels and fools. As these same sayings were a "stumbling-block to the Jews and to the Greeks foolishness," so they are at least equally so to the modern Christian. Again, he says: "Love your enemies; do good to them that hate you," etc. Do the Christian nations obey these sayings? Let the ten or twelve million soldiers who stand ready drilled and equipped with the most destructiv weapons that Christian ingenuity can invent, waiting to sweep each other from the face of the earth and wrest from each other their property, answer. Let the $25,000,000,000 of war debt of Christendom answer. They do not, either as nations or individuals, obey them, or admit their obligations to obey them. So, too, with the saying, "When thou prayest thou shalt not be as the hypocrits are, for they love to pray standing in the synagogs and in the corners of the streets; . . . but thou, when thou prayest, enter into thy closet, and when thou hast shut thy door pray," etc. This command, also, the leaders of the Christian world treat with unqualified contempt, and like their prototypes, the Pharisees and hypocrits of the older time, parade their religion, their long public prayers and their charities, before the world, and do it even more offensivly and disgustingly than did those old-time Antichristian hypocrits.

Again, Jesus says: "Lay not up for yourselvs treasure on earth." "Ye cannot serve God and mammon." "Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on." "Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns, yet your heavenly father feedeth them. Are ye not much better than they?" "And why take thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin, and yet I say unto you, that even Solomon in all his glory, was not arrayed like one of these. Wherefore if God so clothe the grass of the field," etc., "shall he not much more clothe you, O ye of little faith?" "Therefore," he repeats, "take no thought, for after all these things do the gentiles seek." Thus he enjoins poverty on his followers. He said of himself that he was poorer than the foxes and the birds, not having "where to lay his head," and that "the disciple was not above his master"—it was "enough that he be as his master." He said, "Blessed are the poor, for theirs is the kingdom of heaven," and "Woe unto you that are rich, for ye hav received your consolation." "It is easier for a camel to go through a needle's eye, than for a rich man to enter the kingdom of heaven." When the rich man died, he went to hell, though nothing is charged against him but his wealth. While the poor, penniless beggar went directly to heaven, his poverty seeming to save him. The "young man in the gospel" lacked but one thing of getting to heaven, and that was poverty. He was good, kind, and lovable, but he was rich, and therefore had to be damned. In harmony with this idea were the commands: "Giv to everyone that asketh you. If they take away thy cloak, let them hav thy coat also. From him that taketh away thy goods, ask them not again." So the early Christians took joyfully the spoiling of their goods. These teachings necessarily consigned the Christian to poverty, with heaven as compensation, while the rich man's wealth was balanced by hell. But our D.D.'s tell us that Jesus did not mean what he said. To say that he used language in a sense contrary to its plain, natural signification, knowing and designing that honest hearers and readers should be misled by it, is to call him an unscrupulous deceiver, which we cannot allow. We are compelled, then, as honest men, if we accept the record at all, to regard Christ as an honest, earnest reformer, whose teachings plainly antagonized, and were understood to antagonize, nearly every accepted and popular theory and practice, both secular and religious, of his time, for which he and his followers were hated, despised, and persecuted by the sanctimonious, pious priests and hypocrits of his day, just as Bruno, Paine, Bennett, and millions of others hav been hated, persecuted, and despised by the same class of pious priests and hypocrits of later times.

How appropriate it would seem on the final day for your garrulous Brooklyn preacher, when he finds himself relegated to the left hand among the goats, as he and his class most certainly will be if these sayings of Christ are correct, to expostulate in the language Christ said such men would use, and say, "Lord, Lord, hav I not prophesied [preached] in thy name, and in thy name cast out devils, and in thy name done many wonderful works? Did we not lay one cornerstone of our Tabernacle on Christ, and another on God? Did I not most publicly and frequently declare that I was a friend of God and Christ?" And for Christ to answer, "Why call ye me Lord, Lord, and do not the things that I say? You hav eliminated from my teachings every unpopular, self-denying principle, so that instead of being poor, hated, and persecuted as I was, and as I said you would be if you faithfully preached and practiced my gospel, you were rich, loved, and honored by the world. In defiance of my commands you swore, you struck back, you hated and killed your enemies. Like the Pharisees and hypocrits of the olden time against whom I denounced the damnation of hell, you make long public prayers and make ostentatious display of your religion and godliness at every opportunity, and even wished to parade them before the world in your country's Constitution. Instead of not laying up treasure on earth and preaching my gospel freely to the poor, you made merchandise of what you falsely called my gospel, selling it to the rich, and amassing a princely fortune by the sacrilegious fraud. When I told you to take no thought for the morrow, you insured your property and your life. You dishonored me by justifying, in my name, slavery, war, and every popular abomination. You persuaded yourself and your followers that the broad road that the Pharisees trod to hell was the narrow path that led to heaven, thus insuring a common destruction. Therefore, depart ye cursed into everlasting fire prepared for the devil and his angels." And there, in sorrow, we leave them. Peace to their ashes. And this answers the question at the head of this article.

W. W. WALKER.

The Catholic Church as Administrator.

Says a writer to *Neues Freireligioses Sonntags Blatt*, Magdeburg, Germany: The Italian government stirred up a real waspnest when it undertook the reform of charity institutions (Opere Pie). The clerical party raised a tremendous noise over the audacious meddling with the church's administrativ affairs. It failed, however, to scare the government, and a bill regulating the use of the Opere Pie funds introduced in the Italian chamber, has already passed the point of general debate. This bill aims at the useful application of money left by philanthropic people, and which, in the course of centuries, has become an enormous capital, the interest of which (one hundred and fifty million lires) is now-a-days principally devoted to all other objects than that of helping the poor, which was the intention of the testators, it passing down to the mysterious depths of coffers belonging to church and cloister, or into the never-filled pocket-books of clerical administrators. Twice before did Depretis attempt a reform and useful application of these absolutely lost riches, but it was reserved for the never-failing courage of Crispi to undertake and successfully finish the investigation of this case, in which not a few politicians of importance are financially interested, and against which the Vatican raised a storm of petitions.

What has the investigation brought forth, in spite of the Vatican's cry of pain at being "robbed" of its best financial sources in Italy? That of those one hundred and fifty million lires which every year flow into the religious institution over two-thirds are applied to churches, cloisters, costs of administration, Peter's pence, etc., while of the rest only a small percentage is really used for works of charity. There is, for instance, every year set apart in the books—in the books, understand—thousands and thousands of lires for the maintenance of pilgrims' hospitals which perhaps were in their place centuries ago when people used to walk barefooted to Rome, for "catechumen schools," homes for "exposed infants," "outfit for nuns," etc.!

It is naturally very disagreeable for the church, whose stomach could so nicely accommodate and digest the Opere Pie, to see such large sums of money applied to help the poor and all kinds of charitable institutions.

Poetry in Law.

Last week Colonel Ingersoll was defending a man in a breach of promis case. Here are some of the little bits of poetry that appear in his address to the jury:

When a man gets to a point where he'll lie, there isn't much choice of subjects.

You must take it for granted that men of ordinary sense do not act like extraordinary fools.

I'll go as far as anyone to whip naked through the world the man who deceives a good, pure, and confiding woman.

A marriage without love is immoral. I don't care how many forms you go through, I don't care if all the churches in the world, united beneath the dome of heaven, filling all the air with incense, pronounce them wedded, if that sweet perfume called love does not arise there is no marriage.

The woman who marries a man because he is rich, for a title, or for office, place, or power, is not a virtuous woman, and the man who marries a woman for any such reason is not a virtuous man, but a contemptible wretch.

She knew that he could obtain a divorce only by perjury and fraud, yet she was willing to marry him, and be divorced only by papers and perjuries, and not by facts.

Epithets are so cheap that you can make money on lies at fifty cents a hundred.

People who are fond of music are sometimes dangerous.

There is no evidence that her heart was ever quickened one-hundredth part as much as it would hav been by the sudden appearance of a mouse.

If I got such love letters as hers, I'd keep 'em until summer and then carry 'em in my pockets hot days.

Oh, what an orator is love! What honeyed words run over the rose of his lips!

When another commits a fault, it is a great dead tree half decayed, bare and hideous, but when we do it ourselvs, oh, my God! think of the reasons, climbing around it like a thousand clinging vines, covering with soft loveliness every branch and twig, turning it into a beautiful object.

His love letters are sincere and good; who would hav thought there was so much blood in the old man?

She was coldly and placidly correct, as correct as a crystal pane upon a frosted window.

I think any woman in the world is repaid for an ordinary breach of promis by being taken to hear Wagner's music.

"Tristan," that Mississippi of melody, flowing deep and strong, with hundreds of little tributaries bursting over the rocks into flowers of foam.

Every heart is like a theater in one respect; there are certain effects produced, but you don't want everyone to see all the ropes and pulleys.

Lectures and Meetings.

W. F. JAMIESON gave five lectures in Milford, Neb., in a pretty little opera house. S. A. St. Cyr and Mr. Schaff managed the course. Several ladies and a professor of the school asked many questions, which added much interest to the meetings. Mr. Jamieson will deliver lectures in Seward again January 19th and 26th, and February 2d. Address at Seward, Neb.

J. E. REMSBURG is now making a tour through the West. The following is a list of his appointments:

Burlingame, Kan.	Wed., Jan. 29.
Emporia, Kan.	Thur., Jan. 30.
Halstead, Kan.	Fri., Jan. 31.
Leon, Kan.	Sat., Feb. 1.
Carthage, Mo.	Sun., Mon., Feb. 2, 3.
Bentonville, Ark.	Tues., Feb. 4.
Rogers, Ark.	Wed., Feb. 5.
Poplar Bluff, Mo.	Fri., Feb. 7.
Dexter City, Mo.	Sat., Sun., Feb. 8, 9.
St. Louis, Mo.	Mon., Feb. 10.
Highland and Grant Forks, Ill.,	Tues., Wed., Thur., Fri., Sat., Sun., Feb. 11, 12, 13, 14, 15, 16.
Canton, Mo.	Mon., Tues., Wed., Feb. 17, 18, 19.
Savannah, Mo.	Thur., Feb. 20.

When Mr. Remsburg has filled these engagements he will make a trip through Texas, Oklahoma, Indian Territory, and Arkansas.

THE combined influence of the Jewish writings [Old Testament] and of that ascetic feeling which treated woman as the chief source of temptation to man, caused her degradation. . . . In the writings of the fathers, woman was represented as the door of hell, as the mother of all human ills. She should be ashamed at the very thought that she is a woman. She should liv in continual penance, on account of the curse she has brought into the world. She should be ashamed of her dress, and especially ashamed of her beauty.—*Lecky.*

THE French government, about the middle of the eighteenth century, seems to hav reached the maturity of its wickedness, allowing if not instigating religious persecutions of so infamous a nature that they would not be believed if they were not attested by documents of the courts in which the sentences were passed.—*Buckle.*

TAKING the care of people's lives out of their own hands, and relieving them from the consequences of their own acts, saps the very foundation of the self-respect and self-control which are the essential conditions both of individual prosperity and of social virtue.—*Mill.*

Communications.

Was Abraham Lincoln a Christian?

CHAPTER XV.

RECAPITULATION AND CONCLUSION.

Character of Christian Testimony—Summary of Evidence Adduced in Proof of Lincoln's Unbelief—Douglas an Unbeliever—Theodore Parker's Theology—Fallacy of Claims Respecting Lincoln's Reputed Conversion—His Invocations of Deity—His Alleged Regard for the Sabbath—The Church and Hypocrisy—Lincoln's Religion.

In the prosecution of this inquiry, the testimony of one hundred witnesses has been presented. The testimony of twenty of these witnesses is to the effect that Lincoln was a Christian; the testimony of eighty is to the effect that he was not.

Of those who hav testified in support of the claim that Lincoln was a Christian, ten admit that during a part of his life he was a disbeliever in Christianity, while not one of the remaining ten disputes the fact. If he never changed his belief then he died an unbeliever. Did he change his belief and become a convert to Christianity? It devolves upon those who affirm that he did to prove it. Hav they done this? They hav not. Their attempts hav been in every instance pitiable failures. The unreasonable and conflicting character of the testimony adduced refutes itself. When was he converted? No less than five different dates hav been assigned. One witness states that it was in 1848; one, that it was in 1858; another, that it was in 1862; another, that it was in July, 1863, and still another, that it was in November, 1863.

The remarkable character of the statements recorded in Chapter I—remarkable when compared with the statements given in the preceding ten chapters, and not less remarkable when compared with each other—may be variously accounted for. A part of them are based upon a false premis, an erroneous conception of what the term *Christian* means; a portion of them are merely the expressions of beliefs unsupported by actual knowledge; while a not inconsiderable share of them are the statements of those who hav knowingly and deliberately borne false witness. These witnesses comprise: 1. Those who do not know what constitutes a Christian—who confound Christianity with morality—who affirm that he was a Christian simply because he was a moral man. 2. Those who do not know what his religious views were, but who infer that he was a Christian because others hav declared that he was, and because of the frequent allusions to deity that occur in his speeches and state papers. 3. Those who know that he was not a Christian, but who believe it to be right and proper to lie for the glory of Christianity and the profit of its priests.

The testimony advanced in support of the claim of Lincoln's Christianity is, for the most part, the testimony of orthodox Christians—a majority of them orthodox clergymen. Dr. Holland, the chief of these Christian claimants, says: "The fact is a matter of history that he never exposed his own religious life to those who had no sympathy with it." This, so far as the later years of his life are concerned, is substantially true; and this very fact precludes the possibility of these witnesses being able to state from personal knowledge what his religious views were.

In refutation of this claim, I hav presented the testimony of those who were nearest to Lincoln in the confidential relations of life. I hav presented the testimony of his wife, the testimony of his stepmother, the testimony of his step-sister, the testimony of his cousin, the testimony of his nephew, the testimony of his three law partners, the testimony of two members of his cabinet, the testimony of his private secretary, the testimony of his executor, the testimony of four of his biographers, and the testimony of many more of his most intimate friends, both in Illinois and at Washington.

That he was not an orthodox Christian, as claimed, is attested by nearly all of the eighty witnesses whose testimony has been given; that he was not in any sense of the term a Christian, is proved by the testimony of a majority of them.

I affirmed that he was not religious in his youth—that he was a skeptic in Indiana. In proof of this I hav adduced the testimony of his step-mother, Sarah Lincoln; his step-sister, Matilda Moore; his cousin, Dennis F. Hanks; his nephew, John Hall; his law partner, W. H. Herndon, and his biographer, Col. Ward H. Lamon.

I affirmed that he was an Infidel or Freethinker during the thirty years that he resided in Illinois. In support of this I hav given the testimony of Colonel Lamon, W. H. Herndon, Maj. John T. Stuart, Col. James H. Matheny, Dr. C. H. Ray, W. H. Hannah, James W. Keys, Jesse W. Fell, Judge David Davis, Wm. McNeely, Mr. Lyman, Wm. G. Green, Joshua F. Speed, Green Carruthers, Squire Perkins, Judge Gillespie, John Decamp, James Gorley, Dr. Wm. Jayne, Jesse K. Dubois, Judge Logan, Leonard Swett, W. H. T. Wakefield, D. W. Wilder, Dr. B. F. Gardner, J. K. Vandemark, A. Jeffrey, Dr. McNeall, Charles McGrew, J. L. Morrell, W. Perkins, H. K. Magie, James Tuttle, Leonard Volk, Col. F. S. Rutherford, E. H. Wood, Dr. J. J. Thomson, A. J. Grover, Judge Nelson, and others.

I affirmed that he did not change his belief after leaving Illinois—that he was not converted to Christianity at Washington—that he died an unbeliever. In confirmation of this I hav presented the testimony of his wife, Mary Lincoln; of his private secretary, Colonel Nicolay; of his executor, Judge Davis; of his biographer, Colonel Lamon; and of his intimate associates, Geo. W. Julian, John B. Alley, Schuyler Colfax, Hugh McCulloch, A. J. Grover, Donn Piatt, Judge Nelson, and others.

Many of these witnesses simply testify to his disbelief in the Christian system as a whole without reference to his particular views concerning its individual tenets. Every statement of his unbelief as presented in Chapter V has, however, been substantiated by the testimony of one or more witnesses.

That he did not believe in the Christian deity, that he even held Agnostic and Atheistic views, at times, is proved by the testimony of W. H. Herndon, Colonel Matheny, Judge Nelson, Jesse K. Dubois, and D. W. Wilder.

That he was an Agnostic in regard to the immortality of the soul is attested by E. H. Wood, Judge Nelson, and W. H. Herndon.

That he did not believe that the Bible is the word of God is affirmed by Colonel Lamon, John T. Stuart, Judge Matheny, W. H. Herndon, Jesse W. Fell, Dennis Hanks, W. Perkins, Colonel Rutherford, and Chambers' Encyclopedia.

That he did not believe that Jesus Christ was the son of God is affirmed by Colonel Lamon, W. H. Herndon, Jesse W. Fell, Colonel Matheny, John T. Stuart, Jas. W. Keys, Judge Nelson, D. W. Wilder, Green Carruthers, Colonel Rutherford, Rev. J. Lloyd Jones, Chambers' Encyclopedia, and the New York *World*.

That he did not believe in a special creation the statements of Mr. Herndon clearly prove.

That he accepted the theory of Evolution, so far as this theory had been developed in the "Vestiges of Creation" and other writings of his day, is attested by the same witness.

That he did not admit the possibility of miracles is confirmed by the statement of Jesse W. Fell, W. Perkins, Dennis Hanks, and Mr. Herndon.

That he rejected the Christian doctrin of total or inherent depravity, William McMeely and Jesse W. Fell affirm.

That he repudiated the doctrin of vicarious atonement is sustained by the testimony of Jesse W. Fell, Joshua F. Speed, W. Perkins, and Colonel Lamon.

That he condemned the doctrin of forgivness for sin, General Wilder and Mr. Herndon both testify.

That he opposed the doctrin of future rewards and punishments, Wm. H. Hannah, E. H. Wood, A. Jeffrey, Jesse W. Fell, and *Manford's Magazine* all testify.

That he denied the freedom of the will, Mr. Herndon explicitly affirms.

That he did not believe in the efficacy of prayer is fully established by the evidence of Mrs. Lincoln, Mr. Herndon, and Dr. Gardner.

That he was a disciple of Thomas Paine and Theodore Parker is shown by the evidence of Colonel Lamon, W. H. Herndon, James Tuttle, Jesse W. Fell, Dr. Ray, Robert Collyer, the New York *World*, and Chambers' Encyclopedia.

That he wrote a book against Christianity is sustained by the testimony of Colonel Matheny, Judge Nelson, W. H. Herndon, Colonel Lamon, *Manford's Magazine*, and Chambers' Encyclopedia.

That Lincoln did not believe in the inspiration of the scriptures, that he did not believe in the divinity of Christ, that he did not believe in the freedom of the will, that he did not believe in future rewards and punishments, that he did not believe in the efficacy of prayer, that he was, in short, a disbeliever in Christianity, is also attested by the evidence cited from his own recorded words.

In connection with this controversy the significance of the following facts cannot be overlooked: 1. Notwithstanding the strong temptation to credit Lincoln to the popular faith; a majority of his biographers hav either declared that he was not a Christian, or hav refrained from affirming that he was. 2. The secular press, fearing to offend the church, has generally been silent regarding the question. When it has ventured to express an opinion, however, it has been to concede his unbelief. 3. The leading encyclopedias, such as the Britannica, Chambers', New American, etc., hav either admitted that he was a Freethinker, or hav made no reference to his religious belief. 4. In the Lincoln Memorial Album appear two hundred tributes to Lincoln, the greater portion of them from the pens of Christians. In but two of these two hundred tributes is it claimed that Lincoln was a believer in Christianity. 5. The "Reminiscences of Lincoln" contain thirty-three articles on Lincoln, written by as many distinguished men who were acquainted with him. In not a single instance in this work, is it asserted that he was a Christian. 6. In none of the leading eulogies pronounced upon his character, at the time of his demise, is it affirmed that he accepted Christ.

It is stated that during the last years of his life Lincoln held substantially the same theological opinions held by Theodore Parker. His own words are, referring to Parker: "I think that I stand about where that man stands." Where did Theodore Parker stand? The following extracts from his writings will show:

To obtain a knowledge of duty, a man is not sent away, outside of himself, to ancient documents; for the only rule of faith and practice, the word, is very nigh him, even in his heart, and by this word he is to try all documents.

There is no intercessor, angel, mediator, between man and God; for man can speak and God hear, each for himself. He requires no advocate to plead for men.

Manly, natural religion—it is not joining the church; it is not to believe in a creed—Hebrew, Christian, Catholic, Protestant, Trinitarian, Unitarian, Nothingarian. It is not to keep Sunday idle; to attend meeting; to be wet with water; to read the Bible; to offer prayers in words; to take bread and wine in the meeting-house; love a scapegoat Jesus, or any other theological claptrap.

If Lincoln was known to be a Freethinker, it may be asked why this fact was not more generally published and urged against him during the presidential campaign of 1860. The answer is easy. His chief opponent, Douglas, was himself a Freethinker. Stephen A. Douglas, like Abraham Lincoln, died an unbeliever. Like Washington, he declined the services of a clergyman in his last hours. The following is an extract from a monograph on "The Deathbed of Douglas," published in the Boston *Budget*:

When Stephen A. Douglas lay stricken with death at Chicago, his wife, who was a devout Roman Catholic, sent for Bishop Duggan, who asked whether he had ever been baptized according to the rites of any church. "Never," replied Mr. Douglas. "Do you desire to hav mass said after the ordinances of the holy Catholic church?" inquired the bishop. "No, sir!" answered Douglas; "when I do I will communicate with you freely."

The bishop withdrew, but the next day Mrs. Douglas sent for him again, and, going to the bedside, he said: "Mr. Douglas, you know your own condition fully, and in view of your dissolution do you desire the ceremony of extreme unction to be performed?" "No!" replied the dying man, "I hav no time to discuss these things now."

The bishop left the room, and Mr. Rhodes, who was in attendance, said: "Do you know the clergymen of this city?" "Nearly every one of them." "Do you wish to hav either or any of them call to see you to converse on religious topics?" "No, I thank you," was the decided answer.

Among America's most eminent statesmen none probably ever possessed a more logical mind than Lincoln. Judge Davis says: "His mind was logical and direct." James G. Blaine says: "His logic was severe and faultless." George S. Boutwell says: "He takes rank with the first logicians and orators of every age." In his funeral oration at Springfield, Bishop Simpson said:

If you ask me on what mental characteristic his greatness rested, I answer, on a quick and ready perception of facts; on a memory unusually tenacious and retentiv; and on a logical turn of mind, which followed sternly and unwaveringly every link in the chain of thought on every subject he was called to investigate.

Lincoln was once called to investigate the subject of Christianity. He "followed sternly and unwaveringly every link in the chain of thought" suggested by this subject, and the result was its rejection by him.

If he was subsequently converted to Christianity, it was only after a reëxamination and a thorough and exhaustiv investigation of its claims. This his friends positivly state never took place, and the circumstances associated with each and every period assigned for his reputed conversion confirm their statements. In 1848 he was a member of Congress, his mind absorbed with the novelties, the duties, and the aspirations that usually attend a first term in that important capacity. In 1858, and for years preceding and following, the great political questions of the day occupied his mind. He was engaged in a mortal struggle with one of the most powerful intellectual athletes of his time. He was contending with Douglas for a prize, and that prize was the presidency. He must be ever on the alert. He must crush his antagonist or his antagonist would crush him. Think of Lincoln sitting down in the very crisis of this conflict and engaging in the study of theology! In 1862, and 1863, the other years assigned for his conversion, he was in the midst of the great Rebellion, all his thoughts and all his energies enlisted in the mighty task of saving the Union.

That Lincoln was a Freethinker in Illinois, that he was for a time a zealous propagandist of his faith, that he was instrumental in making unbelievers of many of his associates, it is useless to deny. If he was afterward converted to Christianity, his friends were ignorant of his conversion. He failed to notify them of his previous mistake and warn them of their impending danger. If it could be shown that he renounced his former views and became a Christian, this fact would be one of the most damaging arguments against Christianity that could be advanced. As a Freethinker, he was one of the most tender and humane of men, ever solicitous for the welfare of his fellow-beings. Did Christianity transform him into a selfish, heartless being who coolly disregarded even the eternal welfare of his best and dearest friends?

Think of a man directing a friend to take a road which he afterward discovers leads to certain death, and then not lifting a finger of warning to save him from destruction, when it is in his power to do so!

The Freethinker will require no other evidence to convince him that Lincoln died a disbeliever than the fact that he once fully investigated this subject and proclaimed himself an Infidel. The mere skeptic who has no settled convictions—who has never examined the evidences against historical Christianity—may become a sincere believer in the Christian religion. The confirmed Freethinker never can, albeit a Thomas Cooper, a Joseph Barker, and a George Chainey may profess to. As Col. Thomas Wentworth Higginson happily expresses it: "You may take the robin's egg from the nest in yonder tree, and so near is the bird to being hatched you may crack it with the edge of your nail, and the bird is free. But all your power, and all your patient fidelity, and all the mucilage and sticking-plaster you can put on it, will never get that birdling back into that little egg again. So complete is the sense of satisfaction, such is the feeling of freedom, which comes from once finding yourself, not merely out of these little sectarian names, but out of the name of the larger and grander sect, which is Christianity, that you will find when the egg is once broken, the bird is free forever."

From the church steward's standpoint, there is nothing so desirable as the early conversion of one who is destined to become rich. From the evangelist's point of view, there is nothing like the death-bed repentance of one who has become great. Had the bullet of the assassin not immediately destroyed consciousness, all these stories that we hav heard about Lincoln's conversion—the Edwards story, the Smith story, the Brooks story, the Willets story, the Vinton story, and the story of the Illinois clergyman—would never hav been invented. Instead of these we would hav the story of some domestic, or some intruding priest who saw him during his dying hours. Aaron Burr was kinder to the church than John Wilkes Booth.

But whatever the religious opinions of Lincoln were when he died, whether he had changed his belief or not, in view of the fact that he never thought enough of the church to unite with it, the frantic efforts of clergymen and church-members to claim him seem quite uncalled for, if not ridiculous.

JOHN E. REMSBURG.

(CONCLUDED NEXT WEEK.)

Woman at the Fore.

The Liberal, Freethinking women of the United States, under the leadership of Matilda Jocelyn Gage, propose to hold a suffrage convention in Willard's Hall, Washington, D. C., on the 24th and 25th of February, 1890.

This is a movement in the right direction. It has always been evident to my mind that "liberty, equality, and fraternity" could never be truly engrafted on the body politic of this country until the women awoke to the fact that they could never get any rights from God. Having guaranteed them none in his "book," he is not under any moral obligation to amend the original text to suit the convenience of the cause of "original sin." It is curious that womankind hav not discovered this before. But Talmage says they owe what liberty they hav to the Bible, and of course Talmage knows. That they hav "waited patiently about" for more liberty to be interpreted out of the original text of God's word has not been surprising, considering the amount of "faith" that most women hav in men and gods. Now that they are getting to hav faith in themselvs, there is some hope for them and hope for the world as well. For men, women, and children must all rise or fall together in the crisis of life. Theology and politics separate them but nature does not; and nature has long ago proved herself to be the stronger in the affairs of life. Whenever nature takes her place as the supreme ruler and God shares the fate of the calf-god that Aaron made, the world will take a wonderful stride forward. It seems that this good time is coming sooner than was expected.

This convention looks as if the women are tired of the old *régime*, and mean to look out for themselvs on the solid basis of natural rights. In "fighting it out on this line" they will be sure to win. But they "will not fight their battles alone." "The just God who rules in the affairs of men" having failed them, they will find plenty of just men to take his place. And one live, honest, brave, liberty-loving man is worth a skyful of such gods as the God of Abraham, and Moses, and Lot, and the jolly old boys of patriarchal days.

Let all the women of America who are free from the yoke of superstition and priestcraft take a note of this coming convention. Let as many as can be there. Let them go prepared to inaugurate a "long pull, a strong pull, and a pull all together," not for women alone, but for the whole family—united humanity under one banner of "liberty, equality, and fraternity," with "liberty, science, and humanity" for their motto. And may I be there to see.

San Diego, Cal., Jan. 5, 1890. MARY A. WHITE.

Use and Abuse of the Bible.

A Kentucky Correspondent of the Woman's Journal.

In studying the Bible I simply pursue the course that all church theologians take in studying the Bibles of rival religions, and look out for the bad as well as the good. The great majority of unlearned Christians study their Bible—if we may judge from their own admissions—purely to find everything inspired and consequently good. To the Bibles of other nations they deny all inspiration, and hence find everything bad.

My desire is to win the average Christian to a more critical and just method of study, even though, in this attempt, I run the risk of shocking him by exposing the wickedness of Peter or Paul, or by laying bare the uncertainties which all scholarly theologians acknowledge hang about the names of the biblical writers, the dates of their writings, and the reliability of what has come down to us as their utterances. It is the abuse of the Bible by its blind worshipers that I oppose, not its lawful use; and it is its abuse which first led men to teach Christian women that the fable of Eve had any bearing on their religion. It can be proved to be an innovation, hotly contested upon its introduction into the church. The first Hebrew scholar the church ever had—the learned Jerome—pronounced it a "myth." Clement called it an "allegory." No scholarly Jew ever believed it, as it is now taught, as an article of faith. Christ never made even the faintest allusion to it. Long after his death it was born of ignorance, and has since been nourished by superstition. Now, with the revival of learning amongst theologians, it is again unhesitatingly pronounced "a myth, whose origin is lost in the night of the remotest ages" (Lenormant).

Modern churchmen do not even pretend to prove that this story was originally Jewish, nor that it is an article of faith to believe Moses wrote it; on the contrary, even the most conservativ admit that there is no certainty at all about it. I will prove this by quotations from Dr. Daniel D. Wheden, for nearly thirty years editor of the *Methodist Review*, whose orthodoxy was never brought to trial by his church.

Writing of the results of modern study of the Bible he says:

> Evangelical scholarship has very generally concluded that Genesis is largely made up of pre-Mosaic documents. . . . Now, whether the primitiv documents of which scholars decide that Genesis or any other book was made up were originally inspired at all, or not, is not so important. . . . The text is mainly human, and in what proportion the human and divine are mingled is a problem not wholly soluble. We know that the text, as it stands, is, in many cases, incorrect; we are often unable to be sure of the perfect accuracy of the historic statements. . . . We hav inherited from ultra-Protestant Puritanism, perhaps, too mechanical a biblical theory.

Now, it is just this "mechanical theory" which, I believe, still keeps women in slavish submission in the church, the state, and the home; which hinders their noblest work in their own country, and hampers their usefulness abroad. The Hindoo woman, in perplexity at the contrast between our preaching and our practice, says: "You offer me an 'infallible' book which commands me, as the law of God, to obey my husband; but my husband commands me not to accept your book. How can I do both?" If she is an intelligent Hindoo, she knows that while, in her own country, many women, from remote ages, hav been eligible as rulers, and hav reigned gloriously over large provinces, in America it is considered a subject of ridicule even to mention the possibility of a woman's filling the position of governor of a state or president of the nation; and this fact stares her in the face, while she knows also that "the heathens" in China are proud of the long and glorious reign of their late empress, a remarkable woman. Although (as a result of having as few opportunities for education as do the thousands of illiterate women in our own partly civilized sections of country) few Hindoo women hav the opportunity to look on "our seamy side," yet many of them know as well as we do that it is a common sight (or was until lately) to see women and dogs yoked together, in the streets, drawing small carts, in Christian Germany, or working with men down in the coal-mines, in Christian England. It is ignorance everywhere that makes woman an easy victim; there is no strength without freedom, just as there is no power without knowledge. It is a sorrowful and amazing thing to hear a follower of Christ, in this enlightened age, quoting Peter as authority for woman—that very Peter who, according to history, was the most shameful moral coward of the ages, and yet, after his lie, told with cursing and swearing (see Matthew, Mark, Luke), presumed to turn round and call woman "the weaker vessel."

The example of Sara is the inspiration which the Mormon husband holds up before his wife to induce her, too, to acknowledge him as "lord" and giv him another wife, "even as Sara," etc. And we who uphold Abraham are helping to fix more firmly the yoke on our Mormon sisters' necks. For where is the consistency of glorying in Sara's obedience to her lord, and yet condemning the Mormon woman who can prove to us that Christian Peter still praised Sara for it, that Paul indorsed all womanly submission to husbands, and that no direct reference to her case in the New Testament taught that polygamy was a sin? Only those who set aside all other authority than Christ's Golden Rule can consistently oppose Mormonism and the subjection of the wife in Christendom.

This is a matter in which we women must judge for ourselvs, not pin our faith on our "preacher," who has no other sources of information than such as are open to us. "Seek and ye shall find, knock and it shall be opened to you," meant, at the time it was uttered, "There are two kinds of knowledge, one of which cannot but be hidden from all those who are not interested enough to search for it personally." It was one of the earliest bishops of the Christian church who, mistaking this utterance, taught that there was one kind of instruction for "women and children and the simple," and another for philosophers. The trouble with some women—I might truly say with the mass of women—is that they confound the inner kernel of religion with the husks of tradition which obscure it. Christ said: "Ye shall know the truth, and the truth shall make you free," but the average clergyman says: "Ye shall know what I choose to make you believe, and thus I can hold the reins and keep you out of the vestry, or turn you out of my conference." But who shall say whether it is our indifference and want of thought, or their love of power, which is most to blame? They are the sons of women at whose knee, from their earliest childhood, they absorbed the teaching of Peter and Paul, which has been for eighteen hundred years so much more alluring to men than the teaching of Jesus.

The time is ripe for a Luther among women to complete the task only begun three hundred years ago; to follow his bold example in deciding what to accept and what reject. Every agitation of belief in old creeds is followed by an intellectual revival which prepares the way for a purer faith and a nobler freedom. It is want of faith in the highest that makes timid souls cling to beggarly husks. How can we hope to hav the masses of American women even know the meaning of the word "freedom," while they are content to sit "like dumb, driven cattle," and hear some inexperienced youth, fresh from a theological seminary, preach sermons to them about woman's bad example in bringing sin into the world? Not four years ago, in the largest and wealthiest church in a populous Southern city, I heard such a one, who took his text from Ecclesiastes, to the effect that among a thousand he found one good man and not one good woman! This text he spun out for an hour by a description of Adam's original perfection, and wound up by Eve's utter depravity, for whose sin we were yet enduring sin, toil, and woe. Coming out of church I questioned many women as to their opinion. Not one thought of resenting the insult. Not one but said, "However contrary to reason or justice, I accept it!"

I believe the greatest mental and moral repairing the world has ever seen is to result from the womanly believers of the Golden Rule, who "prove" Peter and "try" Paul, and courageously proclaim to the world in what they, as teachers, are found to be wanting. The Bibles of every nation contain lofty conceptions of one supreme God; all hav the commandments; all hav even that "latest and best—Thou shalt love thy neighbor as thyself." It is not Bibles that are lacking. It is a mental awakening of women themselvs, by which mothers will first learn and then teach their children that this long-neglected "neighbor" is woman. Until that time, will still continue what Sir Charles Lubbock calls "the remarkable subordination of the wife to the husband which is so characteristic of marriage, and so curiously inconsistent with all of our avowed ideas," and the anomaly of an autocracy of sex calling itself a republic.

IT was a significant prudence of many of the lay Catholics, who were accustomed to insist that their priest should take a concubine for the protection of the families of the parishioners. . . . It can hardly be questioned that the extreme frequency of illicit connections among the clergy, tended during many centuries most activly to lower the moral tone of the laity. . . . An impure chastity was fostered which continually looked upon marriage in its coarsest light. . . . Another injurious consequence, resulting, in a great measure, from asceticism, was a tendency to depreciate extremely the character and the position of woman.—*Lecky.*

THERE hav been abundance of people, in all ages of Christianity, who tried . . . to convert us into a sort of Christian Mussulmans, with the Bible for a Koran, prohibiting all improvement; and great has been their power, and many hav had to sacrifice their lives in resisting them. But they hav been resisted, and the resistance has made us what we are, and will yet make us what we are to be.—*Mill.*

WILKINSON says among no ancient people had woman such influence and liberty as among the ancient Egyptians.—*Buckle.*

THE TRUTH SEEKER.

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A Symposium on Liberalism.

A short time ago we said this to more than thirty Liberal writers: There has been a great deal of talk at various times and by a good many of the leading Liberals about the Positiv or Constructiv side of Liberalism. It is stated that there is an Affirmativ as well as a Negativ philosophy connected with the Freethought movement; and that Liberals should build a religion or philosophy or system of morality, as well as destroy the system founded on superstition and supernaturalism.

We want to obtain, therefore, for publication in THE TRUTH SEEKER the opinion of all the best-known writers for Liberalism on this subject. To do this we put the matter thus:

Is there an Affirmativ, Positiv, Constructiv side to Freethought?

If not, the reason why?

If there be, in what, in your opinion, does it consist, and in what should it consist?

In THE TRUTH SEEKER of February 8th we shall begin the publication of the replies. We hav received answers from

Capt. Robert C. Adams,
President of the Canadian Secular Union.
F. M. Holland,
Author of "The Reign of the Stoics."
J. H. Burnham,
E. C. Walker,
Editor of *Fair Play*.
Lucy N. Colman,
Parker Pillsbury,
W. F. Jamieson,
R. B. Westbrook,
President of the American Secular Union.
George E. Macdonald,
Editor of *Freethought*.
H. O. Pentecost,
Editor of the *Twentieth Century*.
Susan H. Wixon,
Editor of THE TRUTH SEEKER'S "Children's Corner."
Samuel P. Putnam,
President of the California Liberal Union and Editor of *Freethought*.

And hav been promised replies by Thaddeus B. Wakeman; C. B. Reynolds; W. Stewart Ross, Editor of the London *Agnostic Journal;* G. W. Foote, Editor of the London *Freethinker;* Charles Watts, Editor of *Secular Thought;* J. E. Remsburg, John Peck, and others.

We believe this expression of opinion on this subject will be one on the most valuable and interesting contributions ever made to the literature of Freethought, and may mark the beginning of a new era in the development of the mental world.

Every Liberal should read this symposium and circulate it around the neighborhood for the enlightenment of his neighbors.

THIS issue of THE TRUTH SEEKER will go to several hundred Liberals who are not now subscribers. We call their special attention to the offer of "Try-Square" as a premium for them to send in their subscriptions now.

This issue will also be sent to every national Senator and Representativ in Congress, and we earnestly hope each one will read the article by the American missionary on Senator Blair's proposed educational amendment to our national Constitution.

The Pictures.

We hav received during the past week fifty-six new subscribers in response to our solicitations. The senders will find their words of encouragement in the "Letters from Friends" either in the current issue or in the paper next week. We are deeply grateful for this aid, and shall not soon forget the friendly efforts which hav gained it. The number of new subscribers sent on account of the pictures is now one hundred and eighty-one.

Donations of the following sums to continue the pictures are also gratefully acknowledged:

O. T. Davis (for pictures and the general advancement of Liberalism)	$20 00
Elijah Myrick	5 00
C. Randall	1 00
E. Chope	75
Morris Johnson	1 00
H. Schmidt	1 00
Mark Rowe	1 00
Agnosticus	5 00
C. R. Leonhauser	75
D. C. Jenkins	1 00
Harry S. Beasley	65
H. Tyler	50
F. S. Ganter	2 00
Jay F. Haldeman	75
Fred Busch	75
C. K. Phelps	50
John Morse	2 35

Making $113.40 received on .this account, and equal to about forty-five new subscribers, at the average of the club rates. A continuance of these efforts by our friends for a few weeks more will, we feel assured, result in sufficient increase to our list to enable us to hav illustrations for the remainder of the year.

In connection with the subject we would again call attention to the generous offer made by the author of "Try-Square," to this effect: Copies of the book to be given as premiums to, or for, new subscribers who pay the regular price of $3 for THE TRUTH SEEKER one year, before March 11th. One copy of the book to be given to every volunteer new subscriber, and one to every old subscriber who procures a new one at the regular price of $3. The price of the book by itself is $1. Regarding this book Mrs. E. D. Slenker writes:

"DEAR FRIENDS: I see THE TRUTH SEEKER has been presented with 'Try-Square' as a premium for subscribers. I want to tell you I hav read the book and like it splendidly. It is so interesting one wants to read it all at one time. It is as good as a novel and as full of truth as need be. You will be sure of a bonanza if you get this as a surplus to your subscription to THE TRUTH SEEKER. I hope every volume will be called for in short order.

"I feel personally grateful to the author for his generous donation on behalf of our precious pictures. If you only knew how good the book really is I know every copy would be called for in short order. ELMINA DRAKE SLENKER."

Since the offer was made in THE TRUTH SEEKER of January 11th, several hav availed themselvs of the terms, and hav received the book. We hope that the balance of the five hundred copies will be called for before March 11th. The author has printed his book for the good it will do Liberalism, and not for pecuniary profit to himself.

This is the state of affairs at the present time; let not the efforts slacken till the victory is won.

Religion in the Schools.

The Presbyterian Union, of this city, at a public meeting a few days since discussed this question: "To what extent, if any, should religion be taught in the public schools?" There was, of course, the puritanical advocate, in the person of Rev. Josiah Strong, corresponding secretary of the Evangelical Alliance, but what probably surprised a majority of the people of the city when they read the report of the proceedings of the meeting the next morning, was Dr. Howard Crosby's attitude. That eminent Presbyterian placed himself squarely upon the Freethinkers' platform, that morality is not a part of religion, that morality can and should be taught without teaching religion, and that religion should not be taught in the public schools at all.

Dr. Strong denounced the Catholic purpose to divide the school funds, and denied that the public schools are now Protestant. Speaking of the complaints made by Freethinkers (he called us Secularists), he said that the separation of church and state is well enough, but it does not necessarily involve the disregard of religion. He urged that it can be no violation of anybody's right when undenominational religion is taught, and this, he claimed, is all the religion that is taught—the great fundamental doctrin common to all monotheistic religions; that all the religion taught in the school is necessary to make good moral training and instruction; that morality cannot be secured except by the sanction of religion; that the state has the right to take one man's money to educate the child of another only on the theory that the ignorant child is a danger to the state.

Dr. Strong, evidently, is not a competent collector of facts, and, besides, is a strange reasoner. The very sect of which he is a member has a committee whose duty it is to endeavor to thrust Christianity upon the public schools, and to hav it legally taught in all public institutions of learning that (1) there is a personal God, that (2) each soul (the existence of a soul is assumed) is responsible to this God, that (3) this soul is immortal, that (4) there is a future state of reward and punishment, that (5) the Ten Commandments are of divine authority, that (6) the Sermon on the Mount is equally authoritativ, as given by the son of God, equal part of the trinity, and the savior of the world. If this be not the bedrock basis of Protestantism, Mr. Strong will greatly oblige by stating what is. And furthermore, this committee upon investigation found that substantially these doctrins are now taught in a large proportion of the schools of this state. Mr. Strong knows further, if he knows anything about the schools of this city, that the Protestant religion is taught at the "assemblies" before the regular school hours, and that the teachers would transfer those exercises to the regular school hours were it not that the state department has ruled against it. The Editor of THE TRUTH SEEKER knows whereof he writes, for he has had a controversy with a school-teacher on this very question, and but a few weeks ago refused the solicitation of a teacher to allow his child to attend one of the "assemblies." The separation of church and state logically necessitates the exclusion of all religion from the schools, and is to that extent a disregard of it; and it certainly *is* a violation of the rights of any objecting parent when teachers insist (as one once did with us) upon the attendance of his child upon religious services.

The Rev. Dr. Greer, D.D., rector of St. Bartholomew's, followed Dr. Strong. Dr. Greer possesses more logical ability than Dr. Strong. He questioned the practicability of a complete observance of the American doctrin of the separation of church and state in any scheme of teaching religion in the schools without dogma. He could not conceive of a church without doctrin. He insisted that religion cannot be introduced into the public school unless it is doctrinal in the sense of being definit and precise, and he would like to know what are the doctrins in which all the churches agree. He was not alarmed at the talk about godless schools. He could not see that it was any objection to a school of painting or bookkeeping that it was godless.

The Rev. D. G. Wylie had less sense than Dr. Greer, though he correctly described the controversy as triangular—between the Secularists, the Catholics, and the religious unsectarians, as those call themselvs who under the guise of unsectarianism are seeking to engraft upon the schools the greater sectarianism of their particular superstition. Mr. Wylie made the absurd assertion that "it is no mixture of church and state to recognize Christian morality in the schools."

Then came the Rev. Howard Crosby, at once the strictest Presbyterian, the ablest man, and the most logical reasoner in that sect in this city. He said: "We hav got into an educational craze in this matter, and the way to get out of it is to limit the work of the state to where it belongs. We should no more expect to teach religion in the public schools than to teach it in a mechanic's institute for the learning of a technical trade. We hav many excellent organizations for benevolent work that are not concerned with the subject of religion. Are these benevolent institutions Atheistic or irreligious? I believe it is not the business of the state to teach religion. It is the business of the church. Before the state can teach religion it must get a little religion itself. Of course if we are to hav religion taught by the state in this democratic country, we shall hav it taught by the local government. What kind of a religion shall we get from the aldermen? The moment we go one step beyond what is the proper limit of a public school that moment we giv each sect a right to claim that its dogma shall be taught. The only safe way is not to teach any. We invite the people of all

creeds and nationalities here, and we hav no right to tax them to propagate our religious notions. It is not true that there is no difference between religion and morality. I say there is a practical difference. It is, for instance, a moral teaching to teach that there are three sins against man, namely, violence, falsehood, and uncleanliness. To teach children that these are wrong will not offend anyone. We cannot go further without teaching religion. But we can go that far without offending anyone in his religion. The state has no right to go further than to teach the simplest branches of education. The whole curriculum can be gone through with in three years, and when we limit public education to that, we shall solve this problem, which has been agitating, and is agitating us, and will continue to agitate us. We must learn that in our public schools we must recognize the rights of all."

Dr. Crosby answers the Rev. Mr. Wylie most effectivly, and also Senator Blair and those who advocate his educational amendment to our national Constitution. The state cannot possibly teach what it does not define. The state must judge what is true and what false religion, it must pronounce with authority of law what is to be taught, and then we shall hav an established religion, if not an established church. To sing Christian hymns, to read the Christian Bible, to teach that hell and heaven are real places for the souls of men and women, is sectarianism even between the liberal and orthodox Christian sects, and as regards the Freethinker it is outrageous. Mr. Crosby is to be congratulated upon the clearness of his vision, and the friends of secularization are also to be congratulated upon their new and powerful ally.

The Church and the Government in Italy.

There is, just now, great solicitude on the part of the American Catholics for the government of Italy. They seem to think that the Lord will take revenge upon it for the enactment of the "Pious Works" bill, which removes the administration of the "Opere Pie" from clerical to secular hands. The Opere Pie are immense funds accumulated through centuries, giving a yearly income of $27,000,000, which should be entirely appropriated for benevolent purposes to the needy people at large. An inquiry made by the government has proved that the clergy who hav the upper hand in this administration do not use the whole of the income for the right purpose, but use it to benefit those people who follow them blindly. In other words, they use this money, as they do all funds in their hands, to advance their own interests. The Pious Works bill, which has been carried through the Chamber of Deputies, is alleged by a journal in activ sympathy with the Romanists to hav the twofold aim of depleting the ranks of the clergy and of depriving them of this lever of influence which they hitherto hav wielded in the capacity of almsgivers. The bill will withdraw the funds of the charitable confraternities, which number about nine thousand, from the ecclesiastical hands by which they hav been administered and turn them over to boards chosen by the municipalities. Priests are expressly made ineligible for membership in these boards. As each of these confraternities has up to this time had its chaplain who acted as almoner, some nine thousand of the minor Italian clergy will be stripped of their stipends at a stroke, and whatever gratitude the poor may henceforth feel for assistance rendered from eleemosynary funds will be gained or expected by lay officials and not by the priesthood.

The enactment of this bill, thinks the journal quoted, threatens not only the security and dignity of the pope, but the very existence of the Catholic religion in Italy. This, it seems to us, is admitting at once that the adherence to the church of a large class of Italians depends upon their being bought by the church, and forms in itself a very good argument for removing from the church the power to bribe the poor. Aud if religion shall suffer from the removal of the cause of corruption, so much the worse for religion. Any religion that must depend upon fraud and force for its continuance ought to go down. And the Catholic religion is an admirable instance in point.

The bill, however, is looked at in another way by sympathizers with the Catholics. It is, they say, but a continuation of the policy of starving the church into submission to the civil government. "Under the successiv ministries of the ex-Garibaldians, Cairoli and Crispi, power has fallen into the hands of the advanced Radicals, and the legislature has shown itself as violently anti-clerical as is the Atheistic section of the French Republicans. No candid observer of the recent trend of things in Italy doubts that the law of papal guarantees is regarded by the Radical majority of the present legislature as a dead letter, and that if Leo XIII. should now signify a willingness to accept its provisions, he would be informed by Signor Crispi that his acquiescence came too late. The independence of the Vatican, which is still theoretically acknowledged, has in practice been so narrowed that little remains to do but to deny to foreign embassadors all access to the person of the pontiff. The Radicals, apparently, will not be satisfied until they hav degraded the pope from the headship of Catholic Christendom to the position of an Italian Metropolitan."

The solicitude for the government, to which reference has been made, is evoked by the pretended fear that the kingdom cannot survive the church. If King Humbert, they say, "has any loyal supporters, they ought to see that the interests of the Savoyard dynasty are seriously imperiled through the course pursued by the anti-clerical majority of the chamber. The blows, which are now leveled not only at the dignity and influence of the pope, but at the numbers and resources of the clergy, are obviously meant to shake the hold of the Catholic religion upon the masses of the Italian people. In any event these hostil demonstrations on the part of the legislature cannot but be detrimental to the house of Savoy. If they fail to alienate the bulk of the Italian population from their ancient faith and traditional religious teachers, resentment and indignation will lead faithful Catholics to welcome any external or internal movement against the existing *régime*. If the anticlericals succeed in weaning the great body of Italians from Catholicism, the result will not be Protestantism, which in contemporary Europe makes no converts, but Atheistic Socialism. What has taken place in France and Germany will be witnessed in the Italian peninsula. The continental workingman, who in our day abjures Catholicism, does not become a follower of Luther or Calvin, but of Karl Marx. The author of 'Das Kapital,' unlike the reformers of the sixteenth century, assents to no compromise with princes, and is not more hostil to the altar than to the throne. It was Bismarck's recognition of the fact that Socialism is the alternativ to Catholicism that caused him to abandon the *Kulturkampf*. It is strange that Signor Crispi, who professes devoted loyalty to King Humbert, and who studies so carefully the conduct of the German chancellor, should not hav profited by this lesson. He should, one would think, perceive that in Italy, as in Germany, whatever may be the upshot of a duel between the civil power and religion, the cause of monarchy is sure to suffer. But perhaps Signor Crispi renders only lip-service to his sovereign. An avowed Atheist, an ardent admirer of Mazzini, and an ex-Garibaldian, he would scarcely be expected to deeply deplore the prospectiv advent of an Italian republic."

No doubt all this may be true. It is in any event the revealing of what, to Americans, and especially to American Freethinkers, is welcome intelligence. The altar and the throne hav both been ever inimical to the welfare of the people. If in their struggle with each other they are both destroyed there is cause for nothing but congratulations. The Freethinkers of France hav made that country a republic, as the Freethinkers of America founded our own republic, and the latest work of political and religious heresy is the republic of Brazil. And Castelar in Spain, Bradlaugh in England, Crispi in Italy, all working for freedom of mind and body, and all Freethinkers—what does not the world owe to the heretics!

The very fact that the stability of kingdom depends upon the retention of superstition and the power of the church to keep people ignorant and contented in their ignorance, is sufficient reason why the church should be deprived of that power. Between Roman Catholicism and the Socialism of Karl Marx giv us the Socialism. The Socialists, at least, are trying to help the people, to improve the conditions of life, and to cultivate the reasoning faculties. The church is doing just the opposit of these. But we fancy the fear expressed proceeds rather from a desire to oppose the Pious Works bill than from a real belief that the alleged evils pictured would follow the downfall of Catholicism. France is referred to as a bad example, and one which Italy should refuse to follow. But while Radical France is Atheistic, and the government is anti-clerical, France as a country is not Socialistic. The republicans rule, not the followers of Karl Marx. The men in high office are mainly Freethinkers, avowed and open, some of them Atheists; the policy of the government is human not ecclesiastical, yet France is fairly prosperous, and certainly in no danger of a social revolution. And is there any record of any country which has not bettered itself by establishing a republic?

As the church goes down the people come up. This is the lesson of history.

A Triduum as a Prophylactic.

The Catholic archbishop of Oregon proposes that his state, or at least the Roman Catholics of his state, shall be exempt from the grip of la grippe, and to accomplish this has ordered a triduum, or three days' service. This is the way this curer of souls doctors the grip:

"Let us confess that we are sinners, and that the many blasphemies and other crimes deserve severe punishment. Let us beg of the sinless, immaculate mother of our Lord Jesus whose intercession is so powerful to pray her divine son that Oregon may be spared from this scourge. We therefore order that on the Sunday following the reception of this circular, the respectiv pastors shall read this letter during the holy mass, and invite the people to attend the services of a triduum which shall begin on the following Monday. During the triduum we order the divine sacrifice of the mass to be at a convenient hour in the morning. In the evening at a suitable hour, let the rosary be recited, the devout way of the cross be made, and all ending with benediction of the blessed sacrament.

"We order that from the receipt of this circular until further orders, the reverend clergy will add in the holy mass the collect from the Missa Votiva, *pro vitanda mortalitate*, and recite after the mass with the people, one Our father and Hail Mary."

It will be interesting to learn what effect this method of treatment will hav on the disease, which here in the East yields not to quinine, aconite, or prayer. And if it once gets a good start in Oregon we fear that even if the Hail Marys be doubled the people's bones will ache and that they will sneeze and cough and take to their beds just as though the archbishop had said nothing. What if the archbishop himself should catch it! Two priests in this city hav died from it.

Why Mr. Pentecost Became an Anarchist.

The following extract from a letter just received givs us the first inkling of the reason why our esteemed contemporary shunted off on to the sidetrack of Anarchy:

MICH. NOLL: Jan: 12: 90.

DEAR SIR: I address myself respectivily on your inviting of your advertisement, what I find in the 20 *Century*, and I hav been writing 20 years along and lately to the 20 *Century* and *liberty* and *Individualism* But seems are aversed to my writing and put postal stamps in the letters to send reply back on the manuscrips also the *Standard* But no sign of acceptance and wrote even from 10 months backward nigh every week and the only reference made by the *Twenty Century* was when he said "I hav learned that valuable ideas sometimes come from very obscure persons who cannot spell well or put their sentence together grammatically" and did not print them. And with my writing made him a anarchist and admonished him to take first the beam out of his own eyes and then could he clearly see to take out the mote.

If we had received a letter like that "nigh every week" for ten months there is no telling what impossible visions we might now see. Mr. Pentecost is hereby exonerated from all blame for his Anarchy.

THE Cleveland *Leader and Herald* relates these stories of the rapacity of the priests of that city: "The priest of a Bohemian church called on a Catholic servant-girl who is employed on East Madison avenue and demanded a contribution for his church. She said she would contribute a dollar, although she did not feel that she could spare it, as she needed clothes for winter. She went to her room and returned with a $5 bill, which she asked the priest to change for her. He put the bill in his pocket and started away. She protested that she must hav the four dollars in change back, as she needed it to buy shoes. The priest was inexorable. He said that she ought to giv $5—that, in short, she must giv it, even if she had to go without shoes. Saying which he walked away with the $5, being nothing less than a common thief so far as the $4 is concerned. Of course the girl will not prosecute the thief, because of the abjectness of the servitude in which she is under to him. He may invent some punishment for her because the incident has got into print. Another East End servant-girl had but two cents with her one Sunday to put in the contribution plate. This fact was noted and she was told that the next week she must contribute $1 to make up for this small amount. Of course she did so, although she was obliged to borrow the money."

THE TRUTH SEEKER COMPANY'S Catalog of Freethought, Reform, and Scientific Books will be mailed free.

Letters from Friends.

YUACHIOHAM, B. C., Jan. 6, 1890.

MR. EDITOR: Inclosed find $3.25 for my Bible for another year, and the ANNUAL. Keep up the pictures by all means.

R. M. MORRISON.

SPRINGFIELD, ILL., Jan. 6, 1890.

MR. EDITOR: Inclosed find $1.25—$1 toward the pictures and twenty-five cents for the ANNUAL. H. CELLER.

BELLE PLAINE, IA., Jan. 1, 1890.

MR. EDITOR: I inclose money for two renewals and two ANNUALS. Do not stop the pictures. C. P. HOSMER.

STRASBURG, ILL., Jan. 2, 1890.

MR. EDITOR: I will hav THE TRUTH SEEKER, pictures or no pictures, but vote for the pictures. H. BERNHARD.

FLORA, IND., Jan. 2, 1890.

MR. EDITOR: Find inclosed $5.20 for renewal and books named. I vote, continue the cartoons. JOHN BARNARD.

YATES CITY, ILL., Jan. 1, 1890.

MR. EDITOR: I inclose $3.25 for renewal of THE TRUTH SEEKER and the ANNUAL. I can get along with or without pictures. C. L. ROBERTS.

COALPORT, PA., Jan. 6, 1890.

MR. EDITOR: Inclosed please find $2.25—$1 for THE TRUTH SEEKER four months, $1 in support of the cartoons, and twenty-five cents for the ANNUAL. JOS. RHODY.

LEON, KAN., Jan. 3, E.M. 290.

MR. EDITOR: Send the ANNUAL. Hold the illustrations if possible, though several correspondents kick nearly as bad as the proverbial kicker on which Christ rode.

H. B. MILKS.

BOSTON, MASS., Jan. 9, 1890.

MR. EDITOR: I will send $1 to help on the pictures, which are immense. What a fertil brain the artist must hav to catch on to all the subjects of the day to illustrate!

S. D. FRANOIS.

SAN BERNARDINO, CAL., Dec. 21, 1889.

MR. EDITOR: Find inclosed money for the paper and the ANNUAL. The Mormons and Catholics will hav to be disfranchised before the government can become Liberal.

JOHN BOTTOMS.

DAVIS, ILL., Jan. 3, 1890.

MR. EDITOR: Please find inclosed $3.25, to apply on my subscription and for the TRUTH SEEKER ANNUAL. I would like to contribute something toward keeping up the pictures in the paper, but cannot afford it at present. E. CLARK.

MT. UNION, Jan. 3, 1890.

MR. EDITOR: Renew the two subscriptions and send two ANNUALS. Do not drop the pictures. I can get more subscribers with them than I can without them. I will send you a new subscriber. JOSEPH FITZPATRICK.

S. OTSELIO, N. Y., Dec. 29, 289.

MR. EDITOR: I hav been very anxious for weeks to learn what you had to say about your "independent slate-writing" experience, so I will add twenty-five cents for the TRUTH SEEKER ANNUAL, which has it. MRS. MARY PECK.

CATES, IND., Jan. 2, 1890.

MR. EDITOR: Inclosed find $5.50, for which please continue my subscription and send the TRUTH SEEKER ANNUAL for 1890, and also please send the same to the additional address inclosed. We want the pictures to keep going.

Yours truly, JOHN H. VAN SICKLE.

HUDSON, WIS., Jan. 2, 290.

MR. EDITOR: I should not like to see the illustrations discontinued. I think I can send you one or two new subscribers by the first of February. You may send me two copies of the ANNUAL. Yours truly, CHARLES HANSON.

MARSHFIELD, ORE., Dec. 17, 1889.

MR. EDITOR: I cannot think of doing without the paper. Its contents furnish an indispensable brain food. I hav been trying to get a new subscriber to join me, but so far hav failed. Wishing you great success, and that the pictures may continue, I am, Yours truly, W. A. GILMORE.

LEXINGTON, KY., Jan. 10, 1890.

MR. EDITOR: Do not discontinue the pictures by any means. They are just what nine-tenths of the Liberals like. And Liberals patronize the paper, not the orthodox element, I am sure. It is not expected that the pictures are to catch the orthodox eye. W. H. TYREE.

GORDON, NEB., Dec. 30, 1889.

MR. EDITOR: Inclosed find draft for $10.50—$5 to apply on my subscription and the balance for the ANNUALS for 1889 and 1890, and other books. I like the pictures, and will do my best to get a new subscriber. I think I can send you one or two before long. C. W. SMITH.

CLYDE, MICH., Jan. 7, 1890.

MR. EDITOR: Find inclosed money for THE TRUTH SEEKER and two ANNUALS. If you hav any leaflets for free distribution, send. I will dispose of them. Continue the pictures. When Samson is through, giv us Lot's wife, but never the old fellow and the girls. WM. T. HEDDEN.

ASHLAND, ORE., Dec. 27, 1889.

MR. EDITOR: Inclosed please find $10.25 for renewals of myself and friend to the good old TRUTH SEEKER and for the ANNUAL. As we could not get any subscribers, the best we could do is to send you our subscriptions for two years in advance. By all means continue the pictures, if you can without too much loss. O. COOLIDGE.

FORRESTON, ILL., Jan. 2, 1890.

MR. EDITOR: Inclosed find $6, for which send THE TRUTH SEEKER two years, two ANNUALS, and two copies "Bible Morals," by Remsburg. Continue the cartoons. I think they are all right. Many of them are very good. I will do what I can to increase the circulation of THE TRUTH SEEKER.

C. E. NIOODEMUS.

SAN JOSE, CAL., Dec. 27, 1889.

MR. EDITOR: Inclosed find $4.25, for which please send THE TRUTH SEEKER for 1890. And use $1 for the illustration fund, to enable you to keep the pictures in THE TRUTH SEEKER, by all means. I think it is the easiest way to convince people of the folly of Christianity. I send twenty-five cents for the TRUTH SEEKER ANNUAL. L. MAGENHEIMER.

ATLANTA, GA., Jan. 4, 1890.

MR. EDITOR: Herewith I hand you $7.50 for my subscription and to pay for THE TRUTH SEEKER one year to the new subscriber whose name and address I send you. Please send me the TRUTH SEEKER ANNUAL for this year. I like the pictures by Mr. Heston. It affords me pleasure to assure you that Freethought is steadily advancing and growing in the South. OSOAR PARKER.

HORTON, Jan. 1, 290.

MR. EDITOR: I tried to get you a new subscriber, but failed on account of hard times, but will do the next best thing by sending you a "V" for THE TRUTH SEEKER and books. As for the pictures, keep Heston employed, Mr. Parton notwithstanding. Mr. Parton probably has done a good deal for Freethought, but that should not license him to be insulting. Yours for truth, J. W. SOOTT.

SEYMOUR, IND., Jan. 6, 1890.

MR. EDITOR: I inclose $12 for renewal, the ANNUAL, and books according to inclosed list. As for me and my house, we vote for the pictures, with improvements. We would take THE TRUTH SEEKER pictures or no pictures, but not without the editorials. The answer to the *Independent* is worth a year's subscription to THE TRUTH SEEKER. Long liv it and its Editor. JOSEPH KLING.

AVOOA, N. Y., Jan. 6, 1890.

MR. EDITOR: Inclosed find money for subscription and the ANNUAL. I would prefer to hav the pictures in the paper, but as I am not in financial circumstances to warrant contributing anything in shape of "In God we trust," I will not vote to hav them in or out, although I profess to be a member of the house. Keep THE TRUTH SEEKER afloat, cartoons or not. SILAS HALLOOK.

PARKDALE, TORONTO, Dec. 31, 1889.

MR. EDITOR: Inclosed please find $2 on account for THE TRUTH SEEKER, except for one ANNUAL for 1890. I hope you will not discontinue the pictures in THE TRUTH SEEKER. If the number of new subscribers do not come up to your wish just at the present time, why, there is no doubt but in a little time you will hav no reason to complain on that account. Yours truly, I. D. GREAVES.

HAVANA, ILL., Jan. 2, 1890.

MR. EDITOR: Please find inclosed $5.25 for subscription of THE TRUTH SEEKER for two years and twenty-five cents for the TRUTH SEEKER ANNUAL. I am a little late to pay in advance, but I thought it would better enable you to keep on with Mr. Heston's pictures. I think they do a great deal of good. They are just the thing to call Christians' attention, and they will get to read the paper.

Truly yours, G. H. HOLZGRAFE.

MONTE VISTA, COL., Dec. 26, E.M. 289.

MR. EDITOR: I hope I am not too late in casting my vote for continuing the pictures in our paper. But you know how slowly the mills of Liberalism are grinding. Please find inclosed the names of three new subscribers, with the cash so essential to finding and spreading the truth to the millions of mentally enslaved human beings in this so-much-boasted-of free country. Do not forget the ANNUAL.

A. MANSON.

ASTOR, FLA., Dec. 31, 1889.

MR. EDITOR: Inclosed please find $5 to renew my subscription for THE TRUTH SEEKER, the best paper in the country. Send me the ANNUAL and apply the balance to the pictures or Watson Heston. Long may he liv. I cannot find a new subscriber here. I gave them my papers to read, I gave them pamphlets, and talked to them—all was of no use. I am willing to pay fifty cents more for the paper to keep the pictures. Yours very truly, JOHN KANE.

GLEN FALLS, N. Y., Dec. 30, 1889.

MR. EDITOR: I think it would be far better to devote the space occupied by the pictures in THE TRUTH SEEKER to a discussion of ways and means of providing the people with cheaper Gods. We do not need to resort to the methods of our greatest enemy, the Roman Catholic church, to support our cause. The hanging up of some dead Jew, in Heston's style, contains no argument of the justice of our cause. Giv us more argument and less trash. ISAAC LEWIS.

NEW HAVEN, CONN., Dec. 30, 1889.

MR. EDITOR: I hav taken the paper for the year, and must say that it is the finest paper I ever read. I hope the pictures will continue. Long life to Watson Heston. It is certain that the pictures do more good than they do hurt, as I can induce people to look at them who otherwise would not look at the paper at all. I expected to hav two new subscribers by this time, but at the last moment they refused because their wives made such a fuss. Inclosed find $3.25 for the paper and the TRUTH SEEKER ANNUAL. J. G. BUTTON.

BEAVER DAM, WIS., Jan. 6, E.M. 290.

MR. EDITOR: Inclosed please find $10.50 to be applied to three renewals and two ANNUALS, and $1 of it to work heretofore performed on illustrations of THE TRUTH SEEKER by Watson Heston. As I cannot get a new subscriber, I do the next best thing. I am in favor of the cartoons not only on the first page but on the last page as well. If the pictures should be continued, you can count on me for another dollar or a new subscriber at my next renewal.

Very truly yours, ANDREW WILLARD.

HOWARD, KAN., Jan. 7, 290.

MR. EDITOR: Inclosed find renewal, and two new names for a continuance of pictures. I do not want to see the pictures go, as I can keep the paper in the shop where I am at work and by showing the pictures can get some interested. This is a hot-bed of orthodoxy, but by a continuance of the same medicin in the future as in the past I think some good may come out of it. Hoping you will get enough new subscribers to keep the pictures in, I remain,

Yours in Universal Mental Liberty, F. STALLSMITH.

BARTLEY, NEB., Dec. 23, 1889.

MR. EDITOR: As the cash down commands a vote on the pictures, here is ours, $3.75—$3 for subscription another year, twenty-five cents for the ANNUAL for 1890, and fifty cents for the pictures. Mr. R. A. Smiley's views are mine—that the cartoons are more valuable than more space devoted to longer articles sometimes. I became first acquainted with James Parton when a child, reading his interesting and instructiv biographical sketches in the *Youth's Companion*, and though his opinions are highly respected, we beg leave to differ with him in regard to the pictures.

Respectfully yours, MRS. R. E. GEORGE.

SCRANTON, PA., Jan. 4, 1890.

MR. EDITOR: Inclosed find $5. In return send all the TRUTH SEEKER ANNUALS from 1884 to 1888, and two for 1890. I hav feared that I should hav to giv up reading entirely. I hav only glanced at THE TRUTH SEEKER for the past three years, but I hav let others read it and kept it on file. I hav been with THE TRUTH SEEKER from its commencement, and with the Boston *Investigator* thirty-eight years, and my interest in the cause has never abated in the least. And if my financial ballast was heavy enough I would furnish something that would "make Rome howl," as the saying goes.

J. F. GREEN.

ELK GROVE, CAL., Dec. 28, 1889.

MR. EDITOR: Your urgent request to delinquent subscribers reminds me that more than a year ago I ordered THE TRUTH SEEKER sent to the herein-named friend. Be kind enough to tell me whether she has renewed. If not, I will. I am making a great effort to send you some new names soon. This month I hav mailed twenty-four packages of TRUTH SEEKERS to as many persons; hav written six letters in your interest, and hav received the promis of one name. If I do not send a half dozen names within the next two months, I shall be greatly disappointed. I say, stick to the pictures if you can possibly afford it. Send ANNUALS to the addresses inclosed. J. H. ATKINS.

WESTMINSTER, CAL., Dec. 26, 289.

MR. EDITOR: I feel a little disappointed in not getting a new subscriber. Most likely I can send you a little money for a few books in place of a subscriber, though I do not intend to giv up inquiry among those where there is the least prospect. As I become more acquainted, chances will improve. December 16th I sent for the ANNUAL—what one I may not hav said through carelessness, but you might guess it was the last one, as I expect to hav all the TRUTH SEEKER ANNUALS in the future as long as I liv. Those of the past are in my house with my books. Continue THE TRUTH SEEKER pictures by Heston by all means.

LUKE WM. GALLUP.

MANCHESTER, MO., Jan. 1, 1890.

MR. EDITOR: Inclosed you will find $5.45—$3 for THE TRUTH SEEKER and $2.45 for the books named. I hav never taken THE TRUTH SEEKER by mail yet, but hav bought it from a newsdealer from time to time. It will be cheaper for me and better for you to get it regularly by mail. I am greatly pleased with Heston's cartoons, and would be sorry to see them discontinued. With the great mass of mankind, they are more effectiv than a labored argument. Ridicule is a powerful weapon, and is more dangerous to false pretenses than argument, and in your battle with superstition you can not afford to lay aside any of your weapons.

C. W. CAINES.

ST. JOSEPH, MO., Jan. 2, 1890.

MR. EDITOR: Inclosed please find money for renewal, books, and the ANNUAL, and $1 for the Literature Fund. I see that Mr. John Peck and I had the same experiences about horse-kicks. Mr. Peck's writing just fits my brain.

Mr. J. Bird wants some proofs of the rotundity of the earth. Does he not see the sun rise and set? The shadow of the earth on the moon is round, when there is an eclipse. If we travel east or west we shall come back to the same place. In the frigid zones, one part of the summer the sun does not set at all, but seems to go around above the horizon. Is that not proof? If not, what is.

Mr. J. H. Wood wants no taxation of any kind. He wants the government to issue greenback money. But greenbacks are not money. They are notes that must be paid by taxation, like everything. Taxation is necessary to pay govern-

ment expenses. Greenbacks are notes that hav to be paid as well as other notes. CHARLES LAMBERT.

CENTRAL CITY, Jan. 5, 1890.

MR. EDITOR: Great men will make great blunders, is the old saying, and it repeats itself so often. Is it possible that James Parton is going back on us? I think he will be sorry for his utterances against the pictures, like Grover Cleveland with his free trade doctrin. I hav a family of six children, and THE TRUTH SEEKER, which is the best of all periodicals, reaches me every Sunday, and is indeed a welcome visitor. One of my children made the remark the other day that Mr. Heston "forgot the monkey," so you see even "the children cry for it." And therefore the vote cast in my family is by acclamation for Watson Heston and plenty of pictures.

Yours for pictures by all means, A. S. BLEYER.

COLUMBUS, O., Jan. 7, 1890.

MR. EDITOR: *Apropos* the pictures. Illustrate alternate numbers, or as many as you can afford. Those in favor could not expect more, while Mother Grundy could use the blanks for missionary work without making rubicund the old lady's cheek of modesty. But the cartoons are mild compared with the idiocy which they are intended to caricature, and it is only false modesty that objects to them. Let the phantom of immodesty and imbecility "cover its eyeless sockets with its fleshless hands and fade forever from the imaginations of men." Wishing that you may grow fat in laughing at the different whims of your subscribers, I am for THE TRUTH SEEKER, pictures or no pictures. J. J. BURDGE.

GILMAN, ILL., Jan. 2, 1890.

MR. EDITOR: Inclosed please find $5.25 for renewal, books, and the ANNUAL. I am doubtful as to the illustrations. Often, when requesting a pious neighbor to read some article that strikes me as being particularly good, one look at the pictures and he will hand it back to me with the remark, "That is all I want of that." Still, I like them, and am well content to let you manage that business. We hav six churches and five saloons in this place, population twelve hundred, and as I take no stock in either I am lonesome, as there are no other places of amusement. I hav just finished reading Herndon's "Life of Lincoln," and think it the best history I ever read. It tells the truth. H. C. MOSHER.

CARTHAGE, MO., Jan. 6, 1890.

MR. EDITOR: I for one protest against Mr. Parton's idea of disposing of the pictures. I say, keep them in. They are the life of your paper, and are doing good work. I think anyone who fails to see the good they are doing for the cause of Infidelity had better go back to the church and pray a little while longer, for to him the ninth day has not yet come. He should be allowed longer time to get his eyes open. As to the art displayed in the pictures, no one expects steel engravings. And as to the vulgarity in them, anyone kicking from that view-point had better read the old part of the Bible and compare notes. Mr. Heston need not expect to please all. Christ, even, did not, and all Christians say he was perfect; which is much more than we claim for Brother Heston. Inclosed find remittance for the ANNUAL for 1890.

Yours fraternally, MRS. GEO. W. KOONTZ.

BIG SPRINGS, TEX., Jan. 6, 1890.

MR. EDITOR: The pictures suit me first-rate. True, a Christian cannot be induced to read the paper when he sees a picture of that kind. Like an American by Limburger cheese—the smell keeps him from eating, but it tastes better than it smells. THE TRUTH SEEKER will not make many converts, but it is "awful good readin'" for old soldiers in the heretical camp, and mainly they are the ones to please. The man who subscribes and pays for his paper needs to be served first, the Christian afterward. Please your patrons. The school-house and history will make all the Infidels the country needs, if patronized. THE TRUTH SEEKER is for my private enjoyment "on the side." It is not too radical. It cannot well convert anyone, but does its good in confirming and comforting him who is already firm in the faith. May you succeed. A VETERAN.

MADISONVILLE, KY., Dec. 24, 1889.

MR. EDITOR: By all means keep Heston's cartoons before the people. I hav been eager to see his picture of the Lord when he got into such a rage, and Moses cooled him down so quick by reminding him that the Egyptians would hear it, and they would tell the Canaanites, and they would poke fun at him (Num. xiv, 13-20)! He acknowledges that he would hav played the devil and smashed things, but he "feared the wrath of the enemy" lest they would say, "The Lord hath not done all this" (Deut. xxxii, 26, 27)! I hav been thinking for some time of writing some articles for THE TRUTH SEEKER, setting forth some of the lies, exaggerations, contradictions, incredible and inconsistent yarns, false prophecies, etc., of the holy Bible, but hav never got at it as yet. I think I will send one along soon. I inclose twenty-five cents for the TRUTH SEEKER ANNUAL.

Yours respectfully, COLEBY A. SMITH.

WILKESBARRE, PA., Jan. 3, 1890.

MR. EDITOR: Inclosed you will find $4. Send me the paper for one year and the ANNUAL. The seventy-five cents you may apply to the production of the pictures. I hav for years sent my subscription one year at a time instead of $5 for two years. I thought the half dollar would aid in the illustrations, which are very cutting and shocking to those who fear the truths they lay open. It is true that many of the Bible pictures are more laughable than instructiv, but you will please to remember what trashy subjects Heston has to work on. My opinion is, giv us the pictures by all means, for those who will not read Ingersoll or anybody else will get a shock of mirth or ridicule when they look on Heston's work. One friend will call occasionally and inquire "about those ungodly pictures," and he even relishes them, although they are driving daggers at the superstition and nonsense he was taught from childhood, and after a while he may want to subscribe for it so as to see them all. J. R. PERRY.

FORESTPORT, N. Y., Jan. 1, 1890.

MR. EDITOR: I inclose $5, for which you will send one of your binders, also a copy of the ANNUAL, and apply the balance on subscription. I would send a new subscriber if I could—not for the sake of continuing the pictures, for I think they do more harm than good, especially those on the last page. Those wretched cartoons are the first part that meet the eye, and to most people they convey an impression that the whole thing is rude, vulgar, and obscene, both inside and outside. The same opinion is very apt to be extended to the person offering the paper, and all are condemned and rejected together without trial or examination. I know I hav found it so with parties who were very far from being zealous defenders of church or creed, and who I verily believe would hav read the paper and found something in it to approve and admire had they not been repelled and disgusted at the very outset. I hope you will get those five hundred extra subscribers, and many more with them, but I say again it would be easier to get them if the pictures were abolished. JEREMIAH O'BRIEN.

MADISON, GA., Jan. 6, 1890.

MR. EDITOR: Inclosed find $5; apply $3 to renewal, $1 to the cartoon fund, and the balance to sending ANNUALS. I think Heston's delineations are fine—too good to be lost. Every picture is an instructiv chapter in the history of the past, and some are that in the history of the present and future. If a man does not love picture-writing, it is a misfortune to him. For much of our fine poetry and prose are picture-writing, and could be portrayed more plainly in cartoons. To keep the delineations of Mr. Heston alive in THE TRUTH SEEKER is the easiest thing in the world. The way is this: in addition to your subscription let every lover of the pictures do as I hav done—plank down $1 for the fund, and if this is not sufficient, add annually $2 to the fund. And I for one will annually contribute $5 for the same purpose rather than lose a picture from one number. I know Christians do not like them, because they make the truth too plain. Take the drawings out of the *Scientific American* or *Harpers' Weekly* and their value would be very much lessened. Now, subscribers to THE TRUTH SEEKER, think on this thing and act promptly. A. A. BELL, M.D.

PORT HURON, MICH., Jan. 8, 1890.

MR. EDITOR: Inclosed please find the money for two subscribers. I am a Spiritualist, and know that we liv after the change styled death. All things are composed of spirit and matter, and the pictures are the spirit of your journal, and when they cease, your sheet will be a stranger to my household. I must deny Mrs. Foster's assertions that the pictures "are vile and shocking." Whenever truth becomes offensiv to any person that individual should join the church, as this fraud has blighted the progress of earth's children for ages under the plea that "we dare not let our offspring see or know the truth." The same howl was made about Thomas Paine's book, "The Age of Reason." There has been no picture or cartoon in your paper that has been offensiv to decency or taste, unless the Christians admit that their inspired word of God is a fraud on the people. The notice you publish from a church organ shows that the spirit is at work, and will bring the foolish out of the mud of ignorance. I earnestly ask that each reader of THE TRUTH SEEKER will get one or two subscribers and forward the cash for the same, and all who are in arrears pay up at once, and thus by all means keep up the cartoons on "holy writ," as they are doing more to destroy the church than one hundred volumes of books could do. W. E. LEONARD.

EUGENE, ORE., Dec. 30, 1889.

MR. EDITOR: Hoping to get new subscribers I hav delayed my renewal too long. Herewith I remit $3.50 for renewal, and for the ANNUAL and Ingersoll's "Defense of Reynolds." I also send money and name of a new subscriber. THE TRUTH SEEKER is good enough for me with or without the pictures. But I think that the cartoons make a valuable supplement. I can never get done laughing at many of them. They furnish an impressiv panorama of those monstrous phases of imposture and revolting absurdity which the church has so long protected under the mask of "sacred" faith and fiction. Suppose some of the pulpit-jugglers may be shocked into their holy colic of indignation, and that some of the yawning superstitious dreamers should be startled by the Heston logic, can they elude the challenge and the awakening of their normal intuition of reason and fact? As one gun, or class of guns, may not reach all the theological owls, I am more than willing for Heston to blaze away. It appears to me that the field is wide, various, and needy enough to giv room and work for all.

The theocracy are still making adroit use of all arts in order to gull and enslave the people. They still hav a painful hankering after the good old fashions. These self-inspired oracles of divine wind want to yet extend and maintain their absolute power over heaven, earth, and hell. They want to renew the terrors of the Dark Ages so that the church can again confiscate all the wealth and learning of the world, and waste all on the shrines of fabulous gods, saints, and saviors, and the holy clergy control it all, under the supreme authority of the gracious old Bible Inquisition. Oh, yes, in that sad day of priestly triumph the modern Brunos would hav to bleed and writhe and roast. But our multitudes of good and honest people, who hav for ages received the hereditary taint of religious insanity, must be restored to their normal reason. For this we work and hope, for friend or foe, that we and they may enjoy the blessings of a truly republican government. J. C. SNODGRASS.

TEXAS, MICH., Jan. 2, 1890.

MR. EDITOR: Find inclosed cash for the TRUTH SEEKER ANNUAL for 1890. We hav sent you new subscribers in the past, and will do so in future as opportunity presents. My vote on the illustrations is, let them come. They are good object-lessons. They are ideas clothed or materialized. As to the bad effect on Christians, I hav this to say. I am a Spiritualist, and we invite all critics who hav investigated modern Spiritualism to point out its weak points. We are ready to drop it when it is found unsound. Now, I contend that when there is put forth any creed or statement for general acceptance by the people that is an insult to known fact, such as are a thousand and one Bible stories said to be the word of God, the people hav a perfect right to investigate or criticise in any way best suited to attract a reasoning mind. Now, when the Bible says God will not show his face but will condescend to show his back, it awakens all the mirthfulness in the nature of anyone who is not filled with superstition. Do Christians go around on tip-toe for fear of hurting the feelings of all classes who do not indorse their religion? Not much. Do Bible-believers in their public ministrations giv liberty to investigators to ask questions? Emphatically, no. They well know their dogmas cannot stand the test of common sense. There is no better way to reform a drunkard than to show him his picture in all its hideousness. All people of the present day can know about the Bible is to take it just as it reads (and that is bad enough), and, considering its claim of divinity, make it a subject of ridicule. So let it come. I hav no great admiration for weak-kneed Liberals. The fact is, they are not more than half converted from orthodoxy. I am utterly opposed to false pretenses. This wheedling Christians into our ranks by mixing superstition of the past with practical common sense of the present day, is unfair. I detest a lie, even if it is adorned with gray hairs. Come off the fence, let us be on one side or the other. L. S. BURDICK.

EUREKA SPRINGS, ARK., Jan. 9, 1890.

MR. EDITOR: In sending a renewal of my subscription, I had not seen your article calling for expression of opinion on Mr. Heston's cartoons. If I had, I should hav inclosed a "V" instead of a three, for two years. As it is, I now send you $2, which, with the $3 sent, makes the $5 for two years. I had rather hav got you another subscriber. I find a few that would subscribe, but cannot afford it, and others that cannot hav manliness to face the current of religious superstition. I make it a rule to read the paper I take and hand it over to such as will read.

We hav here a simon-pure dudish Baptist minister. I hav been told by many that in one of his late sermons he declared that the moral man was the worst one we hav among us. I notice in our courts we hav criminals that are Christians arraigned and convicted for almost every felonious act. If the minister is not a liar, would it not be better for Christians to influence our legislators o enact a law making it a felony to do good, love mercy, act ustly, etc., at the same time repealing all laws that would punish a Christian for a present violation of law? Let the laws be so they can be enforced only against the disbeliever or one not a member of any Christian denomination. For all powers that be are of God, and God will surely protect his own followers. Let the disbeliever and him that does not show his belief by the roll of the church be amenable only to the laws made by man.

I myself am pleased with the pictures. I think Mr. Heston aims to giv a correct expression from the Bible as he understands it. To do him justice, we are bound by all rules of fairness to suppose so. What if a few should differ with him in the conception of some? Are Christians agreed on their own book? Has not this very discord been the cause of so many Christian denominations? Does anyone suppose that the pictures given by Christians of Christ are anything like the Jew they worship as a God? They may not be thankful, and hate Mr. Heston for furnishing them. Is that any worse than hating the Jews that furnished them a God? Some write they are coarse. Let such but revert back to the history of the times of these enactments and see if they really do not flatter. Could the pictures of some be made more horrifying than the performance? The one representing the burning of Bruno may offend some Catholics, but if it does it is pleasing to the Protestants. A picture portraying the burning of Michael Servetus under the government of John Calvin may offend Presbyterians and all followers of John Calvin. If it does, it is to the gratification of other Protestants and to the great delight of the Catholics. If the pictures giv offense to most Christians, it is not because they do not represent the truth, but because they do. The taking of offense is but an acknowledgment of conscious guilt. How could a cartoon eliciting in a Christian a sense of shame for the cause he adheres to be otherwise than productiv of good? I hav heard Christians sing:

Ashamed of Jesus? Just as soon
Ashamed of midnight and of noon.

If these people are in truth not ashamed of their religion, why should they be offended at a truthful representation of it? How could they be conscientious in their faith and be offended at a correct representation of a picture? Is a disbeliever in Christianity offended by being called an Infidel, and would a picture representing his non-acceptance of the miraculous, etc., be offensiv to him? Should a drunkard that really believes that drunkenness is right, be offended at a cartoon representing a drunkard as he is when drunk? And would you withhold such cartoons simply because they would giv offense to that class that so debase themselvs? These pictures cause many to refer to the book, read on the subject cartooned, and to ponder and think. Might not this lead to investigation? And if it did, we know with what result. JOEL HAYES.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Light and Airy.

A BOY'S FIRST TROUSERS.

A man may arise to the loftiest station
And hearken to words that are spoken in praise,
Be chosen to fill a high place in the nation,
And favored and honored in numerous ways;
But none of the gifts which in manhood hav sought him
So filled up his being with wonderful joy,
Or bright dreams of things yet to be ever brought him,
As the first pair of trousers he wore when a boy.

When a boy's kilted skirts are no longer deemed proper,
The babies who wear them must then stand aside;
He's grown all at once to a wonderful whopper,
And small fry must by his decisions abide.
He feels he is one of the lords of creation,
And straightway proceeds all his rights to enjoy.
There's nothing can bring such a great transformation
As the first pair of trousers we wore when a boy.

—*Chicago Herald.*

Notice.

Some three months ago two prizes of $5 each were offered in the Corner, one for the best essay on Morality, and the other for the best short story relating to some scientific subject. So few responses hav been received, we hav decided to extend the time to March 15th.

The design of these prizes is to stimulate thought. Look over back numbers of the Corner to October 1st and note the conditions of the offer. Do not think you are not able to compete, but try; do your best.

ED. C. C.

"How a Toad Undressed Itself."

A roar of laughter from the backyard roused Mrs. Lee from her afternoon nap with a start that set her head to aching very violently. She had lain down to try and sleep off a disagreeable headache and was peacefully resting on the sofa in her cool and darkened parlor, lost to everything around her in a quiet sleep, when her children startled her with their merry laughter.

"Oh, dear," she thought, as she pressed her hands to her throbbing temples, "I shall go wild if this headache doesn't leave me soon." And she closed her eyes to try and sleep again, when the children's merriment took extra force and the laughter changed to a scream which sounded as if it might be made to scare away a troop of Indian braves, in war paint and scalping-knife, that was swooping down on them from some secret ambush.

"Rest is impossible," she sighed, "with such a noisy group of children at play so near the house." And she rose languidly and threw open the blinds of the window that opened toward the garden. The children all stood in a circle watching something on the ground, and the screams of laughter told too well that they had found something unusual, and Mrs. Lee stepped out on the porch, half forgetting her headache in the wonder and excitement of the moment.

"O mamma!" cried little Ollie, as she saw her mother watching them from the porch where she was standing. "Come here and see what we hav found!"

"Do come, mamma," cried all the children in chorus, as they clapped their hands and shouted again at the top of their voices.

"Hush, children," said Mrs. Lee, as she came slowly down the walk. "You are making too much noise. You will excite the curiosity of the whole neighborhood if you are not more quiet."

"You will laugh, too," cried Willie, in his boisterous way, "when you see what this toad is doing." And they made room for her in the circle.

Mrs. Lee came upon the scene just in time to see the toad giv its last swallow and then hop away.

"That is really amusing, children, and out of the ordinary run of a toad's conduct, but I guess I shall not laugh very heartily," said Mrs. Lee, though she could not help but smile at the crestfallen appearance of the children who stood around in blank amazement.

"Could a toad cause all this noise by merely swallowing as if it had been eating, then hop away to find something else it might devour?" said their mother.

"Oh, mamma, the toad undressed itself," said Willie, "and it was the funniest sight I ever saw."

Just then another large toad attracted their attention, a few feet away, which acted so oddly that they watched it to see what it would do.

He appeared sluggish and began to press his elbows against his sides, and rub downward. After a few smart rubs his skin began to burst open straight along his back; but he kept on rubbing until he had worked all his skin into folds on his sides and hips, then grasping one hind leg with both his hands he hauled off one leg of his pants the same as anybody would, then stripped the other hind leg in the same manner. He then took his cast-off article forward between his forelegs into his mouth and swallowed it; then, by raising and lowering his head, swallowing as his head came down, he stripped off the skin underneath until he came to his forelegs, then grasping one of these with his opposit hand, by considerable pulling stripped off the skin, and by a slight motion of the head and all the while swallowing he drew it from the neck and swallowed the whole.

As the toad hopped away after undressing itself, Mrs. Lee laughed heartily with the children, who almost shrieked with merriment.

ADELAIDE RANDALL.

Civil War Generals—Where They Were Born.

It is a fact worthy of note that the leading Federal generals of the late war were nativs of Ohio, and some of the leading Confederates were nativs of Virginia. Among the famous Union leaders who were born in Ohio may be proudly mentioned Grant, Sherman, Sheridan, McPherson, McDowell, McCook, Rosecrans, Buell, Garfield, Hepburn, Gillmore, Custer, Weitzel, and Schenck. Among the Union generals that New York produced, are Halleck, Kearney, Schofield, Sickles, Doubleday, Ellsworth, Warren, King, Slocum, Wool, and Wadsworth. Pennsylvania gave us McClellan, Hancock, McCall, Franklin, and Geary. Massachusetts came to our aid with Hooker, Stevens, Stone, Whipple, and Lander. New Hampshire produced Ben Butler and Fitz John Porter. From Kentucky came Oglesby, McClernand, Mitchel, Pope, Anderson, and Buford. Virginia furnished us with Thomas and Newton. Connecticut threw in Terry, Sedgwick, Lyon, and Birge. Maine added Howard and Berry. Indiana comes to the front with Burnside, Milroy, Miller, and Lew Wallace. Logan was born in Illinois, Hawley in North Carolina, Kilpatrick in New Jersey, Hazen in Vermont, Hunter in District of Columbia, and Sykes in Delaware.

Among the Confederate generals who were born in Virginia are Lee, Hill, Stonewall Jackson, Magruder, Joe Johnston, Edward Johnson, J. E. B. Stuart, Early, Price, Floyd, Rodes, Mahone, and Ashby. Kentucky gave the Confederacy Buckner, Albert Sydney Johnston, and Hood. Georgia produced Hardee and Gordon. The Carolinas added Longstreet, Bragg, and Polk. Ewell was born in the District of Columbia, Pemberton in Pennsylvania, Van Dorn in Mississippi, Bushrod R. Johnson in Ohio, and Beauregard in Louisiana.

Among the Federal naval heroes are Worden and Wilkes, who were born in New York, Porter in Pennsylvania, Farragut in Tennessee, Foote in Connecticut, and Dupont in New Jersey.

Some of the Union generals were born in foreign countries. Meagher and Shields were born in Ireland, Meade in Spain, and Sigel in Bavaria. For the above statistics I am indebted to Chambers' Encyclopedia, which contains short sketches of the lives of most of the generals.

GEO. E. REMSBURG.

Education.

A Detroit father has undertaken a little educational venture with his own children, and he is trying to make them giv up slang, the use of ambiguous terms of speech, and other peculiarities affected by the youth of the day. Yesterday he asked his fourteen-year-old daughter where a certain book was.

"I havn't an idea, papa!" answered the young lady.

"I didn't ask you for ideas," said the father sternly: "just answer my question. Where is that book?"

"On the top shelf in the book case," recited the girl like a parrot.

"Can you reach it?"

"Yes, sir."

There was a long silence, the father waiting impatiently for the book. At last he asked:

"Nell, why don't you bring it?"

"Bring what, sir?"

"The book I wanted."

"You did not say you wanted me to get it," said the girl in a demure voice; "you asked me if I could reach it."

"Nellie," said the father, as a smile made his mustache tremble, "get that book like a good girl and bring it here to me."

"Now you're talking sense, pop; I'll hav the book in a jiffy," and she whisked off after it, while the father sighed over the degeneracy of the times.

A Very Humane Little Boy.

Little S——, four years old, was taken to church one day, and in the course of the service, it gradually dawned upon him that the attention of the congregation was centered, not upon himself, but upon the clergyman, who was unobservant of S——. He felt the neglect keenly. He exhibited signs of restlessness, sighed most wearily, and finally attracted the attention of a lady sitting directly behind him, who leaned over and whispered:

"What is the matter, S——?"

"Oh!" he replied, "I can think of so many things to do so much better than this."

It Bothered Her.

The Rev. Dr. Chamberlain, of Brooklyn, told a laughable story in the course of his address before the Evangelical Alliance. He said that a little Brooklyn girl returned home from Sunday-school "in a state of mind" because she had heard there that Jesus was a Jew. She appealed to her mother for a confirmation of the report.

"Yes, my dear, Jesus was a Jew," said her mother.

"Well, mamma, he was the son of God, was he not?"

"Yes, my dear."

"Well," said the little one, "I don't see how it ever happened that Jesus was a Jew, when God himself is a Presbyterian."

Correspondence.

OAK MILLS, KAN., Jan. 4, 1890.

DEAR MISS WIXON: I send a short poem for the Corner, and, as I expect I bother you with so many contributions, I will not write more soon. I was glad to hear that you were elected a member of the Fall River school board, and I congratulate you upon your success.

Your true friend, GEO. J. REMSBURG.

ROOKVILLE, IDA., Jan. 4, 1890.

DEAR MISS WIXON: My father has taken THE TRUTH SEEKER for six years. I like to read the Children's Corner. We hav about six inches of snow in the valley, but on the mountains around us it is very deep. I and my brother and sister are going to school. We hav two miles to go. Father or Brother Frank takes us in the sled. When the weather is good we hav to walk. Our school will be out in two weeks. Your friend,

W. A. CARLTON.

WHEELING, W. VA, Jan. 2, 1890.

DEAR MISS WIXON: I thought I would write for the Corner. You would better stir up the Liberal girls and boys. I like to see the Corner interesting. My sister writes for the Corner. My pa writes for THE TRUTH SEEKER, and also the *Investigator* and the *Better Way*. I like to write for the Corner. I should like to correspond with some of the boys. We hav a hard time getting a hall for our Secular Union. I hope we shall get settled some time.

We hav twenty-nine members. I hope we shall get a hall full. I like liberty. Every man that likes liberty ought to belong to a Secular Union. The church people are trying to make everybody observe Sunday as they may say. I don't like it. If I wish to go out in the backyard to play marbles on Sunday it is nobody's business. I had two little rabbits, and they died. I shall get some more some time. I like rabbits, they are such mild, peaceable animals. I think I will close. Good bye, ORLO I. NOE.

OSCEOLA, IA., Jan. 7, 1890.

MISS SUSAN WIXON, *Dear Friend:* Considerable time has elapsed since I hav addressed a letter to the Corner. I will now try to write a few words to the Children's Corner. I hav been reading your "Visit to Philadelphia." I think it is very nice. I should like to go and make a visit there myself. There must be many grand buildings there. I am going to ask papa if he will send for the "Story Hour" or the "Apples of Gold" for me. Our school was out two weeks ago. The teacher gave us large prize cards and treated to candy on the last day of school. For Christmas I got a gold ring, my brother Pearl got a suit of clothes and a box of checkers, my brother Willie got a toy horse and boy. We all got nuts and candy. I hav a little baby sister. She is three and a half months old. I read the Children's Corner every week. We take the Osceola *Homestead*, *Democrat*, Des Moines *Advocate*, Chicago *Times*, *Youth's Companion*, and THE TRUTH SEEKER. I read the stories in all these papers every week. Yours truly, JENNIE GIGRAY.

MOUND CITY, Jan. 3, 1890.

MISS SUSAN WIXON, *Dear Friend:* You may be surprised to hear from me. I hav not written for so long. I wrote about my kitten the last time. Well, I want to tell the little folks of the Corner the fate of my poor pussy. There are but two Infidels in the small town in which I liv. My father is one of them. The rest are all Methodists. My kitty went out to catch a mouse one day. Well, it got some poison and died. The Christians are very "good" around here. They poisoned my cat because it was mine, and I, they said, was an Infidel. Now, I will tell you about my dog I spoke about in the last letter I wrote. Well, they got away with him, but not in the same way. There was a nice little Christian boy took a notion into his head that he would like a dog pretty well, so he coaxed him off one day. So I hav not got any pets now, and cannot keep them either. I felt very bad when my kitten died.

I hav not any more to say, but to bid you good-bye. JENNIE SHUCK.

VERSAILLES, IND., Dec., 1889.

DEAR MISS WIXON: As I hav been teaching school at Napoleon, Ind., and am spending several days with my parents at sister's, I thought I would prepare an essay on the subject of "Morality" for the Corner, as I am under the required age. I hope it will prove acceptable, and I also hope that my many friends of the Corner will likewise send in their compositions so that we may hav quite a variety to interest all, and I should be pleased to read the opinions of others on the same subject. It is an extremely difficult subject, and affords abundant means for thought. It includes numerous points which demand minute attention—in fact, the more thought and study we giv the subject the more there is to be learned, and too much thought cannot be given it. My sister sends two poems for the Corner, if suitable.

Well, as I do not wish to take up too much valuable space, I will close, wishing all a happy and prosperous new year.

Your friend, LEONORA STOOKINGER.

WHEELING, W. VA., Jan. 2, 1890.

DEAR MISS WIXON: I do not see as many letters in the Corner as there ought to be. I don't see why the girls and boys don't write, sometimes there being only one contributor. The last time I wrote for the Corner I invited some of the Liberal girls and boys to write to me. The result of my invitation is that I hav two little lady correspondents, and I am proud of them. If there are others that wish to write to me I will gladly answer. I like to write letters and it is by practice that we become good composers. I hav a few house plants. I like flowers. I hav to do the housework and attend to my flowers, write for the Corner, answer my correspondence, and write essays to read in the Secular Union. I also hav to study books. All this keeps me so busy that I don't get time enough to play as a little girl like me ought. I suppose I am about the smallest housekeeper in town, for I don't weigh eighty pounds. But the best goods are usually done up in small packages, it is said. Good-bye. EMMA ADELLE NOE.

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News of the Week.

In Westphalia, Germany, the miners' strike for eight hours and increased pay is spreading.

Several officers of the czar's guard hav committed suicide to escape arrest for Nihilist plotting.

The governor of New Hampshire seems about to make a determined attempt to enforce the Prohibition law of that state.

The Second Colored church of Hackensack, N. J., was the scene of a free fight on the 17th, and the law has taken the matter in hand.

The other day Exhorter Weyler of the Lutheran church at York, Pa., fell dead in the pulpit at finishing a prayer, no doubt by visitation of God.

A man named John Derkins is the latest victim of religious mania in New York. His case grew so bad that he was sent to the asylum, and has died.

On account of the establishment of Mormon settlements in the Canadian Northwest, the Canadian legislature will pass a more pointed law against polygamy.

The winter on the Atlantic coast has been unexampled in mildness. It was conjectured that the course of the Gulf Stream had changed, but this supposition is disproved.

Walker Blaine, son of Secretary Blaine, died on the 15th of pneumonia following the grip. He was aged thirty-five. As he was able and trusted, his loss is a severe blow to his father.

The grand jury of Onondaga county, N. Y., recommend suppression and punishment of Christian Science and faith cure healers. These people hav been the cause of several deaths there.

The Pittsburgh Builders' Exchange, composed of master builders and lumbermen, has declared against the eight-hour movement, and purposes to join the National Builders' Association and obtain its coöperation in the contest.

The Senate committee on territories will defer considering the admission of Idaho till the Supreme Court has decided the appeal taken to it by Mormons against the anti-polygamy provision adopted by the Idaho constitutional convention.

Good is looked for from the proposals of the International American Congress to submit all differences between American powers to arbitration. And it is urged that, should arbitration fail and war ensue, there shall be no annexation of conquered territory. Thus the Monroe doctrin, that no conquest of territory neighboring to us be allowed from without, is supplemented by this condemnation of conquest from within.

England continues to insist that Portugal vacate the disputed African territories, and has sent war-ships to enforce her demand. Portugal bases her claim upon the discovery of the lands two hundred years before England. But England holds that she has forfeited her rights by neglect. In Lisbon the British embassy has been attacked, and mobs are parading the streets shouting, "Down with England!" Catholic organs in this country and everywhere are supporting Portugal's claim.

On the 13th tornadoes swept from Missouri across Illinois, Indiana, and Ohio to New York. Houses were wrecked and lives lost in many places. Deaths resulted, at St. Louis, 3; Olney, Ill., 1; Rochester, N. Y., 1; Syracuse, N. Y., 1. Also, a tornado at Clinton, Ky., demolished 55 houses, killing 10 persons and injuring 53. A blizzard ravaged Kansas and Nebraska, stopping trains with snow, and leaving people in the former state now exposed to starvation. The Lord did not neglect to destroy as many Christian churches as possible.

It is still disputed whether the new government of Brazil is of honest intention. The question has entered our political party strife, as the Republican administration has cautiously deferred recognition of the new rule, and Democrats blame the hesitation. It is said that a military mutiny, in which one hundred insurgents were shot, has taken place at Rio. Liberals in politics everywhere desire to think the best of the provisional government, but cannot help wishing it would giv a more satisfactory explanation of its postponement of the promised popular election.

TRY-SQUARE;

OR,

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In exact proportion as nations advance in civilization, the accounts of miracles taking place among them become rarer and rarer, until at last they entirely cease.—*Lecky.*

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Always treated as a slave, man has contracted the vices of a slave.—*D'Holbach.*

As long as the majority of men will cringe to the very earth before some petty prince or king, what must be the infinit abjectness of their little souls in the presence of their supposed creator and God?—*Ingersoll.*

It must never be forgotten that not the most monstrous of Christian superstitions, not the most grotesque of Christian miracles, not the most inhuman of Christian dogmas, fail to find their prototype in the books of the Old Testament and the New. Kings and popes, witch-finders and miracle-mongers, may all plead their cause in words taken from that medley of documents.—*Westminster Review.*

The frightful text, "He that believes shall be saved, and he that believeth not shall be damned," has covered the earth with blood. It has filled the heart with arrogance, cruelty, and murder. It has caused the religious wars; bound hundreds of thousands to the stake; founded inquisitions; filled dungeons; invented instruments of torture; taught the mother to hate her child; imprisoned the mind; filled the world with ignorance; persecuted the lovers of wisdom; built the monasteries and convents; made happiness a crime, investigation a sin, and self-reliance a blasphemy. It has poisoned the springs of learning; misdirected the energies of the world; filled all countries with want; housed the people in hovels; fed them with famin; and but for the efforts of a few brave Infidels it would hav taken the world back to the midnight of barbarism, and left the heavens without a star.—*Ingersoll.*

The calamities with which the world is afflicted, are the result of the ignorance of man, and not of the interference of God.—*Buckle.*

Take theology from the world, and the money wasted on superstition will do away with want.—*Ingersoll.*

A religion that makes a man cruel, persecuting, and intolerant, is a bad religion for society.—*Dr. Thomas Cooper.*

For thirty years Europe was one vast battle-field, and the war was produced by the Bible. The revocation of the edict of Nantes was produced by the sacred scriptures. The instruments of torture—the pincers, the thumbscrews, the racks, were produced by the word of God. The Quakers of New England were whipped and burnt by the Bible—their children were stolen by the Bible. The slave-ship had for its sails the leaves of the Bible. Slavery was upheld in the United States by the Bible. The Bible was the auction-block.—*Ingersoll.*



SAMSON TEARETH DOWN THE WIGWAM.

And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein: so the dead which he slew at his death were more than they which he slew in his life.—Judges xvi, 30.

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WITH ILLUSTRATIONS.

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A HOLY FAMILY—SUPERSTITION AND SOME OF HER CHILDREN.

Notes and Clippings.

It is said in Washington that Representativ Randall's alliance with the Presbyterian church was brought about through the influence of Postmaster-General Wanamaker. Wanamaker and Randall hav long been friends, and the former has been a constant caller at Mr. Randall's house of late. There was a rumor at one time that Mr. Randall would become a Catholic.

The "star of Bethlehem," which ancient people made so much fuss about when the child Jesus was born, will be visible this year —its seventh appearance. It comes once in three hundred and fifteen years, and is of wondrous brilliancy for about three weeks. So the Christ significance, says the *Banner of Light*, that has absorbed the pious mind so long, at last is dissipated by astronomy, and thus far, superstition is relegated to obscurity.

Signor Crispi, the premier of Italy, has won immortality at a bound. The Italian government, which has a monopoly of the cigar-making industry of Italy, has ordered that a new brand of cigars be called "The Crispi." So says the *World*. Another heretic has been similarly immortalized, and that is Colonel Ingersoll. The story goes that the manufacturer sent him a box of the cigars called "Our Bob," that he passed them over to his wife's brother-in-law, who in turn gave them to the butler. What the butler did with them is not known.

New Jersey has a school fund of $4,000,000, and doesn't know what to do with it. It can't be used for anything but the public schools, and not very much of it is allowed to go there, only a part of the annual income being available, so jealously has the state constitution guarded its sacredness. Meantime it is piling up every year, and the commissioners are at their wits' end to find an investment for it. If the jury convened in the Reynolds case is a fair sample of New Jersey enlightenment, it would not be a bad idea to spend the fund on education.

A miner in Rhonoda named David Davis is just now an interesting subject for medical doctors and doctors of divinity, says the *Sun*. He was a victim of the terrible explosion of Pen-y-Craig in 1880. He was bedridden for four years, recovered sufficiently to be able to go about, but was completely deaf and dumb. His doctor hit upon a novel plan to restore his hearing. He was placed by the side of a big gun during target practice. After the sixth shot his hearing came suddenly back to him, but he remained dumb. The other day one of his companions said something to him that put him in a towering passion, and his speech returned in a flood of profanity.

Talmage visited Gladstone at Hawarden last week, and the dispatch recording the event says they talked politics and religion. On the latter question Gladstone is reported to hav said: "Talk about questions of the day, there is but one question, and that is the gospel. It can and will correct everything needing correction. All men at the head of great movements are Christian men. During the many years I was in the cabinet I was brought into association with sixty master minds, and all but five of them were Christians. My only hope for the world is in bringing the human mind into contact with divine revelation." The Grand Old Man seems to be suffering from theological pessimism.

The way the Russian minister of the interior moves against an unsympathetic journal can be seen from a ministerial order which has just been issued, to the following effect: "Whereas the *European Messenger* in a whole series of articles conducts itself in no other way than in a spirit of condemnation of the most important acts of the government, and that the articles of M. Solevieff, published in that periodical, entitled, 'The History of Russian Conscience,' and containing exasperating criticisms directed against the Russian church and state, in their historical development, inculcate false ideas on the subject and shake respect for the principles of their foundation and for the principles of Russian nationality in general, the minister of the interior announces a first warning to the editor of the *European Messenger* in the person of the actual state councillor, Michael Stasoolevich."

The church Prohibitionists hav found a boomerang in their bill now before the South Dakota legislature. A dispatch from Pierre says: "A petition of Bishop W. H. Hare, of Sioux Falls, head of the Episcopal church in Dakota, was presented in both branches of the legislature yesterday, and caused considerable excitement, especially in the lobby of Prohibitionists. Bishop Hare emphatically protests against the adoption of the prohibition bill now before the legislature, which has every prospect of becoming a law, stating that it is too stringent in its provisions and stricter than there is any call for. Bishop Hare says the bill even interferes between the state and church, because it prohibits the use of wine for sacramental purposes. The bishop cites the Bible and other authorities to show that the use of fermented wine for sacramental purposes is right. He therefore prays that the Prohibition bill may not become a law, or, at least, that this obnoxious feature be stricken out. The pending bill is said to be the most stringent prohibition measure ever drawn up."

"Crimes against Criminals," was the subject of Colonel Ingersoll's address before the state Bar Association at Albany yesterday. During his address a fellow-lawyer committed the crime of annoying him by talking, and the colonel promptly crushed him. He told in the course of his remarks of the futil attempts to keep down vice by punishment, and declared that criminals should not be robbed, humiliated, or degraded, but should be treated with kindness and shown that the prison was a real reformatory. He said that convicts should be paid for their labor while in prison, declared that the tendency of the death penalty was to prevent conviction, and added: "The death penalty inflicted by the government is a perpetual excuse for mobs." He also said that tenements and flats and rented lands are the enemies of civilization; that ignorance, filth, and poverty are the missionaries of crime, and that so long as dishonorable success outranks honest effort, so long as society bows and cringes before the great thieves, there would be little ones enough to fill the jails. The colonel's radical views will probably set people to thinking.—*World*.

Communications.

Was Abraham Lincoln a Christian?

CHAPTER XV.—Concluded.

Recapitulation and Conclusion.

The opinion of a writer, previously quoted in this work, is that the bitter war waged against the persons who hav declared that Lincoln was not a Christian arises, not from a belief that they hav stated what is false, but from a consciousness that they hav "demolished an empty shrine that was profitable to many, and broken a painted idol that might hav served for a god." It is strange how Christians tend toward fetichism. Not satisfied with three Gods, they must canonize and deify men and make saints and demi-gods. They hav already deified three Americans—Washington, Grant, and Lincoln—and what is remarkable, in each instance they hav selected an unbeliever—an Infidel. It is said that men hav stolen the livery of heaven in which to serve the devil; but it seems hardly consistent with the pretensions of the church that she should be compelled to appropriate the beadroll of Infidelity in order to make her appear respectable.

Lincoln's speeches and state papers contain many allusions to deity. As Colonel Lamon observes, "These were easy, and not inconsistent with his religious notions." But it is a mistake to attribute all the deistic expressions that appear in his state papers to him. Just how much of this was the work of his private secretaries, how much of it was "Seward's nonsense," or how much of it was suggested by Chase and other cabinet ministers, can never be determined. It is significant, however, that in those documents of least importance, those which he would most likely leave to his secretaries or other officials to draft, these expressions are chiefly to be found. In his debates with Douglas, and in his other great political speeches delivered in Illinois, he seldom refers to deity. In his carefully prepared Cooper Institute address, that model of political addresses, the name of deity does not once occur. In his First Inaugural Address, he refers to God, and makes a complimentary reference to Christianity intended to conciliate the church and gain for his administration its support in the coming struggle with the South. One paragraph of the Second Inaugural contains allusions to deity and quotations from the Bible; but in this address he makes no recognition of Christ or Christianity. Even his quotations from the Bible are made in a guarded manner which clearly indicates that he did not believe in its divinity. In the preliminary Proclamation of Emancipation, which was drafted by himself, the name of deity does not appear. In the final Proclamation, an acknowledgment of God was inserted only at the urgent request of Secretary Chase The Emancipation Proclamation, with the possible exception of the Declaration of Independence and the Constitution of the United States, is the most important political document ever issued in America. He knew that this was the crowning act of his career, that it would place him among the immortals. In the preparation of this work he expended much thought and labor, and it was his desire that it should be free from religious verbiage. In that masterpiece of eloquence, the Gettysburg oration, the name of God occurs but once, while not the remotest reference to Christianity or even immortality appears. When we take into consideration the fact that this address was made at the dedication of a cemetery, the significance of this omission cannot be overlooked. This speech was the product of Lincoln's own mind, free from the suggestions and emendations of others, and the occasion was too sacred to indulge in pious cant in which he did not believe.

The clergy parade Lincoln's recognitions of a supreme being as a triumphant refutation of the claim that he was an Infidel. Yet, at the same time, they do not hesitate to denounce as Infidels, Paine and Voltaire, when they know, or ought to know, that two more profound and reverential believers in God never lived and wrote than Paine and Voltaire.

If Infidelity and Atheism were synonymous terms it would be difficult to maintain that Lincoln, during the last years of his life at least, was an Infidel. But Infidelity and Atheism are not synonymous terms. An Atheist is an Infidel, but an Infidel is not necessarily an Atheist. A Presbyterian is a Christian, but all Christians are not Presbyterians. Christians themselvs coined the word *Infidel* and they hav used it to denote a disbeliever in Christianity. A disbelief or denial of Christianity is not necessarily a denial of God. Christians, many of them, regard the term as odious and as carrying with it the idea of immorality, notwithstanding the most intelligent and the most highly moral class in Christendom are these so-called Infidels. "Who are to-day's Infidels?" says the Rev. William Channing Gannett. He answers: "Very many of the brightest minds, the warmest hearts, the most loyal consciences, the most zealous seekers after God, the most honest tellers of what they find—yes, and the most successful finders. Infidels to what are they? Not to morality: Infidels to morality are too wise to train with them."

It is not claimed that Lincoln was wholly free from a belief in the supernatural. He possessed in some respects a simple, childlike nature, and carried with him through life some of the superstitions of childhood. But the dogmas of Christianity were not among them: these he had examined and discarded.

As a proof of Lincoln's regard for Christian institutions, great prominence is given to his proclamation to the army enjoining the observance of the Sabbath. This document givs expression to sentiments regarding the sanctity of the Christian Sabbath that Lincoln personally did not entertain. It was issued just prior to the close of the war, when victory was assured and the work of the army nearly completed, to appease the clamor of the clergy who demanded it, and was drafted, not by Lincoln, but by some pious Sabbatarian. Lincoln himself attached no more sanctity to Sunday than to other days. He worked on Sunday himself. In Springfield his Sundays were frequently spent in preparing cases for court. In company with his boys he often passed the entire day making excursions into the country or rambling through the woods that skirted the Sangamon. He seldom went to church either in Springfield or Washington, the claims of some of his Christian biographers to the contrary notwithstanding. Previous to his nomination, in 1860, we find him sitting for a bust on Sunday in preference to attending church. On the Sunday immediately following his nomination an artist was busy with him, molding his hands and taking negativs for a statue. The draft of the preliminary Proclamation of Emancipation was finished on Sunday. The last Sunday of his life was spent, not in studying the scriptures, but in reading his beloved Shakspere.

It was stated by friends of Lincoln that he generally refrained from giving publicity to his religious opinions while in public life because of their unpopularity. In answer to this the Christian claimant retorts: "If this be true then he was a hypocrit." But let us be honest. Nearly every person entertains opinions which he does not deem it discreet or necessary to make public. You, my Christian friend, entertain doubts and heresies concerning your creed which you keep a secret or disclose only to your most intimate associates. If you, in private life, and not dependent upon the public, hide your unpopular thoughts from the world, can you consistently blame Lincoln for his silence when the fate of a nation depended upon him and the alienation even of a few bigots might turn the scale against him? A Christian general does not hesitate to deceive the enemy or withhold his plans even from his own soldiers. Again, the clergy are forever advising and entreating men not to publish their doubts and heresies. Is it consistent in them to condemn a man for following their advice?

The church should learn to respect honesty herself before she charges others with dishonesty. It is the shame of Christianity that men hav been obliged to conceal their honest convictions in order to escape ostracism and persecution. When the church herself becomes honest enough to tolerate and respect the honest opinions of those who cannot conscientiously accept her creed, then will it be time for her to charge Lincoln with hypocrisy for having partially withheld his unpopular views from religious ruffians. It does not evince a want of honesty, nor even a lack of moral courage, to flee from a tiger or avoid a skunk.

This effort to prove that Lincoln was not a Christian will be condemned by many as an attempt to fasten a stain upon this great man's character. But the demonstration and perpetuation of this fact will only add to his greatness. It will show that he was in advance of his generation. The fame of Abraham Lincoln belongs not to this age alone but will endure for all time. The popular faith is transient and must perish. It is unpopular now to reject Christianity, but the day is fast approaching when to believe in its dogmas will be considered an evidence of human weakness. To perpetuate the claim that Lincoln was a Christian, is to perpetuate an idea that in a future age will lessen the luster of his name.

It will be urged by some that the intent and purpose of this work is solely to promote the interests of Freethought. But it is not. I advocate no cause that requires the prestige of a great name to make it respectable. The cause that requires the indorsement of the great to sustain it is not worthy to survive. I hav prosecuted this investigation, not in the interest of any belief or creed, but in the interest of truth; and truth is certainly as high as any creed, even if that creed be true.

To do good was Lincoln's religion. To liv an honest, manly life—to add to the sum of human happiness—to make the world better for his having lived—this was the aspiration of his life and the essence of his faith.

Upon his rugged honesty, I need not dwell. The *sobriquet* of "Honest Abe" was early won by him and never lost. In his profession—a profession in which, too often, cunning and deceit, falsehood and dishonesty, are the means, and robbery the end—a profession in which, too often, Injustice is a purpled Dives sitting at a bounteous board, and Justice, a ragged Lazarus lying at the gate—he never wavered in his loyalty to truth and honesty. Engaged in a just cause, he was one of the most powerful advocates that ever addressed a judge or jury; engaged in an unjust cause, he was the weakest member of his bar. In fact, he could not be induced to plead a cause in which he did not see some element of justice, even though the technicalities of law insured success. To one who had sought his services and had stated his case, he replied: "Yes, I can win it; but there are some things *legally* right that are not *morally* right; this is one; I cannot take your case." He was once employed to defend a person accused of murder. As the trial progressed, it became apparent to him that his client had done the deed. Turning to his associate counsel, with a look of disappointment and pain, he said: "Swett, the man is guilty; you defend him; I cannot." On another occasion, when he discovered that his client had grossly imposed upon his confidence and instituted an unjust suit, he left the court-room, and when the bailiff called for him, he answered: "Tell Judge Treat that I can't come; *I hav to wash my hands.*"

In youth, the meanest creature found in him a friend, and if need be, a defender. He wrote essays and made speeches against cruelty to animals, and sought to impress upon his playmates' minds the sacredness of life. The same tender regard for the weak and the unfortunate characterized his manhood. While riding through a forest once with a party of friends, he saw a brood of young birds on the ground which a storm had blown from their nest. He dismounted from his horse, and after a laborious search, found the nest and placed the birdlings snugly in their little home. When he reached his companions, and was chided by them for his delay, he said: "I could not hav slept to-night if I had not given those birds to their mother."

In the social relations of life, he was a most exemplary man. He was a devoted husband, an indulgent father, an obliging neighbor, and a faithful friend. Mrs. Colonel Chapman, a lady who lived for a time in his family, pays this tribute to his private life: "He was all that a husband, father, and neighbor should be, kind and affectionate to his wife and child, and very pleasant to all around him. Never did I hear him utter an unkind word." "His devotion to wife and children," says George W. Julian, "was as abiding and unbounded as his love of country."

The strong attachment always manifested by him for his friends has often been remarked. Rich and poor, great and humble, all were equally dear to him and alike the recipients of his regard and love. The prince he treated like a man, the humblest man he treated like a prince. Nothing in his career exhibits the greatness and nobleness of his character in a loftier degree than the cordial and unaffected manner in which, at Washington, in the midst of wealth, and splendor, and refinement, he was accustomed to receive and entertain the plain, uncultured friends of other days.

A giant in stature, and a lion in strength and courage, he possessed the gentleness of a child and the tenderness of a woman. The sufferings, even of a stranger, would fill his eyes with tears, and the death of a friend would overwhelm him. In his tenth year his mother died, and for a time his heart was desolate and he could not be consoled. In his fifteenth year his only sister, a lovely, fragil flower, just blooming into womanhood, drooped and died, and life seemed purposeless to him again. Of his four children, two died while he was living—Eddie, a fair-haired babe, and his beloved Willie. When death took these his sorrow was unutterable. The untimely death of his young friend, the gallant Colonel Ellsworth, at Alexandria, and the death of his life-long friend, the lamented Edwin F. Baker, at Ball's Bluff, were blows that staggered him. At the death of his good friend, Bowlin Greene, he was chosen to deliver a funeral address. When the hour arrived, and he stepped forward to perform the sacred task, his eyes fell upon the coffin of his dead friend and for a time he stood transfixed—helpless and speechless. The only tribute he could pay was the tribute of his tears. When he turned for the last time from the bedside of the beautiful Ann Rutledge, his betrothed, it was with a broken heart and a mind dethroned. "Oh! I can never be reconciled to hav the snow, the rain, and the storm beat upon her grave," was the pitiful burden of his plaint for weeks. Reason after a time returned, but his wonted gladness never; and down through all those eventful years to that fatal April night when his own sweet lifeblood slowly oozed away, beneath that sparkling surface of feigned mirth drifted the memory and the agonies of that great grief.

He was the most magnanimous of men. William H. Seward, his chief opponent for the presidential nomination, he made the premier of his cabinet. Secretary Chase became his political, if not his personal, enemy. Yet, recognizing his fitness for the place, he waived all personal grievances and appointed him to the exalted position of chief justice of the United States, the highest gift within the

power of a president to bestow. During his professional career he was sent to Cincinnati to assist Edwin M. Stanton in an important legal case. The grim Stanton had never met this plain, Western lawyer before, and displeased at his uncouth appearance, and apparent lack of ability, treated him so discourteously that Lincoln's self-respect compelled him to practically withdraw from the case. It was a brutal affront, too poignant for him ever to forget, but not to forgiv, and linked together on one of the most momentous pages of history stand the names of Lincoln and Stanton, an enduring witness to his sublime magnanimity.

The murder of this loving savior of our Union was a disastrous blow, not to the victorious North alone, but to the vanquished South as well. Could he hav lived, the balm of his great, kindly nature would hav quickly healed the nation's wounds. At the commencement of the conflict, in pleading tones, he said: "We are not enemies, but friends." And at its close, notwithstanding all the cruel, bitter anguish he had endured during those four long years of fratricidal strife, "With malice toward none, with charity for all," he died, and many a brave Confederate deplored

The deep damnation of his taking off.

When Stonewall Jackson died, he paid a touching tribute to his gallantry, and said: "Let us forget his errors over his fresh-made grave." In the darkness of night, on a bloody field of the Peninsula, he bent beside the prostrate form of a dying soldier of the South, and while the hot tears rolled down his furrowed cheeks, soothed him with words of tenderest sympathy, and, by the dim rays of a lantern, took down from his lips a message to his mother, and sent it by a flag of truce into the enemies' lines to be transmitted to his home.

The narration of his many deeds of kindness and mercy while at Washington would fill a volume. He loved to rescue an erring soldier boy from the jaws of death and fill a mother's eyes with tears of joy. He loved to dispel the clouds of sorrow from a wife's sad heart and warm it with the sunshine of happiness. He loved to take the child of poverty upon his knee and plant within its little breast the seeds of confidence and hope.

Glorious apostle of humanity! When shall we look upon his like again? so honest, so truthful, so just, so charitable, so loving, so merciful! Law was his God, justice his creed, and liberty his heaven. If he sinned, mercy prompted him. In the presence of such a man, and in the presence of such a religion, how contemptible your puny theologians and their narrow creeds appear!

Born in the cabin of a Western wild, dying in a nation's capital, its honored chief, enshrined in the hearts of an admiring world, Abraham Lincoln stands to day the gentlest, purest, noblest character in human history. Millenniums may pass away, unnumbered generations come and go, creeds rise and fall, but the divine faith of freedom's martyr, a faith based upon immutable law, eternal justice, universal liberty, a faith formulated not in perishable words, but in immortal deeds, will liv on through all the years to come, a torch of hope to every son of toil.

JOHN E. REMSBURG.

Crimes Against Criminals.

In this brief address the object is to suggest, there being no time to present arguments at length. The subject has been chosen for the reason that it is one that should interest the legal profession, because that profession to a certain extent controls and shapes the legislation of our country and fixes definitly the scope and meaning of all laws.

Lawyers ought to be foremost in legislativ and judicial reform, and of all men they should understand the philosophy of mind, the causes of human action, and the real science of government.

It has been said that the three pests of a community are: A priest without charity, a doctor without knowledge, and a lawyer without a sense of justice.

I.

All nations seem to hav had supreme confidence in the deterrent power of threatened and inflicted pain. They hav regarded punishment as the shortest road to reformation. Imprisonment, torture, death, constituted a trinity under whose protection society might feel secure.

In addition to these, nations hav relied on confiscation and degradation, on maimings, whippings, brandings, and exposures to public ridicule and contempt. Connected with the court of justice was the chamber of torture. The ingenuity of man was exhausted in the construction of instruments that would surely reach the most sensitiv nerve. All this was done in the interest of civilization—for the protection of virtue and the well-being of states. Curiously enough, the fact is that, no matter how severe the punishments were, the crimes increased.

It was found that the penalty of death made little difference. Thieves and highwaymen, heretics and blasphemers, went on their way. It was then thought necessary to add to this penalty of death, and consequently the convicted were tortured in every conceivable way before execution. They were broken on the wheel—their joints dislocated on the rack. They were suspended by their legs and arms, while immense weights were placed upon their breasts. Their flesh was burnt and torn with hot irons. They were roasted at slow fires. They were buried alive, given to wild beasts; molten lead was poured in their ears—their eyelids were cut off and the wretches placed with their faces toward the sun—others were securely bound, so that they could move neither hand nor foot, and over their stomachs were placed inverted bowls; under these bowls rats were confined; on top of the bowls were heaped coals of fire, so that the rats in their efforts to escape would gnaw into the bowels of the victims. They were staked out on the sands of the sea, to be drowned by the slowly rising tide—and every means by which human nature can be overcome slowly, painfully, and terribly, were conceived and carried into execution. And yet the number of so-called criminals increased.

For petty offenses men were degraded—given to the mercy of the rabble. Their ears were cut off, their nostrils slit, their foreheads branded. They were tied to the tails of carts and flogged from one town to another. And yet, in spite of all, the poor wretches obstinately refused to become good and useful citizens.

Degradation has been thoroughly tried, with its maimings and brandings, and the result was that those who inflicted the punishments became as degraded as their victims.

Only a few years ago there were more than two hundred offenses in Great Britain punishable by death. The gallows-tree bore fruit through all the year, and the hangman was the busiest official in the kingdom—but the criminals increased.

Crimes were committed to punish crimes, and crimes were committed to prevent crimes. The world has been filled with prisons and dungeons, with chains and whips, with crosses and gibbets, with thumbscrews and racks, with hangmen and headsmen—and yet these frightful means and instrumentalities and crimes hav accomplished little for the preservation of property or life. It is safe to say that governments hav committed far more crimes than they hav prevented.

Why is it that men will suffer and risk so much for the sake of stealing? Why will they accept degradation and punishment and infamy as their portion? Some will answer this question by an appeal to the dogma of original sin; others by saying that millions of men and women are under the control of fiends—that they are actually possessed by devils; and others will declare that all these people act from choice—that they are possessed of free wills, of intelligence—that they know and appreciate consequences, and that, in spite of all, they deliberately prefer a life of crime.

II.

Hav we not advanced far enough intellectually to deny the existence of chance? Are we not satisfied now that back of every act and thought and dream and fancy is an efficient cause? Is anything, or can anything, be produced that is not necessarily produced? Can the fatherless and motherless exist? Is there not a connection between all events, and is not every act related to all other acts? Is it not possible, is it not probable, is it not true, that the actions of all men are determined by countless causes over which they hav no positiv control?

Certain it is that men do not prefer unhappiness to joy. It can hardly be said that man intends permanently to injure himself, and that he does what he does in order that he may liv a life of misery. On the other hand, we must take it for granted that man endeavors to better his own condition, and seeks, although by mistaken ways, his own well-being. The poorest man would like to be rich—the sick desire health—and no sane man wishes to win the contempt and hatred of his fellow-men. Every human being prefers liberty to imprisonment.

Are the brains of criminals exactly like the brains of honest men? Hav criminals the same ambitions, the same standards of happiness or of well-being? If a difference exists in the brain, will that, in part, account for the difference in character? Is there anything in heredity? Are vices as carefully transmitted by nature as virtues? Does each man in some degree bear burdens imposed by ancestors? We know that diseases of flesh and blood are transmitted—that the child is the heir of physical deformity. Are diseases of the brain—are deformities of the soul, of the mind, also transmitted?

We not only admit, but we assert, that in the physical world there are causes and effects. We insist that there is and can be no effect without an efficient cause. When anything happens in that world, we are satisfied that it was naturally and necessarily produced. The causes may be obscure, but we as implicitly believe in their existence as when we know positivly what they are. In the physical world we hav taken the ground that there is nothing miraculous—that everything is natural—and if we cannot explain it, we account for our inability to explain by our own ignorance. Is it not possible, is it not probable, that what is true in the physical world is equally true in the realm of mind—in that strange world of passion and desire? Is it possible that thoughts, or desires, or passions are the children of chance, born of nothing? Can we conceive of Nothing as a force, or as a cause? If, then, there is behind every thought and desire and passion an efficient cause, we can, in part at least, account for the actions of men.

A certain man under certain conditions acts in a certain way. There are certain temptations that he, with his brain, with his experience, with his intelligence, with his surroundings, cannot withstand. He is irresistibly led to do, or impelled to do, certain things; and there are other things that he cannot do. If we change the conditions of this man, his actions will be changed. Develop his mind, giv him new subjects of thought, and you change the man; and the man being changed, it follows as a necessity that his conduct will be different.

In civilized countries the struggle for existence is severe—the competition far sharper than in savage lands. The consequence is that there are many failures. These failures lack, it may be, opportunity or brain or moral force or industry or something without which, under the circumstances, success is impossible. Certain lines of conduct are called legal, and certain others criminal, and the men who fail in one line may be driven to the other. How do we know that it is possible for all people to be honest? Are we certain that all people can tell the truth? Is it possible for all men to be generous or candid or courageous?

I am perfectly satisfied that there are millions of people incapable of committing certain crimes, and it may be true that there are millions of others incapable of practicing certain virtues. We do not blame a man because he is not a sculptor, a poet, a painter, or a statesman. We say he has not the genius. Are we certain that it does not require genius to be good? Where is the man with intelligence enough to take into consideration the circumstances of each individual case? Who has the mental balance with which to weigh the forces of heredity, of want, of temptation, and who can analyze with certainty the mysterious motions of the brain? Where and what are the sources of vice and virtue? In what obscure and shadowy recesses of the brain are passions born? And what is it that for the moment destroys the sense of right and wrong? Who knows to what extent reason becomes the prisoner of passion—of some strange and wild desire, the seeds of which were sown, it may be, thousands of years ago in the breast of some savage? To what extent do antecedents and surroundings affect the moral sense?

Is it not possible that the tyranny of governments, the injustice of nations, the fierceness of what is called the law, produce in the individual a tendency in the same direction? Is it not true that the citizen is apt to imitate his nation? Society degrades its enemies—the individual seeks to degrade his. Society plunders its enemies, and now and then a citizen has the desire to plunder his. Society kills its enemies, and possibly sows in the heart of some citizen the seeds of murder.

III.

Is it not true that the criminal is a natural product, and that society unconsciously produces these children of vice? Can we not safely take another step, and say that the criminal is a victim, as the diseased and insane and deformed are victims? We do not think of punishing a man because he is afflicted with disease—our desire is to find a cure. We send him, not to the penitentiary, but to the hospital, to an asylum. We do this because we recognize the fact that disease is naturally produced—that it is inherited from parents, or the result of unconscious negligence, or it may be of recklessness—but instead of punishing, we pity. If there are diseases of the mind, of the brain, as there are diseases of the body, and if these diseases of the mind, these deformities of the brain, produce, and necessarily produce, what we call vice, why should we punish the criminal, and pity those who are physically diseased?

Socrates, in some respects at least one of the wisest of men, said: "It is strange that you should not be angry when you meet a man with an ill-conditioned body, and yet be vexed when you encounter one with an ill-conditioned soul."

We know that there are deformed bodies, and we are equally certain that there are deformed minds.

Of course, society has the right to protect itself, no matter whether the persons who attack its well-being are responsible or not, no matter whether they are sick in mind or deformed in brain. The right of self-defense exists, not only in the individual, but in society. The great question is, How shall this right of self-defense be exercised? What spirit shall be in the nation or in society—the spirit of revenge, a desire to degrade and punish and destroy, or a spirit born of the recognition of the fact that criminals are victims?

The world has thoroughly tried confiscation, degradation, imprisonment, torture, and death, and thus far the world has failed. In this connection I call your attention to the following statistics gathered in our own country:

In 1850, we had 23,000,000 of people, and between six and seven thousand prisoners.

In 1860, 31,000,000 of people and 19,000 prisoners.

In 1870, 38,000,000 of people and 32,000 prisoners.

In 1880, 50,000,000 of people and 58,000 prisoners.

It may be curious to note the relation between insanity, pauperism, and crime:

In 1850, there were 15,000 insane; in 1860, 24,000; in 1870, 37,000; in 1880, 91,000.

In the light of these statistics, we are not succeeding in doing away with crime. There were in 1880 58,000 prisoners, and in the same year 57,000 homeless children, and 66,000 paupers in almshouses.

Is it possible that we must go to the same causes for these effects?

IV.

There is also another side to this question. A punishment that degrades the punished will degrade the man who inflicts the punishment, and will degrade the government that procures the infliction. The whipping-post pollutes, not only the whipped, but the whipper, and not only the whipper, but the community at large. Wherever its shadow falls it degrades.

If, then, there is no reforming power in degradation—no deterrent power—for the reason that the degradation of the criminal degrades the community, and in this way produces more criminals, then the next question is, Whether there is any reforming power in torture? The trouble with this is that it hardens and degrades to the last degree the ministers of the law. Those who are not affected by the agonies of the bad will in a little time care nothing for the sufferings of the good. There seems to be a little of the wild beast in men—a something that is fascinated by suffering and that delights in inflicting pain. When a government tortures it is in the same state of mind that the criminal was when he committed his crime. It requires as much malice in those who execute the law to torture a criminal as it did in the criminal to torture and kill his victim. The one was a crime by a person, the other by a nation.

There is something in injustice, in cruelty, that tends to defeat itself. There were never as many traitors in England as when the traitor was drawn and quartered—when he was tortured in every possible way—when his limbs, torn and bleeding, were given to the fury of mobs or exhibited pierced by pikes or hung in chains. These frightful punishments produced intense hatred of the government, and traitors continued to increase until they became powerful enough to decide what treason was and who the traitors were and to inflict the same torments on others.

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The other day I was asked these questions: "Has there been as much heroism displayed for the right as for the wrong? Has virtue had as many martyrs as vice?"

For hundreds of years the world has endeavored to destroy the good by force. The expression of honest thought was regarded as the greatest of crimes. Dungeons were filled by the noblest and the best, and the blood of the bravest was shed by the sword or consumed by flame. It was impossible to destroy the longing in the heart of man for liberty and truth. Is it not possible that brute force and cruelty and revenge, imprisonment, torture, and death are as impotent to do away with vice as to destroy virtue?

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To me it has always been a mystery how the average man, knowing something of the weakness of human nature, something of the temptations to which he himself has been exposed—remembering the evil of his life, the things he would hav done had there been opportunity, had he absolutely known that discovery would be impossible—should hav feelings of hatred toward the imprisoned.

Is it possible that the average man assaults the criminal in a spirit of self-defense? Does he wish to convince his neighbors that the evil thought and impulse were never in his mind? Are his words a shield that he uses to protect himself from suspicion? For my part, I sympathize sincerely with all failures, with the victims of society, with those who hav fallen, with the imprisoned, with the hopeless, with those who hav been stained by verdicts of guilty, and with those who in the moment of passion hav destroyed, as with a blow, the future of their lives.

How perilous, after all, is the state of man! It is the work of a life to build a great and splendid character. It is the work of a moment to destroy it utterly, from turret to foundation-stone. How cruel hypocrisy is!

V.

Is there any remedy? Can anything be done for the reformation of the criminal? He should be treated with kindness. Every right should be given him, consistent with the safety of society. He should neither be degraded nor robbed. The state should set the highest and noblest example. The powerful should never be cruel, and in the breast of the supreme there should be no desire for revenge.

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All will admit that the industrious must be protected. In this world it is necessary to work. Labor is the foundation of all prosperity. Larceny is the enemy of industry. Society has the right to protect itself. The question is, Has it the right to punish?—has it the right to degrade?—or should it endeavor to reform the convict?

A man is taken to the penitentiary. He is clad in the garments of a convict. He is degraded—he loses his name—he is designated by a number. He is no longer treated as a human being—he becomes the slave of the state. Nothing is done for his improvement—nothing for his reformation. He is driven like a beast of burden; robbed of his labor; leased, it may be, by the state to a contractor, who gets out of his hands, out of his muscles, out of his poor brain, all the toil that he can. He is not allowed to speak with a fellow-prisoner. At night he is alone in his cell. The relations that should exist between men are destroyed. He is a convict. He is no longer worthy to associate even with his keepers. The jailor is immensely his superior, and the man who turns the key upon him at night regards himself, in comparison, as a model of honesty, of virtue and manhood. The convict is pavement on which those who watch him walk. He remains for the time of his sentence, and when that expires he goes forth a branded man. He is given money enough to pay his fare back to the place from whence he came.

What is the condition of this man? Can he get employment? Not if he honestly states who he is and where he has been. The first thing he does is to deny his personality, to assume a name. He endeavors by telling falsehoods to lay the foundation for future good conduct. The average man does not wish to employ an ex-convict, because the average man has no confidence in the reforming power of the penitentiary. He believes that the convict who comes out is worse than the convict who went in. He knows that in the penitentiary the heart of this man has been hardened—that he has been subjected to the torture of perpetual humiliation—that he has been treated like a ferocious beast; and so he believes that this ex-convict has in his heart hatred for society, that he feels he has been degraded and robbed. Under these circumstances, what avenue is open to the ex-convict? If he changes his name, there will be some detectiv, some officer of the law, some meddlesome wretch, who will betray his secret. He is then discharged. He seeks employment again, and he must seek it by again telling what is not true. He is again detected, and again discharged. And finally he becomes convinced that he cannot liv as an honest man. He naturally drifts back into the society of those who hav had a like experience; and the result is that in a little while he again stands in the dock, charged with the commission of another crime. Again he is sent to the penitentiary—and this is the end. He feels that his day is done, that the future has only degradation for him.

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VI.

Why should the state take without compensation the labor of these men, and why should they, after having been imprisoned for years, be turned out without the means of support? Would it not be far better, far more economical, to pay these men for their labor, to lay aside their earnings from day to day, from month to month, and from year to year—to put their money at interest, so that when the convict is released after five years of imprisonment he will hav several hundred dollars of his own—not merely money enough to pay his way back to the place from which he was sent, but enough to make it possible for him to commence business on his own account, enough to keep the wolf of crime from the door of his heart.

Suppose the convict comes out with five hundred dollars. This would be to most of that class a fortune. It would form a breastwork, a fortress, behind which the man could fight temptation. This would giv him food and raiment, enable him to go to some other state or country where he could redeem himself. If this was done, thousands of convicts would feel under immense obligation to the government. They would think of the penitentiary as the place in which they were saved—in which they were redeemed—and they would feel that the verdict of guilty rescued them from the abyss of crime. Under these circumstances, the law would appear beneficent, and the heart of the poor convict, instead of being filled with malice, would overflow with gratitude. He would see the propriety of the course pursued by the government. He would recognize and feel and experience the benefits of his course, and the result would be good, not only to him, but to the nation as well.

VII.

There are, however, men who pursue crime as a vocation—as a profession—men who hav been convicted again and again, and who still persist in using the liberty of intervals to prey upon the rights of others. What shall be done with these men and women?

Put one thousand hardened thieves on an island—compel them to produce what they eat and use—and I am almost certain that a large majority would be opposed to theft. Those who worked would not permit those who did not to steal the result of their labor. In other words, self-preservation would be the dominant idea, and these men would instantly look upon the idlers as the enemies of their society.

Such a community would be self-supporting. Let women of the same class be put by themselvs. Keep the sexes absolutely apart. Those who are beyond the power of reformation should not hav the liberty to reproduce themselvs. Those who cannot be reached by kindness—by justice—those who under no circumstances are willing to do their share, should be separated. They should dwell apart, and dying, should leave no heirs.

What shall be done with the slayers of their fellowmen—with murderers? Shall the nation take life?

It has been contended that the death penalty deters others—that it has far more terror than imprisonment for life. What is the effect of the example set by a nation? Is not the tendency to harden and degrade not only those who inflict and those who witness, but the entire community as well?

A few years ago a man was hanged in Alexandria, Virginia. One who witnessed the execution, on that very day, murdered a pedler in the Smithsonian grounds at Washington. He was tried and executed, and one who witnessed his hanging went home, and on the same day murdered his wife.

The tendency of the extreme penalty is to prevent conviction. In the presence of death it is easy for a jury to find a doubt. Technicalities become important, and absurdities, touched with mercy, hav the appearance for a moment of being natural and logical. Honest and conscientious men dread a final and irrevocable step. If the penalty were imprisonment for life, the jury would feel that if any mistake were made it could be rectified; but where the penalty is death a mistake is fatal. A conscientious man takes into consideration the defects of human nature—the uncertainty of testimony, and the countless shadows that dim and darken the understanding, and refuses to find a verdict that, if wrong, cannot be righted.

The death penalty, inflicted by the government, is a perpetual excuse for mobs.

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VIII.

If we are to change the conduct of men, we must change their conditions. Extreme poverty and crime go hand in hand. Destitution multiplies temptations and destroys the finer feelings. The bodies and souls of men are apt to be clad in like garments. If the body is covered with rags, the soul is generally in the same condition. Self-respect is gone—the man looks down—he has neither hope nor courage. He becomes sinister—he envies the prosperous—hates the fortunate, and despises himself.

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We need not repeat the failures of the Old World. To divide lands among successful generals, or among favorits of the crown, to giv vast estates for services rendered in war, is no worse than to allow men of great wealth to purchase and hold vast tracts of land. The result is precisely the same—that is to say, a nation composed of a few landlords and of many tenants—the tenants resorting from time to time to mob violence, and the landlords depending upon a standing army. The property of no man, however, should be taken for either private or public use without just compensation and in accordance with law. There is in the state what is known as the right of eminent domain. The state reserves to itself the power to take the land of any private citizen for a public use, paying to that private citizen a just compensation to be legally ascertained. When a corporation wishes to build a railway, it exercises this right of eminent domain, and where the owner of land refuses to sell a right of way, or land for the establishment of stations or shops, and the corporation proceeds to condemn the land to ascertain its value, and when the amount thus ascertained is paid, the property vests in the corporation. This power is exercised because in the estimation of the people the construction of a railway is a public good.

I believe that this power should be exercised in another direction. It will be well, as it seems to me, for the legislature to fix the amount of land that a private citizen may own, that will not be subject to be taken for the use of which I am about to speak. The amount to be thus held will depend upon many local circumstances, to be decided by each state for itself. Let me suppose that the amount of land that may be held by a farmer for cultivation has been fixed at one hundred and sixty acres—and suppose that A has several thousand acres. B wishes to buy one hundred and sixty acres or less of this land, for the purpose of making himself a home. A refuses to sell. Now, I believe that the law should be so that B can invoke this right of eminent domain, and file his petition, hav the case brought before a jury, or before commissioners, who shall hear the evidence and determin the value, and on the payment of the amount the land shall belong to B.

I would extend the same law to lots and houses in cities and villages—the object being to fill our country with the owners of homes, so that every child shall hav a fireside, every father and mother a roof, provided they hav the intelligence, the energy, and the industry to acquire the necessary means.

Tenements and flats and rented land are, in my judgment, the enemies of civilization. They make the rich richer and the poor poorer. They put a few in palaces, but they put many in prisons.

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IX.

No one places a higher value upon the free school than I do; and no one takes greater pride in the prosperity of our colleges and universities. But at the same time, much that is called education simply unfits men successfully to fight the battle of life. Thousands are to-day studying things that will be of exceedingly little importance to them or to others. Much valuable time is wasted in studying languages that long ago were dead, and histories in which there is no truth.

There was an idea in the olden time—and it is not yet dead—that whoever was educated ought not to work; that he should use his head and not his hands. Graduates were ashamed to be found engaged in manual labor, in plowing fields, in sowing or in gathering grain. To this manly kind of independence they preferred the garret and the precarious existence of an unappreciated poet, borrowing their money from their friends and their ideas from the dead. The educated regarded the useful as degrading—they were willing to stain their souls to keep their hands white.

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In all the schools children should be taught to work in wood and iron, to understand the construction and use of machinery, to become acquainted with the great forces that man is using to do his work. The present system of education teaches names, not things. It is as though we should spend years in learning the names of cards, without playing a game.

In this way boys would learn their aptitudes—would ascertain what they were fitted for—what they could do. It would not be a guess or an experiment, but a demonstration. Education should increase a boy's chances for getting a living. The real good of it is to get food and roof and raiment, opportunity to develop the mind and the body and liv a full and ample life.

The more real education, the less crime—and the more homes, the fewer prisons.

X.

The fear of punishment may deter some, the fear of exposure others; but there is no real reforming power in fear or punishment. Men cannot be tortured into greatness, into goodness. All this, as I said before, has been thoroughly tried. The idea that punishment was the only relief, found its limit, its infinit, in the old doctrin of eternal pain; but the believers in that dogma stated distinctly that the victims never would be, and never could be, reformed.

As men become civilized they become capable of greater pain and of greater joy. To the extent that the average man is capable of enjoying or suffering, to that extent he has sympathy with others. The average man, the more enlightened he becomes, the more apt he is to put himself in the place of another. He thinks of his prisoner, of his employee, of his tenant—and he even thinks beyond these: he thinks of the community at large. As man becomes civilized he takes more and more into consideration circumstances and conditions. He gradually loses faith in the old ideas and theories that every man can do as he wills, and in the place of the word "wills" he puts the word "must." The time comes to the intelligent man when in the place of punishments he thinks of consequences, results—that is to say, not something inflicted by some other power, but something necessarily growing out of what is done. The clearer men perceive the consequences of actions, the better they will be. Behind consequences we place no personal will, and consequently do not regard them as inflictions or punishments. Consequences, no matter how severe they may be, create in the mind no feeling of resentment, no desire for revenge. We do not feel bitterly toward the fire because it burns, or the frost that freezes, or the flood that overwhelms, or the sea that drowns—because we attribute to these things no motivs, good or bad. So, when through the development of the intellect man perceives not only the nature but the absolute certainty of consequences, he refrains from certain actions, and this may be called reformation through the intellect—and surely there is no better reformation than this. Some may be, and probably millions hav been, reformed through kindness, through gratitude—made better in the sunlight of charity. In the atmosphere of kindness the seeds of virtue burst into bud and flower. Cruelty, tyranny, brute force, do not and cannot by any possibility better the heart of man. He who is forced upon his knees has the attitude, but never the feeling, of prayer.

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XI.

All the penalties, all the punishments, are inflicted under a belief that man can do right under all circumstances—that his conduct is absolutely under his control, and that his will is a pilot that can, in spite of winds and tides, reach any port desired. All this is, in my judgment, a mistake. It is a denial of the integrity of nature. It is based upon the supernatural and miraculous, and as long as this mistake remains the corner-stone of criminal jurisprudence reformation will be impossible.

We must take into consideration the nature of man—the facts of mind—the power of temptation—the limitations of the intellect—the force of habit—the result of heredity—the power of passion—the domination of want—the diseases of the brain—the tyranny of appetite—the cruelty of conditions—the results of association—the effects of poverty and wealth, of helplessness and power.

Until these subtle things are understood—until we know that man, in spite of all, can certainly pursue the highway of the right, society should not impoverish and degrade, should not chain and kill, those who, after all, may be the helpless victims of unknown causes that are deaf and blind.

We know something of ourselvs—of the average man—of his thoughts, passions, fears, and aspirations—something of his sorrows and his joys, his weakness, his liability to fall—something of what he resists—the struggles, the victories and the failures of his life. We know something of the tides and currents of the mysterious sea—something of the circuits of the wayward winds—but we do not know where the wild storms are born that wreck and rend. Neither do we know in what strange realm the mists and clouds are formed that dim and darken all the heaven of the mind, nor from whence comes the tempest of the brain in which the will to do, sudden as the lightning's flash, seizes and holds the man until the dreadful deed is done that leaves a curse upon the soul.

We do not know. Our ignorance should make us hesitate. Our weakness should make us merciful.

I cannot more fittingly close this address than by quoting the prayer of the Buddhist: "I pray thee to hav pity on the vicious—thou hast already had pity on the virtuous by making them so."

R. G. Ingersoll.

The Coming Convention of Liberal Women.

There is a movement on foot to assemble the prominent Liberal women of the country in Washington, on February 24th and 25th, in a convention to be held for purposes of organization.

The hour is eminently ripe for such a movement. For some time past our orthodox brethren and sisters—especially the sisters—not satisfied with their legitimate churchly works of mercy and peace, and the right (inherent in every human being) to moral suasion, hav assumed an aggressiv position, and are seeking to cram their religious opinions by main force down the throats of those who differ with them. By a resolution of the late Chicago convention, the Women's Christian Temperance Union women declared that Christ should be recognized in our laws as the king of nations, and by this and by similar utterances, they hav placed themselvs in line with the American Sabbath Union, with the advocates of the Blair and Breckenridge bills, and, in short, with all the various branches of that God-in-the-Constitution party who are planning to destroy the corner-stone of our republic—*i.e.*, religious liberty.

When the women of a community hav been once roused to concerted action upon any moral question, their success is usually but a matter of time. Unlike men, they are not, as a rule, held in check by business or political considerations. The training of centuries, which has stimulated the feminin emotional nature out of all proportion to its intellectual, has also compelled it to seek an outlet along higher levels only. The result is, that, when once it precipitates itself from these high tablelands upon the brutality, the immorality, or other wickedness along the lower levels, it does so with an appalling and well-nigh irresistible torrent that sweeps everything before it. We hav a striking example in this same Women's Christian Temperance movement, which is now sweeping over our country in an ever-deepening flood. One by one the old bulwarks of intemperance totter and fall before our eyes, and it looks just now as though every saloon, with its baleful influence, were doomed to final submersion and overthrow by the raging waters.

But, alas! the flood does not cease here. Mingled with this torrent of righteous indignation are powerful currents of church fanaticism, which already threaten the very foundations of religious liberty upon which our republic rests—currents which are making themselvs felt by the unconscious help of the flood of philanthropy along whose channel they run.

It is against such fanaticism as this, that the Liberal women of the country are called to organize in February. And it is to be hoped that our thoughtful and broad-minded women everywhere will respond to this call, in so far as they are able.

The time has come when the irregular, guerrilla warfare of Liberals must be replaced by coöperation and disciplin, if any really effectiv battle is to be waged against ecclesiastical aggression. Liberal Leagues and Radical clubs are all well enough, *as far as they go*. They cultivate the intellectual side of Liberalism, and furnish a place of exchange for progressiv thought. But, as to influencing the emotional nature of the community in favor of Liberalism, they are almost useless.

We can learn a lesson from our orthodox brethren in this matter. What has been the secret of their success?

Certainly not their numerical strength, as compared with the numbers of non-churchgoers. The most hopeful among them admit that but a small minority of the older business men are activ sympathizers; that but from seven to ten per cent of the young men in a community are church-members; and that but from fifteen to seventeen per cent of young men ever see the inside of a church. The majority of the mature male population are non-churchgoers. The main dependence of the orthodox church is upon its women; there being, according to a recent speech by Mrs. Mary T. Lathrop before the Women's Christian Temperance Union, but one man to four or six women at the regular church services, and but one man to fourteen or fifteen women at prayer-meetings. The reason for this predominance of women over men in church work probably lies in what we hav indicated above—that the training of women through long centuries has compelled an emotional outlet along higher levels only. But, whatever the cause, the fact is indisputable that it is the women who hav carried on both the philanthropy and the devoteeism—in short, the emotional work—of the orthodox church. And of late years, since its women hav learned organization and business methods, the church has advanced with giant strides. Like the Democratic party in politics, these orthodox women "vote solidly." And they *work* solidly, too, each woman doing her level best for the church she believes in—be that best little or much—and acting with her fellow-women under some accredited leader. Under this leadership, they get up tea-parties, tableaux, fairs, and entertainments of various kinds, and work like Trojans, well content if they "make" but a very few dollars above the general expenses; they sell tickets, distribute circulars and tracts, besiege rich people until the purse-strings are loosened, organize "lend-a-hand" clubs among the boys and girls, and keep the young men and women going at some sort of delightful social coadjutorship which shall finally bring in money or recruits for "the cause." It is little wonder that all this energy, this faithfulness in detail work, this organization under competent leadership, should win so many orthodox successes.

Compared with their sisters in the church, what are our Liberal women doing? *Almost nothing.*

It is high time that women outside of orthodoxy awakened to the sense of their powers, as hav already their sisters within the pale of the church. It is high time that they realized the mission to which they are called in this nineteenth century, and which they alone can accomplish—the carrying of the human race not alone upward, as their orthodox sisters are seeking to do, but forward to the broader sweep and clearer outlook of Liberalism.

It is for this purpose that the convention of Liberal women is called in February. And it is to be hoped that every one of our women will do her best to help along that purpose.

Whether the convention will elect to organize independently of previous societies, or to form an auxiliary branch of some one of those already activ, remains to be seen. The auxiliary plan has much in its favor; and, if this meet with the convention's approval, it seems as though the American Secular Union might confidently expect to be the one with which our Liberal women would hasten to ally themselvs. The American Secular Union has three things especially to commend itself as a rallying-point for the new society:

1. The nine principles which it advocates, and which are lineal descendants of the famous Nine Demands of Secularism.

2. That "non-partisan clause" in its constitution, whereby it "welcomes all persons, of whatever faith or party, to its membership, on the basis of 'no union of church and state.'"

3. Its article on "Local Auxiliary Societies," which states that such organizations "shall be absolutely independent in the administration of their affairs," and that "the effect of their charters shall be simply to unite them in cordial fellowship and efficient coöperation of the freest kind with the American Secular Union and with other local societies."

Ida C. Craddock, Cor. Secy. A. S. U.

The Friendship Liberal League of Philadelphia will celebrate Paine's birthday on Sunday, February 2d, instead of January 29th. Mr. Longford writes that good talent and music hav been secured, and that Liberals in and near Philadelphia are cordially invited.

The Manhattan Liberal Club will be addressed on Friday evening, January 31st, by Prof. Thomas W. Organ, on the "Fallacies of Modern Liberalism Concerning Prohibition." The Liberals of the city are invited to attend, learn what are their fallacies, and reform their ways.

Communications.

The Origin of Christmas.*

The word "Christmas" contains in itself evidence of its derivation from the liturgical nomenclature of Romish sacerdotalism. Christ-mas—the *mass* of Christ—that peculiar priestly hocus-pocus under which it is said that the eucharistic wafer is transubstantiated into the body of Jesus, the Christ.

The institution of this mass is accredited to Pope Telesphorus, in the second Christian century. At first it was what the almanac calls a "moveable feast," like Good Friday and Easter, and was often confounded with the Epiphany, and was celebrated by the eastern churches in April and May. In the fourth century Pope Julius I. ordered an investigation into the particular date of the birth of Jesus, and the result of this inquiry was the conclusion that he was born the 25th of December.

It is hardly necessary to say that this is a matter of mere arbitrary conjecture, as nothing is certainly known concerning the day or even the year of the birth of Jesus. Among celebrated Christian writers one hundred and thirty-three different opinions hav been expressed as to the time of the so-called nativity, and the latest conclusion of the best scholarship is that nothing is certainly known on this subject, and that the chronology of the first four hundred years of the Christian era is unreliable, as no permanent or trustworthy records were kept.

The first intimation that we hav that there was anything uncommon in the birth of Jesus, is found in the epistle of Ignatius, bishop of Antioch, who lived in the early part of the second century (A.D. 107). Modern history givs an account of a most extraordinary epistolary correspondence between this bishop and the Virgin Mary, though it detracts somewhat from its claim to genuinness that these letters were first published in Paris in 1495.

The gospels ascribed to Matthew and Luke alone teach the doctrin of the divine parentage and miraculous birth of Jesus, and as they were first known between the years 170 and 180, of course the story of Ignatius was of earlier date. It is a suggestiv fact that Ignatius presided in Antioch, of Syria, and that province was imbued with the religious ideas of the Persians, who held that Zoroaster, their great prophet, had been immaculately conceived by a ray of the divine reason, and that Mithra, their incarnated deity, was miraculously begotten and born of a virgin mother. . . .

It must not be supposed, as has been intimated, that the church of Rome, in fixing the 25th of December as the time for celebrating the birth of Jesus, did so because she had reliable information as to this date. She must hav had some other reason for fixing her Christmas festivities at this particular time. And now it is right to recognize the well-established fact that at the precise time in each year corresponding with the 25th day of the 12th month, from the earliest periods of which history givs any account, all nations hav been accustomed to hold festivities very similar to the Christmas rites of the Romish church. So far from the truth is the idea that celebrations now known as Christmas holidays are less than nineteen hundred years old, similar, if not identical celebrations were held thousands of years before the infant Moses was rescued from the ark of bulrushes, or the young child of Mary received "gifts of gold, frankincense, and myrrh."

In Buddhistic temples, before the dawn of consecutiv chronology, on Hindoo plains on the 25th of December, thousands and thousands of years ago, festivities similar to our modern Christmas were celebrated. Houses were illuminated and made bright with gilt paper and gay colors, and garlands of evergreen and flowers were seen in every direction, while friends congratulated each other with good wishes, and presents were exchanged among friends and relativs.

In the Chinese sacred books we hav similar accounts of the most gorgeous celebrations held on the 25th day of the twelfth month.

Celebrations still more imposing were held on the 25th day of December among the ancient Persians, long, long before the sorrowful times when the Hebrew captivs sat by the rivers of Babylon and mingled their tears with the turgid waters, "and wept as they remembered Zion!"

Festivities in honor of Osiris and Isis, and their son Horus, were celebrated in Egypt, long before the emigration of Joseph and Jacob, and when the Pyramids were young, and that too on the 25th of December.

It would take up all the time allotted to this paper to giv even a brief notice of the oriental nations of antiquity who celebrated (from pre-historic times) the 25th of December, with religious and social ceremonies more or less magnificent and gorgeous —running down through the Bacchanalian festivities of Greece and the Saturnalia of pagan Rome, until after and since the commencement of the Christian era.

Now the questions come up, in every rational mind, what was the origin of these winter festivities, and why were they uniformly observed on the 25th day of the twelfth month? There must hav been some common understanding among these remote peoples —some reason upon which the custom was based. Some light will pour in upon this subject when we consider the fact, that these celebrations were all held in commemoration of the alleged birth of a divine man, having a supernatural father and a human virgin mother. Sakia and Christna, and other Indian incarnations, all had virgin mothers, and so had the hero-gods of Egypt, Persia, Greece, Rome, Thibet, and Mexico. The virgin mother of the savior of the Druids, more than two thousand years ago, had a crown of twelve stars upon her head, and her foot was placed upon the head of a serpent, and the same devices are found engraved in the stone cave temples of India, made thousands of years ago. What does it all mean? What is the real source of these uniform legends, which place the birth of a god on the 25th of December, and make them all so much alike?

These questions can only be answered in the study of comparativ religions. A large class of learned writers favor the hypothesis that all systems of theology, ancient and modern, are suggestions of the phenomena of physical nature, postulated by poets and philosophers long before the Christian era.

Primitiv peoples, leading pastoral lives in the open air by night and day, were very naturally first led to worship the sun, and to trace his relations to other celestial orbs. As intelligence increased, and some men excelled others, the contemplativ few came to regard the sun as the best emblem of the creativ, animating, fecundating spirit of the universe, while the many could only see the material emblem. It was the habit of the oriental mind to personify almost everything. It veiled all lessons in allegory, and draped all knowledge with symbols. It invented mythic stories and poetic and fantastic tales, which, though known to be fanciful by the philosophers, came to be regarded by the common people as historical truths.

The rule was to personify the sun under the form of a benefactor to mankind, and to narrate his annual career as a moral and philosophic tale. The Persian Magians accounted to the populace for the introduction of evil into the world by a fable of a serpent tempting the first woman to pluck a forbidden apple. This act, as the apple ripens late in autumn, was of course followed by the prevalence of winter, with darkness and cold—the kingdom of the evil principle —and necessitated the adoption of clothing. The mischief thus brought about could only be remedied by the agency of the sun, which they identified with the principle of good.

The day assigned to the birth of the *sun-gods* of all ancient religions was the same as that assigned by the church to Christmas. The shortest day being December 21st, the birth of Christ is put on the 25th, the first day that shows any elongation; while the lowest point, which might excite doubt, is assigned to the doubting apostle, Thomas.

The rule in the calendar is to dedicate to some saint the day of the sun's entry into a new sign; and, as pointed out by St. Augustine in his sermon on the nativity of St. John, the saying of the Baptist herald of the sun that is to be—"He must increase, but I must decrease"—procured for him his place in the calendar as lord of the waning year, for his festival is held June 24th, the last day of the summer solstice, and that from which the days begin to decrease.

The point here to be made is this: that the Roman breviary, and in short the calendars of all ritualistic churches, are based upon the Astronomical religion of the ancient pagans, and that Christmas is no exception to this rule. Take a catalog of all the festivals and saints'-days of Romanism and Episcopacy, and with no other guide than a common almanac, you may get a hint as to the origin of every one of them.

The facts as herein stated are not a recent discovery, much less a modern invention, as they were acknowledged by poets, philosophers, and historians in olden times, and by none more distinctly than by the early Christian fathers. Pages in proof might be filled with quotations from Tertullian, Justin, Jerome, Augustine, and scores of other writers, some of whom distinctly admit that the pagans derived their theology from the fables of the Solar worship, Tertullian conveniently disposing of the fact that in many things the heathen anticipated the dogmas of Christian theology, by saying that the devil introduced and taught them to forestall the religion of Christ, strangely ignoring the fact that the Jews knew nothing of devils or angels until after their captivity among the Mithraic worshipers of the sun-god in Babylon.

The streaming rays of the sun's glory in paintings around the heads of the Hindoo Christna, the Grecian Apollo, and of the Catholic Jesus, are very suggestiv of the sun-worship, and our modern churches show their ignorance and folly by the prominence they giv it in their decorations and symbols. The intelligent observer sees evidence of the sun and fire worship, as also of the serpent and phallic worship, on every hand among Christians, especially in the Catholic churches, and wonders at the prevailing ignorance and superstition. The decorations of Christmas and Easter, with their special services, all point to the Solar worship, while the May-pole, the hot cross-buns, the mystic horse-shoe, and even church steeples, if properly understood, would bring the blush of shame to modest cheeks.

Almost everybody knows, in our day, that Catholic priestly robes are all of pagan origin, but it is not so generally known that the "shad-belly" coat of our worthy Quakers was borrowed from the Chaldean priests, who wore a head-gear and garments representing the body of a fish—doubtless suggested by the Zodiacal sign "Pisces," the Fishes.

Nothing can be said against the good-cheer and merry-making of the Christmas holidays, but we should not allow the priestly powers to palm them upon the world for what they are not. It is well to study the gospels, and with them, the Bibles of the ages—the religions of all nations and peoples—but we must discriminate between legend and history, between dogma and doctrin. . . . Here, if nowhere else, the fact may be emphasized, that our modern Christmas is a Christian feast of pagan parentage.

Gibbon in his "Decline and Fall," says: "The Roman Christians, ignorant of the real time of the birth of Jesus, fixed the solemn festival on the 25th of December, the winter solstice when the pagans annually celebrate the birth of the sun."

St. Chrysostom, who lived in the last years of the fourth century (390), referring to the pagan festival of December 25th, says: "On this day also, the birth of Christ was lately fixed at Rome, in order that whilst the heathen were busy with their profane ceremonies the Christians might perform their holy rites undisturbed. All ecclesiastical historians know how St. Gregory and other hierophants of the third and fourth centuries, were instrumental in changing pagan festivals into Christian holidays, as they said: "for the express purpose of drawing the heathen to the religion of Christ." They always met pagans more than half-way, and in their well-meant catholicism, only succeeded in drifting themselvs into a semi-paganism, instead of alluring the heathen into Christianity. . . .

Well, Christmas has come and gone! The sun has passed the crisis! and poetically may be said to hav had a new birth. The days are getting longer and brighter, and soon the perfume of vernal flowers will float upon the winds. We hav had our Christmas trees, and evergreens, in defiance of the wrath of Father Tertullian, who, seventeen hundred years ago, denounced them as "gross idolatry"—but few of us hav thought of the mistletoe of the ancient Druids, or the foliage of laurel, myrtle, and ivy with which ancient pagans sought to entice their sylvan deities from the forests to their household firesides.

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It is a significant fact *that all the principal claims made by Jesus of Nazareth for himself, or by others for him, had been made for or by several other personages long before the time that he is said to hav lived in Palestine.* Let us carefully examin this matter. One of the first points emphasized in connection with the advent of Jesus, is the claim that it was *in exact fulfillment of ancient prophecy.* Certain Christian writers claim that there are *two hundred* prophecies in the Old Testament relating to Jesus, while certain eminent German and English scholars deny that there is even one, which does not admit of a more rational application. The quotations from Old Testament prophecies in the gospels are, to say the least, unfortunate, and rather suggest the hypothesis that certain things, if done at all, were done to make the history fit the prediction. But if Jesus was the subject of prophecy, so were the Indian Christna and several other alleged divine incarnations, and their worshipers claimed that they were born in *exact fulfillment of prophecy* found in their ancient scriptures. It would require too much space to quote *in extenso.* The Vedas are full of prophecies relating to coming incarnations, and so are the Chinese sacred books. Even Zoroaster, who lived 570 B.C., prophesied: "A virgin shall conceive and bear a son, and a star shall appear blazing at midday to announce his appearance." "Where you behold the star," said he, "follow it whithersoever it leads you. Adore the mysterious child, offering him gifts with profound humility. He is, indeed, the almighty word which created the heavens. He is, indeed, your lord and everlasting king" (History of Idolatry, Faber, vol. 2, p. 92). It was believed that this prophecy was fulfilled by the advent of the Persian god Josa. It was common among the ancients to presage the birth of a god by the appearance of a mysterious star, and for astronomers to hasten to adore the new-born deity and present him gifts. Greece, Rome, Arabia, and even Mexico were all familiar with *messianic* prophecies. Bishop Hawes

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*A lecture delivered before Friendship Liberal League, Philadelphia, Dec. 29, 1889. By Dr. R. B. Westbrook. Published by request.

says that "the idea that God should in some extraordinary manner visit and dwell with men is found in a thousand forms among ancient heathen." The birth of Buddha, like the birth of Jesus, was announced in the heavens by an asterim on the horizon which is singularly called the "Messianic Star." When Christna was born his star was pointed out by Nared, a great astronomer.

The birth of every East Indian avatar was answered by *celestial signs*. Even the Jews hav similar traditions regarding Moses and Abraham. Canon Farrar admits in his "Life of Christ" that the Greeks and Romans always held this idea of the birth and death of great men being presaged by mysterious stars, and Tacitus affirms this regarding the dethronement of Nero. All candid theologians admit that this doctrin of the announcement of the birth of extraordinary persons by the appearance of stars was a universal belief among ancient peoples. Luke is the only evangelist that records the fact that the birth of Jesus was attended with the *songs of angels from the heavenly world.* And there is good reason for believing that this professed compiler drew his information from the apocryphal gospel called Protevangelion. But there is nothing novel in this idea, for the same thing had long been recorded of Christna at his birth—that "the quarters of the horizon were irradiate with joy." That "the spirits and nymphs of heaven danced and sang and at 'midnight' the clouds emitted low, pleasing sounds, and poured down rain of flowers." It is only necessary here to state that similar demonstrations are alleged to hav attended the advent of other Hindoo saviors, and also of Confucius, of Osiris, of Apollonius, of Apollo, of Hercules, and Escalapius. It is certainly very singular that all the circumstances connected with the birth of Jesus are recorded of several other persons long before. Christna was cradled among shepherds, to whom his birth was first announced, and the prophet Nared visited his father and mother and declared the child to hav been of divine descent. An aged hermit named Asita, like Simeon of the gospel, visited the infant Buddha and predicted wonderful things of his life and mission, and wept because he was too old to see the day. Not only was the infant Christna adored by the shepherds and magi, but he was presented with "gifts" of "sandalwood and perfumes," very like "frankincense and myrrh," and he was also presented with gifts of "costly jewels and precious substances," very like "gold." Substantially the same things are recorded of Mithras the Persian savior, of Socrates, and many of the Grecian and Roman demigods. It would require all our space and time to present in detail all the parallel incidents recorded of Christna and other avatars and the Jesus of our gospels. It must suffice to say, that these incidents are too numerous and circumstantial to be mere coincidences.

King Cansa was jealous of the infant Christna, and ordered a *general slaughter of the infants*, under a certain age, and in a certain district, just as Herod did when Jesus was born; and as Joseph and Mary were warned in a dream to flee into Egypt to save the young child's life, so the foster father of Christna was warned of danger by a "heavenly voice," and he was taken to Mathura, and Canon Farrar, speaking of the sojourn of Joseph, Mary, and the infant Jesus in Egypt, writes: "Ancient legends say that they remained two years absent from Palestine and lived at Matareeh a few miles northeast of Cairo." This seems to be the same legend, but the one regarding Christna is sculptured upon the rocks and temples of India, while contemporary history makes no mention of the slaughter of the innocents by Herod, and further embarrassment arises from the fact that Herod was not king at that time, as the taxing under Quirinus did not take place under the reign of Herod, he having been dead for six or seven years. It would be easy to present more than a score of instances in which persons who came to be regarded as demigods and heroes had been obliged to flee from the wrath of the reigning monarch at their birth, as it is also recorded of the infant Jesus. In all countries of olden times the reigning monarch has generally been jealous of some mysterious child, whose parents or care-takers were obliged to hide him away in some safe resort. The long fast and temptation of Jesus in the wilderness, found in the gospel "according" to Matthew, hav numerous parallels in the experience of other messiahs, even in minor details. The fast generally, as in the case of Moses, the Ninevites and Jesus, lasted forty days, but that of Buddha continued forty-seven days, and in his weakness and attenuation of body, he was tempted by Mara, the prince of evil, who promised him all the kingdoms of the earth, "universal empire," on certain conditions, but like Jesus he said, "Avaunt. Get thee away from me." After the temptation and triumph both Buddha and Jesus were ministered unto by visiting angels.

Zoroaster, the founder of the Persian religion, had a similar experience with the devil, of which there are many detailed reports. Both Christna and Jesus were precocious boys, disputing with doctors and astonishing their teachers with their learning, which had not been acquired in the usual way; and both wandered away from their parents, and became objects of anxiety and search to anxious mothers. Both preached a *celebrated sermon, wrought numerous* and very similar miracles, were hated and opposed by the priests of their day, and both suffered premature violent deaths, at about the same age, and then arose from the dead. These parallels might be given to an indefinit extent, as they appear in "Asiatic Researches," by Sir William Jones, Upham's "History and Doctrin of Buddhism," Hardy's "Manual of Buddhism," and numerous other ancient and modern writings on this subject, and the parallel facts presented by these authorities are admitted by the most distinguished Christian writers not a few It is admitted by the ablest theologians of the orthodox schools that miracles are indispensable to establish the claim of a special supernatural revelation, and great reliance is made upon the miracles credited to the Christian Christ, and yet we find other saviors and heroes credited not only with the same miracles, substantially, but with a larger number of even more wonderful miracles. It would be easy to fill a large volume of the alleged miracles of Buddha and Christna, and Prof. Max Müller affirms that the Buddhistic miracles "surpass in wonderfulness the miracles of all other religions." Zoroaster, Bochia, Osiris, Isis, and Horus all wrought miracles, even the raising of the dead. Serapis, Marduk, Bacchus, Esculapius, and Apollonius did the same, and the early Christian fathers admitted the reality of heathen miracles, but very conveniently attributed them to the devil. In short, it may safely be affirmed, that more wonderful and better authenticated accounts of miracles are given of numerous other persons, both before and after the Christian Christ, than are given of his miracles in the gospels. The Greeks were accustomed to say, "Miracles for fools," and the Romans shrewdly said, "The common people like to be deceived—deceived let them be," and even the Christian father, St. Chrysostom declared that "Miracles are proper only to excite sluggish and vulgar minds, men of sense hav no occasion for them." The modern theological idea of proving the record by the miracle, and the miracle by the record, has become too transparent for even the most credulous. The voluminous modern writer, Rev. Albert Barnes, admits in his "Lectures on the Evidences of Christianity" that if there is any difference between the evidence of sorcery and witchcraft, and gospel miracles, it is in favor of the former.

. . . . . .

In regard to the Jesus of Christianity, we know little or nothing. He is not mentioned by contemporaneous historians, for the first century of his alleged existence. Even his professed biographers giv no account of his life from twelve to thirty years of age. It is very doubtful whether such a man as Matthew ever lived. His is not a Jewish name, but *Matthu* was the name of the registrar of certain Egyptian annals. The books of Matthew and Mark were probably compiled by some persons now unknown, from the same documents, in the city of Alexandria. Matthew and Luke alone mention the supernatural birth of Jesus, and there is good reason for believing that the first three chapters of Matthew were interpolated in the second or third century for a purpose, while Luke does not claim to be anything but a compilation. But since all the incidents connected with the life of Jesus, are recorded of Christna and other Indian avatars, long before the alleged birth of Jesus, we naturally come to the conclusion, that his life (if he existed at all) was largely mythical. Certainly no *such* man as Jesus ever existed. I emphasize the word *such.* There were many men named Jesus. Josephus mentions eleven. The Jesus of Christmas is largely ideal, so that we hav been celebrating the life of a mythical savior, on the very day of the birth of the old *sun-gods.* Let us no longer worship *doll babies*, but relegate *Santa-Claus* and *Cris-Cringle* to the bats and the moles of superstition.

Who Dies in Misery?

From Fritankaren.

It is always the Christian who never has taken time and care to see to his mental house, whose belief is undermined. Look out, see that the foundation is really sound; and if not, build a new belief on a better foundation. Doubt always manifests itself in the depths of the human mind, but it seldom comes to the surface without being thoughtlessly suppressed. Man loves peace; he considers her, in the days of physical health, to be of greatest importance, and therefore he gets afraid when death comes. Then, on this occasion, it is that doubt darts forward and inquires into the great questions of truth; but, alas, there is not thought enough to answer these questions; the thoughts are too weak to fight out a battle which calls for both time and strength. The Christian dies with his doubts in darkness.

But the same is also the case with the Freethinkers whose free thoughts consist in that they do not think at all—individuals who pride themselvs on being Freethinkers, but who never troubled themselvs with such a thing as inquiry into the truth—Freethinkers who never hav doubted, never studied, never inquired, never fought a mental struggle, never answered a question—Freethinkers who never hav worked out for themselvs a real conviction. When the physical powers decrease and thoughts become *feeble*, then the old myths of hell and last judgment easily overpower their weak minds and call forth a fear of a something, a belief in which they never hav been entirely free from. A battle which they ought to hav fought long ago, dawns first now, hence even they die with their doubts in darkness.

Far otherwise it is with him who has a real, a sound conviction; he can die in peace. Doubt has its own intrinsic value, which never must be underrated, but in doubt must no one remain that wishes to die in peace. Man must liv out his doubts. It is not enough, during our whole life, to seek the truth; man must find her, must possess her. Man must be convinced that he holds the truth. Therefore nobody is invulnerable unless he has to his own full satisfaction answered the great questions.

VICTOR E. LENNSTRAND.

Mr. Burnham to Mr. Westbrook.

MR. R. B. WESTBROOK, D.D., LL.D., *Dear Sir:* On the first reading of your open letter to me I thought that I would not notice it. But on second reading thereof, the conviction was forced upon me that "the powers that be are ordained of God." I dare not refuse obedience to your official command. Allow me to say that your "flat denial" looks sickly and sad in the presence of the facts. "Ministers of the gospel were invited to do the work of the congress." These are my words. Had you known anything about the work of the National Liberal League, at its yearly sessions, and those that hav been held since the name was changed, you would know that the work of the congress was something more than tinkering and doctoring, although we at times had enough of this. The men and women invited to and billed for the congress did the work of the congress. This work in the main was the public addresses delivered on the rostrum. The work was one of education—instruction in the principles of Liberalism. The speakers did the work of the congress until the election of the officers for the ensuing year demanded attention, and then the congress elected them—not by a prearrangement which excluded the hard and tried workers of Liberalism, and selected inexperienced strangers to do the work; and thereby enabled the president to say to the world, in the most undemocratic terms sent out to the world, "I am surprised at finding myself in the presidential chair again with a secretary and treasurer of 'my own selection.'" This is certainly changing the method of former congresses.

You invited ministers to do this work, in violation of all former methods in our annual meetings, to the exclusion of men and women that had borne the heat and burden of the day, aside from Mr. Wakeman; and I think he must hav felt himself a stranger. It is true that several Liberals happened to be there—unbilled though they were—and the congress indeed would hav been a sorry concern if they had not been there. But the proof of my charges you still demand. Your entire method, from the first to the present, is in demonstration of the truth of that of which you complain. Your confession is, "my own choice," and the expression of that choice was in such a way as to ignore those that were there that were workers and had experience far longer in our cause. Hundreds of the Liberals of this country in silence look on while the blushes of shame cover their faces from deep humiliation on account of the attitude of the last congress. No beating around the bush, doctor. Let the facts speak for themselvs. Had the president seen fit to choose as workers veterans in the cause of Liberalism—such were at the congress—no doubt we would hav experience where we hav inexperience now. No. "My choice" was not for those that had such a record. Is it not true that you at the first were displeased with both our public speakers and our papers, and that the flag of our country should be above the cross, the emblem of superstition? Such a state of feeling readily accounts for the method which you hav chosen, which has placed the last congress in the position of which I complain. I charge you, sir, with no wrong intent, yet this does not justify your method. I find no fault with the clerical gentlemen which you invited instead of the able workers of past congresses. And I hav no fault to find with the "officers of my choice." They are not to blame for their inexperience in our work. I think, therefore, that the entire method which you hav chosen is in violation of the method of former congresses, and in almost every particular confirms the truth of my charge.

Saginaw City, Jan. 14. J. H. BURNHAM.

ST. GREGORY THE GREAT describes the virtue of a priest, who through motivs of piety had discarded his wife. . . . Their wives, in immense numbers, were driven forth with hatred and with scorn. . . Pope Urban II. gave license to the nobles to reduce to slavery the wives of priests who refused to abandon them.—*Lecky.*

THE TRUTH SEEKER.

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A Symposium on Liberalism.

A short time ago we said this to more than thirty Liberal writers: "There has been a great deal of talk at various times and by a good many of the leading Liberals about the Positiv or Constructiv side of Liberalism. It is stated that there is an Affirmativ as well as a Negativ philosophy connected with the Freethought movement; and that Liberals should build a religion or philosophy or system of morality, as well as destroy the system founded on superstition and supernaturalism.

"We want to obtain, therefore, for publication in The Truth Seeker the opinion of all the best-known writers for Liberalism on this subject. To do this we put the matter thus:

"*Is there an Affirmativ, Positiv, Constructiv side to Freethought?*

"*If not, the reason why?*

"*If there be, in what, in your opinion, does it consist, and in what should it consist?*"

In The Truth Seeker of February 8th we shall begin the publication of the replies. We hav received answers from

Saladin,
Editor of the London *Agnostic Journal.*

Mrs. Mattie P. Krekel,
Liberal Lecturer.

Ex-Rev. C. B. Reynolds,
Liberal Lecturer.

R. B. Westbrook,
President of the American Secular Union.

George E. Macdonald,
Editor of *Freethought.*

H. O. Pentecost,
Editor of the *Twentieth Century.*

Susan H. Wixon,
Editor of The Truth Seeker's "Children's Corner."

Samuel P. Putnam,
President of the California Liberal Union and Editor of *Freethought.*

L. K. Washburn,
Editor of the *Investigator.*

E. B. Foote, Jr.,
Director of the American Secular Union.

Capt. Robert C. Adams,
President of the Canadian Secular Union.

F. M. Holland,
Author of "The Reign of the Stoics."

Ex-Rev. J. H. Burnham,
Liberal Lecturer.

E. C Walker,
Editor of *Fair Play.*

Lucy N. Colman,
An Antislavery Apostle.

Parker Pillsbury,
An Antislavery Apostle.

W. F. Jamieson,
Liberal Lecturer.

And hav been promised replies from Charles Watts, Editor of *Secular Thought;* G. W. Foote, Editor of the London *Freethinker;* J. E. Remsburg, John Peck, and others.

The synthesising of the Symposium will be performed by Thaddeus B. Wakeman, scientist, philosopher, and lawyer. His contribution will be a review of the others, with riders of his own, to appear in the issue following the completion of the publication of the replies.

We believe this expression of opinion on this subject will be one of the most valuable and interesting contributions ever made to the literature of Freethought, and may mark the beginning of a new era in the development of the mental world.

Every Liberal should read this symposium and circulate it around the neighborhood for the enlightenment of his neighbors.

The Pictures.

We hav received twenty-eight new subscribers during the past week on the picture account. This is a serious falling off from last week, but is not, we hope, an indication that Mr. Heston's friends hav slackened their efforts. The total to date of new subscribers is two hundred and nine, besides the donations, additions to which hav been received as follows within the past seven days:

Wm. Johnson	$1 00	Geo. Collins	1 00
W. P. Brooks, M.D.	1 00	A. Sloney	50
J. Cretors	2 75	Wm. M. Bunce	1 00
H. L. Warren	1 00	John McClemont	50
L. J. Tibbals	50	Susan Reichester	50
J. M. Jean	1 00	James McDonald	1 00
B. Sugenheimer	25		

Making $125.40 in all. We wish that all our friends would speak a good word for the paper, if convenient, and hand a copy of it to some Liberal friend who may be a possible subscriber. To induce those to whom the paper may be given for this purpose to subscribe, we repeat the offer of "Try Square" as a premium, namely: Copies of the book to be given as premiums to, or for, new subscribers who pay the regular price of $3 for The Truth Seeker one year, before March 11th. One copy of the book to be given to every volunteer new subscriber, and one to every old subscriber who procures a new one at the regular price of $3. The price of the book by itself is $1.

By calling the attention of possible subscribers to the foregoing offer, perhaps their action may be hastened.

Chaplains in the Army.

It seems that Secretary of War Proctor must be added to the list of pietists in this administration who are endeavoring to make their official position abound to the glory of God and the Protestant church.

There are now thirty post chaplains in the army, authorized by the act of March 2, 1849, and four regimental chaplains, one for each of the colored regiments, authorized by the act of July 28, 1866. These thirty-four officers rank as captains of infantry with pay varying from $125 to $175 per month according to length of service. But there are over one hundred army posts in the country, and consequently some of them are without chaplains. In his first annual report Secretary Proctor says:

"There are at present one hundred and fourteen posts, so that a large number of soldiers are compelled to be without religious instruction. In view of the policy of the department to concentrate the troops in larger posts, this evil will rapidly diminish. It is to be regretted, however, that of the several duties devolving upon the government for the education and improvement of its soldiers this most essential element of all should be even temporarily neglected.

"It would be impossible at this time to say what changes, if any, will be permanently needed. In the present transitory state, therefore, I would only recommend that the department be empowered to provide for religious instruction at posts where there is no chaplain, by the temporary employment of clergymen, and that an appropriation be made for that purpose."

God and an appropriation! is the rallying cry for the churches, whose prophet is the secretary of war.

Where in the Constitution is laid upon the general government the duty of providing religion for the soldier or for anybody else? Let us hav the place pointed out, that no mistake may be made about this "most essential element."

For several years since the close of the war the churches hav been clamoring for a reorganization of the army chaplaincies, reorganization in this case meaning an increase of clerical leeches upon the already overdrained taxpayers. Under the shadow of the well-known holiness of this administration, the churches hav become emboldened to procure the introduction in Congress of several bills having for their object the advancement of religious interests. A sample one of these is described in a dispatch from Washington to a daily paper. It proposes a graded corps, to consist of twenty senior chaplains, thirty chaplains, and fifty assistant chaplains, having the pay and allowance respectivly of major, captain, and first lieutenant of infantry. To their names on the register would be added their religious denominations, which is not the practice now. The chaplains now on the activ list would be transferred to this corps, with their past service counting for the purposes of the act. Promotion would be by seniority, and for any original appointment to the lowest grade, that of assistant chaplain, the president would convene an examining board to be composed of the commander of the post needing a chaplain and four members of the corps of chaplains, who should be as far as practicable of the same religious denomination as the candidate, or of a denomination assimilating to it. Similar boards would be assembled for examination prior to promotion, and no appointment or promotion would be lawful except on the recommendation of the majority of such a board. A further provision on that measure is that every candidate for appointment as assistant chaplain must be under twenty-eight years of age, sound mentally and physically and well qualified for his duties. He would be eligible to the grade of chaplain after five years' service.

The enactment of such a law as this measure outlines would be a fine thing for the churches, and would be one of the next best things to the establishment of the Christian religion and the state support of preachers. Following it, every ship in the navy would be weighted with a "Holy Joe," and why should not every post-office and every custom house hav one too, and each internal revenue district? Why not throw the Constitution overboard, and say that as it does not please the churches it is of no value?

General Schofield, of the army, however, is not so sure that the proposed reorganization of the chaplaincies into military corps would meet with the approval of the army itself. According to him the army is not particularly anxious to be made religious. He writes to Senator Plumb of Kansas:

"Dear Senator: In reply to your indorsement upon the letter of Chaplain Nave, dated December 31st, I am not prepared to say what would be the best course to adopt for the much to be desired improvement in the moral and religious instruction and care of the army. This subject is beset with difficulties which do not exist in respect to any other branch of military administration. If the officers and men of the army belonged to any one religious denomination, whose principles and code of conduct were officially recognized and approved by the government, the subject would be greatly simplified. Under the conditions now existing a corps of chaplains belonging to many diverse denominations would be like a medical corps or an engineer corps composed of the adherents to as many diverse theories upon the science of medicin or engineering.

"In all other things the war department prescribes an exact code by which all in the army are to be instructed and governed, but in religion and morals the department must allow to all in the army the freedom guaranteed by the fundamental principles of our government to all who are under the dominion of its laws, exercising only such restraint in respect to moral conduct as is sanctioned by the common consent of the good people of the United States. There is therefore very little field for the performance of official religious services in the army, and great danger of doing more harm than good by any attempt to exercise military control or influence over religious matters.

"The American citizen, soldier no less than civilian, instinctivly rebels against any attempt to regulate his religious conduct by civil or military authority.

"After much and careful study of this subject my impression is that the best policy would be to leave the various garrisons in the army free to select religious ministers of their own choice, as other communities in this country do, the action of Congress to be limited to supplying the necessary money to pay for their services, and that of the war department to regulating the mode of their selection, etc. In this manner a large proportion of the troops, if not all, could hav the services of their own faith, at least a part of the time, which they do not now.

"Our system of army chaplains is an attempt to follow the custom of foreign countries, where one religion, and only one, is recognized and supported by the government—a system not at all applicable to our institutions. Our military legislation has never yet recognized the principles of religious liberty by providing the soldier at remote frontier stations with the religious services which he craves and needs. On the contrary, such remote garrisons are provided with a chaplain in whose religious opinions and mode of worship the great majority of the troops do not believe. Yet wonder is expressed that so little interest is manifested in religious services at the military posts. Giv the army religious liberty and assist the men to obtain the religious ministrations of which they feel the need, and there will be the same interest in religion in the army as elsewhere.

"But I am not committed to any theory, and will cordially favor and promote any means which may be thought best by which the moral and religious condition of the army may be improved."

If the general's suggestions are heeded, the soldiers would probably choose no chaplain. To be drawn up in line on Sunday and compelled to listen to a prosy preacher is just what, above all things, the soldier dislikes to do. He would much rather spend the time in quarters playing checkers. And to force him to listen to "divine services," as the preachers' efforts are called, is to rob him of his American manhood.

The only fair, as it is the only constitutional way,

is to employ no chaplains, but let such soldiers as desire the labor of a preacher hire him and pay him as they do their bootblacks.

A Doctor of Divinity, the Lord, and Brazil.

A doctor of divinity of East Northfield, Mass., writes to the *Independent* concerning Brazil and its affairs. He thinks the republic has come to stay, because the foundations hav been solidifying through a century. The builders hav been heretical philosophers, scholars, men of affairs, and by their labors the republic "is now a pyramid standing on its base, not on its apex." Nevertheless, he says, "there are signs of impatience which put in jeopardy the exodus of the Republic. These are natural and may retard the march; but Brazil can no more go back than the Israelites could hav gone back into Egypt. Before she can thoroughly organize and possess the land of promis, she will hav to contend with factions who will lust after the onions and leeks of the old monarchy, and her leaders will hav need of the wisdom of Moses. Will they take it?" And then he givs an undecided world this wonderful paragraph:

"Just here is their peril. Many of them are Positivists. They are wiser than Moses; wise above what is written. Thus far there has been no recognition of God or his wonderful providence, which is, nevertheless, manifestly guiding or using them. If the pressure of great responsibilities drives them to him, they will be honored to complete the work they hav begun; if not the work will go on without them. Brazil is predestined by the ruler of nations to go forward under the principles of free government to a grand, a glorious future. Amen."

It seems rational to us, that if these Positivists hav got along so far without God they can go the rest of the way without him. To call him in now would make him one of those eleventh-hour fellows, who get around along toward quitting time, but want to draw a full day's pay, and would be derogatory to his reputation as an artisan.

But just see the self-debasement of the Christians in this paragraph. They will not allow that man does or can do anything. How does this doctor of divinity know that God has been guiding the Brazilian Positivists? How does he know that Brazil is predestined by God to go forward as a free country? The good sometimes die young. What he should hav said is that if the people of Brazil are sufficiently from under the domination of the priests, if they know how to govern themselvs, if they thoroughly believe in a government of, for, and by the people, if they believe that the right of government comes from the consent of the governed and not from God, if they are willing to do the best they can—profit by experience and correct mistakes—if they are ready to work for their own welfare and their own material progress on the human and not on the superhuman plane, if they possess the spirit of liberty, and are willing to grant to others all the rights they claim for themselvs—if they believe and can do all these, then there is no doubt that Brazil will go forward under the principles of free government to a grand, a glorious future.

But there is no God needed, and it is not possible for him to do anything at all in the matter.

The Protestants and the Catholics.

Cardinal Gibbons went down to Charleston, S. C., last week to lay the cornerstone of a new cathedral in that city. He was taken on an excursion around the harbor, and given also a public reception. At the dedication services several Protestant clergymen and a Jewish rabbi occupied seats on the platform beside the cardinal and the other priests who conducted the services.

The Rev. Mr. Thompson, of a Presbyterian church of the city, did not like this, and has published a letter condemning the conduct of his fellow-Protestants. He says:

"The presence of these Protestants was doubtless intended only as a courtesy, but it was more—it was a virtual indorsement of those proceedings, and a godspeed to the gigantic ecclesiastical organization that conducted them. It is the boast of that church that it is the only church of God. The cardinal said as much yesterday. It brands all others as heretics. A former bishop of Charleston declared, 'Within thirty years the Protestant heresy will come to an end.' It claims for itself temporal and spiritual supremacy. It tolerates those who differ from it only where it has not the power to enforce its claims. Its spirit has undergone no change since those days when it gave its order for and sang its Te Deum over the wholesale, indiscriminate slaughter of helpless Protestants.

"Its fundamental principles are antagonistic to our government and its most cherished institutions. Its growth in this country menaces some of our dearest rights and privileges. Notes of warning hav come to us from many of the foremost statesmen and thinkers as to what we may expect should it ever gain the ascendency, and yet we hav the spectacle of Protestant preachers and laymen, some of them the descendants of Huguenots, glorifying a Romish cardinal and encouraging the extension of the spiritual despotism he represents. Had the circumstances been reversed, Romanists would hav been conspicuous by their absence.

"I contend that Protestants are sacrificing their history and are putting contempt upon their martyr dead and are stultifying their former testimony and are sweeping the ground from under their feet as to mission work in Romish lands and are imperiling the future of their country by thus favoring Romish pretension and progress."

Mr. Thompson writes at a white heat, and his brethren are much exercised over his words. With their usual craftiness the Catholics say nothing, but watch with interest the war which they hope will more widely separate the "heretics," as they call the Protestants.

Nevertheless, Mr. Thompson is right. The miscegenation which a few misguided Protestants are laboring to bring about between Romanism and Protestantism will be, if accomplished, productiv of but one thing—the absorption of the Protestant conservativs. The lamb may lie down with the lion, but the lamb will be under cover and invisible. A year or two ago many orthodox Protestants took sides with the Roman Catholics on the school question. The Sabbath Union has made much of Cardinal Gibbons's letter approving its Sunday law petition. The Baltimore lay council of Catholics adopted a resolution in which occur these significant words: "There are many Christian issues in which Catholics could come together with non-Catholics and shape civil legislation for the public weal." There is no doubt, then, that many of the fanatical Protestants would like to see a unification of the two sects, but they should ponder well over Mr. Thompson's warning ere they take the indissoluble vow. Rome never gets left in a bargain. For years the two sects hav united in this state to plunder the taxpayers, but the Roman Catholics hav always borne off the lion's share of the booty, and but a few months ago they nearly succeeded in an attempt to capture a Protestant church built on one corner of a block of land, the remainder of the block being occupied by a Romish institution, which desired it all. The two sects had stolen the block jointly, and it was a fight for the spoils, the Protestants winning only by paying for the land. It was a clear case of rogues falling out and honest men—the taxpayers—getting their dues. The papists can yet giv the Calvinists lessons in larceny.

And as it was in the matter of this church so will it be in any alliance between the two sects. Rome has more experience in intrigue, and is shrewder and more unscrupulous than her imitator. She is cozening the Protestants now to win respectability; she knows the American people hav always looked at her askance, as a suspicious character, and she desires first of all social recognition, then equality, and alliance; winning that through the greed of some Protestants, the complaisance of others, the indifference of the masses—then look out for her!

The Literature Fund.

Since the last acknowledgment we hav received these sums for the Literature Fund:

Charles N. Wheeler	$ 40	
B. Sugenheimer	25	
Henry Walker	45	
Susan Reichester	25	
William Long	1 75	
W. J. Ribley	1 00	
Previously acknowledged	49 50	$53 60
Expended in sending marked copies of THE TRUTH SEEKER to all national senators and representativs in Congress	14 46	
Previously expended	32 63	47 09

It givs us pleasure to record that the missionary spirit is spreading. One of North Dakota's prominent men, aided by his friends, has sent a copy of Remsburg's "Sabbath Breaking" to each law-maker of North Dakota, one hundred and sixteen in all. He did it, he said, to educate the legislators, and to help influence their action on the Sunday-law penalty bills now before them for action. It would be a good thing for Liberalism if a man like him could be found in every state of the Union.

MR. GUSTAVE NELSON, our correspondent for Forestport, N. Y., has, through the Utica papers, challenged the clergymen of the vicinity to discuss the fundamental basis of the Christian religion from a historical and philosophical standpoint. To date, Mr. Nelson is disappointed in obtaining an opponent.

AN article may be very good, but if sent to us unaccompanied by name and address of writer, it will not be used. Correspondents may remain unknown to the public if they desire, though even that seems unnecessary, but not to the Editor.

NORTH DAKOTA has already enacted a Sunday law. We hav not seen its provisions, but the penalty for violating it is a fine of one dollar. Since its enactment the Christians hav introduced two bills increasing the penalty. Our information is that the new bills are not likely to pass the House.

THE Milwaukee preachers declare that Sunday papers are iniquitous, and will eventually call down upon the publishers the vengeance of God. We fancy, though, that if the publishers are not punished till the Lord does it their immunity will be of long duration. It isn't God, but the fanatics, that make the trouble.

WE print this week a portion of Colonel Ingersoll's address before the New York State Bar Association, at Albany, January 20th. Advance proof-sheets hav been kindly furnished us for this purpose by C. P. Farrell, Colonel Ingersoll's publisher, who will print the full address in an elegant pamphlet, retailing for 10 cents. Orders may be addressed to this office. The address is crammed full of common sense, humanity, love of justice, kindness. Men will be made better by reading it; every warden and keeper in every prison ought to read it; and lawmakers should take it seriously to heart.

THE *Christian Statesman* says of Colonel Ingersoll's article on "God in the Constitution:" "The bold Atheism which it inculcates, and on which the writer rests his opposition to religious acknowledgment in political constitutions, will create a powerful revulsion of feeling in favor of the National Reform movement. Under his logic, all American citizens who believe in God, in a providence which rules the nations, and a moral government which holds them responsible to the moral law, must be in favor of the acknowledgment of God in the fundamental law of the nation. If for no other reason it is needed in order to assure the world that Mr. Ingersoll's theory is not the theory of the American people." The reasoning ability of the Christians is remarkable!

THE New York Presbytery spent last week in discussing the proposed revision of the Confession of Faith. They split non-existent theological hairs as vehemently as though they were discussing facts. In commenting upon the sections dealing with predestination one of the revision advocates exclaimed: "You are congenitally damned. You were damned before you were born. God hated us while we were in our mother's womb. That is preterition." And he added: "If I felt obliged to preach that doctrin I would tear my Geneva gown into shreds and rip my bands into rags before the coming Sabbath, and my elders and my deacons and all my membership would stand by me." If predestination means that sort of preterition, predestination ought to go. And while it is going, it might as well take the rest of the Confession with it.

IN accepting the nomination for national Senator from the Democratic caucus of the Ohio legislature, Calvin S. Brice said: "I know and acknowledge my inability to fill that high office to my own satisfaction. My ideal of it was formed in the exciting period of politics between 1854 and 1864, when my mind took up those political questions. I think I hav a high ideal within me, as any of my friends and associates in northwestern Ohio know. And I hope, gentlemen, that I can in some measure carry out that ideal which I then formed of free thought, free speech, and free action, as much of each as is consistent with giving the same amount to everyone else in the commonwealth. This is the sum of my democracy: No more legislation than is necessary to accomplish this purpose. By this principle I try every question presented to me, and whether the issue be a temporary one, or whether it be a protracted one, by it I know I can test the place where I can stand, and where, it seems to me, the Democracy ought to be." We hope Mr. Brice will not conceal these sentiments when on the floor of the Senate.

THE National Secular Society of England has voted $12 to help provide food for Victor Lennstrand, the Swedish Freethought martyr, and decided to appeal to the Freethinkers of Great Britain for further assistance for their Swedish brethren. Mr. Lennstrand, as Capt. Ótto Thomson has informed THE TRUTH SEEKER'S readers, is serving two terms of three months' imprisonment and one of six, and, as other sentences are pending, it is possible that he will be doomed to linger for two years in the place which Swedish Christianity reserves for bold and honest skeptics. Fortunately Mr. Lennstrand is in good spirits. He is provided with writing materials, and is contributing to his journal, the *Fritänkaren* (*Freethinker*). Captain Otto Thomson has left his home and gone to Stockholm for the purpose of conducting the paper during his friend's imprisonment, and he will keep the flag flying or fall beneath it. The darker side of the matter is this, says the London *Freethinker:* The Swedish Freethinkers are poor and they are overwhelmed by the difficulty of maintaining the paper, which does not yet pay its way, and providing Mr. Lennstrand with decent food during his incarceration. Of course it scarcely need be said that prison fare in Sweden is very hard and might seriously injure a delicate-bred gentleman. A Swedish prisoners' fund is therefore open and subscriptions are urgently requested. They can be sent to Mr. R. Forder, 28 Stonecutter street, E.C., London, Eng. American Freethinkers who desire also to aid can send by international post-office order to the same address.

Letters from Friends.

NEW HAVEN, CONN., Jan. 13, 1890.
MR. EDITOR: I vote for the pictures. OLIVER GARDNER.

PRINCETON, MINN., Jan. 13, 1890.
MR. EDITOR: I inclose twenty-five cents for the 1890 ANNUAL. I vote for the cartoons. J. C. HATCH.

NEW HAVEN, CONN., Jan. 3, 1890.
MR. EDITOR: I send money for two years' subscription and the ANNUAL, and desire the pictures. H. CHASE.

ST. JOSEPH, MO., Jan. 18, 1890.
MR. EDITOR: Inclosed find $1. Send me one copy of the ANNUAL for 1890, and use the balance toward the pictures.
FRED BUSCH.

MONTEZUMA, N. Y., Jan. 8, 1890.
MR. EDITOR: Find inclosed money for subscription, ANNUAL, and books. As to pictures in THE TRUTH SEEKER, I vote with Parton. CHAS. TRAVER.

GREENE, N. Y., Jan. 2, 290.
MR. EDITOR: I inclose money for renewal, ANNUAL, and books named. About the pictures, do as you "darn please," I say. GEO. W. TILLOTSON.

CLEVELAND, O., Jan. 11, 1890.
MR. EDITOR: By all means keep up the illustrations. It was an illustration of the Bible geography which I saw a few months ago that gave me the impetus to offer a mite.
Respectfully, L. S. COOPER.

HUDSON, O., Jan. 14, 1890.
MR. EDITOR: Find inclosed post-office order for $4.25—$3 for THE TRUTH SEEKER another year, twenty-five cents for the ANNUAL, and $1 to continue illustrations.
Yours, MORRIS JOHNSON.

IDAHO SPRINGS, COL., Jan. 13, 1890.
MR. EDITOR: Inclosed please find $3.25 for THE TRUTH SEEKER. Also one copy of the ANNUAL. We are in hopes you will be able to continue the cartoons, by all means.
Yours truly, J. R. RICHARDS.

OSCEOLA, PA., Jan. 15, 1890.
MR. EDITOR: You will find inclosed $3.50—$3 are to renew my subscription. The fifty cents are to pay for the pictures if you continue them. If you do not continue the pictures, you can use the fifty cents where it will do the Freethought cause the most good. H. TYLER.

BEREA, O., Jan. 11, 1890.
MR. EDITOR: Send me the ANNUAL and books named. If any money remains to my credit after the above bill, you may use it for what you think will best promote our cause. I hope the illustrations will be kept up, and I shall do the best I can to increase the circulation. A. E. SMITH.

AMBOY, ILL., Jan. 17, 1890.
MR. EDITOR: Please find inclosed $1 as a donation for continuation of pictures in THE TRUTH SEEKER. I am not able to get any new subscribers, but would be willing to pay $1 per year extra rather than see the pictures discontinued. I must hav them, and the monkey too. C. RANDALL.

EMMETSBURG, IA., Jan. 5, 1890.
MR. EDITOR: Inclosed find four subscribers. Also send me the ANNUAL and the books named. We all vote for a continuation of the pictures in THE TRUTH SEEKER. I wish I could send you more subscribers, but we are few at present in this part of the world. But we hope to grow.
Yours truly, C. E. COHOON.

MONCTON, N. B., Jan. 11, 1890.
MR. EDITOR: Inclosed find $1 25, for which please send me THE TRUTH SEEKER for four months and the TRUTH SEEKER ANNUAL for 1890. The illustrations which you publish hav largely contributed in making me a subscriber. Do not withdraw them. GEO. F. FAIR.

ROSEDALE PLANTATION, LA., Jan. 4, 1890.
MR. EDITOR: I am trying to do my utmost to help our cause along. I believe I succeed in doing so by getting you a new subscriber every year. One paper is to go to my old address and the other to Rodney, with the ANNUAL inclosed. Hoping all Liberals will do their best, I remain,
A subscriber to THE TRUTH SEEKER forever,
EMILE GNEDON.

PORT HURON, MICH., Jan. 13, 1889.
MR. EDITOR: Inclosed please find $2—$1.50 to renew for six months, and fifty cents for two ANNUALS for 1890. I hav not been able to get a subscriber yet, but will say, Keep the pictures going. I cannot feel very tender-footed when I read how the churches hav dealt with the feelings of Freethinkers, and what they please to call Infidels.
T. BALKWELL.

SPRINGFIELD, WIS., Jan. 16, 1890.
MR. EDITOR: Inclosed is seventy-five cents for which send me the ANNUAL for 1890; the balance please use toward defraying the expense of the cartoons. I hav been trying to get a new subscriber, but hav failed so far. I hav a splendid scrap-book of Heston's cartoons, nicely arranged to entertain my clerical friends with. C. K. PHELPS.

BOZEMAN, MONT., Jan. 3, 290.
MR. EDITOR: Please find inclosed $1 for the ANNUAL and the herein-named pamphlets. I am in favor of the pictures. I hope you will be able to continue them. If I cannot make sure of a subscriber by the time I renew my subscription, I will try to raise at least $1 for the continuance of the cartoons. G. W. DRAKE.

VIENNA, N. Y., Jan. 7, 1890.
MR. EDITOR: Inclosed you will find $1; you may send me two ANNUALS, and keep the fifty cents for the pictures.
Yours, C. S. TREMAIN.

TERRELL, TEX., Jan. 6, 1890.
MR. EDITOR: You will herein find fifty cents, for which please send me "For Her Daily Bread," and "Blasphemy," Colonel Ingersoll's Defense of Mr. Reynolds. Many wishes for the success of THE TRUTH SEEKER, and continuance of the pictures. Respectfully, T. C. GLASS.

NAPLES, N. Y., Jan. 6, 1890.
MR. EDITOR: After a three months' trial, I find THE TRUTH SEEKER to be satisfactory, and I do not calculate to hav my name canceled. As to the pictures, I assure you that you cannot occupy the space to better advantage. They certainly attract more than they repel. Find inclosed $5 for my subscription and one new subscriber. M. M. WILEY.

STRASBURG, ILL., Jan. 3, 1890.
MR. EDITOR: I hav taken THE TRUTH SEEKER for about eight years. I do not know that I like the last number any better than the first. It is like riding on a good railroad that makes thirty-five or forty miles an hour. It is going in my direction, and will get there. I will vote for the pictures, and inclose $3 for one dozen ANNUALS for 1890. A. YORK

HUNTINGDON, P. Q., Jan. 6, 1890.
MR. EDITOR: I hav been a reader now for one year of your very interesting and instructiv paper, and am much pleased with the pictures of Mr. Heston's. It is impossible to obtain any subscribers in this goodly land. You might just as well try to get the devil to bathe in holy water. Long may you liv to spread the truth through the columns of the good old TRUTH SEEKER. GEO. CALDWELL.

DELAVAN, MINN., Jan. 16, 1890.
MR. EDITOR: Inclosed find $10—$5 for two years' subscription to THE TRUTH SEEKER, and for the following books: Paine's complete works, "Looking Backward," TRUTH SEEKER ANNUAL for 1890, and others on inclosed list. While the vote is being taken on the cartoons I want to cast my vote in favor of continuing them, and hope you will get all the support needed. Yours truly, JAMES GEDDES.

GRANT FORK, ILL., Jan. 5, 290.
MR. EDITOR: I hav held my peace concerning the cartoons in your paper, hoping I might get a subscriber, but hav thus far failed. My opinion concurs with that of the majority of your patrons, *i.e.*, that the pictures are a great help in propagandism, especially among the children. And as the other literature is above and beyond the appreciation of the orthodox, you can lose nothing from the pictures, if they are abhorrent to their reverential minds.
EX-REV. J. N. MAXEY.

WHITE BLUFF, TENN., Jan. 10, 1890.
MR. EDITOR: Inclosed find my subscription. And right here I want to say, giv me the pictures. If you cannot hav the papers with the pictures please giv me the pictures in a separate package, for they are the best thing in the United States to convince the Christian of the error of his ways. I could write all day in favor of Heston's illustrations, but I cannot see why it should be necessary to say anything. They speak for themselvs to a person of good taste. S. P. JONES.

ROCKFORD, Jan. 4, 1890.
MR. EDITOR: Inclosed please find money for subscription, the ANNUAL, and books named. About the pictures—I hav never liked them. I would not pay a cent to keep them. I hav never felt like finding fault if the majority want them. I do not need them to convince me of all the nonsense there is in the Bible. But if others do, I can bear with them. I hav sometimes felt that it might prevent some from taking the paper that otherwise would. Perhaps I am mistaken. I hope so. MRS. S. B. MILLER.

BLACK CREEK, O., Jan. 6, 1890.
MR. EDITOR: THE TRUTH SEEKER is a welcome visitor at our house. I do not know how we could do without it. "God in the Constitution," by Col. R. G. Ingersoll, should be read by every school boy and girl in the United States, and "Secularization of the Church," by Robert C. Adams, is too good to be missed. We want to hear from John Peck as often as possible. Heston, keep up the pictures. There is a volume in them. Some people understand better by pictures than by reading. ELLEN THOMAS.

OSAWKEE, KAN., Jan. 7, 290.
MR. EDITOR: Inclosed please find seventy-five cents—twenty-five cents for the ANNUAL for 1890, and fifty cents to help continue Heston's pictures. I should like to make it $50, but I am over seventy years old and I think I am dying. I hav taken your paper for seven or eight years, and always paid in advance, and seem to like it better with every number. It is my intention after getting my body cremated and paying all expenses, to send you something to help continue Friend Heston's cartoons. D. S. JONES.

VISCHER'S FERRY, N. Y., Jan. 6, 1890.
MR. EDITOR: Inclosed find twenty-five cents for the ANNUAL. About the pictures, I like them first-rate. I think that jawbone picture is worth vastly more than all the $50 hell-fire sermons that hav ever been preached. But as for getting a new subscriber, you might as well ask me to climb up to the moon. If I ask anyone to just read my paper, he thinks I am trying to lead him to the devil. The Christians think THE TRUTH SEEKER emanated from the father of lies (but what he ever lied about they do not know).
A. BEST.

BERRYVILLE, ILL., Jan. 5, 1890.
MR. EDITOR: I say, Go on, Mr. Heston, and do not stop until you illustrate the whole Bible. As my wife is a Christian, we frequently hav ministers stop with us. I hand them THE TRUTH SEEKER. They look at the illustrations, and it is a splendid way to draw them into a discussion. We cannot do without the pictures. My whole family, and neighbors, are interested in them. I will try to get a new subscriber. D. M. GADDEY.

RANDOLPH, N. Y., Dec. 30, 1889.
MR. EDITOR: I inclose $3.25 to pay for another year's passage and the TRUTH SEEKER ANNUAL for 1890. You ask each subscriber's opinion of the propriety of continuing the illustrations, and also intimate that there must be forthcoming new subscribers or the extra expense of the illustrations can not be borne. Well, I for one should regret very much to hav them discontinued, but I find it next to impossible to get new subscribers. Be assured I wish the paper abundant subscribers to insure the continuation of the illustrations. Heston is a mascot to the paper. JOHN HAMMOND.

SILVERTON, COL., Jan. 4, 1890.
MR. EDITOR: I am going to get you a new subscriber soon. I sent you a new one when I renewed my subscription to THE TRUTH SEEKER, about a month since, but we are all anxious to hav the pictures continue, so I will try to get another. I wish to ask sister Lettie Foster, of Custer City, Pa., if she keeps the illustrations in THE TRUTH SEEKER hid from her children, what does she do with her Bible? I would like to ask the readers of THE TRUTH SEEKER if there is any verse in the Bible that could not be transferred to a postal card and sent through the mails without being considered unlawful. MRS. P. FISHER.

CHICAGO, ILL., Jan. 10, 1890.
MR. EDITOR: I see many of your readers are expressing themselvs in regard to Mr. Heston's pictures in your paper. Allow me to add my indorsement of them. I believe they do more good than any lengthy article written by the best writer in the land. Heston I think the best part of your paper, to start people to thinking for themselvs. Many that would discard an article on Freethought hav looked upon one of his pictures and found in them enough to start their minds in the right direction. Keep them in your paper, by all means. Yours, etc., J. W. BUTTERFIELD.

STAPLES, MINN., Jan. 10, 1890.
MR. EDITOR: "Money is what talks." Let $1 of the amount inclosed "talk for" the pictures; for the remainder send the ANNUAL for 1890. "Get a new artist" indeed! I presume Mr. Crow would get one who would picture Samson in nineteenth-century clothes—picture him stealing honey from the bees without retaliation on their part. I know a man who considers the pictures "vile" and said the paper ought to be suppressed. This man was unfortunate in his youth. He suffered a stroke of orthodox influenc-a that resulted in intellectual suppression—a species of mental *la grippe*. D. C. JENKINS.

NEWMANSTOWN, PA., Jan. 13, 1890.
MR. EDITOR: Inclosed find twenty-five cents for the TRUTH SEEKER ANNUAL for 1890. In reading my first number of your paper I came to the following conclusion: If all my neighbors and friends could be induced to read literature of the kind published in THE TRUTH SEEKER, how soon would ignorance and superstition vanish! I would also state that, as much as I hav seen of the pictures, I must say I do like them, for they are the very object-teachers we must hav to remind those believers without seeing. I know by experience that the most successful teaching is that through objects, as it will leave a lasting mental image.
WILL B. IBACH.

GARNETT, KAN., Jan. 7, 1890.
MR. EDITOR: Inclosed please find $1.50 for continuation of the Liberal's Bible, the grand old TRUTH SEEKER. I think that doing without the pictures now would be a great deal like doing without "salt on our tater." It might go down perhaps without, but it goes down a great deal better with the pictures. I look upon them as just the thing to represent in their true and proper light the Munchausen stories contained in the Bible. They never were a truth, and are not a truth now; and why treat with solemnity an absurdity which is only fit to be laughed at by sensible people? As soon as I can I will respond in such a way as to more fully express my preference for the pictures. CHARLES GREGG.

DIXIE, TEX., Jan. 1, 1890.
MR. EDITOR: The great question at issue seems to be the continuance or discontinuance of the pictures. I shall giv my word as well as an old subscriber. As to myself, I consider them a necessity. Their execution would not stand a World's Exhibition at Paris or anywhere, but it is their meaning or expression that I consider useful, and in some few instances even attractiv. I know also that whenever I see my friends at Brackettsville, it is the pictures which are overhauled before we enjoy ourselvs otherwise.

Is there anything more imposing and important to a citizen of the United States than the expression in the picture of No. 1, Vol. XVII, Jan. 4, 1890, "What Uncle Sam should do?" If he does not do it the consequences will be fearful, and may terminate in a destruction of our great republic whose only enemy worth while considering is the priest of any denomination. ALBERT TURPE.

NARROWS, FLA., Jan. 16, 1890.

MR. EDITOR: I see my time is up to-day, and knowing that it takes money to run a business successfully, I inclose my check for a "V" to pay for THE TRUTH SEEKER. By all means keep up the illustrations, if for no other purpose than to reach the rising generation. Pictures and children hav an affinity and it is the children we want to educate and start aright. All else will follow in due time. I want to see THE TRUTH SEEKER a success financially, and I hav often thought, Why not devote more space to commercial advertisments and derive an income from that source? Church periodicals do it more or less. Why not THE TRUTH SEEKER?

L. B. DAWSON.

PAXTON, ILL., Jan. 15, 1890.

MR. EDITOR: I see that some of our friends are not in favor of Mr. Heston's pictures. But I, for one, am in favor of the pictures. I think they are just the thing to hav in the paper. Our friend makes the proposition of having an extra sheet to the paper, and having that illustrated. It would be very well. And let those that wanted the pictures pay extra for them, and those that do not want them pay for the paper only. I, for one, am in favor of that way. And, oh! how well I would like to hav an illustrated Bible by Mr. Heston. If he will illustrate one and hav it published, I will take a copy and do all I can to sell copies for him, for I think it would be grand. If Mr. Heston makes the Bible, I will hav one if it costs me $100. A. G. NEWKIRK.

SMITHVILLE FLATS, N. Y., Jan. 7, 1890.

MR. EDITOR: Inclosed please find $5, all for yourself and the pictures. I see nothing objectionable in them, as they generally represent both sides of the subject. Suppose our civil courts closed up business after one side of the evidence is given, and the judge, or jury, or justice should bring in the decision. I insist that we know nothing of our own side until we are acquainted with the opposit. It is a beautiful religion that cannot see itself in picture. It is also a beautiful spirit that wishes to crush out the sciences and institute bigotry instead. "The tree is known by its fruit." We shall tell them all by the vote they cast in the coming contests now, or soon to come, before the people. I also inclose stamps to pay for the ANNUAL. MABEL M. TARBELL.

CHAMPLIN, MINN., Jan. 9, 1890.

MR. EDITOR: Inclosed you will find $3.25 for subscription and the ANNUAL. As for the pictures—they are admired very much by the family, and so often draw forth the exclamation from some one, "Oh! the genius of that Heston!" If I am allowed to cast a vote, I should say, continue them if possible. But I would suggest that the last-page picture be made to look more genteel, not so cheap-looking—the people not so out of proportion, and not with such hideous features. I think so much of THE TRUTH SEEKER, I wish all who giv it a glance to be favorably impressed with it. The subjects that those pictures are made to show up are so absurd and ridiculous, they will look bad enough when made to look their best. MRS. F. I. BIRD.

SAN ANTONIO, TEX., Jan. 5, 1890.

MR. EDITOR: Inclosed please find $5 for two subscriptions. We hav been occasional readers of THE TRUTH SEEKER, but we intend to cast our votes on the cartoon question. We are decidedly in favor of their continuation, and you may put us down as two more of the five hundred. Some good Christians might feel offended at Heston's conception of Jehovah and Moses and his kinsfolks, but I seriously question whether Elijah would hav dealt as leniently with the gods of the prophets of Baal as THE TRUTH SEEKER art st has with that old bald-headed myth, Jehovah. When I handed some of your papers to friends for perusal they invariably studied over both of the cartoons and searched among the inside pages for more. I could persuade but very few to read the pamphlets, but the pictures always absorbed interest, which was very often transferred to the articles in the paper.

Respectfully yours, OTTO PRAEGER.

OGDEN, UTAH, Jan. 3, 1890.

MR. EDITOR: I inclose $4 for subscription and books. Now I want to say something about the cartoons, but fear I cannot do them justice. I am satisfied they are a power in support of the principles THE TRUTH SEEKER desires to sustain. They reproduce the wonders of the Bible in their true significance—that is, that they are legends of the long past based in ignorance and superstition, and sustained by tradition, and finally selected by Bible compilers and crafty priests to sustain their Bible God idea, and keep the people in ignorance. What really is the object of those pictures? Are they to make light of holy things, divine performances, set forth to represent Jehovah as the God of the universe? Are they to mock and ridicule sacred things? No. These pictures are calculated to produce the opposit effect. They teach lessons of intelligence and wisdom; they arrest the progress of such blasphemous and absurd representations of an all-powerful and all-mighty intelligence, as the Christian clergy would hav us accept of their God and his works. Now, I am in for the pictures. The paper will lose much by their absence. I think if they were put in book form, with or without writing or explanation, they would sell. Everyone in favor of them would take a copy. Some would take more. I will hav a half dozen, and the book-stands would sell them fast. JOHN A. JOST.

LAKE CITY, IA., Jan. 2, 1890.

MR. EDITOR: Please find inclosed pay for your ANNUAL. I say, yes, by all means let us hav the pictures. And since it is but one step from the sublime to the ridiculous, let us hav both sides, for many times the mind is more vividly impressed by the ridiculous than in any other way. I will send an extra dollar for Mr. Heston. I am extremely sorry you hav a few readers so refined they cannot bear the light. I expect it is the naked truth they cannot bear. Poor things, they ought to unite with Tony Comstock and suppress anything so nude. I feel almost sorry for one lady and one gentleman whose refined sensibilities are so shocked by Heston's "horrid pictures." I think them entirely too-too for this world; they had better climb a tree. But since they acknowledge it is only a very few—the most refined, of course—that would notice the bad work, why should they make such loud complaint? How you are to get a nice, refined picture from a nasty, lying subject, is more than I can comprehend. I expect that Mr. Heston has not received one-fourth of what he ought to hav had for his work. I hav given once or twice to the picture fund, and should hav done much more. But I will not find fault in order to settle the bill. I know nearer home Mr. Heston is thought to hav an uncommonly fertil brain and fine artistic taste.

J. L. TOMPKINS.

CERYL, NEB., Jan. 3, 1890.

MR. EDITOR: I inclose twenty-five cents for the ANNUAL. I do not agree with Mr. James Parton's opinion in regard to the pictures. If THE TRUTH SEEKER is to be shorn of everything that repels, or is distasteful to, Christians, it might as well be turned into a *Christian Advocate* at once. It makes no difference how repugnant they may be to a certain class. They go right to the point at once, and tell the truth before a person can help it. The cartoons are so many periodical lessons that are forced upon every Bible-believer that picks up the paper. I hav never had a person object to becoming a subscriber on this account. The absurdity of reverencing such tales as Heston portrays—sometimes with the sharpest ridicule—becomes apparent at once. Some Christians hav to be shocked to set them to thinking. It is surprising how ignorant many Bible-believers are in regard to the contents of that ancient volume, and how quick they may be made to lose their reverence. I hav the promis of one or two new subscribers, and if one of them is not forthcoming soon I will contribute $1 to continue Mr. Heston's work on THE TRUTH SEEKER. The pictures are efficient in exposing the absurd stories of the Holy Queer. They are sure to start a discussion when exposed to view in a crowd.

I hav always been an admirer of Mr. Burnham, and was sorry to see his harsh criticism on the congress proceedings and its officers. I know of many nominal Christians that are in favor of the total separation of church and state, church taxation, and opposed to the Bible in the public schools, and I believe if these questions are ever brought out they will be with us—to say nothing of Spiritualists, Jews, and Adventists.

Hoping the picture agitation will stimulate your patrons to greater efforts to increase your circulation, I remain,

Yours, HENRY J. OLMSTEAD.

ERIS, O., Jan. 4, 1890.

MR. EDITOR: I am the only outspoken Freethinker in this neighborhood. I do not aim to be a fanatic, but when they attack me I giv them my ideas. I circulate all my papers, and am making many skeptics. I hav some books, and as soon as I get through with them I circulate them. If I was able I would build a hall in our little town. There are some in the neighborhood that say they will help presently.

What about the pictures? There are five of us in the family—three children going to school. It is not natural for children to read papers, you know, but when they see those pictures they want to know what they mean. Then it is explained to them that they are to represent the way they used to do in heathen times when they were ignorant of science. My little folks dote on them. I hav often thought how I would love to hav had the advantage of Freethought literature when I was young. I would not teach Freethought to my children if I thought it was wrong. If they grow up in this belief it is worth more to them than anything else I can do for them. As for my part, I like the pictures very much. My wife always takes great pride in showing them to Christians when she gets a chance. You see there is no chance for a quarrel about our religion in the family. So you see we count one for the pictures. We will send you some money to help pay the cost of the pictures.

About twelve years ago a good man here went insane on religion. He went to his nearest neighbor and almost used him up. He claimed he was Christ. He cut himself in his craze. On his deathbed, when he was rational, he claimed the cause was Bible-reading. I helped to take him. He said when he approached me and two other men after night that he would kill every devil of us. That was about the time I began reading Freethought. You know that was a pretty good case to begin with. G. W. PEIRCE.

KNIGHT'S FERRY, CAL., Jan. 3, 1890.

MR. EDITOR: I received your sample copy of THE TRUTH SEEKER of November 30th, and send you $5. I already take so many Liberal papers—more than I can read—that I send you the $5 to be credited to your extension fund. You can send two copies of THE TRUTH SEEKER anywhere you think they will do the most good. Your sample copy illustrates the infamous doctrin of predestination, and alone is worth a year's subscription of THE TRUTH SEEKER. I sincerely hope the continued prosperity of your valuable paper. You may like to read the appended account of the doings of your Liberal friends:

The *Press and Knickerbocker* some time since announced that Mr. Abraham Schell, of this city, whose residence is at Knight's Ferry, Cal., would celebrate his golden wedding there on December 5th. We see now by the Modesto *News* that the event took place, and that paper devotes nearly a column to it. There were about eighty guests present. The interior of the handsome home was made unusually attractiv by the elegant and tasteful decorations. On entering the parlor, visitors were met with a handsome floral piece, arranged to form the figures "1839–1889," skilfully executed with evergreens and white and gold chrysanthemums.

The grounds are always inviting and attractiv, but they were rendered doubly so at night by the illuminations from vari-colored lanterns. The banquet was a sumptuous one. There was music of several kinds. The Knight's Ferry band rendered some exceptionally fine airs. A noticeable and praiseworthy feature was a cornet solo by the leader, who was accompanied on the piano by Miss Nellie Church. Mr. Schell, also, delighted those present by a splendid solo on the flute, accompanied on the piano by Miss Church. The entire affair was rendered all the more enjoyable by the absence of ceremony, general sociability and enjoyment being the order of the day.

The *Press and Knickerbocker* heartily congratulates Mr. and Mrs. Schell upon their long association in wedded bliss, and also on the consummation of this happy event.

ABRAHAM SCHELL.

CENTRAL CITY, COL., Jan. 15, 1890.

MR. EDITOR: You ask for expressions from subscribers whether Mr. Heston's pictures shall or shall not be continued in THE TRUTH SEEKER. I would answer by first asking, What is the principal object of THE TRUTH SEEKER? Is it to convert Mr. Parton, myself, and hundreds of other old-time Freethinkers to a belief in the principles so ably advocated therein—to redeem those who need not redemption, the "ninety-nine who are already safe within the fold?" Or is it to rescue the one, or many, "lost sheep" who know not the truth, that is taught in these pictures far better than by page upon page of good, sound reading-matter—never read by them? For if you do not know, I do, that it is almost impossible to get the most liberal-minded amongst them to read anything that is not in accord with their religious belief. But a picture is quite another affair. Who amongst us will not look at a caricature, whether for or against us? Does not the popularity of *Puck*, *Judge*, *Life*, etc., rest almost entirely on the caricatures contained therein? And was not the most formidable weapon used to the destruction of the Tweed ring of your city a few years ago the admirable caricatures of Nast? Among the common, every-day people there is nothing which strikes with more force and effect in politics than the caricatures indulged in so freely during our political campaigns. Such being the case in politics, why should it not hold equally true in religion, Mr. Parton to the contrary notwithstanding? I will leave it to any live subscriber to THE TRUTH SEEKER if, when at the post-office; on his way home; in the shop, factory; upon the street, or wherever he may be, he shows these pictures, they will not create an impression, which may at first be unfavorable, but the everlasting curiosity of this Yankee nation gets the upper hand and the final result will be a desire to see what the "durned fools hav to picture, anyhow," till eventually something drops onto the curiosity-seeker's mind too heavy to get away from and he begins to cogitate the picture in his mind, when, if his common sense is allowed the least show in the world, you obtain another subscriber to the old TRUTH SEEKER, probably without his reading one continuous page of its contents. Inclosed find price of the ANNUAL, which please send me, and whenever called upon by the adoption of the cover, that additional fifty cents shall be forthcoming. D. D. LAKE.

DETROIT, MICH., Jan. 10, 1890.

MR. EDITOR: If criticisms of Watson Heston's cartoons as they appear in THE TRUTH SEEKER are in order, allow me to say I think them grand and more instructiv and convincing to the ignorant Christian fanatic, when taken in connection with the verbatim quotations from the so-called word of God, than all the written or editorial arguments and reasoning which could be brought to bear on their priest-ridden and benighted intellects. Voltaire, Volney, Paine, and hosts of other great and learned men, hav tried the force of good sound sense, argument, and reason, adducing proof upon proof to any intelligent mind of the many inconsistent, false, and ridiculous statements contained in the Jew's and Christian's holy Bible, and of the folly of its claims of divine origin and authorship. And still millions of human beings, who are otherwise fairly intelligent, are misguided and deluded into a belief in the divine authenticity of the writings contained in that old book of fable, mythology, history, debauchery, and crime, and are to-day wallowing in the mire and slime of superstition and ignorance at the feet of their meek and lowly Jesus, singing:

Oh, to be nothing, nothing,
Only to *lie* at his feet!

Robert G. Ingersoll, being a powerful orator and fluent writer, recognizes the superior power of ridicule over argument in battling with the soldiers of the cross. This is the reason why he is the modern Samson in slaying the Christian Philistines in debate and lecture. While his weapon is not the jawbone of an ass, still it is a jaw which, when engaged in hurling ridicule into the ranks of the enemy, makes a slaughter in the Christian ranks even greater than that recorded slaughter the ancient Samson made on the Philistines.

Heston is using the same weapon, ridicule, as applied in picture literature, and is doing a noble work. Therefore let the good work continue, until the great multitude of Christian devotees shall commence to investigate the dogmas of the Christian religion. For the moment they commence a thorough investigation, they commence to say good-bye to the yoke of the crafty, greedy, rapacious, heartless, hypocritical, inhuman sharks whom they hav served so long and who hav lorded it over them under the name of popes, priests, pastors, and preachers. I also will giv $100 for one copy of King James's version of the Bible illustrated with Heston's cartoons, as specified by L. E. Allen in THE TRUTH SEEKER of January 4th. W. D. SMITH.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Making Believe.

Do you ever play at making believe?
'Tis the merriest play I know,
With the power a magic spell to weave
However the wind may blow.

If you've only a simple cotton gown,
A little the worse for wear,
Just make believe that in all the town
There isn't a dress so fair.

Instead of faded and scanty folds,
You may fancy it rustling silk,
A warp that luster of moonlight holds,
And a woof that is white as milk.

You may "make believe" with a bit of bread
And a cup of water poured,
That you sit with ease at a royal spread,
No lack at the festal board.

The people who "make believe" aright
Shorten the longest day;
Brighten the gloomiest hours with light,
And laugh their trouble away.

It's always foolish to sigh and shirk;
If anything must be done,
With an earnest purpose turn the work
To "make believe" of fun.

And if only you try this "make believe,"
The cheeriest play I know,
You'll find that a magic spell 'twill weave
However the wind may blow.

—*Mrs. Songster.*

Nicknames of Noted Americans.

Benjamin Franklin, for some time, conducted a publication called "Poor Richard's Almanac," and he was afterward called "Poor Richard." John Randolph was called the "Political Meteor" of Congress, because of his tall, slender form, his shrill voice, and his long, bony fingers. George Washington is everywhere known as the "Father of his Country." John Adams was styled, "The Colossus of the Continental Congress." The name explains itself. Thomas Jefferson was called "The Sage of Monticello," because of his many talents. John Quincy Adams was known as "Old Man Eloquent" because of his ability in debate during his old age. Andrew Jackson was everywhere known as "Old Hickory." I cannot recall the origin of the name at present. Martin Van Buren, because of his shy, cunning ways, was called "The Fox of Kinderhook." William Henry Harrison was called "Old Tip," because of his bravery in the battle of Tippecanoe. Zachariah Taylor was the hero of the Mexican war, and the soldiers admiringly called him "Old Rough and Ready," because of his brave, determined spirit. James Buchanan was not married, consequently he was called the "Bachelor President." Abraham Lincoln had several nicknames, but the most appropriate one, the one that always clung to him, was "Honest Abe." Gen. U. S. Grant, also, had several. His mother called him "Useless Grant" because he was so dull and unhandy when a boy. He was sometimes called "The Galena Tanner," because his trade at Galena, Ill., was that of a tanner. His schoolmates at West Point called him "Uncle Sam," and after the capture of Fort Donelson he was known as "Unconditional Surrender Grant." James A. Garfield was called the "Tow Boy," because he was engaged in towing a boat on Erie canal. Grover Cleveland has such names as "Old Veto," "Old Grover," "Decoration Day Fisher," and others. Benjamin Harrison is sometimes called "Young Tippecanoe." And now going back to revolutionary times, Gen. Israel Putnam was called "Old Put." Gen. Marion had two nicknames, "The Bayard of the South," and "The Swamp Fox." Gen. Anthony Wayne, because of his high temper and daring bravery, was called "Mad Anthony." The great orator and statesman Henry Clay was called "The Silver-tongued Orator" because of his eloquence in speech, and he was also styled "The Great Pacificator" because he brought forth so many bills. Stephen A. Douglass was known as "The Little Giant," because of his short, heavy form. He was what one could appropriately term a "big little-man." Among the officers of the civil war may be mentioned: Gen. Robert E. Lee, who was familiarly called "Uncle Robert." Gen. Thomas J. Jackson was best known by the name "Stonewall Jackson," which he received at the battle of Bull Run. Gen. Geo. B. McClellan was called "Little Mac." Gen. George H. Thomas was called "The Rock of Chickamauga" because of his courage and firmness in that bloody battle. Gen. Joseph Hooker was admiringly called "Fighting Joe," a name which needs no explanation. Gen. W. S. Hancock was called "The White Horseman of Gettysburg," because he rode a large white horse in that famous battle. Gen. William T. Sherman is admiringly called "Uncle Billy." Gen. Philip H. Sheridan was called "Little Phil." Gen. John A. Logan was called "The Black Eagle of Illinois." Gen. Kilpatrick was called "Kill." Salmon P. Chase was commonly called "Old Greenbacks" during the war, when he was secretary of the treasury, because he established our present system of national currency. Daniel W. Voorhees, the noted United States Senator, is often called "The Tall Sycamore of the Wabash" because his tall figure and long limbs are strongly characteristic of the tall sycamore tree, which is common to his home on the Wabash. James G. Blaine is admiringly called "The Plumed Knight." Colonel Ingersoll gave him the name, in his great speech during the Blaine-Cleveland campaign. Samuel J. Tilden, because of his talents, was styled "The Sage of Greystone." William B. Allison, the noted United States Senator, was, in his school-days, called "Big-Eyed Bill." Among the noted American authors are: John G. Whittier, known as the "Bachelor Poet;" John G. Saxe, sometimes styled "The American Hood," because his productions resemble those of the great poet Hood. Walt Whitman is known as "The Good Gray Poet," and the name is indeed very appropriate.

GEO. J. REMSBURG.

Feeding a Boy.

It is worth something to know what it costs to feed a boy fairly well. During the investigations made by the *Record* of the operations of the Squeers syndicate orphan schools it was shown that, taking their own somewhat doubtful figures, the cost was about four cents a meal. But the syndicate orphans were not well fed.

Dr. McKinnon, the superintendent of the Mimico Industrial school in Canada, has furnished the Toronto *Mail* with an interesting statement on the subject. There are one hundred and eight boys in the school who are kept in good bodily health, and whose subsistence is bought in a wholesale way that would somewhat cheapen the cost as compared with ordinary household expenditure. The boys hav all they wish to eat, and the superintendent's accounts, not being complicated by expenses for subsistence for other persons, furnish valuable data not otherwise readily obtainable. The following statement shows the average weekly expenditure per boy:

	Cents.
Flour	18
Oatmeal and other meal	½
Barley and beans	½
Rice, sago, etc	8 4-10
Coffee, cocoa, and tea	2 3 10
Sugar and sirups	7 3-10
Salt, pepper, and other condiments	½
Fresh fruits	1
Fruits preserved and dried	½
Fresh meat and fish	17 2-10
Meat and fish cured	1 8 10
Butter and cheese	8 1-10
Other provisions	3 2 10
Vegetables	24
Milk	14
Total	$1.07 3-10

The cost of food, as above given, does not include the expense of preparing it, or incidental expenditure for superintendence, etc. But the average disbursement is astonishingly small. So far as subsistence goes, to raise a boy is not more costly than to raise a pig.

What the Little Ones Are Saying.

Minister (to boy with a long pole): "I hope you are not going fishing in the creek on this beautiful Sabbath day?" Boy (emphatically): "No, sir, I am not." "That's right—you're a good boy. Here's a nickel." (After the minister's departure.) "Golly! If he'd asked me wuz I goin' fishing in the mill-pond he'd had me sure."

While loading sugar on our boat on Sunday recently at a Louisiana plantation, some of the passengers strolled back toward the settlement, and went into a church just as a couple had taken their child in for baptism. The old colored preacher, noticing the large crowd of white visitors, extended them a cordial welcome, and asked all to be seated; then, turning to the couple before him, asked: "Ob what denomination am dis chile?" "Sah?" said the young father, evidently perplexed by the word denomination. "I axed yo' ob what denomination de chile war," repeated the minister, a little severely. The parents looked at each other in evident confusion for a moment, then the father stammered out, "I—we—doesn't know what yo' mean by denomination, sah." "Huh, yo' don't!" replied the preacher scornfully. "Well, den, I'll simplify it 'cordin' to yo' ign'ance so yo' kin understand it; am de chile a boy or a gal chile?"

Nice young man (lecturing the dear little boys and girls in Sunday-school): "Now, dear children, is there any of you who would like to ask me a question about what I hav been trying, in my poor way, to tell you? Well, the little boy in the back row—you need not snap your fingers, little boy, I see you. What question would you like to ask, my son?" Nice little boy: "Say, is dis jawin' goin' ter last all day?"

The name Jimmy Eaton is not very common—not nearly so common as John Smith, for instance—but after reading the following story one cannot think that the boy Jimmy Eaton is to be found almost anywhere. Some readers of the *Companion* may know not only such a boy, but such a man. A schoolmaster was placed over a new school. His ambition was roused; he wanted to make that the very best school that ever was. He pondered a good while and concluded that the best way to get at his object was to rouse a spirit of self-respect and self-improvement in the pupils. So one day he talked to them earnestly, and finally he said, thinking he had made the subject very plain to them all: "Now, boys, I believe there is just one way to do this thing. If each of you will make up his mind to mend one boy's faults, the whole school will be improved in a very short time." "All right, sir," spoke up little Jimmy Eaton, who had been very much interested in the discussion; "I'll mend Jack Wyeth."—*Youth's Companion.*

Correspondence.

HOME CITY, KAN., Jan. 19, 1890.

MISS SUSAN H. WIXON, *Dear Friend:* I go to school and my studies are reading, spelling, and arithmetic. My tutor's name is Ernest Ranoe, and I like him very well. I hav one brother and one sister. I was nine years old on the 19th of December. This is my first writing. Respectfully yours,

OTTO VOGLER.

JORDAN, MINN., Jan. 13, 1890.

DEAR MISS WIXON: I thought I would write a few lines, for the first time. My grandma has taken THE TRUTH SEEKER for five years. My papa is dead, and my mamma is not at home. I liv with my grandma and grandpa. I hav a doll as big as a live baby. It has a lounge big enough for me to lie on. It has a bed, too. Two of my aunts are living at home, and one uncle. We had a Christmas tree. I got a chair and a trunk. This is all I can write to-day. I hope to see my letter in print. Your little friend,

MINNIE TAYLOR.

ORANGE CITY, IA., Jan. 12, 1890.

DEAR MISS WIXON: I thought I would write a few lines to the Children's Corner. This is a dreadfully religious town. They hav had prayer-meeting here for a whole week. I am going to school and hope to pass through it by the end of this year's term. We hav a few Liberals in this town. I am fifteen years of age and an orphan. My mother died when I was about three years old and my father when I was about six years old. I am staying with my brother, who is a doctor. I take care of his horses, four in all. They are all fat and sleek and very gentle. Well, I think this is enough for the first time, so I will close.

Yours truly, HENRY DE LESPINASSE.

TUSCALOOSA, ALA., Jan. 10, 290.

DEAR MISS WIXON: It has been a long time since I wrote to THE TRUTH SEEKER. I do not get it to read now, as I am away at school, but I miss it very much. I am just home from church. I do not want to go. I hav to. It makes me so mad to hear the preacher talk about the Infidel when I cannot help myself. I wish that some Liberal lecturer would come down here, for I am so anxious for the spread of Freethought. The Christians are working on their side as hard as they can. I am the only Liberal girl here that I know of, and I shall remain so as long as I liv.

Your Liberal friend, FLORENCE WARD.

[Florence is one who will be firm and true to her principles of right and justice wherever she is. She thus becomes a helper in the cause of Liberal truth. We hope to hear from her often.—ED. C. C.]

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News of the Week.

PORTUGAL has yielded to England in the quarrel over African territory.

RUSSIA has banished thirty-three persons, mostly Polish and German nobles.

AT Guthrie claim-jumping has caused disturbances that it required troops to quiet.

THOMAS HILL, D.D., was providentially stricken with paralysis while preaching at Highlands, Mass., on the 19th ult.

NELLIE BLY, sent around the globe by the New York *World*, made the unprecedented record of 72 days, 6 hours, 11 minutes.

IF Portugal revolts, inspired by Brazil, Spain may follow, and like disturbances may succeed in Germany and throughout Europe.

THE neighborhood of Reading, Pa., is overrun with an army of burglars, who are supposed to hav their lair in the Welsh mountains.

ON the 22d ult. an infant of thirteen days, son of W. Wreschinski, of New York city, died from circumcision performed by Rabbi Aaron.

BOULANGISTS created such a scene of disorder in the French chamber the other day that troops were called in to remove their leader.

THE Polish church war at Wilkesbarre, Pa., culminated in a riot at a funeral on the 20th ult., and several constables were required to restore peace.

AT Buffalo, N. Y., last Sunday, a fight took place in the Polish Roman Catholic church between factions in the congregation for and against the priest, that was quelled only by a squad of police.

COMPLAINTS having been made to Mayor Odell of Newburg, N. Y., of the crying of Sunday newspapers on the streets and before open church doors, he has ordered rigid enforcement of the law against all who disturb the quiet of the day.

THE London *News* says that Turkey will demand, through her minister, of the United States government that it suppress the *Sourhantag*, an Armenian paper printed in the United States but circulated in Armenia, which advocates Armenian independence.

AN eminent friend of the papacy reports from Rome that the pope's advisers are urging him to declare for woman suffrage, as "woman in Europe is the main prop of the church, and to enfranchise her would place the Freethinker everywhere in a minority."

THE Quebec legislature has enacted that one hundred acres of land be given each head of a family of twelve children. The Roman Catholic French Canadians are already multiplying fast enough, without this inducement, to make a plenty of trouble in the future. Many couples now hav fifteen to twenty children.

MR. STEAD, the London editor, writes from Italy that he is "officially authorized to declare that the pope is utterly and absolutely opposed to any attack being made upon Italy for the purpose of restoring his temporal power by force of arms." But we may suppose Leo's secret wishes to be quite otherwise. And to condemn such action is to reflect upon the conduct of Pius IX. in 1849, and innumerable other predecessors.

DOM PEDRO still declines to abdicate. He says he will return to his people as emperor, as president, or as private citizen. He thinks the new government will be permanent unless an attempt to erect a military dictatorship is made. He says the revolution arose solely from the slaveholders' vow to revenge themselvs on him if he helped to free their slaves. Castelar, the famous Freethinker and statesman of Spain, censures Dom Pedro, and says that the ex-emperor while gaining by display much credit for Liberalism, had very little.

THE reapportionment of presidential electors to follow this year's census will add new electors as follows: Alabama 2, Arkansas 2, California 1, Colorado 1, Georgia 2, Indiana 1, Iowa 1, Kansas 2, Kentucky 1, Louisiana 1, Maryland 1, Minnesota 3, Mississippi 1, Missouri 4, Nebraska 3, New Jersey 1, New York 1, North Carolina 2, Ohio 2, Pennsylvania 1, Texas 2, and Wisconsin 1. The four new states will probably hav 14 electoral votes, South Dakota 4, Washington 4, Montana 3, and North Dakota 3. Thus the South will gain 17 electors, the West 25, the Middle states 3, and the Pacific states 4. New England will lose 1. New York will retain the deciding power.

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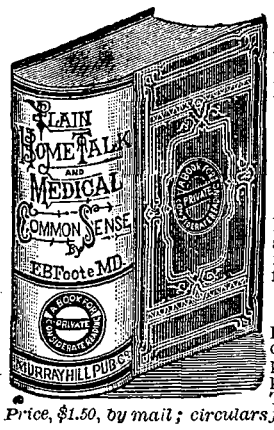
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The Newark Liberal League

Meets every Sunday afternoon at 3 o'clock at Liberal League Hall, 177 Halsey st., cor. Market st., Newark, N. J. Lectures and discussions on religious and social questions. Seats free and everybody welcome.

Philadelphia Liberal League 257

meets every Sunday in Industrial Hall, Broad and Wood sts., at 2:30 and 7:30 P.M. for lectures and free discussions on religious and social questions. Able speakers interest the audience. N.B.—Truth Seeker publications always on hand at cheap rates.

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The Secular Society of Kent, O.,

Meets semi-monthly, first and third Sundays, at 2 P.M., at the town hall. All friends of human cultivation are invited. MARIUS HEIGHTON, Sec.

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Meets every Sunday at 7:30 P.M., at 412 Nicollet ave., Rooms 12 and 14, Eastman block, Minneapolis, Minn. J. F. MACOMBER, Pres.; LEROY BERRIER, Sec.

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THE only law which can govern a free state, must be *discovered;* it must be drawn from *the whole of science and art*, not "enacted;" human law can no more be enacted than can physical law.—*Calvin Blanchard.*

HUMBOLDT came to the conclusion that the source of man's unhappiness is his ignorance of nature.—*Ingersoll.*

THE reasoning by which persecution was justified was unanswerable if the assumptions of the theologians were granted. If it was true that a heretic was the cause of inflicting eternal pain upon his neighbors as well as upon himself, the fact would justify any means necessary to prevent such a result. From the scientific point of view, however, the persecution of heretics is most immoral. —*John Wilson.*

As long as a church deems a certain belief essential to salvation, just so long it will kill and burn if it has the power.—*Ingersoll.*

BY placing to Satan's account all the evil in the world, the priests exculpate the deity of nothing. The invention of the devil does not remedy the difficulty; on the contrary, it but entangles the priests more and more.—*D'Holbach.*

THE devil is the main prop of the church. God, with a single word, could annihilate him, but is very careful not to do so. Without the devil, God would cut a sorry figure at best.—*Voltaire.*

HE WHO most fully realized the doctrins of eternal punishment, would be the most unhappy or the most unfeeling of mankind. No possible prospect of individual bliss could reconcile a truly humane man . . . to the thought that those who were external to his faith were destined to eternal fire. No truly humane man could avoid wishing, that rather than this should be the case, he and all others should sleep the sleep of annihilation.—*Lecky.*

IF the love of earth is not the love of heaven, if those we love here are to be separated from us there, then I want eternal sleep.—*Ingersoll.*

A NATION under a well regulated government, should permit none to remain uninstructed. It is monarchical and aristocratical governments only that require ignorance for their support.—*Paine.*

LIBERTY cannot be preserved without a general knowledge among the people.—*Daniel Webster.*

THERE are many marvels —but there is no greater marvel than man.—*Sophocles.*

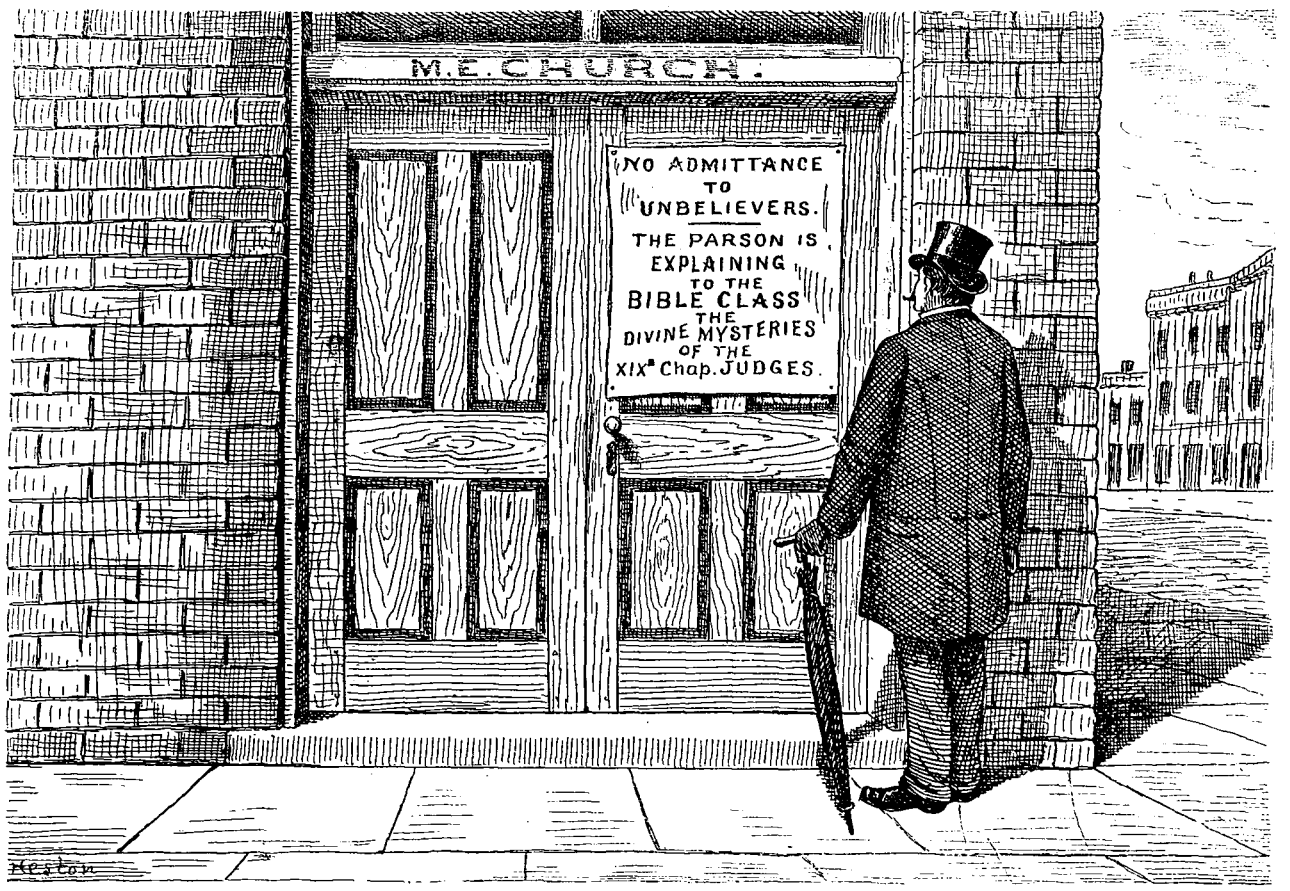
MAN alone is and shall be our god.—*Feuerbach.*

HUMANITY is the only religion.—*Ingersoll.*

CAPACITY of consciousness must lie dormant in the existence of the atoms; otherwise our brain, which is a group of atoms, could not possess consciousness. —*Meynert.*

THERE is in our mind nothing that has not been in our senses.—*Moleschott.*

THE intelligence of the brute shows itself in just the same way as that of man. It is impossible to prove the existence of an *essential* difference between instinct and reason; whatever difference exists is but one of degree.—*Krahmer.*



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1890.

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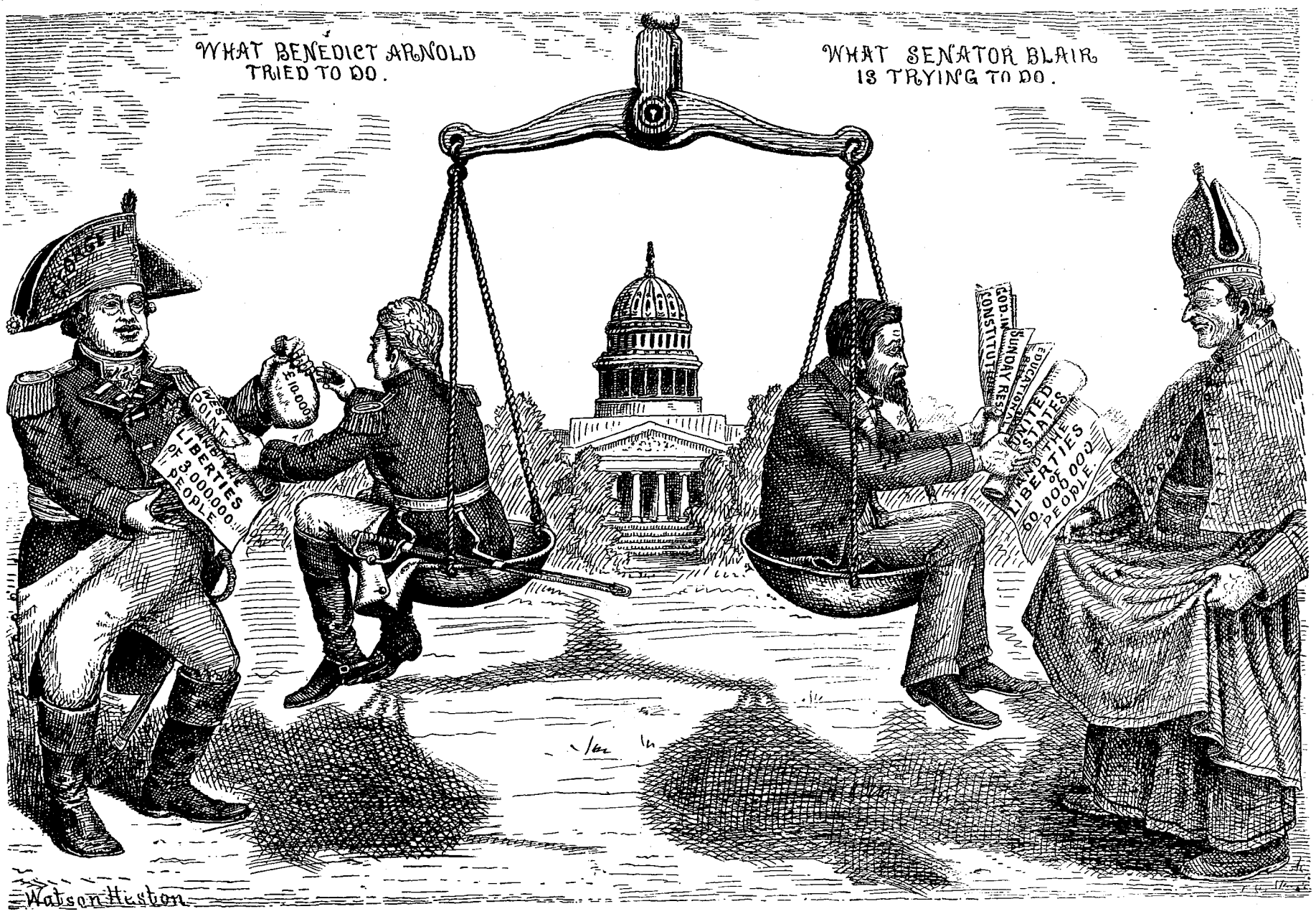
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Vol. 17. No. 6. {PUBLISHED WEEKLY.} New York, Saturday, February 8, 1890. {28 LAFAYETTE PL.} $3.00 per year.



WHICH IS THE WORSE?

Notes and Clippings.

THE London authorities hav put a stop to the holding of lotteries for the benefit of charitable institutions, which hav heretofore been winked at when quietly conducted.

AN indication of the spread of English as a language is given by the fact that it has just been chosen for use in the recording of important treaty engagements between Russia and China.

BISHOP HOGAN, and several Catholic newspaper organs, pronounce the population estimate of the Catholic Directory imperfect, and think there are 13,000,000 Catholics in the Union.

THIS is what the *Reporters' Magazine* (England) says: "If you want to make journalism pay, hav nothing whatever to do with any of the religious papers if you can help it, as the majority of them pay very niggardly, whilst one or two are downright frauds."

TALMAGE, when in the East, was forced to giv his testimony to the devoutness of Mohammedans. He says that not one in a hundred thousand Christians would venture in public places to demonstrate his religious faith in the manners customary to the followers of the false prophet.

THE TRUTH SEEKER of February 8th is to giv a symposium. It has solicited the opinions of a number of Liberals as to the positiv and constructiv side of Freethought. Any Liberal can giv an opinion. What the cause needs is fifty millions of dollars wisely expended in sledgehammers to knock theology's head off and Jehovah's.—*Ironclad Age.*

THE lords of the admiralty hav just officially reprimanded an engineer cadet, who, when asked, "How would you proceed to get steam up?" replied: "Tighten your funnel stays and regulate your funnel drafts, then look up to our father, and say, 'I am ready to go home if the boiler front comes out.'"

ACCORDING to the Rev. Dr. T. A. Fernley, of Philadelphia, there are in that city two hundred and eighty-three Personal Liberty Leagues, representing thirty-five thousand men, who will next autumn show their hand in politics and send men to Harrisburg to repeal the laws protecting the American Sabbath.

MR. BRADLAUGH is on his way home, very much improved in health and spirits, says the London *Freethinker* of January 19th. He will meet the members of the National Secular Society at the Hall of Science, London, on Sunday, February 16th, and giv a full statement of his reasons for resigning the presidency. The meeting will elect Mr. Bradlaugh's successor.

THERE is a very trite old saying, says the Concordia, Kan., *Blade*, which it is to be hoped will not lose its force in the present controversy between Catholics and Protestants concerning the Indian schools. It is that "when thieves fall out honest men get their dues." It has been a "fat take" for those churches, this Indian school business; has furnished many an "easy sit" for lazy clergymen, and who hav pocketed millions of the people's money under the pretense of educating the Indians, when the chief thing done was to draw the salary. A million dollars a year is thus squandered.

THERE is an agitation in Paris in favor of giving to women engaged in business the right that men similarly engaged hav—to vote in the choice of judges before whom come for settlement matters of commercial litigation. The scheme is advocated by many of the leading French politicians, who refuse to be frightened by the idea that this will be only an entering wedge for universal female suffrage.

I ONCE said to a zealous Christian—naturally a good, kind-hearted woman, an Equal Suffragist and advocate of Sunday laws—writes Lillie D. White in *Fair Play*: "The trend of this religious sentiment supported by legal enactments is toward enforcing attendance at church; would you favor such a law?" "Why, yes," she said, "until they would attend willingly." Really, the cold chills ran down my back, and visions of racks, thumbscrews, and hot pincers floated before me.

AT a recent meeting of the Photographic Society of Geneva, Switzerland, Professor H. Fol presented a paper on resemblances in married couples. According to the *British Journal of Photography*, he stated that, out of seventy-eight young couples photographed for the purpose of his investigations, he found that in twenty-four cases the resemblance in the personal appearance of the husband and wife was greater than that of brother and sister, in thirty cases it was equally great, and in only twenty-four was there a total absence of resemblance.

THE Rev. Mr. Roach, editor of the Windsor *Weekly Waterspout*, went fishing a few Sundays ago and broke his leg. The Rev. Mr. Dace heard of the accident and in his Sunday evening sermon said: "Here we hav a striking example of the retribution following the violation of the Sabbath. If Mr. Roach had been at church he would not hav broken his leg." The following Sunday, as the Rev. Mr. Dace was ascending the steps of the pulpit, he trod on a piece of orange peel dropped by a child of the Sunday-school, slipped, fell, and broke his leg. The next issue of the *Waterspout* contained the following: "Here we hav a striking instance of the retribution that waits on self-appointed censorship. If the Rev. Mr. Dace had been fishing he would not hav broken his leg."

THE *Pearl of Days* laments: "Hoboken is keeping up its old reputation for Sabbath desecration. Fifty or sixty years ago it was impossible to hold a Sunday evening service in the old school-house (for there was no church there then) until the last day boat had left the ferry for New York. The Elysian Field attracted crowds from this city, who "neither feared God nor regarded man." Ball-playing, quoit-pitching, and other noisy games were practiced under the windows of the little place of worship, and there was no law and no one to prevent the annoyances. Now Sunday theatricals are not only permitted, but as the *Argus* of January 27th says: "The police never lift a hand to cry a halt. Not they. The only movement noticeable on their part is a lowering and raising of the upper left eyelid. More than this, the law seems even to be assaulted by its very servants, for a policeman is on duty at Jacobs's theater, Sunday, at both performances, to preserve order."

A Symposium.

DESTRUCTIVE, CONSTRUCTIVE, OR BOTH?

Is Freethought a System of Negation Solely, or a Constructive Philosophy ample in itself to replace Religion?

R. G. Ingersoll.	R. B. Westbrook.
R. C. Adams.	E. B. Foote, Jr.
Saladin (W. Stewart Ross).	L. K. Washburn.
H. O. Pentecost.	George E. Macdonald.
Susan H. Wixon.	E. C. Walker.

[The views of other noted writers will be given in two following issues.]

Is there an Affirmative, Positive, Constructive side to Freethought?
If not, the reason why?
If there be, in what, in your opinion, does it consist, and in what should it consist?

Colonel Robert G. Ingersoll:

"Is there an affirmative, positive, constructive side to Freethought?"

The object of the Freethinker is to ascertain the truth—the conditions of well-being—to the end that this life will be made of value. This is the affirmative, positive, and constructive side.

Without liberty there is no such thing as real happiness. There may be the contentment of the slave—of one who is glad that he has passed the day without a beating—one who is happy because he has had enough to eat—but the highest possible idea of happiness exists only with freedom.

All religious systems enslave the mind. Certain things are demanded—certain things must be believed—certain things must be done—and the man who becomes the subject or servant of this superstition must give up all idea of individuality or hope of intellectual growth and progress.

The religionist informs us that there is somewhere in the universe an orthodox God, who is endeavoring to govern the world, and who for this purpose resorts to famine and flood, to earthquake and pestilence—and who, as a last resort, gets up a revival of religion. That is called "affirmative and positive."

The man of sense knows that no such God exists, and thereupon he affirms that the orthodox doctrine is infinitely absurd. This is called a "negation." But to my mind it is an affirmation, and is a part of the positive side of Freethought.

A man who compels this deity to abdicate his throne renders a vast and splendid service to the human race.

As long as men believe in tyranny in heaven they will practice tyranny on earth. Most people are exceedingly imitative, and nothing is so gratifying to the average orthodox man as to be like his God.

These same Christians tell us that nearly everybody is to be punished forever, while a few fortunate Christians who were elected and selected billions of ages before the world was created, are to be happy. This they call "the tidings of great joy." The Freethinker denounces this doctrine as infamous beyond the power of words to express. He says, and says clearly, that a God who would create a human being knowing that that being was to be eternally miserable, must of necessity be an infinite fiend.

The free man, into whose brain the serpent of superstition has not crept, knows that the dogma of eternal pain is an infinite falsehood. He also knows—if the dogma be true—that every decent human being should hate, with every drop of his blood, the creator of the universe. He also knows—if he knows anything—that no decent human being could be happy in heaven with a majority of the human race in hell. He knows that a mother could not enjoy the society of Christ with her children in perdition; and if she could, he knows that such a mother is simply a wild beast. The free man knows that the angelic hosts, under such circumstances, could not enjoy themselves unless they had the hearts of boa constrictors.

It will thus be seen that there is an affirmative, a positive, a constructive side to Freethought. What is the positive side?

First. A denial of all orthodox falsehoods—an exposure of all superstitions. This is simply clearing the ground, to the end that seeds of value may be planted. It is necessary, first, to fell the trees, to destroy the poisonous vines, to drive out the wild beasts. Then comes another phase—another kind of work. The Freethinker knows that the universe is natural—that there is no room, even in infinite space, for the miraculous, for the impossible. The Freethinker knows, or feels that he knows, that there is no sovereign of the universe who, like some petty king or tyrant, delights in showing his authority. He feels that all in the universe are conditioned beings, and that only those are happy who live in accordance with the conditions of happiness, and that this fact or truth or philosophy embraces all men and all Gods—if there be Gods.

The positive side is this: That every good action has good consequences—that it bears good fruit forever—and that every bad action has evil consequences, and bears bad fruit. The Freethinker also asserts that every man must bear the consequences of his actions—that he must reap what he sows, and that he cannot be justified by the goodness of another, or damned for the wickedness of another.

There is still another side, and that is this: The Freethinker knows that all the priests and cardinals and popes know nothing of the supernatural—they know nothing about gods or angels or heavens or hells—nothing about inspired books or Holy Ghosts, or incarnations or atonements. He knows that all this is superstition pure and simple. He knows also that these people—from pope to priest, from bishop to parson, do not the slightest good in this world—that they live upon the labor of others—that they earn nothing themselves—that they contribute nothing toward the happiness, or the well-being, or the wealth, of mankind. He knows that they trade and traffic in ignorance and fear, that they make merchandise of hope and grief—and he also knows that in every religion the priest insists on five things; First: There is a God; Second: He has made known his will; Third: He has selected me to explain this message; Fourth: We will now take up a collection, and Fifth: Those who fail to subscribe will certainly be damned.

The positive side of Freethought is to find out the truth—the facts of nature—to the end that we may take advantage of those truths, of those facts—for the purpose of feeding and clothing and educating mankind.

In the first place, we wish to find that which will lengthen human life—that which will prevent or kill disease—that which will do away with pain—that which will preserve or give us health.

We also want to go in partnership with these forces of nature, to the end that we may be well fed and clothed—that we may have good houses that protect us from heat and cold. And beyond this—beyond these simple necessities—there are still wants and aspirations, and free thought will give us the highest possible in art—the most wonderful and thrilling in music—the greatest paintings, the most marvelous sculpture—in other words, free thought will develop the brain to its utmost capacity. Free thought is the mother of art and science, of morality and happiness.

It is charged by the worshipers of the Jewish myth, that we destroy, that we do not build.

What have we destroyed? We have destroyed the idea that a monster created and governs this world—the declaration that a God of infinite mercy and compassion upheld slavery and polygamy and commanded the destruction of men, women, and babes. We have destroyed the idea that this monster created a few of his children for eternal joy, and the vast majority for everlasting pain. We have destroyed the infinite absurdity that salvation depends upon belief, that investigation is dangerous, and that the torch of reason lights only the way to hell. We have taken a grinning devil from every grave, and the curse from death—and in the place of these dogmas, of these infamies, we have put that which is natural and that which commends itself to the heart and brain.

Instead of loving God, we love each other. Instead of the religion of the sky—the religion of this world—the religion of the family—the love of husband for wife, of wife for husband—the love of all for children. So that now the real religion is: Let us live for each other; let us live for this world, without regard for the past and without fear for the future. Let us use our faculties and our powers for the benefit of ourselves and others—knowing that if there be another world, the same philosophy that gives us joy here will make us happy there.

Nothing can be more absurd than the idea that we can do something to please or displease an infinite being. If our thoughts and actions can lessen or increase the happiness of God, then to that extent God is the slave and victim of man.

The energies of the world have been wasted in the service of a phantom—millions of priests have lived on the industry of others and no effort has been spared to prevent the intellectual freedom of mankind.

We know if we know anything that supernatural religion has no foundation except falsehood and mistake. To expose these falsehoods—to correct these mistakes—to build the fabric of civilization on the foundation of demonstrated truth—is the task of the Freethinker. To destroy guideboards that point in the wrong direction—to correct charts that lure to reef and wreck—to drive the fiend of fear from the mind—to protect the cradle from the serpent of superstition and dispel the darkness of ignorance with the sun of science—is the task of the Freethinker.

To ascertain the limitations of the mind, the conditions of happiness—to do away with poverty and crime—with cathedrals and prisons—with popes and paupers—with kings and slaves—with the selfishness of the fortunate few and the sufferings of the many—is the task of the Freethinker.

What constructive work has been done by the church? Christianity gave us a flat world a few thousand years old—a heaven above it where Jehovah dwells and a hell below it where most people will dwell. Christianity took the ground that a certain belief was necessary to salvation and that this belief was far better and of more importance than the practice of all the virtues. It became the enemy of investigation—the bitter and relentless foe of reason and the liberty of thought. It committed every crime and practiced every cruelty in the propagation of its creed. It drew the sword against the freedom of the world. It established schools and universities for the preservation of ignorance. It claimed to have within its keeping the source and standard of all truth. If the church had succeeded the sciences could not have existed.

Free thought has given us all that we have of value. It has been the great constructive force. It is the only discoverer, and every science is its child.

R. G. Ingersoll.

The President of the American Secular Union:
Not this *or* that, but this *and* that.

Yes, of course there is an affirmative side to Freethought, else it would not be worthy of an existence. Direct denial is in fact a form of affirmation. If we deny the supernatural we affirm the natural, but if we affirm the material we do not necessarily deny the spiritual, as spirit may exist within matter, may be a property of matter, may exist in matter so ethereal as not to be perceptible to the ordinary senses, or subject to the laws of matter in its grosser forms, or for aught we know may exist independent of matter. Indeed, this was in part the doctrine of Bruno, who said, "A spirit exists in all things, and no body is so small but it contains a part of the divine substance within itself, by which it is animated;" and Haeckel has expressed the opinion that "all matter in a certain sense is alive." I am in favor of an aggressive policy. We should not cease to vigorously deny certain false allegations of modern theologians, but we should be ready with our reasons for denying them. We should assert a positive system of morality, with the *reasons* for it. For everything that we tear down, we should furnish some substitute. But the work of construction must necessarily be preceded by the work of destruction. I believe in "destructive criticism" for this very reason. Let me illustrate. I flatly deny the story in Genesis of the fall of man. But I do not merely deny. I show that this story came down in certain books of comparatively modern date, and that it was current among many oriental nations long before Genesis was written, and that the cuneiform tablets of Assyria prove that it was well known to that people two thousand years before the time that Moses is said to have lived. It also appears that it was regarded as a fable among them, and not as the history of a real transaction. The Jews were captive in Babylon and learned the story of Eden there, and then claimed that they long ago received it as a special revelation! But as the other writings of the Old Testament do not contain any reference to Adam and the fall, it is certain from this and other circumstances that it was not known to them previous to the captivity. Now the entire "redemptive scheme" of modern theology is founded upon the fall, and as that is a myth all that depends upon it must be mythical. So with regard to the origin of man. We not only deny that in the morning of a certain day there was no man, and that in the afternoon he stood up in the majesty of his manhood, full grown and bearded; but we affirm and show *how* he was created by successive evolutions, from the lower forms, which took millions of years, and that his present imperfections show but partial developments, which are to be overcome in the natural course of events.

It is easy to build up a system of Ethics, founded upon science and reason, which cannot fail to command the attention of the thoughtful. We ought to do it. There is undoubtedly a positive and constructive side to Freethought. We take things as they are known to exist, and we construct a theory of the universe. The first principle is, that all things are governed by law; which is universal, and uniform. To be in harmony with the laws of the universe is man's chief good. This is what may be called Natural Religion. Let not the Freethinking reader be startled at this word "religion." I know that it has been perverted to such vile uses that one almost detests it. But nevertheless it is something real. Even Professor Tyndall says: "The facts of religious feeling are to me as certain as the facts of physics." "The world will have religion of some kind." "You who have escaped from these religions into the high and dry light of intellect may deride them, but in doing so you deride accidents of form merely, and fail to touch the immovable basis of the religious sentiment in the nature of man. To yield this sentiment reasonable satisfaction is the problem of problems at this hour." Renan, also, writes thus: "All the symbols which serve to give shape to the religious sentiment are imperfect, and their fate is, to be one after another rejected. But nothing is more remote from the truth than the dream of those who seek to imagine a perfected humanity without religion." "Devotion is as natural as egoism to a true-

born man. The organization of devotion is religion. Let no one hope, therefore, to dispense with religion or religious associations. Each progression of modern society will render this want more imperious." The common acceptation of the word religion is bondage—"to bind back." It was not thus understood until Lactantius so used it in the fourth century—for a theological reason. Cicero did not so use it four hundred years before, and he may be supposed to have been master of his own vernacular. He used it in the sense of *scruple*—a *natural* obligation *wholly irrespective of the gods*. It is the great fact of *duty*, of *oughtness*. It consists in an earnest endeavor to realize ideal excellence and to transform it into character. Against every vice there is a reason and in favor of every virtue there are many reasons. These have no regard for any supernatural *person*. Right is right, and wrong is wrong—always, everywhere, and forever! To seek one and reject the other is Natural Religion. This Freethinkers ought, in every possible way, to teach and practice. Yes, *practice*. This is the most potent argument. Wherever it is possible, meetings should be held for the purpose. Music should be invoked. The "Cosmian Hymn Book," or something like it, should be used. It is to be hoped that the Manual for which the American Secular Union has offered the $1,000 prize, will prove eminently helpful in this regard. We need it in our families. What are Freethinkers doing to instruct the children of the land—their *own* children? We have a system of morality, and should actively teach it, from the rostrum, and through the press. Would it not be wise for us to organize, and adopt something like the plans of the Ethical Culturists, with improvements? Let us have Sunday-schools for the proper instruction of both children and adults. Can we do better than accept what has come to be known as the Golden Rule? It is preëminently *natural*, and does not claim to be "revelation," having been uttered in various forms quite as explicit and beautiful as in the so-called Sermon on the Mount, by divers persons seven centuries before. We have no time to dispute about the question of a *personal* God or a future state. The world is given to "Bibleolatry." Let us show that we need no Bible—or rather, that we need them all, just as we need the science of geology, to show how things have been developed, how things have grown out of one another and been modified by circumstances. Let us break every image, and do all the good we can, to all the persons we can, and as long as we can! Let us adopt as our motto, "In things proved, Unity; in whatsoever can be doubted, Free Diversity; in things not trenching upon others' rights, Liberty; in all things, Charity." R. B. Westbrook.

The President of the Canadian Secular Union:

To the question, "Is there an affirmative, positive, constructive side to Freethought?" I answer, There is no other side. The whole essence of Freethought is the expression of the assured, absolute, productive principle of mental liberty; the principle which has been the cause of all the past progress of human society and is the only means of its future advancement. Every step in the onward march of humanity has been owing to the excursion of the mind of man beyond the sphere of "revealed" or authoritative statement. It is because someone has thought in contrariety to received opinions or in advance of accepted knowledge that improvement has taken place. The destruction that attends the Freethought avowal is simply an incident in its constructive work. No man is accused as a destroyer because he is demolishing old buildings, preparatory to using the site for improved structures or more useful purposes. Nor is the policy a destructive one which is leveling the medieval hovels of superstition in order to erect the palace of Reason.

When a railway is being built, no one brings the charge of destructiveness against the contractor, who tunnels the mountains and levels the hills; unless this railing accusation is brought by the woodchucks whose holes are annihilated. No friend of progress can denounce the Freethought cause for its removal of obstacles to the advance of mental freedom; it will be only those whose vested interests or private tastes are interfered with who will raise the cry of reproach, or else those who consider that the woodchuck holes of ignorance are better for mankind than the pathway of science.

The only principle of construction successfully practiced by mankind in modern times is the Freethought idea of naturalism. We read that formerly, divine revelations told men how to make tabernacles, arks, temples, priests' clothes, and other things not strictly essential to human welfare; and when overpowering forces besieged cities they were dispersed by angels or other supernatural visitations. But in latter days none of these things happen. It is those who study and labor for the discovery and application of natural forces who gain achievements. There is no well-authenticated statement of any result from dependence on a guidance superior to man's knowledge.

The persons engaged in destruction are the kings, who control armies for conquest abroad and to enforce submission at home to the powers that be; the priests, who control the minds of the people and induce them to live for God and heaven instead of for man and earth. All who are successfully engaged in construction are practicing the Freethought principles—liberty of free inquiry and reliance upon natural causes. This is the mission of Freethought, to teach men these constructive methods. As an organization it need not enter upon the application of its teachings any further than is necessary for their illustration. To the individuals who have secured the tools may be left the undertakings that will benefit society. The province of the organization is to see that all men have the right tools and to induce them to discard the implements of prayer and praise and replace them with the instruments of learning and labor. The man who sees another trying to saw wood with a hammer, and persuades him to lay aside his hammer and use a saw, although he has destroyed belief in the hammer, is aiding construction. So a Freethinker who induces a man to cease dependence upon God's help and use his own right arm and his knowledge of natural forces is in every sense a constructionist. The cry of destructiveness is raised by those who, having no resource in argument, find abuse to be their only weapon. This preaching of the natural principles of the construction of human society is the grandest work that can be engaged in. It would be a great mistake if Freethought societies turned their attention to founding schools and colleges and charitable institutions, save here and there, as a type of what is needed. The want of these things is generally felt and they are sure to be supplied. What is most desirable is to inspire men with the enthusiasm for humanity and teach them the methods of conferring benefits. To do this involves the destruction of "the works of the devil," among which Christian superstition holds high rank, but the aim of the destroyer is affirmative, positive, and constructive. He always puts something better in the place of what he pulls down. Reason and common sense are always substituted for belief in miracles.

A great revival is called for in this positive work—the destruction of Christianity and construction of Rationalism. Why will not men consecrate themselves as preachers of mental freedom? Why will not men of means contribute to the spread of rational literature? Where is there a more constructive work than that of the "Literature Fund" of The Truth Seeker, which sends pamphlets to all the legislators of a new state? Let Secular Unions do all they can to secure reforms, but let Freethought continue its holy mission of proclaiming the principles upon which all human reforms must proceed. This is the most important work of all. Every Freethinker should see that his town has an organized center for speaking their ideas and circulating their literature; and every man of wealth, who has been emancipated from superstition, should feel that his first duty is to free the mind of his fellow-men from the blighting curse of supernatural belief. A rich Freethinker who was appealed to for funds for the propagandist work of a society, declined, saying: "I doubt if any good is done in that way. The men engaged in this work are seldom calculated to gain new adherents. They are generally too vituperative. And the same may be said of their newspapers, which are never, I imagine, self-supporting. The growth of liberal views in religious matters is a steady, silent one—not much affected by argument and only retarded by abuse." No wonder that papers languish and good men cannot be supported in the lecture field when such indifference exists among those who possess the means to flood the country with light.

To sum up and condense my answer, I would say: Freethought in its essence is the affirmation that the world is controled by natural laws and that man's welfare depends upon the knowledge of these laws, which is only to be gained by the inquiry that proceeds from mental liberty. The duty of Freethinkers is to proclaim these truths, which of necessity must destroy the dogmas of theology and supernatural religion. But the object is not destruction; it is the uplifting of humanity, which is only possible by the removal of the superstitions that oppress it and by giving it the principle and power of self-help. To this positive, constructive work reason calls every Liberal. Robert C. Adams.

Montreal.

An American Secular Union Director's Opinions:

In answer to the first question, "*Is there* an affirmative, positive, constructive side of Freethought?" one can only say Yes, for to say No, is to ignore the large amount of Freethought literature that is devoted to this side of it; but had the first question been, "Is there *necessarily* a constructive side of Freethought?" there would have been more chance for difference of opinion, and more occasion to say something in reply to the second question, "If not, the reason why?"

When a mind has shaken itself free of the shackles of superstition and come out into the "open" of Freethought, the dominant thought is apt to be the importance (and some will feel the duty) of freeing all other minds, as fast as possible, from the binding limitations of the supernatural creeds; but here it is possible for the Freethinker to take the stand that this is enough, that when the weeds are pulled out the crop of truth will have full opportunity to grow and produce its best results, and that there is no necessity of building up a religion, philosophy, or system of morality, since these are bound to grow, develop, or evolute into the best forms when all hindrances to the free operation of the human mind shall have been removed. This may be regarded as a legitimate idea and consistent position for an earnest Freethinker, and there is plenty for him to do preparing the way for Freethought by clearing away the tangled underbrush of superstition and felling the darkening forests of supernaturalism which are so industriously fostered by the prevailing creeds, sects, churches of to-day; but there are others among Freethinkers with minds of a positive and constructive order, and they are not content with pioneer clearing work—they are impatient to erect new structures for the abode of man in the spaces already cleared. Some build fantastic air castles, some sketch plans for things "as they should be," some lay the foundation for things that are likely to be.

In reply to the last question my idea is that practical constructive Freethought work to-day is that which looks toward bettering the state of mankind on earth, in worldly ways, with reference to this life only, and which is based upon what science has already revealed of man's place in nature. For instance, having outgrown the superstition that diseases are inflicted upon men by a capricious or angry God, and learning instead that they are largely the result of personal vices and avoidable causes, we are ready to begin the construction of a positive science of "preventive medicine." Learning that vicarious atonement is an impossibility, physically at any rate, and observing that it is a scientific verity that the sins of the fathers are visited upon the children, we can begin to study how to improve the heritage of the coming generations—how to begin to remodel mankind, constructively and radically, by the science of homo-culture. Recognizing that our only certain hope of immortality is in the perpetuation of ourselves in the best products of our thought and best seed of our bodies, the generation of children of mind and of body that shall be "fit to survive," we have the greatest incentive to acquire and apply all available science to the construction and reconstruction of body, mind, character, soul—all the mortal and immortal principles that may rightfully appertain to perfect humanity. E. B. Foote, Jr.

The Editor of the London "Agnostic Journal:"

Freethought undoubtedly has an Affirmative, Positive, or Constructive side. Strictly speaking, this is the only side it has. Destruction and Negation do not constitute a *side* to Freethought, they simply represent a phase of its operation while it energizes toward positive expression. There is so much bondthought, so much *quasi*-thinking in carefully prescribed limits, so much mental subserviency to conventionalism, sacerdotalism, and dogma that, accidentally, Freethought has to plunge into the task of Negation and Destruction, and the impugning of old fables preparatory to the formulating of new facts. To such an extent is this the case that, to the superficial observer, the aggressive and vandalistic aspect of Freethought is the only aspect. One unacquainted with the nature of military operations on observing an army day after day toiling through a dense forest, here felling trees, there blasting rocks, might imagine that the felling of trees and the blasting of rocks, simple destruction, was the mission of the campaign. But the trees are felled and the rocks are blasted only because they lie on the line of march and in the path to an ulterior purpose. The forest pierced, the river is reached and construction commences—pontoon bridges are erected, savages inimical to civilization are overcome, and the region opened up as an arena for the triumph of commerce, peace, art, and literature. So it is with Freethought. Its ultimate mission is not the destruction of priestly imposture; it is the construction of popular enlightenment. But, before the enlightenment can be effected the priestcraft must be destroyed—the trees of dogma must be felled, the rocks of superstition shattered. The state of mind must be induced which alone can make Freethought possible. An atmosphere must be created in which science and philosophy can breathe before a spirit can be inspired which will make the mental serf dare to be free and acquire the faculty by which evidence is weighed and opinion arrived at. Dagon must be broken before any other god is placed on his throne. Cringing credulity must be trampled to death before the canons of criticism can be established. Faith with all its interested myrmidons must be relegated to their legitimate sphere before Reason with her devotees can make effective appeal to the conscience of mankind. Some of the most closely cherished prejudices of the race require to be ruptured before you can persuade men to give up their fetters of spiritual bondage to be beaten into the keen swords that take possession of the realm of mental liberty. In this the domain

of bond-thought, Freethought has to root up the weeds before it can plant the roses. The upas of superstition has to be torn up by the roots before the tree of knowledge can flourish where it grew. But the ultimate aim of the Freethinker is to plant the tree of knowledge, not to tear up the upas. It is because the Freethinker's earnest purpose is Construction that his first duty is Destruction.

SALADIN.

THE EDITOR OF THE "INVESTIGATOR:"

There is, in my opinion, a constructive side to Freethought. It consists in its intelligence. Free thought is an intellectual movement. Its object is to find the truth and to state the truth. It necessarily antagonizes what is false and erroneous. Freethought is a moral movement also. All true morality rests upon a right understanding of human nature, and of man's relation to his fellow-man. So far as facts are constructive, so far as knowledge and truth are constructive—Freethought has a constructive side.

I do not deny, however, that much of the work of Liberalism is destructive. It stands opposed to Christianity as a religious system and as an organized church.

The Freethought movement, in its antagonism to the religion of the day, resembles the Antislavery movement in its opposition to chattel slavery. It fights the wrong; it denounces the evil; it seeks to destroy the false, but it lifts no hand against what is right, what is good, what is true. Theology is slavery of the mind. Liberals are working to emancipate man from theological bondage. Before this emancipation can be secured all religious systems must be overthrown. I believe that our most important work is done when we free man. He must then do something. Out of liberty, out of knowledge, come the true opportunities of life. A free man is a better man than a slave; an educated man is a better man than an ignoramus. In giving freedom to the mind—the freedom that comes from enlightenment, from a knowledge of facts—we increase the intellectual and moral power of man.

Liberalism in its affirmation of human rights implies also human duties. All morality depends upon a proper respect of one's self and of others.

Freethought has no mission beyond the earth. It stands for all that is good here; it champions the home, it defends the fireside, it protects the weak. Thought and labor that aim to make man better, wiser, and truer are affirmative, positive, and constructive.

L. K. WASHBURN.

THE EDITOR OF THE "TWENTIETH CENTURY:"

There is certainly a constructive work for Liberalism to do, but it can only be accomplished by the adoption of new ideas of morality. Christian morality and Liberal morality are essentially different. Liberalism does not suppose the existence of a God who has personal relations to men. Hence it is absurd for them to think of conscience as the "voice of God." Liberalism does not suppose the supernatural origin of man. Hence we cannot reasonably say that conscience is innate. We must take the position that we learn right and wrong just as we learn all other things that we know—by observation and experience.

Liberalism cannot say that there is an abstract rule of right and wrong imposed upon us from beyond the range of human experience and to which human conduct must conform. We must come to the conclusion that whatever promotes the happiness of the individual in association with other individuals is right and whatever destroys that happiness is wrong. By happiness I mean, of course, that course of conduct or that form of enjoyment that leaves no regret. As our idea of happiness more and more approaches what we mean by welfare our standard of right and wrong will grow clearer and higher.

For a man living alone there can be no right or wrong. And as two or more men live together longer and longer they will discover how to avoid rubbing up against each other disagreeably or injuriously. And right will consist in not doing injuries of any kind one to another, and wrong will consist in doing injuries one to another.

The simple rule of right and wrong that I have stated, and that is now so well understood by Liberals, is the basis of an exceedingly better system of morals than Christianity has given the world. Christianity declares that right is what is according to the will of God, and the theologians proceed to say what the will of God is, and it sometimes turns out to be something quite fiendish. But under the Liberal rule of right and wrong no personal injury of any kind could be done to anyone under the pretext that it is right.

When a Liberal wishes to know what is right he has but to sit down with himself and decide what course will yield the most permanent self-satisfaction; what course he will look back over with the most pleasure to himself. If he can discover that he knows what he should do.

The moral motive power of Liberalism is to please and respect one's self. A low and coarse nature will doubtless go very wrong under such a motive power, but such a nature goes wrong under any system of morals. But there will always be many persons who, in seeking to do that which contributes to their highest happiness, will show to others what is the beauty of cleanness, gentleness, and consideration for others, for we can only be perfectly happy when everybody else is.

HUGH O. PENTECOST.

THE EDITOR OF "FREETHOUGHT:"

There are a number of objections which have been urged against Freethought so persistently that even Freethinkers are at last beginning to inquire whether, after all, they may not be valid and worthy of serious consideration. I suppose that every Freethinker has been assured by some Christian acquaintance: "If I believed as you do I would commit murder, arson, and theft—since there is no future punishment." Every Materialist is familiar with that other-world clincher: "If I believed that death ends all, I should commit suicide at once." We know, of course, that persons who reject the theory of future punishments commit fewer crimes than those who accept it, and we know also that the believers in a future life cling as tenaciously to this as though it were the conventional straw at which drowning men are said to catch. These objections, therefore, really amount to no more than the agitation of the air necessary to their utterance; and of the same value I regard the other objection that "Freethought is a mere negation." It is one of the trinity of theological chestnuts.

A few years ago, in 1885, I believe, I prepared an article on "The Affirmations of Liberalism," which was published as an editorial in THE TRUTH SEEKER, and afterward used as part of a campaign document by the secretary of the National Liberal League. In that article it was set forth that:

Liberalism affirms the supremacy of the human reason.

It affirms the right of free thinking.

It affirms that the universe is governed by immutable natural law.

It affirms that our duty is to ourselves and other human beings.

It affirms evolution as a fundamental truth.

It affirms that the good in human nature overbalances the evil, and that the natural tendency of humanity is toward mental and moral improvement.

It affirms the equality of all citizens before the law, regardless of religious belief or unbelief.

It affirms the supreme importance of scientific knowledge as contrasted with blind faith and superstitious guesswork.

Liberalism affirms the superiority of intellectual conquest over brute force; that is, it prefers the Liberal Club to the policeman's club as a method of producing conviction.

It affirms that, for present purposes, a world in the hand is worth two in the skies.

In a word, Liberalism affirms every demonstrated truth.

I would therefore maintain that there is "an Affirmative, Positive, Constructive side to Freethought," which consists and should consist in the foregoing affirmations, and others that may be regarded as consequent. Every fact furnishes a plank in its platform of principles. The negations of Liberalism are merely local and incidental, and are due to the fact that the Christian world has set up a body of doctrine which it is palming off upon the credulous as truth, and endeavoring to enforce upon the intelligent as divine law.

As a physician is destructive as touching the disease and constructive as touching the patient, so Liberalism is negative in its attitude toward the useless, and affirmative toward that which is worthy of preservation.

GEO. E. MACDONALD.

THE EDITOR OF "THE TRUTH SEEKER'S" CHILDREN'S CORNER:

Is there an affirmative, positive, constructive side to Freethought?

In my opinion there is such a side. The very fact that it is desirable to destroy present systems would indicate that there is a better one yet to come. That there are minds filled with loathing and disgust at the contemplation of some established rules, customs, faiths, is proof that a superior ideal exists in the realm of thought and wisdom, which can and ought to be made real. So surely as calm follows storm; sunshine, showers; dawn the night, so shall there appear in the future a brighter side to the dull cloud that has shadowed the horizon of man so long. It is the very kernel hidden in the desire that leads men to break down and destroy existing systems. It is the materialization of the innate longing in the hearts of humanitarians, the longing for something better than has been known, that goes forth to shatter the old fabrics, already rotten with age and many cumbersome weights.

We remove a tattered garment to array ourselves in better robes. We put aside the old and substitute the new. We leave the dilapidated house for a better and more comfortable one. Old conditions fade and scatter, to be immediately replaced by new and more substantial ones.

What is being destroyed? Nothing but error, prejudice, falsehood, dissimulation, dishonesty, fraud, stupidity—in a word, ignorance, that, and nothing more. That which cannot be proved, which has no foundation in fact, that which binds and enslaves, that which prevents men and women from the exercise of reason and judgment, ought to go, will go. No power can hold or keep it from its just doom. That which delegates to another the power of thinking for one, or a number of intelligent beings, has no place, should have none, in a world of thought and mental freedom.

Every person must do his own thinking, must think freely, truly, energetically, if he would be saved.

Saved from what?

From ignorance, from the blunders that arise from lack of knowledge, from the lack of power to apply knowledge.

Hence, there must exist an affirmative, constructive, positive side to Freethought. It must be, in order to show the contrast to that which is, or shall be, destroyed and put aside, and because it will be a demand of the future. People have a right to ask of the iconoclast who demolishes idols and fetiches, What have you to offer in place of these things you take away? What will you substitute for this that you call untrue and unreal?

Of course there is the truth for falsehood, right for wrong, health for disease, hope and happiness for pain and unhappiness.

But the human heart craves all these and something more.

It reaches forward to grasp some philosophy of life and its myriad uses—some teaching that shall crystallize around this present life and lift it to a pedestal hitherto unknown—some lofty purpose that shall fill and thrill all with a new and glorious enthusiasm. It looks for a motive which shall lead to work, not for the benefit of self, but for the good of all—an altruistic faith.

But, it may be said, when Truth supplants Falsehood, is not that sufficient? No. There must be demonstration of truths, elucidation of the principles that are actual and eternal.

From the ashes of the ruins of the old will arise new temples responsive to the call of the emancipated.

It was right that the destroyers should come first and be many. We should never forget that out of the rubbish and debris they have brought new truths to the surface, and made them gleam and sparkle in the white light of wisdom and intelligence.

The New is to take the place of the Old. True. But it must be fashioned into shapeliness, comely in form and attractive to all.

Beautiful temples will grow into graceful proportions, and will glow with all the graces that culture and art can bestow or genius originate.

These temples should be, will be, attractive in architecture, in music, painting, statuary.

Why should not the skill and intellect of the centuries contribute to the pleasure of all? Why should not this life be the recipient of *every* grace and image of beauty that the mind can conceive? There is no reason why.

So there will be upreared in every town and village academies, halls of science, schools, not only to be opened one day in the week, but whose doors shall swing wide open *every* day. The adornments will symbolize facts in nature, and the heroes of scientific truths in marble and bronze will occupy the places held so long by "saints" and "apostles." Copernicus, Galileo, Hypatia, Bruno, and all the hosts of inventors, reformers, and martyrs of science will occupy the places long denied them.

Said Wendell Phillips once, in passing a beautiful church and beholding the figures in the stained glass of the sanctury, "The apostles are outside, not inside."

The real apostles have always been on the outside.

What will be taught in the new schools, whose pillars will be Knowledge, Wisdom, Truth, and Light? What but the vital issues?—how to make life truer, nobler, healthier, and happier—the virtues, what they are and how to practice them—how to make daily living sweet, serene, pure, and clean—how to make grand old earth an Eden of loveliness and harmonious, healthful delight.

Look abroad! See the abodes of crime, misery, want, woe, wretchedness, pollution—see the foul, disgraceful blots everywhere, speaking plainer than words of man's abuse and misuse of life—see the asylums, the jails, penitentiaries, the homes for the blind, the deaf, the incurables. Note the bloated face, the leering eyes, the slavering mouth, the staggering steps of the intemperate, the lustful gaze of the libertine, the vacant look and gibbering tones of the idiotic. Behold insanity, inanity, and pauperism everywhere—the gallows upreared in a civilized land—women bound and fettered without equal political rights, crushed, trampled upon, humiliated, enslaved.

Is there not, in sight of these things, necessity for

new teaching? Is there not work for the constructionists ready and waiting for their hands?

The old teaching has been, How shall we die properly? The new doctrine shall be, *How to live rightly and truly.* SUSAN H. WIXON

THE EDITOR OF "FAIR PLAY:"

We must tear down—must we also build?

A denial is the opposite side of an affirmation—an affirmation is the opposite side of a denial. With every denial of a falsehood goes the affirmation of its displacing truth, or what the denier conceives to be a truth. As I look at this question, it is impossible for any man to seriously deny the truth, justice, or utility of a given statement, institution, or thing, without having in his mind the conception of something more credible, just, or useful. The affirmation is there, *in thought*, before the denial. Whoever attempts to reason with his neighbor in support of his own denial of the historical accuracy, equity, or usefulness of a book, organization, or utensil, is compelled to affirm something. When we deny that the capricious will of a God, or god-man, rules the cosmos, this denial is logically and necessarily accompanied in thought by the affirmation of our beliefs regarding what, for want of a better name, we call "natural law"—universal and unchangeable. Before we can understandingly deny that the state creates rights we must realize that rights, human rights, have their origin in the conditions of human existence.

One answer, then, to the first question of the Editor of this journal is, There *is* an affirmative side to Freethought, accompanying, complementary, and inseparably associated with the negative side. The iconoclast, whose hammer crushes the rotten rocks and the leering idols in the temple of superstition, builds nobly in the foundation stories of the fairer and freer temple of an ascending humanity. From this point of view it is readily seen that we are constantly building a system of morality, that a new philosophy is slowly but surely growing, that a new religion, if religion you may choose to call it, is evolving from the disintegrating concepts of the old, and the discoveries and prophecies of science.

Is this, then, all that we have to do? Need we to speak, write, and print, only? Is all our work to be with tongues, pens, and types? Can a system of theology, false in fact and pernicious in morals, rule the world for centuries and not make itself part and parcel of the laws, institutions, and customs of the peoples? Can the most systematic trampling of liberty, the most deliberate denial of justice, wholesale crucifixion of the best and tenderest impulses of human nature, and a very revelry of cruelty, last for a millennium and a half and not transmit to us a legacy of laws, institutions, and social customs which are despotic, anti-natural, and cruel? If the theories of our ancestors, which we of to-day combat, were erroneous, and if they lessened the sum of human happiness, as they did, what shall we say of the statutes and customs in which those ancestors embodied those false beliefs, of the superstructure of institutions which they built upon that insecure foundation? Are we rational if we harbor the hope that we can discredit the theories, but leave the customs and laws in which we find them crystallized, intact? How can anyone believe that we can tear out the foundation and yet leave the superstructure as it stands now?

It seems to me that the above questions answer themselves. That it must be apparent to all clear-thinking men and women that when the misleading and invasion-inciting creeds are eliminated, the laws and social powers *which alone make them dangerous in this age*, will go out with them. So long as the old authoritarian systems remain we may be sure that the old authoritarian beliefs have not lost their hold upon our race. If we do not recognize them in the creeds professed by the tyrants of our time it is simply because they do not appear in the old forms, and we lack the power of clear and close analysis. We have not vision acute enough to pierce the artful disguise in which our ancient enemy hath enrobed his wolfish body and veiled his hyena face.

The Freethinker affirms the right of private judgment, the right of each to examine and choose for him or herself, according to the light that each sees. The true Freethinker, then, will as zealously defend the right of one to differ from him as of another to agree with him. From these fundamental postulates it logically follows that no Freethinker who understands *why* he is a Freethinker will in any manner countenance any scheme which, in means or end, violates this principle of equal liberty, of personal choice, and individual responsibility. Therefore, he will aid all possible in such constructive reforms as, according to time, place, and means at hand, he deems of immediate importance. Of the most necessary of these, as I estimate them, may be enumerated:

1. The substitution of voluntary for compulsory methods of raising money for "public," that is, common uses. Of course, no argument is needed in order to make it clear to Freethinkers that when one's earnings are taken without his consent, are taken for any purpose which he does not regard as wise, necessary, or just, he is robbed, and the principle of the right of private judgment is violated in his person. Under this head would come these, among other, changes:

(*a*) Free schools, *i.e.*, schools which are supported by those who desire them, and in which are taught those things which those who support them wish to have taught.

(*b*) Free mails, *i.e.*, the mails to be carried by any person or persons who may wish to engage in such work, and who can secure the necessary patronage.

(*c*) Free trade, *i.e.*, trade free from all trammels of tariffs, occupation taxes, license taxes, taxes upon products, and all other legalized thievings.

2. The establishment of a system of equitable land tenure, under which each person shall be free to apply his faculties to any portion of the earth's surface not already occupied and personally used by another.

3. The practical abrogation of all statutes intended or having the effect to create a government or other monopoly of money, and the establishment of a free, mutual, banking system.

4. The principle of private judgment, of personal choice, and individual responsibility, to be applied in the department of sex relations as fearlessly and fully as in those of religion, taxation, education, transmission of intelligence, commerce, land-holding, and issuance of the medium of exchange.

5. The formation of coöperative manufacturing and distributing associations.

There is very much other constructive and saving work in which we, as Freethinkers, can engage with peculiar fitness, bearing in mind the basic principles of our philosophy. The rational, scientific, humane treatment of the unfortunates whom we call "criminals" is a matter of vast importance. Theoretically we repudiate the anti-natural dogma of "free will," but when we have to do with criminals I am afraid that most of us are as orthodox as the orthodox themselves. And in the treatment of the sick there is need for more science, greater trust in nature's healing powers, less statute law, less empiricism. We should earnestly strive to prevent needless suffering in the preparation of our supplies of animal food. The wanton destruction of birds is another cruel wrong that loudly calls for constructive work in the way of the proper education of the young. But lack of space and time prevents further particularization in this division of the subject.

In conclusion, permit me to emphasize the argument advanced in support of the declaration that we shall never rid humanity of the pernicious creeds so long as we conserve the bad laws, invasive customs, and stifling institutions which had their origin in or have been strengthened by those creeds, and which, in turn, give them nearly all the power for harm which they to-day possess. Here is room for all the constructive work of which we are capable.

E. C. WALKER.

Is Catholicism Losing or Gaining Ground?

Editor Charles A. Dana, of the New York *Sun*, is as unsafe a religious pilot as any of the rest of the doctors of divinity. He warns the clergy that "Infidelity is more dangerous to the church than ever before," and indorses the despairing statement made before the recent Catholic congress in Baltimore by Dr. Richard H. Clarke, of New York city, that the Catholic church in this country has lost much more by the falling away of Catholic immigrants from their ancestral faith than it has gained by conversions. "Some hav thought," said Dr. Clarke, "that we hav lost more than half our immigrant population or their descendants;" and the editor of the *Sun* thinks the estimate is not exaggerated.

But quite a different judgment is expressed in the *Sun* a few days later; descanting on the great change in the character of the population of New England the editor says:

> There is no doubt that the time is rapidly approaching when the great majority of the population of New England will be of foreign blood, Irish and French Canadians more especially, and nearly all of it Roman Catholic. These foreigners are coming to take up the abandoned farm and to work the mills, and as they are so much more prolific, they will swamp out the old stock, so far, at least, as numbers go. They will also wipe away old traditions and introduce new, and will establish, are already establishing, a new moral and religious tone and new social customs and demands. The priest and not the minister will exercise the spiritual power and we shall hav another New England from top to bottom.

When Mr. Dana was entertained at a banquet in Rome by the faculty and students of the North American College, he said he never in his life felt so deeply moved, and to the applauding students he said that they were "preparing themselvs to occupy the highest stations to which man can attain in this world; for surely the noblest labor in which man can engage is to teach the way to heaven and to lead the way." And now we see how Doctor Dana attempts "to lead the way." First he warns the clergy that Infidelity is more dangerous to the church than ever before, and says that Catholicism is losing much more by the falling away of its immigrants than it is gaining by conversions, and then a few days later he prophesies that the great majority of the population of New England will soon become Roman Catholics, ruled by the priest and not the minister. And this priestly rule, he thinks, is "the noblest labor in which a man can engage."

Perhaps it would hav been a fortunate circumstance if the manuscript of that second attempt of the editor of the *Sun* to "lead the way to heaven" had been devoured by the office cat.

When you see an editorial guideboard pointing two opposit ways to heaven you won't trust the sky-pilot in that sanctum any more than his priestly brother in the pulpit. BURR.

A Parting Word to Mr. Burnham.

DEAR SIR: I am glad that you hav no fault to find, in your last letter, with the amended *constitution* of the American Secular Union. We can now go on and "be happy yet!" As to the other matters complained of, I put in the lawyer's plea of "confession and avoidance." I did not invite speakers from a distance because we had no money to pay their expenses. Liberals who were present at the congress *were* invited and *did* speak. Yes, the secretary and treasurer were my "choice." I declined the presidency, but finally said, if you force it upon me you must giv me these officers in Philadelphia. I am not ashamed of this. It is to my *methods* that you object. Only two persons hav made known their objections in this regard, while scores hav written approvingly. Yes, I was at first (and at last too) displeased with *some* of our public speakers and papers, and *said so*. I was *not* pleased with the cut of the "flag above the cross," on our letter-heading, as I never unnecessarily offend those whom I desire to influence. But the inventor of that design served a notice on us through his lawyers that he claimed a copyright; and threatened us with a lawsuit if we continued to use it! This settled that question. Now, Mr. Burnham, "let us hav peace!" If you understood what my reasons were for the "methods" I adopted, you would commend, instead of carping. R. B. WESTBROOK.

Philadelphia, Pa, Feb. 1, 1890.

Contributions to the American Secular Union for January.

Abraham Schell, Knight's Ferry, Cal	$15 00
Talcott Ralph Burrows, Chatham, N. Y	5 00
John and Jacob Neussle, Hamburgh, N. Y	2 00
Francis and Ruth Brettell, Rochester, N. Y	2 00
Mrs. Josephine Duane, New York City	5 00
Carl Neumann, Locust Dale, Pennsylvania	5 00
John Jaques, Akron, O	2 00
John D. Powers, Woodstock, Vt	10 00
Anton J. Kraft, Grantfork, Ill	3 00
Thomas Goddard, St. Johns, Ill	6 00
W. D. Fisher, Attleboro Falls, Mass	10 00
Ethical Secular Society of Golden, Ia., by R. N. Howe (for auxiliary society literature)	5 00
Total	$70 00

F. C. MENDE, Treasurer (per I. C. C.).

Lectures and Meetings.

W. F. JAMIESON has a call for a course of lectures in Correctionville, Iowa. Now that he has closed his engagements in Nebraska for this year, he may be addressed for lectures and debates at Des Moines, Iowa.

THE lecture program of the Brooklyn Philosophical Association for February is as follows: February 9th, Dr. A. Wilder on "Serpent Symbols;" February 16th, Van Buren Denslow, LL.D., on "Population and Wages;" February 23d, Miss Helen H. Gardener, on "Vicarious Atonement." These lectures are followed by discussion. Lecture at 3 P.M. at Fraternity Rooms, Bedford avenue and South Second street. Twenty-third street ferry from New York.

MR. S. D. MOORE, of Adrian, Mich., now at Yipsilanti, Mich., contemplates making a trip through Kansas into Missouri, as far as Liberal, starting about March 1st, and desires to know if any Freethinking friends on the route "will open the way" for him to hav Liberal meetings with them. "I will be glad," he says, "to do all the good I can and as little harm as possible; and besides making a little acquaintance with strangers that I had never met with and getting a few names for THE TRUTH SEEKER, and by selling a few pamphlets, tracts, and books, I might in this way be a little help to others as well as in the social way they might be a help to me." Mr. Moore asks for no pay. His address is Forest Avenue Sanitarium, Yipsilanti, Mich.

IT will hardly be believed that, when sulphuric ether was first used to lessen the pains of childbirth, it was objected to as "a profane attempt to abrogate the primeval curse pronounced upon woman." . . . The injury which the theological principle has done to the world is immense. It has prevented men from studying the laws of nature.—*Buckle.*

IN the middle of the sixteenth century the majority of the clergy were nearly illiterate, and many of them addicted to drunkenness and low vices.—*Hallam, Const. Hist. of Eng.*

EVERY established fact which is too bad to admit of any other defense, is always presented to us as an injunction of religion.—*Mill.*

Communications.

Why I Am NOT an Agnostic.

An Agnostic is one who is in doubt concerning the existence of a God. But, to be candid, I am compelled to say that I am no more in doubt concerning such a hypothesis than I am in doubt concerning devils, dragons, and other chimeras. An infinit good being is precisely as great an impossibility as an infinit bad being, a heaven as absolutely impossible as a hell.

I not only believe, but I know, there is no God—simply because I do not know there is one. Neither does anyone else know that there is one. No one ever has proved it, no one does now or ever can prove it. God himself—if there were one—has not proved and does not now prove it. There is absolutely no evidence, directly or indirectly; no logic, reason, sense, or analogy, to prove it.

If there were a God, I should know it, because I hav anxiously sought. But I hav sought in vain. And if the Theist insists that I should not know God, then I, in turn, insist that, for like reasons, no one else has known or now knows God. And what I cannot know, what nobody else can know and no one has ever known, is, of course, unknowable, and therefore we should not believe it.

Therefore my honest denial and fearless assertion, There is no God, is tantamount to absolute proof that there is no such being.

Upon those affirming devolves the proof. Should one say, There is a devil, it is not necessary that we should explore the world and sweep ethereal space with our telescopes in search of his satanic majesty. Oh, no; we simply say, No, there is no devil, and this denial is equivalent to proof that such a being does not exist. Those affirming must do the searching, produce the evidence, and submit it to the world, or their bald assertion falls to the ground as so much nonsense.

But the God-idea positivly conflicts with all that we know, directly or indirectly. When closely analyzed and considered in the light of modern science. it becomes a nursery tale, and the time is near at hand when millions of our best men and women will stand aghast at the thought that at one time they actually entertained the notion.

When we can prove that twice two are five; that two cannon-balls can occupy the same space at the same time; that two locomotivs can pass on the same track; that a receptacle already full can be filled again; that a finite body can be everywhere at the same time; that nothing can produce everything; that miracles are the order of the day, then, and not till then, may it be reasonably affirmed that there is a God.

Like Colonel Ingersoll, I hav subjected my belief to the full scope of free thought, the methods of science and closest reasoning. The freedom of thought and the right of expressing such thought, vouchsafed to us by the genius of our glorious republic, has led me on, even beyond Mr. Ingersoll's Agnosticism; beyond the conservativ "perhaps;" beyond the equivocating "I don't know;" beyond Spencer's "Unknowable;" beyond the compromising attitude of an unbeliever, to the more aggressiv one of an outspoken Atheist and Materialist.

An absolutely authoritativ and infallible gospel once questioned, once subjected to human tests and reason, once doubted in its minutest detail, there is no stopping-place until the goal of Atheism and Materialism is reached.

Theology is miracle. Based upon miracle, it must always remain miracle, and, consequently, must be accepted without human understanding or reason. It is emphatically non-progressiv, to-day precisely as and what it was two or four thousand years ago. It means to-day what it did then, and one word taken from or added to it destroys its authoritativ character. It is either a gospel according to Moses and the prophets, and Peter, Luke, and John, or it is simply a human affair, a fraud, a gospel according to Tom, Dick, and Harry. Until new revelations "from on high" are given to the world, all attempts to evolute religion or to substitute a "new theology" will but tend to destroy the whole.

But how many honest, *thinking* minds to-day remain true to the old theology and all it implies? None! It is to-day upheld only by the unthinking but honest masses, who resignedly accept it without thought or reason, and those conventional Christians who go for popularity and to please their good wives. All better and progressiv minds within the church are to-day free to confess their unbelief in many of the most important events and doctrins recorded in the Bible. The six-days creation, the personality of God, the doctrin of the fall of man, the scheme of redemption, infant and heathen damnation, a literal hell, etc., all are alike repudiated. Yet the plain language of the Bible on these things cannot be misunderstood. "And the morning and the evening were the first day," etc., proves beyond doubt that the writers of Genesis meant six literal days of twenty-four hours each, for the creation of the universe! "In the image of God created he them;" "God walking in the garden in the cool of the day;" "Moses spoke to God face to face"—all these expressions clearly indicate beyond cavil that the God of the Bible was supposed to be a person, "very like" a man. Of course "walking in the garden" clearly implies that he could not hav been anywhere else in the universe or upon the face of the earth at that particular time. In fact, he did not even occupy all the garden, or it would not hav been necessary for him to walk or to search for Adam. So much to establish the very limited personality of a God to-day still believed by millions of Christians to be the creator and ruler of an unlimited universe!

Again, the doctrins of man's fall, of total depravity, of infant and heathen damnation to an eternal and literal hell, are all recorded there as plain as the rule of three in mathematics. And all are essential to the survival of the Christian religion. If there is no hell there is no Christianity, the mission of Christ was a lamentable failure and his death worse than butchery. If man through Adam's sin is not damned, if man must not be "born again," if the heathen may be saved without Christ, would it not be infinitly preferable if all the human race died in infancy, or if all were born Hottentots and Laplanders and thus saved, than to hav them liv to see "the light of Christianity" and, perchance, for this reason be damned to eternal perdition? Would not Christ in such a case hav been and still be the cause of millions being damned, instead of being the savior of the race?

Being one of the many who by methods of reason hav discarded a blind faith in the ancient Bible, I can neither now consistently embrace the inconsistencies of the so-called "new theology" as revealed according to Beecher, Swing, Barrows, and others, finding no foothold for such a belief, but discover a correct solution for all existing problems in nature, its law and order.

Theism and Spiritism imply miracle and impossibility. These theories divest everything tangible of all potencies to do anything, then invest some imaginary nothing with supernatural powers to do everything. But we know twice two is four and cannot possibly be five. So we know that the universe fills all space and that nothing else can fill it in addition. The universe (nature) is here and there and everywhere, therefore a God cannot be here and there and everywhere. Two bodies cannot occupy the same space at the same time, therefore, all space being occupied by matter—solid, fluid, or aeriform—no other body, person, or thing can occupy the same space.

All objects of knowledge are natural. All we see on the earth, in the earth, over and under the earth, beyond in ethereal space, among suns, moons, planets, stars, and systems; all the revelations of our strongest lenses, reveal but natural things and causes, never a God.

All causes, powers, and agencies operating within the vast realms of nature are natural; if we can trace any effect to its cause or causes we shall always find a natural, never a supernatural cause.

The universe is eternal. It had no beginning, can never hav an end. It is infinit—having no limit, center, or circumference. Its existing now, absolutely proves that it has always existed—not, indeed, in its present form, but as an infinit aggregation of living, potent, elementary particles, combining (yes, fortuitously) in ever changing form. A beginning implies an eternity of time when it did not exist, when all was infinit vacuüm—eternal nothingness. But if this at any one time had been the actual state of space, nothing would exist now, as from nothing nothing can come. Possessing no attributes or potencies, nothing would forever remain nothing, and consequently the universe could not exist to-day.

A God postulated as existing before any imaginary "beginning," miraculously creating it from nothing, is still more absurd, as a God existing in infinit vacuity during an infinit period of time, before this imaginary beginning, who would or could not create the universe at least ten millions of years multiplied by this number *ad infinitum*, before the time it is said he created it, loses at once all attributes of an "omniscient" being and vanishes. Because if it was consistent with "divine wisdom" to omit the creativ act during all these ages and cycles of beginningless time, he of course would never hav consummated it, because if it was consistent with his wisdom to create it six thousand or six millions of years ago, then it must hav been very foolish to leave the creativ act undone during the eternity preceding this time, and in this case, God again loses his divine attributes.

Furthermore, I insist that it is utterly irreconcilable with reason that an eternal God, who is supposed to be perfect, omniscient, and unchangeable, who existed in infinit dark vacuity voluntarily, and of choice, during all eternity, without relations or conditions surrounding him, could hav suddenly conceived of a motiv for the creativ act never experienced or thought of before; and that after being content in absolute idleness and stagnation in his dark and cheerless abode during eternity, he should all at once so radically change in his manner and tastes as to create a universe, which would henceforth entirely change his relations, conditions, and mode of life, and to say the least, keep him pretty busy making human beings and other animals, listening to the countless prayers of the different denominations, counting hairs, permitting sparrows to fall, and at the same time whirling countless millions of planets through the immensity of space.

But, God or none, any beginning implies a miracle—a creation from nothing—which childish notion must be abandoned.

Again: God, if real, must be a person, a living organic being, otherwise he cannot be a God and all it implies. And surely the personal pronouns and appellations, "he," "his," "him," "our heavenly father" (still indulged in by Professor Swing), etc., would be anomalous if he is not a being or person of some kind. But here again we find it very difficult to retain a God. A personality implies limit, outline, form; necessitates animal organism, nervous system, digestiv and respiratory organs, and circulating processes. "What does not breathe does not liv." This postulate of science consigns God to oblivion unless he has lungs. Thought necessitates brain; sight, eyes; sound, ears; and speech, physical organs to produce it. All these processes are simply functions of living beings, in the absence of which they hav no existence in nature.

Exterminate all animal organism from the face of the earth and thought, wisdom, love, sight, etc., would vanish also. Science recognizes no manifestation of wisdom, love, etc., in inorganic matter, in air, in ethereal space, between the earth and moon or sun, simply because it is occupied only by inorganic matter and this never contains such attributes. Matter, moved by its own physical and chemical potencies, must first evolve into organic forms before any manifestations of intellect and consciousness become possible.

Therefore, if God is a thinking, living reality, he must be an organic, breathing being, or he cannot possibly be a God and all it implies.

But now the problem stares us in the face—and which the church must solve, or Atheism will soon take its place—how can an organic, limited, living God be a God and all it implies and at the same time occupy the relation of creator and ruler of an unlimited universe? How can the limited be related to the unlimited as a controling power? It is all childish talk to talk about an "infinit God" when we know of only one infinit reality and that is the universe. It is likewise absurd to talk about a God being here and there and everywhere when the universe monopolizes every point of space.

It is either all God and no universe, or it is all universe and no God.

Unless the church can intelligently solve the problem how a God with a brain can be infinit, or how a God without a brain can be a God, it will be but a few years before it will come to an ignoble end.

Therefore I am *not* an Agnostic. The God-idea—in spite of its hoary traditions and venerable associations—never having been duly established by logic, science, and reason, and being utterly unthinkable, and, when properly analyzed, childish and absurd, I do not put my reasonable unbelief on a par with an unreasonable belief and say "I don't know," but insist that upon those affirming devolves the proof; and unless the idea can be logically demonstrated as consistent with truth and sense, my fearless and simple denial absolutely proves and establishes the fact, startling though it be to the unthinking millions, that there is no God!

And the world will be infinitly better without one.

Rochelle, Ill., Jan. 20, 1890. OTTO WETTSTEIN.

Priestcraft in the West Indies.

Since writing my last, a dispatch was received by the government of Trinidad from the home government regarding the education question. The substance of the dispatch is to repeal the education ordinance passed here in 1875, and to substitute in its place the ordinance of 1870 with amendments. The ordinance of 1875 is for the purpose of granting aid to schools attached to churches, but at the same time the priests and ministers hav full control over such schools; religious instruction is imparted to the pupils during the hours of secular instruction, and the school-teachers are paid by the priests and ministers.

The ordinance of 1870 is also in favor of granting aid to denominational schools, but the government has control instead of the priests; religious instruction is not to be given during secular instruction hours; a proviso is made to giv religious instruction before and after secular instruction hours. Any priest using any means to proselytize any of the children, government aid to the school shall immediately cease.

This is quite a serious blow to the church here and has caused a *furor* among religious circles, especially among the Roman Catholic priests, as they hav been known to openly preach and warn the Roman Catholics, that if any of them send their children to gov-

ernment secular schools, communion shall be denied them. I doubt whether the priests will stop threatening their people; if it is not done in the pulpit, it will be in the confessional.

During the month of December last the Roman Catholic archbishop of Port-of-Spain arrived from Rome with his pallium. He was met on his arrival by the bulk of the Romanists, and they marched in procession with their crosses, banners, acolytes, and of course all the paraphernalia attending the reception of a follower of the "meek and lowly Jesus." The procession marched from the dock to the cathedral. One of the local papers, describing the event, said: "All the stores of standing on both sides of the square, and up Frederick street, whether Catholic or non-Catholic, were closed as a mark of respect to his grace and the important religious character of the ovation." Has anything more absurd, more bigoted, and more fanatical been seen in the annals of any civilized country? On his arrival at the cathedral he thundered his Romish artillery from his elevated position with the following: "Outside our church there is nothing but confusion; there is no one to teach and no one to obey; everyone can form a creed for himself. . . . You, on the contrary, cannot be led astray while you listen to the voice of the authority of God established in your midst." And this is the same gentleman who a few days ago said, "There are a good many people here in this city preaching against God, but I ask you, my dear brethren, not to mind their sayings, because every man is at liberty to enjoy his own opinion." The reverend gentleman has cooled down remarkably within a few days. I suppose the stench of the pope's great toe was too much for him.

Freethought is making rapid progress around these parts, in all the islands, both French and British. It is not very long since Freethought began spreading itself here, and, as in other parts of the world, it counts among its members some of the most intelligent portions of the community.

The most laughable part in priestcraft in the West Indies is the pulpit preaching. There is open competition carried on by the ministers of the various churches. In the Roman Catholic churches preaching is mostly carried on in French, although the colony is British. French creole is spoken by almost everyone, and a great many of the nativs do not understand anything else but that language.

The sermons of these priests and ministers make one sick to listen to them. Some of their styles are quaint—the Roman Catholics generally preaching nothing else but the Virgin Mary. It is a comical sight to see the old women—they form the best part of the church-goers—mumbling their lips and counting their beads.

Now and then the priests spit out a little fire at the Liberals, but, of course, as it is usual with these classes of people, the language is not couched with any respectability. Some time since a young Roman Catholic priest, in addressing the pupils of the Roman Catholic College of the Immaculate Conception, said: "I want you to put faith in the blessed Virgin. When you are sick, pray to her and you will be cured. Pray to her to help you with your studies so that you may obtain scholarships. Keep away from bad company. By bad company I mean people who go about preaching against God." This gentleman no doubt alluded to Freethinkers when he spoke of bad company. Why are the Freethinkers bad company? Echo answers, Why?

An Irish Dominican friar recently introduced here, a few weeks ago said: "If you are out of employment pray to the Virgin and she will intercede with Jesus Christ, who will make you get work!" Has anything more stupid been ever heard in this nineteenth century? Sermons with such like sayings are preached nearly every day.

The poor people are so stupid and ignorant that anything that comes from the mouth of a priest is a fact, even if it is against common sense and reason. Another impediment that prevents the poor people from thinking otherwise is the number of educated persons who follow the church—simply because the loaves and fishes are concerned—and who are nothing more than hypocrits. The poor ignorant masses seeing these respectable people going to church think it is a grand thing to do the same, and as a consequence are led astray.

The Protestant bodies are as bigoted a class as the Roman Catholics. Recently the bishop of the Anglican church introduced a crucifix as an appendage to his altar, and lo! what a *furor* it created! I hav not heard how it ended, but I believe it has been quieted down by some arrangement between the distressed parties.

In my next letter I will describe to your readers the state of the greater part of our population, *i.e.*, the East Indians, their religions, customs, manners, etc.

E. D. S.

Port-of-Spain, Trinidad, West Indies, Jan. 11, 1890.

NAPOLEON himself was indifferent to Christianity, but he saw that the clergy were friends of despotism.—*Buckle.*

Our London Letter.

Freethinkers may be fairly well satisfied with the progress made during the year 1889, for although there has been no great battle and consequent hard-gained victory, the advance has been made slowly and surely. In spite of an occasional claim on the part of some obscure but struggling-for-notoriety parson that he has been the blessed means of converting some very prominent Freethought leader, the cause does not show any signs of weakness, and though searching inquiry is always made as to the defecting person, he can never be traced, and as these pious frauds are invariably exposed, those who are guilty of perpetrating them will soon get charge of their rash statement, as it can scarcely be pleasant even for a priest of the most high to be exposed to the contempt of all but the most bigoted of their personal admirers as being detected in gratuitous lying, even for the glory of God. It does not answer so well now as in the good old times of Eusebius, and fellows of his kidney.

The reports as to Mr. Bradlaugh's health are most favorable, the voyage seeming to hav quite set him on his legs again. His reception in Bombay must hav been most gratifying to his feelings. Surely no Englishman could hav met with a more hearty and welcome greeting than he has done, and he will no doubt make Indian affairs a more prominent feature in parliamentary debate than has ever been done before. His parliamentary record has certainly been a wonderful one, and it would be difficult to find another man who could hav made himself so well respected and listened to in such a manner and in so short a time. It is to be hoped he will be more careful in future, and not draw so prodigally on his reserve of strength as he has hitherto done. If he withdraws from the National Secular Society, as it is generally supposed he intends doing on his return, he will carry the best wishes of all the members with him, and he will no doubt always feel a friendly interest in the society with which he has been connected during so many years. He bore the heat and burden of the fight in its youthful days, and will only leave it now that it is in smooth water, and has no longer to struggle against tremendous odds for its very existence. I suppose it is almost a foregone conclusion as to who will carry on the presidency, and perhaps no better man can be found just now to follow Mr. Bradlaugh's footsteps than the editor of the *Freethinker*. He will make a good fighting leader, and is not likely to be frightened or perverted by the Christian party.

The increase both in demand and supply of novels of a Freethought tendency during the past year is a good indication of the tendency of the age. The writers of such works not being known as Freethinkers before their publication, they are read with more avidity and openness than they otherwise would be. These frequent publications hav caused much alarm in the Christian camp, and a bold champion has come forth to demolish all these teachings, in the person of that mighty warrior, Dr. Joseph Parker, of the city Temple, who is now publishing a serial tale in *Great Thoughts* under the title of "Curfew Jessell—The History of a Soul, or Robert Elsmere's Contrast." It opens with a prolog of a very washy nature, but evidently written in imitation of Walt Whitman, though with a considerable difference. This is followed by an introduction which is supposed to be a *resumé* of the story; then comes chapter one, "A Domestic Vignette," in which we are introduced to a family, the head of which is a rather peculiar individual, who possesses ample means, is a naturalist, and has a weakness for writing diaries, extracts from which are given for the reader's edification. One of them is an account of a godly rector who caught a sparrow-hawk, clipped his wings, cut his talons, fastened a cork on his beak, and then threw him amongst his brood-hens, who pecked him to death—truly a most kind and tender-hearted rector. I shall peruse this enlightening tale with interest, and wait with impatience to learn if Mr. Jessell was converted to the only true faith by the ministration of the pious rector.

J. D.

The Torch Not Yet Extinguished.

The Wheeling Secular Union is now a success, hence the following resolve:

WASHINGTON COUNCIL No. 1,
PATRIOTIC SONS OF AMERICA.
WHEELING, W. VA., Dec. 18, 1889.

At the regular meeting of Washington Council No. 1, Patriotic Sons of America, the following resolution was adopted:

Resolved, That the American Secular Union, as a society, is unfit to be recognized, and that, along with any other society composed of members who are non-believers of God and the Bible, should not be allowed by our lawmakers to exist.

That the morals of the present and future generations should not be tampered with by the teachings of such societies; that this order will use every effort to obtain the names of those who hav or may join these societies, will in no manner recognize them, and will not patronize them in their business or profession, nor giv them employment.

By order of, WASHINGTON COUNCIL No. 1,
PATRIOTIC SONS OF AMERICA.

The above appearing in the Sunday morning *News-Letter* of December 22d, at our Union meeting on the same day we made a resolve also, which was published in the daily *Register* the next morning:

WHEREAS, Insomuch as the Washington Council No. 1, Patriotic Sons of America, hav exercised their hatred without provocation in denouncing the American Secular Union, of which our Union is a branch, in the exercise of a savage hatred and malice,

Resolved, That we are extremely sorry that these patriotic sons hav so far ignored the charity which the Golden Rule enjoins as to use terms against us and propose measures the like of which can only be found in the archives of the Puritan record or the Spanish Inquisition.

D. G. CROW, Pres. Wheeling Secular Union.

God's Curse.

One cold winter evening, as I was comfortably seated before a blazing fire, trying to forget the discomfort outdoors, a knock came to my door. In a minute the jovial, burly form of my friend Doctor C—— appeared in my sanctum, shaking the frozen snow off his overcoat like some big retriever dog. Having removed his wraps, and seated himself by the fireside, he, after some preliminary conversation, began telling me about a most distressing case he had just come from.

"You know," he began, "that most of my practice lies among the poorer part of the population of our city, so I was not surprised when, last evening, I received a call from a patient who was lying in the 'Traveler's Rest,' one of the lowest of our common lodging-houses in the Grassmarket. Speedily I made my way there, and, in one of the darkest corners of a most wretched room, I saw, stretched upon a shake-down, a man, or rather the mere semblance of one, who, I afterward learned, had held a high position in this, our Modern Athens.

"'Are you the doctor?' he asked, in almost a whisper, as I approached his bedside.

"I replied in the affirmativ, when he continued, 'I did not want to send for you, knowing that I was past all medical aid, but the people of the house desired it—I suppose, to save them the trouble of a coroner's unwelcome visit. But since you are here I should like to tell you my tale—I will be dead ere morning—a curious tale, from which, since you are a doctor, you may draw a moral that may prove of some benefit to the people.' Here a fit of coughing intervened, so violent that it seemed to rend his frame in twain.

"His disease was simply alcholism—a frame weakened by excessiv drinking and insufficient food to such an extent that recovery seemed impossible.

"Having recovered himself from his fit of coughing, he turned his large, dark eyes upon me and said, 'Doctor, do you believe in heredity?'

"As I had never given the subject much thought, I simply replied, 'Sometimes.'

"'I do,' returned he almost savagely, 'and that the vices of our parents more often descend to us than their virtues. Why, I cannot say, only that vice is a most infectious disease. At least, it was proved so in my case, for all that my father bequeathed me was an inordinate desire for liquor. Nor could that desire be satiated. I prayed and struggled and fought against the black demon without avail. My prayer was unheard, or if heard, the comedy was too good, too pleasing to that loving God to end so soon. Yet, I ought to hav known that one might as well hav cried to the purring wind as to hav addressed his supplications to that almighty fiend. But I was a Christian then and thought God was the loving father the priests described him to be. How easily men are gulled!

"'Then in my misery, I came to the conclusion that God could not exist, else he could not be so cruel as to punish me in such a manner for the fancied slight put upon his name by some of my ancestors. Why should I be punished for my father's sins? Is it only to satiefy an innate fiendishness in the almighty's nature? If so, he is the devil masquerading in the good God's robes. Can there be any love in the nature of a God who damns the better portion of his children to eternal torment only to enjoy their agony? O God of stone! I hav worn my knees in prayer, I hav pleaded, and rent the air with my cries for help, all in vain. He cared not nor answered.

"'O beneficent father, divest thyself of thy sheep's clothing and appear to the world in thy true form. I hav said enough. Speaking hurts me. But I detest that God who, though he could, would not save me.' He sank back on his pillow exhausted. I watched by him until early this morning, when, about three o'clock, he opened his eyes, which shone with an unwonted brilliancy. I saw at once by his appearance that it was merely a question of minutes.

"'Good-bye, doctor,' he said in a low whisper, and as I shook his hand a smile came over his face as he said, 'Don't-let-God-f-o-ol-you.' He closed his eyes again, sighing wearily, as the shadow of the angel's wings passed over him and this poor half-maddened soul crept unto the great unknown."

Such was the doctor's tale. The tale of a life wrecked amidst the breakers of dissipation, of a madman, dying, yet breathing his defiance at the supposed author of his misery.

A. BUTON.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

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OUR readers will be exceedingly glad to note that the leader in the Symposium begun in this issue is the proper person to take that position—COLONEL ROBERT G. INGERSOLL. His replies to the questions asked will not be read last nor without great satisfaction by the Liberals of the country.

The contributors to the Symposium next week will be S. P. Putnam, F. M. Holland, Lucy Colman, Parker Pillsbury, Mrs. Mattie P. Krekel, C. B. Reynolds, J. H. Burnham, W. F. Jamieson, Charles Watts, and John Peck. In the succeeding issue Mr. Thaddeus B. Wakeman will contribute a review of the others, and set forth his conception of the genius of Freethought.

The Pictures.

We are inclined to think that the Lord was the one responsible for the reduction in the number of new subscribers received last week, his antagonism being displayed in the snow blockades throughout the western part of the country. The mails hav been arriving in this city with more regularity during the past seven days, and hav brought us fifty-nine new subscribers on the picture account, making a total of two hundred and sixty-eight, besides donations as follows:

M. S. Hayhurst	$ 50	Ike Klein	25
V. Dronsutowicz	1 75	Thos. Mathews	1 00
G. A. Vogle	75	Joel Hayes	1 00
T. D. Lambert	1 00	J. H. Steward	75
S. L. Hogan	50	Enoch Wickershaw	75
C. M. Waldron	25	E. Marshall	75
E. P. Whitford	5 00	Mrs. S. D. Francis	1 00

Making $140.65 in all. The number of new subscribers is very encouraging, and we send most hearty and sincere thanks to all who hav interested themselvs to aid us in this way and by making donations. In addition, we can only repeat what was said last week, that we wish all our friends would speak a good word for the paper, if convenient, and hand a copy of it to some Liberal friend who may be a possible subscriber. To induce those to whom the paper may be given for this purpose to subscribe, we repeat the offer of "Try Square" as a premium, namely: Copies of the book to be given as premiums to, or for, new subscribers who pay the regular price of $3 for THE TRUTH SEEKER one year, before March 11th. One copy of the book to be given to every volunteer new subscriber, and one to every old subscriber who procures a new one at the regular price of $3. The price of the book by itself is $1.

By calling the attention of possible subscribers to the foregoing offer, perhaps their action may be hastened.

Mr. Crafts Declines to Debate.

With the consent of Mr. Remsburg we a few weeks ago challenged the Rev. Wilbur F. Crafts, the activ man of the American Sabbath Union, to a discussion with Mr. Remsburg of the issues raised by the Blair Sunday bill, offering the use of THE TRUTH SEEKER columns or to arrange for an oral debate. But Mr. Crafts is wise now beyond the wisdom possessed when he accepted the challenge of the Seventh Day Adventist representativs and subsequently backed out, and he will not meet Mr. Remsburg in any shape. He writes:

"N. Y., '1, 25, '90.

"E. M. MACDONALD: A great pressure of work has prevented earlier answer to your letter, and will prevent acceptance of your offer to debate in your columns or elsewhere through the party you name. Yours,

"WILBUR F. CRAFTS."

We are sorry Mr. Crafts has not more time at his command, and that his work presses him so. We frankly confess that the annihilation of Mr. Crafts and his party, biblically, logically, reasonably, historically, and in all other ways, by Mr. Remsburg, would hav been calmly gazed upon by us, and the pieces swept out with intense satisfaction.

Presbyterianism Getting Soft-Hearted.

The New York Presbytery has added its vote to the demand for a revision of the Westminster Confession of Faith. About fifty Presbyteries hav now voted on it, of which nearly thirty-five favor revision.

The points desired by the revisers to be eliminated, or materially modified, are five in number, as follows:

"Reprobation.
"The damnation of infants.
"The damnation of the heathen.
"The classification of Roman Catholics as idolators.
"The statement that the pope is Antichrist."

The doctrin of election and reprobation, that is, that some are elected by God to glory and the rest reprobated to eternal punishment, is taught in the third chapter of the Confession in these words:

"By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death.

"These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definit that it cannot be either increased or diminished.

"The rest of mankind [the non-elect] God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice."

The damnation of non-elect infants and the heathen who hav never truly come to Christ, is foreshadowed in these paragraphs of chapter ten of the Confession:

"Elect infants, dying in infancy, are regenerated and saved by Christ, through the spirit, who worketh when, and where, and how he pleaseth. So, also, are all other elect persons, who are incapable of being outwardly called by the ministry of the word.

"Others, not elected, although they may be called by the ministry of the word, and may hav some common operations of the spirit, yet they never truly come unto Christ, and, therefore, cannot be saved. Much less can men not professing the Christian religion be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess; and to assert and maintain that they may is very pernicious and to be detested."

The classification of Roman Catholics as idolators is in chapter twenty-nine of the Confession. Section VI says:

"That doctrin which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood (commonly called transubstantiation) by consecration of a priest, or by any other way, is repugnant, not to scripture alone, but even to common sense and reason; overthroweth the nature of the sacrament; and hath been, and is the cause of manifold superstitions, yea, of gross idolatries."

The reproach of the pope as Antichrist is found in chapter twenty-five section VI:

"There is no other head of the church but the Lord Jesus Christ. Nor can the pope of Rome, in any sense be heard thereof; but is that Antichrist, that man of sin, and son of perdition, that exalteth himself in the church, against Christ, and all that is called God."

The debate on these points, particularly on those concerning reprobation and infant and heathen damnation, has waxed high and hot. One of the most earnest of the revisers, Dr. Briggs, asked his brethren these questions:

"It is said that we are cutting out the heart of Calvinism. What is the heart of Calvinism? These things that we are to cut out are warts on the skin of Calvinism; they are the parings of the nails that every biblical and classical student was done with long ago. Remove them and the church will be as Calvinistic as ever.

"Dr. Hall says that the Thirty-nine Articles of the English church are Calvinistic. So they are, but those Thirty-nine Articles do not contain one of the five things that we propose to cut out of our Confession. If the Thirty-nine Articles are Calvinistic without them, why will our Confession not remain Calvinistic after they are removed?

"What we wish to do is to prevent these gentlemen who represent but a school of Calvinism, who are but scholastic and speculativ Calvinists, from holding the whip over others who do not believe in their theories. We are going to keep historical Calvinism, and we are opposed to the tyranny of scholastic Calvinism.

"The declaration of the doctrin of the damnation of infants and the heathen was distinctly made and upheld time and again by the Westminster divines who made this Confession. It was upheld all through the seventeenth and eighteenth centuries. There is no use in saying now that the Confession doesn't mean what it was meant to mean. The fact is that the church has come over to the view of Keith the Quaker, and has abandoned the old view of the damnation of infants and the heathen. The thing to do is to change the Confession, not to attempt to falsify it or to get around it by quibbles like that once used by a predecessor of Dr. Patton at Princeton, 'Perhaps God never allows any but elect infants to die in infancy.'"

Another minister, a Mr. Smith, of Cleveland, spoke for revision, because with damned infants and damned heathen in the Confession he couldn't answer Colonel Ingersoll. In his home city one Sunday evening he found his congregation much smaller than usual, and knew it was on account of a lecture being given in the Opera House by Colonel Ingersoll. After his own service ended he went to the Opera House, and found it packed to the roof with people who had paid $1.50 a head to hear a "most blasphemous tirade against the Bible." He added:

"While I was there the speaker pulled out a copy of the Confession, and for forty minutes he spoke against the doctrin of reprobation as there set out, and I hav to acknowledge that the arguments that he advanced in his racy and attractiv way were unanswerable by me. I know that many young men who were there that night were confirmed in their skepticism by the use in that way that night of the doctrin that we are now trying to get out of the Confession. In opposition to the harm that it has done, what good has it ever done? You say that Calvinism has done so much for the world, and it is true, but has our Calvinism with reprobation in it ever done anything more than the Calvinism of our Dutch brethren with reprobation out? I confess that I cannot separate reprobation from God's sovereignty and general election, but it is not necessary for us to go further than the synod of Dort dared to go, further than the English church dared to go, further than any body of Calvinists has dared to go, except the body that formed the Westminster Confession."

The Rev. Dr. Page followed Mr. White, and deprecated the confession that any good Presbyterian had found the Colonel's arguments unanswerable. He said: "I hav no doubt that if Mr. Ingersoll had his way he would revise the confession, and I'm not altogether certain that Ingersoll has not had more than any other influence to do with bringing about this agitation over the question of revision." This was pretty strong language for the clergymen to listen to, and cries of "No!" "Take that back!" "You don't mean that!" arose all over the church, and it was several moments before the speaker could proceed. He said:

"There is nothing personal in this so far as I am concerned. There are many on my side of whom I cordially disapprove, and there is nobody on the other side, Bob Ingersoll excepted, for whom I hav not the highest regard. This scheme of revision is only temporary. If we consent to it they will use it as a basis for further revision. Why, if we should revise it down to the Apostles' Creed I know some men in this presbytery who would want to revise that; they would say, 'I believe in the resurrection of the dead,' and would want to cut out the rest. There would be no objection to mere changes in form and language, and nothing more was proposed at first, but so much besides has been developed by this debate that I think it foreshadows a division in the church. This is not the age in which to attempt to revise the doctrins of a church. Why, Calvin could hav swallowed a thousand of the theologians of to-day and not hav suffered from indigestion. The nineteenth century has already brought a revision of the Bible, and in my opinion that has proved to be but a mass of nonsense. If the new creed of the English Presbyterian church is a specimen of the work of to-day, good Lord, deliver us! While German Rationalism, English skepticism, French Communism, Russian Nihilism, and Bob Ingersoll, with Anarchism generally, are demanding a revision of the confession, it is no time for us to interfere with the old doctrins. We must wait for other days and other men for such a great work."

The vote for revision was ninety-three to forty-three, and included all these points, though the desirability of the elimination of the allegations against the pope and the Catholics was stated in the form of suggestion rather than demand. On the same day the Chicago Presbytery voted for some sort of revision, not specifically stated. There is no doubt that the next General Assembly will be compelled to do something with the Confession to bring it more nearly in harmony with humane instincts. To bring it into harmony with common sense is impossible unless it be abolished.

From Kingston to Costa Rica, and to Anarchy.

The people up in Kingston, N. Y., are experiencing the blessings of the "good Lord, good devil" policy of managing their public schools. In one of the school districts of that city a bitter fight is being waged between the Protestants and the Catholics, which came about in this way: The district is the largest and wealthiest in the city. Within its limits are St. Mary's Roman Catholic church, rectory, and other parish buildings. For twenty years or more the Catholics controled the school. Two years ago there was a general uprising against the way the school was being managed. It was charged that the principal was incompetent. Many of the more liberal Catholics sided with the Protestants. The principal was ousted, and a Protestant selected in his stead. Since the Protestant assumed control the school has prospered. At times the attendance has been so large that there was not sufficient accommodation for the pupils. It became necessary to hire a branch school. A contract was yearly entered into with the priest of St. Mary's church for the teaching of the extra pupils at the Franciscan brothers' school, which is taught on sectarian principles. Of late there has been strong opposition to this and demand for the erection of an addition to the main school building. Last spring, after a bitter contest at the polls, a board of trustees in favor of reform was elected. The three trustees are Catholics, but believe in public schools being non-sectarian, and that parish schools should not be continued at public expense. In August a spirited meeting was held to consider the advisability of building an addition and doing away with the branch school. The Catholics secured a victory by voting to postpone action. Several hundred people gathered at the school-house one night last week, and many bitter statements were made. The Protestants and dissatisfied Catholics will appeal to the state superintendent of public instruction, who has been apprised of the condition of affairs. The matter will in all probability enter the courts. It is said to-night that the Franciscan brothers' school will not be rented again by the trustees.

There is no use of beating around the stump in this school question. There is bound to be trouble until the matter is settled once for all, and rightly settled. The state must maintain sufficient schools to educate the children, and it must suffer no religion at all to be taught therein.

We are quite well aware that the individualistic philosophers will declaim against taxing one man to educate another man's child; but they must bear in mind that the millennium is not yet here, and that all things cannot now be made absolutely right. The nearest we can get to it is to do as little injustice as possible, and as the state is necessary, and as its integrity and liberality depends upon the enlightenment and education of its individual members, public schools are imperativly needed, and must be sustained. Liberty and enlightenment go together; neither is a follower; they are companions. Liberate a people and they become enlightened; enlighten a people and they work out their own liberation. Liberty is the greatest of all human needs; to maintain it the public schools are almost indispensable; quite indispensable for a democratic people with a republican form of government.

Wherever the Catholic church can, it is found to destroy these schools, and her object is to destroy with them that liberty which we now enjoy, by training the young to submit to be serfs. It is a far cry from Kingston to Costa Rica, but in both places, and all the way between, the church is the same. A dispatch from San José tells us that the same war is going on in Costa Rica as in Kingston. The bishop of the diocese just six weeks ago preached a sermon to a cathedral full of people in which he told the people not to send their children to the public schools, because the teachers were foreigners and Protestants. If the charge were true that the schools do teach Protestantism, the bishop had cause of complaint. But from the reply of the secretary of state of Costa Rica, who has charge of religious and educational matters as well, it is evident that the bishop's sermon was inspired by hatred of any education for the children which does not also train them to be servants of the church. The secretary says to the bishop:

"Our educational law decisivly forbids the teachers to attack in any way the religious convictions of the families whose children are confided to their care, and thus far this wise, fundamental principle has been carefully observed. The state gives no religious instruction, for it comprehends that this is a matter to be left to the family, or to those organizations whose purpose is to maintain and diffuse religious creeds, and which organizations should be able to fulfill their functions freely here, as is done in other countries. But the same principle which serves as political basis in this particular, which is none other than a respect for the liberty of conscience, is at the same time the most powerful guarantee of religious neutrality in schools and colleges. This attitude should suffice for the Catholic church, since in order to express dissatisfaction, it must claim that upon the laity devolves the duty of imparting religious instruction, which in reality is its own.

"Convinced, therefore, as is the government, that in none of its branches has it attacked the church, nothing is more natural than that it exact from the latter the same conduct in respect to the state's educational institutions; and still greater reason has it for not consenting that an adverse propaganda be uttered upon false data."

Costa Rica is a Catholic country, and that such schools hav been found necessary is a national concession that the position of the Freethinker is right. Let the United States take no back step; giv us sufficient schools to educate all the children who seek their doors, but giv us no religion nor anti-religion, but plain, straightforward teaching of those branches of knowledge which are necessary to enable the children to comprehend our form of government and to earn a livelihood which shall keep them out of prison. The parochial schools furnish altogether too many criminals, and the Catholic's last ground of complaint at being taxed to support public schools while sending his own children to the papist school would be removed if his school tax were placed with the fund to maintain state prisons.

Concerning the action of the Milwaukee school authorities in expurgating the Readers used in the schools of that city, *Fair Play* says: "But just think how this Secularizing work must interest the God-in-the-Constitution people! And what shall *we* say of the books as they *were* and as they *are?* As they were parents who hated the theology were compelled to help support the schools in which they were used; as they are, parents who think that the omission of the theology involves a serious loss are compelled to support the schools in which the books are not used. In both cases, injustice. Are either the Theocrats or Secularists in the pathway of equity? No."

Mr. B. R. Tucker quotes from *Waterman's Journal* a sentence which applies to this statement by his fellow-Anarchist as well as to the obtundent Mr. Carus, whom Mr. Tucker belabors. The *Journal* says: "The startling depth of ignorance displayed in this turns one giddy as he gazes into the bottomless abyss of confusion that yawns before him." The facts are that the people of the country hav consented —openly and affirmativly, or silently by acquiescence —to voluntarily coöperate (we believe that to be a good Anarchistic phrase) in the education of their children in the simpler branches of learning which everyone agrees are indispensable to the welfare of the children. At any rate, all parents are agreed (and even individualistic philosophers admit the right of parents over young and helpless children)— all of them—to teach their offspring such things as reading, writing, arithmetic, and a few other studies, and they voluntarily coöperate—I thank thee, Jew, for teaching me that word—by establishing public schools. Then along comes a Christian, a lot of them, who say to each other, "Why not make the teacher also train our children in our religious ideas? It will save us trouble, and our children must be taught these ideas some way." So, being in the majority, and the teacher being nothing loth, they add religion to the curriculum adopted by the voluntary coöperators. This, of course, is an infringement of the rights of the others; a piece of majority despotism. But by and by the voluntary coöperators win over to their side, by argument and persuasion, enough of the despots to help them rid themselvs of these riders of the fanatics, and they throw off the excrescence and return to their first plan upon which all are agreed. Is there any inequity in that? Are the rights of any invaded? Surely not. They might and would be if the objectors to religious teaching turned about and taught irreligion, but this they do not do. The inequity in the matter is when the children are taught something to which their parents object. But no one objects to the simple branches of secular knowledge. Even Catholics admit their use and necessity. The Milwaukee board, then, hav, so far as they hav gone, but replaced inequity with equity.

The only valid point which the Anarchists, or, as perhaps they prefer to be called, the Individualists, hav made against our school system is that it is unfair to tax one man to educate another man's child. It is, they affirm, an injustice to force the Catholic to pay a school tax when he is supporting a parochial school in which his child is receiving what, in his ignorance, he thinks is a sufficient education. From the standpoint of rigid individualism the objection is unanswerable. But the individualist should remember that the world is imperfect, that nearly all people sometimes need a policeman, that government is an absolute necessity. The Jeffersonian principle—and that is the American principle—is to hav as little government as possible, but some we must hav. The consent of the governed is the base of republicanism. Now, in order to do away with the patriarchal government of Jehovah, as formed by his self-elected apostles, and the despotism of a czar ruling an ignorant and brutal race, the children must be educated. Ignorant people compel stern rule to keep them from murdering and robbing each other. In regard to the Catholics, the objection to forcing them to pay school tax may be somewhat cavalierly, but justly, dismissed as we hav before intimated by transferring their school money to the fund for maintaining reformatories and state prisons, so that they will get its full benefit. With others, it may be said that compulsory education and its support is directly tending to reduce to a minimum the amount of government necessary. What they lose in school tax is made up by reducing taxes for other purposes—such as poor farms, etc. So, on the whole, admitting that government is a necessity—and no sane person will deny this—schools for the teaching of secular knowledge may be maintained without impairing the pecuniary rights of any individual. At first blush, it may seem apparent that Mr. Walker is under no sort of obligation to educate Mr. Jones's boy; but he will find it cheaper in the long run to do it, otherwise he might find it necessary to board him in some poorhouse—though, of course, he will quickly deny that there exists any logical reason why he should help support a poorhouse. But theory in this matter is one thing; facts are another, and facts hav the better of the argument. As Colonel Ingersoll once said about the tariff discussion—the freetraders hav all the arguments and the protectionists all the facts; so it is with the individualists and the supporters of government.

But these metaphysical distinctions can be well deferred till the Catholics and Protestants are made aware that the people belonging to neither sect hav rights as well as themselvs.

The Canadians and the "Age of Reason."

This from the Montreal *Star* explains itself:

"Some time ago the importation into Canada of Paine's 'Age of Reason' was forbidden, and copies were seized at Toronto and Montreal. A suit was entered against the collector of the port of Montreal, but was lost on a technicality. The Montreal Pioneer Freethought Club determined to test the question, whether this work could be placed under the ban as 'immoral and obscene,' and they hav lately imported a number of copies from the United States, which were entered at the custom house, and duty paid on them without comment from the officials. It appears that the censorship has been relaxed."

The Canadian Secular Union, through its president, Robert C. Adams, now proposes to learn how the custom officials at Toronto regard the "Age of Reason." If they class it among the "immoral and obscene" works published by certain Christians who would sell their Lord himself for a few dollars, then President Adams will be heard from.

The Canadian custom officials hav in the past shown themselvs to be queerly constructed mentally. Not only hav they confiscated Paine's "Age of Reason" as an immoral book, but they hav been absurd enough to confiscate Colonel Ingersoll's writings on the same grossly libelous charge. And a postmaster up there a few months ago destroyed THE TRUTH SEEKERS addressed to a subscriber. We were collecting evidence against the scoundrelly official, when the sudden death of the subscriber rendered it useless. The customs officers seem to be constituted judge, jury, and executioner by the Canadian law, and with their Middle Age religious bigotry can condemn anything opposed to Christianity as immoral. It is high time that the law was changed.

Letters from Friends.

NEW ORLEANS, LA., Jan. 14, 1890.

MR. EDITOR: I inclose you $2 to "help continue the pictures." Hoping that success may crown the effort, I am,

Yours in unbelief, F. S. GANTER.

BARTLETT, DAK., Jan. 6, 1890.

MR. EDITOR: Herewith find $3.25 for one year's renewal to THE TRUTH SEEKER and the ANNUAL. Continue the pictures. Very truly yours, E. SMITH.

GREENSBURG, PA., Jan. 8, 1890.

MR. EDITOR: I send money for renewal, a new subscriber, and three ANNUALS. I vote in favor of pictures and John Peck and the Truth Seeker Company forever, amen. Let us pray. JOHN S. BYERS.

DETROIT, MICH., Jan. 12, 1890.

MR. EDITOR: Inclosed please find $4—$3 for renewal, twenty-five cents for the ANNUAL, and seventy-five cents toward the support of the cartoons. I will try and send you some new subscribers. Respectfully yours, E. CHOPE.

SAN JOSÉ, CAL., Jan. 4, 290.

MR. EDITOR: Please find inclosed $3 for one new subscriber, a thorough Infidel, one who has come to stay, and votes for both pictures. I think that I can get some more. I sent on December 23d for ANNUALS, fifty cents.

R. L. TITUS.

NORTH BALTIMORE, O., Jan. 9, 1890.

MR. EDITOR: I send you $9.84 for books, to help out on the picture question, hoping it will be as good as a few new subscribers, who are hard to get in this God's country. By all means keep Heston at work. S. M. BOWER.

HIGHLANDS, N. J., Jan. 13, 1890.

MR. EDITOR: The ANNUAL came to hand in good condition, and I am very much pleased with it. I will come to the city the last of this month and will call at the office, and giv the money for the pictures, if they are going to be continued, which I hope they will. WM. L. JOHNSON.

SAN FRANCISCO, CAL., Jan. 9, 1890.

MR. EDITOR: I like THE TRUTH SEEKER first-rate. It is a good eye-opener for Christians. Heston's cartoons are just splendid. I hope you will continue them as heretofore. I will try and get you subscribers among my friends.

Yours respectfully, WM. THOMPSON.

OVERBROOK, KAN., Jan. 12, 1890.

MR. EDITOR: I hav tried to get new subscribers, but the times are hard. In regard to the pictures, they are all right. Keep them up. You are not publishing a paper to suit the orthodox or Roman Catholics. If the pictures hurt their feelings, why, that is the design of the artist, I suppose.

H. W. COLE.

SOAPPOOSE, ORE., Jan. 1, 1890.

MR. EDITOR: I think you should continue the pictures. They attract attention to foolish and immoral and improbable and ridiculous passages of the Holy Queer. There is no weapon as strong as ridicule. Inclosed find money for the ANNUAL and books according to subjoined list.

Yours, W. W. WEST.

GILBERT, IND., Jan. 10, 1890.

MR. EDITOR: I would like to send my vote in favor of the illustrations in the shape of a new subscriber or two, but it cannot be done in this Christ-cursed community. I sincerely hope, however, that the illustrations will be sustained—even if it does bring me in the range of Brother Parton's shot.

Very truly yours, R. C. ALLEN.

WARRENSBURG, MO., Jan. 10, 1890.

MR. EDITOR: I hav not been able to get any additional subscription; hav not been able to try much, for I cannot get about on account of my health. The cartoons I like very much. I think them good object-lessons, and doing good. I herewith send you a list of names for sample copies, as you request. Yours for the truth, O. D. WILLIAMS.

BROOKLYN, N. Y., Jan. 10, 1890.

MR. EDITOR: Please place the inclosed $1 to my credit. No one is more anxious to forward the paper than myself, but these people are so stupid. However, I keep the papers in circulation, and may hav done good without my knowing of it. I generally place them on our counter picture up; any person can hav them, and they never remain long.

COLIN MCLARTY.

ALEXANDRIA, ONT., Dec. 25, 1889.

MR. EDITOR: I inclose $4—$3 for THE TRUTH SEEKER another year, twenty-five cents for the ANNUAL, and the balance for the pictures, which I hope will be continued on both sides. I hav lost many books through the mail, which I suppose were confiscated by our Canadian bigots in custom houses or post-offices. CHAS. LAPERCHE.

ROCKY RIVER, O., Jan. 12, 1890.

MR. EDITOR: As an old man, I must say the illustrations of the Hebrew scriptures in THE TRUTH SEEKER are "pointers" as to the Christian religion as I read it. The phantom Jesus Christ is the most colossal of all swindles; and the most dangerous to illustrate in burlesque, as you know financial ruin and wreck of the office over your head would result from illustrations of New Testament characters inside of one year. Oh, gentle and sweet and forgiving is the spirit of the saintly, now as in the past. Don't tempt them.

SILAS GLEASON.

PATCH GROVE, WIS., Jan. 4, 1890.

MR. EDITOR: I renew my subscription and send twenty-five cents for the ANNUAL. As to the illustrations, I think those upon the first page are good in sentiment and point, but think those upon the last page are coarse and not calculated to help our cause except in rare cases. As to new subscribers, I wish I could send some, but cannot get them here. H. F. YOUNG.

WAYLAND, MICH., Jan. 11, 1890.

MR. EDITOR: I am sorry that I cannot get a new subscriber for THE TRUTH SEEKER in this place. Some are too poor, and some hold too fast on the almighty dollar. Pictures or no pictures, you can count in me as a subscriber. Inclosed please find $1; send me two copies of the TRUTH SEEKER ANNUAL and other books as follows.

Yours, JOSEPH WENZEL.

TYNGSBORO, MASS., Jan. 12, 290.

MR. EDITOR: I think Heston's front-page pictures are usually good, some very good. Their worst fault is the coarseness of the engraving. The Bible portraits are pretty rough. If they could be toned down to decency they would better befit the dignity of a sensible paper. If the Bible is as vile as averred by its assailants, why should they portray it? JOHN P. GUILD.

OLIVE, CAL., Jan. 8, 1890.

MR. EDITOR: Inclosed find $5 for two subscribers for the glorious old TRUTH SEEKER. I hav succeeded in getting a new subscriber. I may get you one or more subscribers yet. I was anxious to hav you get them in order to keep up the pictures, which I think are not to be dispensed with, as I know there are many that look at the pictures that would not touch the paper otherwise, and then will read more or less. I lend mine out. J. G. SHORMAKER.

YUMA, COL., Jan. 5, 1890.

MR. EDITOR: Find inclosed $3.25 for my subscription and the ANNUAL. I hav the promis of one new subscriber and the half promis of several more. It would be my wish to hav the pictures continued. Heston's pictures don't "shock" me half so much as the thirty-eighth chapter of Genesis and dozens of other chapters in the "blessed Bible." When the Holy Queer passes out of existence then we can retire Heston on full pay, and all will be well. LYMAN W. LELAND.

RAVENNA, MICH., Jan. 9, 1890.

MR. EDITOR: My subscription is in advance for quite a while yet, but as I want the paper illustrated, I will send you a little help, and new subscribers also if I can. I feel that this religious question is one of the greatest now before the world. It will take hard fighting to down it. Inclosed please find $2, for which I wish you to send me the TRUTH SEEKER ANNUALS for 1889 and 1890, and the balance use for the picture fund. JAMES F. TIBBITS.

LURAY, VA., Jan. 14, 1890.

MR. EDITOR: I wish to tell you what I think of THE TRUTH SEEKER. It is the best paper I ever saw. I hope it will do much good. I wish the hypocrits would all read it. I hope you will be able to continue the pictures. I will send you some postage stamps; please send me extra copies. I will try to get a new subscriber. I will do my best. Tell Mr. John Peck to strike them heavy—that it takes heavy blows to hav any effect. G. D. DADISMAN.

CLARKSVILLE, IA., Jan. 8, 1890.

MR. EDITOR: Send me the ANNUAL. I shall vote for the pictures. They are great object-lessons, not only to Liberals, but to the great army of non-combatants. It must not be thought the victory will be won by throwing cotton balls, nor need it be expected that the change sought to be effected will be a painless one. If the pictures disturb the equanimity of the Christian, so much the better. It ought to be done. E. FOWLE.

MOUNT PLEASANT, PA., Jan. 9, 1890.

MR. EDITOR: THE TRUTH SEEKER for January 4th failed to reach me, reasons unknown; unless, perhaps, it may be that the Holy John Wanamaker, or some of his Christian cronies in postal offices, interrupted its progress hither. All I know is that it has not arrived, and I miss it sorely, for it propounds things which are in accord with my sentiments of right and justice. And the pictures are excellent illustrations of the texts chosen. JAMES RODGERS.

FAIRBURY, NEB., Jan. 7, 1890.

MR. EDITOR: I hav been trying to get new subscribers for THE TRUTH SEEKER, but hav not succeeded. I think this town one of the worst priest-ridden of any in the United States. I like the cartoons in THE TRUTH SEEKER first-rate. I hope to see them continued. Inclosed please find $5—$3 for THE TRUTH SEEKER, twenty-five cents for the ANNUAL, ten cents for hooks for the TRUTH SEEKER Binder, twenty-five cents for the "Bible Inquirer," balance for cartoons.

Respectfully, BEN TURNER.

MINNESOTA LAKE, MINN., Dec. 26, 1889.

MR. EDITOR: Please find inclosed money for subscription and the ANNUAL. I am trying to get you new subscribers. I want to see the pictures. I learn a good deal from the paper. Do not be discouraged; your paper is the best which I read, and I cannot get along without it. On October 24th we lost a true Liberal, my brother, Dr. Glick, at Omaha, Neb. He practiced medicin there. He is gone, after suffering many years with pains in his stomach, which came from life in Siberia. He was a good man in his profession; he helped the poor all that was in his power, and gave them medicin free. He was free from superstition, and he was against all tyrannical power. He was afraid of no king, church, priest, czar, devil, or God, as long as he tried to do what was right to mankind. E. S. GLICK.

CREAMERY, MONT., Jan. 5, 1890

MR. EDITOR: Please find inclosed twenty-five cents for the TRUTH SEEKER ANNUAL. It would, I think, help Freethought, also your paper, to at least do away with the pictures on the last page of THE TRUTH SEEKER. I am fond of arguments, and hav many with my Christian friends. Were it not for those coarse pictures your paper would furnish us with many a text, but as it is, I do not care to show it to folks. Personally I hav no objection, but owing to the illustrations the paper fails in its purpose, its usefulness. I am, sir, Respectfully, F. LATUS.

YANKTON, S. D., Jan. 10, 1890.

MR. EDITOR: I hav tried to get some new subscribers for THE TRUTH SEEKER, but am unable to do so, and am not able to giv anything to maintain the illustrations of THE TRUTH SEEKER. I will be satisfied either way. I take the paper because I like it; and you are the one to decide in the matter. I would like to help if I could. I hav found by reading your paper that some of the Liberal element are very egotistical and dogmatic. But I like THE TRUTH SEEKER very much, and especially Peck and Ingersoll. I inclose sum for renewals, ANNUALS, and books according to list.

W. H. WERDEBANGE.

OTO, IA., Jan. 7, 290.

MR. EDITOR: Inclosed find $5.50, for which please fill the inclosed list of orders. A word about those pictures. I cannot speak for the people of the East, but they just suit the West. So I cast my vote for the pictures. I am afraid we soon will hav to do without them, as Heston's health is very poor, his friends and relativs tell me. I wish to say a word to the friends of THE TRUTH SEEKER. In renewing your subscription send for some book or books. I hav done so for several years. I do not see how any good Liberal can do without THE TRUTH SEEKER. I hav taken it ever since it started in Illinois, and expect to as long as I can read.

Yours as ever, S. R. DAY.

SEATTLE, WASH., Jan. 2, 1890.

MR. EDITOR: Inclosed find $3 for THE TRUTH SEEKER and twenty-five cents for the ANNUAL. Your appeal to the Liberals some time ago to secure each one a new subscriber in order to maintain the illustrations, is heartily indorsed as far as the spreading of Liberal literature is concerned, but as to the pictures I hav some doubt as to whether they are a benefit to your esteemed paper or not. Mr. Heston no doubt manifests great skill in drawing satirical scenes; but in drawing sublime and solemn scenes, like the victory of science and Freethought over superstition and ignorance, the caricatures of these personalities are simply ridiculous.

WM. RADLOFF.

PARSONS, KAN., Jan. 11, 1890.

MR. EDITOR: With due respect for honest opinion, I fully indorse the noble sentiments of Ella E. Gibson, Barre, Mass. The cartoons must be continued. Discontinuance is a retreat. Retreat means truckling, cowardice, great loss and little gain. Cartoons giv through the eye vivid conceptions which the deluded, prejudiced brain is often unable otherwise to grasp. They attract attention by exciting a sense of the ridiculous in its true light. Curiosity is aroused. A turning of the leaves, a little reading, and investigation follows in their train. Doubt follows investigation; and when this sets in the delusion is gone. I worked two long years for four subscriptions. I can renew them in the spring with eight or ten more. M. WILLINGTON.

PORTLAND, ORE., Jan. 4, 1890.

MR. EDITOR: I notice there are some people against the cartoons, but, I am glad, only very few, and I hope these few will change their minds soon. Cannot anyone read a good deal out of those pictures? I say, yes, he can. By those pictures most readers hav learned a good deal more than from any other Liberal paper without the pictures. Mr. F. Lessmann gathered six more subscribers for THE TRUTH SEEKER on account of the pictures. I know you would not hav near as many subscribers out where I hav been but for them. They told me they keep THE TRUTH SEEKER on account of the pictures. That is the reason they like it better than any other Liberal paper. I will try my best to get subscribers. Keep on with the pictures.

Yours truly, W. WEDEKEN.

OXANNA, ALA., Jan. 9, 1890.

MR. EDITOR: Here is $5—$3 for my renewal, fifty cents for ANNUALS for last year and 1890, and the remaining $1.50 for the pictures. If the $1.50 is not the equivalent of a new subscriber, I will giv more if needed, if the pictures are continued, which I certainly hope will be done. All the criticisms against the pictures that I hav seen up to date are disgustingly silly, viewed from my standpoint. It is a terrible thing to wound the tender feelings of a class of people who belong to organizations that hav murdered millions of their fellow-creatures for difference of opinion, and who are striving to regain the power to do the same thing again.

I could not get a subscriber in this part of our benighted country, but am willing to contribute money to keep the glorious TRUTH SEEKER up to its present standard of excellence.

Very truly yours, GEO. GEER.

PUEBLO, COL., Jan. 7, 1890.

MR. EDITOR: Please send THE TRUTH SEEKER to the friend whose address I inclose, also send him and me each the TRUTH SEEKER ANNUAL for 1890. Brother John Peck talks of the weak-kneed Liberals. There are such people, I know. I like them. They are on the edge of discovery. Let us be patient with them. They are just emerging from

the clouds of superstition. When the degradation of superstition is pounded into us when young we cannot shake it off at once. But now I hav fully crossed the silly and foolish country of superstition and hav landed on good soil. Therefore I like John Peck. I like the pictures of Heston's. And I will say, as Brother Peck says, let each and all strike as hard a blow as he can in his own way. When I see Christians, I strike right and left with both fists. Sometimes I knock them down, with Ingersoll in one hand and John Peck in the other, and when I do not see them handy I grab hold of some other good Freethinker and hit them a blow with him. I want all the workers to keep steadily on, no matter what discouragement they may see at times. I intend to keep pounding until the last day in the afternoon.

JAMES R. DE GOLLEY.

LURAY, VA., Jan. 9, 1890.

MR. EDITOR: Please find inclosed money order of $5 for the valuable TRUTH SEEKER for two years, and twenty-five cents for the TRUTH SEEKER ANNUAL. When I first noticed something said about voting on the pictures, I thought I could find plenty of objections to them. But since I hav been looking over the papers and thinking about the matter I must acknowledge that I hav become in favor of them. Christians here generally get disgusted at them at first sight. Why can they not as well be disgusted at the Bible as at a true picture of it? Simply because they do not read it. Then if we present the pictures to them and insist on their reading and comparing them with the Bible, we hav a fair show to get their eyes open a little anyway. Therefore I must vote for the pictures to continue. I am sorry to tell you that people here are too superstitious to encourage a paper of Freethought and reform, therefore I cannot get any new subscribers, but thought that a two years' subscription for myself might be about the same to you as one new one.

M. V. DADISMAN.

COUNCIL BLUFFS, IA., Jan. 7, 1890.

MR. EDITOR: Herewith I hand you the price of the ANNUAL for 1890. I would not like to hav the pictures discontinued. Twice during the past few months they were omitted for a single issue on account of sickness of Mr. Heston, I believe. I missed them much for a single issue. The space they occupy is well filled. They are important. It seems to me that the person who finds them repulsiv and considers them blasphemy, is the kind to send for a "sky-pilot" when he thinks his time is short to liv. The shock to Christians at sight of them cannot be harder for them to stand than the pictures they present of eternal punishment for all who do not believe as they do. I will pledge another subscriber within sixty days if the pictures are continued; even, if necessary, will take a second copy myself, and hav one to giv away. I see the suggestion offered, that all the past illustrations be put in book form to help the work along. I will take three copies as soon as issued if this be done. Make it complete to 1890, and then a new volume every year.

Yours very truly, H. J. BLINN.

KENT, O., Jan. 10, 1890.

MR. EDITOR: I highly prize the grand old TRUTH SEEKER, and read it with unabated interest. I hope to meet its weekly greetings the rest of my life, as I hav now passed my seventy-third milestone.

I wish to place myself on record as fully indorsing the course pursued by the late congress of the American Secular Union, notwithstanding Brother Burnham's harsh, unfair, and uncalled-for criticism. If Mr. McGlynn and Mr. Savage can stand on our platform and help us in our Secular work, it is none of my business how they may compromise or violate their religious sentiments. I will state my opinion of the cartoons. I wish them continued by all means, but I would be glad to see those on the last page discontinued. I wish no compromise in illustrating the myths, yarns, and absurdities of the Bible, yet I am very much opposed to such caricatures of humanity. It is their inhuman and vulgar appearance that shocks the finer feelings of those who object. In illustrating the absurdities of the Bible, it would not in the least detract from the object if the human appearance was as fairly represented as the monkey, or as the American Indian at the landing of Columbus. Such a change would remove all objections. THOS. C. HEIGHTON.

SALEM, O., Jan. 10, 1890.

MR. EDITOR: I contribute my mite for the benefit of Brother Heston, to keep his illustrations in your paper before the public. It is too late in the day to take a step backward, when an overwhelming majority of the contributors to THE TRUTH SEEKER are in favor of the pictures. The Christians will laugh at our calamity; mock, deride, and grin with hellish delight at the downfall of Mr. Heston's cartoons. I hav two friends that I hav been laboring with for their subscription to THE TRUTH SEEKER, and they claim to be very much interested in your paper. So I hav come to the conclusion to send your valuable paper to them for one year, gratis. Please find inclosed post-office order for $10—$3 for the renewal of my paper, $3 for each of my friends, and $1 for four ANNUALS. The illustrations must liv, and your subscribers will see to it that they do not die. If the finances get low during any period of the year, or even at the present time, on account of Mr. Heston's study and labor, then let the Editor make an appeal to those who hav voted to sustain the pictures, and every voter will, I think, respond with his little dollar. I would rather be assessed $5 per year than see the discontinuance of Mr. Heston's noble work in THE TRUTH SEEKER. SIMEON SHARP.

AYER, MASS., Jan. 13, 1890.

MR. EDITOR: I hav read the pros and cons of your subscribers relativ to the pictures. I am with the majority, in favor of the pictures. Heston puts it so that they that run can read, and the would-be blind are made to see in the pictures both the past and the prophetic. Bible adherents hav tried to picture the stories told therein; why should they object to Heston's illustrations? It is only a difference of imagination. The fault, if any, is in the stories, and here the shame comes too late. All stories appeal to the imagination; and as no two imagin alike, why not be gentle with each other, as we are as to the color of the hair or eyes, or the size of the hand or foot, over all of which we hav no control? So we would all differ with Heston as an illustrativ artist. Certainly the Bible-makers hav no reason to complain when their example is followed. Now to the point. When we want a thing that is in the market, buy it. If Heston puts on the market what we want, pay for it. We must not be like children looking wistfully at peanuts hoping some one will giv them some. Put this "V" down for the pictures. The only difference I see between Bible pictures and political cartoons is, the dead past is blind and insensible, while the living present is alive and sensitiv. Success to THE TRUTH SEEKER—to all that brings light and freedom.

ELIJAH MYRICK.

PELLA, IA., Jan. 9, 1890.

MR. EDITOR: I see there are quite a number of subscribers that oppose the cartoons. I think they are a good thing in several respects. First, they attract attention. Christians come to my house (I always hav THE TRUTH SEEKER lying on the stand), they see the pictures, then they want to know what they represent. They will then read the text below. They do not believe that is scripture, but Brother Heston accommodates them with chapter and verse. That starts them searching the Bible to see if Brother Heston has not lied. In that way they become enlightened as to what is in the Bible, when you could not reach them in any other way. I hav done some missionary work, and I find nearly every one likes the cartoons. I believe they help to keep up the paper and giv it circulation. Of course, Samson, as he stands there with the jawbone in hand after the great slaughter, certainly looks a little tough; but honestly I do not think the pictures overdrawn. He must hav even been a more hideous-looking monster. THE TRUTH SEEKER is full of solid argument, but you cannot get Christians to read it. They do not read such matter. Burlesque will excite them to investigate. I hav sent you nine subscribers all in the last year. You can credit five of them to the pictures. I hope to be able to send more this year. H. M. FISK.

OVERTON, GA., Jan. 7, 1890.

MR. EDITOR: Some of your subscribers having given their views on the cartoons, I will here express mine. Those on the last page representing Bible myths and characters are worse than useless, and in many instances unfortunately drawn and liable to do more harm than good. They at best are but touches of the ludicrous, and excite mirth rather than appeal to the reason, and in some instances sport with the noblest instincts of human nature. For instance, I will cite Eve weeping at the bier of Adam, and Jephtha returning from his victories and meeting his rejoicing daughter whom his rash vow had doomed to the altar of sacrifice. Now, whether Eve ever wept over Adam or not is immaterial, since the fact remains that women do weep, and who is more entitled to the enlightened sympathy of mankind than the poor woman who weeps for her dead husband while one son lies murdered and the other wanders an outlaw and a vagabond? Again, Jephtha may not hav made his terrible vow, and his daughter may not hav met the sacrifice, yet both were entirely possible, and the story as told is one of the most pathetic in the literature of all the world. On the other hand, the cartoons on the first page are good, and in many instances happy hits. The scathing attacks on the church, the representations of the mighty weight and march of Freethought in spite of all opposition, and the flagellations which Mr. Heston givs Comstock, are all superb, and his "What Ought to be Done with Sam Jones" perfectly fills the bill. J. E. B.

HARWICH, MASS., Jan. 7, 290.

MR. EDITOR: I am either sad, sorry, or sulky to think that among so many "Liberals" of this town, and some of them in very good financial circumstances, I cannot get one subscriber for our paper. I say "our" paper because it should be "of the people, for the people, and by the people;" or at least of the Liberals, for the Liberals, and by the Liberals. Those that are able ought to feel responsible enough to subscribe for themselvs, if not for others. Now, to use a familiar expression, "the head is right but the heart is not;" and I think if some smart lecturer should drift around this way and wake us up the heart would become right. We used to hav Liberal lecturers often, but for several years last past hav had scarcely any. I hav not the means to take the responsibility of defraying expenses—would that I had—but will do double duty. We need a Secular Union here, and, as I hav hinted above, if we wake up perhaps one can be started here. I appreciate THE TRUTH SEEKER—yes, and all the other Liberal papers, but being unable to pay for all I cling to the one which I think is unexcelled. As to the pictures, those on the front page are faithful portrayals of things transpiring to-day, while the serio-comic ones on the last page are just sarcastic enough to fit the lying, silly tales of the "Holy Queer." Just imagin how futil they would be were Samson made to look like Colonel Ingersoll—respectable. They would giv the H. Q. a respectability it does not deserve, instead of that aspect which better comports with the ridiculous narrations which abound in the barbarous book. When we read the "Arabian Nights' Entertainments" or "Gulliver's Travels" it is understood by all that they make no pretensions to be true narrations, but the bamboozled readers of the Holy Queer believe, or pretend to, that it is sacred and infallible; and nothing but strong, radical, iconoclastic words or pictures will adequately show up the shameful stories as they deserve to be shown.

I send money for the ANNUAL.

I would like to know how Father Hacker's circumstances are since he is left alone. B. F. ROBBINS.

MT. WASHINGTON, IND., Dec. 23, 1889.

MR. EDITOR: The one thing that surprises me most is, how men of even average intelligence can pass over without inquiry the numerous discrepancies of the Christian religion. Last night at a Baptist church the minister, after referring at length to the various institutions of civilization, said that the institutions of all kinds that were good, such as hospitals, colleges, etc., all owed their origin and support to Christianity; and gave as proof the "fact" that in no heathen lands where Christ had not been preached were any such institutions existing, and then on the heel of that doubtful "fact" thanked God that Christ had been preached in all of God's creation. Does not that preclude the possibility of there being any heathen lands where he has not been preached, and does it not make the whole thing sophistical?

A few evenings ago a "Rev." Bro. Clem preached a revival sermon here, and among his "facts" was the assertion that faith is more powerful than floods, earthquakes, fires, water, or even all of the silent forces of nature. How any sensible man can believe any such stuff, I am at a loss to understand. Has anyone ever witnessed an exhibition of faith attended with such results—the Johnstown flood, or any of the great earthquakes? Possibly he meant the faith that showed its strength with such destructiv power in the days of the Inquisition, and other kindred times.

My vote is for the pictures to continue. I will get the subscriber if possible. But in a place like this, of about one thousand inhabitants and four churches, it will not be easy. Inclosed please find twenty-five cents for the TRUTH SEEKER ANNUAL. Yours for liberty, J. W. SLAYTON.

ST. JOHNS, ARIZ., Jan. 9, 1890.

MR. EDITOR: First permit me to ask, Who the deuce is Parton? Is he, or it, some old woman's bugaboo, set up to frighten little children? If I understand the matter, Parton is simply a member of the genus *homo*, and as such no more than a simple unit in the great family of humanity. This being true, then why so much Parton this or Parton that? All this Partonism sounds of bugabooism, and reminds me of the old woman in Fielding, who was not going to be eternally "badgered by every ragmotical villain in the country." No one questions Mr. Parton's right to his individual opinions, but for me they cut no further figure in the case at issue. His "opinion" has no more weight in the ethics of "this or that," than would the opinion of any one of the thousands of intelligent readers of THE TRUTH SEEKER. I suppose if Mr. Heston should caricaturize (excuse the coinage) some of the absurdities contained in any other book, or the political follies of either of the political parties, or the like, it would, in the "eminent" opinion of Parton, be perfectly legitimate. To my mind the strictures of Parton are indicativ of a certain amount of toadyism to the old worn-out and threadbare superstitions of the Bible, and to that sentiment which ascribes to it divine origin. Mr. Heston is certainly doing for our cause precisely that which Mr. Nast did, through the medium of *Harper's Weekly*, for the cause of political reforms, neither more nor less. All in all, Mr. Heston's cartoons are excellent, and they are doing an immense amount of good by illustrating to the eye, and thence to the mind, the great quantity of grossness, bosh, and twaddle to be found in that rankest of humbugs known to the nineteenth century, yclept the "holy Bible."

ALBERT F. BANTA.

RED CANON, WYO., Jan. 10, 290.

MR. EDITOR: The love of the ridiculous can hardly be called a gross taste. From the amorba to man we find that mirthfulness vastly predominates at the human extreme of the gradation of life.

Ridicule tends to degrade something from a relativly higher to a lower place.

Religion has been a thing exalted to the mind of man for many generations.

It has been built up on a trestle-work of lies. When the ax of ridicule demolishes this trestle-work every lover of truth should rejoice.

Aristocracy, despotism, and religion hav, from their exalted positions, ever been in dread of the demolishing power of ridicule; thus they hav decried it as low and vulgar.

As far as we are able to comprehend the mental processes of animals, wit and ridicule seem to be as rare and little developed in them as the analytical and cause-discovering faculties of reason. Therefore, upon the philosophy of evolution there would seem more propriety in classifying mirthfulness among the higher faculties. It seems to me that Heston has done a good work in widening the application and utility of ridicule.

Pictorial ridicule *vs.* religion has its pioneer in Heston. In a few years all Liberals will cease to regard the tactics of ridicule with disgust, when ridicule is directed against the highly venerable institutions of religion. Like all new ideas, Heston's cartoons naturally meet with some opposition.

The despotisms of the sixteenth, seventeenth, and eighteenth centuries would never hav endured such ridicule as *Puck* and *Judge* now direct against our famous officials and politicians. Heston has directed some of the same article against the clergy, the church, and the Bible. Other men will soon take up his idea, and before many years things sacred will be treated by ridicule with as much impunity as things political. CHAS. E. BOYNTON, B.S., M.D.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Osman's First Speech.

Osman was a little child,
And still quite young and tender,
With short brown hair and quick gray eyes,
And stature small and slender.
Experience, then, had he none,
And little knew of others,
When he was sent to district school,
With sister and three brothers.

Ere this, but once had he been there,
The day before vacation,
When all the pupils showed their skill
At song and declamation.
Since then he, too, had learned a piece,
In his mind far excelling
The best one there, and this to prove
He e'er was more than willing.

So happily he went to school
This morning warm and sunny,
Resolved that should the chance occur,
He'd speak his piece so funny.
The teacher was a lady tall,
Brown-eyed, with manner kindly,
Who always won her pupils' love,
And never ruled them blindly.

The day passed on, a thousand things
The little novice learning,
And as he in his little mind
These many things was turning,
He now and then would speak aloud,
The pupils round disturbing;
And so the teacher thought to chide,
His lively spirits curbing.

"Don't speak aloud, my little man,"
Quite mildly said the teacher;
With confidence that might belong
To orator or preacher
He stepped before the school and spoke
Of "Jim Crow," and his cawing,
The teacher with surprise quite mute,
The scholars all ha-haing.

The teacher's words had passed unheard,
Except she spoke of speaking;
He, joyful, thought that now had come
The chance that he was seeking;
With tact the teacher passed it o'er,
And eagh one then returning
To book and slate, completed well
The lessons they were learning.

We older folks make like mistakes—
Oft, by misunderstanding,
Get plunged in water deep and cold,
And some can't make the landing;
May strength and wisdom help us find
The right which we are seeking,
And all mishaps as well result
As Ossie's with his speaking.

Jan. 14, 1890. A. LAURIE SAILOR.

A Kinship of Flowers.

William Bertermann talked to a reporter from behind a bank of roses of all tints and hues.

"This rose is a brother of this one," said he, as he laid out two beautiful flowers of the deep pink variety. "Here is the grandfather of these two," continued he, as he placed upon the counter a splendid red rose on a spindling stock, "and here is the grandmother."

The latter was a small white rose of unattractiv appearance but upon a rugged stalk. Then Mr. Bertermann pointed out the cousins and aunts and uncles and other relativs of the flowers he had exhibited.

"It's just like raising horses or hogs," said he. "The stock is continually improved by careful breeding. Flower-breeding has become a science, and, by crossing the best varieties every year, new and more beautiful flowers are being grown. A man who ceased to be a florist ten years ago could not go into a first-class flower garden now and recognize many of the flowers that we deal in most extensivly. There has been a mixture of blood, so to speak, until nearly all the old-time flowers hav lost their identity. Nearly all the flowers sold now are hybrids, or crosses between the most desirable old stocks."

Mr. Bertermann then explained the process of hybridization, the mere operation of which is easy enough. It is simply necessary to carry the pollen by means of a camel's hair brush, or otherwise, from one blossom and place it on the stigmatic surface of the flower of the other, or seed-bearer. A colony of bees in a flower garden will do the work better than it can be done with a brush. They constantly carry the pollen from one flower to another, but, of course, there is no system about the crosses they bring about. When hybridization is attempted the florist must be certain that the plants are receptiv. As a rule, by close observation the florist may become able to tell when to apply the pollen. Not a few plants develop stigmas and anther at the same time, and with them it is necessary to remove the anthers before they burst, and at the same time, by means of a fine gauze or otherwise, to prevent the visits of insects which might convey pollen from another flower and thus effect an undesirable cross.

This sometimes happens. A flower in good form, but defectiv in color, is perhaps crossed with another which is faulty in shape but of novel and desirable shade. A weakly grown variety may be used in an effectiv way in a combination with stronger grown, lacking the particular qualities of the former. As with the "grandfather" and "grandmother," Mr. Bertermann pointed out where, breeding the dark red rose, supported by a weak stalk, to the puny white rose on a healthy stalk, a splendid pink rose supported by a well developed stalk, was produced. Sometimes the florists' ideal is kept so constantly in sight that the pollen of a particular strain becomes more or less futil. Growers of cyclamen and gladiola habitually call in the aid of a microscope to determin the state of the pollen in a highly bred seedling. If it is found to be uneven, not plump, clear, and regular in size and outline, the plant is discarded as a propagator, and another chosen which promises to allow the desired results in size, form, and color of flowers.

Hybrids between two distinct genera are by no means common. Mr. Bertermann cited one example in philageria, a cross between the beautiful and climbing Lapageria roses and the bushy Thilesia buxofolio, which is intermediate between its two parents though not nearly so desirable as either. Species of the same genus frequently refuse altogether to cross with each other, and some again will cross only one way. Florists, however, hav never been able to lay down any definit rule, and exceptions can only be learned by experience. For the most perfect and symmetrical flowers it is best to select single flowers which are most perfect in their petals for seed bearers. Another interesting fact is that single or semi-double sorts with perfect carrolas will produce double flowers of a regular, symmetrical formation.

"It's a fascinating business," said Mr. Bertermann, "and the only trouble is, florists who make a business of raising flowers for the market, as we do, hav not the time to devote to hybridization. That work is done most successfully by gentlemen who make the business a constant study. The best man at hybridization in Indiana, perhaps, is the florist at Pardue University. He makes the breeding of flowers a specialty and is certainly very proficient in the business."

"Are artificial colorings much used now?"

"Very little as compared with former times, for the reason that all tints can be obtained by hybridization. Cut white flowers are sometimes placed in ink and by absorption they take on a blue tint. And then roses are sometimes given a blue tint by placing about their roots iron dust from around anvils in blacksmiths' shops.

"I observed a strange thing recently. I had placed some hyacinths in water, and after they had stood for a while the color all left them. In handling the earthen pots in which they were placed their departed color stuck to my hands from the outside of the pots. The water, it seemed, had drawn the coloring matter all out of the flowers and it had settled on the outside of the earthenware."

Correspondence.

LISBON, IA., Jan. 19, 1890.

MISS SUSAN H. WIXON: I inclose a poem which perhaps you can make use of in the Children's Corner, which I fear is too good a place for it, for I hav always esteemed very highly the Children's Corner and its estimable editress.

With best wishes for its success, I remain,
Yours truly, A. LAURIE SAILOR.

[Thanks for your good opinion. We are glad to hear from you again. The Corner will never be "too good a place" for anything you may favor it with.—ED. C. C.]

CERYL, NEB., Jan. 25, 1890.

DEAR MISS WIXON: My school is out now. I am nine years old. I like to read the Children's Corner. I received for Christmas your book "The Story Hour," and I had to laugh to see the picture of the milk made on the wrong side of the cow. I like my book very well and I like to read the stories in it. I think little Susie must hav been a beautiful little girl; it was a pity she had to be taken away. I think I will always remember that story about her. All of us hav a very bad cold; my mamma is almost sick with a bad cold. We are talking of leaving the country if we can get our things sold off. We will go East. My brother and I can play a great many duets on the organ. As I can't think of any more to write I will close.

Your Freethinker friend,
MAUD A. OLMSTEAD.

CEDAR LAKE, N. Y., Jan. 16, 1890.

DEAR AUNT SUSAN: May I address you so, for I think you must be very tired of that oft-repeated "Dear Miss Wixon?" I confess I am. I like the way George J. Remsburg addresses you much better, and his letters are worth reading, too. We often wish we could see one of his papers, the *Golden Dawn*.

My pa has taken THE TRUTH SEEKER as long as I hav lived. I am nearly fourteen, and I hav always had Freethought papers and books to read. We take a paper for every day in the week. I take the *Woman's Tribune*, a woman's rights paper, and the *Golden Days*, a story paper.

The young people of the Corner often solicit correspondents, but I hav been very unfortunate, as I hav written to two of them, and my letters were never answered. I do not like to be treated in that way. I now invite the girls and boys of our Corner to write to me and I will promis to answer all letters to the best of my ability.

We hav just finished reading "Looking Backward." We three, my father, my mother, and myself, read it aloud. We are delighted with it. We liv in the country on a farm, and I attend a district school. Our scenery is most beautiful. I delight in making sketches. Some of our friends think I am quite an artist. I can enlarge small photographs to life-sized portraits with pencil or crayon on cards 22x28 inches. I hav had two of my pictures on exhibition this summer. My instructor is Prof. Cal Perry, of Delphi, N. Y. I should like to enlarge a picture of Aunt Susan, though I fear she will think I ask too much for my work, for I get $10 a picture.

We took great pleasure in reading the "Visit to Philadelphia." Do not forget to write to me soon. I will now close my third letter to the Corner. ELDA S. BILLINGS.

[Elda is one of our best girls. The world will hear from her by and by, for her mind is being prepared by good reading and high thinking for real work. All our time is fully occupied, and although we would be delighted to answer every letter we receive, yet it is impossible to do so. But our kind interest and good wishes are for Elda and for all. Yes; Elda may call us aunt if she likes. All good titles are in order—be they aunt, cousin, sister, friend, or teacher.—ED. C. C.]

A Predatory Dog Outwitted.

The other day a spaniel that had a bad habit of stealing poultry was seen approaching the house at a moderate trot with a large rooster in his mouth. The fowl seemed to be defunct, and so the spaniel evidently thought, for being somewhat wearied by his excursion, and the weather being warm, he laid down his prey for a moment in order to rest. But the rooster was alive and in full possession of all his faculties, for no sooner did he feel himself released from the jaws of the fell beast that had captured him than he fluttered his wings and struggled up among the branches of a convenient tree. The dog was so astounded at this miracle, as it must hav seemed to him, that he lost his presence of mind for a second or two, and in that interval his booty escaped. This tale is perfectly true—and I remember a very similar occurrence years ago—although I must confess it sounds a good deal like the beginning of one of Æsop's Fables.

How to See the Wind.

"Did you ever see the wind?"

"See the wind?"

"Yes, that's what I said. Did you ever see the wind?" asked a yachtsman, who was standing on a bluff of the Highlands watching the yachts sailing on the lower bay.

"No, I've never seen the wind," replied his friend.

"Well, I'll tell you how you may. Take a polished metallic surface of two feet or more, with a straight edge; a large handsaw will answer the purpose. Select a windy day, whether hot or cold, clear or cloudy, only let it not rain or the air be murky—in other words, let the air be dry. Hold this metallic surface at right angles to the wind—*i.e.*, if the wind is north, hold your surface east and west—and incline it at an angle of 45°, so that the wind, striking, glances and flows over the edge. Now sight carefully over the edge at some small but clearly defined object, and you will see the air flow over as water flows over a dam."

THE terror: "Mamma, does God love me?" Mamma: "Yes, dear. And those whom God loves go to heaven. But he doesn't love you when you are a bad boy." The terror: "Then I guess I don't stand much show of heaven, do I?"

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The fool hath said in his heart, There is no God. —[Ps. xiv, 1.

Children and fools speak the truth.—[Old Saw.

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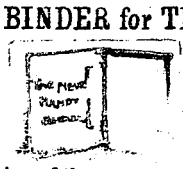
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The Manhattan Liberal Club, N.Y.

Meets every Friday evening, at 8 o'clock, at German Masonic Temple, 220 East 5th street. Lectures and discussions. The public cordially invited.

Brooklyn Philosophical Association

Meets at Fraternity rooms, Bedford avenue and South 2d street, Brooklyn, E. D., at 3 P.M., every Sunday. Admission free. Discussions follow lectures.

The Newark Liberal League

Meets every Sunday afternoon at 3 o'clock at Liberal League Hall, 177 Halsey st., cor. Market st., Newark, N. J. Lectures and discussions on religious and social questions. Seats free and everybody welcome.

Philadelphia Liberal League 257

meets every Sunday in Industrial Hall, Broad and Wood sts., at 2:30 and 7:30 P.M. for lectures and free discussions on religious and social questions. Able speakers interest the audience. N.B.—Truth Seeker publications always on hand at cheap rates.

Ingersoll Secular Society, Boston,

Meets every Sunday (from October to June) at 2:45 P.M., at Paine Memorial Building, Appleton street.

Chicago Secular Union

Meets every Sunday evening at 7:30 P.M., at Princess Opera House, 558 West Madison street. Lectures and debates. Strangers from abroad are welcome.

The Secular Society of Kent, O.,

Meets semi-monthly, first and third Sundays, at 2 P.M., at the town hall. All friends of human cultivation are invited. MARIUS HEIGHTON, Sec.

The Minneapolis Secular Union

Meets every Sunday at 7:30 P.M., at 412 Nicollet ave., Rooms 12 and 14, Eastman block, Minneapolis, Minn. J. F. MACOMBER, Pres.; LEROY BERRIER, Sec.

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Of Alliance, O., meets the first and fourth Sundays of each month at Independent Church, at 10 30 A.M. Free discussion on all Liberal subjects. Subscriptions to THE TRUTH SEEKER and *Investigator* are solicited. R. G. SMITH, Cor. Sec.

Cleveland, O., Secular Union

meets every Sunday evening at 7:30, at room 29, City Hall, for lectures and free discussions on religious and social subjects. The public cordially invited.

The Walla Walla Liberal Club

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Dr. R. P. Fellows is an outspoken Infidel and a very successful physician. He is worthy of an extensiv patronage.—*The Liberal.*

News of the Week.

CATHOLICS are making capital out of a declaration by Benjamin Pierce, accompanied by statistics, that insanity and crime prevail most where there are most public schools. The real cause, however, of the augmented insanity and crime in the districts in point, is not their schooling, but their mal-distributed wealth.

BERLIN had seventy suicides last month.

BRAZIL has received recognition from Mexico.

CANADIAN annexation is being agitated unceasingly.

DANBURY, Conn., suffered an extensiv fire last Sunday.

AT Plymouth, near Wilkesbarre, Pa., a mine explosion caused seven deaths.

MORMONS and gentiles are each making great efforts to carry the elections in Salt Lake City.

PORTUGAL continues to protest against Britain's treatment, and to ask support of other nations.

PERSIA is being ravaged by an intestinal disease that has already caused several thousand deaths.

THE last crop in Augusta county, Va., was such a failure that the people are suffering from famin, and help is being raised.

NEARLY all ships arriving report damage by gales the last few days. The British ship Loch Midart had thirty men washed overboard.

IT is still undecided who was elected governor of West Virginia last fall. Charges of fraud were made, and the legislature is considering the case.

HENRY GEORGE has gone to Australia.

DEATHS in India from wild beasts for the last reported year, 1888, were 22,970, an increase of 600.

ARABS and Germans are fighting in East Africa to see which shall retain influence and commerce there.

IN the high school at Lexington, Ill., on the 38th ult., while Professor Jess was exhibiting chemical experiments, an explosion took place, injuring twenty.

LAST Sunday night three drunken men quarreled in a Boston tenement house, and one threw a lighted lamp. The house took fire and twelve persons perished.

THE Senate is considering a new extradition treaty with Great Britain, extending the treaty of 1842 to cover embezzlements and other common crimes, but not dealing with political offenders.

PROFESSOR PHELPS of Andover, Mass., has written to the Charleston, S. C., *News and Courier* that he never believed in negro suffrage, and that the colored problem may yet cost more blood than was shed in the civil war.

LARGE companies of boomers hav organized to rush into the Sioux reservation the moment it is opened. Preparations for the organization of several counties hav been made, and in some cases the officers hav been nominated.

THE pope seems to be considering the advice of the eminent Catholic, St. George Mivart, to divorce the papacy from monarchy. He is patronizing labor, and may place himself at the head of the Socialistic movement in Europe.

AT 7 A.M. on the 3d the house of Secretary Tracy at Washington was burnt. His wife jumped from a window and was killed; his daughter and a French maid were burnt; the secretary was badly suffocated, and carried out unconscious, but will recover.

LAST Sunday the attendants of a Polish church in Buffalo, N. Y., resisted the officiation of a priest that they disliked by a riot that it required the entire police force of two hundred to suppress. The men assailed the police with stones, bricks, mud, and sticks, and in return many had their heads broken with clubs. The women threw salt and pepper in the officers' eyes, and scratched, bit, kicked, and yelled like maniacs. Many officers and rioters were injured severely, but perhaps none fatally, unless the woman ringleader dies of the trampling she received.

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RUTH'S LOVE FOR HER MOTHER-IN-LAW.

And Ruth said, Entreat me not to leave thee, *or* to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people *shall* be my people, and thy God my God. Where thou diest will I die, and there will I be buried: the Lord do so to me, and more also, *if aught* but death part thee and me.—Ruth i, 16, 17.

THE

Truth Seeker Annual

—AND—

Freethinkers' Almanac,

1890.

(E. M. 290.)

WITH ILLUSTRATIONS.

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Gems of Thought.

THE propagandists of the Submission to Injustice dogma became the faithful ally of every form of despotism. The pagan pride in the majesty of self-reliant manhood was superseded by the worship of abject self-abasement and self-distrust. If human nature was essentially evil, men were unfit for self-government; and their own welfare required the suppression of every revolt against the authority of the spiritual powers. Without the recognition of human rights, without the principles of personal dignity and natural justice, social order became a legalized system of oppression, manliness became a stigma, the love of freedom was denounced as a sign of an unregenerate heart. Hence, the national degradation of so many Aryan nations, their sickening flunkeyism, their heartless subservience to the caprices of brutal despots. As Herbert Spencer demonstrates in his masterly *résumé* of the dangers in the path of a progressiv republic, a defiant resistance to every form of injustice and official despotism is the price of liberty, and that resistance is incompatible with the spirit of a system that inculcates the duty of self-abasement as an article of faith.—*Professor Oswald in the Secret of the East.*

ARE not religion's ministers at the beck of the powers that be? If the first command be, "Fear God," is not the second, "Honor the king?"—*R. D. Owen.*

EVERY people hav gods to suit their circumstances. The Society Islanders hav a god called Toahita, in shape like a dog; he saved such as were in danger of falling from rocks and trees. I think we can do without him, as we hav not much climbing to do. Among them a man could make himself a god out of a piece of wood in a few minutes, which would frighten him out of his wits. . . . If I thought I could speak with discrimination and impartiality of the nations of Christendom, I should praise them, but it tasks me too much. They seem to be the most civil and humane, but I may be mistaken. . . . It seems to me that the God that is commonly worshiped in civilized countries is not at all divine, though he bears a divine name, but is the overwhelming authority and respectability of mankind combined. Men reverence one another, not yet God.—*Thoreau.*

RELIGION is man's earliest and also indirect form of self-knowledge. Man first of all sees his nature as if *out of* himself, before he finds it in himself. His own nature is at first contemplated by him as that of another being. What was formerly contemplated and worshiped as God, is now perceived to be something human. What was at first religion becomes at a later period idolatry; man is seen to hav adored his own nature.—*Feuerbach.*

THOSE whose intellects were most shackled by prejudice were regarded as the wisest of mankind.—*Lecky.*

THE ignorant mistake impudence for authority, solemnity for wisdom, and pathos for inspiration.—*Ingersoll.*

BUT if the mysteries of religion are incomprehensible to those who teach them; if among those who profess it, none can be found who knows precisely either what he believes or can giv any account of the motivs of his belief and conduct, this is not the case with respect to the difficulties which we oppose to this religion. These are within the reach of all, and are so simple as to be capable of convincing every man who renounces the prejudices of childhood, and deigns to consult that common sense which nature has bestowed on each individual of the human race.—*D'Holbach.*

RELIGION and science are enemies. One is a superstition; the other is a fact. One rests upon the false, the other upon the true. One is the result of fear and faith, the other of investigation and reason.—*Ingersoll.*

TOLERANCE is a most impious system, and contrary to the views of the clergy. It can only be practiced by those Christians whose lack of zeal leads them to betray the interests of the church, by allowing everyone to think in his own way on certain questions; and especially on such questions as no one can understand.—*Voltaire.*

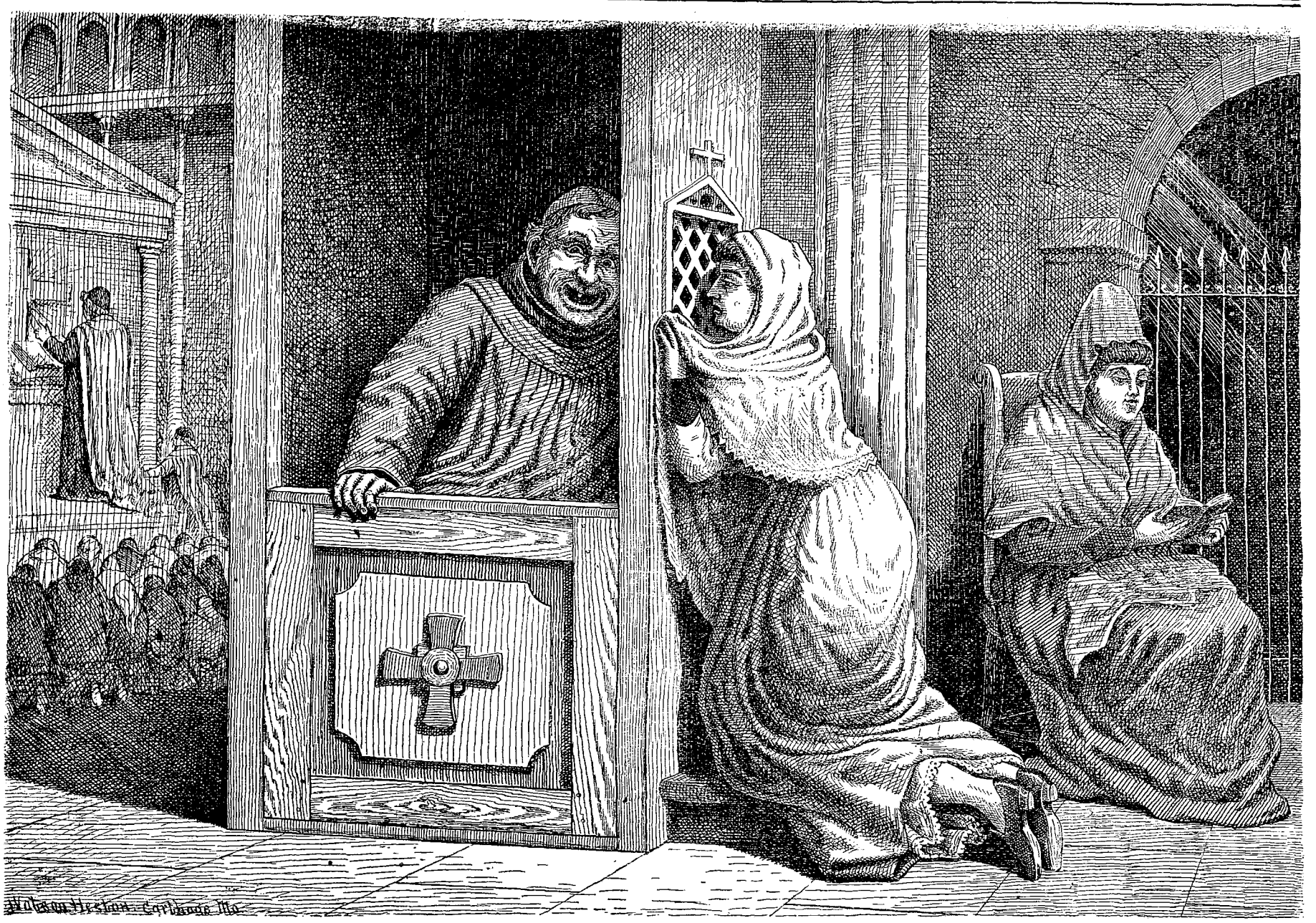
IT is amazing to me that a difference of opinion upon subjects that we know nothing with certainty about, should make us hate, persecute, and despise each other.—*Ingersoll.*

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THE CONFESSIONAL.

Notes and Clippings.

THE *World* says that in the assemblage at Westminster Abbey at Browning's funeral, "the finest head and face" was that of the novelist and poet George Meredith. Mr. Meredith is a Freethinker.

A WOMAN in England named Sarah Calender is charged with cutting the throat of a child aged one year and with setting fire to the house. She is extremely pious, and asked for the Bible just before the deed was committed.

SECRETARY FOSTER of the National Reform Association says: "Under the influence of a secular government our Christian nation is being rapidly secularized. More than half the people never darken a church door. Out of 7,000,000 young men, 5,000,000 never enter a church."

THE other Sunday morning when the parishioners of Lewannich, Eng., went to their church they found it a mass of flames. Commenting on the frequency of these church conflagrations, the London *Freethinker* says the ministers will hav to preach from the text, "Our God is a consuming fire."

THE question as to whether a Roman Catholic bookseller can be forced to accept and fill orders under contract from his agents for the complete works of Victor Hugo is being tested in the superior court at Montreal, in the suit of C. B. Tache *vs.* Cadieux & Derome, booksellers, for $2,000 damages. Tache secured orders for these works, which his principals refused to execute. Several priests were examined and testified that, though the books were prohibited in the Index, they were not immoral.

A RUSSIAN newspaper asserts that recently in a spasm of virtue thirty-six villages petitioned the authorities for the issuance of a decree forbidding the sale of intoxicating liquors within their limits. The petitions of thirty-five of the villages were denied, but the thirty-sixth was granted, and the inhabitants of it hav beaten to death their secretary because he made their petition too eloquent.

ARCHBISHOP CLEARY, in addressing a meeting of his church people at Tweed, Ont., referred to the separate school question. He said that the diabolical spirit of hatred of religious education had found its way into the province of Ontario. Satan had raised his standard there, and had sent forth from the gates of hell his army of demons (the Equal Rights Association) to propagate his wicked maxims throughout the cities and towns of the province.

A KANSAS justice has decided that corn is fuel, and therefore exempt from attachment. This may be pleasant news to distressed Kansas grangers who are using their granaries as woodhouses, says the *Sun*, but it seems a pretty sweeping sort of a judgment. If corn is fuel, why is not whisky made of corn also fuel? It is used even by the residents of bleeding Kansas to get up steam with. *Quœre:* Are Kansas drug-stores exempt from attachment on the ground that they are furnaces?

ALL women are in league against the bachelor, says *Woman's Cycle*, the married women from sympathy with their unmarried sisters and the unmarried from a desire to lessen the number of spinsters. With this league against him, offensiv and defensiv, the unmarried man may find peace in heaven, but he can scarce hope to find happiness on earth—this side of marriage. However, once married, all the bachelor's troubles are over. He is no longer the subject of interested or designing attentions—except the attentions which proceed from love. True, the bachelor becomes on his marriage, if not an object of commiseration to the knowing ones, an object of comparativ indifference to all women but one; but the superior love of that one atones for all, and his added dignity and completeness as a man and citizen make him wonder how he previously existed as one-half of a pair of scissors without the other half.

OF the recent ordination of the Plymouth church pastors the *Mercury* says: "If the spirits of the dead are permitted to take an occasional peep at earthly matters, it must hav delighted the soul of Henry Ward Beecher to listen to the charming expressions of heresy that fell from the lips of the present pastors of Plymouth church when examined by an ecclesiastical council for ordination. Dr. Abbott said that he did not know what the trinity meant and never used the phrase, and that he believed in the annihilation of the wicked; his assistant then trumped the trick by remarking that he thought a man might be a Christian who never went to church and believed in purgatory. Thereupon the council, which was composed of Congregational, Episcopal, Methodist, Baptist, and Dutch Reformed ministers, put their venerable heads together and said that the two heretics were all right and then settled them down over Plymouth church. Times change, and perhaps it is well that they do. Three hundred years ago all hands, including the council, would hav been burnt at the stake for heretics."

IT looks as though the emperor of Germany had become a practical Socialist, or else had determined to be the "father" to the German people that he thinks his "divine right" makes him. He has issued an order, or imperial rescript, addressed to Baron von Berlepsch, the new minister of commerce, in which he says that however valuable or important are the measures now in operation for improving the condition of the working people, they are not to be compared with what a proper performance of the duty before the new minister will require. He then specifically directs an extension in the application of the system of workingmen's insurance and the opening of an inquiry into all trade laws affecting factory labor. The emperor affirms in the rescript that it is the duty of the state to so regulate the duration and the nature of labor as to insure the health, the morality, and the supply of all the economic wants of the workingmen, and to preserve their claims to equality before the law. For the promotion of peace between workingmen and their employers legal measures must be taken toward the establishment of regulations empowering workingmen to appoint delegates enjoying their confidence to represent them in the settlement of affairs, these delegates safeguarding the interests of the workingmen whom they represent in all negotiations with the employers or with the government. Such a system would enable the workingmen to express their wishes and grievances peaceably and freely, and would giv the authorities of the state an opportunity to inform themselvs in a very direct way of the condition of the working people, thus keeping in touch with all their activities, sentiments, and impulses.

A Symposium.

DESTRUCTIVE, CONSTRUCTIVE, OR BOTH?

Is Freethought a System of Negation Solely, or a Constructive Philosophy ample in itself to replace Religion?

SAMUEL P. PUTNAM.	F. M. HOLLAND.
LUCY N. COLMAN.	PARKER PILLSBURY.
MRS. MATTIE P. KREKEL.	C. B. REYNOLDS.
J. H. BURNHAM.	W. F. JAMIESON.
CHAS. WATTS.	

Is there an Affirmative, Positive, Constructive side to Freethought?

If not, the reason why?

If there be, in what, in your opinion, does it consist, and in what should it consist?

THE PRESIDENT OF THE CALIFORNIA STATE SECULAR UNION:

There is an affirmative, positive, and constructive side to Freethought—in fact, Freethought is essentially creative. There can be no advance without it. It means everything that can possibly be attained by the human mind.

The liberty of man is absolutely progressive. If not, then man is by nature worthless. If man must be forced by some outside pressure to be what he cannot naturally be, then man is like a clod. For if the same outside pressure or force were applied to the clod the clod would be as good as the man. For, by the nature of the case, it is not the man or the clod that has any ability, but simply the foreign or supernatural power which strikes and compels.

No act of man is of value to man except his free act. A forced act means nothing, is nothing to that being who performs the act. It is no expression of the being itself.

What is the act of the machine to the machine or of the slave to the slave? Simply nothing. It may serve others, but so far as the machine or the slave is concerned, it is of no service. It does not construct them. A supernatural force might be benefited by what it compels man to do. But man himself cannot be benefited. He can only be benefited by that which he does voluntarily.

In every sphere of thought, feeling, and action, liberty is absolutely requisite to life and progress. Slavery is simply death. The thought of a slave, the feeling of a slave, the act of a slave, is simply a dead thought, feeling, and act.

Whatever life man has springs from his freedom. All grandeur of thought, glory of imagination, magnificence of art, come from his unshackled faculties.

Science is the product of Freethought. Man can not know unless he is free. He cannot organize knowledge except through freedom. He cannot add to knowledge except through freedom. The moment science becomes authority it is dethroned. Science is not authority—that is compulsion; but it is persuasion, influence. It is a constant appeal to and result of man's free reason. Science is the eternal offspring of Freethought, ever being born anew out of man's immeasurable activities. Science is that which always is *becoming*—it never simply *is*. The moment it crystallizes to "what is," it shakes hands with theology and becomes tyranny and superstition. Science is the whole of man's active knowledge It is that which discovers—which invents, which realizes imagination and conquers nature. It is the soul of art, the spirit of life. The boundless riches of science are the gift of Freethought.

The noblest morality is the expression only of Freethought. The morality of orthodoxy is stationary. It consists in rules and regulations. Its supreme virtue is obedience. Morality in its highest sense, however, is not a rule, a regulation. It is a choice. It is the whole being flowing to action, and to action based upon present knowledge and intuition, and not upon a past commandment. Morality, to be of value, must be the free fruitage of all that one is—not a repetition of what has been in his experience or that of others. Morality is dynamical, not mechanical. It cannot always be the same, for it is relative, not absolute. Morality cannot be absolute unless the universe were unchanging. If the universe changes, then morality changes. Morality springs from a relation, not from a fact. It is circumstances that make duties, not merely being itself. Merely to exist is not to be morally bound. It takes a certain *kind* of existence to create morality. To make morality possible the following condition is necessary: a free being surrounded by other free beings. Without such a relation moral action is unattainable. A slave has no duties. He cannot *own* anything, simply because he is *owned*. Orthodoxy makes morality absolute, but it only makes a rule, a regulation, a convention absolute, and so its morality becomes a tyranny and a foe to human progress. Morality cannot be absolute—that is, unchanging, for the reason that circumstances are always changing. They are never the same, and therefore there is a constant exercise of judgment and choice of the highest. There cannot be simply a reliance upon past choices. Morality is of to-day, not of yesterday. It is the best that one can do now—not the best one could do last year or even an hour ago. It is the perfection of the present moment—not of any other moment. Morality *is* absolute only in this sense—that in the same set of circumstances the same duty arises. But circumstances do not exactly recur. They may be similar, but not the same. Nature does not repeat itself, nor humanity. In all the endless ages the universe nor man will be what it or he was yesterday or what it or he is to-day, and hence in all the endless ages there will never be the same duty to perform. Something like it, perhaps, but not identical.

We must know the circumstances of to-day, the relations of to-day; study them profoundly in order to understand the duties of to-day. This understanding can only come by Freethought, by science. All morality, therefore, is built upon Freethought.

Freethought cultivates the heart. It gives dreams, hopes, aspirations. It unfolds a world of art, of music, of poetry. The sentiments of Freethought are the sublimest of which man is capable. They are the sentiments which animate, ennoble, fructify. They make beautiful the pathway of mankind. The bloom of flower and glow of star, the sea and sky, the vast frame of nature are immeasurably exalted in the atmosphere of Freethought. Melody, light, and color are wonderfully interfused with splendor and joy. The emotions become a vast ocean, responsive and sparkling, to the ever-changing world.

Freethought teaches self-respect, the dignity and glory of our being, that in ourselves the divinity exists and not in the skies or on any throne. Man must be upright, without fear, for if there is a God in the universe he must respect man even as man respects him, not for his power but for his goodness.

Freethought teaches sympathy—sympathy with all life, all men, all being.

It teaches reverence for all life—that which is above, around, beneath; that which is in sun and grain, in the infinite ranks of stars and crystal drop.

Freethought recognizes the unity of life. All life is one, equally beautiful, equally glorious, and equally sacred. That is sacred, that is divine, which helps humanity, which makes two blades of grass grow where there was but one before; which increases happiness, decreases misery.

Freethought is constructive in its sentiments as well as in its ideas. It makes for art, for music, for romance as well as for truth, for science, and for morality.

Freethought is coöperative in the highest sense of the word, for it means fraternal coöperation. It would make the state—if state there be—stand for human rights, for justice. It would make social order the child of liberty. It would make all industry the expression, the result of freedom, the flowering forth of the inward faculty and desire, and not the drudgery of the hand. Freethought would make the bond of union attraction. It recognizes the rights of the minority as well as majority. It stands for the one man as well as for the million. It declares that the slavery of the least is the degradation of the greatest. It believes in the universal republic based on the consent of the governed, of all the governed, each moment of its power.

Is Freethought constructive in institutions? It will be when it has the wealth and power of orthodoxy. But Freethought does not run to institutions, and it would ever keep them subservient to life. All institutions and organizations are necessarily limitations. They must be the result of a compromise. Therefore they must be constantly watched and not allowed to become old. It would be a good thing if every institution, every organization, ceased to be at the end of fifty years and new ones were put in their place. The older an institution, the better for orthodoxy—the younger an institution the better for Freethought. The secret of civilization is to prevent all institutions and all organizations from ever growing old. Let men grow old and wise, but let the instrumentalities they use be forever new, forever free. It is the individual only who should become gray-haired and venerable. Every institution should be killed the moment it becomes white with age. The crown of glory to the individual is the curse of tyranny in the institution.

Construction and institution are not the same. The world confounds them. The masses cannot recognize anything unless it becomes instituted. Orthodoxy runs to institution, Freethought to construction. Orthodoxy makes the institution command the life. Freethought makes the life command the institution. Freethought puts construction before and after institution and makes institution merely a means for constant improvement. Orthodoxy makes institution the end, and it constructs merely to institute. It is the institute that is the supreme thing to the orthodox mind.

Because Freethought is not institutional it is regarded as destructive. This is confounding the shell with the germ that produces it—the mill-wheel with the river that makes it turn—the engine with the steam that gives it motion. Freethought is by its very nature constructive, but constructive not in results mainly, but in the grand elemental powers of humanity, in truth, in science, in art, in industry, in poetry. Freethought is the force at the heart of things, the germ, the river, the steam. In thought, emotion, action, it is the spirit that creates, that builds, that improves. Orthodoxy is the shell, the wheel, the engine, the institution. It is merely the mechanic of the universe, the drudge. Freethought is the worker, the artist, the poet. It plows the soil, it plants the seed, it reaps the harvest. Freethought is the pendulum, swinging to the eternal rhythm of the true and beautiful and good. Orthodoxy is simply the hand that marks the time, or rather, it is only the figure upon the dial-plate.

SAMUEL P. PUTNAM.

F. M. HOLLAND:

There is an affirmative, positive, constructive side to Freethought. If there were not, there could not be a negative one; for all negations involve affirmations. We do not all agree in our affirmations, or in our negations either; but it would be a great help to our work to make the affirmative side more prominent than has hitherto been done. No one has the right to impose his own affirmations or negations on others. I do not even undertake to say what our affirmative side is at present, though this will be made pretty plain by the present series of essays I merely suggest that it should contain something equivalent to these ten affirmations, which, as a whole, are ours distinctively.

I. Order reigns both in matter and in mind; all actions and events are results of finite causes; and they are also causes from which new results proceed necessarily.

II. Only faith in the omnipotence of natural laws can make us realize the certainty with which moral laws enforce themselves.

III. Science is our best guide; and her methods are sufficient for attaining all possible truth.

IV. The moral laws are necessary conditions of human existence; and it is the recognition of this fact by mankind which gives authority to conscience.

V. We know more about morality than was ever known before; especially as regards the duties of making money and rising in the world, of treating animals kindly, and of recognizing the rights belonging to women, to members of other races, and to holders of opinions differing from our own.

VI. Learning to think correctly and independently is not only a duty in itself, but a help to performing all other duties.

VII. Individual liberty ought to be under no restraints, except such as are needed for the protection of person and property, or the maintenance of free institutions of government.

VIII. We ought to take all the innocent pleasure and recreation we want, especially on Sunday.

IX. Our race has raised itself to a higher average of intelligence, virtue, comfort, and happiness than was ever known before; and the poor have gained even more than the rich.

X. All that is on earth ought to be improved, according to scientific methods of reform.

These ten affirmations may be condensed into three, namely, Science, Freedom, and Progress.

FRED. MAY HOLLAND.

FROM AN ANTISLAVERY APOSTLE:

There is, I think, certainly an Affirmative side to Freethought, as all thinkers affirm more than they deny. We affirm the right of every human being to all that his necessities require, whether physical, mental, or moral. We affirm or demand that society be so constructed that all these wants can be supplied without overtaxing the capabilities of each individual. We affirm and declare that the Christian religion, that encourages poverty by commanding its adherents not to "lay up treasure on earth, but the rather in heaven," is flagrantly immoral, inasmuch as each individual is, or should be, required to labor for his own support, society making such labor possible. And as human nature, besides growing old, and being by age rendered incapable of labor, is often disabled by accidents of various kinds, the "treasure" laid up *here*, in this world, is much more easily obtainable for needful use than though it were in the far-away fabled heaven. If by Constructiveness one means formulating a theory of religion or worship I am not in favor of Constructiveness. Why not? First. Because the intellect is constantly growing, and soon finds itself hampered by restrictions. Second. We have Liberal religious theories already formulated quite as unobjectionable as any we should be likely to produce. As for instance, Positivism. Strip it of its Frenchisms. Americanize it and worship not an unseen or unknown God, but the god Humanity. Such, I suppose, *is* the religion of the "Church of Humanity." Again, the church presided over by Mr. M. J. Savage, of Boston, is exceedingly Liberal. To be sure, when asked at Philadelphia (after his description of his God) if he prayed, instead of saying Yes, or decidedly No, his answer was, "'Twould take me an hour to answer that question." I presume it does not take him (Mr. Savage) an hour

a week to do all his *public* praying. All Freethinkers have their hours of meditation and contemplation—that is, I suppose, "worship." It may not always be "reverential awe," but meditation upon this wonderful physical nature is certainly inspiring. Our students and philosophers are constantly making new discoveries, ascertaining the how and the why of many things which till very recently have been sealed books to us. But that they have found out a God other than *nature*, whose highest production is man, I have yet to learn. Our scientific, Christian, Unitarian clergyman of my own city, Dr. Calthrap, recently said in his pulpit—as reported in the daily paper—as God could not make *something* out of *nothing*, and he had nothing but himself, so he made this beautiful universe out of *himself*. So even this God of the most Liberal Christian is *limited* in material to work with. For my own part I call the name of my God Justice. And as I do not find in the physical universe that attribute, or indeed any *personal* attribute, it seems to me foolish to try to give it personality. In the human being we find all the *possibilities* which in different ages have made up the God. Why not accept it, and, if you please, worship it? What is worship? Webster gives as one definition, "Love." I like that definition. What a world this will be, so much better than the heaven of the Christian, when all human beings shall be treated with justice, and beside Justice around every human being there shall be a halo of *Love*—no more desolation of spirit, no more feeling that we are *alone*, knowing that we are, by virtue of our humanity, one family! Life in such circumstances, instead of "being duty," becomes joyous. But what of death? When we have had our fill of a happy, joyous life, and have become old with the infirmities of age depressing us, we will sleep the sleep of death. We have no proof that we shall waken, but we do not deny it, we will try to be reconciled—*even* to another life if this one has been filled with joy.

I have thought a good deal about it being a duty for Liberals to institute and support a Sunday public meeting. I see no objection to it, and there are, or would be, many advantages, the most important of which is, our children would have something which should be to them what the Sunday-schools are to the children of Christians. They would become acquainted with each other. They would learn the principles of Liberalism as presented by different minds. Then they would learn to speak themselves, and they would find great enjoyment in singing, dancing, declaiming, playing games, etc. Were we once a month, or perhaps once in *three* months, to provide a feast of fine fruits or any other delicacies, and while around the board remember with love and gratitude the martyrs to the cause of liberty and Freethought, it would be a kind of worship in which all ages could join, and would be more sensible than "drinking the blood or eating the body of the Christian's God."

The only real objection to such gathering is the very few who are willing to thus identify themselves with Liberalism. Perhaps such gatherings would increase our numbers. LUCY N. COLMAN.

FROM AN ANTISLAVERY APOSTLE:

Mr. Parker Pillsbury, though unable to write a full exposition of his views, owing to a recent attack of pneumonia which still confines him to his room, responded in a private note from which we take the liberty to make the following brief extract:

MY DEAR SIR: Your proposition is not quite intelligible to me, so I shall only write for your private eye. Freethought must have all the sides of any thought. Nor, as seems to me, can any real question or proposition on any possible theme be of only one side. Mr. Emerson says somewhere: "Given the upper side to find the under." So it seems to me of all *given* sides.

An old Hebrew minstrel sang: "The fool hath said in his heart, there is no God."

I would call no man a fool for any such reason. But should the other side come up and affirm as positively that there is a God, and then proceed to burn me at the stake for refusing to believe his statement, even were it true, my vote and voice would be very likely to go to the other side—to the Liberal side, or the side that did not burn, nor in any way interfere with the mere belief of any human being even were it positive unbelief or Atheism.

Your real question it seems to me is best stated in your opening suggestions in these words: Whether "Liberals should build a religion, or philosophy, or system of morality as well as destroy the system founded on superstition and supernaturalism."

I do not hesitate to say that supernaturalism might be ruled out of the controversy, and all it means. To me, it seems an impossibility. Can anybody tell us who invented such a word? And for what purpose it was invented? It must mean a story above nature. But who knows how many stories high nature is? Or where nature stops, and *super*, or higher, begins?

Certainly reason is natural. And the wisest divines in the church admit it. Bishop Butler in his "Analogy" says: "Reason can and ought to judge not only of the meaning, but also of the morality and the evidence of revelation. . . ." And again he says: "Let reason be kept to; and if any part of the scripture account of the redemption of the world by Jesus Christ can be shown to be really contrary to it, let the scripture, in the name of God, be given up." And when has the church of England ever produced any brighter luminary than Bishop Butler?

And even our American Hebrew scholar and professor, Moses Stuart, wrote: "When all is said and done, the understanding and the reason remain to be satisfied. Nothing will stand that does not compose them to peace."

Superstition is another word you name in connection with supernatural. But that word only represents certain states of mind naturally resulting from ignorance and especially as relating to what are commonly called religious questions, and not limited to degrees of ignorance at all.

If Freethought or Liberalism tends to undermine the safeguards of virtue in any way, or to weaken in any way the just and necessary safeguards of justice and righteousness, integrity and honor, with which human society seeks to protect itself, then surely it should be held responsible for all damage done, or danger threatened.

And should any ask my meaning of the term virtue, Bishop Butler should again answer for me, thus: "It is that which all ages and all countries have publicly professed; it is that which every man you meet puts on the show of; it is that which the primary and fundamental laws of all civil constitutions over the face of the earth, make it their business and endeavor to enforce the practice of on mankind; namely, justice, veracity, and regard for the common good."

If Liberalism seeks the subversion, or tends to the subversion, of such virtue as is here described, and such rules of life, public or private, as above laid down, then it is surely pertinent and proper to demand, What have you for the world instead? And I for one should feel bound to answer, and to show my better work and way, and to exemplify it in all my outward and inward, my private and public life.

Concord, N. H. PARKER PILLSBURY.

MATTIE P. KREKEL:

I looked! Aside the dust-cloud rolled;
The Waster seemed the Builder, too;
Up-springing from the ruined Old,
I saw the rising New.
'Twas but the ruin of the bad,
The wasting of the wrong and ill;
Whate'er of good the old time had
Was living still. —*Whittier.*

What is Freethought?

When this question is answered all your questions are practically answered; in other words, these questions reduced to their simplest form mean, What is Freethought in itself, and what is to be inferred from it?

Freethought means, first of all, mental self-assertion, that is, until the individual arrives at that point mentally, where he or she asserts selfhood, the right and ability of self to use mental powers independently of all forms of asserted or enforced outside authority, there is no such thing as Freethought.

And if Freethought means emancipated selfhood, recognition of self-supremacy, of individual authority and rights, if this is the initial point of Freethought, then what is called Freethought, as a whole, can be no more or less than the collective intellectual and moral sentiments of such thinkers; and it must follow, if man is a progressive being, that as a whole, Freethought is assertive and affirmative, for the disproof of an incomplete, or false theory, must lie in the statement and proof of the complete and true one.

Mental effects are as true to mental causes, as are physical effects to physical causes; doubt in the mind of man is the impregnation of old explanations and theories by apprehension of new facts; and that doubt, born of the apprehension of something new, something beyond, a more intelligible explanation, is only the foundation upon which the new rests. The fact that the mental processes are active enough in any brain to see the defects of a theory, or attempted explanation of any phenomena, argues that they are active enough to see inferentially that if the attempted explanation is incorrect, some other one must be the solution; and while it does not necessarily follow that all can reason from inference to conclusion, it does follow, logically, that there is a conclusion, and necessarily an affirmative, constructive side to Freethought. And your question, in what does it consist, is easily answered.

Practically it consists of that intelligent comprehension of natural law which, applied to the whole system of facts, or reported facts, which go to make up the history of a people, will eliminate from it the supernatural element; as well as anticipate the action of that law on present physical, mental, and social conditions. When the mind began to act naturally and fully, that is, when the mind became emancipated to a degree, it began to cognize nature; from the cognition of law to its application is a natural mental process. Undoubtedly the first effect of applying correct analysis to natural phenomena, or scientific criticism to assumed or reported historical occurrences, was, and is, destructive, but to destroy, means also to rebuild, and the correct explanation, in destroying supernaturalism, gave the whole realm of natural law to rebuild upon.

Undoubtedly cultured Freethought consists in applying known and determinate factors to explanation of present, and apprehension of future results; its applying exact social methods to produce uniform social results toward building up harmonious and ideal communities; but the trouble in answering your last question, "In what should it [constructive Freethought] consist?" lies in the fact that Freethinkers cannot agree among themselves what methods, or what results, are the most desirable. I believe our worthy president of the national association is experiencing a practical demonstration of that fact; while, at the same time, he is trying to answer your query through his prize manual.

Our Freethinking friends will remember what a commotion was raised in our ranks a few years since by proposing "a consensus of the competent." Any "consensus" which does not include all the incompetents, is too narrow a platform for our reformers. Yet I suppose all Freethinkers concede the point that any advancement of the race means, first of all, healthful, natural conditions for the individual, regulated into social order and harmony. Therefore, in my opinion, the constructive side of Liberalism should consist in affirming and proving that man is part of the orderly development of the universe, perfectly natural, and if he ever arrives at perfection—naturally perfect; that he is an individual part of the universal family, individually limited in action, universally related through interest and sympathy; that only when the individual is excellent, can the race become ideal.

Constructive Freethought should teach that morality without responsibility is impossible, either individually or collectively, and that any system or theory, which proposes to make man moral before it elevates him to responsibility, is a fraud. It should affirm that, as in civilized life, the individual is responsible to society, so in return and proportion society is responsible to the individual. It should call attention to the fact that any attempt of society to benefit one portion of itself by degradation of another portion, is a fallacy which refutes itself by degeneration of the whole. In short, it seems to me that constructive Freethought should teach the sacredness and inviolability of personal freedom, the authority of truth, and the universality and supremacy of law. Faithfully yours,

MATTIE P. KREKEL.

C. B REYNOLDS:

Liberalism is affirmative, positive, and constructive.

Liberalism affirms that happiness is the only good, and therefore the first duty of every human creature is to attain to the highest possible happiness; that any course that does not promote human happiness here and now is bad; that any course that does promote human happiness is good.

Liberalism affirms that to enjoy is life's first duty, and that those who live the purest, best, and most useful lives enjoy the most; that kindness is the soul of all goodness, and that they who think and act kindly, those who by their ministrations of love and benevolence make a heaven here and now for themselves and loved ones, are best fulfilling life's duties.

Liberalism affirms that to "do to others as you would they should do to you," the grand old Golden Rule of all pagandom, a rule quoted and indorsed by Jesus of the New Testament, but according to its testimony never by him practiced, is the grandest rule ever conceived for the promotion of human happiness.

Liberalism affirms that to do good is the only genuine religion.

Liberalism is positive that if all would act justly, it would insure the best and most perfect happiness of humanity. Justice should therefore be our only creed.

Liberalism insists that it is our duty to learn what is right, and do it. Do it all the time, not from hope of heaven or fear of hell, not merely from considerations of personal reward and punishment, but that we should do right from love of right, prompted and encouraged thereto by the conviction that we thus promote the best interest and happiness of our fellow-creatures, and thereby secure our own.

Liberalism demands that every facility be afforded to all for the cultivation of the reasoning faculties; that young and old should be incited to a spirit of emulation in the study of science, in the search for truth, and be taught to weigh the evidence, accept only the facts, and ignore all prejudice in making decisions.

Liberalism insists that to select the good and to reject the bad in any and every religion, is a right every person should exercise without incurring hate, ostracism, or persecution here, or threats of punishment hereafter.

Liberalism insists on the right of the individua

and is opposed to all monopolies. Justice ever! Justice for all. The emancipation of woman and the elevation of man.

Liberalism insists that to do right is of infinitely more importance than to believe right; that if we learn how to live, we need have no anxieties about how to die.

Liberalism insists that since the world affords and does demand the fullest exercise of all our powers and faculties, it is best to abstain from all anxiety and indulgence in idle speculations in regard to our course or condition in another world until after we arrive there; that to live lives of love, truth, and benevolence, making for ourselves and all around us a heaven here and now, is the best possible preparation for the enjoyment of any real or imaginary heaven of the future.

Liberalism is constructive. It is a practical common-sense rule of daily life, securing the greatest possible happiness by attaining the highest possible mental and physical development. Since man is especially adapted to live in this world, the cultivation of reason and sociability cannot fail to result in the greatest good to all, alike individually and collectively.

Liberalism therefore regards it as a first and most imperative duty to afford facilities, and to incite old and young to diligent study of hygiene, physiology, and the laws of procreation, so that knowledge of our physical and mental organization may enable us to reap the enjoyment that springs from a life ordered in harmony with nature's laws, so that we can save ourselves and our children from the terrible penalties that inevitably follow violation of the laws of our being—penalties from which no vicarious atonement can possibly save us.

Liberalism teaches that science is man's true providence; ignorance (the only real devil) his greatest enemy; the printing-press man's true savior.

Liberalism claims a real basis of morality should be sought in the cultivation of mind and heart, which will render actual present returns for every effort made; that those actions only are moral which are beneficial to mankind and which promote the general good.

Liberalism insists that all should constantly endeavor so to act that our deeds do no harm to others, and leave no injurious effects upon the actor. Hence the Liberal who is guilty of persistence in vice or crime, who does aught to willfully cause known trouble or unhappiness to any human being, is a living lie, false to every principle and teaching of Liberalism.

Liberalism teaches that our emotions should be controled by reason and regulated by judgment, and that morality should be studied and practiced, unfettered by church, creeds, or theologies.

Liberalism teaches, punishment of the wrong doer for reformation only—never for vengeance. That realizing our own weakness we should be pitiful to the unfortunate who have yielded to temptation, mindful of the fact they have fallen where we perchance have stumbled, and it is our duty to do all in our power to help them to retrieve the past by genuine repentance. Not the repentance of the church, that can be indulged in four hundred and ninety times—Matt. xviii, 21, 22—but a repentance founded on conviction of having done wrong, which produces genuine contrition that prompts free confession and full compensation and ultimates in conversion, a turning from the downward path of wrong, and perseveringly ascending the steep hill of rectitude.

Liberalism teaches that difference of opinion, more especially on mere speculative questions, should never disturb social harmony or sunder friendship.

Liberalism teaches we should first secure a heaven of peace and serenity in our own hearts—live so as to be worthy of our own self-respect—abstain from all violations of the principles of Liberalism, and so never have need of any scapegoat to bear the burden of our villainies or pay the penalty of our rascality.

Liberalism favors organized earnest opposition to Christian bigots and fanatics who desire union of church and state, recognition of God and Christ in the Constitution—the destruction of our public schools—enforcement of rigid Sunday laws—exemption of all church property from taxation—the fostering of priestly tyranny—the retarding of scientific education and the inculcation of superstition—the elevation of the cross above the stars and stripes of freedom.

The seeming lack of construction is because of lack of practical organization. When Liberalism has its local society in every school district, with its science school on Sunday—and its semi-monthly social; when every state has practical organizations so that every Liberal, however lowly, will feel assured in case of religious persecution, or any attack upon his rights, that the entire power and influence of every Liberal in the state will be united in his defense, the weak-kneed mollusks will be creatures of the past, and none shall question the construction of Liberalism, for all will witness its fulfilling its good mission—sweeping away all the terrors of the supernatural—bringing peace and joy to all—refining, educating, teaching love and gentleness—plucking fear from the mind and sectarian hate from the heart and making brotherhood to all alike—inducing all honest hearts to live lives of love instead of making professions of faith—studying nature and her laws instead of creeds and catechisms; —ourselves relieving distress, supplying the needy, comforting the sorrowing, lightening the burden of the overworked, instead of making long prayers to a God to do it for us—earning the deserved blessings of all future generations, because we secured the perpetual elevation of our glorious flag of liberty above the cruel cross of superstition.

C. B. Reynolds.

From the Editor of "Secular Thought:"

Practically there are only two answers necessary in replying to the questions submitted in this Symposium upon the part of those who allege that Freethought has a Positive and Constructive side, inasmuch as giving the "reason why" involves stating "in what does it consist?"

1. *Does Freethought possess a positive, a constructive phase?* In my opinion decidedly yes. I desire here to state that I recognize a difference between Freethought and Secularism. Briefly, Freethought represents a mental condition independent of the fetters of all creeds, dogmas, and traditional authority, while Secularism is all this and something more—it prescribes certain moral rules to guide the intellectual freedom acquired. The philosophy of Freethought, from its very nature, is positive and constructive, as well as being negative and destructive. It proclaims the right to think and to give expression to such thoughts without being subjected to any kind of threats or persecution for so doing. With a Freethinker no topic is too sacred to be discussed, no opinion too extreme to be entertained, provided it has been arrived at by a legitimate and careful course of reasoning. He holds no wild and whimsical notions regarding the free actions of his faculties uncontroled by organization and circumstances; but the freedom that he contends for is to hold and to publish his honest convictions on every subject upon which he may have exercised his mental powers. Freethought is not limited to one class of subjects, but extends alike to all—political, social, and scientific. Its domain is as wide as men's thought, and the sphere of its operations commensurate with the action of the human mind. Thus Freethought is twofold in its nature—positive and negative.

2. *Wherein does its positive phase consist?* In its being opposed to that which is false. Negation to error implies being positive to its antithesis—truth. For instance, Freethinkers negate theological restrictions, biblical infallibility, and the orthodox compulsion of belief; but they are positive to the opposite of these, mental liberty, the right of eclecticism, and the freedom to disbelieve where reason withholds its consent to any other course. Freethought has proved itself positive in the part it has played in the many progressive movements in the past. If we glance at the advancement made in the development of human thought that characterized such landmarks in intellectual freedom as the Revival of Learning, the Reformation, the introduction of Nonconformity, the deistical controversies of the seventeenth and eighteenth centuries, the transformation of the nature of Christianity as it was preached in the last century to what is inculcated by the intelligence of the church to-day, we shall discover the Constructive work of Freethought. It was the same positive force that secured in England freedom of speech, the liberty of the press, the disestablishment of the Irish church, a national education, and the many other advanced measures which mark the progressive history of that country. The same can be said of this side of the Atlantic. It is Freethought that illuminates the grand and unsurpassed republic of America, and that is now active in endeavoring to shed a much needed brilliancy of intellectual liberty upon orthodox Canada. On either side of this vast continent Freethought is doing positive work in vindicating the Sunday from ecclesiastical and priestly monopoly, in removing tax-exemptions from church property, and in rescuing education from dogmatic theological teaching. All this is decidedly positive and constructive work of the greatest importance. Moreover, Freethought has ever been the emancipator of the human mind, the liberator of human thought, and the precursor of human progress. This fact has been amply demonstrated by such able writers as Draper, White, Lecky, Buckle, J. S. Mill, and others in passages too well known by Freethinkers to render it necessary to give quotations here in support of the allegations.

True, there have been times, alas! too frequently, when the Constructive policy of Freethought has had, for the time being, to yield to Destructive work. But such a course has been rendered necessary either through theological restrictions, priestly usurpations, or political despotism. Still, even under these unfortunate conditions, the positive side of Freethought was manifest in the destroying of impediments to personal freedom and national advancement. Despite, however, all opposition, Freethought is at the present time the emblem of mental freedom, the foliage of unfettered intellectuality, and the blossom of the true independence of the human race.

"Truth crushed to earth will rise again," and although Freethought has often been partially crucified between the two thieves of ignorance and superstition, it has risen again and again until now it occupies the proud position of being a successful John the Baptist in the domain of thought and intelligence, preparing the people for the reception of the Secular savior of truth. Charles Watts.

Toronto, Can.

J. H. Burnham.

A definition is demanded as the basis of a correct understanding of the term "Constructive Liberalism." As soon as the attempt is made to render a definition the trouble begins. For it is hardly likely that any two will define these words in the same terms, and this necessarily negatives construction. The point of real discrimination is one that is very difficult to make—that is, between Liberalism and that which it antagonizes. Liberalism has never been creeded, and the terms of its definition render that impossible. Before this term Liberalism is understandingly definable it is necessary to consider two forces which lie behind all history and mold all human conduct through and by a third force which comes of the preceding forces. The first is supernatural (not that there is any such thing as the supernatural). The second is natural, and the resultant force is the artificial (art and science). Liberalism in the first term of its definition discards the first so-called form of force. Liberalism denies its existence. But inasmuch as it has a credited existence in this world, and inasmuch as that credited existence has had an effect upon all history, it compels recognition in the terms of a real existence. Liberalism necessarily antagonizes this force, and it would displace it in its practical spheres upon the people, as it is already displaced in rational thought. Its rejection is fundamental to any definition possible which purports to mean Liberalism. In the light of the limits which beset us on every side it has no meaning in any systems as rational thought, seeing that it—whatever that may be—lies beyond nature. As unreasonable as it is to thinking people, it has had almost universal sway and it has written the world's history in blood. It has ruled the world, and all the progress which has been made has been in spite of this despotic force. Supernaturalism represents the deformed, abnormal side of all history. All of the crimes and tortures of the centuries are the cruel gifts of the supernatural. Liberalism in the first term of its definition is the ceaseless foe of supernaturalism. Naturalism, on the other hand, is simply the force of nature, and evidences to the investigator a law of development as evolution. Its tendency is through ceaseless differentiation to force improvement on the ground of the survival of the fittest—that of selection. This lesson is impressed upon all thoughtful students of nature. Hence we have as the second term in the definition of Liberalism, allegiance to nature, the indorsement of the natural. It is infidel to supernaturalism and faithful to the natural. The practical side of Liberalism is in the removal of the first form of force, supernaturalism, and all it implies, as a fit condition of the current reading of nature and the enforcement of its lessons upon the people. The second fact in this definition, nature, demands of the Liberal thinker devotion and truthfulness, the adoption of its lessons whether the result is pleasure or pain. It furnishes us with the facts, with the materials for rational use or abuse, as the case may be. This brings us to the third term in our definition of Liberalism. It is the use of nature under the guidance of deliberative actions in such a way as to force reformers amid the environments which the so-called supernaturalism has created. This is only done through a destructive warfare upon it. Now the question of constructive Liberalism comes in. If the terms of our definition are indorsed by more than one, then to the extent of that indorsement we might have incipient, constructive Liberalism, and the same will be true with any other definition.

There are no terms of unity in the light of which constructive Liberalism in the present status of Liberalism is a possibility. The first reason is a want of unity of thought as to its definition and the second reason comes of the fact that many of the Liberals have broken away from the bondage of creeded organizations, and are in constant dread of being caught again in that relation which might acquire supremacy over their liberty. And third, construction by implication means a formulated basis of action—and here again the same conjecture will arise as to the possible hazard of liberty. I am in favor of organization—when we arrive at that point when sufficient wisdom is at our command so that we can organize without a pope, creed, or formulated ideas. It will be seen, by those who are conversant with the history of Liberal thought, that the great mission of Liberalism is to do what it has done in the past, work hard amid great sacrifice, with the hope that those to come will reap the benefit. The Liberals of other ages went forth on this mission in the presence of

the thumbscrew, rack, and the snapping crack of the fagot, but are traceable on the line of their march by the bloodstain of their bleeding feet on the rough, rocky way of their ascent, all through a desire to lighten up by truth the dark and dangerous way of superstition on the line of the supernatural. Though they have been doomed to a felon's cell, and death, they are to be remembered by the coming centuries through the popularity of the truths for which they were murdered. These truths were stolen by the church, which will swear by its trinity that they are the gift of the church to the world. If anything will tend to awaken a feeling that will invoke profanity as the only fit terms in which to express intolerable contempt, it is these acts of prayerful thievery, which the church is guilty of. This church which has murdered through many long centuries the brave men and women who have had the courage of their discoveries, and dared to proclaim the same in the night of Christian superstition, now claims those discoveries and truths as its own. It is still the mission of Liberalism to toil for the truth and if need be to suffer for it, knowing that when that truth gains recognition this old thievish church will steal it and claim it as its own gift to the world. If anything will make decency think *damn*, it is this infamous treason against those whom it has murdered, and those living whom this church would delight to treat in the same way if it could.

I doubt if it is in our power to change, at present, the work of Liberalism. It is ever an uncertain quantity, and is to-day what it was not yesterday, and herein we find its true philosophy. It is not an ism. As soon as it becomes such, we can readily see what must be the outcome. Constructive Liberalism will soon be an ism, and, in that event, it will become conservative, and that is on the down grade. It will soon demand a Christ, a Luther, a Wesley, and that will be the end of all progress. We note this fact in the history of the so-called heretics' churches. In this inception they were comparatively creedless—they were radical. Take Universalism and Unitarianism. The first demanded a better God than the old church had; Unitarianism demanded a better babyhood. They fought for their ideas, and hence they were persecuted by the old church, but the time came when the old church came up to the line with an improved God and babyhood; in the mean time these churches became only an ism, and there they remain as dead and as useless as it is possible to be. They have become conservative, and now the greatest boon that can be conferred upon them is to have the old church smile on them. "Shame, where is thy blush?" There is nothing in modern civilization that is more pitiable and contemptible than the position which Universalism and Unitarianism hold in relation to the old church. When orthodoxy has passed out of a belief in hell, Universalism and Unitarianism will have one. Such is the fate of an ism that is not founded in the old myth. Liberalism, even in its incipient organization, is showing the same fatal tendency—seeking to placate its natural enemies—seeking to become an ism it points on the time of conservatism. It, too, will demand a Luther, a Calvin, a Wesley. But be it remembered that Liberalism lies in the main outside of all attempts to make it popular through a claim to respectability. When respectability means less than the truth, the Liberals of this country can afford to do without it.

I claim that there is no respectability in treason against truth; no respectability in endeavoring to play the part of a sycophant that an enemy might smile on you. Your respectability is ever on the line of the courage of one's convictions and the love of the truth for truth's sake. To you there is only one line of action at present that has a promise—that is, on the line of organization—and that is political. I am of the opinion that this is the preëminent need of the present. Let the Liberals organize on a political basis, introducing the Nine Demands into the platform as far as need be. I think we could in this way secure a unity of action that would tell in the interest of the Liberals of this country, and also that of all of the people of this nation. I conceive it to be among the possibilities that such organization would in time ultimate in the attainment of a position which would hold the balance of power. I am of the opinion that such a party will in the near future command more than a million votes, and the Liberals of these United States can do more for the nation and for Liberalism than can be done in any other way, and if a convention in 1892 could be called for that purpose there is no doubt that it would constitute one of the most important gatherings ever met in this country. Here we run no risk in taking a leader, no bondage is likely to come from such an organization; we could rally around a standard-bearer as we cannot under constructive Liberalism. This is the way which to me has more promise than any other way to my imagination. J. H. BURNHAM.

Saginaw City, Mich.

W. F. JAMIESON:

What is Freethought?

Its affirmative side.

It embodies these principles as fundamental, binding on no one unless sanctioned by the individual conception of their truth.

1. Reason is our guide; nature our standard; truth our aim.

2. Eclecticism—acceptance of truth from any source.

3. Individual sovereignty.

4. There are valuable truths in all man-made book revelations.

5. The more moral and intellectual our lives, the greater will be our happiness.

6. There is a germ of goodness in human nature which refines, ennobles, and will finally save the race from all immoralities.

7. The scientific study of nature will insure to the mind knowledge, which will beget wisdom, and wisdom teaches cheerful obedience to natural law, resulting in health, happiness, and long life.

8. Evolution, the universal law of progress.

9. The domain of science is boundless as the universe, and science deals with matter and force, the visible and invisible.

10. The pursuit of truth for its own sake, and its application to the improvement of mankind, constitute the highest motives of human action.

11. Free thought, free speech, free press demand the interchange of ideas; "universal mental liberty;" "justice for all, privileges for none;" "promote the general welfare;" insure the brotherhood and sisterhood of the race.

12. "Hear both sides, then decide." Never decide until more than one side has been thoroughly studied. "Any system which shuns investigation openly manifests its own error."

Negative principles:

1. There is no proof of the existence of any of the pagan, Christian, or other gods.

2. No proof of the existence of a malignant fiend, adversary of man, a supernatural, personal devil.

3. No endless hell or place of torment.

4. No innate, nor total, depravity of man.

5. No vicarious atonement.

6. No physical resurrection from the dead.

7. No miracles in the sense of violations or infringements of natural law.

8. No special revelation from any god to man.

9. No special providence.

10. No positive proof that a man lives after he is dead.

The affirmative side, as I interpret Freethought, starts with Reason. Its book is Nature. Its grand aim is Truth. The principles which follow the first threefold statement naturally flow from it; have their source in it.

The second principle makes a sectarian Freethinker an impossibility, prompts him to shun dogmatism as a disease, and gives him, or her, "the freedom of the city" not only, but the freedom of the universe.

The third principle is the corner-stone of the American republic; makes every man a king in his own right, and every woman a queen in her right. Liberty, Equality, Fraternity their heritage.

Fifth and sixth, salvation from error, falsehood. Degradation is from within. Humanity must save itself. Its individual members must become self-savers, if ever saved.

Seventh. Freethought and science are inseparable companions. All that is scientific is cordially welcomed by Freethought, as expressed in all of the succeeding affirmative principles, eighth, ninth, tenth, eleventh, twelfth.

The Freethinker lives to glorify the race, not to praise God. So, naturally, he formulates negative declarations. The negations are such as cause the "galled jade" of superstition to wince, and in her blind fury she imagines that the "negatives" of the Freethinker are all he has. She feels them the most. All that he "denies" and "doubts" are the very things which nobody has proved, unless it may be the last named, and on that the Materialistic Freethinker is still seeking light. Devils, Gods, hells, miracles, all supernaturalism, are brushed aside by Freethinkers. They are the cobweb follies of our ancestors, still retained by a few intelligent people, out of compliment, partly, to the ignorant past. The denials and doubts of Freethinkers are in obedience to common sense against baseless assumptions—sacred foolishness. Churches, Gods, devils, religions might cease to exist to-day and the Freethought movement would still advance with resistless force to educate and liberate. The things it denies are merely hindrances in its pathway of progress which will be ground to pumice.

The Freethinker's denial of "Christian morality," as embraced in the doctrine of "vicarious atonement," is a shot through the very heart of the system of Christianity itself. That doctrine is a millstone around the neck of Christianity. It is a contradiction of every moral precept which it borrowed. It perpetually offers a premium for the commission of crime. Human nature will be better, purer, nobler when Christianity ceases to exist—there will be one gigantic evil less to deal with. The gods and devils are dead. The dark shadow athwart our pathway is cast by those corpses—and that shadow is religion. Dust, ashes, shadows will disappear. There need be no apprehension that their destruction will be too sudden. While they continue, the atmosphere we breathe will be laden with poison.

Let every Freethinker shout his happy deliverance from the spider-trap of superstition.

W. F. JAMIESON.

Our London Letter.

An old suggestion has again seen the light in a recent number of the *Guardian*. An Oxford parson pleads therein for the publication of all "semi-Rationalistic" works in Latin, so that common people should not read them and get their faith shaken. I suppose wholly Rationalistic works should be printed in Greek or Arabic. But could there be a fuller admission of the utter rottenness of the buttresses supporting the Christian religion? This particular parson appears to be rather clearer-sighted than many of his brethren; and having probably read some of these objectionable works, can see that no satisfactory answers can be given to them, and therefore the only way to preserve the effete creed a while longer is to suppress such works as far as possible. It is a well-understood fact that the aristocracy of intellect no longer believe the old dogmas, though it is nothing to the credit of many of them that they still lend their support in a measure, and refrain from expressing their real opinions publicly. And if the more ignorant become equally enlightened, they will be more candid, with the result that the current creed will tumble ignominiously and speedily into the grave that has been so long ready to receive it.

A lively little passage of arms took place a few days back in the London county council on the suggestion of a reverend alderman to accord a reception to Mr. Stanley, the African explorer. On the face, it seems difficult to see what such a body has to do with such a matter, but the alderman evidently wanted a reputation for hospitality at the ratepayer's expense, but this pardonable ambition was promptly nipped in the bud by John Burns, of strike fame, who does not seem to hav been very far out in his estimate of the great explorer's character. It certainly did seem somewhat out of place for a minister of Christ to propose a public welcome to a man who does not hold his dusky brother's life at a great valuation.

The *Record* reports the finding of a manuscript of the New Testament dating from the middle of the fourth century in a Turkish library at Damascus, by the bishop of Nicomedia, who has previously made other equally valuable discoveries. It is further stated that the civilized world will await further particulars with extreme interest. But as the civilized world has not apparently become very excited over the matter, I dare say it will wait with patience until the bishop has more information to giv on the subject. But this discovery of ancient manuscripts proving the truth of the Bible fables is nearly played out, and no one takes much interest in these periodical reports.

The papal encyclical has fallen somewhat flat; people may read it as a matter of curiosity, and then throw it aside as they would any other item of news, and think no more about it. It is as well to hav such documents published occasionally, as it shows the power they once possessed is no longer in force, and their promulgation has not the slightest effect one way or the other.

Mr. Bradlaugh has returned from his Indian trip, and although he has benefited by the voyage, he does not appear to be thoroughly restored to his former state of health. He will undoubtedly hav to husband his resources of strength, which are not now so great as formerly, and though he will submit his resignation as president to the national Secular Society, it is understood he will by no means sever his connection with that body. He will find his parliamentary duties sufficiently heavy, without engaging in other activ work, and it behooves him to take care of a life, perhaps as valuable to others as himself.

J. D.

CERTAINLY we do not need to be soothed and entertained always like children. He who resorts to the easy novel, because he is languid, does no better than if he took a nap. The front aspect of great thoughts can only be enjoyed by those who stand on the side whence they arrive. Books, not which afford us a cowering enjoyment, but in which each thought is of unusual daring; such as an idle man cannot read, and a timid one would not be entertained by, which even make us dangerous to existing institutions—such call I good books.—*Thoreau.*

THUS it is that a careful survey of history will prove that the Reformation made the most progress not in those countries where the people were most enlightened, but in those countries where, from political causes, the clergy were least able to withstand the people.—*Buckle.*

MEN hav a singular desire to be good without being good for anything, because, perchance, they think vaguely that so it will be good for them in the end.—*Thoreau.*

Communications.

Ideal Materialism.

I believe that all phenomena are but the various manifestations of one universal force which is a property of hypothetical "matter" coeval with it, and that is eternal, inseparable from it; and that its personification is the God of nature who presides over the immutable laws of causation which direct and control all phenomena. I also believe that the planets of the solar system were at one time parts of the sun, whose rays in ages past stored the energy in the coal that we use at present, and we waste or lose a large portion of it in rendering the remainder available. The sun evaporates the water that supplies the streams, and produces the winds that carry it to the highlands and mountains from whence it returns to the seas, expending in various ways along its course the same amount of energy the sun expended in raising it. Its rays impart their energy to vegetable life, which could not exist without them, and this sustains animal life.

If the opinion I hav expressed regarding the origin of the planets is correct, the sun is indirectly and otherwise the only source of power in the solar system. It certainly runs all the machinery in the world, winds our watches, moves our bodies, and actuates our thoughts. And as far as our solar system is concerned, it seems to do everything. If we consider our planetary system alone, the sun appears to be the embodiment of the personification of force, that I hav called the God of nature. But the sun can create nothing. Who or what created matter then? I deny that matter really exists and claim that our senses—which advise us of all that of which we hav knowledge or evidence—are themselvs incapable of taking cognizance of matter as an actual entity, but these merely recognize immaterial properties which are called phenomena and ascribed to matter. If I examin a piece of brass, as an illustration, I discover it is capable of making an impression on each of my personal senses. I observe it bears a golden color, but this is not matter, and in absolute darkness all things are black—in other words, without color whatever. I also see it has a certain shape, and it is of a definit size. These impressions are confirmed by my sense of touch, which informs me further the metal is hard, and that when I press against it it resists my touch with equal force, thus demonstrating the proposition that action and reaction are equal and opposit. This sense also givs me some knowledge of its weight. But size and form and hardness are not matter, nor is weight or resistance matter.

It may be objected that only absolute matter can hav actual weight, but as the mass and size invariably accompany any matter, I may claim that properties like these hav weight, which itself is an immaterial attraction, and such qualities as color are imponderable phenomena, as an object weighs no more in the light which shows its color than in perfect darkness which deprives it of all color. The sense of sight itself is an immaterial perception produced by the reflection of an object on a "sight center" which corresponds with the expanded terminal of one of the filaments of the optic nerve. If I strike the piece of brass that is under examination I find it is thrown into vibration and these movements being communicated to the atmosphere or other medium are conveyed to the tympanum and converted into sound by the auditory nerve and its accessory apparatus. This is purely a local phenomenon that, like the sense of sight, only exists in the mind whose organization creates it. The trees fall in silence in an abandoned forest and the waves break in silence on the uninhabited rocks of the ocean. The sense of taste comprises the sensations produced by certain substances coming in contact with special nerves, and it is thought that in a like manner minute particles of odoriferous bodies being brought in contact with the olfactory nerve occasions the sense of smell. The sensations attributable to these senses inform us that brass has a "metallic" taste and a peculiar odor. But sensation is not matter. Therefore we find the piece of brass we hav analyzed, and would naturally pronounce matter, is really the sum of its qualities and equal to this equation: A certain form plus a certain size plus a certain color plus (a certain hardness = a certain resistance) plus a certain weight plus a certain vibration plus a certain taste plus a certain odor = the piece of brass, just as meats plus potatoes plus seasonings = hash, or self-interest plus brutality = the instinctiv character of the New Yorkers, or five plus ten plus five hundred plus one = five hundred sixteen = V plus X plus D plus I = DXVI = 5 plus 10 plus 500 plus 1 = 516. We do not compute signs or symbols but we compute the ideas that these signs and symbols represent. I submit the following proposition as an axiom of "qualitativ mathematics." The qualities that are common to all the properties added belong to their sum. Now, as all properties are immaterial like those of the piece of brass which we hav analyzed, it follows that their sum cannot be a material quantity. The relations of abstract properties which cannot "be measured" are not usually considered susceptible of a mathematical demonstration, but if the actual values of their qualities are not known, these may be given practical values, and be computed by the ordinary rules of mathematics and in accordance with special axioms. I state in illustration: that which promotes plessure may be regarded as good and all that causes sorrow considered evil, but I know of nothing that under this construction is wholly good or entirely evil. Thus we may regard the use of alcoholic liquors in general as productiv of ten times as much evil as good and as one part good and nine parts evil, and when we subtract the good from the evil, we find it as a whole is an evil, for plus good minus – 9 = 10 evil = the whole.

Most persons realize that the use of intoxicating liquors as a beverage is a national evil, and but few of these wish this acknowledged evil suppressed by law. Laws seem to be violated in inverse proportion to the squares of the severity of their penalties. The illustrations I hav given explain what I mean by "qualitativ mathematics." I now make a few special observations on the personal senses. These immaterial agencies in their normal state apprise us of the properties that exist within their range of action by converting the impressions received from external sources into the sensible manifestations of sight, sound, touch, taste, and odor. But phenomena are not dependent on external impressions alone, for the senses are manifested in trance and sleep, and the mind discerns with great clearness the differences between these actual manifestations and the mere remembrance or recollection of them. Augustine relates that Gennadius, a Carthaginian physician, was convinced of the immortality of the soul by a dream in which he saw a young man who reasoned with him on the subject, arguing that as he could see when his bodily eyes were closed in sleep, so he would find when his bodily senses were extinct in death he would see, hear, and feel with the senses of his spirit. In sleep we see views that do not exist, hear language that is not uttered, and touch, taste, and smell things that are not. Yet these conceptions are as real to us as the external impressions that are sometimes incorporated into our dreams or the perceptions of our wakeful hours. This seems to confirm the theory I am advocating, which is that the mind is an actual entity which creates its own environment in accordance with external impressions and physiological conditions and influences.

As phenomena are not themselvs matter, the latter is but a hypothesis which is designed expressly for the purpose of explaining the former. A hypothesis is not matter. It simply is a plausible theory which may be demonstrated but cannot be proved. The ancients believed the sun revolved once around the earth in each period of twenty-four hours. They may hav said, "The apparent place of the sun twenty-four hours ago was where it is now and will be again twenty-four hours later, and this demonstrates our theory." The newer theory that the earth turns once around in twenty-four hours is also compatible with the demonstration. I deny that matter is an actual entity, grant it is a hypothetical one, and concede that a hypothetical entity is a practical one. Therefore phenomena follow each other in the same order of succession that would be the case if matter were an actual entity. As a hypothetical entity it was not created, as a practical one it cannot be annihilated. We may infer by analogy that which can not be destroyed could not hav been created. That which has a commencement must find an end, but that which has no beginning may never end. Some things seem complex solely because of their extreme simplicity. Newton the eminent astronomer could not bridle his horse, but Alexander loosed the Gordian knot (which had puzzled several generations) by the simple process of cutting it. In speculating on probabilities or contemplating the infinit, one is apt to overlook an axiom in seeking or anticipating a more complex solution to the problem under consideration. What is more simple than to infer that matter in its comprehensiv sense has always existed in some form, and it must always continue its natural course in forms of ever-changing identity; that it is like space and time, eternal and infinit?

Let us endeavor to comprehend this aspect by comparing it with the following similitude. The present seems the continuation of the eternal past, and the future the everlasting prolongation of the present, and this analogy applies to space and matter. I believe the universe has neither center nor limit, and could I proceed from any point in a straight line forever I would encounter space and matter eternally.

It is less difficult to comprehend the infinitude of matter, space, and time, than to conceive of their originations or their terminations. On the other hand, if matter in its comprehensiv sense was created by a material agency, its creator must be the subject of natural laws, and as eternal change is the order of all forms of matter, he could not preserve his identity eternally. If the "creator" is an immaterial agency, he possesses none of the attributes ascribed to matter, and he is not perceptible to our senses or comprehensible to our minds. As we must necessarily admit the eternal existence of some entity, it seems to me more logical, for the reasons I hav stated, to grant the eternal existence of matter, its natural laws and their phenomena, than to assume that an eternal and incomprehensible abstraction has created something from nothing, endowed the creation with the immutable laws that govern all its manifestations, and passed from an activ deity to an honorary one. Matter is something—in our minds—and it is an axiom that something cannot be made from nothing. If matter was not created it has always existed, and it never had a cause and it is not an effect. A cause must precede an effect, and an effect must hav its antecedent cause. If a deity has always existed it seems an instance of his good luck, so to speak. I think the animal kingdom was evolved by nature from the vegetable one, and the latter is a production of the mineral one. There never has been a line drawn between the animal kingdom and the vegetable one. They blend in insensible graduations in many instances. Plants and animals hav many features in common, including respiratory and circulatory systems and the sexual distinctions. There are certain species which are not classified as belonging to either of these kingdoms exclusivly, because they are unquestionably members of both. It occurs to me, in this connection, that the hair is a vegetable growth, since it possesses life without sensation, and often grows luxuriantly after death until the scalp, its soil, is impoverished. It seems a significant fact that we derive our sustenance through the same progressiv order of the three kingdoms that I hav delineated.

Life is the competitiv struggle of each individual for subsistence and of every species for existence. Plants and animals increase in a geometrical ratio, and hav done so for thousands of ages.

This process has populated the earth, the air, and the water to repletion, and it now keeps the quantity of life, or life considered as a whole, at its maximum. As an increase in one kingdom necessitates a diminution in one or both the others, so does the increase of one species involve the decrease of others. We cannot breathe, walk, eat, or drink without destroying animal life. We kill the insects that would consume our crops for their own preservation, to our impoverishment, and kindness to our species is cruelty to theirs. We slay animals for food, and their energy, which was derived from the sun originally and has worked changes in the two inferior kingdoms before it reached our own, reverts to us and moves our brains and bodies. The stronger of individuals and species throughout nature prey upon the weaker ones, and only raise themselvs by mounting on those they crush beneath them, in the struggle for life and the survival of the "fittest." This much for nature, her "God," and his equity. I regard man as a part of nature, a manifestation of "matter," and the subject of its laws. These can never perfect his adaptation to an ever-changing environment, but they may yet improve his character, and eliminate its selfishness to such an extent that he will subvert the usual order of nature sufficiently to at last treat the individual of his own species with justice and beneficence. This much for man.

JULIAN MARCELLAS.

My Say About the Pictures.

As Moses was inspired to write an account of his own death and burial, so I hav been inspired to write about the pictures. I had made up my mind that I could stand THE TRUTH SEEKER at least a little while longer with or without the pictures, and that I would hav no hand in the controversy.

But I had a dream the other night, and dreamed that if I did not write about the pictures they would be discontinued, THE TRUTH SEEKER stopped, and Freethought would get a set-back. Dreams are not to be passed over lightly, and this settled the matter at once, as the dream of Joseph settled the godship of Jesus.

I dreamed a dream the other night
When all around was still;
I dreamed I seed Susanna dear
A-comin' down de hill.
She had de hoe-cake in her mouth,
A tear was in her eye;
Says I, my dear, I'm from de South,
Susanna, don't you cry.

Now, suppose we had sixty or seventy thousand men in this country whose business it was to make the people believe the above lines were inspired. And suppose they should succeed in making nine out of ten believe it, would we be bound to treat those men with a great deal of deference?

But there is a great deal of holy slush crammed down the throats of the people by the priesthood as inspired which is just as foolish as the above lines are. If these lines are shockingly silly, they hav the merit of not being shockingly indecent, and that is more than can be said for much of the mental garbage which is devoured because the people are made to believe that it was written by divine dictation.

The men who are engaged in teaching this nonsense are not only holding the world to a standstill, but are absolutely striving to drive the people back

to an age of superstition and ignorance, when it was believed that people could rise up out of the grave and the planets could be stopped in their courses.

For thousands of years there has been a class of men whose object has been to engraft the most horrible superstitions upon the minds of the people. They hav never been the promoters of science. They hav never tried to better the condition of men in this life, but hav ever directed the mind to barren regions beyond the clouds. They hav never investigated the laws of nature, from the fact that their God was the cause of every phenomenon, and there was no inducement to scientific research.

There has been another class of men, small in number, who hav ignored the miraculous, and who hav been the most patient toilers for the world's good, and who hav tried to account through the laws of nature for all the phenomena which we behold.

Between these two classes there has been a perpetual warfare. All who hav differed from the advocates of superstition hav been denominated Infidels, with whom they believed their God was always angry, and whom he would consign to everlasting punishment. There never has been and never can be a compromise.

The advocates of superstition hav always resorted to the most cruel and desperate measures and taken every mean advantage. They hav never hesitated at any measure which would redound to their interest if it could be accomplished by lying or deceit.

Then why should we be afraid of offending them? Why attempt to inveigle them into our camp when they are ever on the alert to giv us a fatal stab? Any attempt to cultivate fraternal feelings with them will end as disastrously as for the lamb to fraternize with the wolf. There is no natural affinity. They are our sworn enemies. Even a careless perusal of the Christian papers of the country ought to satisfy any mind that they observe no honorable rule of warfare, but lie in wait for us like a beast of prey.

I hold nothing in common with believers in God-written books. Their tendency is to block the wheels of progress, and hold us back to the usages and ignorance of the people from whom they originated. Talmage says we want to get back into the "old paths." The very best men they could boast in old Bible times would be bad men to day. Then to think of the morals of the man "after God's own heart!" Whew! There can be no wider difference between two classes of men than exists between Christians and Liberals. We are actually traveling in opposit directions. They are trying to lead the people back to the ignorance and barbarism of three thousand years ago, and the Liberals are pressing forward to a higher civilization.

The people of to-day are a hundred times better qualified to write a Bible than the writers who produced the holy mumble.

The truth is, the combined wisdom of the world could not write a book every way suited to the needs of the people a thousand years hence.

With these facts before our eyes, is it not the hight of folly to seek to establish anything like a union between Liberals and Christians?

I am in open hostility to the whole Christian scheme, and I would treat Christians just as I would any other public enemy. Wherever and whenever I can strike a blow that will weaken their influence, with whatever weapon, that blow will be struck.

Liberals may differ in regards to methods as they differ about other matters, but when it comes to shaping things to suit Christians then I lose my stomach.

There seems to be a disposition manifested on the part of some to carry on the Liberal work in a sort of pious way so as not to offend Christians. But I tell you there is no half-way house where Liberals and Christians can meet and indorse each other's plans. The attempt is just as foolish as to try to weld a piece of cast steel to an icicle.

"My voice is still for war—"an open war and a fair fight.

The men who hav been the boldest and most outspoken hav exerted the most and best influence.

It was said that Bennett said many things which hurt. I guess they did, for he was a perfect Hercules, and when a stone went whizzing from his sling there was always a dead man in the enemy's camp. No man in his time did more to popularize Freethought, and no man dealt more unsparingly with the old superstition. Not even prison bars could divert him from his purpose.

I am in favor of any measure which has a tendency to uproot the old superstition and destroy the confidence of the people in the holy blab as an inspired book.

Can any man in his sober senses believe that Heston's pictures hav not had a tendency to weaken the faith of the people in regard to the inspiration of the old Jewish scrap-book? It is said that they "repel" more than they "attract." But whom do they repel? Not the friends, but the enemies of our cause.

Why this squeamishness in regard to the pictures? Simply because Liberals hav not yet got entirely clear of the slime of the old superstition—and hav still a sort of holy horror of ridiculing what Christians regard as sacred things. Heston has a rare gift, and is turning his talent to good account. To him much has been given, and from him much has been received. Every man must work according to his talent, but men of narrow views will insist that everyone must work as they work.

I hav many a hearty laugh over some of Heston's grotesque conceptions. In showing some of Heston's decided hits, I hav remarked, "Heston has dropped a cannon ball through another cobweb of the old superstition."

It is no use for a Christian to try to look solemn; some of the pictures will make a dried mummy laugh right out, and I tell you a Christian is in a bad way when he is an unwilling laugher. Let the grave say what they will, there is nothing which will make a man catch breath like well-directed and well-merited ridicule.

I am informed that Horace Greeley admitted to a friend, after being defeated in the canvass for the presidency, that the cartoons of Nast did more to defeat him than any other measure adopted by his opponents.

But it is said that Heston's pictures are blasphemous. As late as the sixteenth century, everything was blasphemous that did not please the Christians. Two hundred years ago every Christian would hav expected the wrath of God to fall upon the designer of such pictures, and everyone would hav wanted to enjoy the luxury of dipping the tip of his finger at least in his heart's blood.

The reason why Heston's pictures are blasphemous is because they go like a hot iron into the very heart of the priesthood and the old superstition.

There seems to be a sort of sickly disposition manifested on the part of some who claim to be Liberal to run Freethought papers in some unknown and mysterious way so as to please Christians. But it is an impossibility. As well try to make the law of gravitation attract and repel at the same time. The ox and the ass can never work in the same yoke.

Continue the pictures—hew to the line. If the chips fly in the teeth of Christians, let them stand out of the way. Do their papers boom our cause to any great extent? In what way hav they laid us under obligations to them, so that we are bound to season our mental food to suit their tastes?

What kind of a Freethought paper would it be, so conducted as to "attract" and not offend Christians? Or what kind of a battle would we fight if we allowed the cohorts of Christianity to officer our army? If Christians had the power they would blot out every Freethought paper in the land.

With a little persuasion perhaps we might induce them to open our conventions with prayer. And then they might "lend a hand" in conducting our papers. And then it might be policy to hav each one of our public speakers go to Talmage or some other eminent divine, and hav him recast his or her lectures so that they will not "repel" Christians. When all this is accomplished we shall be in condition to "move on the enemy's works."

A boy saw a mule by the roadside once and made up his mind that he would make the mule get out of his way. So he sneaked up and kicked him behind, and the mule sent him back about twenty feet rolling in the dust. The boy got up and measured the distance between him and the mule, and exclaimed: "Is it possible that I kicked that mule as far as that?" Now when we hav made the above concessions, and do nothing and say nothing to "repel" or offend the hidebound devotees of the old superstition, we shall hav kicked the old Christian mule further than the boy did with about the same result. I hav taken THE TRUTH SEEKER ever since its first inception, therefore it will be inferred that I take great interest in that paper. And I would hav it pursue the same aggressiv policy which has hitherto characterized it.

I would not say that it is the best Freethought paper in the world, but I will say that I believe that it has convinced more men and women of the error of their ways and given them the courage to stand up and be counted than any other paper with which I am acquainted.

The reason is, it has been bold and outspoken and called things by their proper names, and never has looked up to see whether Mrs. Grundy frowned or smiled.

I hav never said as much about THE TRUTH SEEKER before, for somehow it seemed to me like boasting of good traits in my own family.

Now I hav given some pointers in regard to the pictures. No Liberal is bound by what I say, only so far as my suggestions look reasonable. I would say to every Liberal, if you do not like my plan, work out a plan of your own, but keep to work until the old superstition shall giv way to sense and science, and the ecclesiastical yoke shall be lifted from the shoulders of the people. JOHN PECK.

Naples, N. Y.

UNTIL common minds doubt respecting religion, they can never receive any new scientific conclusion at variance with it—as Joshua and Copernicus.—*Buckle.*

Christianity and Rationalism.

One flourishes best among the most ignorant and credulous, the other among the most enlightened and critical.

One believes in the mystical, ancient, miraculous, and the actuality of the impossible; the other believes in all that can be proved real in the past and present, and what reasonably may be in the future.

One says, Believe or be burnt and be damned; the other says, Be honest, believe when convinced, and do what you think is right.

One is full of other-worldliness, the other attends strictly to the world he now livs on.

One hopes for happiness in heaven; the other tries to earn and make happiness and heaven here.

One teaches that though you are ever so great a sinner, you may, by an act of faith in a creed, transfer all your guilt to the back of an innocent Jesus, and enjoy eternal bliss forever after death; the other teaches that he doubles his iniquity who accepts pardon by the sufferings of an innocent person in his stead.

One teaches that we are all totally lost and depraved, and that only the power of God can make us saints; the other believes that all our faculties are good and useful, and that we should take care lest we demoralize ourselvs.

One tries to destroy confidence in man and establish confidence [faith] in God; the other tries to destroy faith in God and establish confidence among men.

One believes that confidence [faith] in what you do not understand is the highest of virtues; the other thinks that it is better to limit your confidence to what you do understand and know something about.

One says we ought to walk and see by confidence [faith]; the other says we would better open our eyes and look before we leap.

One hopes to be happy by and by by loving and serving a God he has not seen; the other is happy now by loving and serving some one he has seen and who can be benefited by his love and help. One tries to fit people for another world; the other tries to make them better fit to liv in this one. One does not want God to see him doing wrong; the other does not want to see himself in wrong-doing.

One hopes to escape just punishment and receive a reward by and by; the other expects to reap just what he sows, and wants to earn and get all his rewards here and now.

One persecutes for opinion's sake; the other only asks for justice and fair play, and givs to all every privilege and right it asks for itself.

One is very aggressiv; the other is only defensiv and progressiv.

One invented implements of torture, holy water, holy candles, crucifixes, altars, pulpits, ceremonies, creeds, imaginary crimes, witches, ghosts, a devil, a God, a heaven, and a hell. The other has given us our civilization and all the sciences; the steam-engin, telegraph, telephone, sewing-machine, and all the other useful inventions.

To one death is the king of terrors; to the other

> It is a last, a long, a beautiful rest,
> When all sorrow is past from the brow and the breast.

The Christian hates and slanders the Rationalist, and the Rationalist smiles and pities the poor Christian. PROF. C. L HASKELL, Ex-Christian.

The Story of Lot's Wife.

The question which a religious oriental put to himself in ancient times at Usdum, says Prof. Andrew D. White in the *Popular Science Monthly*, was substantially that which his descendant to-day puts to himself at Kosseir: "Why is this region thus blasted?"—"whence these pillars of salt?" or "whence these blocks of granit?"—"what aroused the vengeance of Jehovah or of Allah to work these miracles of desolation?"

And, just as Maxime du Camp recorded the answer of the modern Shemite at Kosseir, so the compilers of the Jewish sacred books recorded the answer of the ancient Shemite at the Dead sea; just as Allah at Kosseir blasted the land and transformed the melons into bowlders which are seen to this day, so Jehovah at Usdom blasted the land and transformed Lot's wife into a pillar of salt which is seen to this day.

No more difficulty was encountered in the formation of the Lot legend, to account for that rock resembling the human form, than in the formation of the Niobe legend, which accounted for a supposed human resemblance in the rock at Sipylos; it grew up just as we hav seen thousands of similar myths and legends grow up about striking natural appearances in every home of the human race. Being thus consonant with the universal view regarding the relation of physical geography to the divine government, it became a treasure of the Jewish nation and of the Christian church, a treasure not only to be guarded against all hostil intrusion, but to be increased, as we shall see, by the myth-making powers of Jews, Christians, and Mohammedans for thousands of years.

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The Pictures.

We gratefully acknowledge the receipt of twenty-three new subscribers on the picture account during the past week, as well as the following donations:

J. W. Wilkinson	$ 50	S. H. Sanford	5 00
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This makes two hundred and ninety-one new subscribers; $150.40 donations.

We would again call attention to the offer of "Try Square" as a premium for new subscribers. The terms are: Copies of the book to be given as premiums to, or for, new subscribers who pay the regular price of $3 for THE TRUTH SEEKER one year, before March 11th. One copy of the book to be given to every volunteer new subscriber, and one to every old subscriber who procures a new one at the regular price of $3. The price of the book by itself is $1.

The Literature Fund has been enriched since the last acknowledgment by these sums:

Jas. N. Falling	$1 75	A. E. Kittell	75
H. Merrick	1 00	Ezra Gladding	25

There are innumerable calls upon this fund, and it is hoped that it will not be allowed to languish. As Captain Adams says, it is one of the best constructiv agencies of Freethought.

The Bible and the Character of God Indefensible.

At the recent meeting of the New York Presbytery, in the discussion over the proposed revision of the Confession of Faith, the Rev. D. G. Wylie said: "Mr. Ingersoll has been quoted in this debate. We are to giv up the Confession, because we cannot answer his arguments against the doctrins of the Confession. Can we answer his arguments against the Bible and the character of God? If we cannot, shall we giv up the scriptures and God? The arguments of Infidels cannot be answered on the grounds of pure reason." That is a pretty frank admission that the Bible and the character of God as therein portrayed are indefensible. And it is also one of the best arguments in favor of revising the Confession, because the Confession follows the lines of the Bible and is a logical statement of what God is and will do, if the Bible be true. The Confession is altogether too biblical for this age, and most intelligent Presbyterians know it. It is a formula of doctrin too horrible to teach, and one which one-half of the Presbyterians at least do not believe.

But, nevertheless, the old Calvinism is strictly biblical and is the only logical one of the many Christian creeds. The doctrin of God's sovereignty —his omniscience and omnipotence—leads directly to the doctrin of election, and reprobation is the inevitable corollary of election. If God knew all things from all eternity he knew just how many people the whole world would hav, and which of them were to be saved, and which of them reprobated to eternal misery. He knew the ones he would pass by and the ones he would call. To doubt this is to doubt his omniscience. Salvation under these circumstances is not a matter of choice, but of foreordination. As Dr. Patton of Princeton puts it, "the Confession teaches that only the elect will be saved; that those of the elect who are capable of faith are saved by faith; that others of the elect, such as elect infants, are saved without faith. Calvinism teaches that God elects individuals to eternal life out of his mere good pleasure. Now, if men are saved because they are elected, and God elects some, certainly some must be left. We may say that God passed them by, or reprobated them, or did not save them."

These are perfectly logical conclusions from the premises laid down of God's omniscience and sovereignty, and when the Calvinists depart from them and adopt others, the new ones must be, as Dr. Buckley says, but simply a coating of sugar laid over the theological pills, which they find bitter in the mouth, but which thorough-going, old-fashioned Calvinists maintain hav a marvelously beneficial effect upon the health and soundness of the system. It is the fact that the bitterness of these pills is gathered directly from the Bible that makes Dr. Wylie's statement that Infidels cannot be answered by pure reason such a boomerang to the inspired word.

The Roman Church's Lament.

The Roman Catholic journals apparently hav arrived at the conclusion that Brazil will follow in the footsteps of France and Italy, and that its new government will not be subservient to the church. The *Review*, the most important Roman Catholic weekly journal published in this country, has found out that the "tendency of the age" is to "suppress" Roman Catholicism, and thus laments the change of government in Brazil:

"We hav not the slightest doubt that that fair and hitherto peaceful and prosperous country is at this moment ruled by an ambitious junto whose object is not the good of the country, but first, personal wealth and aggrandizement, and second, the suppression of the Catholic religion. That is the tendency of the age, and the results are generally brought about through the agencies of European Masonry. They and their brethren in South America are Infidels and Atheists, and they hate the Catholic church because it puts restraint upon the passions of men and denounces iniquity in every shape. When they gain power their first principle of action is to 'look out for No. 1.' It was so in Ecuador when the admirable Moreno was assassinated, a martyr to religion and good government, by the agency of that all-powerful and unscrupulous secret society. It is so in France and in Italy at the present time when an Infidel minority, through the secret machinations of this same dangerous organization, tyrannizes over the consciences of the people in the name of liberty, and grows enormously rich while the people are heavily taxed, and in Italy at least ground down to the very last point of endurance. It was so in Belgium, until a few years ago the people rose in their might and thrust the wicked intruders from power."

The *Review* goes on to outline the course probably to be pursued by the Brazilian republicans. They will, it says, represent the church as opposed to free government, and persecute accordingly. The revenues of the church will be seized for "more careful administration;" the ecclesiastical property will be confiscated, probably the bishops will be banished; the schools will be made secular and godless, and everything arranged on the most "Liberal" and "unsectarian" plans. "And the rest of the world," it sneeringly remarks, "will applaud, or if they do not openly approve, they will look on with indifference as if they had no interest whatever in the matter."

It is undoubtedly true, in this century, that when Catholic populations change their forms of government and swing away from the church, the intelligent among them do not stop at Protestantism, but go over to Freethought, esteeming no one religion above another, but all alike, as but steps in the mental evolution of mankind. And if the Catholic church shall be represented as the opposer of free government, that view of it is but the truth, and amply justified by fact. Why, it was only the other day that a daily journal in sympathy with Catholicism warned the king of Italy that the chief stay of kingly government is the Catholic church—that her authority kept the people in subjection by teaching them the "divine right of kings!" And it may become a question of confiscating all the property of the church, to prevent the church confiscating all the property of the people. Other nations hav been forced to pursue this course, and even an emperor of Brazil once found the order of Christ too powerful for the good of his country, and had to take the tithe collection into his own hands, and pay the priests himself, else would the church hav owned the country. But it is not confiscation: it is restitution. The church has ever been so greedy, so unscrupulous, so despotic, that to defend their existence nations hav been forced to make pecuniary war upon her. The blame is upon the church, not upon the governments.

If the Catholic authorities and writers would but stop to think *why* the tendency of the age is to suppress political Catholicism, and would be honest in their thinking, they would be astonished not at the suppression but that it has been so long delayed. They would know that it is the tyranny of Rome, the machinations of the Jesuits, the Inquisition, the rack, the thumbscrew, the prison, the *Auto da-fé*, which they profess to regard as only the "rigmarole of anti-popery lingo," which hav taught all intelligent nations to beware of the Roman church.

Conformity to Nature's Laws.

A person that takes up a Freethought book or paper finds that an expression that recurs with much frequency is, "Conform to nature's laws." Everywhere, in varying phrase, he finds this exhortation, to cast off supernatural direction and find out nature's laws and obey them. One who was new to Rationalistic thought might not at once receive from this precept the whole of its import, the whole of the impression that it is capable of conveying. He might think to himself that the finding out of nature's laws and conforming to them was nothing more than what the Christians around him were doing; that we all do about alike and liv about alike in that matter, and that he could see no considerable difference between Christians and Freethinkers in that respect. It is to a person thinking thus that we desire to make things more clear.

What is meant when we say that we should find out the laws of nature, is that everything in the universe proceeds in a fixed and sure order of succession, a certain event following, at all times and places, a certain cause; and such being the case, we should discover just what causes produce just what events, and then we can by bringing about the cause of any desirable event, also bring about that desirable event. The expression, "laws of nature," is not strictly correct, since there is no "law" enacted and imposed by any being, as is a human law; what is meant is, order of succession. It is seen at once that our happiness must be great or less just in proportion to the extent to which we can investigate events and bring their orders of succession under the classifications of science. This is what science is—an organized body of observations as to the relations in which events occur. And this, science, is what Freethinkers champion, and recommend, and advance.

Now let us turn to the other side. What is Christianity? At the very start, in the very defining of Christianity, we find that it is a thing antagonistically opposit to that system that affirms an invariable order of events in the universe, and counsels us to seek that order out. For the inmost essence of Christianity is, an affirmation that events do not proceed in an invariable order, but in obeyance to the varying will of a supernatural being. Christianity affirms that this being has repeatedly broken the order of events, and that he will do so now at the instance of any one of our race that prays in faith.

Wherever and whenever Christianity is fully and realizingly believed, this doctrin, that we may change the course of events by prayer, works many disastrous results. It does much harm now, especially in the Roman Catholic lands where all pray, tell beads, and mind priests, and no one studies books or observes nature to discover the actual nature of the universe he livs in. To-day in Spain scientific preventivs of contagion are little known and used, and epidemics are combated with ecclesiastical processions and extra contributions to priests' purses. In our land the faith curers are an example. But it is not, after all, to the striking instance that these faith healers afford, that we are to turn to obtain an estimate of the evil now worked by the doctrin of the supernatural order of things. The few deaths caused by these people are as nothing to the numbers that are not charged against the supernatural belief, but are really imputable to it. Were the human mind not choked to-day in its strivings for truth; were it not oppressed in colleges with fatal burdens of antiquated methods and totally worthless theological studies, and were it not everywhere perverted or distracted or intimidated by the threatenings of popular religious opinion, advances could be made, and would now hav been made, that would so extend our con-

trol over health and disease as to preserve tens of thousands of lives now lost. And, but for that Christian retardation, advances, equally great, made in fields of knowledge not alone physical but mental and moral—for all are under law—would now be giving us a world freed of half its present criminals, present prisoners, present strife, present ills of every complexion.

Just to the extent to which a so-called Christian of the present is seen to pray for things instead of working for them, we are to regard him as a true disciple of Christianity. Just to the extent to which he is seen to study, to learn, to devise, to work—that is, to find out the laws of nature and conform to them—we are to pronounce him unfaithful to Christianity, and a Freethinker and Rationalist.

A Woman Suffrage Convention.

We desire to call attention to a convention that is to be held at Washington, D. C., in Willard Hall (adjoining Willard's Hotel), on the 24th and 25th of February. The purpose is the uniting in a national organization of those women throughout the country that champion woman suffrage and are advanced in other progressiv thought as well. Nearly all the states will send delegates, and among the representativs will be many ladies known to our readers as bright and faithful Freethought workers. Among these are Helen H. Gardener, New York; Susan H. Wixon, Massachusetts; Voltairine de Cleyre, Pennsylvania; Etta D. Kelso, Californis, and Nora M. Remsburg, Kansas. The convention will be addressed by most, and we hope all, of the foregoing, and by Elizabeth Cady Stanton and other practiced speakers. Gentlemen, too, will add their efforts, and among those who will address the gathering are Prof. Elliott Cones, of Washington, and Mr. W. F. Aldrich, of Alabama. Any who desire more detailed information, or wish to contribute financially, may address Matilda Joslyn Gage, Fayetteville, N. Y.

This movement takes its rise from the fact that the existing woman suffrage societies hav fallen too much under church influence. We all know what is the result when any cause is allowed to come under the sway of the clergy. We know what physical science was when the church overswayed it. We know what was the complexion of political science when under ecclesiastical direction. If in their control of thought on those parts of political science that investigate men's rights and liberties the churches hav ever helped despotism and repressed the right and the true, so we may expect that in their influence upon this part of political science that considers women's rights they will promote despotism and repress the right and the true. From the church no good can come. When we see under its domination anything, of whatever nature, for which we hav any regard, we should endeavor its removal and rescue.

Editorial Notes.

THE annual crop of lies about Thomas Paine—which ripen January 29th—is now coming into market. The crop is precisely like that of last year, and of every year, but if a prize were offered for the biggest product it would hav to be awarded to the lie about Paine's "recantation." Liberals need pay little attention to these old slanders of Paine, but if they do desire information regarding Paine's last days, they should purchase "Paine Vindicated" by Col. Robert G. Ingersoll.

MR. WM. HART'S book, "The Candle from Under the Bushel," has been a source of much worriment to the saints of Kirksville, Mo., where Mr. Hart keeps a jewelry store. A Rev. Mr. Browder has published in a church paper printed in a neighboring town a series of long reviews of the book—the paper refusing, of course, to admit any replies from Mr. Hart—and Mr. Hart has now offered him $50 to read the book and review it from the pulpit before his congregation. In making this offer, the author of the book says: "This is my final and highest offer. Brother Browder has advertised my book in this place more than I hav myself, and thereby aided its circulation, and if the book is a mass of evil as he asserts, it behooves him as a Christian to counteract the evil influence he has set in motion by grinding it to powder." But Brother Browder will do nothing of the sort.

THE Washington correspondent of the St. Louis *Republic* writes this home to his paper: The clubs here are laughing over a remark attributed to Col. Robert G. Ingersoll that this administration reminded him of a dispute between a man and his wife as to what they would hav for their Christmas dinner. The man wanted turkey and the woman demanded duck, so they compromised on cabbage. "I told Mr. Harrison the other day," the colonel is quoted as saying, "what I thought of his way of running things. He has been wasting the people's time in examining into the claims of every applicant for place from cabinet secretaries down to doorkeepers. He has been in the office more than ten months now, and he is still worrying over some of those cases that were laid before him the day he entered the White House. The longer he waits the more applicants arise, and when there are twenty applicants for one place the effect of his final decision is to make nineteen enemies and one friend. And what a friend that one is! Why, a neighbor of mine who was among the first applicants for a certain office was kept waiting so long that he finally forgot all about it. The other morning I met him on the street and he called out: 'What news do you suppose I got to-day? That d—— fool Harrison has appointed me.' When I told the story to the president he inquired solemnly: 'Colonel Ingersoll, who was that man?' 'Mr. president,' I replied, 'you don't need to hav me tell you. You've appointed a couple of thousand men, more or less, to office. Just think them over and make a guess—you can't fail to hit the right one.'"

WHAT is called the most remarkable schism which has ever taken place in St. Louis, Mo., is the split in the wealthy Central church. A month or six weeks ago the pastor, Rev. R. C. Cave, created a sensation by delivering a sermon in which he said that he did not believe in the inspiration of the Bible or the divinity of Christ. He believed in Christ the man and in a God, but not the God of the Bible. The sermon divided the church, and about half the congregation withdrew while the other half passed resolutions indorsing Dr. Cave. He then resigned, but his friends in the congregation refused to accept his resignation and at a meeting pledged $50,000 to build a new church. Dr. Cave reconsidered his resignation. All the Christian ministers of every denomination and creed in all parts of the United States began denouncing him. His congregation met in a hall and there Dr. Cave said he had been read out of the church. He was not a Christian and did not believe in the divinity of Christ or the miracles or other things. He said he desired to retire from the pulpit, but the congregation passed a resolution setting forth that they did not believe any more than their pastor, and they desired to cut loose entirely from the Christians.

IN a speech at the celebration of the Centenary of the United States Judiciary, held in this city last week, Chauncey M. Depew said: "On every occasion the orator points with pride to the subject of the hour. To-day every speaker has pointed with pride, a pride shared by every human being in the United States, to our Federal Judicial system. But there is one period of our history as a people to which we do not point with pride. The first one hundred years of the Puritan commonwealth in New England had no clients, and therefore no lawyers. The clergy were the court for the settlement of all disputes, and the people their own advocates. During that period they banished Baptists and imprisoned Quakers for conscience's sake and committed judicial murder by hanging witches. This is a period for which we are ever apologizing. It demonstrates that the gospel without the law cannot run a republic. Had there been a fearless bar and independent judiciary the client's retainer would hav inspired the lawyers to so present the inalienable rights under religious liberty that Roger Williams would never hav migrated, and the Quaker would hav worshiped as he thought God told him to, while the witch would hav exercised no other fascination than the one she has always exhibited in all ages of the world toward our weaker sex." There is a good deal of hard sense in these remarks, more than in the one by the minister who responded to the toast, "The Bar and the Clergy," by saying that "the pulpit, if die it must, will die hard." There is no occasion for the pulpit to die if it will reform, pay its taxes, keep its hands off other people's property and persons, teach sense, cease persecuting, and imagining that God has given the world to the saint and that the ministers are the saints.

SOME of the pious frauds in connection with the publication in "patent insides" of Talmage's thunderous platitudes are exposed in the Phelps county *Herald*, of Bertrand, Neb. It appears that a clergyman has discovered that some of the sermons ostensibly delivered by Talmage, who is now abroad, are reproductions of his old sermons printed in this country years ago. The *Herald*, which used to be a sufferer from such imposition, says the fraud is only a fair sample of that constantly practiced on the public by this "eminent swindle." "When we used to hav the sermons sent us in stereotype plates," it adds, "we frequently received them a week before the delivery of the discourse. One week the plates were dated 'Fort Scott, Kan.' Just from curiosity we investigated the matter and found that the noted doctor had not been at Fort Scott at all, and was not within a thousand miles of the state of Kansas on that date. Two years ago the Chautauqua management at Crete engaged the preacher to address their assembly on a certain day. The time arrived, but the doctor did not come. Finally, he was discovered on top of Mt. Washington, in New Hampshire. Notwithstanding this, all the Western papers a day or two later contained 'An Address Delivered by Dr. Talmage at the Crete, Chautauqua.' He did the same thing with a Minnesota Chautauqua and was sued for damages, yet his supposed address on that occasion was published everywhere. Some time ago the famous Tabernacle burnt down one Sunday morning, but the next day the regular 'Talmage sermon, delivered at the Brooklyn Tabernacle,' appeared in all the papers, side by side with an account of the fire. Thus it becomes apparent that the publication of Talmage's sermons is made a business, connived at and consented to by the reverend gentleman himself, he sharing the profits. It isn't done to save souls, but to make money. There is no doubt but Talmage makes a fortune out of it every year, although he repeats some sermons and others never delivers at all. But it's a pious fraud—and the public will tolerate a pious fraud year after year, and never know they are being imposed upon." Just so.

THE house of representativs of the state of Washington has succumbed to pious influences and elected a chaplain, who expects to be paid from the public funds in the face of this constitutional provision: "No public money or property shall be appropriated for or paid to any religious worship, exercise, or instruction." The expectation shows how little the Christians care for law or constitutions or human rights when their pet superstition can be advanced by ignoring them. The Snohomish *Weekly Eye* says that those who most strongly opposed the election of the chaplain "did not object so much to prayers as to the attempt to over-ride the constitution. They even offered to help pay his salary out of their own pockets; but this did not satisfy the hypocrits and demagogs, who wanted to show their contempt for the constitution." The "pious lobbyists," adds the *Eye*, are pursuing the same tactics in the senate, but that body will probably refuse to employ a chaplain, as a majority of the senators say they will not vote money in direct violation of the constitution to please either Jew or gentile, Christian or Atheist. They agree with Mr. Eddy, of the lower house, who said in the debate on the subject: "I object to the payment of a chaplain, it being in my opinion unconstitutional. I also claim the right, as a citizen of this state, to worship God according to the dictates of my own conscience. I claim that no religion or no church has any right to compel me to worship God according to their belief. I claim that as a member of this legislature and as a servant of this state, the churches hav no right to force ministers upon me; that I am sent here to serve this state and not to serve the churches. We are servants to the people, and not servants of God. Of course I will hav to listen to the prayers whether they suit me or not, unless I wish to be discourteous to the house and the chaplain." It is no triumph of the thirty-two who voted to elect a chaplain over the minority of twenty-five who voted against the proposition. The minority hav rights which all are bound to respect.

THE editor of *Church Progress*, a Roman Catholic journal published in St. Louis, replying to a question as to the career and fate of Giordano Bruno, exhibits this charitable spirit. "Giordano Bruno," he says, was a Dominican friar, a cynic, a philosopher, and a liar. After having left the convent, he strolled over the world. After two years' delay, and a trial by the Inquisition in Venice and Rome, he was finally degraded from the sacred ministry, and, as it was customary in the sixteenth century, handed over to the civil power and executed in Rome. The governor of Rome arrested Giordano Bruno, after his degradation from holy orders, and had him taken to Tordinona prisons, where he might, had he wished, show repentance and so avoid death. By a law of justice he was given eight days to do so. It was hoped that during that time he would hav repented; but no, he remained obstinate. On the seventh day the governor sent word to the confraternity of San Giovanni Decollato to be in readiness to lend the last consolation to Bruno, as on the following day he would be executed. He remained obstinate to the end; consequently he was taken to the Campo de Fiori and burnt alive. Two circumstances relating to Giordano Bruno's death are related. One is that one of the Confortatori on the pyre itself, a few minutes before it was set fire to, tried to reconcile the apostate with God, and held up to him the crucifix to kiss; but Bruno, with a disdainful look, turned his head away. The second is that while he was being taken on the cart from the prison to the place of execution, it was necessary to gag him, so as to stop the terrible oaths which he was uttering. The civil power and not the church executed the vile wretch. If it was ever right to kill a blasphemer, a disturber of society, a corrupter of public and private morals, it was right for the civil government to kill Bruno." Think of what a country would be were priests like this editor in power!

A WALLA WALLA, Washington, paper of a late date has this item: "Rev. E. M. Foster, of the Free Methodist church, was brought before the probate court for examination as to his sanity. The complaint was sworn out by E. D. Nicholson, who lived close to the Fosters. On examination by Drs. W. A. Egbert and Y. C. Blalock, Foster was adjudged of sound mind and turned loose, but was first admonished by the physicians that if he continued as fanatical on questions of religion there was little doubt but that he would be insane within a year. The arrest and examination of Foster grew out of his own actions. In November Mrs. Foster gave birth to a child. Foster had at the time an abiding faith in the Christian Science doctrin, and instead of calling in a regular physician, he called in a faith-cure midwife. As a consequence Mrs. Foster has never recovered from her confinement. Some time since she called in Dr. Cropp, who prescribed for her, but whose medicins her husband was unwilling should be used. As it was thought she might die from lack of proper attention, it was thought best to bring the matter to a focus. On examination Foster showed that while not insane he was nevertheless in a fair way to become so through religious fanaticism. He stated that the conversion of his wife to his own faith, Christian Science and all, would sometimes oppress him like a heavy weight. The man was evidently honest in his opinion, and felt that he was doing the best thing possible for his wife by not permitting the use of medicins. In this the probate judge and examining doctors disagreed with him, and he was informed that he must stop his system of forced conversion, or stand the chance of a much more serious charge being preferred." One of our subscribers, in forwarding the account, makes these observations: "I hav no objections to anybody believing in the faith cure, but they should not force it on others. I think when they are sick they should practice it on themselvs, and die if they want it." Our subscriber seems to be a sensible sort of man.

Letters from Friends.

EUREKA SPRINGS, ARK., Jan. 27, 1890

MR. EDITOR: Inclosed find $1 to be applied to the Heston fund. Yours truly, JOEL HAYES.

BRIGHTON, IND., Jan. 17, 1890.

MR. EDITOR: Do as you please as to cartoons. I think they are a good instructor. FLEMING HOPKINS.

SCOTT'S MILLS, ORE., Jan. 17, 1890.

MR. EDITOR: Keep these correct pictures going in the paper. Very respectfully, THOS. SCOTT.

BURTON VIEW, ILL., Jan. 27, 1890.

MR. EDITOR: I would rather hav the pictures continued. Send the ANNUAL. Respectfully yours, J. F. SISSON.

QUINCY, O., Jan. 30, 1890.

MR. EDITOR: I must hav the paper. It is good with or without the cuts. I think the pictures are immense.
Yours truly, J. M. PUTNAM.

MARSHFIELD, Jan. 10, 1890.

MR. EDITOR: I inclose the names of two new yearly subscribers. I am in favor of the pictures.
Yours, W. M. VIN CAMP.

MONTESANO, CAL., Jan. 13, 1890.

MR. EDITOR: Do not drop the pictures. Keep them up by all means. I should not hav got one subscriber if it had not been for the pictures. F. LESSMANN.

DOUGLASSVILLE, GA., Jan. 20, 1890.

MR. EDITOR: I cannot get you a new subscriber in this church-ridden place. Yet I hope you will continue the cartoons. C. E. DEWEY.

ORIENT, IA., Jan. 29, 1890.

MR. EDITOR: Inclosed find $5, for which send THE TRUTH SEEKER to the friend named and myself. Do not hold Heston, but let him hit them hard. S. CRUMRINE.

CRAINVILLE, KAN., Jan. 20, 1890.

MR. EDITOR: Please find inclosed money for the paper, the TRUTH SEEKER ANNUAL, and "Giordano Bruno." Keep the pictures going if you can. J. J. WILKES.

PARIS, ILL., Jan. 20, 1890.

MR. EDITOR: I want the cuts continued in your paper. They speak louder than words. Inclosed find $3. Send me the ANNUAL and the $2.75 apply to the Heston fund.
Yours, J. CRETORS.

BRISTOL, WIS., Jan. 20, 1890.

MR. EDITOR: You will find $3 25 for THE TRUTH SEEKER and the ANNUAL. As to the pictures, I shall be satisfied to hav them continued or discontinued. WM. HUNT.

RAVENNA, O., Jan. 23, 1890.

MR. EDITOR: Inclosed find $1, for which mail to my address the ANNUAL and the following named books, and apply the change as my vote in favor of the cartoons.
L. J. TIBBALS.

LAWRENCE, KAN., Jan. 21, 1890.

MR. EDITOR: I am in favor of pictures. I tried very hard to get subscribers, but failed. I hope you will obtain the required number of subscribers and continue the pictures. I am, Yours truly, A. PALM.

TACOMA, WASH., Jan. 15, 1890.

MR. EDITOR: According to promis, I inclose $3 for a new subscriber. I will try to get more subscribers. I hope the list will increase sufficiently to warrant the illustrations to continue. J. N. NEWMAN.

SALT LAKE CITY, UTAH, Jan. 18, 1890.

MR. EDITOR: To a busy man who has not time to study the question, your pictures would in a moment of time convey an idea of the ridiculous nature of many preachers' pretensions. J. J. SNELL.

SAN ANTONIO, TEX., Jan. 10, 1890.

MR. EDITOR: Inclosed please find $29, for THE TRUTH SEEKER for one year to the following named nine new subscribers, and for books, and for six renewals. There are fourteen votes for the pictures. W. J. LOOKE.

DELPHOS, KAN., Jan. 28, 1890.

MR. EDITOR: Find inclosed $3.25—$3 for THE TRUTH SEEKER, twenty-five cents for the ANNUAL. I cannot get any more to subscribe, as the times are so hard. We hav lost four crops in this part of Kansas. I vote for the pictures.
DELBERT COOK.

SAN MARCIAL, N. M., Jan. 21, 1890.

MR. EDITOR: I send you address of a new subscriber, who sends a "V" for two years' subscription. I hav secured the promis of five more names. This subscriber votes decidedly for the pictures. W. J. RIBLEY.

MILTON, PA., Jan. 25, 1890.

MR. EDITOR: Inclosed please find twenty-five cents for the ANNUAL. I absolutely object to the pictures. They do vastly more harm than good. The tendency is to lower the tone of the paper. ISAAC MARSH.

MANCOS, COL., Jan. 11, 1890.

MR. EDITOR: Inclosed find $12.90 for two renewals and books as written on the inclosed list. I would like you to continue the pictures, as they are a great help in showing up the Bible in the proper light. GEO. BAUER.

ELK RAPIDS, MICH., Jan. 27, 1890.

MR. EDITOR: Inclosed find funds for a new six months' subscriber—another vote for the object-lessons. Long may they continue to adorn the covers of the grand old TRUTH SEEKER. ALEX. CAMPBELL.

MOUNT UNION, Jan. 31, 1890.

MR. EDITOR: I inclose $5 for two years more. I hav taken THE TRUTH SEEKER since the first issue in Paris, Ill. I am getting old, being seventy-eight years, and expect to take it the rest of my days, pictures and all.
Yours respectfully, WM. ANTRAM.

POSEN, MICH., Jan. 25, 1890.

MR. EDITOR: Inclosed you will find $2—$1.75 to help the pictures, and twenty-five cents for the ANNUAL for 1890. Discontinuing the illustrations in the famous TRUTH SEEKER would be lamentable retrogression.
VINCENT DRONSUTOWIOZ.

ARAPAHOE, NEB., Jan. 9, 1890.

MR. EDITOR: Please to keep Heston at work. His cartoons are splendid. It was they that converted me to Freethought. Long may they liv. I will try and send you some new subscribers when I renew. Please send the ANNUAL.
WM. GATH.

BRUCE, S. D., Jan. 21, 1890.

MR. EDITOR: Please find inclosed $7.25 to renew my subscription, and for your ANNUAL for 1890, also for two new subscribers. We all vote for the pictures. I send list of persons to whom samples may be sent, as you request.
Respectfully yours, T. J. CARPENTER.

HUDSON, WIS., Jan. 28, 290.

MR. EDITOR: Inclosed please find $5 for one new subscriber for two years. This is my promised mite toward the continuation of the cartoons in THE TRUTH SEEKER. I hope to be able to send you another before long. The new subscriber votes for pictures. CHAS. HANSON.

BYRON, MINN., Jan. 23, 1890.

MR. EDITOR: Inclosed I hand you twenty-five cents for the ANNUAL. I would be very much disappointed to see Mr. Heston's cartoons discontinued, and shall do my best to send you my vote for their continuance, backed by some new subscribers, soon. WALTER A. JOHNSON.

TACOMA, WASH., Jan. 14, 1890.

MR. EDITOR: That one article from R. G. Ingersoll, "Why I Am an Agnostic," is worth the price of the paper. In regard to the cartoons, do as you think best; but for me, I would rather see a good portrait of some of our leading Liberals on the first page of every paper. M. B. CRANE.

BUSHNELL, ILL., Jan. 29, 1890.

MR. EDITOR: I inclose twenty-five cents for the TRUTH SEEKER ANNUAL. I want to add my feeble voice in support of the pictures. The time has passed for opposing the monstrous absurdities of religion with any other weapon than ridicule, it seems to me. S. L. BABBITT, M.D.

OLD RIPLEY, ILL., Jan. 20, 1890.

MR. EDITOR: In registered letter you will find money for renewal and new subscribers. I want to giv you my opinion of those pictures. I hav only taken your paper about two years, and hav got three subscribers, and I know it is by the aid of the pictures. Do not let Heston go out of our family.
Yours truly, PETER PLOG.

DES MOINES, IA., Jan. 23, 1890.

MR. EDITOR: Find $5.30 for two copies, one copy to a new subscriber and one to me. I would hav written sooner, but hav had the grip and could not get the subscribers that I wanted to, but when I get out I will try it again. We send two votes for the pictures. M. P. STEEL.

THOMASTON, CONN., Jan. 30, 1890.

MR. EDITOR: I should hav sent before, but expected to hav more subscribers to send you. Do not forget the ANNUAL. Those cartoons are very instructiv. They speak more than words can express. I would rather pay more for the paper than hav the paper without them. M. SMEND.

EDWARDSBURG, MICH., Jan. 20, 1890.

MR. EDITOR: In regard to the pictures, they are very good to those who can appreciate them. My family used to read some of the papers, but since the pictures they refuse to look at or read the paper. They are Christians. I shall take the paper with or without pictures. H. B. MEAD.

CATHLAMET, WASH., Jan. 13, 290.

MR. EDITOR: Inclosed find $10 to be used for subscriptions new and old, the ANNUAL, and books as hereinafter stated. I vote for outside pictures, but do not care for inside ones. But that is your business. I hav the promis of two more new subscribers later. LIDA I. ALBERT.

NEW YORK, N. Y., Jan. 20, 1890.

MR. EDITOR: Inclosed find $1 for picture continuation. I cannot procure you any subscribers, for various reasons. I am the only Freethinker the family has produced. However, I giv THE TRUTH SEEKER a circulation in that priest-ridden island, Ireland, it never attained before. WM. MATHEWS.

FORT FAIRFIELD, ME., Jan. 26, 1890.

MR. EDITOR: Inclosed please find $5—$3 for the renewal of my subscription, $1.50 for the "Cosmian Hymn Book," twenty-five cents for the ANNUAL, and the remainder for the pictures. I wish to see them continued. They show a great deal of superstition and ignorance in the so-called inspired word of God. Yours respectfully, C. M. WALDRON.

PRESCOTT, IA., Jan. 29, 1890.

MR. EDITOR: Find inclosed $5 to renew my subscription and for a new subscriber. Continue the pictures, if possible, and I am sure they will hurt nobody's feelings unless they hav worn the collar too long, in which case their galls will get well if they continue to take your medicin.
Fraternally, E. CLARKE.

BAKER'S CORNER, IND., Jan. 22, 1890.

MR. EDITOR: Please find inclosed $14 25 for paper, ANNUAL, and books. We like THE TRUTH SEEKER very much at our house. It is our best paper. We hav tried to get you some new subscribers, but hav failed thus far. We liv in an orthodox neighborhood, one of the "deepest dye." Continue the pictures. LIZZIE F. BAKER.

HOWARD, KAN., Jan. 13, 290 E.M.

MR. EDITOR: Inclosed please find postal note for $1.70, for which please send me the ANNUAL and the books named. Also send me a catalog of your publications. I sincerely hope the pictures will remain. We are doing good missionary work here, and hav to hav literature, so, hoping to receive the books soon, I am, Yours, O. U. ROBERTS.

DEXTER, MO., Jan. 20, 1890.

MR. EDITOR: Inclosed please find $5—$3 to renew my subscription; $1 for a continuation of friend Heston's great work, which I thiuk is a great help to our cause. I am in favor of his putting it to them just as hard as the law will allow. The harder the fight, the sooner it will be over. The other dollar you can apply in any way you think best.
J. W. MCCOLLUM.

MERIDEN, CONN., Jan. 17, 1890.

MR. EDITOR: Inclosed please find $6 to renew my subscription, also for a new subscriber. Also one copy of the TRUTH SEEKER ANNUAL and books as below. What is left may go toward the pictures, and I hope to find some more subscribers for you. I am very much in favor of continuing the pictures. Wishing you a Happy New Year,
Yours fraternally, JOHN MORSE.

REDMON, ILL., Jan. 13, 1890.

MR. EDITOR: Inclosed find $1.50—$1 to help continue Heston's pictures, and fifty cents for the TRUTH SEEKER ANNUALS for 1889 and 1890. In my opinion, the objectors to Heston's work on THE TRUTH SEEKER will do us no good. When people get so nice that a lie suits them better than the truth, let them go to where they belong. *Honi soit qui mal y pense.* Hew to the line. MARK ROWE.

MAKANDA, ILL., Jan. 26, 1890.

MR. EDITOR: Please send me the ANNUAL, and send two or three numbers of THE TRUTH SEEKER to each of the named persons. Both parties are right about the pictures. An ignorant or very bigoted Christian is repelled by them, but more, I think, are attracted. In my own experience their presence has done good. I hav seen their good influence among thinking church-members and others.
W. W. WALKER.

COALING, ALA., Jan. 23, 1890.

MR. EDITOR: Inclosed find the following subscribers. If you will allow me, I want to say what cartoons hav done here. All that I hav sent, which must be some $30 in two years, hav been obtained by them, not by the reading. It is my experience that people will not read until their curiosity is excited. And the pictures do that. The Christian will not read the book in which he finds his eternal life, but lets the priest do it for him. Yours truly, H. J. WARD.

MARIPOSA, CAL., Jan. 18, 1890.

MR. EDITOR: I write to renew my right to read THE TRUTH SEEKER for one year more. I send post-office order for $3 75—$3 for the paper, twenty-five cents for the ANNUAL, and fifty cents for the continuation of the pictures. I say, by all means continue the pictures. I think I can get a new subscriber; at least, I am going to try.

I hope you may get not only five hundred new subscribers, but five hundred times that number. S. L. HOGAN.

ISHPEMING, MICH., Jan. 20, 1890

MR. EDITOR: Thinking that Mr. Parton might be wrong in his assertion that all that approved of the pictures ought to be members of some church, I inclose $3 for another year's subscription, for I approve of the pictures, and do no feel capable of becoming a church-member, as I hate hypocrisy. As to getting new subscribers, I think it a hopeless task in this place, as I can get scarcely anyone to read my paper. FRANK TREBILCOCK.

PRESCOTT, IA., Jan. 27, 1890.

MR. EDITOR: Inclosed please find $4.75—$3 for my subscription, twenty-five cents for the ANNUAL, twenty-five cents for "For Her Daily Bread," and $1.25 for a new subscriber. This is the best I could do here, but I will still continue to work the best I can for the overthrow of superstition, oppression, and priestcraft. Please record two votes more in favor of continuing the pictures. They are truly object-lessons to both Liberals and theologians. J. B. BLACKBURN.

SNOHOMISH CITY, WASH., Jan. 19, 290.

MR. EDITOR: Inclosed please find $1.90, to be applied as per order. My attempt to get a new subscriber for your valuable paper has been unsuccessful so far. I hav several of my neighbors cornered up. They are sitting at present on the fence, so to speak. I should be able to persuade them to jump into the broad field of Liberalism. Hav the pictures continued if you possibly can manage it. They are doing good work in uprooting superstition, and are first-class object-lessons. RICHARD ROESIGER.

DAYTON, WASH., Jan. 12, 1890.

MR. EDITOR: I like THE TRUTH SEEKER very much, and enjoy the cartoons, though some of them are quite ridiculous. We show them to our friends, and that causes them to look up the passage of scripture, which is always found to read just as stated below the cartoon. I think they show up the ridiculous part of the Holy Queer better than a dozen lectures. Below I will giv the names and address of some of the Liberals. Yours for the truth, W. M. BOGGS.

TOPEKA, KAN., Jan. 29, 1890.

MR. EDITOR: Inclosed please find $5.25 to pay for two subscriptions—one a new man, and myself—and twenty-five cents for the ANNUAL. I like the pictures; they are excellent, and I will send you something toward them after a little. I do hope we shall be able to get together here in Topeka. There are enough here to make a good branch if we could get together once. All my children are eager to see the pictures, and read a good deal in THE TRUTH SEEKER.

P. H. GILL.

MEROED, CAL., Jan. 8, 1890.

MR. EDITOR: I wish to say I am in favor of the continuance of the pictures, and should be very sorry to hav them discontinued. I am not ashamed to show them to any of my friends, and to my Christian friends I take special delight in showing them. They may call it an Infidel paper, and sneer at it, but they must not tell me it is obscene. THE TRUTH SEEKER is sacred to me, because it contains truths—in text, as well as in pictures. Please send the ANNUAL.

Respectfully, E. M. HANSSON.

BAY, ARK., Jan. 22, 1890.

MR. EDITOR: I send money for renewal, books as listed, and ANNUAL. With much interest I watch the vote on the pictures. Do not stop them if possible to continue. No genuin Liberal can object to either the first or last page if he puts proper construction to them. Church people who are honest in their convictions do not realize the selfish greed and general littleness, narrowness, and conservatism of their faith, and nothing will teach them the true nature of the beast so quickly and pointedly as will Heston's first-page pictures. FRANK FRAZIER.

DETROIT, MICH., Jan. 21, 1890.

MR. EDITOR: I inclose you my check for $15 25, for which you will mail THE TRUTH SEEKER for one year to five new subscribers, and myself the ANNUAL. And if possible, let the Heston cartoons appear regularly on the outside covers of THE TRUTH SEEKER. In my opinion, Heston's cartoons, especially those representing biblical characters, are doing more to advance the cause of Freethought and investigation among the more ignorant class of Christians than could be accomplished in any other way.

Respectfully yours, W. D. SMITH.

GRAND RAPIDS, MICH., Jan. 27, 1890.

MR. EDITOR: Inclosed you will find the money for five new subscribers, besides the renewal of my own subscription. I hav been trying to get some subscribers for you for a good while, and at last hav succeeded. All the new subscribers, as well as myself, want Heston's pictures continued. I think they should be continued on this account—they attract people's attention where, if they were omitted, the paper would not be noticed. I hav been a reader of THE TRUTH SEEKER for the last three years, and it is the best paper that I hav ever seen. JOHN APSEY.

FORT FAIRFIELD, Jan. 20, 1890.

MR. EDITOR: I inclose $7 for THE TRUTH SEEKER and one ANNUAL. I want to see the pictures continued. Those weak-kneed Liberals that do not want to see the superstitious fraud called religion exposed, are a good deal like the man that prayed, "Good Lord and good devil." He did not know whose hands he was going to fall into. They are only partly converted. Any person that knows anything about the history of the church with its crimes of torturing, burning, imprisoning, must want to see sledge-hammer blows. Yours truly, JOSEPH A. CONANT.

DUBLIN, IND., Jan. 28, 1890.

MR. EDITOR: I inclose $4 for renewal, ANNUAL, and books named. The thirty-five cents balance you may add to your own account and apply it in any way you think best. As regards the pictures, I look upon them as being on extremes to the extent that they are repulsiv to the better feelings of the community. But since a majority of the patrons claim that the pictures are doing great good, I submit—not that I think that the majority is always right, but because I am going to take THE TRUTH SEEKER, pictures or no pictures, as long as it advocates free thought, free speech, and free press. MILTON THOMBURGH.

HUBBARD, O., Jan. 8, 1890.

MR. EDITOR: Please find inclosed twenty-five cents, for which send the ANNUAL for 1890. I see a good many of your readers are giving their opinion of the pictures. I will giv mine, too. I think that they are one of the best features of the paper, as they are the first thing my grandchildren examin, and you know it is a great thing to get the attention of the young. The church understands that. See what pictorial papers it has for the young—pictures of angels, and good little boys and girls giving their nickels to the missionary-box. I hav tried to get a new subscriber, but can not, so I do the next best thing, and lend it. If I was rich enough, I would pay Heston myself.

ADAM ARCHBOLD.

FORT LEWIS, COL., Jan. 22, 1890.

MR. EDITOR: Please find herein $1 to aid in continuing the illustrations, and twenty-five cents for the ANNUAL for 1890. I hav been a reader of THE TRUTH SEEKER for fifteen years, and hav watched with pleasure and interest the steady advance the paper has made in that time, and to me, at least, the cartoons seem to be one of its best features. I hav a great deal of respect for Mr. Parton's opinion, and he must be right in supposing that the pictures repel some who see them, but that they repel more than attract I cannot believe. My own experience is that they attract the notice of and call forth remarks from almost everyone, and lead to a perusal of the columns of the paper that contains such unique illustrations. JAS. MCDONALD.

HANKINS, N. Y., Jan. 12, 1890.

MR. EDITOR: Inclosed please find twenty-five cents for the ANNUAL for 1890. As to the illustrations, I vote to continue them if possible. I thought at one time that the paper would do more good without them. I thought as some others of your readers, that I did not dare show them to my Christian friends. Now I hav found that it was only an imaginary fear. I show my paper and pictures every week to a Catholic lady friend of mine. All that she could say against them was, "What is the use of such silly things in the Bible?" and that she did not believe they were in their Catholic Bible; and as I hav no such Bible, I could not say that they were. Where could I get such a book, and what would be the cost? WM. S. GALLOWAY.

[The Truth Seeker Company will supply a Catholic Bible. As the Roman Catholic authorities are not desirous that the Bible be circulated among the laity, the price is rather high—about $2.—ED. T. S.]

ST. STEPHEN, N. B., Jan. 24, 1890.

MR. EDITOR: In renewing my subscription to THE TRUTH SEEKER for another year, and having the privilege of voting on the question "before the house," pictures or no pictures, you will please register me as in favor of keeping the illustrations where they are. A year ago I sent you the name of another subscriber. It is quite probable that he will renew again. I wish I could do a little more for the cause, but my business prevents me. I am aware that you cannot run a newspaper without proper support, and while I should regret the want of means as the cause of the discontinuance of the illustrations, yet I am prepared to accept the inevitable, and state only that I must hav THE TRUTH SEEKER anyway.

Yours fraternally, J. C. HENRY.

KINGSTON MINES, ILL., Jan. 28, 1890.

MR. EDITOR: For inclosed $1 please send tracts suitable to circulate among our holy groaners here, as they are having a high old jamboree which will last for some time. I regret I cannot send you a new subscriber to aid in keeping the pictures going, but I hope to be able to do so soon. Regards to Brother Peck for his noble work. Go on. Desperate diseases require desperate remedies. They hav got it bad and we think blistering is what they need. Use the soothing syrup after if required. If not, blister again. And, if it is not too delicate a subject to treat, I hope Brother Heston will be able to giv our old patriarch David a twist. We think he would be a good subject. Or how would Solomon do with his three hundred wives and seven hundred concubines? T. W. BOTTS.

BRODHEAD, WIS., Jan. 13, 1890.

MR. EDITOR: I inclose renewal and a new subscription. I hav been working for some time to get a few new subscribers for your paper, but it is uphill business with so many Liberals. They sit down and talk and make sport of old orthodox ideas, but fail to realize the necessity of giving substantial aid to the cause so that success may result. I may be able ere long to send in a few more dollars, if I can get to see the parties before they cool off too much. You can put me down as solid in favor of Heston's cartoons. I think they are worth as much as the inside reading of the paper. The impressions they make on the mind are far more lasting, especially with the young and tenderfooted, than anything you can print on the inside. By all means the Liberals must keep Heston at work. I inclose names of Liberals to whom you may send sample copies. E. P. HASSINGER.

NORSE, TEX., Jan. 10, 290.

MR. EDITOR: Although I regret to say that I hav not been successful in securing any new subscriptions lately, yet having recently sent you my own renewal of subscription for two years, with an order for books, I shall venture to giv expression to my views upon the subject of pictures or no pictures. I am opposed to continuing the pictures or cartoons in THE TRUTH SEEKER in their present position. I do not consider it good policy to hav such cartoons in such a conspicuous place as on the first page. In a humorous paper it would be appropriate; otherwise I do not think it is, especially not for them to appear thus, regularly every week. And it shocks the feelings of our Christian friends and neighbors who might otherwise be induced to read an occasional number of THE TRUTH SEEKER, and thus be led on to investigation. I hav even had Liberal friends tell me that they did not like such repulsiv pictures as were some of these cartoons to shock their sensitiv children's feelings. I know some of these cartoons are admirable object-lessons. And if you can print them on a supplement I am in favor of them, otherwise I am opposed to their continuance.

Fraternally, T. THEO. COLWICK.

NEW CAMBRIA, KAN., Jan. 14, 290.

MR. EDITOR: We are in favor of the continuation of the pictures in THE TRUTH SEEKER. Mrs. Abbott took down a gripsack of back numbers to the New Cambria Literary Society and distributed them among the boys. Some were so eager to get them they could not wait till she got around to them, but hollaed, "Save me one." The whole intermission was taken up in each one examining everyone else's paper, and it afforded a good deal of comment and amusement. I suggest that all Liberals that belong to lodges, labor unions, Alliances, etc., procure the names in their local organization, at least, and forward to the editor of the Liberal paper they are taking, that he or she may send them sample copies of the paper. This you can do by two of you having it understood that one of you is to take the first name and one the next, and so on, while the secretary is calling the roll; or you can request the secretary to giv you a list of the names of the members, or allow you to be permitted to draw them off. It is very important to reach the laboring class of the country, because they are not wrapped up in policy and hypocrisy, and so we hav nothing to do but convince their judgment. And if we can read the signs of the times, this will be a very important thing to do, because in a very few years they will shape the legislation of the country.

JOHN W. ABBOTT.

CHICAGO, ILL., Jan. 18, 1890.

MR. EDITOR: I am endeavoring to get a new subscriber, and it will be strange if I do not succeed. My sentiments with regard to the pictures may be gathered from the following acrostic:

Who makes us smile, when we are sad,
At cartoons good—some say they're bad—
That make the preachers awful mad?
Why, Heston.

Say, who is it that grasps the thought,
Or pictures it just as he ought,
Nor fails to teach the lesson sought?
Why, Heston.

How comes it that some want them not?
"Engravings are a vulgar blot,"
Say these good men; that's all they've got
'Gainst Heston.

To tell the truth, I want them in,
O, Eugene, dear, they are no sin;
Now Liberals let us work and win,
For Heston.

Will some one arise and answer these questions? If "God is light and in him is no darkness" (1 John i, 5), and if God filled the whole before and after the creation, how could the "darkness [be] upon the face of the deep?" After God had created light by saying "Let there be light," what was the use of making a "sun to giv light?" And what became of the light which he had already made?

JOHN HUDSON.

MARSH, IDA., Jan. 1, 1890.

MR. EDITOR: As many are giving their ideas and votes in regard to the pictures, I will do the same. What causes the average man of intelligence to become an Infidel, not to believe a good God could "inspire" men to write such a book as the so-called holy Bible, if the reading of it has not done it? Therefore those pictures are not for the instruction of those who already know the filth and obscenity contained between its leaves. I always hav taken it for granted those pictures were not placed there by those who did it to offend their fellow-man, but for a far different purpose, viz., to draw the attention of many who depend wholly upon some "unproducing" shepherd to tell them about the holy book, instead of reading for themselvs and using their own reasoning powers. And if by pictures they could be led to read from Gen. xxx to Ezek. xxiii, thence to Cor. vii, they might possibly get their own brain to work a little and be better prepared to decide whether it is a fit book for the public schools of the nineteenth century. Why, when I was a school-boy and my feet scarcely touched the floor, while the teacher was mumbling his prayer, for the teachers all had to do it then, the boys were hunting foul stuff from that holy book to pass over to the opposit sex. It was there, while I was a child, my reasoning powers revolted at such a God-book. I would ask, is it reasonable to suppose children who attend school nowadays are very much different from what they were a half century ago? I hav often thought could there be over each holy Bible picture some words similar to the following: "These pictures are not for the purpose of wounding the feelings of any class, but meant to call the attention of non-readers of the holy scripture to what is really there and prompt them to please read the whole chapter of each illustration." Of course the wolves in sheep's clothing who prey upon the lambs may take offense. It is to be expected, for from the flock comes the meat. But I really cannot see why the lambs should take offense, if they will just take a gentle hint from the pictures and read their book.

It takes different methods to reach different intellects and brains. Some would be reached by history written by Mr. Parton, some by R. G. Ingersoll, some by reading Thomas Paine's "Age of Reason," if we could get them to read these books, but many cannot be reached. But I think there is a large class who can be reached by those pictures in the following manner. First, that the unposted as to the contents of the Bible be let to know that they are not for offense but meant for prompting them to examin for themselvs. Then every subscriber would feel more like handing his paper to his Christian friend (if he is lucky enough to hav such), feeling by so doing he will not lose his friendship by his taking it as an insult instead of an act of friendship. Why, a Christian friend told me a short time since there was not a passage in the holy Bible but that was fit to read in a public school, and he is an intelligent man who has sat in our halls of legislation. Can it be possible for others to get offended at those who would see them inform themselvs about the Bible, if it be done in a proper and friendly manner? I think God himself—if there be one—would vote for the continuance of those pictures. For he must see they tend to vindicate his character, for I do believe every Infidel believes God is not so low in the scale of manhood as to inspire ignorant men to pen such thoughts as are to be found in the Bible. Inclosed is my vote ($1) for the pictures. A. G. CHURCH.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

M. Louise Baker.

"BEING DEAD, SHE YET SPEAKETH."

Last summer's flowers in beauty stood
Types of all things fair and good,
But one amidst the blossoms seen
Of all things fair and pure was queen;
And as she passed each flow'ret fair
Shed sweeter fragrance on the air.
Like an industrious bee she drew
Sweet nectar from each flower that grew;
And in requital thus she sung
A song of Love when Love was young,
And Love was Hope and Hope was strong—
This, as I deem it, was her song:
"O faithful flowers! I love ye well,
Far more than I hav power to tell;
For, three-and-twenty years ago,
Ye crowned me May queen here below.
In Iowa, my natal day
(Though not the *first* but *tenth* of May),
Full many an early flower I ween
Came forth to crown me as your queen.
Where'er I go, south, east, north, west,
My lieges fair, I love ye best.
Even now September's storms draw nigh
When your unsheltered tribes must die,
For in Nebraska's northern clime
Too soon must come that fatal time;
And even 'neath Ponca's friendly hills
Soon comes the frost that chills and kills.
But, dearest flowers, ye need not fear,
For from your roots another year
Again in fragrant beauty's power
Your presence shall reclaim this hour;
On prairie and in grove and dell
Again your beauteous tribes shall dwell.
But when ye all are sleeping low
Beneath a winding-sheet of snow,
Some dear remembrances shall last
To bid defiance to the blast;
For then as teacher I shall lead
My pupils all to love your breed;
And when your faces reappear
A score of friends shall greet ye here;
And one, far more than friend is he,
Will come to greet both ye and me.
Now hide my royal secret deep,
Remember well and truly keep,
So, when arrives my bridal hour,
My chaplet shall not lack one flower."
Each petaled head in homage bent
Its silent token of assent.
Not yet September's race half run
From three o'clock till set of sun.
Unloose the lightning's flashing fire
To bear death's message o'er the wire.
Father, mother, sisters, brothers,
Yet the message is another's.
Speed the message far and wide,
"*Sunday three o'clock she died.*"
Crushed between two awful sorrows,
One to-day's and one to-morrow's;
Her sire, beside her grandsire's bed,
Left the dying for the dead.
Onward, onward, car and steam—
Does he wake or does he dream?
Oh, if he might only wake
From this horrible mistake!
"Ponca!" carriage, strangers kind,
Finds Louise embalmed, enshrined,
In a casket richly lined;
Floral tributes well designed,
A star-crowned lyre, an anchor too,
And other pieces rare to view.
Conspicuous from its absence quite,
No Christian cross arrests the sight;
For here Death set his awful seal
To curb the ardent Christian's zeal,
And even the priest forebore his creed
In this sad hour of human need.
Ye faithful flowers, if human mind
Survive the form it leaves behind,
We well may say your fragrant breath,
With hers, defies the power of Death,
And still in fair elysian bowers
The queen survives amid her flowers,
And, with her floral train complete,
Welcomed her grandsire to her seat.
Not so, thought she, nor so do I,
Yet this I know—*Love cannot die;*
The singer dies, the song survives,
And stirs a thousand other lives.
We plant a tree upon her grave
Above her dust its leaves to wave.
A bed of flowers above her tomb,
Wet by our tears next year shall bloom.

J. K. P. BAKER.

[We giv in this issue a generous space to the memory of one of our number who has said good-bye, and gone to join the "silent majority." Louise was a young lady of unusual genius and fair promis. Her poetic gems hav sometimes graced the columns of the Children's Corner, and they always breathed a spirit of purity and peace. We sincerely sympathize with the bereaved parents, relativs, and friends. In the memory of those who knew and loved her, Louise will liv forever. The fragrance of her sweet, brief life can never be forgotten. In the words of our beloved Ingersoll:

The record of a generous life, vinelike,
Runs round the memory of our dead,
And every sweet, unselfish act,
Is now a perfumed flower.
Upon the peaceful shore of death,
The sea of trouble casts no wave.
Eyes curtained by the everlasting dark,
Will never know again the burning touch of tears.

Lips touched by eternal silence
Will never speak again the broken words of grief.
Within the tomb no veiled and weeping sorrow sits,
And in its gloom is crouched no shuddering fear.

And so
We leave our dead where nature leaves them;
We love, we wait, we hope.

Above, the father of Louise tells the story of her last hours on earth.—ED. C. C.]

A Hint to Young Folks.

Young people, who are consciously or unconsciously acquiring manners and habits that will cling to them and fix upon them for a lifetime a distinctiv mark of good or bad breeding, should, among other things, carefully shun the parrot-like utterance of any certain phrase or exclamation. The uncouthness of this habit has been very nicely illustrated by a writer for boys and girls, who says:

I sat by Mrs. Blank (her husband is a clergyman) in the street-car a few days ago, and after we had exchanged greetings, I said: "My cousin Angeline sails from Liverpool to-day." "Is that so!" said Mrs. Blank. "Yes," I said, rallying as well as I could, for this reply takes all the spirit from me, "and she is always very ill on the ocean." "Is that so!" said Mrs. Blank again. A pause followed. How can one continue to pay out the coin of conversation if not even the interest comes back?

I was glad to get out of the car and meet pretty Amy Dexter. I had a bit of news for her. Amy is in the high school, and I told her at once that Mrs. Cummins, who taught her botany last year, is to be married.

"Is that so!" returned Amy. I love Amy, but I do not like "Is that so!" and I hastened to get out of its way; but as I went along Frank Sullivan overtook me, and will you believe that when I asked Frank if Mr. Stockton had really promised to answer the question, "The Lady or the Tiger?" he exclaimed, "Is that so!" Later in the day I told Mr. Emory that his playing of the organ last Sunday had been much complimented, and he smiled and murmured, "Is that so!"

Her Theory.

The poet says that "a little learning is a dangerous thing," but that was not the idea of a certain colored woman who wanted her boy taught just enough, and not too much. She appeared one day at the door of a country school-house, leading by the hand a black and big-eyed boy of about ten years. His old clothes showed a mother's watchful care in their patches and cleanliness.

"I want ter start him into yo' school, sah," she said to the teacher. "He ain't nebbah went to school none, sah. Hit ain't been so's we could send him, en we didn't car' much if he didn't go none ontel he was ten yeahs ole, sah."

"Does he know his letters?" the teacher asked.

"He don't know nuffin', sah," his mother replied, with cheerful frankness, "en I'd ruther he wa'n't pushed for'd too fast, sah. His pa en me we's made up our minds we'd sooner hab him good dan too sma't."

"Don't you think that he can be both good and smart?" asked the amused teacher.

"I dunno 'bout dat," she replied, shaking her head doubtfully. "Me en his pa we's watched dese sma't men a good deal, en we's made up our minds dat hit's de sma't folks what does mos' ob de mischief in de worl'. Dat's so, sah. Dar sma'tness jes' makes dem tricky, en puts dem up ter meanness dey'd nebbah know how to do if dey'd been a little mo'ign'rant. So we jes' want our boy learned to read en write, so's he won't be quite a fool, en den we want 'im learned ter be good. Dat's ob mo' consekence den too much sma'tness."—*Youth's Companion.*

A Bully Old King.

Two American boys made the acquaintance of the king of Denmark under very peculiar circumstances. They were skylarking in the streets of Copenhagen, and one boy tossed the other's hat into a tree. While the victim was trying to dislodge it there came along an old gentleman with an umbrella under his arm and his head buried in his book. "Please, sir," said the hatless boy, "will you get my hat?" The old gentleman fished around with his umbrella for about five minutes, and failing to dislodge the hat, allowed the boy to mount his shoulders, and, with the umbrella, finally captured the hat. As the boy dismounted and thanked the old gentleman, another gentleman came along, who saluted and called the one with the umbrella, "Your majesty." Being an American, our boy was not paralyzed, but he thinks the king deserves his kingdom. In fact, the king of Denmark is a capital fellow. He loves to mingle with the people in their amusements, and there is no fol-de-rol of royalty about him.

Not So Easy.

A young poet, not averse to letting strangers know that he was a poet, was one day in the country with a party of friends. Stopping for some milk at an humble farmhouse, they saw an old lady weaving a rag carpet on an old-fashioned loom in a small outbuilding.

Several of the party had never before seen a rag carpet woven, among the number the young poet.

After watching the process for several minutes, he said, in a patronizing tone:

"That looks simple, but I dare say, grandmother, I could write a poem easier than I could weave a yard of that carpet."

"Like enough," replied the aged weaver, simply, with no intention of placing the young man in an embarrassing position before his friends, "like enough, sir; for, after all, it takes some brains to do this."—*Youth's Companion.*

Correspondence.

EAGLE HARBOR, WASH., Jan. 14, 1890.

DEAR MISS WIXON: I thought I would write to the Children's Corner. I hav been reading the letters. It has been snowing here very hard for this winter. And we hav a baby and he is very cunning, too, and that is all I can think of this time.

Yours truly, CLATIE JAMES WILLIAMS.

SAN JACINTO, CAL., Dec. 30, 1889.

MY DEAR MISS WIXON: I thought I would write you a letter to print in the Children's Corner. Papa takes THE TRUTH SEEKER, and I like to look at the pictures and read the Corner. I go to school and study reading, writing, grammar, arithmetic, spelling, and singing. We hav a good teacher; her name is Miss Clara Long. I am eleven years old. My birthday is the 17th of July. Well, I guess I will close for this time. I wish you all a Happy New Year. LUCINDA C. CLARK.

CORINTH, ILL., Jan. 18, 1890.

DEAR MISS WIXON: I thought I would write to you and the Children's Corner again. I am going to school. I study reading, spelling, and arithmetic. I go to church sometimes. I do not like to very much. They had a show at our school-house last week. I like to go to the show better than to go to church. We liv in the country and father is a farmer. It has been very warm here this winter. The wheat looks as green as in May.

I will close for this time, hoping to see this in print. ROSA MARGET WILLIAMS.

FORT FAIRFIELD, ME., Jan. 20, 1890.

DEAR MISS WIXON: I see so many boys and girls writing for the Corner, I thought I would try and write. My father takes THE TRUTH SEEKER; we all like it very much. I take great pleasure in reading the Children's Corner. I am thirteen years old. I go to the village high school, which is six miles from my home. I hav a room in the village, and room with a friend of mine. I go to meeting once in a while; my friend goes quite often. I tell her I can see no sense in listening two or three hours to such nonsense. There is one old lady that speaks in meeting; she says one thing every night, and that is, "I love Christ, and I giv my heart to Jesus." They all laugh at her, but I think it is wrong, for they make as simple remarks themselvs. I hav a little sister seven years old, and a little brother two months old; we all think a great deal of him. Hoping to see this in the grand old TRUTH SEEKER, for it is my first attempt, and wishing you success in your noble work, I remain,

Your Freethinker friend,
LIZZIE WALDRON.

[We welcome Lizzie to our Corner, and hope she will write often.—ED. C. C.]

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Thoughts are your own, your words are so no more;
Where wisdom steers wind cannot make you sink,
Lips never err when she does keep the door.

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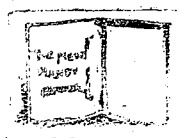
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And pensiv sat to think a spell,
An unknown figure met his eyes,
Perchance a herald from the skies,
Who said: "Since you hav done your best
The gods will grant you one request."

II.

"My dearest sir," good Noah said,
"The water here affects my head,
Because the sinners great or small
Were in it drowned, both one and all,
And so my wish will be, I think,
To hav some other, better drink."

III.

His wish was granted in a trice,
The wine was sent from paradise,
With lessons how to make it grow,
And counsel good for him to know.
And Noah, filled with grateful mirth,
Bowed down delighted to the earth.

IV.

Then calling to his wife and child,
He told them both, in accents mild,
What all the confab was about,
And quickly laid a vineyard out.
When five or six short years were o'er
The bottles reached his second floor.

V.

Against this you can nothing say.
He took his wine in pious way.
Like upright Dutchmen later born,
To the honor of heaven he drained his horn,
And after the deluge it appears
He lived three hundred and fifty years.

VI.

So each of you can plainly see
That wine is good for you and me,
And also that a righteous man
Ne'er mixes water in his can.
Because the sinners, great and small,
Therein were drowned, both one and all.

—*From the Dutch.*

Peter's Present.

'Twas the night before Christmas in Kingdom Come,
The saints were in bed and their harps were all dumb,
Their halos turned out (to economize gas)
And their stockings hung up on the gate way of brass.

Said Peter: "I'll just run around for a minute
To look at my stocking and see what is in it;
The good little angels are all fast asleep,
And no one will know I hav taken a peep."

And, lo and behold! In the dawning light dim,
His stocking—apparently full to the brim!
He took it down quickly, and there, if you please,
Was a little toy rooster that crows when you squeeze.

. . . . .

As the saint hurried off in undignified haste,
He was overheard muttering, "Confounded bad taste!"
And somehow the story got round the next day,
And now he don't hang up his stocking, they say.

—*Oliver Herford in Life.*

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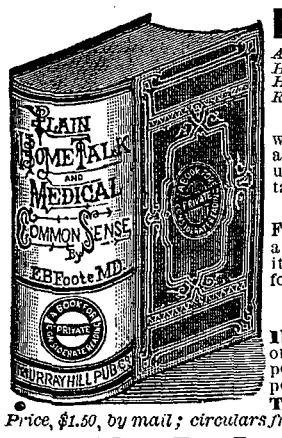
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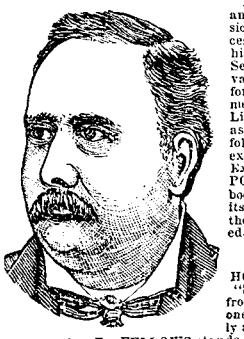
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News of the Week.

To check the smoking of cigarets by youth the Maryland legislature will probably pass a bill that will hamper their sale.

THE young Duc d'Orleans was arrested at Paris on the 7th for returning to France despite his banishment as a pretender to monarchical rule.

INFLUENZA is causing many deaths in Mexico.

A STRICT Prohibition law has passed the South Dakota House and Senate.

ON the 6th 150 miners were killed by an explosion at Abersychan, Wales.

IT is said that Belgium will be the battle-ground in the expected Franco-German war.

CHINAMEN and opium are being smuggled into the United States through Victoria, B. C.

RIVERS in southern Oregon are flooded and doing damage, and part of Portland is submerged.

THE town of Burke, Ida., has been badly damaged by two avalanches of snow and rock.

RECENTLY there was a riot in a Virginia country church in which two were killed and three wounded.

ON the 8th St. Paul, Minn., was shaken by the explosion of a gas retort, and five persons were killed.

MEXICO observed the 5th as a holiday, it being the anniversary of the adoption of the constitution of the republic.

IN Nebraska the Knights of Labor will make a non-partisan struggle this year for the Australian ballot system.

DR. RAPCHINSKI, of St. Petersburg, announces that he has discovered a cure for diphtheria by inoculation with erysipelas.

ITALIAN Catholics are endeavoring to effect the repeal of the new law by which the state takes charge of charitable donations formerly perverted to religious uses.

THE emperor of Germany proposes that the governments of Europe hold an international labor conference to seek some way of doing something for workingmen.

THE town of Point, O., has suffered such an epidemic of crime that the citizens a few days ago formed themselvs into an Arresting and Jailing Club, and commenced wholesale punishment.

THE suit for damages against Manager Judah of a Kansas City theater for expelling a colored man from an orchestra seat has been decided in the manager's favor, the court looking on the theater as private property.

THE lawyer for the Anarchists Neebe, Fielding, and Schwab has succeeded in securing a writ of error by which, on account of the prisoners' not being in the United States Supreme Court when sentence was passed, the case will be considered by that court again.

SOME stir has been created by the declaration of the pope in his latest encyclical that love of country should be sacrificed to love of the church. Champions of the doctrin are defending it by citation of the text, "We ought rather to obey God than men."

IN the counties of Benson, Pierce, Rolette, Bottineau, Towner, Ramsay, and Nelson, in North Dakota, 6,000 persons need help, and 15,000 cattle and horses are starving. The people need provisions, clothing, shoes, and fuel. A relief agency at Grand Forks receives and forwards supplies.

POLICE protection was asked on the night of the 7th at the meeting in the Union colored church at Lovelened, O. This was because at the meeting two nights previous there was a fight between the three denominations that jointly use the building, caused by an attack by one pastor upon the belief of the others.

PORTUGAL talks of war with England over the latter's seizure of the contested territory in Africa. England will probably lose her commerce with the Portuguese, who in indignation are changing their trade to other nations. It is feared that Portuguese firms will make fictitious failures so as to repudiate their debts to English merchants.

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BOAZ MEETETH RUTH.

THEN said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens.—Ruth ii, 8.

THE

Truth Seeker Annual

—AND—

Freethinkers' Almanac,

1890.

(E. M. 290.)

WITH ILLUSTRATIONS.

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PRICE, 25 CENTS.

Gems of Thought.

EVERY day quacks gravely condemn each other, and fools are compelled to pay fines to others equally ignorant. This world has long resembled that madhouse in which he who believed himself to be the holy father anathematized him who believed himself to be the Holy Ghost.—*Voltaire.*

MEN and women hav been burnt for thinking there is but one God; that there was none; that the Holy Ghost is younger than God; that God was somewhat older than his son; for insisting that good works will save a man without faith; that faith will do without good works; for declaring that a sweet babe will not be burnt eternally, because its parents failed to hav its head wet by a priest; for speaking of God as though he had a nose; for denying that Christ was his own father; for contending that three persons, rightly added together, make more than one; for believing in purgatory; for denying the reality of hell; for pretending that priests can forgiv sins; for preaching that God is an essence; for denying that witches rode through the air on sticks; for doubting the total depravity of the human heart; for laughing at irresistible grace, predestination, and particular redemption; for denying that good bread could be made of the body of a dead man; for pretending that the pope was not managing this world for God and in the place of God; for disputing the efficacy of a vicarious atonement; for thinking the Virgin Mary was born like other people; for thinking that a man's rib was hardly sufficient to make a good-sized woman; for denying that God used his finger for a pen; for asserting that prayers are not answered, that diseases are not sent to punish unbelief; for denying the authority of the Bible; for having a Bible in their possession; for attending mass and for refusing to attend; for wearing a surplice; for carrying a cross and for refusing; for being a Catholic and for being a Protestant; for being an Episcopalian, a Presbyterian, a Baptist, and for being a Quaker.—*Ingersoll.*

I MAKE ye an offer,
Ye gods, hear the scoffer,
The scheme will not hurt you,
If ye will find goodness I will find virtue.
Though I am your creature,
And child of your nature,
I hav pride still unbended,
And blood undescended,
Some free independence
And my own descendants.
I cannot toil blindly,
Though ye behave kindly,
And I swear by the rood,
I will be slave to no God.—*Thoreau.*

THE great ghost will surely share the fate of the little ones. They fled at the first appearance of the dawn, and the other will vanish with the perfect day. Until then the independence of man is little more than a dream. Overshadowed by an immense personality, in the presence of the irresponsible and the infinit, the individuality of man is lost, and he falls prostrate in the very dust of fear. Beneath the frown of the absolute, man stands a wretched, trembling slave; beneath his smile he is at best only a fortunate serf. Governed by a being whose arbitrary will is law, chained to the chariot of power, his destiny rests in the pleasure of the unknown, . . . Is it possible that an infinit God created this world simply to be the dwelling-place of slaves and serfs? . . . I want no happiness in exchange for my liberty, and no immortality that demands the surrender of my individuality.—*Ingersoll.*

ONE of the accessory causes of the continuation of religious sentiment, is the natural cowardice of man; he dislikes to cut himself loose from any powerful organization, to stand alone, only supported by his own will, with no invisible helper or protector to come to his assistance. The average individual prefers to enter upon the struggle for existence supported by hundreds of others, and turn a close, serried front to the enemy. They want to feel an armed comrade behind and at each elbow, and in front too, if possible. They like to listen to the words of command and hav their movements determined by a higher authority.—*Nordau.*

IT is a responsibility to think and act for yourself. Most people hate responsibility. —*Ingersoll.*

THE TRUTH SEEKER

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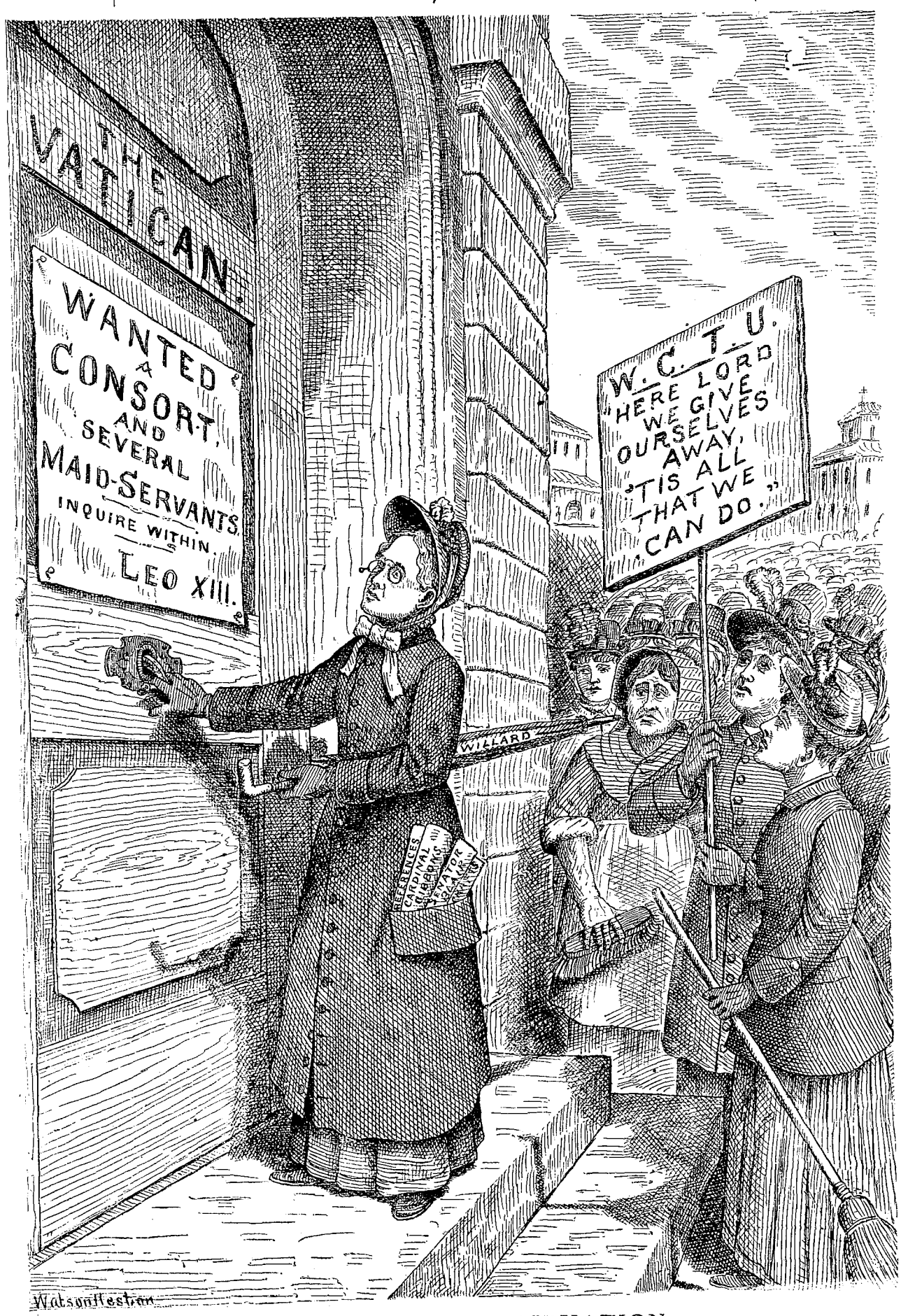
Notes and Clippings.

THE bi-centenary of the Hamburg, Germany, Mathematical Society, of which Newton, Herschel, and Leibnitz were members, was celebrated on the 15th.

THE Freethinkers of England and America will be interested—but there is no need to be offended—by these remarks of Jo. Cook. They are from a recent interview in the *Mail and Express*: "There is no school of Infidelity that is intellectual and respectable in our time. The mythical theory put forward about the opening of the century in explanation of the origin of the New Testament, has been thoroughly overthrown, and no longer needs an answer in educated circles. As to the vulgar Infidelity of the time, represented by Ingersoll and Bradlaugh, it is by no means abreast of Infidel scholarship. It is half chaff and half chaffing, and has less and less influence on the men who love clear thought and who read all sides on every subject. My impression is that the school of Agnosticism is the most dangerous form of modern Infidelity, but that its chief support is a clique of writers whose homes are in London and who get a wide hearing because of the peculiar facilities they hav for reaching the public ear. Professor Huxley leads this clique, and the little band of London Agnostics is driven round and round the hill of London journalism, and seems to be an endless army because some portion of it is always in sight and on the march. But the company is really not a large one."

THE pope holds in his encyclical that it is a sin to disobey God for the sake of pleasing men; that it is wrong to break the law of Jesus Christ in order to obey the magistrate. He goes on to urge that if there is a conflict between the laws of the state and the law of God; if the law of the state inflicts injury upon the church or sets at naught "the authority of Jesus Christ which is vested in the supreme pontiff, then it becomes a duty to resist those laws and a sin to render obedience to them." As to the law of God, he asserts that God has intrusted the interpretation and guardianship of that law to the church; that the highest teacher in the church is the Roman pontiff, and that therefore it follows that all should be "perfectly submissiv to the church and the Roman pontiff as to God." The pontiff has power authoritativly to judge of the meaning of scripture, what doctrins are in harmony with it, what at variance, to declare what is virtuous and what is sinful; what is to be done and what not done in the work of salvation. As the church is the mistress of nations, and the pope is supreme teacher of the church, it is the duty of all races to submit both to full and ecclesiastical power. The state must not interfere with the church. The church, however, must concern herself about the laws formulated by states, and cannot giv either patronage or favor to those in the state who refuse to accept her rights.

THE *Standard* (Baptist), of Chicago, says: "It is very doubtful if, even yet, the Protestant people of America are fully alive to the nature of the issue made by the Roman Catholic priesthood in the matter of the Indian schools. The *Catholic World*, of New York, and it is to be presumed quite inadvertently, indicates it in the following editorial utterance: 'Every effort possible should be made by Catholics to prevent the confirmation of Morgan to the post of Indian commissioner. . . . Morgan's plan is specious and insidious. He proposes to place the Indian schools upon the same basis as the public schools. Is he for an instant to be tolerated?' Putting the two sentences together one has the whole case at the Catholic point of view. The hostility of Catholics to the public schools is no secret. They hav now an opportunity to make the issue a square one, and to test their strength in the war they are making upon this peculiarly American institution."



ANXIOUS FOR A SITUATION.

THE political sensation in Europe is the publication by Colonel Stoppel of the French army of a pamphlet advocating a union of France and Germany against Russia.

GOVERNOR FORAKER revealed in a speech on the 15th that in 1887 when our relations with Canada were strained over the fisheries, he and other governors were asked by the war department how many men each could hurry to Canada in case of an emergency.

THE following is the decree for the toleration of religion in Brazil: "Federal and state authorities are prohibited from making laws or regulations, or performing administrativ acts for the establishment or prohibition of any religion, and from making distinctions on account of religious and philosophical beliefs and opinions between inhabitants of this country, or in the services whose cost is defrayed by the public treasury. All religious denominations hav equally the right to liberty of worship and that of governing themselvs in accordance with their respectiv creeds without being disturbed in the private acts pertaining to the exercise of this right. The liberty hereby instituted embraces not only individuals in their individual acts, but also churches, associations, and institutes in which they are united, to all of which belongs the right to organize and maintain their corporate existence, without interference of the government, in conformity with the respectiv creeds and disciplin. Patronage, with all of its institutions and prerogativs, is hereby abolished. The legal capacity of churches and religious denominations to acquire and hold property is hereby recognized within the limits of the laws relating to mortmain, and they shall be maintained in the possession of their present property, including their places of worship. The federal government will maintain the salaries now paid to the priests and other functionaries of the Catholic church, and for one year will continue to giv state aid to the religious seminaries, and every state is at liberty to maintain clergymen of this and other churches in any manner not conflicting with the provisions of the preceding articles."

A NEW feature to be introduced in the census of 1890 is the collection of Sunday-school statistics.

ITALIAN Catholics, in their opposition to the new law by which the state will administer charities formerly handled by the church, are making capital out of the discovery that the secretary of one of the government bureaus of charity has embezzled 130,000 francs.

A Symposium.

How the New World Replaces the Old by Constructive Liberalism.

BY T. B. WAKEMAN.

The result proves that one of the happiest events in the history of American Liberalism is this symposium of THE TRUTH SEEKER. By it Freethinkers of every phase of talent and character are introduced to each other, and are found, probably to their own, and certainly to the surprise of everybody else, to be in substantial agreement. There is by their common vote and consent an affirmative, positive, and constructive side to Liberalism. Nay, that seems to be its chief if not only side; all negations and denials are claimed to be simply the out or obverse side of its affirmations, which, unfortunately, is all the side its opponents care to see. Hence, strangely, those who are really enthused by the great modern affirmations of the world are represented as its destroyers. While the higher integration is taking form, it is hidden from the common sight by the dust and rubbish of the falling ruins it is gloriously replacing.

It is extremely pleasing to observe not only this general affirmative drift of thought and purpose, but also the great ability and variety of illustration by which it is expressed. Each writer gives an honest, individual expression of inmost belief about the great issues of our age and time, but in the end these expressions seem to make a common effect, like the composite photograph of members of the same family. There is no need to mention anyone where each has contributed effectively to the common expression. It is to be regretted, of course, that the broad pages of THE TRUTH SEEKER could not take in all who should have been heard, but may they not appear as critics and continue the feast as their own?

It has been settled, then, that Liberals—that is, *freed persons*, those who are emancipated from theology, churches, and creeds, have at bottom a constructive purpose and intent. "Know the true in order to do the good," the motto and creed of Diderot, seems to be one in which they all concur. And also, like that great encyclopedist, they hope to aid, at least, in replacing the old world of superstition and dreams by one of science and progress.

But what does this undertaking involve? Have we ever duly reflected upon the extent, meaning, and consequences of this problem? When we come to look at it historically, as statesmen and social scientists should, we may well be appalled at the task which the present generation are called upon to perform. To put it in a sentence: The civilization, morality, liberty, culture, and preserving aspiration of the human race, have to be sustained and continued, while the old foundation upon which they rest and by which they were built up is removed and replaced by a new, solid foundation, laid in science and cemented by love. This is the greatest difficulty mankind have ever had to meet and it is a proper time to begin to appreciate it. The centuries have been occupied from fetichism to astrology, then to polytheism, then to monotheism, and now to simple theism, in building up a civilization with religions, politics, hopes, motives, and creative aspirations which are now seen to have no sounder basis than the illusions of the African rainmaker. The Hebrew, Christian, and Mohammedan peoples have until recently (when the Freethinkers began to come to the front) led and dominated the world. Their creed, their heaven, hell, life, motive, and immortality, was the result of their geocentric cosmogony and their tribal polity. Their cosmogony was the little three-story tenement house, as a world often described, but never too often, as "the city of God," with a living earth surface of human life-probation to end in a heaven above a firmament, or in a hell, below the earth's surface, as a basement and foundation of the whole structure. The fundamental beliefs of the Hebrew, Christian, and Mohammedan peoples have been their adjustment to and explanation of this tenement house. Their hopes and life motives have been such as it naturally excited.

Copernicus, Bruno, and Galileo with his telescope exploded this three-story tenement into infinity, and its creator out of personality. For nearly three hundred years people have been persistently denying the facts or consequences of this explosion, and have tried to keep on as though nothing much had happened. Such ostrich tactics will not longer avail. There must be a readjustment to the new environment—to a new world as different from the old as it is possible to conceive. The chief beliefs, motives, and life under the old solar system have no relation to the new. The old God, Christ, heaven, hell, devil, angels, soul, and immortality are hopelessly gone. There is no place or time for them, and with them go the old motives for living. Whether the loss is irreparable is the question. The hopeful Liberal says, No, and bravely faces the issue. But where in history has a civilization ever survived its religion? What is the lesson of Volney's "Ruins?" The life of a people is its faith which binds them together in one organic, inspired whole, living and working for some ideal bliss, infinite, incalculable. When that faith goes, no burning prophet, no St. Paul, no Mohammed, is possible; nor long can continue the polity and life which they have inspired. But say some Liberals: we have inherited nothing from these fanatics or impostors but falsehoods and hallucinations. True, but they have been powerful motives and creators, and we are children of the past. When the masses of the people see plainly that the old world is gone—no God, no hell, no heaven, no immortality, will they not say with Paul, under the same supposition: "Let us eat and drink, for to-morrow we die?" This are they not saying by what is called "the moral *interregnum*," in which the good falls with the bad? Is it true that we have inherited nothing of value from the old faiths? Moral sense, idealization, aspiration, brotherhood, humanity, and finally *democracy* have been worked out by their discipline under the belief of equality before a common creator, and a final equal, just, omniscient, and omnipotent judge. When that belief vanishes what will protect the people from the ravages of Herbert Spencer's brutal phase of Darwinism, in which the swift, the strong, and the cunning shall inherit the earth? What is to sustain the moral, the family, the fireside virtues, when individual greed and hedonism is all there is of a life snatching a few glimpses of the moon and ending in death? All thinking people are asking such questions. Therefore the priests of the old faiths from Cardinal Gibbons down cry out lustily: "Deeper with your heads in the sand—refuse to listen—crush your doubts—not to believe the old is to be damned. Our Christian heritage is the only hope and safety of the world!" Childish people are these, repeating the illusions of the childhood of the race after the sun has risen as the center of a new world. Let them restore the Ptolemaic astronomy, and all it implies, or be silent about its religion!

In this emergency the true hope and safety of the world is the affirmative, positive, and constructive side of Liberalism. Its advocates, leaders, and teachers are the real saviors. They insist that the adjustment of mankind to the infinite environment of the new astronomy of Copernicus and Bruno will lift the whole race as far above their old ideals and motives as the new world is larger than the old.

The difficulty is to sustain and preserve the good we have in our moral, emotional, intellectual, spiritual, and motive-life, until the new foundation can replace the old. Society and national life is organic and constant. To say that you will destroy and *then* rebuild is impossible. The problem is to rebuild the home of the individual and national life while the tenant must be in constant occupation and use. To compare very great things to little: The owners of Cooper Institute a few years ago found that its foundations were giving away and could not long sustain the superstructure. Instead of tearing it down the building was sustained by scientific appliances, given a new foundation, and practically renovated from top to bottom, and is now better than ever. The New York *Times* building has just gone through a similar process without even removing its occupants.

But the true simile for social and religious changes should be drawn from biology rather than from mechanics. Our old life-tree, *Igdrasil*, the race-tree of our northern forefathers, will do: It is fed by the generations of men. Each life is one of its leaves which, falling, even in its decay adds to its food and growth. Formerly its roots were stopped by the mountains and seas of a little world and a firmament above. Thus inclosed it seemed as though it had reached its full growth and must die. But now it has burst its barriers below and above—its roots promise to encircle the earth, and its branches to reach toward the stars in boundless growth and aspiration.

The transition from the old to the new environment must be gradual to be safe and healthy. No sudden demolition or transplanting is natural or evolutional. The life is always present in the organism, and cannot be stopped without danger. Slowly the roots must be drawn onward by a new and richer soil, and to it each individual leaf must add its share of growth in life, and of sustenance when it falls, and so right bravely and usefully do its share in the growing world.

In this wise the old will be replaced by the new, or will be effectively outgrown and overgrown by it, but never without effort. Like the process of growth, it must be ceaseless, tireless. Many are the ways this transition can be made or aided, and many have been so well indicated in this *symposium* that it is only necessary to ask the eye to look over its pages again to see how rich and fruitful in suggestions of new education and culture they are. Everywhere some part of the new and true world is proposed in place of the old. Everywhere a new ideal challenges a new effort or a new aspiration. Let each use the talent with which he is gifted, the tool which best fits his hand! All are needed:

The negative and critical Liberals to find and lay hold of the falsehoods and evils which must go with the old.

The Scientists which discover and publish the truth as such, without immediate regard to its practical utility.

The Philosophers who, out of science discovered build and generalize an explanation of the known world like Comte and Spencer.

The Social Scientists and Reformers, of which the Anarchists, Socialists, and Nationalists are our present representatives.

The New Religionists who, like the Positivists, Ethicals, and Monists, combine the Science of the New World and its ideals into a moving and consoling moral and "religious" culture and influence.

In this way we may often use a transitional symbolism. For instance, if the terms are truthfully explained the religious names and symbols of the old faith may be used to express the nearest corresponding conceptions of the New World, thus: The personal or anthropomorphic *God* becomes the impersonal, infinite *All*, the world, universe, or nature. For example, the last issue of the *Open Court* of Chicago, the advocate of Monism, says: "We welcome the idea that God is no person, but a law; not a being adaptable to circumstances, but an irrefragable authority; no deified egotism, but the omnipotent power of all-existence! This idea is the republican conception of theology which can conceive of order and of law without a Prince, and of religion without the fetich of anthropomorphism."

In a similar way the Christ is no longer a God or a little Hebrew reformer, whose historical existence is more than doubtful to say the least, but becomes the symbol and name of Man, humanity, the race in solidarity and continuity.

The Holy Ghost is no longer a spook, but the altruistic love and activity of the human heart individually and collectively.

Heaven is no imaginary place or state, but the future of emancipated and reformed mankind on earth; the Ideal toward which it is our highest happiness to work.

Hell is the evil and misery of our present life, and remorse at everything which continues it.

Revelation is the truth brought to light by science and history, and the record of such truths becomes the true Bible; its system becomes a Positive Philosophy, and its shorter statements the ever growing creed.

Such enlargements of the old names soon lift the translators out of the narrow creeds of an expected egoistic salvation into a higher and happier and more useful life, which is salvation.

Now, these hints must suffice. They show how the supernatural religion of revelation is squarely challenged and replaced by the Natural Religion of Science and Man, and that its most sacred names become more sacred by making them stand for our infinite universe, and the lot and fate of Man on Earth.

Short Notes on the Symposium.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav just read in the issue of January 25th, with satisfaction, as a step in the right direction, your proposed symposium of Freethinkers on sundry propositions; and while I am not included in the invited class, it is difficult to conceive how a Freethinker can well be inhibited from participating at such a banquet. Therefore, please find the following contribution to the spread in event all plates are not covered.

Yes, there is an affirmativ, positiv, constructiv side to modern Freethought—not that it can be formulated into a creed in any sense in which that term is used.

In saying this we necessarily assume certain postulates. First, that every sane person during every wakeful moment is pursuing or seeking that which will, or as he believes will, bring to him now or at some future time the greatest possible good. Second, that the greatest possible good is not attained by the individual so long as he is conscious of another individual coming short of his ideal state of felicity.

Accepting, then, these postulates, the greatest possible good to the individual is attainable only by his striving—so far as it is possible with his powers circumscribed by hereditary tendencies and present environments—by all true, scientific methods to better his own condition physically, mentally, morally, and socially in all that those terms imply; not as an end, but as the rational (scientific) means for acquiring ability to better the condition of those around him.

If all human energy were thus expended it would eliminate all incentiv to avarice and crime in the sense in which those terms are understood to-day.

Reduced to a single expression, the affirmativ, positiv, constructiv side to Freethought is to, Strive to better your own condition and the condition of those about you, in contradistinction to that old dogma that has so long dominated, *i.e.*, "Do all things to the glory of God." N. A. PARKER.

Frankfort, Mich.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Unless Freethought should lead to a knowledge of truth it has no merit that should entitle it to confidence or respect. Truth being affirmativ, positiv, and constructiv, if Freethought should lead to truth, it should hav no other than an affirmativ, positiv, con-

structiv side, and should be but incidentally destructiv, and should consist in proving all things and establishing that which is good and true.

Therefore, Freethought applied to the Bible should endeavor to ascertain the fundamental principle and final purpose of the Bible as a philosophy. Applied to theology, it should endeavor to ascertain to what extent, if any, theology has served to promulgate the fundamental principle and facilitated the final purpose of the Bible philosophy. Applied to important events in biblical history, Freethought should recognize the fact of the church of Christ being established about the time that Pontius Pilate was governor of Judea, as good circumstantial evidence that a Christ was crucified under his administration. It does not appear certain that the sorcerer who is said to hav called himself Christ, and to hav been stoned and hanged about seventy-five years before the Christian era, had any disciples. If he had, they could not hav established the church of Christ more than a hundred years later, when they should hav been dead and forgotten. The church record informs us that Christ was not crucified on his own account, for he was not found guilty of any offense against Roman law, but was crucified as a substitute for a noted robber by request of the Jews who threatened sedition if their request was not complied with. I think the Jews and Romans would be more likely to suppress all reports of such an infamous transaction than to make a record of it. Therefore, we should not reasonably expect to find any other than the church record of that event, and the church record is sustained by circumstantial evidence, and circumstantial evidence is always the most reliable on questions of historical fact.

When Freethought is applied to criticising the Bible, we should not omit a sentence that has an important relation to all the rest of the paragraph, for that will be an obvious perversion. When we read: "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? for after all these things do the gentiles seek, for your heavenly father knoweth that ye hav need of all these things." If we stop at that period and assert that Christ taught indolence and indifference to our well-being on this planet, we shall perpetrate the most ridiculously absurd sophistry that blind bigotry could be capable of, and it will be apparent when we read the next sentence, viz.: "But seek ye first the kingdom of God and its righteousness, and all these things will be added unto you." That sentence should provoke the inquiry, Then; what kind of an institution should the kingdom of God and its righteousness be that it should giv us all things needful?

The suggestion of Paul to "own nothing but be possessed of all things," appears to be the most logical solution of that problem discoverable. That solution involves the entire abolition of ownership, and a brotherhood of man. A civilized brotherhood should logically involve collectiv sovereignty, perfect social equality, and coöperation by all for the mutual well-being of all. That should provide an abundance for all, and distribute abundantly to all.

Such being the kind of an institution that should constitute the "kingdom of God and its righteousness," I think it should be difficult to persuade intelligent and fair-minded people that Christ taught indifference to the well-being of man on this planet. The church having failed to "preach this gospel of the kingdom in all the earth, and to every creature for a testimony against them," as is her special duty to do, I think it expedient that Freethinkers should do so, and make it the fundamental principle of our Infidelity. That should be more destructiv of the superstition, hypocrisy, and arrogance of priestcraft than the popular Infidel literature is capable of being.

J. A. TUTTLE.

Brooklyn, N. Y.

Conditions and Ideas.

My principal objection to all religions commences where they teach the existence of a God whose personality is as real and as set apart to itself as that of any human being of to-day or of the past—a personality as real as that of a living Napoleon Bonaparte or of a Julius Cæsar—a God or a person whose "hind parts" were seen by Moses.

My next objection is to where it is taught, directly and by implication, that there is an eternal life beyond the grave for every man, woman, and child born on this earth. In other words, that our presently destructible bodies of flesh and bone shall be after death bodies of a kind eternally indestructible, and hence not subject to hunger nor thirst, not cold nor heat, but nevertheless the personality of each one of us shall be as marked then as it is now.

One can conceive of the Pacific ocean being lessened by drops, but it is not conceivable how any part of time, whether it be of an hour or a billion of years, can encroach upon eternal time. And on the same principle it is equally inconceivable how believers in a life eternal for the personality of each and every man, woman, and child born on this earth can be wholeheartedly earnest in hastening a physical millennium for the living—a time on this earth when beauty and health of body will be our common heritage, and work a pastime incited by love of the living and unborn.

What is a little thirty or forty years' life on this earth compared with a life eternal in heaven? The thought of one is surely lost in the immensity of the other. To my mind there is no escaping these conclusions any more than that death-wounds will giv us more concern than pin-scratches. A believer in the life eternal may weep and wail at witnessing the living suffer, but he is inevitably consoled by the thought that the suffering will soon be exchanged for an eternity of bliss and joy that shall be fully as personal as the suffering was personal in the perishable body of flesh and bone. And right here is to be found his fatal weakness as a political and social reformer. To be completely logical in holding such a belief, he must put mankind immeasurably beyond the physical laws recognizably applicable to animals, hence his code of morality will be independent and outside of these known or natural laws. He must hold that a man's immortal soul or essence does not originate with an earthly father and mother, or originate in the sense that a man and woman of murderous and selfish instincts beget children with the same vicious instincts, just as the evil temper of a stallion and mare is repeated in their foal. Because it could be demonstrated that the most depraved men and women were to be found where subsistence was most uncertain and stinted. What need of stealing if we hav plenty?

Again, I object to teaching as a fact the existence of a personal God, because it is evil to teach as the truth something that cannot be plainly demonstrated as such, as is demanded for any other proposition before acceptance. Next, because God as the creator of all things givs him a personality so immeasurably superior to that of all men that the inequality between a pampered millionaire and a starving tramp becomes a mere nothing in comparison and in this way is a wide entrance given, on one hand to deification of individuals—your Vanderbilts and Rothschilds, and your kings and queens—and, on the other hand, to the abasement of the vast majority of the living who know not where to-morrow's bread is to come from. Ideas do not conform to acts, but acts do certainly conform to ideas. To act cowardly we must first be made afraid. Hence the source and cause of inequalities of condition between men must be sought in ideas or beliefs. In order that the truth shall prevail fear and selfishness must be eliminated from our minds. Self can only be held sacred to the extent where doing otherwise would entail evil to others. That sacredness of self, in order to avoid entailing evil to others, would demand a physical resistance or resentment to the death. Electricity has, in a moral sense, so joined all the world that a shock at any part is a shock to the whole. Through its agency the earth is peopled as by one community. To insure the happiness of the whole, for as long as the earth is habitable no personal superiority must be recognized except the right of endeavor to contribute most to the material welfare and happiness of the living. It is beginning to be recognized that a certain train of ideas or beliefs dispose men to be trembling slaves while other ideas or beliefs hav an opposit disposition. Hence the study of chemistry of ideas and beliefs is of far more importance than the study of chemistry of matter. It will then be demonstrated that the ancient Romans were wise beyond their times in estimating valor or physical courage as the greatest of virtues. There can be no one more practically fitted to enjoy life than one that holds physical danger in contempt to the very death. Such a person can sleep as sweetly as a babe, though snakes hiss and lions roar round about. Whatever such a person undertakes, we can be sure there will be no determent through fear of consequences to self. At the same time, such a condition of mind is safer for self than what is called "faith," because "faith" is dependent and hence may be disturbed or destroyed and leave its subject limp as a wet rag. Fear is paralyzing to mind and body, while bravery leaves you free to exercise your best powers in attack or defense. To the extent that death or danger is feared to that extent will the happiness of an intelligent man or woman be subject to disturbance. In fact, fear of any kind may be called an unmixed evil—where it prevails there will also prevail falsehood and treachery. Truth and fear cannot breathe the same air. Cowardice is the form of selfishness held the most in contempt; because it is liable to work more injury to others, in affairs of great moment, than any other form of selfishness. Through bravery alone can one retain full command of self. Literally, courage is life, while fear is death.

Men and women hav been known to die through no other cause than the feeling of fear, but it is not possible to imagin anyone dying through the feeling of courage. Yet, to gratify a pitiful vanity, many men continue, more or less directly, to encourage the feeling of fear in their women. It is now held that control by love, of the dumb brutes, even horses, dogs, etc., givs uniformly more satisfactory results than control by force or fear. Then, with their superior intelligence, mankind should also be more satisfactorily directed by love and be relieved from the immense waste involved in their control by fear or force, the latter system practically consuming one-half of the world as a police to the other half, as witness to-day the world over. It is the ideal that is true and everlasting and the "practical" that is fleeting and false, and to temporize with the truth and not to expect a moral death is as wise as to inject a drop of leprous blood into the veins of a healthy body and not to expect the whole body to become diseased. Truth supreme is perfect happiness to all the children of men, not as phantoms or impalpable shadows, but in their substantial bodies of flesh and bone, and we can only be sure of advancing to this condition when we are as sure of everyone telling the truth as we are sure of dying. Truth supreme stands to mankind as the sun to the vegetable kingdom. No lesser light will do for men. Under the present rule of force or fear truth is necessarily stabbed to death. Where everyone's subsistence is threatened, no one can be uniformly and consciously happy, a millionaire no more than a pauper, except by increasing degradation of mind and body, until the former becomes a Nero in cruelty and selfish waste, and the latter as meekly content to receive a kick or crust of bread as any unclaimed dog. Thus "the concern of one is the concern of all" becomes an apt expression of a great moral law, any violation of which evilly affects mankind as pervadingly and in degree as a body of water is pervadingly affected by disturbance at any part of it. The evil effects of the violation of a physical law, such as arise from the cutting of one's finger, are isolated and short-lived. It is fortunate that mankind has, as the Rev. R. Heber Newton says in the *Twentieth Century*, "one common perception of the mystic law of sacrifice." When dumb brutes giv up their lives to shield their young, we see in its crude and immediate form the operation of the mystic law of self-sacrifice. In the lives and works of Karl Marx, Darwin, Felix Oswald, Edison, and George Eliot, and numberless others, we see its operation in its human or far-reaching form. They are victors while, in bitterness of heart, the Jay Goulds or millionaires will find they are victims in spite of their sentinel-guarded mausoleums.

The ancient kings of Egypt built their colossal pyramids, but what of them and their people to-day? The memory of the former is buried in execration, and of the latter there is, conjecturally, a miserably besotted remnant. And yet these old kings, in their day, were worshiped as gods, in fact and in person, just as if we modern Christians should worship and erect temples or churches to the present emperor of Germany, because all Christendom had recognized in him the second incarnation of Jesus Christ or God. In these modern times, deification of individuals or self is going on through the prevalence of such ideas as are expressed in such terms as "vested rights." Our kings, in name and title, are mere puppets when compared with the real and far-reaching power of the many-times-millionaires like the Vanderbilts and Rothschilds. It is not good that such power should be permitted to the few over the many, or to continue such ideas and conditions as make it possible for one man to effect or disturb the subsistence of another.

In dealing with the problem of life, the most we can expect is to be able, finally, to avoid mistaking effects for causes or, in other words, avoid "putting the cart before the horse." If we find that certain ideas or beliefs, such as the belief in immortality or in personal Gods, hav been invariably attended or followed by conditions of ignorance, servility, or physical misery to the majority of their votaries, we can safely conclude that the cause is to be found in said ideas or beliefs, and hence, judged by their fruit, they are false. "Do unto others as you would others should do unto you," or "Love thy neighbor as thyself," express ideas that probably were improving in an age of brute force, a time when no one had a conscious perception of the mystic law of self-sacrifice. The ideas involved in such standards do not demand or incite to acts of heroism or self-sacrifice any more than the ideas involved in "an eye for an eye and a tooth for a tooth" do. "Love thy neighbor as thyself" would never hav called Leonidas and his three hundred to the pass of Thermopylæ, nor led Bruno to the stake.

But the ideas involved in "Love thy neighbor better than thyself," do demand and incite to acts of heroism or self-sacrifice, and hence are a conscious expression and recognition of "the mystic law of self-sacrifice." While, to illustrate an unconscious expression of said "mystic law," I will quote from one of Charlotte M. Braeme's novels, where she makes the heroin, Lillith Grayton, say, "I love him in the highest and best sense of the word. I would giv my life to make him happy. He will be happy with you, he never would with me, so I do my best to win back your love for him. I love him ten thousand times better than I love myself." This law knows no sex, and yet in "marrying for love," as it is termed, the majority of men are merely in the act of bending to its mystic influence, and as unconsciously as a hen when she confronts a hawk in

defense of her brood. And I do not doubt that many of our noblest women hav been branded as criminals when in truth they were only unusually obedient to the mystic law of self-sacrifice. Because where it takes hold danger and threatening death merely add to its intoxicating force. To suggest thought of or calculation for self at such periods in one's life would be laughed to scorn.

Self must die that others may liv. "Self" is one; "others" are the unnumbered millions. A personal God is "selfishness" in its most acute form and hence the very nature of a belief in such is to encourage "selfishness" between men. Besides, any affirmation not susceptible of being scientifically demonstrated but to which universal assent is held to be paramount will, soon or later, be compelled to resort to fear or brute force or be jealous and obstructiv to science or material progress, and to this position the Christian religion has immovably and irrevocably betaken itself; hence, again, I object. When we consider that truth or knowledge is mostly acquired by slow and painful experience, it is evident that no vast accumulation of truth or knowledge can be fully utilized by the living until men and women speak the truth as universally and as irresistibly as they breathe. Preceded by such men and women we could safely eat where they had labeled, "Food," and we, in our turn, could then be free to contribute something additional for those that follow on the heels of our lives, and thus pay our debt to the past. Started on such a road, there is no conceiving to what extent knowledge would reach in the course of a thousand years, and from this standpoint, "speaking the truth" "for truth's own sake" becomes immensely "practical." GEO. T. BONDIES.

Forney, Tex., July 19, 1889.

Victor E. Lennstrand and Capt. Otto Thomson.

It is a fact worth remembering that the plurality of the foremost Freethinkers of both Europe and America are individuals who received, during childhood at least, a strict religious education, and who later in life through an examination of the Bible and a comparison of its teachings with those found in modern scientific works found themselvs drifting further and further away from the religion of "believe or be damned." Yet we need not be surprised. An impartial research will, to the seekers for truth, reveal the fact that science teaches the highest truths which the human mind at the time being can conceive of, that her path is the path of peace illuminated by the torch of reason, while that of Christianity is one of cruelties, wars, and bloodshed, over which the fire from thousands of *Autos da Fé* throws its cruel light and which is lined with the bleached bones of millions of victims.

But the battle is severe. Who can measure the throbbing pain, the mental anguish, which are experienced, when men are by their own inner self compelled to admit that what they deemed eternal truth is but a sham, and when they see sinking into the dust that mighty building which they believed would remain even when the Andes had disappeared into the Pacific ocean?

A will and a love for truth harder and purer than even a diamond are necessary. Yet when victory once is gained, what are the joys of a Christian heaven when compared to the peace and self-satisfaction of the individual victor? No heavenly choir can utter words grander and more sublime than the ones spoken by thankful future generations, when they are standing at the last resting-place of a martyr for truth, saying, "Here lies a friend, a benefactor of mankind!"

TRUTH SEEKER readers hav been informed of the war waged by a bigoted government against a little band of heroic Swedish Freethinkers, headed by Messrs. V. Lennstrand and Capt. O. Thomson. One might suppose such disgraceful persecutions to hav taken place in priest-ridden Spain, but never in the fatherland of the great Lindus, yet the latter is the case, and coming generations as well as every living Liberal man and woman will and do scornfully point their finger at the Sweden of the latter part of the nineteenth century; its authorities will be long remembered, but with feelings similar to those that the Catholic inhabitants of Netherlands regarded Sonoy.

Foremost among the Swedish Freethinkers stands Victor E. Lennstrand. This youthful martyr was born at Gefle, Jan. 30, 1861. Both of his parents, but especially his mother, who now is dead, were extremely religious. The intensity of Mrs. Lennstrand's religious feeling can best be comprehended when we know that she, previous to the birth of young Lennstrand, in a formally drawn "bill of sale," sold the latter "for the present time and all eternity to Jesus Christ to be his individual property and to be done with as he deemed best." As witnesses to this curious sale she calls in "God the father, creator of heaven and earth," the Holy Ghost, heaven's joyous inhabitants and hell's unfortunate spirits.

The childhood of V. Lennstrand was happy; his mother, "the best and most noble woman" he ever knew, did all in her power to make the home pleas-



Victor E. Lennstrand

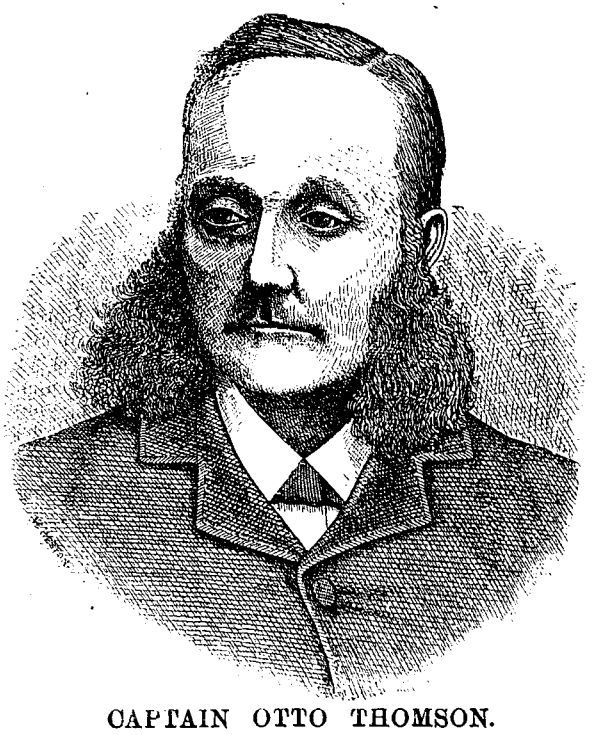
ant, and when on three different occasions he, during his early childhood, was seriously ill—once a measure of his coffin was taken—a more competent and loving nurse than my friend's mother could not be found. Night after night she sat at the bedside of her child, watching and praying, and at last he began to recover, as she used to say, "through the special dispensation and mercy of God."

After a few years of mental anguish, of sleepless nights and dark days, brought about by the uncertainty of salvation and fear of eternity, Victor Lennstrand gained, at an age of fourteen years, "peace in God." Full of youthful confidence and ambition he resolved to devote the rest of his life to the service of God by going as missionary to Africa. But, on being told that he was too young and ought to take the student's examination at the university before entering the foreign missionary field, he turned his attention to home missions, organized a Young Men's Christian Association, and became teacher in several Sunday-schools.

Until the year 1881, Lennstrand was a true Christian; he believed all, considered doubt a sin, partook in religious revivals, and spoke on several occasions in chapels and at prayer-meetings; but in 1881, the year he passed his student examination, he began to think. His reason called for proofs, he sought rational foundation for his belief, and resolved not to become either missionary or minister before every doubt had vanished—every question been answered. To arrive at this result he entered the University of Upsala as a student of theology, but here he became acquainted with the writings of Darwin, Spencer, Stuart Mill, Feuerbach, Haeckel, and others, the consequence of which, after several years of mental anguish, was, that he, in 1886, became an out and out Atheist.

The 25th of September, 1887, is a memorable day in the history of Freethought in Sweden. Then, on that day, in the great hall of Upsala University, Victor E. Lennstrand delivered his first lecture, "Is Christianity a Religion for Our Time?" The hall was crowded with students, and the applause both strong and frequent. The next day the police authorities prohibited a continuation of the lecture, and Lennstrand was called by the university faculty to answer to the charge of heresy brought against him. By sending in his resignation he anticipated the public dismissal from the university; his name was erased from the books, and he went to Stockholm, where he, during the fall of 1887 and the spring of 1888, delivered weekly lectures in which he attacked Christianity and the state church. The outcome of these lectures appeared on Easter Sunday, April 1, 1888, when the Utiliska Samfund was organized, with a membership of one hundred and eight individuals. During the succeeding summer and fall Lennstrand traveled through Sweden delivering lectures in various cities, an activity to which the bigoted authorities put a stop when they, on December 1, 1888, sentenced him to three months' imprisonment for blasphemy. Having served this sentence out, he continued his lecturing tour and was, in the time from March 1 to Oct. 28, 1889, seven times indicted for the same "crime," that of expressing his honest convictions. He is now serving a sentence of one year's imprisonment, but two judgments, for which he expects an additional year or two, are yet to come.

The lecture for which he is imprisoned now is published and sold in bookstores all over the country. The government dare not suppress or confiscate it. There cases touching "press laws" are judged by a jury, which it is feared will, as it has done on every previous occasion, declare Lennstrand



CAPTAIN OTTO THOMSON.

"not guilty," while public lectures are judged by the permanent courts.

In his prison Lennstrand reads whatever books he pleases, edits *Fritänkaren*, receives and answers letters, and is (what a mercy!) allowed to converse with friends every Sunday for a time of ten—minutes. Thanks to the liberality of friends, he is not condemned to sustain life on badly baked rye bread or water gruel, but receives his meals from the city.

The present outlook for our friend and brother in Infidelity is rather dark, yet, to quote his own words, in a letter to the author of this article, "Although our powerful antagonists, the masters of the state, do hope to annihilate our movement and crush out our spirit, yet they shall not succeed. Then we will sacrifice all that truth may gain her liberty."

In the person of Captain Otto Thomson, born in Stockholm Jan. 3, 1883, we meet with a totally different character. The captain is preëminently what we Americans call a "self-made man," and this in the best sense of the term. His parents were poor and the times hard, hence we see the young Otto Thomson, at the age of sixteen years, enter upon the vocation of a sailor and undertake a seventeen months' voyage, at the close of which he, in May, 1851, passed the steersman's examination with *l'charactier* at Stockholm's navigation school. Anew he took to the waves and sailed as steersman until the spring of 1857, when he presented himself as candidate for the degree of sea captain, and passed his nautical examination with honors.

Again the sea called him, and he, following her invitation, devoted two more years to commercial service, when he, in June, 1859, received a letter from home informing him of his father's sickness. He hastened to follow the summons, but arrived too late. The day before his reaching home his father had been carried to his last resting-place, leaving Captain Thomson to provide for a heart-broken mother and four children. The year following, when he intended to go to sea, he was fortunate enough to be offered a position as foreman in the Eskilstuna gas works, a place which he held for fourteen years, until the works passed into other hands. During this time the captain married and became a father. His family life was singularly happy for some years, but during second childbed his wife's mind became unsettled and she had to be removed to a hospital. After a short stay she was pronounced cured and returned home, but soon after suffered a relapse and began to look with aversion on her husband and child. This feeling became at last so intense that she had to be removed to the asylum. For Captain Thomson, who loved his wife dearly, it was the darkest period in life. Already, when a mere youth, the captain had become somewhat skeptical, a feeling which abated not when he, a few years later, read Büchner's excellent work, "Force and Matter." But force of circumstances, and the conviction that to carry on a successful war against superstition there was wanted a man who had made the subject of Christianity a special study, prevented him from taking the warpath.

But at last the hour came. The appearance of Victor Lennstrand, his lectures delivered in Eskilstuna during the fall of 1888, stirred up the mind of Captain Thomson to its very depths; then, as he himself says, "I felt, I had again something to liv and work for, and with the force and fire of youth I identified and connected myself with him and his cause."

Now the captain is the stanchest supporter that the Swedish Freethought movement can boast of; and his knowledge of men and events, acquired through a long and stormy life, his practical eye for business, makes him especially well fitted for his present position, that of organizer and business manager of Freethought in Sweden.

But the battle to be fought is severe and funds are scarce, while the enemy is strong both numerically and financially. Yet truth was never killed; she has a vitality of her own; even when burnt at the stake she, like a new bird phenix, rises from her ashes, stronger and more beautiful than ever. And when a new generation inhabits this earth, when the names of the prosecutors are either forgotten or remembered only as belonging to enemies of truth, then deep in the heart of the people and in the annals of liberty will be found the names of the Swedish Freethought pioneers, Victor E. Lennstrand and Capt. Otto Thomson. G. N.

Forestport, N. Y.

Chaplain, Freethinker, and Philanthropist.

From the Boston Herald.

Once a careless Greek boy, at work in the fig fields of Smyrna, or at play in the arid streets of Malta, at another time almost called an adventurer in acting out the phases of his romantic life, and again one of America's most noted Abolitionists, and the father of the act that forever stopped the disgraceful flogging of seamen in the American navy, Photius Kavasales, the Greek, Photius Fisk the American. For thirty years a chaplain in the United States navy, yet since 1860 one of the foremost Freethinkers of the age, starting in life two thirds of a century ago, he dies leaving enormous wealth to Boston's poor after having distributed several fortunes among them. His life has been a succession of contrasts such as few men's lives present. The contemporary of Garrison and Phillips, the esteemed friend of John Quincy Adams, once president of the country, and of Abraham Lincoln; an intimate companion of John Brown of Harper's Ferry notoriety, and latterly the favored guest of Otto, king of Greece, the orbit of the social system of the subject of this sketch touches almost every decade of this century, and the most exciting and interesting features of this country's history during the present age are interlaced in the webwork of this man's romantic career.

Photius Fisk, whose ancestral name was Kavasales, died at his home on Washington street last Friday morning aged about eighty-three years. He was a full-blooded Greek, and was born in one of the islands of the Grecian archipelago, either in 1807 or 1808. He was removed in infancy to Smyrna, in Asia Minor, where his father was employed as an accountant in a mercantil house, and the Greek boy labored in the fig-gathering and fig-drying industry. In 1814, during a pestilence, he lost the father and mother who loved him dearly, and was deprived of the companionship of two brothers and two sisters. Himself infected with the plague, he found refuge in a Grecian hospital, where he was cared for by the people of his nation. An elder brother, Athanasius, residing at Malta, and an uncle were his only relatives.

His uncle, desiring to giv him the benefit of as much education as could be had, sent him to the only school of note at Malta, which was a Jesuit college, although the boy belonged to the Greek church. The Rev. Pliny Fisk, an American missionary, found young Photius at Malta and became deeply interested in him. He sought his family and persuaded them to let him take the boy to America under the patronage of the Board of Foreign Missions to be educated. Young Photius is found after a while at the school at Cornwall, and then for two years at the Hopkins Academy at New Haven, Conn. From the latter place he went to Amherst, but failed to complete his term, and he was sent back to Greece by the Board of Missions, leaving this country on the brig Statesman, Captain Bates, bound for the Mediterranean with a cargo of provisions for the starving Greeks, thousands of whom, at the close of their long and desperate struggle for Greek independence, were left destitute of even the necessaries of life. Photius landed at Malta a few weeks before the fierce and decisiv battle of Navarino, which gave a spectacular ending to the Greek revolution in 1827. After a series of adventures, in which the young Hellene suffered many privations, and at times hesitated between accepting commissions under Russian authority to oppress people of his own classic land and going forth an adventurer over the earth without any special destiny, he, having tasted of American independence, resolved to return to the United States.

From Smyrna he sailed for New York in a French brig and paid for his fare the last dollars that he possessed in the world, which he had borrowed from a Russian officer. The vessel encountered a series of severe gales, and the captain had to throw overboard a part of the cargo. She was freighted with figs and raisins. The voyage across the Atlantic had been so rough and disastrous that the brig put in at Martinique island, one of the West Indies, the balance of the cargo was discharged, and the captain decided to head toward South America, instead of continuing to New York. She was only a tramp vessel, and was off, leaving Photius at Martinique, before he could look for any redress. While waiting at this port for an opportunity to resume his journey to New York he was brought in contact with chattel slavery. This was a new experience to him, although in childhood he had heard the horrors of the Turkish system so often and so forcibly recounted that the most intense hatred of even the term slavery had become ingrained in his mental and moral being. When he did start for New York he stopped *en route* at Wilmington, where he saw the practical operations of the American system of slavery, which appeared to him worse even than it did at Martinique. At Wilmington he saw men and women unloading vessels at the wharves under the terror of the lash. His pity and his indignation were awakened by the wrongs inflicted by the strong upon the weak, and he declared in his own mind an uncompromising warfare against the whole system of slavery, and against the use of the lash upon human beings.

On arriving in New York he secured a place in a drug-store through the aid of the Rev. Girard Halleck, and while attending revival meetings he became imbued with a desire to study for the ministry. Willing hands took him in charge, and he was admitted in 1828 into the full fellowship of the Congregational church, and began to prepare himself for the pulpit. He afterward graduated at Auburn, N. Y., Theological Seminary, and was ordained at Halifax, Vt. He had charge of the Halifax church for a brief period, but he could not stand the intense cold of the Green Mountain state, and looked for pastures in a more congenial clime. In 1840 he went to Washington to preach, and there met ex-President John Quincy Adams, then a member of Congress, whom he had met in Boston in 1823, after his first arrival in this country, who had been a devoted friend to him from that time. The ex president took an activ interest in having Photius made a chaplain of the navy, and through his solicitations President Harrison, the grandsire of the present chief executiv, nominated him for the place, and the nomination was confirmed. At this time the newly made chaplain had a petition before Congress for a change of name from that of Kavasales to Fisk, the name of his first patron and foster-father. The petition was granted by Congress, and the president approved it.

In due time Chaplain Fisk was assigned to duty on board the frigate Columbia, which was commissioned for a three years' cruise, under command of Capt. Edward R. Shubrick. The vessel sailed from New York July 22, 1842. The captain was an owner of slave property, and nearly all the officers on board were from slaveholding states, and, save the chaplain, all on the frigate were supporters of the slaveholding system. Chaplain Fisk openly denied the right of ownership in men, and became unpopular among his fellows aboard ship. Another practice that aroused his pity and his indignation was the flogging of the marines and sailors. His tender sensibilities were often shocked by the undue severity of the punishment inflicted upon the enlisted men for trivial as well as serious offenses. It was of frequent occurrence for offenders to be stripped to the waist, securely bound to the gangway, with arms extended, and their backs lacerated with the nine-lash whip termed cat-o'-nine-tails. On his return to Washington after the three years' cruise he laid the whole matter of this system of punishment in the navy before President John Quincy Adams, Joshua R. Giddings, Henry Clay, and other influential members of Congress. A bill to abolish flogging was the result of his labors, but the measure was defeated in successiv sessions. Chaplain Fisk continued his fight for it, while all other officers of the navy of that day fought against the passage of the measure. Photius led the agitation against flogging and for the measure in press, pulpit, and on the platform. The negativ majority grew less conspicuous in each successiv year, until finally, near the close of the session in 1850 after four years' work, the long contested bill passed both houses in Congress in the form of a rider to an appropriation bill, which was approved by the president, and so became a law, abolishing the disgraceful custom. The following is a copy of the act:

For the transportation of the United States mails between New York and New Orleans, Havana and Chagres, and between Panama and some points in the territory of Oregon, $874,600. Provided: That no payment shall be made for such service, except in proportion to the mail service heretofore performed, or that may be hereafter performed; and that the secretary of the navy is hereby directed to make payments in such proportions only. Provided: That flogging in the navy and on board vessels of commerce be, and the same is, hereby abolished from and after the passage of this act.

Chaplain Photius Fisk afterward sailed on a three years' cruise on the United States frigate Raritan, and brought to Washington many botanic treasures, including the bulb of the wonderful *oncidium papilio*, which he presented to Superintendent Breckinbridge of the Government Conservatory. His next duty was at Pensacola, where, on account of his Abolitionism, he was held in great disfavor, and was not only socially ostracized, but was subjected to personal indignities on the street. He often contemplated the resignation of his office, but Congressmen Giddings and Charles Sumner, with whom he held friendly correspondence, counseled him to retain his commission, and wait patiently for the end of his shore duty.

In 1858 he was ordered to Washington and then to Boston, where he remained stationed two years at the Charlestown navy yard. Here he became intimately associated with Lloyd Garrison, Wendell Phillips, Theodore Weld, Parker Pillsbury, and other Antislavery agitators. At this time he began the deep study of the works of Paine, Voltaire, Volney, Robert Taylor, and other noted authors of their class, confirming views which he had already formulated to himself. From this time he became one of the foremost Freethinkers of the country, and around his table gathered all the noted Freethinkers of his day. In May, 1859, John Brown was in Boston making secret preparations for his descent on Harper's Ferry. Chaplain Fisk became his intimate friend, and aided Brown with encouraging advice and with funds to strike his blow for the liberty of the colored race.

On the breaking out of the Rebellion Fisk was ordered to report for sea duty aboard the Powhatan, but his religious views had undergone a radical change. He resolved to resign, but Garrison and Phillips argued that as he would soon be long enough in service to be retired with a pension, he should hold on to his commission. He did so, and they appealed to President Lincoln in his behalf. Lincoln gave him a leave of absence, "during pleasure," with leave of absence pay, and in 1868 he was retired with the rank of captain. He made Boston his home until 1868, and then removed to Franklin, Mass., where he purchased a farm of thirty-six acres. His hospitable doors were opened to all, without distinction of race, color, or previous conditions. He had a large orchard of apples, peaches, and berries; the fruit he carefully packed and gave to charitable institutions. He allowed the poor of Franklin to take wood from his grounds, but after two years he gave up farming and returned to Boston and resided at the Adams House, and in later years he had lived at various boarding-houses in a modest manner, giving his wealth to the needy and distressed. The money he received all the years he was in the service and during the many years that he had been pensioned he invested in very profitable securities. He had given away during his period of residence at Boston $50,000. His favorit manner of giving money was to place deserving individuals on his books and allow them $10 per month. Many anecdotes of his generosity are told. Once, reading of a rescue of two men in a boat at sea, he immediately awarded $100 to the rescuers.

Deceased has left a great fortune, the extent of which cannot yet be told, and has bequeathed it to the deserving poor of Boston. It is to be invested and the income used.

In the disastrous epoch at which we are now arrived, we shall see the human mind rapidly descending from the hight to which it had raised itself. . . . Everywhere was corruption, cruelty, and perfidy. . . . Theological reveries, superstitions, delusions, are become the sole genius of man, religious intolerance his only morality; and Europe, crushed between sacerdotal tyranny and military despotism, awaits in blood and in tears the moment when the revival of light shall restore it to liberty, to humanity, and to virtue. . . . The priest held human learning in contempt. . . . Fanatic armies laid waste the provinces. Executioners, under the guidance of legates and priests, put to death those whom the soldiers had spared. A tribunal of monks was established, with power of condemning to the stake whoever should be suspected of making use of his reason. . . . All sects, all governments, every species of authority, inimical as they were to each other in every point else, seemed to be of accord in granting no quarter to the exercise of reason. . . . Meanwhile education, being everywhere subjected [to the clergy], had corrupted everywhere the general understanding, by clogging the reason of children with the weight of the religious prejudices of their country. . . . In the eighth century an ignorant pope had persecuted a deacon for contending that the earth was round, in opposition to the opinion of the rhetorical Saint Austin. In the fifteenth, the ignorance of another pope, much more inexcusable, delivered Galileo into the hands of the Inquisition, accused of having proved the diurnal and annual motion of the earth. The greatest genius that modern Italy has given to the sciences, overwhelmed with age and infirmities, was obliged to purchase his release from punishment and from prison, by asking pardon of God for having taught men better to understand his works.—*Condorcet.*

We hav a sort of family history of our god—so hav the Tahitians of theirs—and some old poet's grand imagination is imposed on us as adamantine everlasting truth and God's own word.—*Thoreau.*

The lecture at the Manhattan Liberal Club, 220 East 15th street, on Friday evening, February 21st, will be on "The Chinese Question," by Dr. Huldah T. Gunn.

Communications.

Thoughts on Life.

Why am I living? What is my life? Whence comes it? Whither goes it?

A century ago I had no being. The world was moving on as it had moved on through countless ages, as it is moving on to-day. Myriads of human beings such as I am now inhabited this globe. They had thoughts and desires, sorrows and joys, pains and pleasures, such as I hav. They hav gone, passed away, out of sight, out of knowledge, out of memory. Such as they were, I am. Such as they are, I soon shall be. The life I hav was theirs. They held it each for his little span, then laid it down. Yet a little while and I shall resign it too.

The living die, but life ceases not. They are many. It is one. There is a death, a passing away from life, one living being less, but life is not diminished. There is a birth, an entrance into life, one living being more, but life is not increased. It cannot be lengthened, cannot be shortened, for it is eternal. There is no spot in all this vast universe where it is not, for it is omnipresent.

Why am I living? I liv in common with all nature, because I am. I exist in life, and life is me. I liv, not for myself alone, for then it were better I had never been. My life is not a unit, cast adrift upon the tide of events, to be swallowed up by the waves of adversity or gently floated upon the smooth waters of prosperity merely for my individual good or evil. The same life which animates me has animated, and will forever animate, all nature throughout unbounded space. I call it mine, but it is not mine. One day I began to liv, but life had no beginning. Very shortly I shall cease to liv, but life will never end. I am living because I am the form in which this omnipresent and eternal life embodies itself on this spot within space at this instant of time.

What is my life? The same life which has ever animated at one time and place one organism, at another time and place another. It acts upon the perfectly organized brain and form, producing the sound mind in the sound body. Again, it acts upon the diseased frame and the demoralized intellect, and sickness and crime result. But it is the same life, although it produces good or evil according to the properties and construction of the matter it operates upon. It is not the breath of a God, separated from its source and shut up within a tenement of clay. It is the all-pervading origin of form and order, which by its touch organizes matter, and compels it to act according to the character of the organization it has itself accomplished. It is the universal principle, which, working countless changes by all possible combinations of material objects, is itself unchangeable. Not perhaps itself intelligent, but the source of all intelligence in nature. Not conscious, so far as we know, of its own existence, but the cause of consciousness in all that are conscious. It is a principle as yet unknown to us, but not therefore necessarily undiscoverable by us, whose presence we can detect only by its influence upon matter sufficiently gross to be perceptible to our senses. It is ever and everywhere itself, though some call it life, some force, some nature, and others endow it with a pensonality and call it God.

Whence comes life and whither goes it? It comes not, goes not, for through eternity and universality it is. The living proceed from the living, and they liv, for life is in them. They die, but life does not depart. The conditions of their organizations hav become changed and life manifests itself differently under the changed conditions. On earth, in water, and in air there is no place where life is not. For wherever we pursue the search we detect the presence of the living. As we can only argue concerning the unknown from the known, it is reasonable to believe that in the thousands of worlds which appear to us but as little specks of light—in the millions more beyond our vision—life is not absent. Given matter with conditions essential to some kind of life, and that kind of life is there. Change the conditions and life remains, though the manner of living may be vastly different.

This is a grand, noble, elevating thought, beside which the exclusivness of a theology which imagins that for each man, distinct from all else in nature, was created a special mortal life, in which to win or lose a special eternal life for himself, sinks into groveling selfishness, and appears, as it really is, a system which, followed to its logical conclusion, can qualify its believers only for the cloister and the desert. I am in the world and of the world. My life is the life of all nature exhibited in me—the life of heroes and philosophers, of fools and criminals. From the highest to the lowest living being all are by equal right and necessity possessors of this one great principle. The living are all mortal and subject to many changes, but life is everlasting and immutable. And so, when my reason asks, "Why do I liv?" she answers herself, "I liv because there is one great infinit, eternal life, which ever has been and ever will be. The life of the wise and of the foolish, of the learned and of the ignorant, of the mighty and of the weak. The life of the human and of the so-called lower animal. The life of the flower and of the weed. The life of all the living everywhere. And of this great, infinit, eternal life I am the here and the now."

E. J. Bowtell.

Youngstown, O.

About the Manual of Morals.

The American Secular Union offers a premium of one thousand dollars for "the best essay, treatis, or manual, adapted to aid and assist teachers in educational institutions, professing to be unsectarian, to thoroughly instruct children and youth in the purest principles of morality, without inculcating religious doctrins." Commendable as this object in view, and the liberality of members of the Union, must necessarily appear to every person whose mind is not contaminated by prejudices of a religious nature, we, nevertheless, feel ourselvs compelled to express our opinion that its success might be, if not altogether frustrated, yet considerably delayed on account of some indefinitness and ambiguity of the language of the circular inviting to the contest. We are so much more reluctant and loth to find any defects in this most laudable and exemplary undertaking, because it stands isolated amidst that surprising indifference which has been characteristic of our country in regard to the development and stimulation of a true scientific spirit in it. Our people, namely, are exceedingly liberal, and they award thousands of dollars every year in prizes for cats, dogs, hogs, and to champion walkers, to bicycle riders, and even to the man who treats his antagonist in a slugging match with a most effectiv snoozer and in a most approved manner. But, it seems, they hav no money, or do not want to spend it either in promoting original scientific researches, or for good text-books. In Europe, on the contrary, thousands of dollars are given away by government and scientific societies for prize monographs, essays, original researches of a purely scientific nature, and for the best school-books. But no prizes are ever offered, at least on the continent of Europe, for boxing or for baseball playing. For these reasons, it was with unusual pleasure that we greeted the news about the offer of the American Secular Union, and looked upon this action as upon an inauguration of the scientific era, as opposed to the mercantil spirit of the present days.

In its invitation to the contest for an Agnostic Manual of Morality, the Secular Union leaves us in the dark as to whether Agnosticism is meant in its narrow sense, as merely rejecting the religious belief, or that it applies also to the scientific field, in the sense of its purity from prejudices and obscurantism. Science, namely, is apt to produce objectionable consequences the same as religion, if it is not purified from superstitions, servility, and the worshiping of spurious authorities. Without such a purification it may bring about very deplorable results, particularly in such a delicate and entangled question as that of morality, which, while losing its transcendental foundation in religion, is bound to look for a basis elsewhere, and may obtain from the science such a shaky one that the whole structure would not be able to stand on it for a moment. The uncertainty of the language used by the Secular Union, is most striking in the following paragraph:

> It is desired that the manual, for which this premium is offered, shall not be a reading book for schools, nor a mere code of morals, much less a system of ethical philosophy, but rather a concise, yet comprehensiv and suggestiv exhibit, with familiar and practical illustrations, of those universal foundation principles and axiomatic truths which underlie all sound morality and rightfulness, thus developing and educating that inherent *moral sense* which is more or less common to all rational human beings. In short, to show *how to teach* children the natural and essential difference between right and wrong, and the reasons therefor, without reference to sacerdotal creeds and sectarian dogmas, is the chief object to be kept in mind in writing for this premium.

The principal points at issue are: 1. Shall the manual adopt the unscientific hypothesis of a separate soul, existing *per se*, and, under certain aspects, completely independent of the body? Those who may think that it is a question of psychology and not of morals, and that therefore it can be easily avoided, will soon change their mind about it if they try to write upon ethics. This or that hypothesis will, against their wish, transpire through the wording of every sentence. The author will find himself under the necessity of speaking about some sort of immaterial entity underlying moral actions, their righteousness or viciousness. From history we learn that an independent soul was unknown to the fathers of the Christian religion during its early period and that it was invented later by them in order to bridge in some way over the chasm separating their transcendental deity from the concrete matter shaped into human beings. Subsequently it was adopted by all scientific flunkies, who took much better care of their body than of their hypothetical soul, and to whom their profession continued to be rather a means of making a comfortable living than a way of discovering truth. Even in our days this groundless assumption is rejected only by those who are true Agnostics in science as well as in religion.

The second point has reference to the moral sense of which the Secular Union speaks in the above-quoted passage. That moral sense is again an invention of a religious origin. It was, namely, conceived as a kind of appendage attached to the soul by the creator for the sake of helping man to distinguish right from wrong in a manner analogous to the instinct of animals which enables them to distinguish suitable from unsuitable food. Kant, whose principal object was to reëstablish faith in a supernatural God undermined by the critical spirit of the age and by the works of Encyclopedists, substituted for the moral sense his categorical imperativ, for which, though, he failed to find any rational foundation. This was the reason that his innovation was rejected, and the "moral sense," in the above indicated meaning, continues to be recognized by all those who stick to the soul hypothesis. By alluding to the moral sense, the Secular Union leads us to suppose that the soul hypothesis is not rejected by it. It is true that *moral sense* may be understood differently, and the unhappy term retained after it has been placed on a rational basis. But then, it would be desirable to hav this point established with sufficient clearness so as not to deter from competition those who, by their radical views, may believe themselvs already excluded by the above allusion of the program.

There is a third point, although of a different nature from the former, which I do not feel inclined to pass by without mentioning. It is relativ to the character of the whole work. If it is going to be a manual of morals for teachers, it must not be a didactic on morals, because one and the same work cannot expound the object-matter of ethics, and show, at the same time, how one has to teach it. Either one or the other. Of course there might be written two separate treatises, put under the same book cover. But then, the time given for its production is short; and besides, it would limit the competition to a very few men who, alongside with the cultivation of ethics as of a science, possess a thorough knowledge of theoretical pedagogic, and are, at the same time, experienced and successful teachers.

Edward L. Starck.

New York city.

The Washington Secular Union.

Despite the long snow blockade, floods, washouts, and landslides on the railroads, the fierce winds and severe storms making it disagreeable if not dangerous on the sound; despite la grippe, which held so many of our delegates and ruthlessly seized the Rev. Mr. Copeland—so we got telegram of his inability to come just before time for him to deliver the opening lecture of the convention—despite an incessant downpour of rain during the three days and evenings of our meeting, the Washington convention of Secularists held at Seattle January 28th, 29th, and 30th was a grand success.

While hopeful of a larger attendance of delegates—each evening the large hall was crowded and great enthusiasm manifested—we had regularly elected delegates from only twelve counties, yet their ability and the earnest devotion to the purpose of the convention each and all manifested dispelled any feeling of disappointment and inspired all with hope and confidence.

Never was witnessed more earnest, intelligent discussion. In regard to each clause of the constitution, each fully and freely expressed and contended for his own opinion. Yet there was no majority or minority, for when a final vote on each clause was taken all were in harmony. During the sessions—the three days of the convention—the evenings alone were given to public lectures, the entire day being used by the delegates in perfecting the constitution and plan of organization. Only one difference of opinion arose calling for a standing vote. That was simply on a question of adjournment to dinner or continuing the work. The hungry ones were in a small majority, and the minority really enjoyed their defeat, thereby being enabled to enjoy their dinner.

When it came to the election of officers it was expected there would be such diversity of opinions that many ballots would be had before choice could be made, because the law just adopted in the constitution was most faithfully obeyed. No nominations for officers were allowed. Each delegate wrote on a ballot the name of the person of his choice for the office, and folded the ballot with the name written thereon covered, before handing it to the tellers. Nevertheless, all five officers, each separately, thus balloted for, were elected on the joint ballot. For president the whole 31 votes were cast for R. Winsor.

WHO CONSTITUTE THE BOARD OF DIRECTORS.

President, Hon. Richard Winsor, of Seattle. He was for fifteen years a senator of Michigan, is a very able jurist, a cultured gentleman of means and influence, an earnest practical worker for the secularization of our government, the very best and most able presiding officer I hav ever seen at any theological, political, Masonic, or any other kind of conven-

tion. Most emphatically, as president of the Washington Secular Union, the organization has placed the right man in the right place.

Treasurer George M. Boman, a self-educated man, the architect of his own fortune; a very able and successful business man, generous, whole-souled, energetic; with the courage of his convictions, quick perceptions, keen sense of justice, a heart easily moved by the recital of a case of injustice, sorrow, or need; has a clear head to advise and a ready, liberal hand to administer relief; modest, unassuming, yet, thanks to his indomitable energy and generous but most discreet use of means, we hav good reason to announce there will soon be "No exemption of church property from taxation in the state of Washington."

Directors-at-large. One elected from east, the other west of the Cascades. Albert Rosenow, of Walla Walla, has for two years held the office of vice-president of the Walla Walla Liberal Club, and has proved himself a power for good. His noble manhood, high sense of honor, and kindly, generous nature hav deservedly gained him the title of "the Prince" among all his host of friends at Walla Walla. Despite his pronounced Infidelity he is loved and respected by all who know him. An able, very successful business man, able reasoner, zealous worker, heart and purse devoted to maintaining "the flag above the cross."

R. J. Wilson, director-at-large for west of the Cascades. One of Seattle's most deservedly successful young business men. He has for two years been the energetic promoter and chief burden-bearer in the Liberal ranks at Seattle; full of the zeal and ambition of young manhood, doing what he does with all his might. He is rapidly, by his ability, integrity, and industry, attaining fame and fortune; yet even his very laudable desire and pride in business success cannot seduce him into neglecting a single opportunity to in any way work for or advance the cause of Liberalism.

These are in no sense flattering eulogies of these men, but simply a truthful description of their well-known peculiarities, testified to by all who know them—alike Liberals, Christians, and nothingarians. Their peers may possibly, their superior cannot, be found among the directors of any organization, either theological or political.

These, with the old, half worn-out warhorse, C. B. Reynolds, comprise the board of directors, executiv, and auditing committee, and hav the management and control of all affairs of the organization.

The secretary alone receives a salary. The amount is fixed by the board of directors: President, Hon. Richard Winsor; secretary, C. B. Reynolds; treasurer, Geo. M. Boman; directors at large, Albert Rosenow, R. J. Wilson.

The objects of the organization are the secularization of our government, to keep church and state forever separate, and "Our Flag Above the Cross;" while the specific objects are: To urge the adoption of such measures as are necessary to effect complete secularization of the government in all its departments [as contemplated by its founders] and secure to all full liberty of opinion on the subject of religion; to advocate taxation of church property; discontinuance of religious instruction and worship in public schools; repeal of laws enforcing the observance of Sunday as the Sabbath; cessation of all appropriations of public funds for religious institutions or purposes; substitution of simple affirmation, under penalties of perjury, for the judicial oath; the non-appointment of religious fasts, feasts, and holidays by public authority; the practical establishment of simple morality and intelligence as the basis of purely secular government, and the adequate guarantee of public order and prosperity; and to afford benefit and protection to its members, so that in case of religious persecution, injury, or injustice on account of opinions held or expressed on the subject of religion, or for refusal to conform to any religious rite or ceremony, the coöperativ power of the united Liberals can more effectually be brought to bear in defending, securing, and maintaining the just and legal rights of its members.

Membership: Any person in sympathy with the objects of this organization may become a member by signing the constitution, and the payment of $1 each six months, in advance, by males.

Payment of dues is to be left optional with ladies, who become members with all and every right and privilege by signing the constitution.

All hav equal voice, power, protection, and privileges.

In every precinct where there are five or more Liberals, on becoming members of this organization, they may elect from their own number an executiv officer and representativ of this organization in that precinct.

And each and all executiv officers so chosen shall constitute the vice-presidents of this organization, and in all cases of religious persecution, injustice, or attempted deprivation of any member's rights and privileges shall be, and act as one of the board of directors, in the action of the organization in regard to all such matters that may arise in his or her precinct.

Resolutions instructing the board of directors to take prompt action in regard to the gross violation of our constitution by the House voting pay for services of a chaplain, and to early secure the incorporation of the organization; and of thanks to Miss Mattie Blaisdale for the very beautiful banner presented by her to the Union, and to Misses May Amunds, A. Hanson, and Jennie Houghton for the rich musical treat they so generously afforded—were all the resolutions passed. The delegates all preferred practical action to gushing resolutions.

The public sessions of the convention were held at Freed's hall on Ninth street. The speaker's end of the hall was adorned in the center by a large picture—a mammoth copy in oil of THE TRUTH SEEKER cartoon, "Uncle Sam and His Parasites," loaned by Mr. George M. Boman. Over it, in red, white, and blue, the motto, "Keep Church and State Forever Separate;" to the right, "Infidelity is Liberty, all Religion is Slavery.—R. G. Ingersoll," and to the left, surmounting a fine lithograph of Thomas Paine, "To Do Good is My Religion;" while to the right of the speaker's stand was a banner with the ever moral precept, "Subscribe for THE TRUTH SEEKER. $3 a year, $1 for four months."

Music and trio by the choir, and the announcement that Rev. W. C. Copeland was suddenly gripped, and so could not deliver the opening lecture on "God in the Constitution," as advertised. Ex-Rev. C. B. Reynolds filled the gap, spoke on subject announced, and received the plaudits of the audience, after which Miss Jennie Houghton sang so charmingly—her clear, sweet voice filled the hall with melody, calling forth the rapturous applause of the delighted audience. This was followed by the most bewitching melodies by Misses May Amunds and A. Hanson, in a guitar duet, that was the very perfection of art, thrilling all with wonder and delight. Then Mrs. Krekel, in a few well-chosen words, presented a splendid satin banner in behalf of Miss Mattie Blaisdale, of Portland, Ore., to the presiding officer, in trust for the Washington Secular Union when organized, and called out and presented the fair and generous young donor.

Mr. R. Winsor, in his speech of acceptance and thanks, captured all hearts and was heartily applauded. Then the choir led, and all joined in singing "America," and were so enthused and delighted they utterly forgot the existence of *La Grippe*, or its victim, Rev. Mr. Copeland.

Wednesday evening, January 29th, the program consisted of a few pithy and humorous remarks by Dr. A. W. Calder, the able and efficient secretary of the Walla Walla Liberal Club, to whom the calling of the convention, and organization of the Washington Secular Union, was mainly due. Music by the choir. Song by Miss Jennie Houghton. C. B. Reynolds read a stirring, suggestiv letter of cheer from Mrs. Lois Waisbrooker, author of "Perfect Motherhood." Guitar solo, by the Misses Hanson and Amunds, which was rapturously encored, and lecture on "Thomas Paine," by Mrs. F. C. Reynolds, in which, in the language of the *Eye*, she eloquently reviewed the biography of and eulogized that patriot, reformer, and so-called Infidel, Thomas Paine, who has been so generally maligned by the enemies of progress and Freethought. After which the chairs were removed; the string band took possession of the speaker's stand, and gaily the dance went on till the wee small hours.

On the last evening, January 30th, a local paper says:

"Natural Morality, Superior to Theological Restraints as a Safeguard to Society," was the subject of an address on the last evening by Mrs. Krekel, of Kansas City, whose poetic eloquence was only surpassed by the logic of her incisiv arguments and the effectivness of her illustrations. She was followed by ex-Rev. R. Rawson, of Olympia, who gave a humorous account of his experience as a saver of souls according to the Methodist and Campbellite patent-rights, his disastrous debate with a young Liberal in "Arkansaw," and his final evolution into the Freethought ranks. Votes of thanks were extended to Miss Blaisdell for the beautiful banner, to those who had kindly furnished music for the meetings, to the various speakers, and to the *Eye;* and thus successfully ended the first annual convention of the state Secular Union.

About fifty crowded eagerly around the secretary's table after adjournment and succeeded in signing the constitution and paying the initial dollar. Our plan of work commends itself to every true Liberal, and demands their earnest, prompt coöperation.

Let vice-presidents be at once elected in every precinct, and let all take part in the battle, so that all may share the honors of victory. There is need of united action to right the gross violation of the state constitution by the house in the appointment of a chaplain to be paid from the taxes of the people.

If those who love liberty and justice will rally to the organization, Washington will become the banner state of Liberalism and our flag ever wave above the cross. C. B. REYNOLDS., Sec. W. S. U.

1412 *2d street, Seattle, Wash.*

IF the truths of religion be necessary to all men, they ought to be clear to all men.—*D'Holbach.*

In Mother Nature's Nursery—A Little Fable.

"There, there!" said Mother Nature, "do be quiet, children. Havn't I told you before that if you are good children Santa Claus will bring you gifts on Christmas, and if you are disobedient and naughty he will punish you with a great switch?"

And she brought out a number of puppets and wooden idols and great piles of blocks and put the children all in different corners of the nursery, and set them building temples and houses and amusing themselvs with these little images.

But she had no sooner left them to themselvs than they all began quarreling together. "I am the oldest and I know the most, and ought to hav the most playthings," said Egypt angrily.

"We'll see about that. I'm the strongest and I'll fight for my rights," Rome retorted. So there immediately was a great hubbub, and when Rome had sent Egypt into her corner conquered, he turned his attention to the other children and began taking all their playthings and piling them in his own corner.

Then a number of little barbarians consulted together and grew very angry and envious because Rome had the sunniest corner and the most toys and had treated his companions so unfairly.

So, all together, they rushed at Rome, drove him out of his corner, knocked down his temples, broke his idols. In their place they built their own temples and set up their own images, and called themselvs Christians. And they grew strong and proud; there was only one stronger or prouder in the whole nursery, and that was the Turk. So they fought with the Turk until they were tired and the Turk was tired, and, finding that nothing was to be gained by quarreling with one so strong as the Turk, the Christians began fighting among themselvs, throwing blocks at each other and pulling down each other's houses and temples.

Mother Nature was attending to her housekeeping and her gardening, but when she heard such a noise and outcry among her children she ran into the nursery exclaiming:

"You naughty children!" and shut them all in the dark closet.

Then Mother Nature thought to herself: "These children of mine havn't faith enough in a far-off Christmas, or in an all-seeing Santa Claus, or in the gifts and the big switch, to behave themselvs.

"Instead of playing peacefully together, like loving brothers and sisters, they are growing to be wicked tyrants and weak slaves.

"They are too ignorant to obey my words and they are growing too big to play any longer. I must get them a teacher."

So she swept up all the blocks and toys into one corner of the nursery and brought books and slates and maps instead and hired Miss Science to teach the children the knowledge which it is desirable to know.

The children were glad to be let out of the dark closet and soon became fond of study. Some of the elder children seemed grown too old to learn, and some of the younger liked too much to go and play in the corner with the old nursery toys. But Miss Science is a gentle, patient, and careful teacher and she has a little wand on which is written, "Law," in golden letters. Whenever she holds up this little wand, order and obedience are magically restored to the school-room.

Mother Nature often says:

"I am glad my children hav so wise a teacher, though they murmur at the disciplin sometimes, and though sometimes I am saddened by their ignorance and evil habits, yet, after all, they are only children. I will trust to time and their wise teacher to make them useful and happy members of the great human family." MARY A. WORSWICK.

A Slight Error Corrected.

NEW YORK CITY, Feb. 7, 1890.

EDITOR TRUTH SEEKER, *Dear Sir:* In your issue of February 8th I see you hav fallen into a slight mistake in your reference to Mr. Crafts—bottom of the first column, editorial page. You refer to Mr. Crafts's having "accepted the challenge of the Seventh-Day Adventist representativ and subsequently backed out."

This is a mistake. I accepted his challenge and then he "subsequently backed out." In other words, he declined to comply with his own challenge to debate his own proposition, after his challenge had been accepted.

There is not the remotest possibility that any of those gentry can ever be brought to a public discussion of the merits of Sunday laws. They dread the public scrutiny.

Truly, ALONZO T. JONES.

THERE are few things more disheartening and disgusting than when you are walking the streets of a strange village on the Sabbath, to hear a preacher shouting like a boatswain in a gale of wind, and thus harshly profaning the quiet atmosphere of the day. You fancy him to hav taken off his coat, as when men are about to do hot and dirty work.—*Thoreau.*

IN the early church the interests of theology were too absorbing to leave any room for purely secular studies. If scientific theories were ever discussed, it was simply with a view to elucidating some theological question.—*Lecky.*

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READY MARCH 10th.

LIBERALISM.

The Symposium, concluded in this issue of THE TRUTH SEEKER, will be printed in pamphlet form at once, and orders may be sent in now. It is seldom that in one little work can be found the opinions of so many writers as in this Symposium. A book by

Col. R. G. Ingersoll,	R. B. Westbrook,
Capt. R. C. Adams,	E. B. Foote, Jr.,
Saladin (W. Stuart Ross),	L. K. Washburn,
H. O. Pentecost,	George E. Macdonald,
Susan H. Wixon,	E. C. Walker,
Samuel P. Putnam,	F. M. Holland,
Lucy N. Colman,	Parker Pillsbury,
Mrs. Mattie P. Krekel,	C. B. Reynolds,
Charles Watts,	J. H. Burnham,
W. F. Jamieson,	Thaddeus B. Wakeman,

is something that every Freethinker will probably want to possess. Price, 25 cents.

The Pictures.

The number of new subscribers sent us during the past week to continue the pictures is the same as during the previous seven days—twenty-three. This makes a total of three hundred and fourteen.

The following sums of money hav also been contributed:

John Carnahan	$1 00	E. Van Buskirk	1 00
C. M. Powers	2 90	A. H. Frank	5 00
J. Baxter	1 00	Thos. N. Paine	50
Simeon Sharp	5 00	A. W. Root	3 00
S. R. Conant	1 50	F. Zipp	75
Eliza Cadieux	1 75	David Fleming	75

Making a total of $174.55 received in this manner. The Literature Fund has also been generously added to:

Charles Walsfield	$ 1 00
A. K. Olds	10 00

Report of expenditure of this fund will be given in a subsequent issue.

We would again call attention to the offer of "Try Square" as a premium for new subscribers to THE TRUTH SEEKER. The terms are: Copies of the book to be given as premiums to, or for, new subscribers who pay the regular price of $3 for THE TRUTH SEEKER one year, before March 11th. One copy of the book to be given to every volunteer new subscriber, and one to every old subscriber who procures a new one at the regular price of $3. The price of the book by itself is $1.

The Way to Expose Christian "Fakes."

A friend living in Kansas sends us this item from the Omaha *Bee*, strongly desiring to know the truth regarding it:

"DEATH-BED REPENTANCE.

"NEBRASKA CITY, NEB., January 30th.[—Special to the *Bee*.] —Ed Platner, an old settler and well known, who died two days ago, was during life an avowed Infidel and admirer of Ingersoll. He had a well-stocked library of books on this subject, was a well-read man, and never so happy as when arguing against the teachings of the Bible. On the day of his death, when he realized that his dissolution was near at hand, he sent for a Christian neighbor, whom he instructed to burn all his books on the subject of Infidelity, and a bonfire was accordingly made of them. Mr. Platner then called his family about him and warned them from the way in which he had led them, saying that he at last realized the great mistake he had made during his life."

Undoubtedly the story is what the daily journals denominate a "fake"—that is, the untruthful story of an unscrupulous reporter. However, some Freethinker may know of a Freethinking friend in Nebraska City who will devote a few hours to running it down. If not, some one who can regard such yarns seriously might write to the postmaster of Nebraska City, or to the mayor, or some other official.

Some Persecution by the Dominant Sect.

Probably no Christian will accuse THE TRUTH SEEKER of having an undue friendly feeling for superstition as exemplified by the various religions of the day. But at the same time that we criticise religion for its unreasonableness and for the tyrannical and inhuman acts it has inspired its devotees to commit, none can, we hope, accuse us of not maintaining the freedom of all mankind to worship or not worship, as shall seem best to them. It is not worship *per se* that should be opposed by law—though it should by argument—but the disposition on the part of the worshipers to override the rights of others to think for themselvs, and the disposition also manifest to make the community pay their bills for worshiping. This disposition is so distinctivly opposed to what hav become known as American principles that to oppose the churches is now synonymous with upholding liberty and Americanism.

The recent decision of the United States Supreme Court that Mormons are not eligible to naturalization, and that when two years ago Idaho passed laws practically disfranchising Mormons it was within the limits of the Constitution, are surprising decrees, and they are all the more open to objection when every Christian journal in the country chuckles over them and maintains their beneficence. That most unrighteous Christian paper, the *Independent*, calls the last opinion the "hardest blow yet," and adds:

"Now the result of this latest finding will be, first, that Idaho will enter the Union under a constitution which forever debars from the polls every one of the thirty thousand 'Saints.' And, second, Congress can scarcely fail soon to take note of what the Supreme Court has done by so enlarging the scope of the Edmunds law that in all the territories not to repudiate and forsake the polygamous society will be to forfeit American citizenship. Reform to the point of revolution must also soon ensue, or else fatal disintegration will befall."

If the court's decision was only a blow at polygamy, we could safely say that it was not without the province of the court to render it. Under our national and state statutes, persons convicted of crime can be disfranchised, and as polygamy is a crime, polygamists can be made amenable to such laws. But to disfranchise the Mormons because they are Mormons opens the door to the disfranchisment of any sect whenever its opposers shall hav the power to pass such laws.

Allowing for the sake of the argument—and we hope that our individualistic friends of *Liberty, Fair Play, Twentieth Century, et id omne genus* will not try to push us down their logical wells for the allowance—that polygamy is a crime and rightly punishable, why should all the Mormons be made to suffer for the sins of a few? Why should religion be made the condition of voting instead of polygamy, if this prohibition were not the persecution of a sect instead of a few criminals? We hav not the statistics of Idaho at hand regarding the number of polygamists in the territory, but it is not to be supposed that the percentage of plural marriages, with the law on the statute books referred to in the court decision, could be as high as in Utah, and in that territory, in 1882, only twelve thousand people were or had been living polygamously. Additional evidence found in Ex. Doc. No. 447, first session of the Fiftieth Congress, as to persecutions for the crime showed that between April, 1885, and September, 1888, four hundred and fifty-three persons were convicted. Further statistics also show that less than two per cent of the Mormons are polygamous in their social relations. This is an absurdly small percentage upon which to base the disfranchisment of a whole people, and shows that there is undoubtedly another motiv behind the ostensible regard for virtue of our Christian neighbors. Under the pressure of civilization polygamy was becoming extinct. Under the pressure of Christian persecution there is an evident determination to extinguish the Mormons themselvs.

If Mormonism could be suppressed by reason, no one could rejoice more than the advocates for liberty, for under its hideous influence men and women hav debased themselvs about as low as it is possible for the human mind to descend. They hav been and are but mere tools in the hands of their priests. But so hav other sectarians, the Catholics, the Oneida Communists, and others. Still, the Catholics hav not been disfranchised, and we hear of no attempt being made on their liberty. Yet a Protestant minister the other day contributed a long argument to the *Christian Statesman* to prove that the Mormons as Mormons, and not as polygamists, held no tenets so subversiv of American principles as do the Roman Catholics. And, away back in the time of John Adams, the second president of the United States, the same views were put forth, but with the true counter statement. Under date of May 16, 1822, John Adams wrote to Thomas Jefferson these words:

"I do not like the late resurrection of the Jesuits. They hav a general now in Russia, in correspondence with the Jesuits in the United States, who are more numerous than everybody knows. Shall we not hav swarms of them here? In as many shapes and disguises as ever a king of the gypsies—Bamfield Morecarew, himself assumed? In the shape of printers, editors, writers, schoolmasters, etc. I hav lately read Pascal's letter over again, and four volumes of the history of the Jesuits. If ever any congregation of men could merit eternal perdition on earth and in hell, according to these historians, though, like Pascal, true Catholics, it is this company of Loyola. Our system, however, of religious liberty must afford them an asylum. But if they do not put the purity of our elections to a severe trial, it will be a wonder."

No one who is well informed in the history not only of the Jesuits but of the Catholics at large, will dispute John Adams's estimate of that sect. But, under our system of religious liberty, we must afford them an asylum; though we should see to it that our laws do not permit them such property exemption as shall so enrich them that they can by bribery "put the purity of our elections to a severe test." Let the Catholics vote, but do not let it be so that by their votes they can rob and tyrannize the people.

The Mormons hav done but one thing that the other Christian sects hav not, and only a small percentage of them hav committed *that* crime. Their religion is thoroughly Christian, and embraces faith in an alleged God and his alleged promises, repentance, baptism for the living and the dead, confirmations, ordinations, endowments, washings, anointing, signs, prophecies, revelations, Sunday-schools, prayer, tithes, offerings, sacrifices, and "in fine every ordinance, gift, grace, principle, practice, doctrin, precept, blessing, hope, assurance, and labor ever enjoyed by the apostles, prophets, and saints of the Old and New Testaments." And that includes polygamy, and that is where the shoe pinches. The Christians cannot confound the Mormons in a biblical argument for their practices, and so exhort the civil power to subdue them. It is very much as in the time of Bruno when the "learned" doctors of the church could neither confute him nor force him to abjure his opinions, and so he was turned over to the temporal power with the recommendation to punish him without shedding of blood, which meant the stake! There is, however, some slight progress indicated in the difference between the punishment then and now!

There is no doubt that the Mormons, through their absolute slavishness to their hierarchy, are a disagreeable people to liv with, and that the same slavishness puts the hierarchy astride the necks of the non-Mormons. But if Salt Lake City is a worse-governed or more priest-governed city than New York, the information has not yet reached these parts. Go to the city hall here any pay-day and see the black-garmented sisters waiting for their share of the city funds through the medium of Irish gentlemen who draw three times the salaries they could ever hope to earn in any business outside of politics. Even the day laborers on the streets are not exempt from the religious beggars, and their charity is not asked as a charity, but demanded as a right. Doesn't the Roman church own Tammany Hall? Doesn't Tammany Hall own the city just now and provide good Catholics with lazy situations and large pay? Why then should the church not hav her share? So all the city employees render unto God the things that are Cæsar's, and Cæsar may help himself if he can! That is what they voted for.

When Puritanism controled the country, it was the same, only the minister instead of the priest owned the country. And it will ever be so when any sect is numerically strong enough, unless there are safeguards erected which shall prevent it. In his latest encyclical the pope defines the duty of the

Catholic to love his country and to love his church; the church to be loved more ardently than the country. If the laws of the state contradict the divine law, and command anything prejudicial to the church, or hostil to the duties imposed by religion, then it is a duty to resist them and a crime to obey them. This, says a Protestant paper, is but the restatement of the old "higher law" with which we were familiar in the days when William H. Seward defined that higher law and declared the irrepressible conflict. The pope further says that the church approves all governments that respect religion and divine law, and is indifferent to parties in the state. But if, however, the church, that is the Catholic church, is in danger, he says the divisions of parties should cease and all should unite to defend their religion, and that we must not fear to resist iniquity lest we exasperate the enemy. That is the Catholic doctrin. The Protestant doctrin is the same. "All these propositions are good enough," comments the same Protestant paper, "and no Protestant can find any fault with them. There is no Protestant living worthy the name, who would not resist and resent interference of the state with the exercise of his religion, and who would not put the kingdom of God before any kingdom of man." So! But when the Mormons desire to exercise their religion in their own way—leaving out polygamy, the Protestants disfranchise them! Freethinkers are punished by blasphemy laws! Seventh Day Adventists are punished with Sunday laws! These laws are but the tearing down of all safeguards, and they are torn down completely when one sect can influence the government to persecute another sect, and it is all the more dangerous when an excuse is made which is calculated to deceive the great body of the people, whether that excuse be polygamy, blasphemy, or the preservation of the "Sabbath." Americans can never be induced to go into a religious persecution if they know what it really is. "You can fool some of the people all the time; you can fool all the people some of the time, but you cannot fool all the people all the time," said Lincoln. Americans will see through this Mormon persecution by and by, and then the Christian church will not stand any higher in their estimation. "The hardest blow yet will" be a boomerang to bump the Christian church's own forehead.

A Woman's Journey Around the World Alone.

A great many people think that the recent trip of "Nellie Bly" (Miss Cochrane) around the world in a few hours less than seventy-three days is something wonderful. This might, indeed, be the case if she had done anything wonderful except catching trains on time, but the whole scheme was an advertising dodge for the *World*, and Miss Bly had her way made clear, and she only earned her money.

The truth is, it is now perfectly feasible and safe for any woman in good health and possessed of common sense to make the journey. Madam Ida Pfeiffer began traveling in 1842, and spent several years in visiting the places of interest of the world, going twice around the globe, without touching a point on her second journey which she had visited on her first tour. It is not to be supposed that Madam Pfeiffer accomplished this without some thrilling adventures. Once she was set upon by a negro in Brazil, and badly cut before she escaped. She fell into a river swarming with alligators, and was made prisoner by Cossacks and held until they were satisfied of her harmlessness. In Sumatra she was seized by cannibals, and only her own tact and courage saved her from immediate death. Since Madam Pfeiffer's time, however, conditions hav changed. Civilization has spread over almost every part of the world, and the traveler who seeks adventures like Madam Pfeiffer would hav difficulty in finding the savages and cannibals, and would probably be forced to charter a special steamer to take him out of the beaten tracks.

Next to Ida Pfeiffer's traveling record is that of a beautiful young woman in whom the Liberals may be allowed a special interest—Lilian Leland, the daughter of Theron C. Leland, now deceased. Like her father, Lilian too is a Freethinker. A few years ago, at the age of twenty-five, without premeditation or preparation, Miss Leland started upon a voyage which, unexpectedly, became the commencement of a journey which carried her around the world, to many lands and on many seas, from Cape Horn to the North cape and from the Rocky mountains to the Himalayas; but little less than sixty thousand miles in distance and covering a period of about two years. She traveled without escort or protection except chance acquaintances met on the way.

Like Isabella Bird, who is the third woman traveler of the world, Miss Leland has written her experiences in a book, which a news company has just published, perhaps with the idea of taking the wind out of Nellie Bly's sails, as nautical people would say. Certainly she has gone to windward of her in great shape, to borrow more seafaring slang. The story of Miss Leland's travels makes a book of nearly four hundred large pages, put into the form of letters written for the entertainment of the family circle who watched her progress with affectionate interest. These letters are a record of personal experiences, interspersed with observations and thoughts of the writer. She did not fill her epistles with statistics and guide-book facts, but tells us what the countries through which she traveled are in the eyes of a young woman who has a ready appreciation of all that is human. It is this which makes her book attractiv, while her unconsciousness that she was doing any wonderful thing emphasizes the difference between her and the recent aspirant for glory.

As was to be expected of Theron C. Leland's daughter, she has written many things in her book avowing her heretical tendencies. In Rome she visited St. Peter's church as a matter of course. "I walked up and down its great aisles twice," she says, "and surely in bigness it exceeds everything. I looked up at the immense statues of past popes with hands outstretched as if in benediction, with expressions of holy love on their stony faces, and with statues of women gazing adoringly up at them, and I thought: 'I used to hav a regular nightmare of a book called the 'Book of Martyrs,' and there's a picture I hav seen of you in Naples, and in both book and painting your regular business appears to hav been lighting martyr fires, plying red-hot pincers, and enjoying the agonies of the unfortunate on the rack. Oh, I've seen you before in your red gown and lace jacket and bellows hat. This great church of yours is a colossal monument to a bloody era of martyrdom.'" In Lilian's eyes the Maddalena of Titian is "fat and red-headed and dejected," and while she looks at it and the vast canvases of other church paraphernalia for stirring emotion in the worshipers, the words of Mark Twain, which hav gained him the earnest ill-will of all good Catholics, come back to her. "Some seventeen or eighteen centuries ago," wrote the Connecticut humorist, "the ignorant men of Rome were wont to put Christians in the arena of the Colosseum yonder and turn the wild beasts in on them for a show. It was for a lesson as well. It was to teach the people to abhor and fear the new doctrin that followers of Christ were teaching. The beasts tore the victims limb from limb and made poor mangled corpses of them in the twinkling of an eye. But when the Christians came into power, when the holy mother church became mistress of the barbarians, she taught them the error of their ways by no such means. No, she put them in this pleasant Inquisition and pointed to the blessed redeemer, who was so gentle and so merciful toward men, and then urged the barbarians to love him; and they did all they could to persuade them to love and honor him, first by twisting their thumbs out of joint with a screw, then by nipping their flesh with pincers, red-hot ones, because they were the most comfortable in cold weather; then by skinning them alive a little, and finally by roasting them in public. They always convinced those barbarians. The true religion properly administered, as the good mother church used to administer it, is very, very soothing. It is wonderfully persuasiv also. There is a great difference between feeding parties to wild beasts and stirring up their finer feelings in an Inquisition. One is the system of the degraded barbarians, the other are the ways of the enlightened, civilized people." The imaginativ pictures and the material relics of Catholicism impressed our Freethinking heroin as they did Mr. Clemens. "I admire," she concludes, "the old Paul Veronese and Tintorettos for their size and the work put upon them, if I don't admire their subject—the last judgment, with its attendant devils and toasting-forks and lakes of fire and writhing victims—not agreeable pictures to me, but ones that, it is alleged, giv great pleasure and satisfaction to the all-seeing eyes of a merciful God and all good people who love him, as well as to people of cultivated artistic tastes." At Antwerp, where an exposition was being held, the same great fault of nearly all European galleries could not be hidden—the "frightful pictures of martyrdom and crucifixion. Wherever you look, the eyes and brain are seared and the soul is wrung with the painted horrors of religious history. I turn away and try not to see, for I know they will come back to me at night and haunt me with their misery and the knowledge that it has all been suffered even as it was painted. But the hideous nightmares will start up and confront me from every side till I am ready to cry aloud against the church and the religion, under whose auspices such diabolical savagery grew and flourished."

In Russia, the nightmare pictures were supplanted by a reality equally strong against Christianity. "O holy, dirty Moscow!" is the exclamation that naturally occurs to a visitor. "Everywhere you see shrines and dirt. Opposit the holy gate is a corner where every pious citizen turns in four different directions and crosses himself and mutters prayers to four different shrines, and kneels to each, while the busy throng, having finished their devotions, swarm by intent on business. Russia is dirty, her people are likewise. Moscow is especially so. But it is a holy land and a pious people. There are plenty of rich churches and poor people. Religion, poverty, ignorance, and dirt go hand in hand—might be called concomitants of each other. The most ignorant and oppressed countries in the world are, I believe, also the most church-ridden. America is the most radical and the most civilized country in the world. Russia, Ireland, and Italy are but little in advance of heathendom, which is only a grade lower in ignorance, superstition, and dirt than Christendom, for none are so deeply religious as the heathen. In St. Petersburg, as well as Moscow, our drivers were forever taking off their hats and crossing themselvs as they drove past shrines and holy places."

There is much more in Miss Leland's book worth quoting to giv a true idea of what real orthodox Christianity reduces nations to, as well as to show what the eastern countries are at the present time, and how civilization and commerce hav redeemed them from the barbarism of religion since the time of Ida Pfeiffer. It is owing to these two forces that Miss Bly found railroad trains and ocean steamers which she or anyone might catch and so make the journey providing only that they first obtained the means to purchase the tickets. Miss Leland's "Journey Around the World Alone" was much more useful and entertaining and just as wonderful. An acquaintance with her of fifteen years or more prevents us from applying the last expression to her trip, as she is perfectly competent to take care of herself anywhere, as any self possessed and well-behaved woman can in civilized or even half-civilized countries.

True, too True!

The *American Sentinel* says:

"The Freethinkers profess to be decidedly opposed to Sunday laws everywhere. Yet THE TRUTH SEEKER reports from 'a friend' in the Washington legislature, the following words:

"'A majority of both houses are really Freethinkers, but many of them are also politicians, and would make no break that would hurt their politics; but yet I am in hopes, and encouraged to think that I can get through a Sunday law that will be quite liberal. I am convinced that the majority of the members would prefer none, but for policy's sake, we will hav to hav something.'

"The politician takes precedence of the *Freethinker* there. The Freethinkers are much like many other folk with whom they find so much fault. THE TRUTH SEEKER very properly remarks, that 'comment on that state of things is almost superfluous.' The American Secular Union needs to hurry along with its one thousand-dollar prize manual of 'the purest principles of morality.' It is much needed in the Washington legislature just now."

We hav to agree with our Seventh-Day Adventist contemporary that the political Freethinkers of the Washington legislature need a moral manual—and some of them need it badly. The friend, however who furnished the information is not one of them.

THE TRUTH SEEKER ANNUAL has become a kind of household necessity to Liberals and Freethinkers. Besides containing the regular calendar it is a kind of annual *resumé* o the work and the growth of Liberalism. The present number has, as had all its predecessors, many good, kind-of-documentary articles.

We hav read the most of this ANNUAL with unusual interest. Brother Macdonald, the Editor of THE TRUTH SEEKER, appears to hav gone into nearly a year's search after a spirit and several times came near finding one, but finally gave it up in despair. Once, we think he would hav found one had it not been for Dr. Slade's unfortunate left leg. Macdonald appears to be, and evidently is, sincere, yet in his long search he discovered nothing convincing to him.

Hugh O. Pentecost's reasons for leaving the church show him to always hav been a man of integrity and devotion to principle.—*New Thought.*

Letters from Friends.

ALBUQUERQUE, N. M., Jan. 22, 1890.

MR. EDITOR: Inclosed is $3.25 for my subscription and the ANNUAL. Keep the pictures by all means. F. W. HEYN.

NAPA CITY, CAL., Jan. 14, 1890.

MR. EDITOR: I say, continue the pictures if possible. They certainly are doing much good. V. J. BORRETTE.

MINOOKA, ILL., Jan. 27, 1890.

MR. EDITOR: Inclosed please find $3.25, for which send THE TRUTH SEEKER and the ANNUAL. By all means keep the pictures going, if you possibly can. EZRA MATTESON.

GLANFORD, ONT., Jan. 25, 1890.

MR. EDITOR: Inclosed please find $4—$3 for renewal, fifty cents for two ANNUALS, and fifty cents for the pictures, according to promis. JOHN MCCLEMONT.

ALLENWOOD, PA., Feb. 3, 1890.

MR. EDITOR: I am very well pleased with THE TRUTH SEEKER, pictures or no pictures. I cannot get any subscribers. F. SHOPBELL.

TEMPE, ARIZ., Jan. 27, 1890.

MR. EDITOR: Do not stop the pictures. I will try to send a new subscriber. The grand work for the cause of humanity must go on. L. H. HAWKINS.

ROBINSON, ILL., Feb. 3, 1890.

MR. EDITOR: Inclosed see $3.75—$3.25 to pay for THE TRUTH SEEKER and ANNUAL, and the extra fifty cents says I vote to keep Heston's genius in action. P. GRIGG.

BIG TIMBER, MONT., Jan. 24, 1890.

MR. EDITOR: We like the pictures in THE TRUTH SEEKER. We hav lots of fun and wars in discussion with our Christian neighbors over them. S. B. ROBERTS.

MONTE VISTA, COL., Jan. 14, 1890.

MR. EDITOR: You will find inclosed $5.25 for THE TRUTH SEEKER and the ANNUAL. We all like the pictures very much. Long may they wave. J. N. POWELL.

CARBON, TEX., Jan. 11, 1890.

MR. EDITOR: Please find the money for another year and the ANNUAL. I was induced to subscribe for your paper for the benefit of the pictures, and will stop when they stop.

Your friend, I. A. DINGBY.

CIMARRON, COL., Jan. 14, 1890.

MR. EDITOR: I will try to get you another subscriber soon. I do hope the cartoons will be continued. They will cause many to investigate that would otherwise pass the paper by.

Yours truly, J. C. WILLIAMS.

BALTIMORE, MD., Jan. 17, 1890.

MR. EDITOR: I inclose $3 for THE TRUTH SEEKER. This new subscriber favors the pictures, and is not afraid to show them to his friends. They show up the fabulous stories better than words. E. LIVEZEY.

HOUGHTON CO., MICH., Jan. 13, 1890.

MR. EDITOR: Inclosed please find $6, for which send me the inclosed list of books, etc. The balance apply as my Part-on the pictures. Repelling as they are, I want some more. HARRY S. BEESLEY.

CORNING, O., Jan. 20, 1890.

MR. EDITOR: Although my subscription does not expire until March 16th, I do not wish another copy sent to me after this date, January 20th. The influence of the cartoons is far from desirable. DR. JOHN W. FOREAKER.

NEWARK, N. Y., Jan. 13, 1890.

MR. EDITOR: Inclosed please find $5.25. I will say in regard to keeping the pictures in THE TRUTH SEEKER, by all means continue them, as they show up some of the church fallacies and frauds. WM. H. H. STEBBINS.

MT. VERNON, MO., Jan. 28, 1890.

MR. EDITOR: I tried my best to get you a new subscriber, and failed, so I do the next best thing, pay for two years. I like the cartoons and want them continued. Heston is a brick. I wish we had a million like him. Z. C. DENNEY.

BRIGHTON, N. Y., Jan. 20, E.M. 290.

MR. EDITOR: I think Mr. Heston's pictures are interesting and getting better in style. I send $1.50 for Heston's pictures, twenty-five cents for the ANNUAL, and twenty-five cents for the Ingersoll and Field debate. E. C. CURTIS.

MADISON, O., Jan. 22, 1890.

MR. EDITOR: I did think I should get you some new subscribers, but through the influence of church-going people and Mrs. Grundy I hav not succeeded. Let us hav the pictures by all means. Call on me for $1 rather than hav them omitted. LOWELL CRANE.

STOCKTON, CAL., Jan. 22, 1890.

MR. EDITOR: I hav been a reader of your paper for eight years and could not do without it. You may consider me a life subscriber. We all like the pictures. I think they are grand. By all means keep Mr. Heston at work. He could not be beaten. Long life to you. T. J. POPE.

LE ROY, KAN., Jan. 28, 1890.

MR. EDITOR: I hav been on the crippled list for the past three years, unable to roam the country, and sincerely regret I cannot send you many new subscribers. The cartoons are appreciated, applauded, and recommended by all to whom I hav exhibited them. A. V. COFFIN.

COOKRELL, COL., Jan. 15, 1890.

MR. EDITOR: As to the pictures in THE TRUTH SEEKER, I would not like to see them stop, for I think them a great benefit to the paper, but I hav not been able to get any new subscribers to keep them going. But I sincerely hope you will be able to keep them up. J. J. DURKIN.

ST. JOSEPH, MO., Jan. 17, 1890.

MR. EDITOR: Please find inclosed $7 for two new subscribers and a renewal. I would hav renewed before, but was working for some new subscribers, and as Jehovah has an enormous majority in this town, they are hard to get. Hold on to Mr. Heston. I think him a mighty warrior.

Very truly yours, C. WRIGHT.

GOWER, MO., Jan. 15, E.M. 290.

MR. EDITOR: Inclosed find $3, to pay for THE TRUTH SEEKER for 1890, or rather, 290 E.M. Let the pictures continue to preach; they are witty and pointed. I am solitary and alone in my town in being outspoken for the downfall of superstition. "On with the dance."

J. W. HUTCHISON, M.D.

NEW YORK, Jan. 17, 1890.

MR. EDITOR: I inclose herewith my check for $3. Please forward THE TRUTH SEEKER one year to the new subscriber whose address I inclose. I wish to add my vote for the continuance of the illustrations by Mr. Heston, and will try to secure more subscriptions to further the cause.

Very truly yours, CLEMENT J. CHALLAR.

COOK, NEB., Jan. 18, 1890.

MR. EDITOR: Find inclosed $10 for renewal, a new subscriber, the ANNUAL, and $1 for the pictures. I think they are doing an immense amount of good, more than double the amount that any reading-matter could do in the same space. Liberal brothers, let us not hav the pictures taken out. W. B. BROOKS, M.D.

NORTH YAKIMA, WASH., Jan. 10, 1890.

MR. EDITOR: If we can spare any picture, it would be the one on the front page. It is necessary that the foolishness of the Bible should be illustrated, so we could not well do without the back-page illustrations. I will be prompt with my part of the subscription, so that you need not fail on my account. JAMES A. BECK.

HUNTINGTON, W. VA., Jan. 18, 1890.

MR. EDITOR: Inclosed find stamp for the TRUTH SEEKER ANNUAL. In regard to the cartoons, giv us more of them, or each week giv us a picture of some great man. It is almost impossible to get you a subscriber for THE TRUTH SEEKER. I will giv you a few names of persons that ought to be readers of some Liberal paper. FRANK EVANS.

KALAMAZOO, MICH., Jan. 16, 1890.

MR. EDITOR: Please find $5 25—$3 for a new subscriber and $2 25 for nine ANNUALS. We send two votes for the pictures. They must not be left out. They speak volumes. They are a holy terror. As Brother Peck says, Heston is "on the warpath," and I for one want him to keep the armor on. Long liv THE TRUTH SEEKER and Heston. E. H. GAULT.

SAN BERNARDINO, CAL., Jan. 11, 1890.

MR. EDITOR: I do not wish to take up any spaee in your valuable paper, so will merely say in regard to the illustrations that I fully concur with Ella E. Gibson and hope for the continuance of the work of Watson Heston. Inclosed is $17 for six new subscribers, and ANNUALS and books and engravings, as below specified. WM. MCDONALD.

UNEKA, MINN., Jan. 30, 1890.

MR. EDITOR: Please find inclosed $5.50 for one new subscriber and my subscription. I make no comments, and I think it shows a more Liberal spirit than this saying, "Stop my paper unless you stop the pictures," and, "If you stop the pictures stop my paper." May the truth liv until the story of the baby in the manger is of the past.

Truly yours, W. S. KING.

LYNN, MASS., Jan. 30, 1890.

MR. EDITOR: Please giv my kindest regards to our artist, Mr. Heston, and my sympathy to those poor unfortunates who hav made an attempt to be Liberal but find the pictures too true for their orthodox ideas. I vote to hav them continued by all means. Inclosed find $3, with name of a new subscriber, who also votes in favor of the pictures.

C. E. AMES.

NIPOMO, CAL., Jan. 11, 1890.

MR. EDITOR: Both Mr. Fry and I are decidedly in favor of the cartoons. There are no new subscribers to be found in this little village or surroundings, but if the pictures can go on I will send $1 for the sake of helping along. However, if they hav to go it will not cause me to giv up the good old TRUTH SEEKER. Keep them in if you can, by all means.

Truly yours, JOHN ROBINETT.

CORVALLIS, ORE., Jan. 13, 290.

MR. EDITOR: Please find $5.25 for subscription and ANNUAL. If the worst comes to the worst and you cannot send the pictures and printing, why, send the pictures without the printing, as the pictures can be read by those ignorant of printing, while all, both great and small, who read the pictures, smile while their comprehension is being expanded. B. F. HYLAND.

RYAN, IA., Jan. 18, 1890.

MR. EDITOR: Inclosed find draft to pay for THE TRUTH SEEKER one year to a new subscriber. I am much rejoiced to see the fund for sustaining the illustrations growing so rapidly. I am proud to hav been one of the first to set a good example by contributing $1 toward a fund for their support. Let every reader do his best to obtain a new subscriber. I hope that all who are unsuccessful and feel able to do so will contribute $1 to insure the continuance of Heston's valuable illustrations, which we cannot afford to lose.

Yours for enlightenment, ARTHUR I. FLINT.

KEOTA, IA., Jan. 20, 1890.

MR. EDITOR: I muster myself with the ninety-nine against one for continuance of Heston's sparks, so find inclosed $3 for THE TRUTH SPREADER (not merely SEEKER), and fifty cents penalty for not rolling up the new subscriber; ill health keeps me prisoner at home. How does genial Heston nourish his brain? Has the brimstone treatment by the clergy such happy results? May the Philistines never cut his hair. CHARLES NAUMAN.

RUSSELL, PA., Jan. 7, 1890.

MR. EDITOR: Inclosed you will find twenty-five cents in stamps to pay for the TRUTH SEEKER ANNUAL. I like THE TRUTH SEEKER the best of any paper that I take. I could hardly get along without it now. I think the pictures are just the thing. Do not stop them if you can help it, as I should hate to see the old TRUTH SEEKER without them—but shall take the paper just the same. M. M. SADLER.

PAULINE, ARK., Jan. 17, 1890.

MR. EDITOR: I will send you a new subscriber soon. As to the cartoons, let them be continued by all means. They certainly assist the paper in demolishing superstitious orthodoxy. I look upon them also as a test of genuin Liberalism. With me I think a Liberal who opposes the cartoons for fear of wounding the Christian feelings of some person is not sufficiently impressed with the injurious effects of orthodoxy. W. R. BACHELOR.

GEORGIAVILLE, R. I., Jan. 28, 1890.

MR. EDITOR: Inclosed please find twenty-five cents for the ANNUAL. Since reading R. G. Ingersoll's "Vindication of Thomas Paine," I hav made up my mind that the Presbyterian organ, the *Observer*, is edited by a lying, beastly coward. I enjoy the cartoons. It is like pulling teeth to get subscribers in this place. But I will cast in my mite for the good of man whenever I can. The crows will not feed me, as they did Elijah of old. WILLIAM A. BENNETT.

ASPEN, COL., Jan. 27, 1890.

MR. EDITOR: Well, I hav secured two new subscribers. Of course we are all in favor of the pictures being retained in THE TRUTH SEEKER. I may be able soon to send you two more. I will do the best I can. There are a good many Liberals in this town, only we need some good Freethought lecturer to "round us up." I hav heard of different ones being in the state at different times, but for some reason they do not come here. FRED. B. MOSES.

GARDEN VALLEY, TEX., Jan. 8, 1890.

MR. EDITOR: I want the pictures kept in the paper, and will pay the forty cents remaining as balance from the inclosed $5 to help remunerate the company therefor. I hav had the promis of three new subscribers, but the insects hav nearly destroyed the cotton crop in this section for the last two years, so those persons cannot spare the cash now. will do all I can to extend the circulation of the publications of your and such-like establishments. A. S. BIGGS.

SACRAMENTO, CAL., Jan. 13, 1890.

MR. EDITOR: Inclosed find $20 from O. T. Davis, of Brighton, for the support of Watson Heston, THE TRUTH SEEKER, and Liberalism. Friend Davis desires me to say to you that Heston's pictures are a powerful educator, and will hav more effect than volumes of printed matter; that they are not coarse, vulgar, unsightly, and misleading, as some hav stated; that it would be very difficult to portray anything more untruthful than the subject-matter that the pictures represent. R. BUTTERFIELD.

ROBINSON, ILL., Jan. 22, 1890.

MR. EDITOR: Please find inclosed $10—$5 for renewal, $1 for "Men, Women, and Gods," twenty-five cents for the ANNUAL, and $1 for the pictures; the balance please place to my credit. I take a good many papers, but I think THE TRUTH SEEKER ahead of them all. It givs all creeds a show—Jew and gentile, Methodist and Catholic, even the old mossback Presbyterian can hav his say. I think the pictures are just grand. I do not see how I could do without them. I hope to be able to send in a few new subscribers.

J. M. JEAN.

Jan. 19, 1890.

MR. EDITOR: I wish my vote registered as one in favor of the continuance of Brother Heston's illustrations, and substantiate same by inclosing $1 to be applied to the donation list for said purpose. I say, keep the pictures going, and long may Brother Heston liv to furnish them. If we are right, we cannot proclaim it too loudly or spread the truth too fast. Ridicule such as Heston's pictures will never hurt our cause. There are lots of people living yet who cannot read, and such pictures showing the absurdity of the Bible and recent observations, will teach more and better lessons in one year than ten years of reading. A TRUTH SEEKER.

NEOLA, IA., Jan. 19, 1890.

MR. EDITOR: You will find inclosed a check for $8.50, to renew my subscription for 1890 and for three new subscribers. I hav worked hard for two days to get one more subscriber, but failed. This town has nearly five hundred inhabitants, of which nearly one-half take no stock in theology, and as little in anything else except making money. There are many that are just as bitter opponents to theology as myself, but I believe I am the only one at present that takes a Freethought paper or exhibits any desire in the promulgation

of Freethought. Continue the pictures by all means. They show up the inconsistencies better than words can. It is only the tenderfoots that object. D. W. WHITNEY.

TRENTON, TEX., Jan. 14, 1890.

MR. EDITOR: I send $5, for which send me the "Field-Ingersoll Discussion," the TRUTH SEEKER ANNUAL, and use balance on my subscription. I hav already noticed that our higher order of intellect hav been opposed to illustrations and pictures in general, and cartoons in particular, but why, I cannot tell. Certainly nothing appeals to the higher taste of the beautiful in art half so much as our modern art of representing great and mighty truths with that two-edged weapon, the cartoon. Mr. Heston possesses genius in that direction which gladdens my heart.

Truly yours, DR. W. C. HOLMES.

MEMPHIS, TENN., Jan. 17, 1890.

MR. EDITOR: I hav at last succeeded in securing you a new subscriber for THE TRUTH SEEKER, which I consider the best paper I ever read. The pictures are the great feature of the paper, and should be continued by all means, even if the subscription price should hav to be increased. I frequently show my Christian friends the pictures, which tell them at a glance a great many things they could not be persuaded to read about. I will do my level best to try to secure you more new subscribers, although it is a hard task in an orthodox steeped city like Memphis. I also send you twenty-five cents for the TRUTH SEEKER ANNUAL for 1890. J. WILTON.

THOMPSONTOWN, Jan. 17, 1890.

MR. EDITOR: Inclosed please find $4—for the continuance of THE TRUTH SEEKER $3, for the ANNUAL twenty-five cents, and seventy-five cents in favor of the pictures for the year 1890. But this is sadly all. I am hand in hand with you upon the great question, Freethought. Gladly would I send you many subscribers. But I am living in a hot-bed of Christianity. Were I to solicit subscribers for THE TRUTH SEEKER every effort would not only prove a failure, but a slice off myself—socially, bread and butter, and business generally. Knowing no names worth giving you, I deplore the bigotry and Christian ignorance surrounding me.

Yours, etc., JAY F. HALDEMAN.

WARREN, O., Feb. 4, 1890.

MR. EDITOR: I hav been a reader of your valuable paper for two years, and I could not get along very easily without it, for it is my Sunday Bible, and its pictures are appreciated. My wife is not a Liberal, but she always is the first to look at the pictures, and she appreciates them, and so I will vote for them. But if they cannot be continued I would not giv up the paper. I thought I might get you a subscriber, but I am not very well acquainted here in Warren. I hav been here only four weeks and I hav learned that there are only three or four Liberals here, and they get THE TRUTH SEEKER. But I will do all I can to help the cause along.

CHRIS. BECK.

QUAKERTOWN, PA., Jan. 19, 1890.

MR. EDITOR: Please find inclosed $1 for the one ANNUAL received, and for the balance send three more ANNUALS. My opinion is that the illustrations in THE TRUTH SEEKER should be continued, and I will either send you a new subscriber or $1 soon to keep them going. I should indeed be sorry if they were discontinued, as I could not get half the young persons to look at the paper that I can with the illustrations. I might write a lengthy article in favor of the pictures, but will desist. Having been told by two Protestant Christians that I should be killed for my unbelief, I am not anxious to keep the pictures out of their sight for fear of hurting their godlike feelings. D. C. WISMER.

SILVER PLUME, COL., Jan. 22, 1890.

MR. EDITOR: Inclosed you will find in the shape of two new subscribers and orders for ANNUALS, some votes in favor of continuing the pictures. I would rather see the paper cut down in reading matter than lose the pictures. Those "Liberals" whom they offend had better get an illustrated Bible to read. Probably Heston's cartoons are as nearly correct as those in the Bible. The preponderance of evidence goes to show that they (the pictures, not the Christians) do more good than harm. Your real good Christian that would not look at the pictures cannot be converted anyway; but there are a great many that only need to see them to become interested, and so go to reading when they would not otherwise do so. A. B. CLARE.

BANGOR, ME., Jan. 19, 1890.

MR. EDITOR: THE TRUTH SEEKER has become a necessity in my family. I should feel very bad to hav the pictures left out. They tell many times as much as that amount of reading would. Who is it that the pictures hurt? It must be some weak-kneed Liberal, or some goody-good Christian. If the pictures shock them, let them go and get their dear old Bible and read a description of them, or some other story they can find there—if they are at all familiar with their Bible—which Mr. Heston would blush to make a picture of. I cannot be counted as a voter, for I cannot send a new subscriber and hav not the extra money to donate toward the pictures, but hope those who hav will giv liberally enough so you will be able to continue them, for I think it would be taking steps backward to leave them out. Long may the good old TRUTH SEEKER flourish with the pictures kept in.

Respectfully yours, MRS. SARA E. GOULD.

DES MOINES, IA., Jan. 14, 1890.

MR. EDITOR: I send you two new subscribers. I am glad to know you hav awakened the subscribers of THE TRUTH SEEKER, and am pleased to note the work they are doing. I, myself, hav been sleeping, as it were, but when you spoke of leaving out the pictures I felt that we could not and must not let them go. They speak for themselvs and no person can help laughing at the absurdity of the stories they tell. It is hard for Christians to see anything funny in them, but let them follow the pictures up week after week and they forget it is wrong to look at them, and by and by they are as anxious to see THE TRUTH SEEKER as any of us. It sets them to thinking, and that is what we want. I hav done nothing toward getting subscribers. The two I send I got for the asking, and I am satisfied that with a little effort I could get a number more. I will try, at least. On a separate sheet I send a list of Liberals, to whom you may send sample copies, as requested. R. B. CARTER.

BLOOMDALE, O., Jan. 18, 1890.

MR. EDITOR: Inclosed I take great pleasure in handing you $5.25—$3 for THE TRUTH SEEKER, and the balance for the books enumerated on the inclosed slip. In reference to the pictures, I here add a few ideas. They instruct and amuse in the briefest manner, notwithstanding the lack of art, which I think Mr. Heston fully adequate to supply. In reproducing such matter it becomes necessary to be uncouth. Christians do not heed our feelings; why should we refrain from telling the truth or showing it in pictures? I vote, Yes. I am on the lookout for subscribers. You ask for the names of possible Freethinkers. I send you inclosed some that I fancy may subscribe. I think shortly to be successful in getting some added to your list. If not, you will always hear from me favorably. If my purse was as plethoric as my wishes are good for Universal Mental Liberty, you should hav a boom from here. C. C. GERMANN.

MUCHAKINOOK, IA., Jan. 1, 1890.

MR. EDITOR: This New Year's morning I gathered up what TRUTH SEEKERS were lying around and started on a calling expedition, distributing as I went to such as I thought had intelligence enough to appreciate. I got the promis of two new subscribers, and will try for more. That effort will show how we like the pictures, and that they attract more than they repel. My wife declares with every new copy that "That man Heston ought to hav his throat cut. He ought to be hanged. He ought to be burnt," etc. But, she must read the pictures before any of us can see the paper. So when you announced that the pictures would hav to be discontinued for want of support, great was the lamentation in this home. So, if need be, I will chip in to the amount of $1 to help continue the pictures. Inclosed find $5.25. Giv me credit on your books for $5 until further orders, and use the twenty-five cents for the ANNUAL. GEORGE PENMAN.

FABLINVILLE, KAN., Jan. 3, 1890.

MR. EDITOR: Inclosed you will find $3 25 for subscription and the ANNUAL. I hav been a subscriber from the first, and THE TRUTH SEEKER is a household necessity, and I do not see how it could be improved. I hav sent you some subscribers at different times, and hav tried hard to get some now, but hav failed. I do hope you will get the necessary support to continue the pictures. I think they are excellent. My orthodox friends always want to see the pictures, and after looking at them they generally read some, and if it were not for the pictures they would not touch the paper. I hav one of your pictures, "The Modern Balaam," on the wall at my place of business, where scores of men see it every day, and it is talked about more than anything else. Now, if I had one of John Peck's articles, excellent as they always are, posted up there, it would not be noticed by one man where fifty examin the picture. H. E. DEWEY.

ST. JOHNS, ILL., Jan. 19, 1890.

MR. EDITOR: As you request our opinions as regards the illustrations of THE TRUTH SEEKER, I will say for myself, and also am authorized to say for Mr. Thomas Goddard, that we are highly in favor of their continuance. I would especially refer to many remarks made by the opposition, but, after maturely considering how diversified the minds of men and women are, and that the only remedy is a growth in the knowledge of the laws by which we are governed, I discover the task too great for one of my age and condition of health. I am also sorry to see such a seeming dissension among our brothers and sisters in regard to the work of the American Secular Union. I cannot secure a new subscriber as yet, but as my friend Goddard and myself recently made a pretty liberal order for books, etc., we will try in the near future to make another in order to assist as much as possible. Find inclosed fifty cents for two copies of the ANNUAL for 1890.

Fraternally, WM. A. THOMPSON.

EAST RANDOLPH, N. Y., Jan. 18, 1890.

MR. EDITOR: I hav read with deep interest all John E. Remsburg's witnesses say about Lincoln being a Christian, and every witness this able scholar brings to testify seems to confirm beyond doubt the affirmation that our martyred president, who put a shining band of friendship around the states, was not a Christian, but was the outgrowth of all the noble qualities of heart and brain that conspire to make a genius. I believe the cartoons are accomplishing a splendid work—a work words fail to do. And could a cartoon possibly be made to show the fiendish work the Christians hav done, by bringing together all the countless millions murdered in the past, the beholder would vow that while they lived they would do all in their power to hasten the happy day when freedom, justice, and human love will be the only stars that shine in the intellects of the human race.

R. R. JONES.

OMAHA, Feb. 4, 1890.

MR. EDITOR: You hav invited your readers to giv their opinion as to the picture-lessons. You hav kept the pictures free from anything that is vulgar or immodest. One look to a boy will impress his memory more than ten lectures could do. A glance takes in the comic and ridiculous. Giv the pictures to the boys. To them we must look for our strength in the future. I consider one boy as worth ten old petrified Christians that hav a thin coat of Freethought, but too gauzy to hide the petrifaction. They are the ones that are so sensitiv about hurting the feelings of the Christians. The person that claims to be with us and whines out that way has a very tender heart, but a much more tender head. Pictures get a boy to examin the Bible about the pictures, and then he is not quite as ready to swallow all that he gets in the Sunday-school from the holy sky-pilot. I hav given you my ideas about the pictures, and inclose $5 and leave you to say if I am in favor of pictures or not. If so, apply the "V" to pictures. S. H. S.

HURON, S. D., Feb. 4, 290.

MR. EDITOR: The new subscriber I sent, myself, and all who borrow my copy to read, I think will vote early and late to hav the pictures continued. My copy of the paper goes into many hands and gets pretty thoroughly worn out. I know the new readers of it are very often first attracted to it by the pictures. That was the case with the new subscriber I sent in and others that I hav loaned the paper to, who would many of them subscribe if they were financially able to. As you hav called for an expression of the opinion of its friends in regard to publishing the pictures, would it not be well to call for a vote on the question of publishing stories? I hav always been interested and instructed by every number of THE TRUTH SEEKER for over ten years, but am free to confess that during all that time if a serial story had been published in it, probably the story would hav been the first thing I would hav read upon picking up the paper. At the same time I would know that there were other articles in the paper that would probably do me more good to read and that would giv a keener enjoyment.

Very truly, E. W. CROUCH.

HAMILTON, Jan. 14, 1890.

MR. EDITOR: I notice with interest the letters you are receiving from the friends of your paper, especially in relation to the pictures, and among them I notice one lady who in expressing herself on the subject of the Heston pictures says they are so immodest she covers over the paper fearing her children will be corrupted by seeing them. Does this lady also cover up her Bible to prevent her children from seeing the vile, vulgar, obscene scenes and stories recorded in her loved book all the way through from Genesis to Malachi? If she does she is sensibly modest, but if not her carelessness in leaving her Bible exposed to her family and then covering up THE TRUTH SEEKER so as not to be seen, seems like "straining at a gnat and swallowing a camel," for I am not aware of there being in circulation in the English language a book containing so many passages and stories of an obscene nature as there are in that book. I hav found one man that will subscribe for THE TRUTH SEEKER April next, at a time he is to receive his money. He wants the pictures.

CARLTON RICE.

ELMIRA, N. Y., Feb. 3, 1890.

MR. EDITOR: I wrote you that I would pay $3—an additional subscription—toward defraying the expense of continuing the cartoons in THE TRUTH SEEKER. To repeat, my "promis to pay" has always a cash value, especially when it is greatly needed in destroying the worst system of religion that ever cursed humanity. I hate it. I execrate it with all my being more and more every day I liv, and I shall never giv it one moment's rest. If I could afford it, I would, instead of contributing $3, donate $300 in this much needed missionary work, in behalf of our liberties. So please find inclosed $3, for which please send me an extra copy of THE TRUTH SEEKER each week, which I will, on its immediate arrival, mail to the address of some person who will greatly welcome it and where it will do good missionary work for our cause. I will circulate it around among my large acquaintance of men on my two thousand miles of territory traveled over, first to one, then to another. By this mode of missionary work I hope to do even much more good than by getting a new subscriber. L. DEWITT GRISWOLD.

ST. JOSEPH, MO., Jan. 15, 1890.

MR. EDITOR: Inclosed please find an "X" to bring up my subscription on the noble old TRUTH SEEKER; and send me the ANNUAL, the "Champions of the Church," and the balance in such tracts as you think best for distribution, and I promis you I will distribute them to the best of my ability. By no means discontinue neighbor Heston's pictures. They are worth more than their space in reading. Think of them offending! Why, if I were a Christian and believed as they say they do, I should hav my walls covered with illustrations of all the hideous acts that I credited God with. Think of worshiping a merciful God who has slaughtered millions and then being shocked at seeing his holy word and actions illustrated. Why, Christians should hav pictures on their walls of children starving at their mother's breasts; of bears tearing the flesh from their limbs and devouring them for having a little fun at an aged gentleman's expense; of their God ordering the first-born of each of their families slain; of men at God's command slaying fathers and sons and turning over daughters to the soldiers. If I were a Christian I would hav all these and thousands of others in my house, while I would sit down and with a broad, self-satisfied grin on my face ask Mr. God to please giv me the good things I needed and make it hot for those that could not shut up their mouths and open their ears and take in all the slush that their well-salaried sky-pilots and hell-pedlers chose to pour in their ears and ask no questions. Pictures or no pictures, I want THE TRUTH SEEKER, but I assure you I should feel as though I had lost one of my best friends if they were to be missing. The first time I get anywhere near Carthage I want to stop and giv my neighbor and friend's hand a good shake.

R. E. HARBAUGH.

Children's Corner.

Edited by Miss Susan H. Wixon, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Mice and the Cheese.

[Dear Miss Wixon: The other day my wife's aunt repeated to my little granddaughter the following lines of a fable she had learned in England sixty years ago:]

Three mice, having met in a hole in a cheese,
Where they nibbled and figured away at their ease,
Began a discourse about this thing and that,
And at last, very naturally, spoke of the cat.
Said one, "If I had her fast tied with a string,
With a hearty good will both her ears I would wring."
The second one said, "Were I strong as a bull,
Her nose without mercy I surely would pull."
The third one declared he was longing to tell her
He'd "kick her the next time she entered the cellar."

[This was all she could remember, but as the child was very anxious to know the rest of the story, our aunt has kindly composed the following sequel:]

The cat, from her perch on a high upper shelf,
Peeped over and laughed long and low to herself.
"Oh, oh! my fine fellows," she said in her glee,
"What a jolly good supper I'll make of you three!"
(Now, puss, I am sorry to say, was inclined
To rather broad language in speaking her mind.)
"You impudent rascal! you saucebox, who'd wring
My ears long and hard, were I tied with a string!
Your ears and *your* head I'll hav off in a trice,
For cats make no bones in their dealings with mice.
You boastful young scamp who would fain be a bull,
That my nose without mercy you surely might pull,
If it comes to pull noses we'll see, of us two,
Which will pull to most purpose, and 'twill not be you.
You poor little weakling, with legs like a stick,
Who think you can hurt me by giving a kick,
I'm half tempted to spare you till later, but, no,
Down my throat with the others you'll presently go."
Now, a night on the housetop, instead of in bed,
Had given Grimalkin a cold in her head;
And just at this moment an unlucky sneeze
Caused a panic below to the mice in the cheese.
Helter-skelter they tumbled, one over the other,
Each one for himself, with no thought for his brother;
Rolling head over heels in their fright and their flutter,
They landed all three in a tub of fresh butter;
But out again quickly, with squeal upon squeal,
Each one feeling surely the cat at his heel,
They scudded along o'er the rough cellar floor,
Just in time to spring into their hole near the door.

The cat, who felt better, had now, with a bound,
Alighted quite close to their hole in the ground,
But only in time, with great fury, to see
The tip of the tail of the last of the three,
As they vanished below from the light of the day,
Leaving pussy to sad meditation a prey.

She stood there awhile, then, as if in a dream,
Turning slowly around, spied a dish of fresh cream.
Soon full, but not happy, she sighed once or twice,
Then fell in a doze, still bewailing the mice.

Now, the moral, dear children, is clear as the sun:
Never boast of your doings until they are done.
Even then 'tis much better to modestly say,
"I've done what I can in my very best way;"
Leaving others to judge, at least, those that are able,
If you've profited aught by this plain, simple fable.

[Now when this is printed in The Truth Seeker Aunt Sarah will read it to my granddaughter and other little ones.] W. H. Burr.

Washington, D. C, Jan., 1890.

Astronomy.

"Oh, what's the use of having one word sound so much like another?" exclaimed a little girl, who had innocently stated that a man stood on a parallel, instead of a parapet. "It mixes you up so!" It does indeed, and the results of such mixing are every day apparent, in forms more or less amusing.

"You will always be prettier than I," said the same little girl to her sister, "because your hair grows so even, and mine turns up in a cow-catcher."

One day the conversation turned on astronomy, and one and another member of the family pleaded ignorance of all but the most elementary knowledge of the science.

"I know the Pleiades when I see them," said one, "but I've forgotten how many stars there ought to be."

"I recognize the Dipper," said some one else, and at this point the youngest member of the family broke in:

"And O'Brien!" cried she. "Don't you know O'Brien, with his sword and belt?" Some of them thought they did, though under a slightly modified name.—*Youth's Companion.*

Correspondence.

Heber City, Utah, Jan. 29, 1890.

Dear Miss Wixon: I hav never written to the Corner before. My father has taken The Truth Seeker for twelve years. I hav read the Children's Corner quite a bit and am very much interested in it. The snow is about all gone in the valley, but it is deep in the mountains around us. The roads are very muddy now. Four days ago there was good sleighing.

I will close, wishing you all a happy New Year. Your friend, J. W. Lindsay.

(Twelve years of age.)

Belding, Mich., Feb. 3, 1890.

Dear Miss Wixon: I thought I would write a letter for the Corner. I hav been sick for three weeks with the measles. I go to school and study reading, arithmetic, spelling, physiology, language, and writing. Our teacher's name is Miss Smith. I am ten years old. My papa has taken The Truth Seeker for a long time. He has a great high pile of them. My papa and mamma and graudma hav been sick with *la grippe*.

I think I hav written enough, so good-bye.

Luella Webster.

North Huron, N. Y., Feb. 4, 1890.

Dear Miss Wixon: I see the little girls' letters in The Truth Seeker, and I thought I would try to write one too. I am eight years old and I go to school, and my schoolteacher's name is Erveing E. Richardson. The term will close in three weeks. I hav a kitten and a pet chicken and a bird. This is my first letter. I will try and do better next time. Bertha E. Weed.

[Bertha has written a nice little letter and we are glad to welcome her to the Corner. We shall be pleased to hear from her again.—Ed. C. C.]

Fabius, N. Y., Feb. 10, 1890.

Dear Aunt Susan: I wrote a letter to the Corner which was published Feb. 8, 1890. I sent my post-office address, but it was not printed, and I felt so bad about it I almost cried, for I thought that if any of the boys and girls wanted to write to me they would address to Cedar Lake, which is not a post-office, but only a lake near our home. I thought I would write to the Corner to correct the error as soon as possible. I thank Aunt Susan for her pleasant remarks.

Don't forget to write, boys and girls. Good-bye. Your Freethinker friend,

Elda S. Billings.

St. Elmo, Tenn., Jan. 25, 1890.

Miss Susan H. Wixon: I hav just received The Truth Seeker for Dec. 14, 1889, in which I learn of your election to the school board of Fall River, Mass. Let me congratulate you. Although it is so long ago, The Truth Seeker says the hue and cry was set up to defeat you; that you would instruct the children that "there is no hell."

That reminds me of an album verse that I wrote for a Methodist preacher a short time ago:

I suppose you hav somewhere seen or heard it read,
That away down in his heart the fool has said,
"There is no God." By the same token
The wise man says it with his mouth wide open.

Another:

There is no God. Now, do not quake.
There is no heaven but that you make.
There is no ghost, there is no elf,
There is no devil but yourself.
There is no hell to do you ill,
But that you fashion as you will.
There is no reward in form of pelf,
There is no savior but yourself.

L. L. Goodwin.

[Thanks for your interest in the Corner, and for kind congratulations. May you soon recover from your ill health, liv long, and prosper.—Ed. C. C.]

Science Column.

About Asphalt.

Dear Children of The Truth Seeker Corner: As, perhaps, many of you are acquainted with asphalt, and also with asphalt pavements, and as you might not know where the asphalt comes from, I hav thought for some time now to giv you a description of the Pitch lake of Trinidad. Trinidad is a small island on the northeast coast of Venezuela, South America. It is about seventeen hundred and fifty-four square miles in extent, and contains about one hundred and ninety thousand inhabitants. The Pitch lake, or great asphalt deposit, is situated in the southern portion of the island, at a point called Point La Brae, on an elevation, at about one mile inland. The lake is about one hundred acres in extent, and its appearance is that of a dull, still, dark waste—*atra regna*. Its shape is an irregular circle, and its surface appears convex, being more elevated in the center and declining on all sides. In the center also the asphalt is very soft, hardening as it approaches the sides. Except where the asphalt is soft, the surface is intersected by large fissures, varying from two to sixteen feet. These fissures are at all times filled with water. In some places, where the asphalt is mixed with clay or earth, may be found growing mosses, lichens, and other tropical vegetation.

The center of the lake is called the *chaudiere*, and is at all times so soft that it is impossible to approach near it without incurring the danger of being engulfed. On nearing the center one sees and hears a constant bubbling and puffing, accompanied by emissions of gaseous substances and the throwing up of a yellowish mud, quite cold and of a bitter saltness. At early morn the whole surface of the lake except the center is hard, but at midday it becomes so soft that it retains the slightest impression of the lightest impress. Whenever any asphalt is dug from the lake the hole left is soon filled up, and a perfect level is restored in about twenty-four to thirty-six hours. Any material substance of any weight disappears when placed on the soft asphalt in the center. The operation going on in the center may be compared to the ebullition of a thick substance in a large boiler.

There is an Indian tradition concerning this lake which says that the spot occupied by the lake was once a thriving village, inhabited by a race of Carib Indians, but they offended the "great spirit" and the village disappeared, and next morning in its place was found the Pitch lake. Of course, this must be taken *con grano salus*.

In the lake during the day, may be seen large gangs of laborers digging the asphalt, which is carted by large mule carts to the shipping-places, and thence by vessel to European and American cities. The asphalt mixed with other substances is used for paving the streets of large cities. It is noiseless, healthy, and cleanly. E. dos Santos.

Trinidad, West Indies, Jan. 25, 1890.

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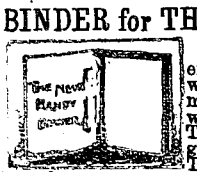
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Laboring Man: "But I am hard at work other days to support my family, and unless I see it Sundays I shall never see it at all."

Trustee: "Then never see it at all. Better stay away than jeopardize your soul."

Laboring Man (surprised): "Jeopardize my soul! Why, I had heard these museums had an elevating influence."

Trustee: "Yes, but not on Sundays."

Laboring Man: "That's very curious! Why do you think so?"

Trustee: "Because it is wicked."

Laboring Man: "Wicked! I can't believe it."

Chorus of About Fifty Million Americans: "Nor we, either."

Trustee: "What, defiance? Away, impious brutes! Away, blasphemers!"

[He retires to his own house, which is filled with beautiful works of art, and there tries to realize the enormity of their sin.]

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News of the Week

AT Newburgh, N. Y., Sunday before last, during a church service, Jacob Zingler rose and began clapping his hands. Then he hustled the other occupants out of the pew, took a position in the aisle and bowed to the pastor, and sauntered out. He had long been in a state of religious excitement, and his mind had given away.

PARTS of China are distressed by famin.

COLORADO suffered a blizzard on the 10th.

MEXICO is suffering badly from the grip.

ST. LOUIS had two mild earthquake shocks on the 10th.

GENERAL SHERMAN has just celebrated his seventieth birthday.

LINCOLN'S birthday was commemorated with enthusiasm in all the larger cities.

ANDREW CARNEGIE will expend $1,000,000 in public libraries for Pittsburgh.

OYSTER vessels about Maryland and Virginia report the loss of twenty lives by storms.

FIFTY women of Lathrop, Mo., will be indicted for breaking into saloons and emptying the liquor.

THE sentence given the young duke of Orleans for returning to France is two years' imprisonment.

AT Hull, Canada, trouble between the rival religions is at such a hight that militia are held in readiness.

A REPORT from Iowa reveals that fourteen of the state superintendents and four-fifths of the teachers there are women.

INCENDIARIES seem to be making efforts to destroy the town of Marceline, Mo., and hav burnt thus far many of the best buildings.

SINCE January 1st 42 burglaries and highway robberies hav been committed in the neighborhood of Reading, Pa., by a band of tramps and outlaws.

FEELING against England is still strong in Portugal. It is rumored that that nation has invited Spain to unite with her and take Gibraltar from England.

GOVERNOR LARRABEE of Iowa in his message advocates the Australian ballot system and municipal suffrage for women, and condemns any form of saloon license.

BRAZIL has established national holidays, one being July 4th, probably out of compliment to the United States. Our country has given the new government official recognition.

THE Manitoba legislature on the 12th abolished the use of French as an official language. The French members made a bitter resistance, and will carry an appeal to the throne.

OCEAN vessels are troubled by bergs and packs of ice that hav been blown down as far south as the course of European steamers. One field of ice that a ship had to skirt was 174 miles long.

THE volcano of Mount Zoo, Japan, recently had an eruption by which the top of the mountain was lifted off. Dwellers near by fled, and though a village was destroyed only one life was lost.

IN consequence of the emperor's profession of readiness to inaugurate some scheme to better the workingman's lot, the Socialists of Germany will not hold their proposed general labor strike in May.

A BAPTISM in the Ohio river of converts from Utica, Ky., on the 5th, was scandalized by a sad hair-pulling and scratching fight between two of the female candidates as they were about to enter the water.

THE pastor, or prophet, of the Shermanites, a religious sect in St. Clair county, Ala., predicted that the world would end on the 16th, and great numbers of people neglected work and maddened themselvs with religious excitement for weeks until the final disappointment.

A FEW days ago at Crawfordsville, Ark., a mob took a man named Corvett to the scene of a murder he had committed and with a hatchet cut off his arms, legs, and neck. He had assaulted and murdered a Miss Goss, and then returning home drunk, told his wife, and threatened to kill her if she told.

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BOAZ IS FRIGHTENED.

And it came to pass, at midnight, that the man was afraid, and turned himself; and, behold, a woman lay at his feet. And he said, Who *art* thou? And she answered, I *am* Ruth thy handmaid; spread therefore thy skirt over thy handmaid; for thou *art* a near kinsman.—Ruth iii, 8, 9.

THE

Truth Seeker Annual

—AND—

Freethinkers' Almanac,

1890.

(E. M. 290.)

WITH ILLUSTRATIONS.

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THE cause of knowledge, in a more enlarged sense, the cause of general knowledge and of popular education, had no warmer friends, nor more powerful advocates, than Mr. Adams and Mr. Jefferson. On this foundation, they knew, the whole republican system rested; and this great and all-important truth they strove to impress by all the means in their power. Mr. Adams expresses the strong and just sentiment, that the education of the poor is more important, even to the rich themselvs, than all their own riches. On this great truth, indeed, is founded that unrivaled, that invaluable political and moral institution, our own blessing, and the glory of our fathers—the New England system of free schools.—*Daniel Webster.*

WE are getting more real solid sense. The school-house is the finest building in the village. We are writing and reading more books; we are painting and buying more pictures; we are struggling more and more to get at the philosophy of life, of things.—*Ingersoll.*

THE ruinous consequences of standing armies to free communities may be seen in the histories of Syracuse, Rome, and many other once flourishing states; some of which hav now scarce a name! Soldiers are taught to consider arms as the only arbiters by which every dispute is to be decided between contending states; they are instructed implicitly to obey their commanders, without inquiring into the justice of the cause they are engaged to support; hence it is, that they are ever to be dreaded as the ready engins of tyranny and oppression.—*Joseph Warren.*

EVERY war terminates with an addition of taxes, and consequently with an addition of revenue; and in any event of war, in the manner they are now commenced and concluded, the power and interest of governments are increased. War, therefore, from its productivness, as it easily furnishes the pretense of necessity for taxes and appointments to places and offices, becomes the principal part of the system of old governments; and to establish any mode to abolish war, however advantageous it might be to nations, would be to take from such government the most lucrativ of its branches. The frivolous matters upon which war is made, show the disposition and avidity of governments to uphold the system of war, and betray the motivs upon which they act.—*Paine.*

CONDITION of Europe under the religious rule of the Middle Ages: A general eclipse of common sense and science. A wide-spread epidemic of anti-naturalism, miracle-worship, and self-torture. Rapid decline of industry. The neglect of rational agriculture turning thousands of fertil fields into deserts. Systematic suppression of political, personal, and intellectual liberty. Religious terrorism, culminating in man hunts and wholesale massacres. General ignorance, brutal abasement of the lower classes. Squalid misery of domestic life, general indifference to the beauties of nature and the blessings of health. A thousand years' interregnum of science, faith usurping the throne of reason, every branch of human knowledge withered by the poison of supernaturalism, literary activity limited to the production of homilies and miracle-legends, education devoted to the suppression of natural instincts and the substitution of submissiv belief for the love of truth and free inquiry. Decadence of the fine arts, natural science merged in a deluge of superstition. Summary: Darkness, misery, and slavery.—*Prof. Oswald in The Secret of the East.*

AT that period of human society [before 1789], what was the people? It was ignorance. What was religion? It was intolerance. And what was justice? It was injustice.—*Victor Hugo.*

CHRISTIANITY has dreamed a sad dream and does not welcome the morning with joy. The mother tells her falsehoods to her child, but, thank heaven, the child does not grow up in its parent's shadow.—*Thoreau.*

I BELIEVE that every good father and good mother wants to see the son and the daughter climb higher upon the great and splendid mount of thought than they reached.—*Ingersoll.*

THE TRUTH SEEKER

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MARRIAGE AS A "SACRAMENT."

Notes and Clippings.

THAT polyphonous old polysyllabist, Josephus Cook, exclaims the *Sun*, discussed the following topics during his talk jamboree in Boston yesterday: "Minority Rule in Congress; Remnants of Rebellion in Washington; Ballot Reform; State and National Reform in Congressional Proceedings; the Pan-American Congress." Josephus can pump more wind into his organ of speech than any other living man. It is curious to think how many cases of deafness would not hav occurred if he had been born dumb.

THE *Telephone*, England, says: Probably the most dangerous trust is the Lord trust, in which the Lord is trusted to do certain things that the trusters are too lazy and shiftless to do for themselvs. You may trust to your banker to take care of a promissory note for you when it becomes due, if you first deposit a sufficient sum to meet it; and, by the same token, you can trust to the Lord to bless you in your undertakings, if you put up the collaterals, Industry, Energy, and Faithful Application. If anyone claims that this doctrin is not taught in the Bible, we can answer, like the backwoods preacher, "It ought to be."

THE bill of the Quebec legislature to grant one hundred acres of land to farmers having twelve living children is creating considerable comment throughout the province, and every one is figuring in the glorious expectation of claiming the rich prize offered and bonus given for productivness. Louis XIV. (Louis the Great) offered a premium on families of ten and twelve children, and, following his good example, Premier Mercier proposed the measure, which was adopted by the Quebec legislature. The effect upon the community, the government contend, will be not only to encourage domestic habits, but to engender and cement a feeling of paternal regard between the two noble races of which the population is composed.

THE TRUTH SEEKER, with its usual sagacious enterprise, has published in its columns a Symposium upon Freethought. The questions submitted for answers are the following: "Is there an Affirmativ, Positiv, Constructiv side to Freethought? If not, the reason why? If there be, in what, in your opinion, does it consist, and in what should it consist?" Most of the prominent writers in the Freethought ranks hav replied to the queries; and, so far as we hav seen, they all agree that Freethought *has* an "Affirmativ, Positiv, and Constructiv side." As it should be, Colonel Ingersoll leads off in the Symposium. We are glad to announce that the whole of the papers will shortly be published in pamphlet form at a low price, and thus our readers will be able to peruse the various speeches in their entirety.—*Secular Thought.*

DR. DE WITT TALMAGE, says *Truth*, is probably one of the most audacious humbugs in the orthodox pulpit. Here he has been on a flying visit to Jerusalem, said to be in the interest of a publishing house that desires him to write a life of Christ. While in that historic city he went up a hill that he supposed to be Calvary, and thinking it would be a good speculation tried to buy it, but there being a Moslem burying-ground there it could not be purchased. He then, to use his own words, rolled a reddish stone down the hill, had it loaded on the back of a camel, and brought it home to be the corner-stone of his new temple. To the ordinary scholar this must all be very side-splitting, for the ordinary scholar knows that the traditional Calvary is covered by a church and is within the walls of the present city, and Dr. Talmage would hardly attempt to buy the Church of the Holy Sepulcher. And this is the man who is going to write a life of Christ and took a dash at the wrong sites before doing it. If he had only employed the common research of a conscientious preacher and consulted Schaff or Strong or any of the multitudinous books on Jerusalem which ought to be in his own library, he would not hav made this mistake.

AT the dinner of the Legal Protectiv Association of Cigar Manufacturers at Delmonico's on the evening of the 20th, David Hirsh, in speaking for "The Cigar Industry," referred to Colonel Ingersoll as a divine who had dignified the gathering with his presence. Colonel Ingersoll kissed his hand in recognition of the cheers with which this compliment to him was greeted. General Woodford referred to his near neighbor as the Rev. Robert G Ingersoll, and remarked that time had hung both their scalps to his girdle. Colonel Ingersoll spoke for "Tobacco." "As to baldness being a sign of age," he said, "the youngest persons I ever saw were bald. Now as to my toast, I am called upon to speak for the divine plant called tobacco. I hav loved it all my life—that is, since I was ten years old, and I liked the first chew of old plug I put into my mouth as well as I do now. There's too much hypocrisy about the use of tobacco; thousands use it and lie about it. I want you to use it and defend its use, because it adds something to the value and happiness of life. In spite of the thunders of the pulpit and the anathemas of physicians, its use is increasing, and this is because the brain of man craves it. What would we do without it? Think of waiting for a train without tobacco! Think of crouching in the deadly rifle-pit without tobacco! What would those do who add value to life by spanning the world with the rainbows of fancy without tobacco? All use tobacco and are the better for it. Hav the courage of your happiness and defend its use. Tobacco is a luxury, and on that account I want the tax on it removed. No matter what necessaries cost, I want cheap luxuries. They say luxuries should be taxed because the rich pay for them. Why, labor pays all the taxes in the world! It is the only solvent thing beneath the stars. The diamonds which glisten on the bosom of beauty are paid for by labor. I want tobacco absolutely free in these United States. Some want poor devils to do all the work in this world and smoke in the next. I want them to smoke in this. The fumes which arose from the pipe of peace of the Indian were as different from the clouds of war as heaven and hell—are there any such places? Tobacco is the best plant that grows on the face of the earth. Personally, I would rather do without any other vegetable. I pity the ancients, who had to do without it, and I envy Columbus, who was the first European to see its smoke rise over the fair isle of Cuba. This new world has given no better gift to mankind than the celestial leaf. Gentlemen, giv us straight goods, and future generations will rise up and call you blessed."

Communications.

The Church and the Stage.

To large-minded persons, it may seem a work of supererogation to gravely consider in this advanced age of the world's progress, the question of the utility of the stage as a factor in the education of the people, and I readily acknowledge that in again exposing the fallacies and absurdities in the arguments urged against such amusements as are afforded at the theater I am doing something very much in the nature of "slaying a dead horse."

But when my opponents insist not only that the defunct creature is still alive, but in "splendid condition," it is necessary to show that the pole-ax of reason did actually perform its work effectually in the past and that the same weapon is fit for similar execution to-day.

THE STAGE A POWERFUL RIVAL.

The truth is, the stage has won a position in the world of art which the combined attacks of the clergy and pious laymen, however assiduously pursued, will fail to destroy.

No doubt the clergy feel that the stage is a very powerful rival to the church; and the clergy hate nothing so much as competition.

Persons who regularly patronize theaters, moreover, even if they be of a religious turn of mind, get weaned from attendance at church in time—at all events, from the Protestant church.

THE CATHOLIC CHURCH IS MORE ARTISTIC

Its service, with its imposing procession of priests carrying incense, the great candles burning in the oratory, its grand mass given by professional vocalists with orchestral accompaniment—is at once more dramatic and impressiv than that of the Church of England.

Hence we very rarely hear of a Catholic priest inveighing against the theater.

Indeed, in his case the retort would be too obvious.

Many Christians appear to forget that in medieval times the church was artistic, and passion plays were given in connection with it—plays in which Jesus Christ was hero, the Virgin Mary heroin, and Judas Iscariot the heavy villain. Whether comedy scenes were sandwiched between the more serious ones, I am unable to say, but certain it is that many intricate plots were built out of very scanty, undramatic though perfectly scriptural materials. Even in the reign of Henry II. "holy plays" were given regularly to set forth miracles. Nor is this all. All the best tunes of the church were taken from operatic sources. In fact, for ages

ALL ART WAS IN THE KEEPING OF THE CHURCH.

The great sculptor, the great artist, the great musician—each found he could liv only by working in connection with the popular faith.

When, therefore, Christians insist that art was sustained and nurtured by the church, it is enough to reply that the church at this time had all the wealth, all the learning, all the power, all the influence—and artists had no option but to work for the church or perish.

It is also true that too many great artists were profoundly imbued with the spirit of religion—they were sincerely in earnest about it; and this in addition to their earnestness, enthusiasm, and love for their art contributed toward the creation of those magnificent works of art which are a living monument to the genius of many of the great dead.

A time came, however, when the church lost its power with the intelligent portion of the community, and with it came a gradual decadence of art. Indeed, when the puritanical spirit had got a strong hold of the people, art, science, and literature were temporarily banished—and a strong repugnance was manifested by the clergy toward all kinds of amusements.

Religion alone was sacred—all art was treated as profane, and the church vigorously denounced persons who attended theaters and other places of public amusement as wicked and corrupt beings who were hurrying rapidly down the "broad path that leadeth to destruction." With the accession of Puritanism came a period of unspeakable gloom.

HE WHO LAUGHED WAS A BLASPHEMER.

And he who endeavored to make life in this world pleasant and comfortable deserved nothing short of everlasting punishment in hell fire.

Some Christians who are favorable to the stage to-day urge that the theater has very much improved since these ancient puritanical days, and so also, we may reply, has the Church. Many of the old and barbarous doctrine hav been considerably modified, even where they av not been abandoned altogether. But still some of the old school of the Christians survive and hav recently revived the "theater" controversy in England again.

A Wesleyan minister named the Rev. Frank Ballard a short time ago wrote an inoffensiv pamphlet on "Modern Church Amusements: Are They Scriptural or Devilish?" in which he contended that rational amusement was necessary and beneficial to mankind and was not opposed to the spirit of Christianity, whereupon a number of Christian divines, dissenters of the Church of England, swooped down upon poor Ballard with a view of showing him, first, that he was no Christian, and second, that if he was, he knew nothing of holy writ. Upon the first point I express no opinion, but on the second I am inclined to think that the orthodox clergy hav the best of the argument.

Scriptural texts in favor of amusements of any sort we may seek for in vain.

Christians are adjured to think not of the things of this world, but of the glory of the next.

"Beware," says the New Testament, "lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. ii, 8). And Christians are further warned: "But though we, or an angel from heaven, preach any other gospel unto you than that which we hav preached unto you let him be accursed" (Gal. i, 8, 9). Of course if this world is "a vale of tears" to be borne with lowliness of spirit and submission, anything that is calculated to make one forget the sorrow and pain of life may from a Christian point of view be regarded as a sin. And this is the view taken by one of the Christian opponents of Mr. Ballard, who sums up that gentleman's philosophy in the following way: "Let us eat, drink, and be merry, while life lasts; for

THERE IS NO HELL;

or, if there is, God is too good to send any of his creatures there except for a short time; and if you do fail here you will hav a better chance hereafter, and are sure to get to heaven at last no matter how you liv on earth."

I quite admit that if there be a hell no man with a heart to feel for his fellows could be quite happy if he thought that any of them by attending a theater was increasing his chances, if not making it a certainty, that he would go there.

As a Freethinker, I hav no belief in a hell; I hav, however, a strong belief in the healthful and educational value of the theater. But let us see

WHAT ARE THE CHARGES BROUGHT

by this anonymous parson against the promoters and patronizers of public amusements.

Here are his words, let us set them out and examin them. First, what are the results, not of innocent, but of "devilish amusement," as it is promoted by the churches and Sunday-schools, and which Mr. Ballard, the Wesleyan minister, seeks to justify? We answer, When the population of Liverpool was 400,000 the Sabbath morning's attendance on public worship was about 100,000. Twenty-eight years later, when the population had increased 600,000, with an increase of churches, chapels, and Sunday-schools and ministers, etc., "the devil's mission of amusement and the new theology," had become so popular that Archdeacon Farrar could proclaim at the church congress in Manchester,

"HELL HAS BEEN BANISHED

from nearly every pulpit in England," the Sunday morning attendance on public worship was found to be 60,000, or 40,000 less out of 600 000 than when the population was only 400,000, and foolish amusements were not allowed, and ministers were in the regular habit of preaching, to use the words of Mr. Ballard, in terms that gathered blackness like a hailstone passing down a chimney, "as their predecessors had done for the last three hundred years."

A falling off of the Sunday morning attendance at church in Liverpool is due then, according to this divine, to the Saturday night rush to the theaters. This explanation has, at least, the merit of novelty. The probability is, however, that the decrease is due to an altogether different cause. It may be that the common sense of the people has enabled them to discover that the clergy hav nothing to teach. In that case the church suffers from having

BEEN FOUND OUT.

The people seem to hav had enough of the "foolish amusements" provided by orthodox entertainers. They hav done with cant; and in future prefer to take their pleasure in amusements that please, instead of at a sort of entertaining penance.

It is consequently an agreeable fact to find that there is a considerable falling off in church attendance, and it would be still more gratifying to learn that those who hav ceased to attend church hav found some other place where entertainment and instruction are imparted of a higher and more beneficial character.

The second charge of this anonymous parson is, that "actors and actresses never hav been and never can be regarded as a respectable class of society."

It is perfectly true that, in the past, the actor found some difficulty alike in taking his proper position in society and in the world of art. But this was largely due to a religious prejudice against his "calling." An actor was a sort of outcast. Religious folk regarded him as bad—because he made people forget the supposed horrors in store for them in the next world.

But to-day

THE ACTOR IS WELCOMED IN THE BEST OF SOCIETY.

Statesmen, poets, novelists, barristers, seek his company; princes and kings "command" him to visit their palaces and entertain them.

The anonymous divine goes further and affirms that "theaters are such schools of profanity, immorality, and irreligion that every neighborhood where a theater stands is infected as with a moral leprosy. The generality of those who attend theaters are rakes, gamblers, drunkards, fast men and loose women."

Profane and irreligious the people who attend theaters may be, but their morality is probably equal, if not superior, to that of many who attend church.

This parson admits that out of 649 prisoners in a certain jail 593 had been Sunday-school scholars; and I hav no doubt that a study of the statistics would show that a majority of criminals in this country are not drawn from the irreligious theater-goers, but from the ranks "who profess and call themselvs Christians," and who occasionally, if not regularly, attend either church or chapel. A study of history further demonstrates that prostitutes in all countries are believers in religion; and though it may be true that they sometimes ply their abominable trade outside theaters, it is equally true that they do the same thing outside churches and chapels in all large cities.

At length, however, the learned divine reaches his great point, and that is this, that stage plays are in themselvs bad, and therefore even the pure-minded and the cultured hav nothing to learn from witnessing a performance of them. With Cowper he affirms:

> From first to last it was an evil place,
> For such things are acted there as make
> The devils blush, and from their neighborhood
> Angels and holy men trembling retire.

The anonymous divine does not discriminate. He condemns all plays alike at one stroke.

Shakspere, Beaumont and Fletcher, Addison, Sheridan, Oliver Goldsmith, Sheridan Knowles, W. G. Wills, Palgrave Simpson, H. J. Byron, James Alberry, Tom Taylor, Henry Arthur Jones, Robert Buchanan, Henry Petitt, and George R. Sims, all estimated at the same value and their works unceremoniously pronounced worthless. But let us briefly consider

THE PROVINCE OF THE STAGE

and see how far it fulfills its purpose. What, then, is the function of the stage—the ultimate object of the play?

Ruskin says, "All good art is didactic in its essence," and this is as true of the histrionic as of any other art. Shakspere defines the object of the drama to be to "hold up, as it were the mirror to nature; to show virtue her own feature, scorn her own image, and the very age and body of the time, his form and pressure."

But do the plays of our day properly fulfill their function?

In my judgment they do. Of course it is no good to present the highest form of art to the poor, uncultured work-people who flock to the theaters from the poorer neighborhoods of the metropolis, or in the provinces. They would not understand it and it would hav few charms for them. As well try to teach them mathematics before they understand the elementary rules of arithmetic; as well endeavor to make them appreciate the best music before they hav had the slightest training in melody, as expect them to understand and appreciate true acting or great plays until they hav received the necessary instruction to fit them to understand them. But the church is responsible for a good deal of this lack of appreciation. The clergy hav libeled the actor's calling, denied its utility, and the people hav received no encouragement to patronize and support the art—and in the past until the education act of 1870 their education was entirely neglected.

Despite all this the drama, during the last quarter of a century, has greatly improved, and classical plays hav been represented at West End theaters with unparalleled success. "Hamlet," with Mr. Henry Irving as the prince, had a phenomenal run of three hundred nights at the Lyceum, and this was followed by "The Merchant of Venice," "Much Ado About Nothing," "Macbeth," and other plays of the highest order, all of which were duly appreciated by the educated classes. During the last quarter of a century, too, the theater-going public hav been able to witness such distinguished tragedians as Salvini, Phelps, Creswick, Edwin Booth, Charles Dillon, Barry Sullivan, and Henry Irving; such honorable *artistes* as Ellen Terry, Mary Anderson, Mrs. Hermann Vezin, and such capital comedians as David James, J. T. Toole, Chas. Wyndham, Lionel Brough, Beerholm Tree, Mat Robson, Edward Terry, etc., and a number of excellent actors of second rank hav appeared at minor theaters for the edification and amusement of the populace.

On the whole the plays presented, at all events in London, hav been of educational and moral value. Who that saw the late John Clayton as Hugh Trevor in "All for Her," could doubt that the stage may be the medium of imparting the highest moral teaching? Did not Tom Taylor impart a noble lesson in his admirable play of "The Ticket of Leave Man?" or Charles Reade in "Never too Late to Mend?"

Were Henry Arthur Jones and Henry Hermann pandering to a low or depraved taste when they wrote "The Silver King?"

That some plays hav been produced of an inferior order will be granted at once, but even in these the praises of virtue hav been sung and vice vigorously condemned. But if the doctrin of the clergy be true and human beings are all "inherently depraved," it is a singular thing that even the "gods" at a transpontin theater hiss and howl at the villain, and vociferously cheer when the virtuous hero frustrates the evil designs of his enemy.

If man were really "inherently depraved," he would glory in the triumph of villainy. He would applaud honest Iago as he plunges his sword into the stomach of his friend Roderigo while pretending to regret his injuries; he would chuckle with delight when Jem Dalton opens the safe in Mr. Gibson's office and steals the bank notes; he would go into ecstasies of malignant joy over the misdeeds of Sweeney Tood, the barber of Fleet street. When, therefore, we notice that this does not occur, but that manifestations of an opposit character are displayed, I think we hav the very best possible evidence that the clerical declaration about the depravity of human beings is nothing short of a false and wicked libel, with no foundation in fact.

Naturally, if art is to progress, the people must hav some sympathy with artists who endeavor to faithfully portray character; who conscientiously strive to giv the world their best work. To sneer at art is not to improve it; to condemn it without understanding its aim is culpable folly. All art is an improvement upon nature's spontaneous course of action. Nature gives us marble, but the sculptor's trained hand imparts to it form and beauty. Nature does not paint, but the artist delineates upon canvas scenes and living forms that hav impressed him, while the actor givs life and movement to the creation of the dramatist.

As Miss Ella Dietz, herself an admirable actress, beautifully said in addressing the Church Guild's Union, January, 1886: "The province of dramatic art is specially to reveal the human soul in action. The dramatist and actor is a psychologist, as the painter and sculptor is a physiologist. The painter's province is to reveal the different types of physical temperament, but the actor goes deeper and shows the mental and psychical nature of mankind. If he be true to his art, he will not only show you the action, but the motiv behind the action. The subtle workings of man's heart and brain are all laid bare by the actor's art."

Now, I ask you, is this art one to despise? Is this a calling to be *looked down upon*? The actor who is really gifted with genius for his calling has received from his creator one of the highest gifts that a human being can receive. I believe that he should be held responsible for the use he makes of that gift. Instead of saying, as many churchmen do, "Your calling is in itself degrading and you cannot serve God in it," I would hav the church say to every actor, "Your calling is in the highest degree honorable and you must serve God in it, not only for your own sake, but for the sake of the multitudes which you may influence by your art." I hav made a life-long study of this subject, and I say to you in all soberness and earnestness that it is not only desirable, but necessary that dramatic art should be placed in an honorable position among its sister arts, and that all who follow it should be taught to reverence it as it deserves to be reverenced and to follow it with loyal devotion and earnestness. If it has not been heretofore so followed by a majority of its professors I charge

THE GUILT AT THE CHURCH'S DOOR

for having indirectly, if not directly, denied the sacredness of the calling, and for having failed to encourage and uphold the young who seek to fit themselvs for the practice of this art.

Unless we realize that truthful art is as much a necessity to the healthy development of our souls as wholesome food is to the growth of our bodies, we cannot possibly rate the work of the artist at its true value. We must first get a clear conception of the relativ place that an art occupies in an ideally pure state before we can giv the followers of that art their just position as artists or praise or condemn them according as they reach or fall below an acknowledged standard of excellence."

The function of the drama is to amuse, but it is also to teach. And the morality of the stage will invariably be found to be a faithful reflex of the ethical teachings of the community in which it is found. The moral view of the dramatist must always be slightly above that of the audience for which he writes. But if his art be corrupt rest assured the morals of his audience are corrupt also. My contention is that dramatic art was never in a healthier condition. That is to say, it appeals to all classes by its amusing and instructiv qualities, it appeals to old and young, rich and poor. It provides change of scene, it makes the poor forget their hardships, the struggles and misery of their lives—in short, it transports them for the time being into an ideal world, givs them something to dream about—a higher state of existence, a heaven that may be realized here on earth. An art that can do this is surely not to be despised, but rather to be encouraged and supported. For, simultaneously with the growth of such an institution as the stage and the development of all that is noblest and best in the actor's art, we shall also see an improvement in the physical and intellectual natures of all who are brought under its influence. ARTHUR B. MOSS.

The Atonement Doctrin Encourages Crime.

I hav been waiting to see if either the radical, or religious press, would take any notice of the remarkable sermon delivered in New York on Sunday, the 12th of January, by the Rev. Dr. Peters, on "Defaulters, and How They Are Made." But as I hav waited in vain, I herewith send you the *Herald's* notice of it, which appeared in the columns of that paper the next day, and subjoin a few remarks:

The Bloomingdale Reformed church, at Sixty-eighth street and the Boulevard, was filled with fashionable people yesterday morning. The sermon was delivered by the Rev. Dr. Madison Peters and entitled, "Defaulters and How They Are Made."

Dr. Peters referred to statistics, and stated that during 1889 in the United States the grand total of money embezzled from the government, private firms, and corporations by dishonest officials and employees amounted to nearly $8,600,000. "But when one remembers," said he, "that our aggregate wealth is $60,000,000,000 and our coin and currency in circulation amounts to $1,000,000,000, and railroad bonds represent $9,000,000,000, it can hardly be called surprising that out of sixty-four million people enough dishonest men can be found to steal $8,600,000. These figures alone prove that the great mass of men are honest.

"Defaulters are made partly by the ignorance and unbounded credulity of the public in the matter of making investments. They are also made by careless and unbusinesslike methods and penuriousness of employers. It is an established fact that defaulting clerks hav invested thousands of dollars, manifestly not their own, in stockbrokers' offices. There is but one way to stop this. Make every broker responsible for all losses if he negotiates with irresponsible persons, and hav the ministers of the gospel take a more practical view of the matter. The preaching in our time should be stronger and more practical on these subjects, for a majority of the defaulters hav been prominent church-members. Then you will see a decrease in the records of defaulters."

Thus it appears that, during the last year, consisting of only three hundred and sixty-five days, no less than $8,600,000 were stolen in this country, and that "*a majority of the defaulters hav been prominent church-members.*" Had this statement been made in THE TRUTH SEEKER, or any other Secular paper, the church people would hav pronounced it to be a malicious, Infidel slander. But, as it was uttered in the pulpit of an orthodox church, before a respectable congregation, by a distinguished clergyman of undoubted veracity, who had carefully examined the subject, his statement compels belief.

It is a pity that Dr. Peters, when he was about it, did not giv the names, as well as the numbers, of these defaulters, and the amounts respectivly taken, so that the public might know exactly what proportion of them were *religious* robbers, and what proportion were unregenerated sinners and Infidels.

After informing his congregation how defaulters are made, the reverend doctor proceeds to show how defalcations can be stopped, but it is very remarkable that, in prescribing his remedy for the curvature of the spine which prevents so many saints from walking perpendicularly in life, he makes no mention of the "*all-sufficient grace of God*" having the force of even a strengthening plaster, much less a panacea.

The Calvinistic clergy of New York, in discussing the proposal to eviscerate the Westminster Confession of Faith, without destroying its life, hav proved themselvs to be a sorry lot of logicians, whose incompetency would disgrace a college sophomore. I could not submit a question, either in theology or morals, to them as a jury, but if we had an open court of investigation, where the court and jury were sitting to ascertain only the *truth* in a given case, I would like to examin before them, and show cause to believe, that the prominent church-members in good and regular standing, who stole their share of the $8,600,000 last year, did so because of the secret influence which religion exercised in forming their character. Naturally good men are honest in the affairs of life, whether they belong to the church or not. But in the case of the common run of men, who are the scrubs of humanity, religion is sure to convert them into rogues and hypocrits upon the least temptation. Take one of these brethren who has confessed Christ before the world on the promis that if he does so, Christ will confess him before God and the angels in the day of judgment. Tell him that, without any reference to his good works, which, at their best, are, in the estimate of God, nothing but the filthy rags of his own self-righteousness, he was predestinated to everlasting life; that by virtue of the eternal decree, Christ came into the world to make the necessary atonement for his sins, original, actual, past, present, and to come; and that his salvation is as sure as that of the brightest archangel who stands before the throne of God; let his character be molded and permeated with these pleasurable convictions; and he secretly feels that he is not answerable to human laws for his conduct. For, who will dare to lay anything to the charge of God's elect? It is God who has justified him, and he stands as one who never sinned. Who is he that is presumptuous enough to condemn him? It is Christ that died to atone for every sin he would commit. God is just, and would never demand double satisfaction for the same offense.

If a person will read the New Testament, and especially the epistles of Paul, he will see that this doctrin of election, and all the rest which grow out of, and dovetail with it, are, in the Christian system, what the spinal column, and the whole network of the nervous system, are to an animal; and I submit that, in the very nature of the case, the tendency of a man's belief in such doctrins, as applied to himself, is to make his morals bad, instead of good. How can we otherwise account for the fact that the penitentiaries, in all the states, hav within their walls so many criminal Christians? When we remember that God is said to hav pledged his word to keep the saints through his almighty power by faith unto salvation; that their names were written in the book of life eternal where there are no blots, and no erasures, and only transferred beforehand to the rolls of the church on earth, so that they might be known as shining lights in a world darkened by sin; and act like salt in preserving society from moral corruption; and to that end underwent a careful examination, one by one, by the divinely appointed and commissioned shepherds of the Lord's sheep; I say, when we remember all this, we are compelled to suppose, in the case of the thousands of saints now imprisoned in the penitentiaries as convicted criminals, either that the prosecuting attorneys, judges, witnesses, and juries, who brought about their conviction, were predestinated reprobates and persecutors of the innocent children of God, or that the Lord's shepherds, notwithstanding the influence of the Holy Ghost, enlightening and aiding them in their sacred work, were so blind and stupid that they could not tell the difference between a *sheep* and a *goat*.

It might be urged against what I hav said that the self-righteousness and presumption which Calvinism naturally breeds into a man's character is absent in the character of the Arminian, who rejects Calvinism with as much scorn as the Infidel does, and that it might be expected there would be fewer Arminian saints in the penitentiaries than any other kind. But in the hot-bed of the church, where the religious bias grew, the arrogance and presumption of the Arminian are bred into him by the doctrin of salvation by repentance at the eleventh hour and fifty-ninth minute of his life; or that, "While the lamp holds out to burn, the vilest sinner may return." In its influence on the formation of character this dogma is as powerful for evil as the dogma of predestination to eternal life without reference to good works. The Catholic creed is Arminian, and see the potency the priests ascribe to it in the rites of the church at the execution of criminals. All these life-long transgressors and red-handed murderers who are not fit for human society on earth, are transformed by the hocus-pocus of the priest, at the last moment, into saints, and may be found the morning after the rope is taken off their necks stepping along the streets of the New Jerusalem receiving the congratulations of all the rest of the redeemed brotherhood. It requires a little more gumption in a Calvinist to know how to read his title clear to mansions in the skies, but any ignoramus can understand how a sinner, or a backsliding Christian, can shed the tears of repentance at the eleventh hour of his life, and go to heaven believing that Jesus has paid all his debts. Hence, it will be found, in examining the statistics of the penitentiaries, that the Catholic and the Methodist churches, whose creeds are rigidly Arminian, furnish more criminals than any of the others. And I attribute the fact to the *license* which the Arminian theology givs to the scrubs of humanity who compose so large a part of the membership of these churches, by teaching them that repentance, at the last gasp of life, will usher them into heaven. SENEX.

Destructiv, Constructiv, or Both?

Freethought is constructiv of all that is highest, noblest, and best. It is perpetually building up the new, the true, and the great. It reaches out for every progressiv help for humanity. It builds for happiness here and now, and also on, on, on as long as there is a single life left to enjoy and to love.

No one person negates more than another only as he has more brain power. Each one negates all that he believes wrong, false, harmful, and untrue. Every sect negates certain tenets of all other sects.

The Freethinker negates all that seems to him mythical, unscientific, and untrue, and does it by building up the right, the true, the good, and the beautiful.

Love and kindness are the basis of all the freedom, and consequently Freethought must be constructiv and upbuilding. ELMINA DRAKE SLENKER.

CONSIDER the snappish tenacity with which they preach Christianity still. What are time and space to Christianity, eighteen hundred years and a new world —that the humble life of a Jewish peasant should hav force to make a bishop so bigoted?—*Thoreau.*

The American Secular Union.

R. B. WESTBROOK, President.

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The Prize Manual.

The offer of $1,000 for the best essay showing teachers "*how* to teach morality without teaching religious doctrin," has been before the public for nearly six months, it having been extensivly advertised in the public press. I hav been surprised to find how few hav expressed any difficulty in understanding the *terms* or *conditions* of the offer, and that fewer still hav expressed any difficulty in complying with the conditions. I hav been called upon by letters from individuals, for about *one thousand* of the circulars, and I hav good reason to believe that many minds of a high order are now struggling with the problem, in friendly competition for the prize. College professors from every section of the country, school superintendents, teachers, male and female, of every grade, and scores of literary men of all the professions, hav written on the subject, or are writing, not only in the United States, but in Canada and several European states. Manuscripts are already coming in, and I expect by the first of April to be flooded with papers, from all parts of the world. It is too late to criticise the terms and conditions of our offer, and to discuss the *metaphysics* of the problem. This would hav been in order last August or September. A very few persons gave the money, and they are so far well pleased with what has been done. I know there are difficulties in the questions to be treated, but we hav chosen to leave them with the various writers. It was said the best way to "resume specie payment was to, *resume*." We tried it—and *did* resume and had no trouble. We propose to *show* the world *how* to teach the purest principles of morality without teaching religious doctrin—and we expect to succeed. We will be ready to discuss the *metaphysics* of the question, when all our writers shall hav failed to comply with the terms of our offer.

R. B. WESTBROOK,
Pres. American Secular Union.

Philadelphia, Feb. 22, 1890.

Death of Capt. Joseph Sedgebeer,

VICE PRESIDENT OF THE AMERICAN SECULAR UNION.

Joseph Sedgebeer, of Painesville, O., passed away Jan. 29, 1890, in the ninetieth year of his age. His demise was immediately preceded by the departure of a beloved daughter and his loving wife. A man is best known to his children, and the following sketch is from a letter from them:

Father's life has been one of many trials and hardships. Born in the city of Bristol, Eng., in 1801, he, at the age of ten years, was left without any protection, his mother having left him and gone to America. He entered a merchant ship as cabin-boy, and followed the sea until he became a captain. A grand sense of duty, at this mature age, compelled him to giv up his seafaring and to search for his parent. In his search he reached the wilder portions of Canada and, necessity compelling him to protect himself, he at once commenced clearing land. For a few years he endured much suffering, but, accumulating a snug sum, he removed to the states, locating near Rochester, and becoming a successful business man. While there he found his mother, whom he protected and helped greatly until her death. Misfortune overtook him now, and he was left with comparativly nothing. Being of a most wonderfully determined disposition, he again entered business, and was more or less successful. He at last turned his inventiv powers into action and became the inventor of the Nonpareil Grist Mills and Cotton Seed Hullers, from which he derived a fine compensation. In later years his mind was greatly devoted to the study of truth.

His death was peaceful—his mind retaining its power until a short time before life had left. Not one word of complaint did he utter throughout his illness. As the body of his devoted wife was borne from his home to the last resting-place, his sons approached his bedside and asked if they should stay with him. Taking each by the hand, he said, in his determined way, "No, no! Do your duty and return to me." After returning from the cemetery he again took their hands and said, "You hav returned. It is all over," and soon his life had gone.

Captain Sedgebeer was one of the $100 contributors to the $1,000 fund for the Prize Manual, and gave freely and frequently of his money for the general work of the society. A good man and a prince has fallen. He was Liberal and devised Liberal things. We shall miss his cheering words, but shall not forget his good deeds. He was a consistent and bold Freethinker, held in high esteem by his friends and neighbors. His children, too, rise up and call him blessed. Peace to his ashes, and precious memories to his eventful life. He passed away calmly and in peace with all men.

R. B. WESTBROOK.

Philadelphia, Pa., February, 1890.

A Voice from the West Indies.

Trinidad is a refuge for priests and for everything connected with priestcraft. I cannot but indorse fully the expressions used some years ago by one of the leading advocates of the bar here, who said, "Poor Trinidad, *refugium pecatorum*."

E siempre viene. Last month there arrived in this colony from New Orleans a dozen men to take charge of the Roman Catholic reformatory. The cloven hoof of priestcraft shows itself everywhere. It is a very observable fact, that can be seen by anyone willing to take the trouble, that on no account are men allowed to cross the threshold of nunneries or other places where nuns liv, but a proviso is always made to allow priests at any time they wish. This to me appears suspicious.

On the 14th of this month the Roman Catholic archbishop of Port-of-Spain was invested with his pallium. For the occasion there arrived two other bishops from the neighboring islands to assist in the ceremony. On such occasions one witnesses the pomp and pageantry of Rome in its full swing. The oath to the apostolic see was recited by the archbishop in Latin, and comprised the following promises: "To be faithful and obedient to the blessed apostle Peter, the holy Roman church, and the pope and his canonical successors. Not to be party in any way or under any circumstances to any hostil attempt against the life, liberty, or person of the pope. Not to reveal to his detriment any counsels confided to him by the pope personally, by his nuncio, or by letter. To assist him in retaining and defending against any man the papacy and patrimony of St. Peter. To treat with honor the legate of the apostolic see, both coming and going. To exert himself in preserving, defending, and increasing the rights, honors, privileges, and authority of the holy Roman church, of the pope and his successors. Not to take part in any machinations against the pope or the Roman church; to the best of his power to oppose such, and as early as possible to acquaint the pope with them. To observe, and cause to be observed by others, all the rules of the holy fathers, decrees, reservations, etc., of the apostolic see. To combat heresy, schism, and revolt against the pope. To attend synods unless hindered by a canonical impediment. To pay in person the *ad limina* visit every three years, and account to the sovereign pontiff for the state of his archdiocese. In turn to humbly receive and carry out the apostolic counsels. In case of legitimate obstacle to the visit to Rome, to depute some legate, ecclesiastical dignitary, or priest qualified for the purpose to replace him in that duty, and to properly assure of such obstacle the cardinal presiding over the congregation of sacred council. Not to alienate, or pledge, or subject to any incumbrance, without consulting the holy see, any church property. To be willing, in case of infraction, to incur all the penalties provided in the constitution of the episcopal office."

The pallium is a band of white lamb's wool worn on the shoulders. It has two strings of the same material and four purple crosses worked on it. Its origin is rather queer and full of hypocrisy. The following taken from an authority givs the origin of the pallium: "Two lambs are brought annually to the church of St. Agnes, at Rome, by the apostolic subdeacons while the *Agnus Dei* is being sung. These lambs are presented at the altar and received by two canons of the Lateran church. From this wool the pallia are made by the nuns of Torre de Specclio. The subdeacons lay the pallia on the tomb of St. Peter, where they remain all night."

This is a very superstitious origin. The oath to the apostolic see is direct treason, be that country a republic, a limited monarchy, or an absolute monarchy, where it is taken.

Trinidad presents a very heterogeneous mixture. In walking through the streets of the city, one can not help noticing the various races the population is composed of. As the races are various, so are their complexions variegated. The dresses of the females are variegated. The houses are variegated. Everything is variegated. A population capricious, amazing—a population of the Arabian Nights. A population of all hues—white, black, *griffone, mêtisse, capresse, chabine, mulâtresse, messive,* quadroon. A population of all kinds of breeds.

The East Indians, or coolies, as they are called here, form a very large and conspicuous part in the population, numbering as they do between sixty and seventy thousand. They are a mild and industrious race, not so robust as the African. They are very thrifty and intelligent, filthy in their habits, and it is not rare to find them living together, in crowded hovels, with their domestic animals. The East Indian women are below the average hight, and their dresses are made of cotton cloths of different colors. Some of the richer ones wear silk. Their arms are bare, and are covered from the wrists to the elbows with silver bracelets. Around their necks are necklaces made of English coins, and sometimes American ten and twenty dollar pieces. They also wear rings on their toes, and a favorit ornament of theirs is a gold ring passed through their nostrils.

The East Indians may be classed, religiously, as Hindoos, Mohammedans, and Christians. The Hindoos are in the majority, and they lay claim to very remote periods. Time with them is divided into four epochs—the Golden, Silver, Brazen, and Iron epochs, each one 432,000 years longer than the preceding one. Thus:

The Iron or present Yug, of which 5,000 years hav already passed, will be of duration	432,000
The Brazen Yug lasted	864,000
The Silver Yug lasted	1,296 000
The Golden Yug lasted	1,728,000
Total number of years	4,320,000

The Hindoos divide their holy writs or *Shastras* into eighteen parts, asserting that they contain as many different kinds of knowledge. The four *Vedas* form a part of this, and they consist of two principal parts:

1. The *Muntras*, a compilation of hymns and prayers, written in poetry, between 1,500 and 1,000 years before the Christian era.

2. The *Brahmana*, a collection of doctrins and precepts, detailing an endless number of ceremonies to be performed by the priest, the ascetic, and the hermit at their religious services.

The four books of the *Veda* are: *Rig, Yagush, Sama,* and *Atharisa Vedas.* Hindooism is divided into four castes, which are:

1. *Brahman.* Nobles and priests.
2. *Kshatrija.* Principal families and military.
3. *Vaiseija.* Persons engaged in agriculture and commerce.
4. *Sudra.* Servants.

These castes are again subdivided into various grades according to the trades they follow. Intercourse between one caste and another is a deadly sin. The *Brahman* and the *Kshatrija* wear a sacred thread or cord over their shoulders to which is attached a bead obtained from the plant *pulsi.* The *Sudra* is on no account permitted to enter the temple. Buddhism is an offshot of Hindooism or Brahmanism.

I shall in my next conclude on the East Indians.

Port of Spain, Jan. 25. 1890. E. D S.

Another Note on the Symposium.

THE TRUTH SEEKER'S inquiry: "Is there an affirmativ, positiv, constructiv side to Freethought?" seems to embrace a variety of queries bearing upon the essentials which hav to do with the public welfare. Public evils abound in all shades and forms, supposed by the commonalty to be counter-met by statutory law, yet often left neglected. Besides, there are laws extant or sought to be promulgated, that would deny to the people their just natural rights and privileges, leading to the disunity of the social compact. Not the least of these are derived from the outgrowth of unfortunate errors calculated to divide society into warring factions under the forms and pretensions consecrated to some form of religion—pretending to be God's will.

Strangely, history informs that the inclinations of the race hav mainly been in the direction of religious and political error, tending to the persecution of opinions and things founded upon truth and public good. Error has ever been militant in these acts, while Truth, especially during the early age of Christianity and later on, stood forth individually to affirm its manhood, reckless that tortures and burning alive by Christian hands, directed by God's vicegerents on earth, would be his or her fate.

Protestantism, finally, after much persecution, obtained an organism, known now in widely varying titles and forms, each using its power, covetous of wealth, to secure to itself both religious and political supremacy. Fortunately to the race the world over, the paths of their ambition are not so easy of attainment, so largely peopled, and crowned with honor, as they were even a few years since. Blocks of reason will be found in their way, truth also.

Having briefly gone over the ground thought to be germane to the matters under consideration, I will LOW giv my views as to what is and what should be the future of our Freethought activities.

First it must be noted, as has been seen, that Liberalism has ever been compelled to plant and maintain its ground against every obstacle which could be placed in its way, furnished and thrust forward by combinations of clericalism and monarchy. Worse. On this ground, dedicated to liberty and Freethought upon a not remote time, at this very year and hour rational liberty is sought to be overshadowed if not to be wrested from the people—at the dictation of what? Of those citizens who would place us, the masses, under an old-time hierarchy, themselvs companioned with others—not Americans, yet eager for the victory.

Does not this case—there are many others of an objectionable kind—instruct, compel Liberalism to place itself, with arms, if necessary, in the front rank, for the suppression of all such plans and intentions, in a very affirmativ, positiv, etc., position? Could it do less and maintain its honor? Has it not found itself in a defensiv position the world over whenever and wherever clerical and monarchical power hav

threatened its overthrow? Why then should it not storm the hights at the beat of its own drum where Liberalism is assailed? May it vote to sustain unworthy candidates for any grade of an electiv office, or one who may speak or act adversely as to rational liberty accorded to all classes? Honor and duty as to public affairs point but one way—to the subversion of evil arising from public misrule and calamity, and the utter suppression of falsities promulgated in the interest of craft, of sordid design, and the self-conceit of unnatural greatness and power which often attends upon one's elevation in religious and political station. The world is full of such displays.

The National Secular Union is a faultless, grand institution, capable of doing a vast amount of public good upon the bases limited by its rules; but would it not prove to be more effectiv if it were made the central power and direction of an entire similar body of state like organisms, to act as tributary to the central institution? The aggregated costs, by being scattered, would not be large severally or as a whole. The interchangeable effects would be excellent, a new spur at each meeting. The younger people of both sexes, wherever located, would soon be enlightened by attendance and hypocrisy would soon fly away. Freethought pamphlets should, in large quantities, assorted, be stored in every one of these places for distribution and exchange. THE TRUTH SEEKER works of all kinds, I observe, are excellent, and in the main quite cheap. Music, well played, could not fail to call in a large attendance.

I can only add that our Liberal lecturers are men and women of rare abilities, doing great good. Their interchange over the states would help the interest greatly. C. K. DEAN.

Boscobel, Wis., Feb. 21, 1890.

Photius Fisk.

I wish to pay a tribute to the memory of Photius Fisk, who died in Boston, Mass., Feb. 7, 1890, aged eighty-two.

When I take my pen to write of Photius Fisk, language utterly fails me. His history and life are public property, though not known to all. Of his virtues, neither, need I speak. His generosity has been felt and chronicled on both continents. To know of the needy and suffering was enough for this grand old man to stretch forth his hand for relief. In the summer of 1889 a friend of mine experienced a severe loss by fire. I sent him a paper containing an account of the disaster. He at once wrote for particulars, on which being furnished, he sent me a bright, new fifty-dollar bill in a registered letter as a gift to the unfortunate man.

We, who knew him best, can bear testimony to his unswerving loyalty to truth. Shall we ever see his like again, so modest, so unassuming, so mild, so irreproachable!

O that his benevolent, humane, and tender heart could be embalmed within each one of us. His benignant countenance beams down upon me from where, enshrined, rests the fine lithograph presented me by himself some two years since, now, alas, draped in the emblems of bereavement and sorrow.

The history of his life, I understand, is ready for publication, when thousands, who only know him by name, will hav the opportunity of reading in detail the biography of this remarkable man, scholar, philanthropist, and friend.

Farewell, brave old Photius! You battled for the right when few stood by you; and, sustained by principle, fought like the heroes of old against slavery, oppression, superstition, and every wrong ignorance, cruelty, and tyranny can devise, and came off victorious for humanity and the ultimate progress of the race. *Requiescat in pace.* ELLA E. GIBSON.

Barre, Mass., February, 1890.

New Mexico's Statehood.

The admission of territories recently to statehood excites surprise, with the inquiry, Why is New Mexico not entitled to the same advantages? To the intelligent reader, distant from this territory, the writer furnishes these facts as a valid reason why New Mexico should continue under territorial management.

The nativ population, being in the majority, and Roman Catholics, sixty-seven per cent being unable to read or write, better enables the Jesuit priests to control them in politics, as they do in educational as well as spiritual matters. These priests are antagonistic to secular schools. The supremacy in politics of the nativ element would result in the public schools being controled by these priests, whose sworn fidelity to support their church independent of state or government, would compel the white element to be ruled by Mexicans. The supreme ignorance of this nativ population will remain a dangerous factor in politics until immigration has increased in numbers and intelligence sufficiently to control the territorial machinery of government, until proof has been established that New Mexico is entitled to statehood.

As usual in politics, the Roman Catholics are Democrats, hence New Mexico is not a Republican territory. That party has ruled, as the records show, not wisely, but with corruption foul as foul can be. If there is any choice between Jesuit influence and Republican misrule, one is bad and the other rotten.

ORO FINO.

Freethought in Sweden.

That it is well-nigh impossible to state the difference between the terms blasphemy and irreligious scoffing, has received an additional proof. Four different courts and the king did decide that the expression, "The God of the Old Testament is a sinner," constituted blasphemy, and now does Göta Hoffrätt inform the world that it is only irreligious scoffing! Tweedle-dee and tweedle-dum!

A report contains the proceedings of the court in full; it is a remarkable document, and we do not see how the legal gentlemen could keep from laughing when they framed their judgment. To aggravate the situation, V. Lennstrand has addressed another letter to the king, while *Utiliska Samfundet* calls Sweden's Anthony Comstock's attention to several blasphemous works which are sold in the principal bookstores, and which contain expressions still more unholy than any made by Lennstrand. This latter movement must be very disagreeable to the clerical party. If the sale of those books is not prohibited, the public censor and thereby the party can be indicted; and if the sale is prohibited, then the press law is violated. According to Swedish law, a jury only can decide upon questions relating to the press.

G. N.

The Improved Man.

From the World.

The Improved Man will be in favor of universal liberty—that is to say, he will be opposed to all kings and nobles, to all privileged classes. He will giv to all others the rights that he claims for himself. He will neither bow nor cringe, nor accept bowing and cringing from others. He will be neither master nor slave, neither prince nor peasant—simply man.

He will be the enemy of all caste, no matter whether its foundation be wealth, title, or power, and of him it will be said: "Blessed is that man who is afraid of no man and of whom no man is afraid."

The improved man will be in favor of universal education. He will believe it the duty of every person to shed all the light he can, to the end that no child may be reared in darkness. By education he will mean the gaining of useful knowledge, the development of the mind along the natural paths that lead to human happiness.

He will not waste his time in ascertaining the foolish theories of extinct peoples nor in studying the dead languages for the sake of understanding the theologies of ignorance and fear, but he will turn his attention to the affairs of life, and will do his utmost to see to it that every child has an opportunity to learn the demonstrated facts of science, the true history of the world, the great principles of right and wrong applicable to human conduct—the things necessary to the preservation of the individual and of the state, and such arts and industries as are essential to the preservation of all.

He will also endeavor to develop the mind in the direction of the beautiful—of the highest art—so that the palace in which the mind dwells may be enriched and rendered beautiful, to the end that these stones, called facts, may be changed into statues.

The improved man will believe only in the religion of this world. He will hav nothing to do with the miraculous and supernatural. He will find that there is no room in the universe for these things. He will know that happiness is the only good, and that everything that tends to the happiness of sentient beings is good, and that to do the thing—and no other—that adds to the happiness of man is to practice the highest possible religion. His motto will be: "Sufficient unto each world is the evil thereof." He will know that each man should be his own priest, and that the brain is the real cathedral. He will know that in the realm of mind there is no authority—that majorities in this mental world can settle nothing—that each soul is the sovereign of its own world, and that it cannot abdicate without degrading itself. He will not bow to numbers or force, neither to antiquity nor custom. He, standing under the flag of nature, under the blue and stars, will decide for himself. He will not endeavor by prayers and supplication, by fastings and genuflections, to change the mind of the "infinit" or alter the course of nature, neither will he employ others to do these things in his place. He will hav no confidence in the religion of idleness, and will giv no part of what he earns to support parson or priest, archbishop or pope. He will know that honest labor is the highest form of prayer. He will spend no time in ringing bells or swinging censers, or in chanting the litanies of barbarism, but he will appreciate all that is artistic—that is beautiful—that tends to refine and ennoble the human race. He will not liv a life of fear. He will stand in awe neither of man nor ghosts. He will enjoy not only the sunshine of life but will bear with fortitude the darkest days. He will hav no fear of death. About the grave there will be no terrors, and his life will end as serenely as the sun rises.

The Improved Man will be satisfied that the supernatural does not exist—that behind every fact, every thought and dream, is an efficient cause. He will know that every human action is a necessary product, and he will also know that men cannot be reformed by punishment, by degradation, or by revenge. He will regard those who violate the laws of nature and the laws of states as victims of conditions, of circumstances, and he will do what he can for the well-being of his fellow-men.

The Improved Man will not giv his life to the accumulation of wealth. He will find no happiness in exciting the envy of his neighbors. He will not care to liv in a palace, while others who are good, industrious, and kind are compelled to huddle in huts and dens. He will know that great wealth is a great burden, and that to accumulate beyond the actual needs of a reasonable human being is to increase not wealth, but responsibility and trouble.

The Improved Man will find his greatest joy in the happiness of others, and he will know that the home is the real temple. He will believe in the democracy of the fireside, and will reap his greatest reward in being loved by those whose lives he has enriched.

The Improved Man will be self-poised, independent, candid, and free. He will be a scientist. He will observe, investigate, experiment, and demonstrate. He will use his sense and his senses. He will keep his mind open as the day to the hints and suggestions of nature. He will always be a student, a learner, and a listener—a believer in intellectual hospitality. In the world of his brain there will be continuous summer, perpetual seed-time and harvest. Facts will be the foundation of his faith. In one hand he will carry the torch of truth, and with the other raise the fallen. ROBERT G. INGERSOLL.

At Last They Hav the Annual in San Francisco.

From Freethought.

The TRUTH SEEKER ANNUAL is out at last. That is, it is out here—one copy. About the time the market is supplied, our order of two months ago may be delivered by the railroad company, which has had our Eastern books in charge for the past few eons of duration. But that is immaterial to the merits of the work, which is the best yet. The table of contents is as follows:

Calendar for 1890; Freethought in the United States, 1889; Faded Flowers, poem by J. E. Remsburg; The Inauguration of the Bruno Statue, T. B. Wakeman; Mostly Fools, W. Stewart Ross (Saladin); Record of the Spanish Inquisition; Dates of the Fabrication of Some Roman Catholic Dogmas; The Boler House Mystery, Nearly a Tragedy, with a Moral, Helen H. Gardener; The Middle Ages, illustrated—The Priest, The Supernatural World, The Reformation, Future Terrors—The Inventions of Science and the Inventions of Christianity, illustrated; Freethought Journals in the United States; In Search of a Spirit, E. M. Macdonald; Why I Left the Church, H. O. Pentecost.

Without making any comparisons, it may be said that two of these contributions are of especial merit and interest. Mr. Remsburg's poem, "Faded Flowers," is a classic. The title is not new; the rhythm is not faultless, but the sentiment appeals irresistibly to the heart of the reader. The other, "In Search of a Spirit," by E. M. Macdonald, is an account, very amusingly written, of the Editor's attempt to get proof of spirit communication, wherein it is shown that his failure to reach his object was due wholly to the mediums and not at all to the investigator or to his friend, Mr. Charles McArthur, who instigated the search.

Later.—Freight has arrived. TRUTH SEEKER ANNUAL, 25 cents.

Lectures and Meetings.

THE lecture before the Manhattan Liberal Club on Friday evening, February 28th, will be by Dr. R. G. Eccles on "The Relativity of Knowledge."

THE program for March of the Brooklyn Philosophical Association is as follows: Sunday, March 2d, Dr. Everett, subject, "Marriage, True and Untrue;" Sunday, 9th, Mr. T. B. Wakeman, on "Fundamental Philosophy;" Sunday, 16th, Mr. Joachim Kaspary, on "The Humanitarian Scientific Philosophy;" Sunday, 23d, Dr. R. A. Gunn, "The Truth About Alcohol;" Sunday, 30th, Mr. T. B. Wakeman, subject, "Fundamental Religion." The lectures are given at Fraternity Rooms, Bedford avenue and South Second street, Brooklyn, E. D. Visitors from New York take Twenty-third street ferry.

J. E. REMSBURG lectured in Kansas, Arkansas, Missouri, and Illinois during the month of February. He organized Secular societies at Emporia, Kan., Halstead, Kan., and Rogers, Ark. The officers of these societies are as follows: Emporia, Kan.: J. M. Hyde, president; W. W. Campbell, secretary; Robert Knittell, treasurer. Halstead, Kan.: C. Philbrick, president; Lillie S. White, secretary; J. Commons, treasurer. Rogers, Ark.: Judge E. R. Morgan, president; G. W. Bixler, secretary; H. M. McGanghey, treasurer. An ethical culture society was also started at Carthage, Mo. Mr. Remsburg will lecture in Texas during the month of March. The following is his program as far as arranged: Denison, Sun., 2; Denton, Mon., 3; Mansfield, Tues., 4; Fort Worth, Wed., 5; Belton, Thur., 6; San Antonio, Fri., 7; Flatonia, Sat., Sun., 8, 9; Columbus, Mon., Tues., 10, 11; Cuero, Wed., Thur., Fri., 12, 13, 14; Victoria, Sat., Sun., 15, 16; Houston, Mon., 17; Hubbard City, Tues., 18; Tyler, Wed., Thur., 19, 20; Forney, Fri., 21; McKinney, Sat., 22; Paris, Sun., 23.

THE spirit of intolerance was at first equally strong in the church of Rome and in the reformed churches, and its extinction both in Catholic and Protestant countries was due to the spirit of Rationalism. In both cases the clergy were the untiring enemies of this the noblest of all the conquests of civilization, and it was only by a long series of anti-ecclesiastical revolutions that the sword was at last wrung from their grasp.—*Lecky.*

Helen Gardener and a Catholic "Lord."

Helen Gardener recently lectured in Newark, N. J., on "The Pulpit, Pew, and Cradle." Her words stirred the pious of the city to an unwonted extent, and led to the following discussion between Miss Gardener, the editor of the *Press-Register*, and a Catholic "authority," who is, we understand, no less a person than Monsignor Doane:

From the Press-Register of February 6th.

Very few residents of Newark hav any idea of the number among them who profess Atheism and who hav even more advanced views upon social matters than the most pronounced Anarchist. These evils are not blatant and flamboyantly urged, as they were in the case of the Chicago unfortunates, but they are eating their way slowly and insidiously under the wing of so-called Liberal Leagues, Spiritualists, and other windy beliefs. With all due respect, the teachings of Hugh O. Pentecost hav added to the flames not a little. In his case, however, the hearers are of a higher mental caliber, and they are merely fascinated by his personal magnetism and amused by his mental acrobacy. His work has had no serious results, because he has repudiated vehemently one year what he vehemently advocated a year previous, and his search after truth has been a series of backdowns from his earlier Positivism. Like an unsteady but powerful engin he has switched off the track into the dark and deep ditch. He is still searching for solid ground.

The other agencies of "Reform" are more dangerous, however, because they are composed with but few exceptions of men and women whose vanity induces their belief that ignorance of history, and doubt of religious and sublime doctrins, are the principal necessities for the reform of society and betterment of man's earthly condition. Indirectly the following letter is interesting in this connection:

To the Editor of the Press-Register: On the 22d of last month the following editorial note appeared in your paper:

Helen Gardener, who lectured in Oraton Hall Tuesday night, said: "The Catholic church is the only one that has good sense. It doesn't allow its people to read the Bible." To be plain, Miss or Mrs. Gardener tells a clean-cut falsehood. That old charge against the Catholics has been refuted time and again. Its repetition nowadays is simply a display of ignorance.

On behalf of Miss Gardener and the lecture committee of the New Abolition club, I respectfully request you to publish the following explanation, furnished by our lecturer:

In calling Miss Gardener's statement regarding the Catholic church and the Bible "a clean-cut falsehood," she states: "I presume he would admit that a papal bull on any subject was a fairly plain indication of Catholic opinion. If it were against a thing, I fancy he would say that Catholics were not 'allowed' to do that thing—no matter how many Catholics took the liberty to disobey the 'bull.'"

Many Catholics had taken the liberty to read the Bible, and were growing restiv to such a degree that in the year of grace, 1817, Pius VII., on June 29, condemned the reading of the Bible by papal bull.

This is profane history. It is also church history, and until the church records of papal bulls are "expurgated" or "revised" again the "old charge" will continue to be made and its "refutation" won't do a great deal of good.

As your editorial note implies that Mrs. Gardener uttered "a clean-cut falsehood" and that the statement made by her was "simply a display of ignorance," I trust, in justice to her and our club, you will giv this the same publicity as your note. Thanking in anticipation,

On behalf of the lecture committee of the New Abolition club, THOMAS ROGERS.

Newark, Feb. 2d.

Without prejudice to either side, and recognizing the matter as one of history, the *Press-Register* sent a representativ to a leading Catholic authority in this city, and his reply to Miss Gardener's champion is as follows:

No bull relativ to the perusal of the sacred scriptures was promulgated by Pope Pius VII., nor was any new disciplinary law regarding the use of the Bible either by the laity or the clergy enacted by him. It is true that in 1816 that illustrious pontiff, who was so cruelly persecuted during his life and is now maligned after his death, issued two briefs referring to the circulation in Poland of certain vernacular versions, which he, after careful examination, characterized as wicked perversions and corruptions of the holy word of God. These versions he condemned as calculated to subvert religion and to destroy the faith of the people. But neither in these briefs nor in any other authoritativ document did he prohibit the laity from reading the Bible in a genuin and approved translation. A short abstract of his briefs may gratify the curiosity of your readers and suffice to indicate the true import and character of these ecclesiastical papers. The first of those on papal briefs is dated June 29, 1816. It is addressed to Ignatius, bishop of Gnesen. This prelate had consulted the pope as to the course which he should pursue regarding certain translations of the Bible which were being industriously circulated among the Catholic people of Poland by agents of Protestant Bible societies. The pope in reply directed that the visiting disciplinary law of the church, as established in 1757, relativ to versions of the sacred scripture, should be observed, and requested that a copy of the translation referred to should be forwarded to him for examination. His request having been complied with, a second brief treating of the same subject was issued by him on September 3d, the same year. This document was addressed to Stanislaus, bishop of Mohelew. In it the pontiff says that he "had learned with great and bitter sorrow that the most holy Bible, translated into new vernacular versions, in which the meaning of the scripture is craftily distorted into a perverted sense and the most salutary rules of the church are violated, is being everywhere circulated. From an examination of the copies which had been submitted to him he had observed that this translation was designed to destroy the holiness of the more pure doctrin, so that the faithful might drink deadly poison from those fountains from which they were accustomed to imbibe the waters of salutary wisdom."

Having explained that the church received as authentic only the Latin Vulgate version, and approves of other versions only when they are furnished with notes extracted from the fathers or from other Catholic authors, he proceeds to remark on the danger of the sacred scriptures being corrupted in popular translations, and observes that "as the vernacular is subject to very frequent vicissitudes, variations, and alterations, that immutability which becomes the divine oracles would be destroyed by an immoderate license of translating the Bible, and faith itself would totter, especially as disputes concerning the truth of a doctrin may arise from a single syllable." Therefore heretics, although marvelously discordant in their different views and reviling and criticising one another, hav been accustomed to agree and coöperate in this evil and most execrable design, that by issuing Bibles in the vernacular they may insidiously communicate their errors, cloaked by the more holy sanction of the divine word. "For heresies," as St. Augustine says, "are engendered only when the scriptures, good in themselvs, are not properly understood, and that which in them is not rightly understood is rashly and boldly asserted."

The epistle of Pope Innocent III. to the diocese of Metz is cited, in which it is said that "the profundity of the divine scripture is so great that not only the simple and illiterate, but even the prudent and the learned, are incompetent to determin its meaning." The constitutions of Pope Pius IV., Clement VIII., and Benedict IV. are referred to, in which precautions were taken lest by being open at pleasure to all the scriptures might be despised and be exposed to contempt or being erroneously understood by unenlightened readers, might lead into error. "The bull *Unigenitus* is referred to as condemning the assertion of Quesnell that it is necessary at any time, in every place, and for any class of people to know the mysteries of sacred scripture," and the brief concludes by reprimanding Bishop Stanislaus for his dereliction of duty in having sanctioned the circulation of these objectionable and erroneous translations of the Bible, and for his unfaithful citation of some passages from the decrees of the council of Trent, and for the letters of Pius VI., by which he had sought to justify his conduct.

Such is the substance of these briefs, which certainly contain nothing that any fair-minded Christian could censure. They are evidently dictated by a feeling of profound reverence for the holy word of God, and it is manifest that the author of them was actuated by two most laudable motivs, the desire to preserve intact and incorrupted by erroneous translations the sacred deposit of divine revelation, and the desire to preserve from the danger of losing the true Christian faith those who, being ignorant and unstable, were liable to wrest the scriptures to their own destruction.

From the Press-Register of February 13th.

Below is published a letter from Miss Helen Gardener in reply to the opinion of a Catholic authority which appeared last week upon the question as to whether Catholics were forbidden to read the Bible. It should prove satisfactory to both parties, as it seems they were arguing upon different premises. There is one loophole in Miss Gardener's statement, however, which will bear explanation. She said in her original letter:

Many Catholics had taken the liberty to read the Bible, and were growing restiv to such a degree that in the year of grace, 1817, Pius VII., on June 29th, condemned the reading of the Bible by papal bull.

She never mentioned that she referred to the American Bible. The Bible meant in the above extract referred to the editions which were denounced by the Catholic church as heretical. Had Miss Gardener stated which of the many Bibles she meant, there would hav been no editorial comment, and consequently no correspondence on the subject. Here is her letter:

"In answer to your request that I personally reply to an article in the *Press-Register* of February 6th, which was headlined: 'A Question of History—Miss Helen Gardener's Strictures on the Catholic Church—Reply to the Remarks by a Local Authority—She Claims that Catholics Were Forbidden to Read the Bible, While the Theologian Cites History to Prove the Contrary,' I hav only this to say: I hav always made it a rule to avoid newspaper debates—not at all because I do not think them valuable at many times, but because it would take too much of my time and energy to keep track of such strictures as are made by contributors to local papers after I hav lectured in a town and left.

"In the present case, however, I find the position so droll that I am tempted to infringe my own rule, and send you a brief response to be used as you see fit.

"It might be interesting to those who read the article appended to the headlines given above to be told that I am neither an Atheist nor an Anarchist, as was implied. The fact should be very well known, for I hav stated it many times, and I hav never upon any occasion, whether public or private, said anything which could be construed by any fair-minded person to imply that I am either one.

"I am an Agnostic in religion, not 'because of ignorance of history,' but because I hav been something of a student of religious history for many years.

"As to Anarchy, I am convinced that it is simply orthodoxy gone to seed on earth instead of in 'heaven.' If we were 'angels'—had no bodies, desires, limitations, and selfishness; if we were, all of us, allwise, and, in short, perfect, we could apply what I understand to be the principles of Anarchy. But its principles impress me as simply those of the Christian 'millennium'—when the lion and the lamb are to lie down together and the lamb is not to be inside of the lion. In my opinion it won't work so long as the lion is a lion and has an appetite, and so long as spring lamb is within reach.

"But why professed Christians should object to the theory of Anarchy—their own millennium theory—being talked, I cannot see. However, I insist that until I talk it I should not be saddled with it, and until I believe in it as a working theory I decline to accept the soft impeachment. Now as to the other points. It is so extremely droll to me that a 'Catholic authority' should hav proved my case for me, that I confess I enjoyed it a good deal.

"The headlines indicate that he disproved what I said. He did exactly the contrary.

"In my lecture I was, as everyone knew, talking about the Bible; that is to say, the book that we in America call by that name—the one used by the courts to swear witnesses upon and the one used to read in the public schools.

"The 'Catholic authority' agrees that this book is not approved of in the hands of Catholics, and although he says that no bull was issued by Pope Pius VII. regarding the use of the Bible, he confirms what I said as to the fact at issue. He calls the promulgations 'briefs' instead of 'bulls,' but says there were two of them instead of one. Well, I am satisfied with that. If he called them 'open letters' or 'proclamations' or any other special name and left the fact not only undisputed, but confirmed, I can't see what I hav to reply to.

"He seems to say that I was offering adverse criticism upon these 'briefs' (I accept his name for this occasion), while the contrary is true. I said most distinctly that I thought it a very wise thing to do. I said: "The Catholic church is the only one that shows good sense" in this matter of reading the Bible. 'It don't allow its followers to read the Bible, and the result is that it is the only church not thoroughly honeycombed with unbelief to-day.' In substance, the 'Catholic authority' says the same thing. He says: The church received as authentic only the Latin Vulgate version and approves of the other versions only when they are furnished with notes extracted from the fathers or from other Catholic authorities, etc.

"Now, as what we call the Bible—the one used in America by courts and schools—is not the Latin Vulgate, and as it is not furnished with the notes required, and as it is the 'version he—the pope—condemned as calculated to subvert religion and destroy the faith of the people'—the 'vernacular version'—I am in the position of being asked to prove a case which my critic has amply proved for me.

"Further on my critic cites other authorities than Pius VII., which also prove my statement, for it is necessary to keep in mind what Bible is under discussion. But surely it were unnecessary to go out of our own country for proof of the Catholic church's objection to its reading by her ordinary adherents. If this were not so, I might cite the case of the Medal family in France, who were thrown into prison, as late as 1848 or 1850, for having in their house what we call the Bible and use officially in America as such.

"But let us remain at home. Are we not all perfectly aware that in many cities in this country the Catholic children are allowed, by order of the boards of education, to remain outside of the public school rooms until after the close of the 'reading, without comment,' of the Bible at opening service?

"There was a famous court trial over this point only a few years ago in Cincinnati. It is a familiar specter—this Bible reading and Catholic children—in the public schools, to all who are familiar with the history of our schools.

"Now, I am heartily in sympathy with the Catholics in this matter. I don't believe we hav any right to use the money of the taxpayers to sustain Bible reading to classes of children who come from families some of whom are Jew, some Catholic, and some Agnostic. In any and all such cases the Bible is an offense, and in any case it is not a public-school study. We will say that the opening religious service of a public school takes one half-hour and that the school hours are five each day—leaving out recesses and intermissions. The actual number of hours of 'school work' paid for by the taxpayer is five hours daily. Now, one-tenth of this time is devoted to a book which is not in the course of study and has nothing at all to do with the alleged object for which public-school taxes are levied on Jew and Catholic, on believer and on unbeliever, alike. This fact has led to too many heated contests in our country for anyone to be justified at this late day in saying that the Catholic church approves of its adherents reading the Bible.

"To evade the point by talking about the Latin Vulgate, which is not what is known as the Bible in this country, is to simply juggle with words and depend on the ignorance of readers for safety.

"To say that 'Miss Gardener uttered a clear-cut falsehood, displayed ignorance of history' in saying that the Catholic church did not allow its believers to read the Bible, is—aside from the manner of the criticism—(which is, of course, a matter of taste), an evasion of the fact unworthy of so able a paper as the *Press-Register*. It is a juggling with words. It is distorting the use of a word under cover of double meaning. What is called the Bible in this country is the one the 'Catholic authority' knows full well to be the book that the 'briefs' or 'bulls'

or 'epistles' or 'fulminations' or whatever he may choose to call them, were issued against. That is what I said, and that is what my Catholic critic admits in spite of the headlines, which would lead a careless reader to think otherwise. When we argue, do let us use words with a par value, else all discussion were mere verbal gymnastics—as, in fact, most theological ones are. Let us be fair. Let us be frank, and when we are talking about another book let us say so. Of course, we all know that Catholics and Protestants do not call the same book the Bible, but it was perfectly plain what book I was talking about.

"But I said then, and I say again, that I think it is a display of wisdom and good sense on the part of the Catholic church to be a little particular about the class of literature it puts into the hands of the public as 'sacred.' The thirty-first chapter of Numbers and a good many others in the Bible are certainly not conduciv to good morals.

"So, hand in hand with the 'Catholic authority,' I bow myself out of a controversy which has had from the first only one side when words were used with a par value, and I am inclined to smile at the company in which I find myself. But I said before, and I repeat, that in my opinion the Catholic church is the only one that shows good sense about the Bible—and this is for more reasons than one. Its position is the only logical one, and if I were a Catholic (and if I were a Christian at all I'd hav to be a Catholic) I should continue to object to having the Bible read to my children (if I had any) in the public schools or anywhere else, as a revelation of the will of a good God. HELEN H. GARDENER."

The Golden Age of Science.

It is an experience to which few of us are strangers that we liv through the golden days of our lives unconsciously, unwittingly—never realizing until they hav receded into the distant past that we are not again to know a time so happy and gainful. That never again are we to learn so much and so pleasantly, or to see the horizon of achievement and enjoyment widen before us with so much of impulse and invitation. It may be the zestful time of one's college days, when success seems so near that one feels inclined to forego it out of pure generosity to other less certain winners in life's race. Or, it may be that in some extended tour we hav traveled through a land of fame and beauty, beheld its palaces and temples, its treasures of sculpture and painting, and gazed upon its scenes much as when we hav journeyed through other lands and climes. Yet it was Spain or Italy or Switzerland that yielded the impressions which really moved us, and which must ever remain the most delightful and fruitful of our recollection. At home or abroad, by good fortune we fall in with some strong, genuin soul, who may be famous, but who more probably does not join ambition for distinction with the power to attain it; he speaks new truths to us, or old truths with a new impressivness. Long afterward we reflect upon the tangle of influence which has shaped our lives, and find his the most decisiv contribution, although when he spoke to us we thought to hav from others words as weighty, incitement as inspiring.

Somewhat thus is mankind now unwittingly living in a golden age, in a time of creativ energy, broadening horizons, new revolutionary truth—an age which the race for centuries to come will esteem great and memorable as the epochs of Pericles, Augustus, or Elizabeth. Like travel-worn wayfarers, whose delight in a new and commanding prospect suffers subtraction in the fatigues and perplexities of their journey, the strife through which the great conquests of our time hav been reached prevents our prizing them as they deserve In eras of the past triumphs hav been won in the fields of empire, art, imagination; those of this age are in the universal realms of science. Not a few men of prophetic vision had glimpses of these triumphs long ago. More than two centuries hav passed since George Herbert could say:

> Nothing hath got so far
> But man hath caught and kept it as his prey.
> His eyes dismount the highest star,
> He is in little all the sphere.
> Herbs gladly cure our flesh, because that they
> Find their acquaintance there.

And how much richer is nature, as we know it today, than the nature of the times of the first Charles! Not only has man been winning knowledge from her in a thousand fields of exploration, experiment, and philosophy, but each of the myriad strands in her skein is traced subtly bound to every other in ways unimaginable to the most piercing intellects of eras past. Some of George Herbert's finest lyrics were inspired in the garden he loved to pace, but how much more he would see around him there were he living now! He would find the whole scheme of heavens and earth implicated in that garden's beauty. Its soil telling of forces of storm and heat and chemic war, all at work, in time too extended for computation, to grind primeval rock to fertility. He would see the incomparable tints of every flower conferred by diverse elements aflame in an orb a celestial diameter away; elements akin to the flower's own substance. Other indebtedness would come out in the account of tribes of buzzing insects surrounding each blossom, insects which, while sipping a flower, lend vital aid in continuing its race.

No hue or scent here without its use in enticement of this winged ministry! And were the poet's garden only various enough in its tenantry, he might count among his flowers kinds strictly conforming to the mold of their insect visitors. Wheresoever he might turn his eye in the whole realm of nature he would see it fuller, richer; its every province more intimately interlaced, than when he penned his quaint, suggestiv lines on Man and Providence.

Whilst the study of nature has been revealing so much as the generations hav swept along, there has been a parallel advance in knowledge at work, and a parallel alliance there of near and remote. As the web of science is unfolded the more closely do we find its threads knit together.

At the beginning of this century certain salts of silver were found sensitiv to light, and photography was born. In its latest employment it has reproduced books; caught every detail of a bird's flight; reduced to trifling dimensions the manuscript of a cyclopedia: taken impressions from a score or a hundred faces and by emphasizing the outlines in which they agree, presented us with the curious pictures of a typical man or woman. Progress in photography is no more than abreast of progress in chemistry, electricity, engineering. Every discovery of a cardinal fact and law extends the range of applied science with a bound, and with a bound which ever lengthens. For each fact and law has a vital tie with every other, and adds one to the multiplier enriching thought and life; when the capital of science increases, so also does the rate of interest at which it compounds.

In its material and immediate sphere, we are in little danger of forgetting the rapid growth of the wealth of science. We are daily informed of some fresh marvel of ingenuity in railroad appliances, in the creation of naval and engineering architecture.

Every newspaper tells us of some new piece of scientific ingenuity—electric, telescopic, telephonic—all intended to extend human powers, or to confer upon man powers totally new. Remarkable as all these practical applications of science may be, it is not in these so much as in its enlargement and correction of human thought that this age will be memorable for all time. Upon men not yet old, new heavens and new earth hav dawned in the successiv decades of their lives. A generation or so ago the word "universe" had a significance faulty and meager in comparison with its meaning to-day. To be sure, the visible contents of space were regarded as one, but that there was an equal unity of law, of sequence in nature, was not understood. Then, current theories of the universe were theories of creations, annihilations, suspensions of natural law. Year by year has science advanced until order has at last dislodged magic from every stronghold of her ancient territory; the universe has been discovered to be in agreement with itself.

In an important point of view the history of modern knowledge is the history of identification, of tracing the many in the one, of reducing what seemed an antagonism to concord, difference to unity. It was in physics that this process of identification first took place. Forty years ago electricity was imagined a fluid. Chemical affinity was deemed absolutely different from either heat or mechanical motion. Observers and experimenters hav in our day established that every phase of physical force is in its last analysis motion and is therefore identical with every other; that throughout all its maze of transformation its quantity remains ever the same. That all phases of force are comparable to the mutually convertible orbits which the various parts of a machine may describe in air—volutes, spirals, circles, waves. And with respect to matter as well as motion there seems to be good ground to think it fundamentally one. Spectroscopy displays an increasing simplicity of substance the higher the temperature of a nebula, so that it would seem that the "elements" of chemistry may be but the variously grouped aggregations of some simplest substance. A strange confirmation of the faith in transmutation entertained by alchemists of old! Half-way in the century's course physical science was, as it were, a succession of islands in an archipelago, each isolated and distinct from its neighbors. Even while we watched they arose, and the retiring waters showed a connected continent, speedily parceled out among sturdy bands of explorers. That the wave circling out from the paddle, the musical note pulsating the air, the throb of electricity, the grasp of magnetism, the impulse of gravitation, the vibrant heat and light shot forth from fuel, sun, and star, the stimulus to chemical union, the subtle energy of animal and plant, are in all their diversity fundamentally one, is a conception as grand as ever dignified human thought. Truly the faithful, patient men, whose gift to mankind it is, are

> Unifiers of a united world,
> For wheresoever their clear eyebeams fell
> They caught the footsteps of the same.

Of like mold are the students who hav still further broadened the glory of our age by proving evolution to be the law of nature's history; who hav shown that, however structureless the universe may hav been in the distant past—whether glowing solid, seething liquid, or lambent gas—yet within its bosom lay all the possibilities of the worlds around us. Lyell laid the foundation of the theory of development when he established the sufficiency of forces at work in modern times to account for the earth's geological history. Spectroscopy continued the impulse in a new path by giving support to Kant's nebular hypothesis, and by showing the innumerable host of heaven to be built up of like materials with our globe. Von Baer added suggestiv corroboration by his discovery that the history of the development of a race from lower forms is recapitulated in the transformations undergone by every individual before birth. The arch of evidence of evolution arose rapidly under the hands of these men, yet its span required an explanation of how species came to be and how man has ascended from humble forms of life. An arch all but finished may lack only a keystone to complete it; that added, it has strength and beauty; that wanting, it has neither. When Darwin supplied the keystone of evolutionary evidence in the facts of natural selection and the descent of man, then, and then only, did the law of universal development fairly come into the possession of mankind—a law, surely, of profoundest significance. By demonstrating nature to be a family, it gives classification genetic relationship as its true basis. To education it indicates a new method, and the best, for the order in which the faculties unfold is manifestly the order in which they can best be trained.

It makes possible writing nature's history backward to the time when only chaos was, chaos as wonderful in the order enwrapped within it as the universe developed in the æons. The universe it made one in a new sense, for it bound together, in a single web of causation, systems, worlds, life, mind. To hav lived when this great truth was advanced, debated, established, is a privilege to men rare in the centuries. The inspiration felt by those who hav seen the old, isolating mists dissolve until each branch of knowledge can be traced to convergence in one mighty tree, is not to be known to men of a later generation, who are of those who inherit, not of those who win. Fortunate are they who liv in a golden age like this, when ideas of the first magnitude mount above the horizon, who are young enough to be adequately impressed by them, sufficiently mature to feel their significance and think out their implications.

Whilst our conceptions of nature hav been immeasurably extended, in that her forces hav been shown to be essentially one, and her substance essentially one, despite an ever-unfolding variety and complexity; in that law has been proved to reign throughout space in every manifestation of force, and throughout time in every transformation of matter, yet more has betided the great epoch in which we liv. Nothing else than the dignifying and perfecting the instrument by which these tremendous accessions to thought hav been carved out—the scientific method—now confessed the one trustworthy means for the winning of all truth. It is too soon to forecast its future victories, for the men who wield it are too few and too newly drilled to hav more than begun an attack which not only in the sphere of natural science, but in the fields of art, history, and criticism, in reforms, moral, social, and political, must ever gather strength and sweep. Yet already the vanguard of the army of science is assembled and in motion; we can see the direction its forces are taking, and the disciplin under which they advance. In all its work, artistic, literary, critical, in fields of reform, it means reality, accuracy, fidelity to the directly observed and carefully comprehended fact. It disregards traditions, legends, and guesses, however closely associated with great names or ancient institutions. In their stead it is erecting a new authority, which finds its sanctions in knowledge, in observation, experiment, reasoning; in untiring, impartial verification. Glad when it can find, as it often can, that men of old time had a forefeeling of modern, scientific truth, but under all circumstances loyally pledged to declare exactly what it discovers, however much that loyalty may cause a valued heritage to be disprized. Triumphs to us inconceivable doubtless await the centuries to come, but there will remain as the inalienable glory of the nineteenth, that to the old question, What is truth? it first gave, not the old answer, Whatsoever has been so considered, but Whatsoever can be proved.

In that science has in our age demonstrated what hitherto was only suspected, that the universe has an order both intelligible and ascertainable, it has achieved the religious work of displaying nature as the manifestation of supreme intelligence, not external to it, but immanent in it. What though that order be as yet little understood, the diameter of human ignorance unmeasured? Therein is opportunity and incitement for every man with heart and brain to add to knowledge all he may.

GEORGE ILES.

THE TRUTH SEEKER.

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READY MARCH 10th.

FREETHOUGHT.

The Symposium, concluded in last issue of THE TRUTH SEEKER, will be printed in pamphlet form at once, and orders may be sent in now. It is seldom that in one little work can be found the opinions of so many writers as in this Symposium. A book by

Col. R. G. Ingersoll,	R. B. Westbrook,
Capt. R. C. Adams,	E. B. Foote, Jr.,
Saladin (W. Stuart Ross),	L. K. Washburn,
H. O. Pentecost,	George E. Macdonald,
Susan H. Wixon,	E. C. Walker,
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Lucy N. Colman,	Parker Pillsbury,
Mrs. Mattie P. Krekel,	C. B. Reynolds,
Charles Watts,	J. H. Burnham,
W. F. Jamieson,	Thaddeus B. Wakeman,

is something that every Freethinker will probably want to possess. Price, 25 cents.

The Pictures.

When the snow blockades in the West are entirely overcome we think the five hundred new subscribers needed to maintain the pictures in THE TRUTH SEEKER during 1890 will be soon made up. As it is, during the past seven days thirty-five hav been obtained on this account, making three hundred and forty-nine in all. The following donations hav also reached us:

Frank Everly	$3 00	Albert Brooks	1 25
W. A. Dunn	50	A. Moot	1 00
George Cook	75	B. W. Brockway	75
E. D. Blakeman	1 00	Henry R. Teal	1 00
J. H. Graves	1 50	Mary Baird Finch	75

Bringing the total of contributions up to $186 05. Two friends hav also added generously to the Literature Fund—namely:

L. Yeager	$3 00
William Smith	5 00

It is well to remember this fund, in order that work for liberty may be done promptly when occasion arises. During the past week we hav forwarded, at the expense of the American Secular Union, copies of "Sabbath Breaking" to all the Senators and Representativs at Washington. Now that the World's Fair contest is decided, the Sabbath Union people will be working energetically for Congressman Breckinridge's Sunday law for the District of Columbia, and some activ opposition is necessary.

We would again call attention to the offer of "Try Square" as a premium for new subscribers to THE TRUTH SEEKER. The terms are: Copies of the book to be given as premiums to, or for, new subscribers who pay the regular price of $3 for THE TRUTH SEEKER one year, before March 11th. One copy of the book to be given to every volunteer new subscriber, and one to every old subscriber who procures a new one at the regular price of $3. The price of the book by itself is $1.

A Tribute to Our Pictures.

The following paragraph from San Francisco *Freethought* tells its own story:

"THE TRUTH SEEKER got a good advertisment at the Howard street Methodist church Sunday evening. Dr. Harcourt, the pastor, was discussing old notions of hell and salvation, and exhibited a copy of the paper to illustrate his remarks. The illustration was a cartoon by Heston representing some murderers being launched into eternal bliss by a priest, while their unconverted victims writhed in the flames of hell. Dr. Harcourt said that the picture was the best illustration of the barbarous doctrin he had ever seen, and his congregation, which is among the largest in the city, appeared to agree with him."

That is just what we print the pictures for, to show the people the horribleness of the Christian doctrins—and they do it. They may not always be pretty, but they are always strong, and each one points a moral and enforces an argument against superstitious teaching. Think of the good effect that one picture had upon a whole churchful of Methodists. If it aided them to get the idea of hell out of their heads it was worth the cost of the pictures for a whole year.

Parochial Schools.

Bishop Wigger, of Newark, has ordered the priests of his charge to notify all Catholic parents that, in accordance with the decree of the plenary council at Baltimore, they must send their children to Catholic schools under penalty of denial of absolution.

This order is in pursuance of the now well-known policy of the Romish authorities to withdraw all Catholic children from public schools in order to eventually obtain "separate" schools, conducted by the sects but supported by the state. At present there is little likelihood of this being brought about, at least in the East, and the bishop's order is a matter which chiefly concerns Catholic parents and children, the latter not having very brilliant chances of getting even a decent elementary education.

The Protestants in Newark are much exercised at the order, and say it should be resisted as dangerous and revolutionary. But as to this, we fail to see how the state can properly intervene. If the Catholics provide the schools at their own expense, they are certainly entitled to them and to send their children to them. There can be no question about this right, any more than there can be concerning the right of parents to send their boys to Methodist, Presbyterian, or Episcopal colleges.

The danger of these parochial schools to the public lies in another phase.

In many towns, especially in the West, where these schools hav been established, they hav superseded the public schools, and led to the discontinuance of the latter, or to a material reduction in the length of the school term. This, in one or two instances, was done by the vote of the town, a majority of the voters being Roman Catholics. The priests, controling the voters, said to their Protestant and Freethinking neighbors, Send your children to our schools, or nowhere.

This danger, of course, is to be feared only where the Catholics control the township or municipality; but where they do, the danger is great, and will require firm statesmanship to meet it. Under local school rule, there is no way to meet it; it must be done by state laws, compelling every town to provide sufficient school accommodation and length of school term to insure every child at least an elementary education. The right of a Catholic to use a religious school cannot be interfered with; but in this way the churches are prevented from interfering with the public schools.

"God's Warnings."

The Rev. David McAllister is one of the fanatics of the National Reform Association, the members of which constitute the God-in-the-Constitution party. For a recent sermon at Pittsburgh Mr. McAllister took as a text, "The Washington Calamity; God's Call to National Repentance." The calamity referred to is the terrible deaths met by Secretary Tracy's wife and daughter—a calamity which all decent people can only lament, silently sympathizing with the widowed survivor. But Mr. McAllister had the heartless impudence to say:

"This government has always been ready to acknowledge the blessings of God. Proclamations are issued by the president and the governors of the different states, calling upon the people to giv thanks for the blessings of the year. Why, then, should we not be ready to acknowledge the chastening hand of a divine providence? The view is held by many that calamities are to be regarded without any consideration as things caused by providence. This view is incorrect. We as a Christian nation must appreciate that God's hand, while dealing out blessings, is also powerful to blight or to bring about those things which we do not call blessings.

"The question now arises, where is the reason for the singular train of calamities which has of late attended the course of those who hold the reins of our government? The question can be answered. It can be answered when the course of the present administration is pointed out—when we observe how its actions correspond with the tone of a Christian people. Take, for the first, the last Thanksgiving proclamation issued by President Harrison. In it thanks were directed to be offered by this Christian nation, but there was not even a reference to Jesus Christ. Had the omission of this sacred name been accidental or caused by lack of forethought the case would not be so glaring.

"But President Harrison was waited on by a committee and was earnestly solicited to insert in the proclamation the name of Jesus Christ. In the face of this Mr. Harrison refused to make the insertion.

"Then come other official actions which are equal to this. Balls and festivities were given to which representativs of countries from all over the globe were invited and came. Many of these occasions, while not openly official, yet the manner in which they were given made them at least semi-official. And at every guest's plate three or four wine glasses were placed, and the wine was as plentiful as the food.

"In many other ways the present administration has been a disappointing one to the Christian people of this land. It was expected that with so many men in high and responsible positions who were stanch members of the Christian church, many long-looked-for reforms would be made. To-day in this great Christian country we are in many respects behind some of Europe's dynasty-stricken governments. The name of God is not mentioned in the Constitution. Although the land is filled with societies covering every line of moral work and trying to help on the great cause, yet in many instances they fail because they hav not the proper backing.

"From these things it is natural to suppose that providence intends the recent Washington happenings as a warning to the nation. Many of our people feel this and the reported close of the so-called social season in Washington is perhaps a sign that, while the ways of providence are often mysterious, they are at other times plain warnings to nations. Those who were struck down in Washington were not any worse than their fellow-citizens; but the latter should not fail to heed God's warning."

It is a too apparent fact that the rulers of this country hav been assigning to an unknown and unknowable quantity credit for the prosperity and welfare of the country which properly belongs to the people, but this was not one of their legal duties but only a way they took to thrust their private opinions upon others. But that neglect to still more outrageously abuse the privileges of their offices by acknowledging a particular divinity of a particular religion should call down upon them the wrath of this unknown and unknowable quantity, called God, is so ridiculous an assertion that its maker seems out of place in any house but one devoted to the cure of the insane. That Secretary Tracy's family should be burnt up because wine was used at a public dinner shows a conception of God so hideous that one not a professed and professional Christian would be called blasphemous should he hold it. Besides, Mr. McAllister's God was once fond of wine himself, if the sacred book does not tell us falsely.

There is one paragraph in this report of Mr. McAllister's raving that is probably news to many—that is, that President Harrison was asked and refused to insert the name of Jesus Christ in his Thanksgiving proclamation. The statement reveals the astounding fanatical effrontery of the National Reform Association people. Jesus Christ—if he ever lived—has no more to do with this government than has Julius Cæsar, or any other dead Jew or Roman. To use his name as requested of Mr. Harrison, would hav been a flagrant outrage upon all Americans, and a miserable offense to those of other nationalities who do not recognize nor believe the Christian religion. It would hav been a betrayal of trust, and that it should be asked of those "men in high and responsible positions who are stanch members of the Christian church," speaks badly for the honor and morality of the Reform Association. The men who compose the Association seem to be exceedingly unscrupulous demagogs.

And, furthermore, to prove, if proof were needed, that this is so, we may say that the men or Associations who are not satisfied with the piety of this administration must be hard indeed to suit.

The Illinois Supreme Court.

The supreme court of Illinois is not regarded by the Chicagoans as possessing very sound judgment. One of the judges has recently granted a writ of error in the case of Neebe, one of the imprisoned Anarchists, and if the writ be sustained it will giv all of those unfortunate men now alive a new trial, and make the execution of the others a monstrous legal blunder. In view of this "freak," as the *Journal* calls the issuance of the writ, "there will be an unsatisfactory feeling regarding any decision the supreme court may render."

Another cause of complaint against the court is the report that a question regarding Catholic church property is likely to be interposed, though why the property of that church is more interested than the property of other churches, says the *Journal*, is hardly visible to the naked eye. It is said that church property is exempt from general taxation, but not from special assessments, and that the Catholics will therefore vigorously oppose any plan but that of general taxation or of bonds, both being ultimately the same. Judge Prendergast, who is the board, is a devout Catholic, and perhaps this fact caused the question to be raised as regards that church only. But it affects all church property alike in proportion to its value. Furthermore, it is thought that Judge Prendergast, who has now qualified as one of the city's sanitary trustees, must resign his county judgeship. The *Journal* says that undoubtedly the two offices are incompatible, as Prendergast as judge has to pass on the acts of Prendergast and his colleagues as trustees—that is, in case of special assessments which the county court must approve.

Considering the procedure of the supreme court in convicting the Anarchists, and then when popular clamor has in a measure subsided, granting a writ of error in their cases; and the further astonishing action in the case of the St. Mary's Training School, where a former plain decision was not followed because of the sympathy of one judge with the new defendant, it is not to be regarded as remarkable that the people are losing confidence in the court. If the judges pronounce one thing legal at one time, and its opposit legal and right at another, citizens of Illinois will not know whether the judges are exercising the very human prerogativ of changing their minds, or whether they ever knew what is law and had any but very hazy notions of what is right.

A Committee on Public Safety.

At its meeting on February 21st the Manhattan Liberal Club passed these resolutions and appointed A. A. Levy, Lucien Saniel, and Dr. Huldah F. Gunn the Committee named therein:

"WHEREAS, Recent events in this community and elsewhere throughout the country indicate the existence of a conspiracy on the part of certain religious authorities acting in conjunction with the capitalistic class, to restrict and restrain the usefulness of the public school system of the United States by crippling its resources through the inadequate appropriation of public money and otherwise, thus preventing the growth of the common school system in due proportion to the increase of the population, and otherwise, the expectation of both parties to this conspiracy being that, by this means, they will finally be able to limit the public education of the masses to the most elementary branches, and thus, by keeping them in comparativ ignorance, prevent the increasing dissatisfaction of the working people with existing social conditions from finding expression, and

"WHEREAS, The keeping in comparativ ignorance of the people is thus frankly and brutally admitted to be the common reliance of the ministers of superstition and those who profit by the present state of social injustice, and

"WHEREAS, It is highly important that, in this crisis, the friends of humanity, the lovers of political and religious freedom, and the advocates of social justice should begin to combine against their common enemy, therefore be it

"*Resolved*, That the Manhattan Liberal Club hereby appoints a standing committee of three, with full power, whose duty it shall be to invite the coöperation of all other societies, clubs, and organizations of like opinions, aspirations, and tendencies by the appointment of similar committees to work in unison in every possible way for the protection of the liberties, the education, and social and governmental interests of the people, and the furtherance of religious and civic freedom and social justice among men, and be it further

"*Resolved*, That this committee be known as the Committee of Public Safety."

There is no doubt that the primary public schools of this city are of little value, and that there is an attempt being made by a certain element to render them still more worthless. The method of instruction is not wise nor efficient. A child will learn more in a New England country school in six months than he will in a New York school in twice the time. And the disturbing element is not so much the "capitalistic" class as it is the Catholic church. The object of the church of course is to hav insufficient public school accommodations and so drive more children into the church schools. The *Sun* is about the only "capitalistic" representativ which has expressed a desire to limit the education provided by the public schools to a mere elementary course, and the *Sun* is well known as a caterer to Catholicism.

There is a bill now before the legislature at Albany, introduced in the senate by Mr. Ahearn and advocated in the assembly by Mr. Dinkelspiel, which this Committee of Public Safety will do well to watch. The bill provides for an increase of the Board of Education from twenty-one to twenty-four members, and requires that each member of the Board shall be appointed from a separate city district, and shall be at the time an actual resident of the district he represents. The idea is to get upon the Board a large number of members from below Fourteenth street and those living on the east and west sides of the town, where the Catholics run things. At present there is only one member of the Board residing below Fourteenth street, while if the bill becomes a law the number would be increased to sixteen. In all these wards the Catholics control the elections and the appointments. With members of the board from such districts the church could do very nearly as she pleased with our schools, and everybody knows pretty well what that would be.

The Committee on Public Safety can safely let the capitalistic element alone for a while and devote their time and energies to watching the Roman Catholic church.

The Unreasonableness of Christians.

The Ithaca *Daily Journal* recently made this sentiment of a contemporary its own:

"Another hideous evil is perpetrating iniquity in the name of religion. The faith cure which leaves an ailing person deprived of the rational means of help and restoration to health through an impudent relegation of the invalid to supernatural restoration, should be suppressed by law."

This subject, says Judge Stephen Brewer, a distinguished jurist of that city, will bear a little closer examination. Viewed from the standpoint of mere worldly wisdom, the animadversion would seem to be quite in the line with right thinking; but examined in the light of Bible religion, it is without doubt open to the charge of being wise above what is written.

It can never be too often impressed upon the alleged Christian public, that in this matter either the New Testament or the doctors hav got to go. The New Testament is very plain—both in the King James and the revised version—on the subject. "Is any sick among you?" asks James. "Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up." This doctrin is in harmony also, as Judge Brewer points out, with other passages of the "holy writ." The language used is not ambiguous nor vague. It is a direct and pointed prescription, as plainly so as a direction to take Dr. Lyon's cough balsam for an irritation of the throat. It cannot be explained away; it is not an interpolation—though, to be sure, no one knows who wrote the epistle of James; it is just as authoritativ and as much inspired as any other portion of the Bible. And yet no one but a few "Christian scientists," called cranks for short, believes it to be meant for anything but a "glittering generality;" certainly no rational Christian would think of adopting it. They look upon it, practically, as they regard another exclamation of the same author:

"Go to now, ye rich, weep and howl for your miseries that are coming upon you. . . . Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire."

Christians strive for riches, and send for a doctor to prolong their enjoyment of them. And the great body of them do not read their Bible. If it was once read to them so they understood it, they would, as Thoreau says, leave the meeting-house, and there would not be one stone of it left upon another. It is only because they do not know it, and it is never explained to them, that they believe the Bible. Let them be consistent and either repudiate it—as they repudiate the greater portion of the sermons and traditions of centuries ago—or cease putting men in jail for practicing its plain teachings—or let them liv up to it in its entirety. This last, of course, would be a calamity, but it would hasten the advent of a true civilization, for as the Ithaca jurist puts it, it is safe to predict that immediately on the advent of such a time and such living on the part of the great body of Christians, the world's attention in this age of progress would be startlingly arrested; blind eyes would be opened; deaf ears would be unstopped; error and superstition, made conspicuous, would be sure to get a tremendous set-back, and truth and common sense would receive an impulse as prompt as it would be memorable and beneficent.

Editorial Notes.

COLONEL INGERSOLL'S latest speech, "Crimes Against Criminals," makes a pamphlet of nearly fifty pages. It is printed in the same elegant shape that Mr. Farrell affects with all of his great relativ's works, and sells for ten cents. THE TRUTH SEEKER will supply the public.

THE *National Guardian*, published in Calcutta, India, transfers to its title-page the picture adorning the same page of THE TRUTH SEEKER of September 28th. It is a telling thrust at the missionaries in India, and the *National Guardian* has done well in reprinting it. It brings the lesson home to the very people the church is after.

IT is pretty certain that when the next General Assembly of the Presbyterian church meets it will revise its Confession of Faith. And now some Methodists think that there are some doctrins taught in their churches which are behind the times, and need the pruning-knife. At this rate the churches will revise Christianity out of existence, leaving but a lot of church buildings in which Sunday lectures and week-day entertainments may be held.

THE Rev. Dr. Driver is in Washington state advertising himself in his lecture notices thus: "Dr. Driver is celebrated as the only man who ever defeated Robert G. Ingersoll on his own ground." A subscriber at Port Townsend desires to know "on what point Dr. Driver defeated Colonel Ingersoll." We are sorry not to be able to enlighten our friend, but we really do not know. Colonel Ingersoll does not know either. No one knows but Dr. Driver, and he is reticent on the subject, as becomes a modest man.

A PRETTY good specimen of the kind of clerks we now hav in our city government under Tammany Hall is the one revealing himself by his penmanship and orthography on the back of a jury notice served on the Editor of THE TRUTH SEEKER last week. The individual summoned is called an "editEr" and his place of business is marked as in "LafEyette" place. If the penmanship could be reproduced the scholarly attainments of the clerk would be noted as about on the level with the Editor's boy of ten.

THE *Sun* two Sundays ago printed a page account of Talmage, in which that reverend gentleman is pretty plainly called, and proved to be, a humbug. His accomplishments as an acrobatic orator, his peculiar attempts to raise money to build his new church, his lack of real influence, his meanness in money matters and thrift in selling sermons he never delivered, his buffoonery at Mars Hill and Calvary, and his general good-for-nothingness as a "soul saver" are all dwelt upon in separate chapters, and the summing up might well be that the Brooklyn mountebank is a commercial Christian, for revenue, and that only, being neither a scholar, sincere preacher, nor unselfish worker for others.

THE *Christian Advocate* says: "The season thus far in most parts of the country has been unfavorable for special religious services having in view the awakening of communities and the conversion of sinners. The sections ordinarily covered with snow, and affording the finest opportunities for locomotion, hav been submerged beneath oceans of mud. The influenza has silenced for weeks together hundreds of ministers and affected so many of the congregations, especially among the aged—often the most efficient helpers a pastor has in revivals—as to lessen the congregations to one-half or one-third their usual numbers. In many instances, when a hopeful work was begun, the sudden invasion of *La Grippe* brought everything to a stand, transformed the population into invalids and nurses, and imposed upon the pastor, if not himself a sufferer, the duty of visiting the sick and burying the dead. Where the influenza has not been thus general, many hav been so busy talking and reading about it, and so much afraid of it, that attention has been dissipated and religious activity has ceased." May an unregenerate sinner be allowed to ask why the Lord didn't send the snow, and why he did send the grip?

MR. W. E. REID, the Michigan medium now in the toils of Wanamaker, has revived the *Olive Branch*, in the last number of which he says: "THE TRUTH SEEKER is without doubt the most conservativ Liberal journal in the world, and yet Liberal in all that the word implies. We are glad to see its readers coming to the rescue so that its engravings can be continued. Those who hav tried it little realize all that it means to continue as a lifework 'Liberal journalism.' Personally, we can never forget that, although differing with us in religious views, it has persistently continued in delivering sledge-hammer blows in defense of the principles involved in the case entitled, 'The United States vs. Walter E. Reid.'" THE TRUTH SEEKER is conservativ (if that be the proper word) because it knows that human beings are fallible and that a man who thinks to-day that he has a scheme which is sure to bring the millennium, is quite apt to find out to-morrow that he may be wrong. It is well to go slow in some things, even at the risk of being called conservativ. Mr. Reid will probably concede this, as he seems to hav a pretty clear idea of the many good qualities of the paper. And, by the way, Mr. Reid has been East but the Editor of THE TRUTH SEEKER and his friend McArthur d d not obtain the promised sitting for slate-writing. Mr. Reid is now attending to business in Grand Rapids, and expects to be tried again some time next month.

Letters from Friends.

LE ROYSVILLE, PA., Feb. 6, 1890.

MR. EDITOR: I regard the pictures with favor; every one embraces a sermon or lecture. C. W. SLOCUM.

GLENNS FERRY, IDA., Feb. 6, 1890.

MR. EDITOR: Inclosed are stamps for the ANNUAL for 1890. Do not stop the pictures if you can help it.

T. R. STEVENSON.

MORGAN, TEX., Feb. 7, 290.

MR. EDITOR: I am in favor of the cartoons. I hav tried to get others to subscribe, but could not.

Yours truly, HIRAM SNODGRASS.

LOGAN, UTAH, Feb. 1, 1890.

MR. EDITOR: I am for advancement, and believe the pictures to be good educators. They awaken thought which would otherwise be dormant. I. W. WILKINSON.

FORT BLISS, TEX., Feb. 4, 1890.

MR. EDITOR: Inclosed please find $4. Please continue my TRUTH SEEKER, send me the ANNUAL for 1890, and apply balance to the picture fund. J. A. MURRAY, U. S. A.

AUBURN, Feb. 4, 1890.

MR. EDITOR: Inclosed find $3 50 for THE TRUTH SEEKER and ANNUAL of 1890, and twenty-five cents toward the pictures, as I should love to see them continued.

MARY J. JONES.

ROCHESTER, N. H., Feb. 9, 1890.

MR. EDITOR: Please find inclosed $5—$3 for THE TRUTH SEEKER, twenty-five cents for the ANNUAL, and the balance for the pictures. I hope that the pictures may be continued.

Yours respectfully, ELIZA CADIEUX.

FARLEY, IA., Jan. 27, 1890.

MR. EDITOR: Find inclosed $5.75 to extend my subscription two years, and for the ANNUALS for 1888, 1889, and 1890. I am in favor of the cartoons, but hav not been able to secure the new subscriber. H. GILMORE.

PT. PLEASANT, IA., Feb. 6, 1890.

MR. EDITOR: Inclosed find money for renewal and a copy of "Try-Square," also $5 for two new subscribers. I will try and send you two or three more soon. We vote for the pictures. J. R. SELBE.

MINNEAPOLIS, MINN., Feb. 6, 1890.

MR. EDITOR: Inclosed find $5.25 for THE TRUTH SEEKER another year to my address. Also the ANNUAL, and still better, $2.50 for a new subscriber. We both vote for the pictures. Respectfully, M. E. FELTON.

CANDIA, N. H., Feb. 7, 290.

MR. EDITOR: I hav tried hard to get at least one new subscriber, but hav not as yet. Hav mercy on a poor man a little longer, and I will do the best I can. I want to vote for the pictures. Yours truly, with respect, L. C. TRUE.

DWIGHT, ILL., Feb. 1, 1890.

MR. EDITOR: I should hav written last week, but I thought that by waiting till now I would get one new subscriber, but failed to do so. I vote for the pictures, but I am unable to help in money for them. WILLIAM WALKER.

CORRECTIONVILLE, IA., Jan. 30, 1890.

MR. EDITOR: A short time since, I promised you a new subscriber. Here he is. Send the copy of "Try-Square," offered as a premium, to the undersigned. We both want the pictures continued. H. G. BLINN.

FORT FAIRFIELD, Feb. 9, 1890.

MR. EDITOR: Inclosed find $5—$3 to be credited to S. L. Conant on his subscription, fifty cents for two copies of the ANNUAL, to be sent to said Conant, and the balance Mr. Conant contributes to the picture fund. R. D. BAKER.

FRESNO FLATS, CAL., Jan. 12, 1890.

MR. EDITOR: Inclosed please find fifty cents for two ANNUALS. Also accept my vote for the continuance of the pictures. At the request of Mr. L. Powel, I send his vote for the continuance of the pictures. W. E. LARAMORE.

NEOSHO, MO., Feb. 8, 1890.

MR. EDITOR: I am glad that I can inform you that I hav finally succeeded in getting you a new subscriber at the regular rate of $3, which entitles him to the premium "Try-Square." Add two strong votes for the pictures.

Respectfully, E. SOHOENBORN.

KIOWA, COL., Jan. 7, 1890.

MR. EDITOR: I hav the promis of two subscribers as soon as they get the money. They say Heston is a brick, and so say I. The pictures take well here, and as soon as I get the money to spare I will giv it to pay for them.

FRED. FOLSTER.

BALTIMORE, MD., Feb. 12, 1890.

MR. EDITOR: As for the pictures, I do not think you are illustrated enough. I think that many points that are made by Freethought lecturers are now lost that would not be if they were illustrated each with a small cut.

Respectfully, F. A. EVERITT.

ST. PAUL, MINN., Jan. 31, 1890.

MR. EDITOR: In regard to Mr. Heston's pictures, I hope you will continue them, as speaking about matters is never so effectiv as when aided by pictures, and I think we could not offend the other side by illustrating their teaching.

Yours, JOHN BAYER.

GALLUP, N. M., Jan. 16, 1890.

MR. EDITOR: Please send the TRUTH SEEKER ANNUAL and a catalog of Freethought books. I hav been trying to raise a club, but failed. I will try again. I should like to hav the pictures continued. LEE THOMAS.

FRACKVILLE, PA., Jan. 14, 1890.

MR. EDITOR: Please send THE TRUTH SEEKER to the following address for 1890. Inclosed find $2 in payment of the same. I would like to see the cartoons continued. I will do all I can to help them along. RICHARD CHAPPELL.

Feb. 5, 1890.

MR. EDITOR: Please find $3.25 to renew my subscription and for the ANNUAL. Pictures or not, I must hav the paper. I think the pictures attract more than they repel. They excite the children so they ask a great many questions about them. In that way they are a means of instruction.

SHANNON TODD.

SPENCER, N. Y., Feb. 10, 1890.

MR. EDITOR: Inclosed please find $1 for THE TRUTH SEEKER four months. We subscribe chiefly on account of the cartoons. We would be pleased to see the picture of those two milch cows drawing the creator of all the shining worlds over the mountain to the coast of Bethshemesh.

Respectfully yours, EAGLE KNIFE WORKS.

ALBERT LEA, MINN., Feb. 11, 1890.

MR. EDITOR: I hav taken the paper for one year, and I can say that I feel that it has been the cause of making me a better man, morally and in many other ways, than all the religious papers I ever read, or all the orthodox sermons I ever listened to. Continue the cartoons. They are grand.

Yours, etc., G. Q. SLOCUM.

Jan. 31, 1890.

MR. EDITOR: I send money for your paper. I want that paper one more year, at least. I am pleased to see the exact likeness of the ancient fools and barbarians of the past. They do not vary much from the present patterns all round us at present. But Heston must be the greatest seer of this age. Y. E. MCCLENDON.

STEUBENVILLE, O., Feb. 13, 1890.

MR. EDITOR: I inclose $5 to renew and for a new subscriber, which I take pleasure in sending. In regard to the pictures, as I said before, those on the first page are invaluable. On the last page I think we could do without, and the space could be utilized by the likenesses of notable Freethinkers, perhaps at less expense. JNO. DOWNES.

MIDLAND, FLA., Feb. 4, 1890.

MR. EDITOR: Inclosed find $1, for which please send me the TRUTH SEEKER ANNUAL for 1890, and the Bruno pamphlet No. 2. The balance is to be applied on the Literature Fund. I vote for the pictures being continued, but can get no subscribers, and only succeed in causing the people to look upon me as some strange, unnatural being.

A. E. KITTELLE.

NEWTON, MONT., Jan. 1, 1890.

MR. EDITOR: Inclosed find $5.25, for which please send me THE TRUTH SEEKER, also the ANNUAL, and the "Secret of the East," by Felix L. Oswald; also please send a copy of "Men, Women, and Gods," by Helen H. Gardener, to the young lady whose address I append. Hoping that the pictures may be continued, I am,

Very respectfully yours, AUSTIN DILTS.

ST. PAUL, MINN., Feb. 7, 290.

MR. EDITOR: I hope you will continue the cartoons. Within the past three weeks a member of the Presbyterian church, by picking up my paper, has been led to think. He begged me to let him read Paine's "Age of Reason." He read it, and is now reading other like works, and I believe that now you could not shoot him back into the church. This, all from seeing those cartoons. JOHN MONROE.

ROCHESTER, N. Y., Feb. 3, 1890.

MR. EDITOR: Send the TRUTH SEEKER ANNUAL AND FREETHINKERS' ALMANAC. I hav not been able yet to get any subscribers for THE TRUTH SEEKER, but I send all the papers away as soon as read to parties who I think will be interested and appreciate what they contain, and it is possible some may subscribe through that. THE TRUTH SEEKER is a welcome visitor either with or without cartoons.

Yours sincerely, RUTH BRETTELL.

COSUMNES, Jan. 15, 1890.

MR. EDITOR: Feeling an interest in the spread of Liberal and Freethought principles, I hav induced a few of my neighbors to subscribe for THE TRUTH SEEKER. I may add that the subscribers were much pleased with the pictures, and we hope they will be continued. Please find inclosed $16. I also inclose $6, for which send me the inclosed list of works I hav selected from your columns.

W. R. GRIMSHAW.

PLANTSVILLE, CONN., Feb. 2, 1890.

MR. EDITOR: Now, while the old subscribers are looking up new subscribers, continue the pictures. If at the end of the year you hav not enough subscribers to make it pay, publish the amount you are short. I would ask all subscribers to make this amount up, and I think they will do it. I shall try for one or two subscribers. Find inclosed money for subscription, ANNUAL, and books named.

Yours respectfully, J. J. WITHAM.

FORT MAGINNIS, MONT., Jan. 27, 1890.

MR. EDITOR: Inclosed find twenty-five cents for the ANNUAL of 1890. I cannot promis you any new subscribers, but will try to get some. There are several Liberals here, and if the pictures are dropped out they will never subscribe. By all means keep Heston at work. The pictures are two-thirds of the paper. Most men like me, raised in the West and self-educated, can read the pictures at a glance and understand them. Anyone who says the pictures ought to go does not know enough to ache when in pain. E. G. ABBOTT.

ARGENTA, Jan. 30, 1890.

MR. EDITOR: Inclosed find $6 25—$5 to pay for my subscription and that of a friend I hav selected in the distance. $1 is donated to continue the pictures, not only one, but both. Our friend Heston has the power to hang up biblical absurdities by the tail. I hav known Christians to pick up my paper, look at the pictures, turn red in the face at first, and then laugh. Plain cases—don't you see that it does them good? To read of a thing, and to see it, are quite different.

A. BESSETTE.

JAMESTOWN, PA., Jan. 31, 1890.

MR. EDITOR: For the inclosed please send me the ANNUAL for 1890; the remainder place to the credit of a new subscriber as below. Blow your bugle until the hosts of superstition are compelled to surrender the fort, and the knees of the priests quiver and quake and they cry for the rocks and hills to fall upon them and hide them from impending wrath. We need the pictures. And let me say to our new-born, faint-hearted Liberals, that the truth must pierce the sink of abominations with the force of twenty lightning flashes, and that the pictures help. JERRY BROOKWAY.

OAKLAND, CAL., Feb. 11, 1890.

MR. EDITOR: I inclose $8—$5 to extend my subscription to your paper for two years, and $3 for the pictures. I believe the cartoons will add to the circulation of the paper. Our leading Sunday papers are illustrated, and they find it takes with the public. So I hope Mr. Heston will go on with his good work, as he seems to understand the Bible thoroughly. Heston would make a splendid lecturer in the Young Men's Christian Association or teacher in Sabbath-schools, as he could make clear on the blackboard the characters and scenery of the Bible. A. W. ROOT.

6 MILE BROOK, N. S., Feb. 5, 1890.

MR. EDITOR: Please find inclosed $5.25 to pay for THE TRUTH SEEKER, and the book called "Bible Myths," and the ANNUAL. I see a very large majority of patrons vote for Heston and the pictures. I also vote the whole ticket. Heston is worthy of great praise, indeed. Instead of injuring your paper the pictures help it very much. Prayer-meetings and revivals are the order of the day here, so that I can do nothing by way of a new subscriber. The thing is utterly impossible. I wish you would send a copy of your paper to the address of the friend inclosed.

Yours truly, JAMES BARRY.

PINILLAS, FLA., Feb. 7, 1890.

MR. EDITOR: In regard to pictures in THE TRUTH SEEKER-I am pleased to see that a large proportion of your correspondents are in favor of them. I am also one of that number, and to express my appreciation of them I inclose $5 toward their cost. I notice that almost everyone first looks at the pictures. When the paper was sent to my office everyone there would examin the cartoons, if they did not read the paper. I hav seen the time when such pictures would hav shocked me. I think such shocking very useful to many people. It will set many to thinking where nothing else would. A. H. FRANK.

ASPEN, COL., Feb. 4, 1890.

MR. EDITOR: Within the next four weeks I will send you $3 to continue the cartoons in THE TRUTH SEEKER. I am also authorized to promis the same amount from Peter Westerlund, a subscriber and admirer of THE TRUTH SEEKER. I will send his and my substantial vote at the same time. Long liv THE TRUTH SEEKER and Watson Heston. But we all know that none can liv on air. Why should not all of us do all we can, without material injury to ourselvs, to sustain those who work hard and devote their whole life for the cause that is so dear to us? Let us all do our best.

Sincerely yours, JOHN ENGSTROM.

CANTON, O., Jan. 13, 1890.

MR. EDITOR: I hav been seeking for a subscriber ever since my subscription ran out, and hav not yet succeeded. As I cannot get a new subscriber, I will help you on the pictures soon. I do not want the pictures stopped, for I think them the best part of the paper. And if they are stopped my subscription stops also. So keep on if you possibly can. There hav not been any cartoons too rough for me. I am sorry to tell you that they are not half rough enough. I will soon help to keep Heston alive. I cannot send you many names of Liberals for sample copies, but will giv you a few.

Yours for liberty, D. S. AUNGST.

SALEM, O., Feb. 10, 1890.

MR. EDITOR: Since sending the money for the renewal of my paper on the 10th of January, I hav observed quite an interest and increase in favor of Mr. Heston's glorious work; but I am apprehensiv that there is not near enough sent in to pay the expenses of Mr. Heston's pictures yet. So you will find inclosed $5, for the encouragement of some of the brethren strong in the faith to do likewise. For the truth's sake do not let the good work linger. You may send me the "Try-Square"—a name of an article that I am somewhat familiar with, having owned and used it at the bench for the greater part of my life. SIMEON SHARP.

ORANGEVILLE, PA, Jan. 27, 1890.

MR. EDITOR: Please find inclosed $4 for which please send one Binder for THE TRUTH SEEKER for 1890, one copy of

"Antichrist," and four TRUTH SEEKER ANNUALS for 1890. The balance apply on the picture fund. I would hav sent three new subscribers if money was not so scarce. I had their promis, but they could not get the money. I think they will subscribe yet, as soon as they can. There would then hav been four more votes for the pictures. I would vote pictures every time, and let those that did not like them look the other way. I think the picture of Robert Burns in the last issue is worth more than the rest of the paper, although it is a very good one. M. S. HAYHURST.

BRIDGEVILLE, CAL., Jan. 29, 1890.

MR. EDITOR: On the 10th of this month, I sent two new subscribers and $3 for books, but forgot to say a word about the pictures. It was the pictures that first caught my eye last September, and I subscribed immediately, and the two new subscribers I sent on the 10th wish the pictures to be continued. I now send two more subscribers, so you can see what the pictures hav done here. I liv in the mountains where houses and Infidels are few and far between, and this winter the roads are bad, which makes hard traveling, but I am doing my best to keep Heston designing. I would like to send four subscribers every month. But there is one thing certain—that I and THE TRUTH SEEKER are joined for life. Please send five ANNUALS as well. W. H. BARNWELL.

BELLEVILLE, Jan. 20, 1890.

MR. EDITOR: In the capacity of a true Liberal, I consider it my duty to meet your request regarding the pictures. The evidence has been well weighed on both sides, the balance of which has fashioned in my mind the opinion that those who object to the cartoons are of a pusillanimous spirit and should be termed mushroom thinkers. I hav come to the conclusion that the pictures hav acted as a moral sieve which separates the chaff from the wheat. That is, they hav aided in the work of separating the chaff of superstition from the wheat of truth and equity. You will find inclosed $1. Send me this year's ANNUAL, the balance use to aid the pictures. I will use my best endeavors to get you some subscribers.

Yours sincerely, E. MARSHALL.

ATLANTA, GA., Feb. 4, 1890.

MR. EDITOR: My vote is for Heston and the pictures, and I will back up my vote with a second subscription in favor of my father, which I will send soon. THE TRUTH SEEKER is by all odds the best equipped Liberal journal published in the United States, and I am proud of its advanced position upon all questions affecting the liberty of the human mind. As a Spiritualist, I stand for the widest toleration and freedom of thought. I do not wish to be nothing when the dissolution of the body occurs, so stand upon the platform of belief in spiritualistic existence when the call comes and I lay down the tools of mortal life. With many wishes for the success of your able and liberty-loving paper, I remain,

Yours truly, THOMAS M. TAYLOR.

WASHINGTON, PA., Feb. 7, 1890.

MR. EDITOR: I inclose $5, of which use $4 50 for subscription and books as directed, and fifty cents to pay for Heston's pictures. I wish I was able to do more, but I am not at present. I think the pictures are stronger with a great portion of the people than the columns of print. There is a large portion of the people that cannot read a passage of printed matter and understand anything of it, but show a picture and they are convulsed with either laughter or rage, and either one does them good. It has started something that will in many cases never rest again. I want THE TRUTH SEEKER as long as I can pay for it, and it is the free, Liberal, open journal that it is now, and has been since I hav been reading it—that is, the last nine years.

Very truly yours, E. P. BLY.

ROSS, TEX., Feb. 5, 1890.

MR. EDITOR: Inclosed find $5.25 for THE TRUTH SEEKER two years and the ANNUAL for 1890. The pictures are coarse, rough, and distasteful, and do not do anything in the line of Freethought. I hav been skeptical from less than ten years old. My father and mother were Primitiv Baptists. Father was a preacher, and a good man. They taught me lessons of the exalted greatness and goodness of God, his unchangeableness, truthfulness, and purity. Yet I find in the Bible that he changed his purposes often; that he sent lying spirits and strong delusions to peoples that they might err and be severely punished by him; that he ordered not only wicked men slain but sucklings, innocent babies. Such a God is not the God my parents taught me to reverence and adore. A pure god is my god. LEM JONES.

BENMILLER, ONT., Jan. 12, 1890.

MR. EDITOR: I see my subscription runs out on Jan. 15, 1889, and as I do not wish to lose one copy of the best paper printed I inclose $5.25—$3 for the paper, twenty-five cents for the ANNUAL when ready; the balance you can apply where you think it will do the most good, as I cannot get a new subscriber. I wish to do my part, but I am an old man of seventy years, and hav to fight out a living on a farm. And crops not good and prices low make times hard, and my only help is one boy. I hav been trying to get a new subscriber, but cannot. But there were signs of improvement yesterday. I was at the wool factory and the owner said he would like to see some of Ingersoll's works, as he heard he was a hard man to corner. I said I could giv him his "Defense of C. B. Reynolds for Blasphemy," which I send to-morrow. WILLIAM LONG.

PORT ANGELES, WASH., Jan. 27, 1890.

MR. EDITOR: At a meeting of Freethought people held at Port Angeles on January 26th, a Secular society was organized, with Mr. John Coolidge as president, Laura E. Peters vice-president, Mr. Frank Morse secretary, Mrs. McLoughlin treasurer. The meeting was quite enthusiastic and unanimous on the questions presented for consideration, and the friends of Secularism are well represented in this locality. Mr. and Mrs. Charles Peters were chosen delegates to attend the state convention, and Mr. Adolph Anderson recommended as vice-president of the state Union for this locality. There are about one thousand inhabitants in this vicinity, and about half of them are Liberals. The rest are very Liberal Christians. Mrs. Laura Peters is getting up a club for THE TRUTH SEEKER. Yours for truth and liberty, Mr. Heston's cartoons included, FRANK MORSE.

WALTON, IND., Feb. 15, 1890.

MR. EDITOR: I see that a few persons hav advised a way by which Mr. Heston might make the pictures handsome, etc. Their talk sounds as it would for a man to go to Mr. Parton and advise him to go to Colonel Ingersoll and tell the great orator how he should make a speech about the Gods, for fear the tiger might snarl. Heston is as far ahead of his critics as Robert G. Ingersoll is ahead of his carpers. To stop Mr. Heston's pictures would be as damaging to liberty of thought as it would be to muzzle Robert G. Ingersoll from lecturing and writing against priestcraft and old foolish theology. If nature can make a handsome object from a vicious and slimy subject, so can Heston make a handsome picture; otherwise not, and be true to his own genius and subject. You will find inclosed $1 for Heston's abilities, and more before long. E. VAN BUSKIRK, M.D.

ROUND VALLEY, CAL., Jan. 4, 1890.

MR. EDITOR: I am a subscriber of this paper from its commencement. It is becoming better and better every year, and I wish for its continuance to the end of the world. Its articles are gems, and are calculated to elevate man to glory, wealth, and honor. Its editorials prove scholarship, and reveal a keen investigator. He is in his place, and must be a philosopher. The cartoons are right, for the Bible is wrong. The pictures to the eye are not worse than Ingersoll and Peck to the mind. It is necessary vessels should be procured to hold and carry according to need. In my house there are more than sugar-bowls and honey-dishes. I was going to say, God bless you, but I do not know of any to do it, and the other fellow you do not want. Please find inclosed $10—$6 for THE TRUTH SEEKER, $2.50 for "Bible Myths," and $1.50 for the "Hymn Book."

Yours truly, JOHN E. JONES.

FLAT CREEK, LA., Jan. 7, 290.

MR. EDITOR: As you hav called for an expression of opinion in regard to Heston's pictures, I will say that I highly appreciate them, and believe that I can do more effectiv missionary work with the pictures than with the reading matter. I cannot see how any Freethinker can object to the first-page pictures, as they are only pictorial illustrations of facts in history now transpiring. These pictures are apt and fitting, and convey to the mind a more lucid illustration of the facts than can be given in printed words. As to the last-page pictures, they are fitting illustrations of the barbarism and absurdities in the old Hebrew scriptures. Perhaps they grate harshly upon the refined sensibilities of civilized and enlightened people, but they attract attention strongly to these barbarities and absurdities, and their tendency will be to make the church expurgate the Bible or an enlightened and refined people will discard it as old rubbish.

P. F. SHUMAKER.

RIVERSIDE, CAL., Jan. 28, 1890.

MR. EDITOR: Inclosed is twenty-five cents for a copy of the ANNUAL. I hav failed to get a new subscriber as yet, but hav let others hav my paper, and some may hav sent you a subscriber. But I am trying to do all the good I can toward your paper and the cause. I am in favor of the pictures, and think they are more instructiv than the reading of the same to an unthinking person, for the reason that they are always anxious to turn to the Bible to see if such things are truth, when otherwise they would never know the Bible ever contained anything but goodness in it. I think if there was a play got up on the Bible, just as plain as the pictures show, with a little of the Samson vein as a farce just to please the children, the Bible would be hated by the professed Christians.

I hav a boy and I am going to see that he gets schooling. When my paper comes he is anxious to see the pictures, and inquires all about them. He is five years old, and calls my paper "God's paper." THOS. E. PAEK.

LEXINGTON, KY., Feb. 9, 1890.

MR. EDITOR: Many thanks are due to Mr. Heston for his truthful picture of woman climbing the hill of difficulty which leads to success and usefulness, with a crowd of sniveling hypocrits trying to keep her back, wishing probably to fling her into some pool of degradation, where she can be easily trampled on and insulted. Mr. Heston is one of nature's noblemen, and his pictures are doing more good in the way of art than any others. I mean that they are a direct means of civilization, and to be depended on as such. But if his health is delicate, I beg that he will furnish them only once a fortnight.

Like ancient Rome, we are suffering from an irruption of barbarous nations. How shall we avoid Rome's fate?

The churches are rapidly exposing their follies to the world. The Protestant Bible societies are without funds.

The public school throws the only ray of hope upon our path. Let histories be banished from them; take the Catholic by the hand and say, "Nothing is taught here but pure science." After school visit your favorit library with your children, and let us not forget the geological search or the botanical ramble.

With regard to the Symposium, remember that stoical principles alone can save human nature from shipwreck. Freethinkers' colossal body of divinity is drawn from the best maxims of all ages, the only constructiv system known to the universe, while religion addresses itself to the weak side of human nature, credulity, and love of fanatical folly. The religious nostrums are labeled truth by the quack doctors who invented them. ALHAZA.

GRIDLEY, KAN., Feb. 10, 1890.

MR. EDITOR: I see by the last TRUTH SEEKER that some of its readers are more or less bound down yet by that blighting and galling chain, superstition. By some you are admonished not to make any Bible pictures; others as much as say, "Woe be unto you if you do not head Heston off when he gets to the New Testament." I hav the utmost charity for all such, as I fully know from my own experience that we are not released instantaneously, and it requires much effort, nerve, and persistence, as well as education, to overcome this blighting curse. For my part, I am anxiously looking forward to the time when Brother Heston will hav an opportunity of trying his hand in the New Testament; as evidently it is there that illustrations will be most effectiv, simply for the reason that the masses are better read, or hav been in training more, from it than the Old. I inclose money to pay for three copies, to be sent as indicated per subjoined slip. We desire to organize a Liberal Sunday-school here. Please send catalog of such books as we may require.

Yours for morality and science, C. H. CUSTENBORDER.

ST. JOSEPH, MO., Jan. 26, 290.

MR. EDITOR: I inclose $6 25 for credit on my subscription, a new subscriber, the ANNUAL, and books as named. The seventy-five cents remaining use for the pictures. I hav been a regular subscriber to THE TRUTH SEEKER from the first number. It has come up like the sun, fighting the dark, damp, unhealthy fogs of ignorance, religion, and night, and though long, bitter, and dreadful the struggle with all that the minions of the corrupt, manhood-and-womanhood-destroying church could command and bring to bear through fear and force, yet, like the sun, the paper is nearing the zenith, and the light and warmth of its love for truth, justice, and humanity is encircling the earth in a halo of knowledge, courage, and liberty, with all precious privileges to man, woman, and child. Every year loosens more and more the bonds of religious despotism. When I was a boy preachers were feared, and were called the "men of God." Now, they are seen and regarded in their true light as idlers and pirates, the common enemies of man. Within a few more years all ecclesiastical property will be taxed out of existence, and all idlers will be required to honestly earn a livelihood. P. V. WISE.

COMO, IND., Jan. 16, 290.

MR. EDITOR: In regard to our favorit journal, I will say that we hav tried fair and faithful for subscribers but hav failed to secure any. There seems to be a number of Liberal-minded people around these parts, but they are weak, or backward by some means. I think the pictures should be retained. As our minds become more acquainted with the progressiv age we find that we learn faster to hav some things shown up in a humorous way than by hard reasoning. And we also know their work to be one of much importance, as the system exposed contains so much foolishness. I remember reading a history of the United States a few years ago, and it spoke of the immense numbers of painted charts, maps, or scrolls that were found in Mexico at the time of its conquest by the Spaniards. They were held sacred by the nativs, but they were seized ruthlessly by their conquerors and publicly burnt in the public squares. It was afterward discovered, when too late, that it was their written history. I am of the opinion, with some of your correspondents, that in the near future you should fill up a neat volume with proper explanations on Heston's pictures, and they will make us a valuable little history. HENRY A. HARTLEY.

ADRIAN, MICH., Jan. 22, 1890.

MR. EDITOR: THE TRUTH SEEKER exhibits a par value in nearly all its departments, especially the editorials. The illustrations admirably call attention to the folly of the ways of our antediluvian sires. I was showing to a lady relativ the beauties of Heston's art. She said that the Bible did not indulge in obscenities, as the pictures intimated. I reached up to my book-case and handed her "The Godly Women of the Bible," written by a well-known author, "The Ungodly Woman." I asked her to be kind enough to read it. She took it and went to the parlor. After a while she came back, cheeks red, eyes flaming, with the salutation, "Here, take your filthy literature! It is a slander on the Bible and a disgrace to your house." "Why so?" I remarked. "Why so?" she replied; "because it is a lie, and filthy." I said, "Long quotations in that book are taken from your holy Bible." "It is not true," she said. "Did you ever read the Bible?" "Why, yes, and there is no such passage in it." "Now, if you will take the book and your Bible and compare them, for every passage you find misquoted I will giv you $5, and for every corresponding quotation you shall giv me five cents." At first she would hav nothing to do with the book, but finally, to please me and to expose my folly, she consented. She worked at it a while and then went home. I inquired for the book. It was gone. Two or three days after she came into my room laughing, and said, "What did you think had become of the book?" I told her I knew she would not go without it. Finally she concluded the old Bible was a fraud and a mass of contradictions, and too vulgar for this age. I told her to pay up. "No," she declared, "I am humiliated enough now." She never belonged to any church, but trained with the Methodist Episcopal church; had read the Bible but little, and did not stop to consider. She is now a full-fledged Freethinker, and thinks I am not so wicked after all. Now she comes over to see the pictures. She will some day subscribe. It is too early yet. O. S. BARRETT.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

A Touch of Nature.

A little maid upon my knee
Sighs wearily, sighs wearily;
"I'm tired out of dressin' dolls
And having stories read," says she.

"There is a book, if I could see,
I should be happy, pufficly!
My mamma keeps it on a shelf—
'But that you cannot hav,' says she!"

"But here's your 'Old Man of the Sea,'
And 'Jack the Giant!'" (Lovingly
I tried the little maid to soothe.)
"The interestin' one," says she,

"Is that high up one—seems to me
The fings you want just has to be
Somefing you hasn't got, and that's
The interestin' one!" says she.

—*Annie F. Burnham in St. Nicholas.*

Misery and Her Pear Tree.

[The ingenious allegory below was selected for the Children's Corner by G. M. Davenport, who has our thanks for his kindness.

The story shows that however desirable long life may be, there comes a time when death is welcome, and, also, that misery is always in the world, which might not be the case, if all would be unselfish, and try to liv like true brothers and sisters, observing always the laws of health and morality.—ED. C. C.]

Many, many years ago, there lived in a small town in the Netherlands a poor old woman, called Misery, who begged from door to door. Mrs. Misery lived in a clay hut, with no companion but her dog Faithful, and with no possessions except her basket, which, alas, she often brought home at night quite empty. Oh! I forgot. She had one more piece of property, a pear-tree, such a pear-tree as had not been found on earth since our first parents lived in Eden, and the only joy of this poor woman was in eating its delicious fruit.

But the wicked boys! Misery liked to take her dog for company in her daily walks to the village, but in the autumn she was forced to leave him behind to guard her pear-tree.

Once the winter was uncommonly severe; it hailed and snowed continually, and the snow lay so deep that everyone suffered; Misery, most of all. One night the wind howled and the snow drifted, and as the poor old woman and her dog were sitting close together near the dying embers, a loud knock was suddenly heard at the door. Faithful, who usually barked furiously when anyone came, now whined softly, as if he was greatly pleased.

"For heaven's sake," cried a pitiful voice, "open the door to a poor man who is perishing with cold and hunger."

"Pull the latch," answered Misery. "Certainly I would not close my door against any one on such a night."

The stranger entered. He looked older and more forlorn than Misery herself, and wore a torn blue coat.

Misery was full of pity for him. "Now sit down, good man," she said. "You hav come to a very poor home, but, thanks to the good Lord, I can warm you."

She put all the dry twigs she had gathered on the fire, and then gave the stranger three morsels of bread and a pear—all she had. Soon the fire burnt bright and the old man ate with a good appetite, while Faithful licked his feet. When he had finished, Misery wrapped her old blanket around him and made him lie down on her little pallet, while she passed the night in her chair.

She awoke early next morning, and was just starting out with her basket to beg some food for the stranger's breakfast, when she saw him ready to start.

"What! you will go?" she said.

"My task is done," he answered. "I go to giv account to my master, for I am not what I seem; I am St. Nanon, the patron saint of this village, and our father has sent me to find out how the good Christians here practice charity, the first of all virtues. I hav knocked at the doors of the burgomaster of the citizens in the neighboring towns. I hav knocked at the doors of the farmers and peasants—all hav left me standing outside, cold and hungry. Thou alone hast been charitable, and yet thou art more miserable than I appear. The Lord will reward thee. Now make a wish and it shall be granted."

Poor Misery fell on her knees and said: "I no longer wonder that Faithful licked your feet; but I hav not done this thing for a reward, and, indeed, I need nothing."

"Thou art too miserable not to suffer want. Say, what dost thou wish?" asked St. Nanon.

Misery did not answer.

"A large farm, barns, and stables filled with grain and cattle? Riches? Honor? Shall I make thee countess or queen?"

Misery shook her head.

"A saint, with any self-respect, likes not to be under obligation to a poor old woman," he exclaimed. "Speak! or I must think thou refused out of pride."

"Well, as you insist, great Saint Nanon, I obey. In my garden is a pear-tree, with the most delicious fruit, but the wicked village boys steal them, unless I leave my good dog behind me to watch. Now grant that nobody who climbs into my tree can get down without my permission."

"Amen," said the good man, smiling at her simplicity. He then gave her his blessing and was gone.

This blessing brought Misery good fortune, and from that day she never came home empty-handed. Spring and summer came and went; then autumn was there. Pears ripened, and no sooner did the boys see Misery start out with her dog than they climbed the tree and filled their pockets with fruit. When they wanted to get down, however, they were held like mice in a trap.

At last Misery came home, and, after having let them cry a while, she kindly allowed them to run away, while Faithful barked at their heels. They never wished to come back, the villagers avoided the charmed tree, and Misery and her dog lived as happily as anyone can liv here below.

Toward the end of autumn, as Misery sat one day in her little garden enjoying the sun, she heard a voice call, "Misery! Misery! Misery!"

It was so hollow and sad a sound that the good woman began to tremble all over, and her dog howled piteously. She turned and beheld a tall, cadaverous-looking man, who carried a long scythe. Then Misery knew Death.

"What do you want, man of God?" she asked, with unsteady voice. "Why do you come to see me with a scythe?"

"I hav to do my work," he answered. "Come, Misery, thou must follow me."

"So early?"

"Early! thou oughtest to be thankful to me, thou who art so poor, so old, so shaking."

"I am by no means poor or old; I hav quite a provision of bread and fuel; at Christmas I shall be ninety-five only, and as to my being a little shaky, excuse me, Death, but really my legs, at least, are quite as straight as yours."

"Go, get ready, thou will be happier far in paradise."

"We know what we lose, but not what we gain by such a change," Misery replied. "Poor Faithful, too, would then be so unhappy."

"He may follow thee. Come, make up thy mind."

Misery sighed. "Grant me at least a few minutes that I may make myself nice and clean. I should not like to hav the people in the next world ashamed of me"

That Death allowed her. She put on the cotton dress that had been her best for thirty years, took her white straw hat and cloak, everything neat and whole, as if dressed for Christmas day.

While dressing she looked around for the last time in her poor little hut, at her dog Faithful, and at her pear-tree. Then so strange a thought came into her mind that she could not help laughing.

"Man of God, will you do me one favor while I am getting ready? Please go and pick the last three pears from my tree. We may need them on our journey."

"All right," he answered, and climbed into the tree. He gathered the pears, but was greatly astonished to find that he could not get down.

"Misery!" he cried out, "help me to jump down from this dreadful tree. I am sure it must be bewitched."

Misery came to the door and saw how Death, with his long legs and arms, was making frantic efforts to get down, but after he had succeeded a little, the tree took him once more, just as if it were alive, and pressed him in its wide, strong arms.

"Upon my word," said Misery, "I am in no haste to reach paradise. This world is plenty good enough for me for a while longer. You are nicely provided for, my fine fellow; stay where you are and the human race will owe me a debt of gratitude." So Misery closed the door and left old Death perched in the pear-tree.

At the end of a month everyone greatly wondered that not a single life had ended in the village and in the neighboring town, and this astonishment increased when people found out that the same was true throughout the country.

At the coming in of the new year the almanacs stated that the same wonder had been noticed all through France, Holland, Germany, Sweden, and Russia. Sick people recovered, and doctors, ignorant of the reason, took to themselvs the glory.

Another year passed and this state of things was celebrated with illuminations and all sorts of festivity. The feast lasted three days, and, no longer fearing gout, paralysis, or dyspepsia even, people ate and drank enormously as they had never dared to do before.

Misery alone understood the secret of all this happiness, but she, poor soul, was too modest to boast of it.

After ten, twenty, thirty years, however, people who had lingered blind, deaf, lame, and ill till they were one hundred and twenty years old, began to find out that length of days was not so great a blessing.

Not only so, but animals no longer died, so that the human race—that part of it at least depending upon meat for food and upon skins for clothing—suffered untold misery.

In Bondy, a little town not far from Misery's village, lived a doctor of prodigious learning, who spoke Latin chiefly, and was, therefore, called Dr. Profundis. He was a worthy gentleman, and in the good old time had sent many a soul into the world beyond. It grieved him to be no longer able to perform this kind office for the sufferers in his parish. One evening he had been playing whist with the burgomaster and lost his way while returning home through a swamp. As luck would hav it he came out in Misery's garden, where he heard a plaintiv voice cry out, "Oh, will nobody come to deliver me and to save the world from this longevity, which is a hundred times worse than the plague!"

Lifting his eyes, the learned doctor, wondering and delighted, recognized his old crony—Death.

"Is this indeed you, my old friend? What on earth are you doing in that pear-tree?"

"Nothing whatever, Dr. Profundis, and that is what makes me so unhappy. Reach up thy hand and help me down."

The good doctor no sooner reached his hand than he, too, was caught by the embracing branches, and his struggles to regain the ground were wholly unavailing.

Soon the doctor's disappearance created great excitement, and his fellow-townsmen turned out to search for him. Finally they discovered his footprints in the swamp, and, following them, came within hailing distance of the enchanted tree.

Catching sight of his friends the doctor shouted and waved his handkerchief, shouting, "This way, my friends! Here is death. Did I not tell you in my last pamphlet that he was in this swamp—the true cholera nest? But *non possumus descendere*. We cannot get down from this cursed tree."

"Long liv Death!" they all shouted, and fearlessly approached to extend their hands to the two prisoners. Alas! one after another was lifted and drew his would-be helper after him, and, strange to tell, the tree grew in proportion to its increasing burden. Others hastened up, and all together formed links to a long human chain. Those left on the ground ran for hatchets and hacked away at the trunk, hoping to fell it; but their powerful strokes made not the least impression, and despairingly they looked in each other's faces, knowing not what saint to invoke in their direful need.

At length Misery, who had grown very blind and deaf, was made to understand the mischief she had wrought, albeit unintentionally.

"I, alone," she cried, "can set Death free and make him a benefactor to the human race, and I will do it on one condition; he must not come for me or Faithful before I hav called three times."

"I agree to that," said Death.

"Come down then," spake Misery, and Death, the doctor, and all the others fell like ripe pears.

Death at once began work, sending off first those who were most clamorous. Finding that he had more than he could do, he called to his aid an army of physicians and appointed Dr. Profundis commander-in-chief. Then, with united strength, they established the old order. Whoever was older than a hundred years had a right to die, of which he thankfully availed himself. The only exception was Misery. Up to the present time she has not given Death his three calls, and that is why Misery is always with us on the earth.

Correspondence.

REEDS, MO., Feb. 10, E.M. 290.

DEAR MISS WIXON: It has been a long time since I wrote to the Children's Corner. I hav also changed my post-office address since then. I did not read my first letter until about a month or two ago. Well, I went to hear Mr. J. E. Remsburg lecture at Carthage, February 2d (Sunday). I was so used to hearing those sky-pilots howl around, that it seemed to me as if he belonged to that class. When it was time for him to commence (along about sundown), the church bells began to clang away, but Mr. Remsburg had an audience of about five hundred people, anyway. As I was going to the Opera House, and the bells began to ring, I thought to myself, if there is anything that will disturb the peace it is those infernal church bells. I cannot think of anything more to write, so I will close for this time. Yours respectfully,

CHAS. W. MCALESTER.

TERRE HAUTE, IND., Feb. 19, 1890.

DEAR MISS WIXON: I will write you a letter for my first time.

I go to school and study arithmetic, history, physiology, bookkeeping, grammar, writing, and drawing. I am in No. 8. My teacher's name is Mr. Boyer. I never see any letters in the Children's Corner from Terre Haute. I liv with my uncle. I hav a piano and hav taken one term and a half of lessons on it. We were examined in physiology and history. I had one hundred in both. My uncle has taken THE TRUTH SEEKER as long as I can remember. I like to read the Children's Corner and look at the pictures on the back page. There is a church a half of a mile from our house. They hav a lady preacher. I will hav to close, hoping to see this in print. I would like to hav the girls of the Children's Corner write to me, and Miss Wixon too.

I remain a reader of THE TRUTH SEEKER and a friend to all who read it.

DELLA FERRELL.

CERVANTES makes Sancho Panza say: "Blessings light on him that first invented sleep! It covers a man all over, thoughts and all like a cloak; it is meat for the hungry, drink for the thirsty, heat for the cold and cold for the hot."

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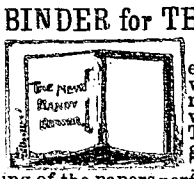
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THE CANDLE FROM UNDER THE BUSHEL; or, Thirteen Hundred and Six Questions to the Clergy, and for the Consideration of Others. By William Hart. 12mo, paper, pp. 205. New York: Truth Seeker Company. Price, 50 cents.

Whoever undertakes to honestly consider and answer these questions will be likely to entertain different views of what purports to be the revealed "word of God," when he gets a fourth way through it, from what he does at the start. The author desires it to be understood that nothing his work contains is intended to reflect against the honest convictions of any person. The questions are designed to shed light upon creeds founded upon a book said to be harmonious and infallible.—*Banner of Light.*

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We may spare a few lines to a notice of a book that, though not of a Radical nature and thus not of special concern to Freethinkers, may serve the turn of anyone who is disposed to rest himself from polemics by picking up for an idle hour a work or two out of the stream of general literature outside. A novel by Anatole France has gained such favor with French readers as to hav been translated into English, and it is now published by Harper & Bros. in paper at 50 cents. "The Crime of Sylvestre Bonnard" is enjoyable for its character-drawing and the quiet humor that pervades it. The story relates the adventures and experiences of an old bibliophile in his search after a rare manuscript of the fourteenth century, and in his rescue of the daughter of his old love from an educational institution where she was ill-treated. The character of the simple octogenarian, wrapped up in his world of books, and with his unselfishness and ignorance of the outside world, is thoroughly entertaining.

A GALAXY OF PROGRESSIV POEMS. By John W. Day. Boston: Colby & Rich. Cloth, pp. 72. Price, $1.

The author has been favorably known for years as a poet of Spiritualism. His productions before us breathe that spirit of hope and resolution which lends no little attractivness to the literature of his belief. The book is handsomely printed on heavy paper, and firmly and well bound.

A REPLY TO DR. LIGHTFOOT'S ESSAYS. By the author of "Supernatural Religion." London: Longmans, Green & Co. Cloth, pp. 180. Price, $2.

Many of our readers are aware that the work published anonymously in England some years ago, entitled, "Supernatural Religion," has ever since been unto the clergy of that land as a thorn in the flesh, and an abomination not less distressing than were all the abominations of Israel unto the Lord. The most eminent defenders of the church hav in vain essayed to refute its argumentation, and all the ingenious guessers of the island hav been baffled in their conjectures as to the personality of its undeclared author. Among those who hav set themselvs up against the profound erudition and invincible reasoning of the work, is the eminent churchman Dr. Lightfoot. Several of his essays against it having recently been collected and republished in permanent form, the author of "Supernatural Religion" has accordingly collected and issued in one volume the replies that he has made against the attacks on him from time to time as they appeared. In his introduction he says:

It is not too much to say that in no part of these essays has Dr. Lightfoot at all seriously entered upon the fundamental proposition of "Supernatural Religion." He has elaborately criticised notes and references; he has discussed dates and unimportant details; but as to the question whether there is any evidence for miracles and the reality of alleged divine revelation, his volume is an absolute blank.

The *Independent Pulpit* for February has been received. This number completes the seventh volume of a publication that, in the beginning of its career, but few thought would complete one. It is devoted to the true, the beautiful, and the good in science, philosophy, and ethics, and as an evidence that it is growing in favor with its patrons, they hav lately raised, for its maintenance and improvement, a fund of $3,000 in $10 notes, now due and payable to its editor. The *Pulpit* is published monthly, at $1.50 a year, single copies 15 cents. Address all orders to J. D. Shaw, Waco, Tex.

Max Nordau will be remembered as the author of "The Conventional Lies of Our Civilization," the book suppressed in Austria for the "crime of insulting the members of the imperial family," the "crime of denouncing religion," the "crime of inciting to hostility against religious communities," and the "crime of insulting a church and sect recognized by the state." This so sadly criminal writer has now perpetrated another enormity, in the shape of a book inscribed, "Paris Sketches," No. 1. The edition before us is a translation from the original German. This book will not be so sought for by Radicals as the "Conventional Lies," as it does not deal with the same deep matters, but is devoted to a light, though fearless and unconventional, discussion of aspects of Parisian life and society. The chapter titles are: Othello in Paris, Taine and the French Revolution, Woman and Her Position in Paris, The Education and Life of French Lads, Alexander Dumas as a Moralist, The Alcoholism in Paris, The "Quartier Latin," George Sand and Her Time, Bachelorship, Sarah Bernhardt, Free Love Before a Jury, An Illegitimate Child, The Career of a Cocotte, The "Man of Affairs," Players' Wedlock. In treating of Woman and Her Position in Paris, the author thus describes the education of the French girl at the pension, or school:

Nuns who are themselvs most profoundly ignorant, hav entire charge of the instruction, which is without the slightest depth or practical value The knowledge acquired by the Paris girl is supremely superficial and external. She learns to recite La Fontaine's fables and long passages from Bossuet's speeches, is interminably studying grammar, spelling, and rhetoric, writes daily exercises, compositions, and sentimental letters, and yet, of history and geography, she acquires only the most inadequate ideas, with absolutely nothing of arithmetic or the natural sciences. . . . On the other hand, the good sisters who manage the pension attend to the religious instruction of those committed to their charge with the greatest solicitude. Devotional exercises, incessant drudgery over the catechism, frequent masses and almost as frequent confessions, all work together to fill the young girl's mind with the darkest, most superstitious bigotry, whose power over her is increased by the fact that there is no enlightened intercourse nor enlightening knowledge to counteract its effect.

In France woman exercises, the writer informs us, an almost absolute supremacy over man. Perhaps the majority of our readers are inclined toward woman's side in the current discussion of the respectiv merits and deserving of the sexes, but as Liberals always wish to know all sides of a question, they may be pleased if we subjoin an opinion of Mr. Nordau:

The absolute supremacy over the husband gives a fatal direction to matters of interest to the entire nation. The influence of the *grandes dames* has always been pernicious to the destinies of France, whether wielded illegitimately by the mistresses of Louis XV., or legitimately by Marie Antoinette. The same thing is as noticeable today as it was a hundred years ago. France had to suffer Sedan because the empress Eugenie wanted "her little war," and the French crisis of 1877 was principally the work of the pious duchess of Magenta and her aristocratic friends. French society gains nothing by the high and sovereign place accorded to woman in it. Apart from the consideration that it is feminin influence that perpetuates the influence of the priest and renders every liberal reform exceedingly difficult, if it does not prevent it altogether, the knowledge that a man must win woman's favor if he would attain success, imparts to all his actions a tendency to gallantry that is not conduciv to really great, really earnest, and really manly achievements. The ideals of a society governed by woman, necessarily become smaller and lower all the time. The husband's abdication leads finally to the total disintegration of society. While in other countries the emancipation of woman is one of the dreams of the social reformers, here in France the more intelligent class are sighing for the emancipation of man.

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A HANDBOOK OF FREETHOUGHT, by W. S. Bell, containing, in Condensed and Systematized Form, a vast Amount of Evidence against the Superstitious Doctrins of Christianity; selected from the writings of the following named distinguished writers and others: Ingersoll, Bradlaugh, Bennett, Seaver, Underwood, Walker, Gardener, Peterson, Graves, Waite, Wettstein, Denton, Stillman, Pentecost, Paine, Clifford, Cobbett, Lecky, Baring-Gould, Buckle, Hume, Buchner, Haeckel, Shaw, Fisk, Guizot, Tyndall, Figuier, Draper, Preston, Stevenson. San Francisco: W. S. Bell. Cloth, pp. 381. Price, $1.25.

On this book Ella E. Gibson has written us an opinion, which we will subjoin, first interjecting our own indorsement of her views, and commendation of the volume: "I hav just finished a careful perusal of W. S. Bell's "Hand-book of Freethought," and know not how to do it better service than to quote his preface to the book. He says:

"I hav aimed, in preparing this work, to put into compact and orderly form, a large amount of irrefragable evidence against the superstitions of the church. I hav often felt the need of such a work for my own use. The matter herewith presented has been culled from some of the ablest writers living and dead. As a book of reference I hope it may be a valuable aid to all investigators and truth seekers. Its running head-lines, chapter heads, subheads, and classified subjects make it a hand-book.

"I am sure anyone who reads this book will bear testimony that Mr. Bell has well fulfilled his aim. In one chapter of thirteen pages he has given us the opinions of ninety-five great philosophers, scientists, theologians, and scholars, on 'What is, and Where is, the Soul?' This chapter alone, is a rich treat, to say nothing of the matter on the devil, polygamy, creation, prophecy, miracles, Jesus Christ, heaven and hell, canon of scripture, immortality, Materialism, design argument, Sunday question, absurdity of prayer, Protestant persecution, Blue laws, Secularism, and many other interesting subjects too numerous to mention."

The Adventist denomination in the United States are, as probably almost all Freethinkers know, among our most valued allies in resistance of the union of church and state attempted by fanatic organizations. The leading publishing house of this denomination is the Pacific Press Publishing Co., Oakland, Cal. This firm issues that excellent weekly, the *American Sentinel*, and a number of books. The editor of the paper, and author of most of the books, is Elder Alonzo T. Jones, whom, notwithstanding that his title is a trifle antipathetic to our associations, we must praise as a writer of uncommon clearness and force. "Civil Government and Religion" is the title of a work by this writer. It consists of 176 large pages, and is sold at the very low price of 25 cents. Some of its subject-titles are: Christianity and the Roman empire—What is due to God and what to Cæsar?—Moral law and civil law compared—Sin and crime defined—The religious attack upon the United States Constitution, and those who are making it—The Sunday law movement in the fourth century, and its parallel in the nineteenth—The development of the papacy—The papacy a false theocracy—Constantine's Sunday law—The church secures the aid of the state to enforce it—Resulted in the Inquisition—The present demand for a theocracy—The power of the state sought for the support of religion—What will be sacrificed to secure it—The workings of a Sunday law—The Arkansas cases—Some facts worthy of note in the Arkansas indictments. Appendixes to this book contain, among other things, the text of the Blair bill, the Declaration of Independence, and the Constitution. Other good books are issued in the Sentinel Library, semi-monthly, the numbers varying in size and price, while a yearly subscription may be had for 75 cents. No. 1 is "The National Reformed Constitution and the American Hierarchy." It givs a view of our Constitution as it would appear when amended by the National Reformers. Among the delightful utterances of the opposit side, quoted in this book to show that side's real intentions, are these:

The existence of a Christian Constitution would disfranchise every logically consistent Infidel.—*Christian Statesman*, Nov., 1883

When the amendment is adopted, how will it act upon the civil and political rights of Infidels, Jews, etc.? This depends largely upon themselvs. The worst result will be to disfranchise them.—*Christian Statesman*, Feb. 21, 1884.

This number contains 24 pages, and costs 3 cents. No. 2 is "Religious Liberty," 8 pages, 1 cent. It givs the body of a speech by Senator Crockett before the Arkansas legislature in behalf of a bill exempting from Sunday-law penalties those who observe the seventh day. No. 3, "Evils of Religious Legislation," 8 pages, 1 cent. No. 4, "The Blair Sunday Rest Bill: Its Nature and History," 56 pages, 7 cents. No. 5, "The Blair Educational Amendment: The Result if Adopted," 24 pages, 3 cents. No. 6, "Purity of National Religion," 8 pages, 1 cent. No. 7, "National Reform and the Rights of Conscience," 16 pages, 2 cents. No. 8, "The American Papacy: The Outcome of National Reform Religion," 16 pages, 2 cents. No. 9, "The Salem Witchcraft: A Lesson for Our Time," 8 pages, 1 cent. No. 10, "National Reform is Church and State," 16 pages, 2 cents. No. 11, "What Think Ye of Christ?" 8 pages, 1 cent. No. 12, "Bold and Base Avowal," 16 pages, 2 cents. No. 13, "National Reform an Absurdity: The Folly of Its Claims," 16 pages, 2 cents. No. 14, "The Republic of Israel: A Theocracy and a Republic Compared," 8 pages, 1 cent. This tract calls in question the assertion of the National Reformers that the government of Israel as described in the Old Testament was a republic. This assertion is made with the purpose of securing a precedent for the establishment of an American republic under the control of Jehovah as was that of Israel. The tract shows that the government of Israel was not a republic, but a theocracy pure and simple. No. 15, "National Reform Presbyterianism," 32 pages, 4 cents. What is here demonstrated is that the movers in the National Reform movement are Presbyterians, and that what they wish to do is to incorporate Presbyterianism in our government. A review of the workings of Presbyterianism whenever it has obtained civil power, in Scotland, England, or elsewhere, is added. No. 16, "A Lutheran View of the National Reform Movement," 24 pages, 3 cents. No. 17, "Religion and the Public Schools," 32 pages, 4 cents. This is the argument of Alonzo T. Jones before the United States Senate committee on education and labor, Feb. 22, 1889. No. 18, "The National Sunday Law," 192 pages, 25 cents. This book is the argument of the same Adventist champion before a Senate committee on Dec. 13, 1888. No. 19, "Rev. Wilbur F. Crafts against the Editors of the *American Sentinel*: The Charges and the Defense," 10 cents. Here is given the full history of the challenging by the American Sabbath Union secretary of A. T. Jones to debate, and the subsequent drawing back from the contest of the former. No. 20 is "Romanism and Civil Liberty." The author says that the reasoning that has actuated every persecuting Christian through all the centuries may be expressed in the following formula:

Whatever is of greatest importance to man should hav the control of human affairs. Religion is of greatest importance to man. Therefore religion should hav the control of human affairs.

The foregoing are all good books, yet not quite so good as we could wish, for, while earnestly desirous that other sects shall not oppress, Adventism still insists upon the truth of its own version of that religion which can never be really believed without producing oppression. Let our Oakland allies learn that, as the little formula of the pietist's reasoning just given might suggest, the real evil principle at the bottom of all is religion—religion of any kind. Until this is got rid of, we shall never be quite free, quite safe. Until our friends see this, and take a thoroughgoing Rationalistic position, they may be doing good, but they are not doing the best.

Joseph Adams, 81 S. Clark st., Chicago, has written and published a 5-cent pamphlet entitled, "A Christian Science Sermon on the Nonentity of a Personal Devil." It is a tale told by an idiot, full of sound and fury, signifying nothing.

Relativ to the pictures in THE TRUTH SEEKER, I consider them of great value. I hav shown them to many people. I hav no recollection of a single person failing to show interest, and many hav exhibited the keenest delight. I hav found many to look at the pictures that would not read the paper. A Freethinker that could not enjoy the humor of one of the pictures, and hav his mind thrilled to increased effort against religion by the other, could never occupy a high place in my estimation.—*Wm. Bondies in the Golden Perhaps.*

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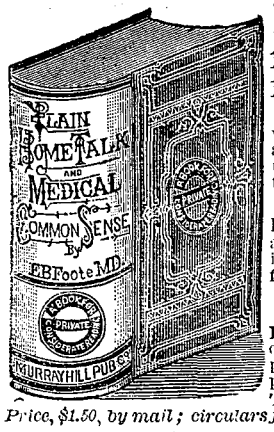
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These notices are for the benefit of Liberals who may be visiting the places where these societies are located. Local Secular Unions and Freethought Societies meeting regularly can have their gatherings advertised here free by forwarding the necessary information.

The Manhatan Liberal Club, N.Y.
Meets every Friday evening, at 8 o'clock, at German Masonic Temple, 220 East 58th street. Lectures and discussions. The public cordially invited.

Brooklyn Philosophical Association
Meets at Fraternity rooms, Bedford avenue and South 2d street, Brooklyn, E. D., at 3 P.M., every Sunday. Admission free. Discussions follow lectures.

The Newark Liberal League
Meets every Sunday afternoon at 3 o'clock at Liberal League Hall, 177 Halsey st., cor. Market st., Newark, N. J. Lectures and discussions on religious and social questions. Seats free and everybody welcome.

Philadelphia Liberal League 257
meets every Sunday in Industrial Hall, Broad and Wood sts., at 2:30 and 7:30 P.M. for lectures and free discussions on religious and social questions. Able speakers interest the audience. N.B.—Truth Seeker publications always on hand at cheap rates.

Ingersoll Secular Society, Boston,
Meets every Sunday (from October to June) at 2:45 P.M., at Paine Memorial Building, Appleton street.

Chicago Secular Union
Meets every Sunday evening at 7:30 P.M., at Princess Opera House, 558 West Madison street. Lectures and debates. Strangers from abroad are welcome.

The Secular Society of Kent, O.,
Meets semi-monthly, first and third Sundays, at 2 P.M., at the town hall. All friends of human cultivation are invited. MARIUS HEIGHTON, Sec.

The Minneapolis Secular Union
Meets every Sunday at 7:30 P.M., at 412 Nicollet ave., Rooms 12 and 14, Eastman block, Minneapolis, Minn. J.F.MACOMBER, Pres.; LEROY BERRIER, Sec.

Elizur Wright Secular Union
Of Alliance, O., meets the first and fourth Sundays of each month at Independent Church, at 10:30 A.M. Free discussion on all Liberal subjects. Subscriptions to THE TRUTH SEEKER and *Investigator* are solicited. R. G. SMITH, Cor. Sec.

Cleveland, O., Secular Union
meets every Sunday evening at 7:30, at room 29, City Hall, for lectures and free discussions on religious and social subjects. The public cordially invited.

The Walla Walla Liberal Club
Meets every Sunday at 2 P.M. in Grand Army hall, Main street, Walla Walla, Washington. Science Lectures.—Free Discussions.—Original and Selected Readings and Poems. A large valuable library is at the service of members and friends. C. B. REYNOLDS, Pres.; A.W. CALDER, Sec.

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News of the Week.

TROUBLE continues between the Protestant and Orange city of Ottawa, Canada, and the Roman Catholic and French city of Hull, population 20,000, situated opposit on the Ottawa river. Premier Mercier has sent a corps of detectivs and 100 police, and the 43d regiment Carleton Rifles, with a detachment of Dragoon Guards, hav been got ready.

THE North Dakota senate has adopted the Australian ballot system by a vote of 21 to 8.

AT Omaha on the 22d a boiler explosion killed three and inflicted probably fatal wounds on seven.

REV. HENRY DUNCAN on the 21st ascended to heaven from Ozark, Ala., where he was hanged for wife-murder.

THE House has selected Chicago as the site of the World's Fair, and at writing the bill awaits the Senate.

AT Plymouth, Pa., the Polish priest and some of his parishioners had a row on the 20th in which a revolver was freely flourished by the man of God.

NEAR Suisson, Cal., on the 21st, there was a collision between eight locomotivs returning from a snow blockade by which many laborers were killed.

THE Philadelphia Siberian Exile Petition Association on the 22d composed a petition to be circulated for signatures throughout the United States and sent to the czar.

ON the 20th in the Mississippi legislature Representativ West moved the adoption of a memorial to Congress asking the repeal of the XVth amendment to the United States Constitution, but the motion was lost 21 to 38.

MANY British statesmen advise letting Canada join us in peace.

A RELIGIOUS labor order called the Brothers of the Cross is being organized at Paris.

A BILL to establish a government postal telegraph system has been introduced in the House.

THE pope is alleged to be making extensiv studies of the Socialist question, preparatory to issuing an encyclical on it.

ON the 22d delegates from the states deliberated at Philadelphia the erection in Fairmount park of a memorial of the establishment of the United States government and adoption of the Constitution.

MISS MAGGIE GLEASON, who has been taken to a Worcester, Mass., asylum for religious insanity, will die. She first became affected while working for a priest, and was especially moved by sermons on eternal punishment.

GOVERNOR FORAKER corrects the report that he said he was asked how many men he could send to Canada, what he said being that the question was asked him during the fisheries trouble, the purpose remaining unspecified.

THE city council of South Norwalk, Conn., procured the enforcement last Sunday of the statute prohibiting any secular business on Sunday between sunrise and sunset, and closed livery stables, drug stores, cigar-stores, fruit-stands, and restaurants.

ON the 20th two murderers left for a better world from a scaffold at Philadelphia, surrounded by preachers and priests; and one murderer of his wife and mother-in-law was hanged at Bellefonte, Pa., after having been set at ease in mind by like religious ministration.

AT the late election in Germany the Socialists showed great increase since the one previous, polling 1,500,000 votes against 774 128 in 1887. They elected a large portion of their candidates. In Berlin alone they showed an increase of 33 000 and the Liberals 8,000, while the Conservativ vote decreased 35,000. At Cottbus and Bamburg there was bloodshed between Socialists and soldiers.

ON the 22d a storage dam built across the Hassavampa river, Ariz., by the Walnut Grove Water Storage Co., at a cost of $300,000, gave way from floods, and forty persons below were drowned. The dam was 110 feet long at the base and 400 at the top, and 110 feet thick at the base and 10 at the top, restraining a body of water 3 miles by three-quarters of a mile, and 110 feet deep. This was the first of the great storage reservoirs projected in the territory.

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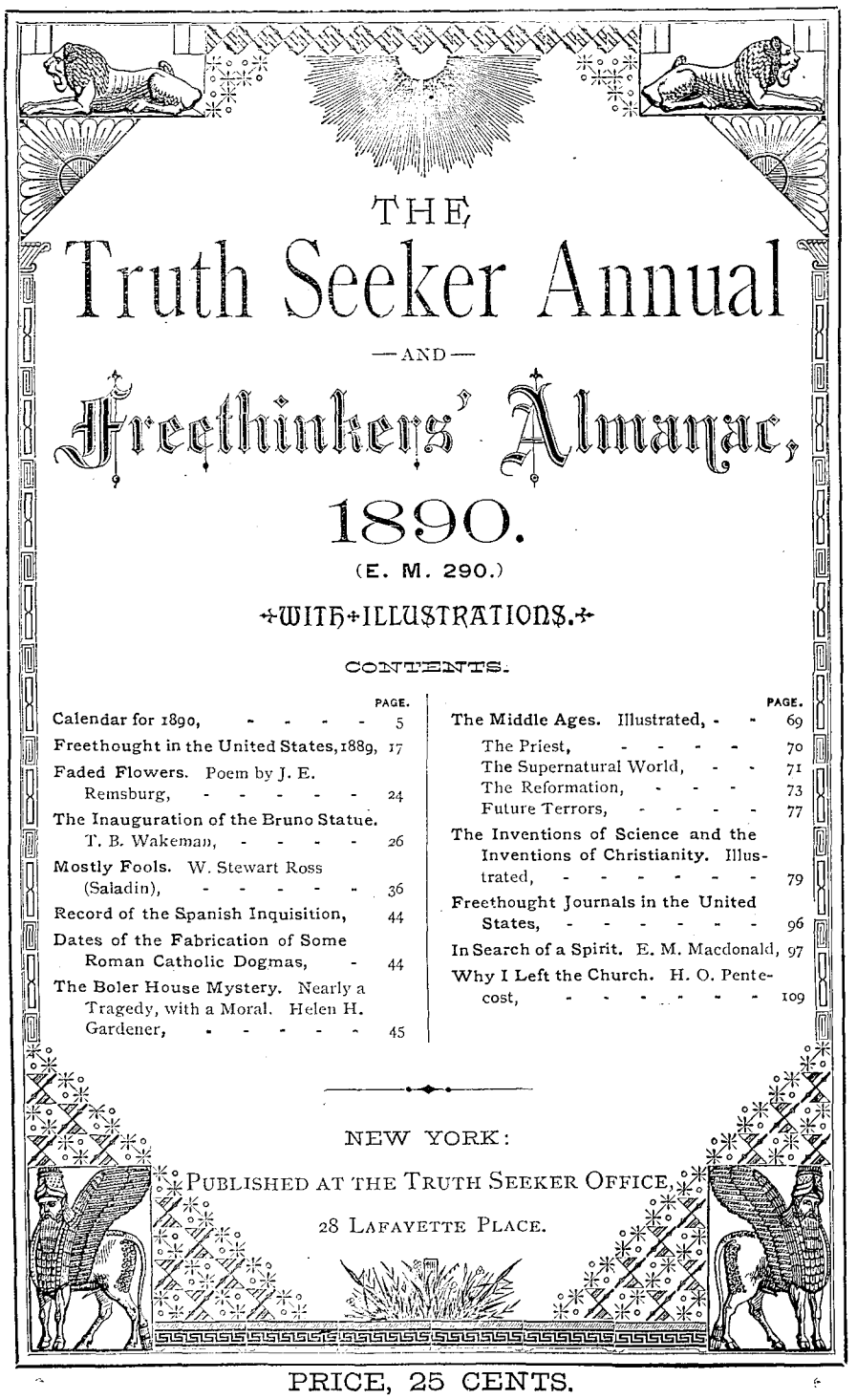
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BOAZ SECURETH A BARGAIN.

And Boaz said unto the elders, and *unto* all the people, Ye *are* witnesses this day that I hav bought all that *was* Elimelech's, and all that *was* Chilion's and Mahlon's, of the hand of Naomi. Moreover, Ruth the Moabitess, the wife of Mahlon, hav I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day.—Ruth iv, 9, 10.



THE

Truth Seeker Annual

—AND—

Freethinkers' Almanac,

1890.

(E. M. 290.)

WITH ILLUSTRATIONS.

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IT is remarkable that almost all speakers and writers feel it incumbent on them, sooner or later, to prove or to acknowledge the personality of God. It is a sad mistake. In reading a work on agriculture, we hav to skip the author's moral reflections, and the words "Providence" and "He" scattered along the page, to come to the profitable level of what he has to say. What he calls his religion is for the most part offensiv to the nostrils. He should know better than to expose himself, and keep his foul sores covered until they are quite healed. There is more religion in men's science than there is science in their religion. Let us make haste to the report of the committee on swine.—*Thoreau.*

THE distinction between theology and science was entirely unfelt. The broad truth which repeated experience has now impressed on almost every unprejudiced student, that it is perfectly idle to quote a passage from the Bible as a refutation of any discovery of scientific men, or to go to the Bible for information on any scientific subject, was altogether undreamed of; and in exact proportion to the increase of European superstition did the doctrin of inspiration dilate, till it crushed every department of the human intellect.—*Lecky.*

MEN offer up to heaven vows, sacrifices, and presents, to obtain an end to their sufferings, which in reality are attributable only to the negligence, ignorance, and perversity of their guides, to the unreasonableness of their laws, and above all, to the general want of knowledge.—*D'Holbach.*

MANY a youth, with good natural genius, who is apprenticed to a mechanical trade, such as a carpenter, wheelwright, blacksmith, etc., is prevented getting forward the whole of his life, from the want of a little common education when a boy.—*Paine.*

THE vision is a species of magic lantern which the eternal father has from the beginning been in the habit of exhibiting to his saints, his prophets, and his favorits of one and the other sex. Women, madmen, and rogues are the persons whom the divinity in preference favors in this wise.—*Voltaire.*

VOLTAIRE accepted all the menaces, all the outrages, all the persecutions, calumny, and exile. He was indefatigable and immovable. He conquered violence by a smile, despotism by sarcasm, infallibility by irony, obstinacy by perseverence, ignorance by truth.—*Victor Hugo.*

THE authority of men was everywhere substituted for that of reason; books were much more studied than nature, and the opinions of antiquity obtained the preference over the phenomena of the universe. This bondage of the mind was still more detrimental to the progress of the human species by corrupting the method, than in its immediate effects.—*Condorcet.*

THE war against Truth was carried to the length of suppressing not only the skeptical inferences of science, but science itself; chemists, astronomers, physiologists, mathematicians, and *bona fide* historians could pursue their inquiries only at the risk of an inquisitorial indictment; and a cloud of ignorance, which in the days of Horace and Pliny would hav been thought disgraceful to the obscurest hamlet of the Roman empire, brooded for ages over the face of the entire Christian world.—*Prof. Oswald.*

THE Christian who affirms that intellectual and moral greatness is incompatible with the absence of Christianity, forgets, in his zeal for his faith, that civilizations of a high type preceded, many centuries, the advent of the Christian religion.—*Underwood.*

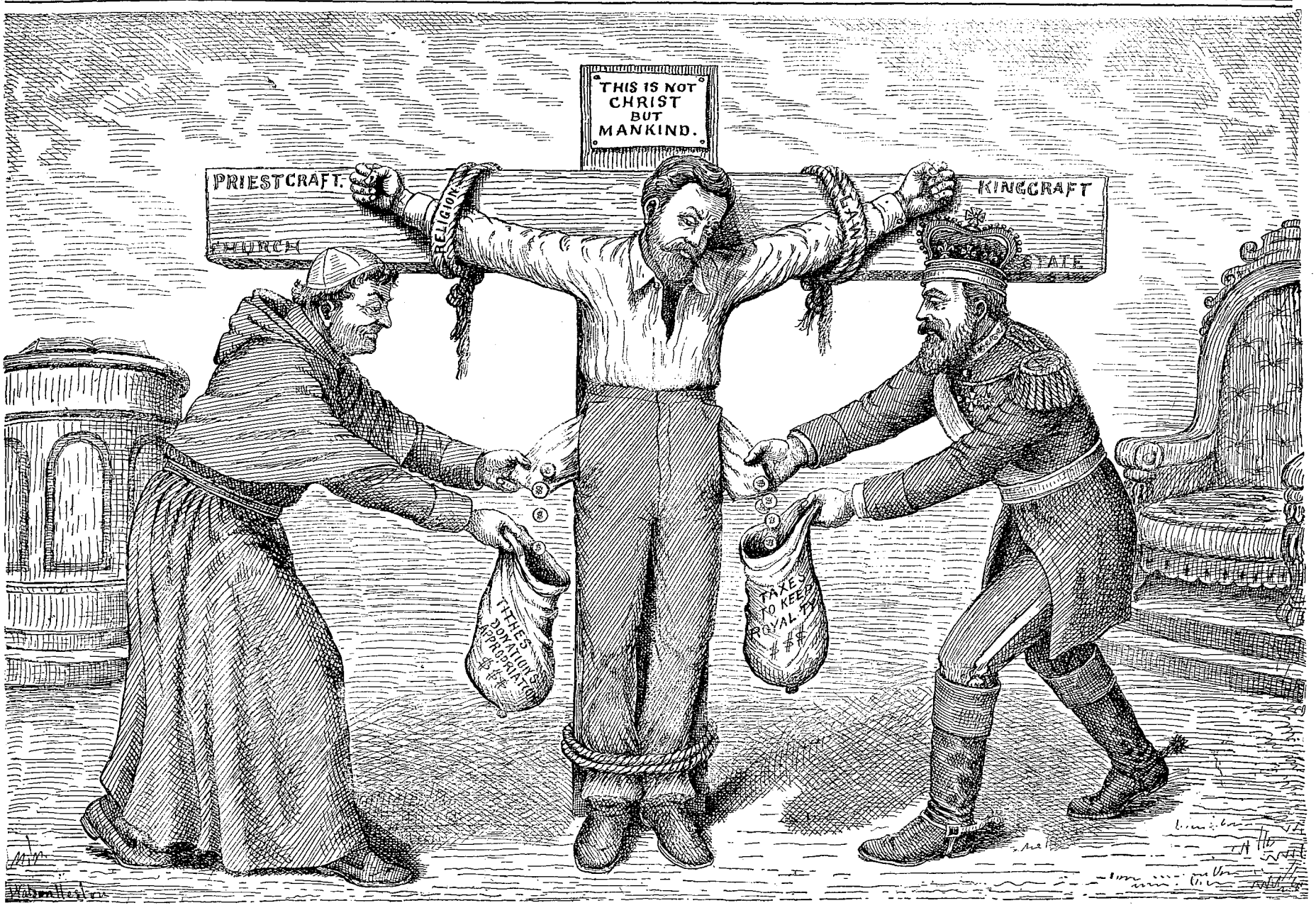
THE Jews had a Bible; the Romans had not. Which had the greater and the grander government? Let us be honest. Which of those nations produced the greatest poets, the greatest soldiers, the greatest orators, the greatest statesmen, the greatest sculptors? Rome had no Bible. God cared nothing for the Roman empire. He let the men come up by chance. His time was taken up with the Jewish people. And yet Rome conquered the world, including the chosen people of God. The people who had the Bible were defeated by the people who had not. How was it possible for Lucretius to get along without the Bible?—*Ingersoll.*

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HOW MANKIND IS CRUCIFIED BETWEEN TWO THIEVES.

Notes and Clippings.

In a speech in the Senate two weeks ago, Senator Blair said: "This country is not to be given over to those who would teach a civil allegiance elsewhere than within our own borders primarily, and a subsidiary civil allegiance only to the United States. I speak of but a section of a great body of our citizens, for the masses of that same body of American citizens are true to the flag and do not propose to elect a president who resides on the banks of the Tiber." Senator Blair has a streak of sense running through his head once in a very great while.

In the biography of the late James Macdonald of the London *Times* is the following information as to the religious views of the journalists with whom he came in contact: "'Madam,' I was reluctantly compelled to tell an accomplished and pious lady, who asked me these questions when I was last in Aberdeen, 'madam, I know a great many journalists, men of letters, and other educated people in London; but, to speak frankly, I don't know a single one who believes in Christianity. I know few who mention it for any other purpose than to ridicule its pretensions.'" He makes an exception for George Augusta Sala, as "the most orthodox man I know."

The Brazilian correspondent of the *Mail and Express* writes: "Among the new measures adopted by the central government is the abolition of Catholic and Christian holidays, and the substitution of nine national holidays. The Fourth of July is one of them, to commemorate the independence of the United States. Also November 2d, which is devoted to the dead, as part of humanity. Here we meet with the Positivists in power. They care for the dead, but leave out the birthday of Christ. Also, on the national flag hav they written, 'Order and Progress.' It is the only flag, I think, which has an inscription. This is the first time that the followers of Comte hav had a chance of putting their principles into practice."

Of the arrest and exposure of Mrs. Carrie M. Sawyer and her manager, Captain Burke, in Chicago, for presenting fraudulent manifestations, the *Banner of Light* says: "There is no doubt in the minds of all Spiritualists who hav thoroughly investigated Mrs. Sawyer's mediumship that she is a fine instrument for spirit-manifestations; but it is also known that she is unreliable—not to be depended upon. It is strange that the greed of money will tempt those who might be useful in the cause of truth, to descend to such tricks as these people are charged with. If they are guilty, they deserve to be exposed and punished. There is no doubt the spirit-world itself is anxious to sift the chaff from the wheat; consequently those who prove false to the high trust imposed upon them, as instruments for spirit-manifestation, must not complain if they are brought to grief in their wrong-doing."

The *Herald* of Bertrand, Neb., says, with Western directness: "Crank Blair, of New Hampshire, is still ranting about his favorit bills—for woman suffrage, Prohibition, national Sunday laws, national education, etc. It is lucky for the country that Crank Blair does not possess the power to formulate a national bill of fare for every American citizen. It is fortunate for both church and state that he has not the power to direct just what shall be taught in our public schools, and just how each individual shall regard Sunday, whether he be Christian, Infidel, Agnostic, or Jew. If Crank Blair could secure the position of chief dictator to this nation, the American people would soon find themselvs shorn of every individual right. Religious liberty and freedom of conscience would be destroyed, and church and state would be as firmly united as in the days of the rack and the Inquisition. Fortunately, however, the amiable fanatic from New Hampshire must forego the pleasure of torturing his ideas into people. The intelligence of the age forbids it."

Nothing could better illustrate the ridiculousness of religious oath laws than a scene in one of our courts last week. It occurred in the suit of Seth C. Johnson against Man Sing Son & Co., Chinamen, on a promissory note for $1,800, purporting to hav been signed by them, which they allege is a forgery. The witnesses were Chinamen. The Chinaman alleged to be the forger is a member of a Christian Sunday-school, and he alleges that his Sunday-school teacher instructed him to indorse the note. One Mongol took the oath on a Bible. Another one said he was willing to do so, as when he is in America he "has the Christian religion and when in China believes in Confucius, and worshiped his ancestors." The court thought he had better swear on joss sticks, which had been procured, and a Chinaman tried to stick them into a crack in the judge's desk, but the crack was too narrow. Then a happy thought occurred to him, and he propped them up between two Bibles and lighted them. Another celestial on being called to the stand said that he had never been in a court before, and did not know much about swearing. He believed in the religion of Confucius, but would swear in any way that the counsel desired. "Hav you no preference?" asked the lawyer. "None whatever," said the witness. "Hav you any conscience?" demanded the lawyer. "Certainly I hav," answered the celestial in a hurt tone. "Then what form of oath does your conscience dictate that you should use?" "All forms are the same to me, but I will tell the truth no matter how I swear." "Oh, well, giv him the Bible, then," said the lawyer. "No; he doesn't know anything about the Bible," said Judge McAdam. "Giv him something that he knows about. Light up the joss sticks." Still another Chinaman claimed to be an Agnostic, and he affirmed. Commenting upon the case Wong, an Americanized Chinaman who writes magazine articles and does reporting for the daily papers, says: "Chinamen are having lots of fun among themselvs out of Chu Fong's revelations. What amuses them is that Chu Fong, a Christian convert, testified in court that he learned the art of forgery from his Sunday-school superintendent, who doesn't seem to hav devoted all of his time to disproving the teachings of Confucius. This little circus has at least decided the fate of the seventeen victims of Chu Fong's forgeries so far as going back on Joss is concerned."

Communications.

Symposium Questions Answered.

Freethought, in our opinion, does hav an affirmativ, positiv, constructiv side. Indeed, it has no other side—no negativ, no non-constructiv side.

In its very nature it is in its entirety essentially affirmativ, positiv, and constructiv.

The charge so often preferred against Freethought, or Infidelity as it is usually called, that it is a mere negation—a mere denial of the truth of the Christian religion—is utterly false.

Freedom was the original, and is the only normal condition of thought—a condition which prevailed until those two mighty foes to human progress, the church and the state, forged the chains with which thought is now so bound as to be partially deprived of its affirmativ, positiv, constructiv action.

Freethought denies no truth, negativs no fact, destroys nothing that has a right to exist—nothing but the chains with which itself has been bound.

Thought is action, and all action is affirmativ, positiv, and in its ultimate results constructiv.

The properties of negation, of non-construction, etc., with which Freethought has been charged, inhere not in itself, but in the chains with which its enemies who make the charge hav partially paralyzed its action. These enemies, therefore, are themselvs the parties guilty of negation and non-construction.

As to why Freethought, in its very nature, is thus affirmativ, positiv, and constructiv, we can simply say that such is the course of nature—just as it is the course of nature for the sun to shine, the flowers to bloom, the universe to be just as it is.

But in what do the affirmativness, the positivness, the constructivness of Freethought consist?

In everything that results from thinking, when the thinker is free to act out his thoughts—in establishing between man and all his surroundings such relations as shall ultimate in the highest possible perfection of the individual—in obeying every law, utilizing every gift of nature, in according to every individual the right to think and to express his own thoughts, to control his own acts, to appropriate his own goods, the results of his own labor, and to freely enjoy his full share of nature's bounties, the air, the sunlight, the land, the water, etc.

Every advancement in science, every improvement in art, and almost every useful discovery in nature, has been the result of thought, of Freethought. Every statue, every painting, every palace, every temple, every steamship—every work of art, whether of utility or of beauty, has been thought before it has been wrought.

Only remove the grasping, the paralyzing hands—the invading, grinding heels of those twin monsters, those relics of barbarism, the church and the state, from the people, and who could assign any limits to their attainments in this department?

But grand and glorious as are the achievements, past, present, and prospectiv, of Freethought, in the domain of art, in the construction of temples, etc., from inanimate matter, grander still and more glorious are destined to be its achievements in the domain of physiology—in the developing of the highest degree of health, strength, and beauty in that wonderful "temple of the soul," the human body. Only let the monsters in question be relegated to their proper places in the dark ages of the past, and let them bear away with them upon their heads and their backs those parasitic monsters, which themselvs hav bred the Grundys, the Comstocks, *et id genus omne*. Only let thought be free in this department—let the people fully understand that, in the wonderful machinery of the human body, Mother Nature has made nothing obscene, improper, or shameful. Let them fully understand that every part of this wonderful and complicated machinery is just as necessary, and hence just as right, proper, and decent, as is every part of the machinery of a watch or of a steam-engin. Let them fully understand that it is just as right, proper, and decent to see and to name any part of the human body, to describe its form and its functions, as it is to do the same things in regard to any part of a watch or of a steam-engin. Let them fully understand that with a view to improvement, it is not only their right, but also their duty, to freely discuss, publicly and privately, the uses and functions of all the organs of the human body, and especially of those pertaining to sex. Let them fully understand the laws of heredity, the best conditions under which conception and gestation can be performed, and the best conditions with which children, after birth, can be surrounded, and we will soon hav a race of beings tenfold superior to the men and the women of the present time. But this is not all. Thought, when free, will inevitably tend to improve itself. Let it cease to be obstructed, depressed, or perverted, and the mind of the people, as a whole, will soon be tenfold superior to what it is at the present time.

And so, too, of the department of morals. Only let thought be free and soon every individual will be able to do tenfold more to advance the social happiness of the race than he does now.

We are aware that most persons, even many so called Liberals, confine the word Freethought to the mere denial of the divine inspiration of the Bible and the truth of the dogmas of the Christian religion. We do not, of course, employ the term in this extremely narrow sense. We extend it to every subject that is in any way involved in the solution of that one grand, ultimate problem, human happiness.

JOHN R. KELSO.
ETTA D. KELSO.

The Work of Freethought.

We are often reminded by the religionists that Freethought is only a destructiv power; we are charged with destroying the temples of religion without erecting new ones in their places; we are asked, If you take away the consolation of religion, what do you giv us in its place? In short, we are told that we hav no right to disturb humanity's faith and undermine its religious beliefs unless we can offer a new religion. Let us see how far this charge is just. That Freethought is destroying the popular beliefs of the world is a truth which cannot be disputed. But the question is, Are these beliefs worth preserving, and is it not rather better that they should be destroyed? It seems to me that an illusion, no matter how sweet it might be, should not be cherished. It is of no use to build castles in the air. A crust of bread within our reach is far better than an imaginary feast. A pauper who knows that he is poor is, in my opinion, better off than the one who livs in the realm of imagination and considers himself rich. The former will do his best to better his condition, but why should the latter work? Is he not rich already? And when we remember that the illusion called Christianity has in store an eternity of joy for a few elected beings and an eternity of misery for the majority of the human race, will not mankind at large be happier when this illusion becomes a thing of the past? Is it really necessary for us to giv something else in place of hell? If we kill a rattlesnake, will anyone demand that we should giv another snake in place of the one we killed? When a slave is freed, will anyone say: You must giv him another master? Should we giv the slave freedom, should we break his chains, in order to put immediately new chains on his limbs? What does the slave get in place of slavery? Liberty. Liberty is the opposit side of slavery. A slave is not a unit; he has no rights whatever; he belongs wholly to his master. But giv him liberty, and he becomes a human being; he has an opportunity to work for himself; his own body, at least, belongs to him. So if we destroy the kingdom of Jehovah, why should we provide heaven with a new God? If we refuse to worship Jehovah because his record is bad, can we possibly create a god who will pay more attention to the needs of humanity? Is it in our power to inaugurate a new religion with a god who will control the lightning, cyclones, blizzards, earthquakes, etc., and who will ennoble the heart and brain of men? Do we know that the record of the new god will be better than that of Jehovah? Is it worth while to dethrone Jehovah and bend our knees before another tyrant? Why should we put a phantom in the sky to rule us? Why should we enslave ourselvs and invent instruments to torture our own bodies? We hav no need of any god; we claim our rights to be free at least from the dictates of others.

There should be no masters and no slaves. Should the memory of all the gods fade away, the world still remains, there is still plenty of work for us to do. Instead of the kingdom of God, we giv the world the kingdom of man. Humanity is grander than divinity. An ungodly man is better than an unmanly God. How much better off will the world be if we crawl in dust and assure a phantom that we love him and do all we can to please him? Who will be benefited by such action? Will it diminish the miseries of the world? Will it add one rose of happiness to the thorns of life?

The mission of the Freethinker is to work for this world, to help humanity instead of helping God. We liv in a world full of poverty, misery, disease, both of body and mind, crime and degradation. The real benefactor of the human race is he who can solve the knotty social problems, and solve them in such a way that there should be no overflowing riches in the hands of a few fortunate persons and poverty the lot of the majority, who can prevent disease from torturing our bodies and minds, who can do away with crime and correct the criminal. Why should we gaze at the stars and leave the mud beneath our feet in its present condition? Why should we dream of a heaven beyond the clouds and allow the earth to be a hell? Let us work for the future, let us increase the happiness of humanity, and if we cannot gain much in the present, it will still be a consolation to us to know that we hav done our best to make the future better than the present. As Tchernychewsky said: "Love the future, work for it, transport as much of it as possible into the present." We hav a great deal of work to accomplish in this world—we cannot afford to waste our time to serve phantoms. "Let the ghosts go. We will worship them no more. Let them cover their eyeless sockets with their fleshless hands and fade forever from the imaginations of men."

CLEMENS P. BERYLSON.

Presbyterianism.

I was born in the year 1814 in one of the rural towns of New England. At the time of my birth the only excitement that was created in the vicinity was from the fact that the frail embryo would pull down the scales but a few ounces more than two pounds. After I began to show symptoms of pulling through, my mother, who was a firm believer in the Presbyterian religion and hoped that I might be one of the favored class that God had ordained unto everlasting happiness in the Calvinistic heaven, concluded to call the Presbyterian minister of the parish and hav me subjected to the sacred ordinance of baptism.

After that performance, which was done "in the name of the Father and of the Son and of the Holy Ghost," I grew and "flourished like a green bay-tree." But notwithstanding my diminutiv size, I was destined to become nearly a six-footer.

One of the first lessons taught me after I began to think a little was the great and marvelous truths contained in the "holy Bible," and the goodness of God as proclaimed therein. I attended church frequently, and believed that the minister was a little more than human, as his wonderful knowledge was not confined to this little earth but reached to the home of the angels, whose holy feet tread the "golden pavements" of the New Jerusalem.

When I was some five years of age I selected a playmate of about my own age. Sammy, as we all called him, was one of the best of boys, even-tempered, and generous to every fault of mine. Many happy hours we had together notwithstanding the dark and angry clouds of Calvinism were floating in the sky. When Sammy was about eight years of age he was taken with a raging fever. A Calvinistic doctor was called. This son of Esculapius was not only a Calvinist in religion but also in medicin, for the first move he made was for blood, then the jalap and mercury, until the poor boy fell a victim to what was scientific quackery. Soon after the death of Sammy I called at the house of mourning and for the first time in my life I looked upon a corpse. Oh, how changed! His face was like marble; his lips that had said so many pleasing words were sealed forever. To me the scene was terrible. I left with streaming tears. I left, hearing the wailings of the mother until I was beyond their reach.

The day for the funeral was appointed. The minister came to administer religious consolation to the afflicted family. The friends and neighbors came until the house was nearly full. The man of God opened the sacred volume and delivered a discourse of about half an hour in length. He spoke with wonderful power, for he was noted as a preacher that was ever ready to proclaim the terrors of the law to a sinful and dying world. During the delivery of the sermon the minister became somewhat inspired by his guardian spirit John Calvin, for in his address to the mourners he talked loud and with great force. After descanting upon the terrible punishment that God would inflict upon the sinners, he pointed to the weeping mother and said, with emphasis, "Your boy is in hell!" Quick as a lightning stroke the mother fell from her chair and moaned as though her heart would break, for she dearly loved her little boy. After these terrible words were said by the minister a general panic ensued—women and children were in tears. I well recollect a man of the audience who had never experienced the love of the Calvinistic God said some wicked words about the preacher, which produced quite an angry discussion.

After learning from the highest authority of which I knew, I began to think of my own sinful condition. I was "under conviction," and thought I was no better than Sammy. I had sleepless nights; I had heard much of God's terrible anger told by revival preachers, but my mother soon put a quietus upon my fears by referring to the fact that I had been sprinkled by the regenerating waters of baptism. So, in that respect, I was one better than Sammy.

As I came to years of knowledge and understanding I was made familiar with the Presbyterian creed, not knowing but the Lord might be pleased to some time call upon me to preach the gospel. But after reflecting upon the fact that God from the foundation of the world was continually bringing into existence harmless babes that he knew would go into a never-ending hell, the doctrin began to look infamous. I exposed my thoughts on the subject to several of the elect, but the answers were of a threatening character; that a young stripling like myself was committing the crime of blasphemy by questioning the venerable creed which was in perfect harmony with "God's holy word." The consolation that I got from those that I had supposed to be regenerated Christians had with me a very unfavorable effect. I soon began to look upon Calvinism and Jonathan Edwardsism as the most abominable doctrin that ever disgraced the heart of man. That monstrous creed would to-day, in this age of science and investigation, lessen the natural goodness of a South Sea Islander, if he could be led to believe it. The idea of a God that has for ages been peopling the regions of hell

with countless millions of pagans because they never heard of Presbyterianism! That abominable doctrin could not hav originated with human beings possessing a moral and benevolent nature, but must hav had its origin in the loathsome dens of wild beasts, where huge spiders hung upon their silken cords and instilled their deadly poison into the very bowels of their victims. Is it possible that human beings in this age of enlightenment can believe such diabolical doctrins? If the civilized world could to-day wake to a firm belief in the Presbyterian creed, it would paralyze the people of all nations, both Christian and pagan, and they would, like patient Job, curse the day in which they were born. F. LARKIN, M.D.

Randolph, N. Y., Feb. 4, 1890.

Mr. Bradlaugh.

Sunday, Feb. 16, 1890, is a day which will long be remembered by the Freethinkers of London and other large cities of England, for on its memorable morn Mr. Charles Bradlaugh assembled the representativs of the National Secular Society in the London Hall of Science to hear his reasons for resigning the presidency of that well-known association. Delegates had come from all parts of the country; and those who were stewards had plenty to do to welcome those who had come from afar and introduce them to their fellows of the metropolis.

At a quarter past eleven, to the tick of the clock, Mr. Bradlaugh rose in his place. Pale and feeble though he was, with all the marks of his recent terrible illness upon him, he nevertheless stood out in grand relief from the many hundreds who occupied the hall. The preliminaries over, the venerable president rose up to make his explanations. One mighty cheer burst forth from all. Not a hand in all that vast assembly that did not clap its hardest, and many an eye was moist as it watched the keen and overpowering struggle that was going on in their convalescent leader. He tried to speak, it was useless. With tears in his eyes he sat down again, his words unspoken. It was a sight such as one rarely sees, to witness the strong man who has so often stood in the front of danger—fearless, defiant, victorious—tremble and quiver, utterly speechless, as he tried to speak a few words to those whom he knew to be loving friends. Once more a ringing cheer of sympathy and encouragement re echoed through the building: once more the greatest lawyer and unique orator tried to address his disciples. This time he succeeds. With voice low and musical, the old man tells of his illness and assures us that a second such attack *must* prove fatal. With breathless silence we hear him through, relieved when at length the more formal business comes before us. Then, when George William Foote, who has himself tasted the horrors of a twelvemonth's incarceration in a British jail, is appointed president on the motion of our thirty years' leader, and the badge of office is handed to the new general, we see beyond doubt how it is necessity, helpless necessity, which has compelled him to relinquish the banner he so dearly loved to bear before the world. With him, we recognize in Mr. Foote a worthy leader whom we can trust; with Mr. Foote, we recognize how difficult it will be to follow creditably in the footsteps of such a giant in the cause. On the other hand, with unstinted cheers we congratulate the new president and assure him of our loyalty, and the meeting closes with a few more words from Mr. Bradlaugh, which find their way home to every heart.

The Hall of Science has witnessed many scenes of Freethought history, and not the least touching of those was one which many of us well remember. It was that in which Mr. Bradlaugh acknowledged, at a banquet given to poor, old D. M. Bennett, the great kindness he had received from the Freethinkers of America when he visited their shores. Americans will join with us in wishing length of life and some degree of comfort to our retiring chieftain, and prosperity in the work to him who comes to guide and help us. Mr. Bradlaugh has left us all footsteps in which we may follow—footprints which are not only British but universal, as the present testimonials from India bear witness, and the congratulations from all parts of the world confirm. Surely in him, if in any living man, we see the beneficial effects of living up to Thomas Paine's great maxim, "The world is my country, to do good my religion."

SAM STANDRING.

Mr. Bradlaugh in India.

We hav received from Bombay the annexed Address to Charles Bradlaugh, printed in colors. The original was given to Mr. Bradlaugh "engrossed on a finely illuminated sheet of parchment and presented in a silver casket of exquisit design."

TO CHARLES BRADLAUGH, ESQ., M.P., President of the National Secular Society of Great Britain, Ireland, and the Colonies. *Honorable Sir:* The Freethinkers of India cordially unite with all the other classes of the Indian community in offering to you their sincere congratulations on your late recovery from a dangerous illness, and in bidding you a hearty welcome on the occasion of this your first visit to the shores of India.

Weighed down with the sense of the invaluable services you hav rendered struggling humanity by your fearless advocacy of justice and truth, we are unable to find adequate words to express to you the deep gratitude we feel and the love we cherish for the man who from boyhood has spent his life in trying to make *this* world better and its people happier.

We hav followed with pride and admiration your public career and hav rejoiced to find that in the fiercest battles for the right you hav earned from friend and foe alike a name for undaunted courage, unfaltering perseverance, untiring industry, and unswerving probity.

The long and arduous battle for a free press in England which that noble martyr, Richard Carlisle, waged, you hav continued with the greatest success, and the liberty of tongue and press has found in you one of its greatest and bravest champions.

It is impossible for us to forget the immense service you hav rendered to humanity in asserting and maintaining the rights of the people to choose their own representativs irrespectiv of class or creed, in removing the last shackles of the English press laws, and in expunging from the English statute book and courts of justice that last surviving legacy of an ignorant and bigoted past, the Oaths test.

The theological bands which hav bound the brain of thousands of this generation hav been snapped asunder by the unwearying efforts of such men as yourself to spread the light of reason, and many hundreds even in priest-ridden India hav by a study of your life and works been led to throw off the dark thraldom of superstition and to embrace that greatest of all religions—the religion of humanity—whose only creed is, "The world is my country and to do good my religion."

We honor the man who, possessed of the highest talents, has sacrificed wealth and comfort to assist the down-trodden and to succor the distressed; who has, at the risk of his life, championed the cause of peace in a Christian land; who has never by word or action swerved from his devotion to principle, and whose pen and tongue were always at the service of the poor and the miserable without fee or price.

We take this opportunity of bringing to your notice the vast field for the propagation of Freethought that India presents, and which we, from the circumstances that surround us, are unable to work as it ought to be worked. We therefore beg you will bestow on this matter the consideration it deserves and extend to us your powerful support in the furtherance of the noble cause of Freethought. Christian missionary education has very greatly contributed to prepare the minds of the youth of this country to throw off *all* superstition, indigenous or imported, and now they only await the arrival of Freethought lecturers to preach the noble principles of Secularism, to enlist hundreds in the great army of progress that everywhere in the world is daily and hourly increasing in numbers and in strength. The names and works of Charles Bradlaugh, Mrs. Annie Besant, Col. R. G. Ingersoll, and G. W. Foote, are, we are proud to say, familiar to thousands of students in all parts of this vast country.

We fervently trust that the day is not far distant when we shall hav the pleasure of welcoming you once again to these shores and hope then to be able, each in his own town and district, to express personally his heartfelt gratitude for the numerous services you hav rendered and to show you in detail the wants and needs of the Secularists of India.

With our best wishes for your health and happiness and with the assurance of our high respect,

We hav the honor to remain,

YOUR GRATEFUL AND OBEDIENT SERVANTS.

Bombay, Dec. 31, 1889.

Canadian Freethinkers and Their Custom Houses.

Under the presidency of Captain Robert C. Adams the Canadian Secular Union is doing a needed and splendid service for liberty. A few weeks ago THE TRUTH SEEKER received an order for twelve copies of the "Age of Reason," and an inquiry as to the various oath laws now in force in the states. The first was the initial step of an attempt to make the Canadian government admit that heretical works are as much entitled to respectful treatment at the hands of the custom officers as a stack of Bibles; the second, the preliminary measure to the introduction of an oath bill in the two Canadian provincial parliaments. In *Secular Thought* of last week we find the result. Under the heading of "A New Oaths Bill," is this item:

Capt. Robert C. Adams, of Montreal, president of the Canadian Secular Union, has taken some action to secure the passage of a new oath and affirmation bill in the Dominion parliament at Ottawa and the provincial parliament of Quebec.

This, of course, is but the beginning, but judging from the success attending the importation of the "Age of Reason," it may be possible soon for Freethinkers to obtain their civil rights in Canada. The following correspondence explains the situation as to Thomas Paine's great book:

TORONTO, Feb. 3, 1890.

DEAR SIR: We are now importing one dozen copies of "The Age of Reason," by Thomas Paine. We hav received notice, dated January 28th, from the Canadian Express Company, that a parcel containing these books, addressed to Canadian Secular Union, care J. A. Risser, has arrived in bond (Manifest No. 917), and will be delivered on payment of duties and charges.

We understand that previous importations of these books hav been seized and confiscated by the Toronto customs officers, and that delivery of same has heretofore been refused on the proffered payment of duty.

In bringing the above books into Canada at the present time, it is our intention to legally test in the Canadian courts the right of each and every citizen to import them.

Under these circumstances, we consider that you ought to hav notice of our intentions before you render your final decision in the matter.

On Wednesday, the 5th inst., we will instruct the Canadian Express Company to effect a clearance of the same. If, in your opinion, we hav given you too short notice, we will be pleased to grant a few days' further time for you to consider the question if you will write me to that effect; or, if you think we hav information that will be of value to you in your deliberations, our committee having the matter in hand will be pleased to meet you in your office at such time as you may appoint and render you such assistance as may be in their power. J. A. RISSER, Secretary.

COLLECTOR OF CUSTOMS, Toronto

HER MAJESTY'S CUSTOMS, TORONTO, Feb. 3, 1890.

SIR: I beg to acknowledge the receipt of your letter of this date, informing me of your intention of importing twelve copies of "The Age of Reason," by Thomas Paine; and that in the event of seizure by me you purpose legally testing my right to do so in the Canadian courts.

In reply, I hav the honor to state that I shall submit your letter to the department of customs, Ottawa, for guidance and instruction as to my action in the matter. Meanwhile, it would be better, perhaps, that no customs entry be made until I hav received the instructions asked for.

JNO. DOUGLAS, Acting Collector.

J. A. RISSER, ESQ., Secretary,
Canadian Secular Union, Toronto.

TORONTO, Feb. 5, 1890.

DEAR SIR: I beg to acknowledge the receipt of your letter of 3d inst., in reply to mine of same date.

We accept your suggestion, and will make no entry of the consignment of "The Age of Reason" referred to until we hav your further communication on the subject.

JOHN DOUGLAS, ESQ., J. A. RISSER, Sec.
Acting Collector of Customs, Toronto.

HER MAJESTY'S CUSTOMS, TORONTO, Feb. 7, 1890.

SIR: In further reference to your letter of the 3d instant re an importation of twelve copies of "The Age of Reason," by Thomas Paine, I beg to inform you that it is not usual for any customs officer to forecast the action which may be taken upon the actual importation of any dutiable article. The book when entered is subject to examination, and the result of that examination will depend as to whether it is wrongly entered as respects value, etc., or whether it comes under the prohibitory clause of the customs tariff.

JNO. DOUGLAS, Acting Collector.

J. A. RISSER, ESQ., Secretary,
Canadian Secular Union, Toronto.

TORONTO, Feb. 8, 1890.

DEAR SIR: Your letter of 7th inst. is received. In my letter of 3d inst. we gave you notice that we would make entry of the importation of "The Age of Reason" on 5th inst. We did not do so, as you suggested delay until you had received instructions from Ottawa.

I now understand you to say that you can render no decision in the matter until entry has been formally made. We will, therefore, giv instructions to the Canadian Express Company immediately to make the entry, and in all probability this will be done on Monday, 10th inst.

JOHN DOUGLAS, ESQ., J. A. RISSER, Sec.
Acting Collector of Customs.

On the 10th of February the books were delivered to Mr. Risser, and the government, as he expresses it, had eaten the leek.

That Blasphemous Heston!

Some little time since Heston had one of his blasphemous pictures representing a priest receiving a dollar from a poor, careworn woman, for which said priest sends a telephone dispatch to yank a cheap soul out of purgatory. The message was being received by a "patron saint."

Now, I ask, why does Mr. Heston misrepresent "the only true church?"

In Lesson Thirty-first of the Catechism, taught in parochial schools, I find the following:

Question. Does the first Commandment forbid us to pray to the saints?

Answer. The first Commandment does not forbid us to pray to the saints.

Q. What do we mean by praying to the saints?

A. By praying to the saints we mean the asking of their help and prayers.

Q. How do we know that the saints hear us?

A. We know that the saints hear us, because they are with God, *who makes our prayers known to them.* [Italics of the last seven words mine.]

The facts are, you see, his majesty, God himself, sits at the general receiving office, hears the messages, and then dispatches them around to St. Patheric, St. Dick, Tom, and Harry, in their various mansions.

This "revelation" excites a curious class of thoughts, such as these: As the "only true church" declares, "There is but one God," how many wires are there converging at the general office? Supposing that one-half of the Catholics of the United States pray to the saints daily, there would be, at least, some four or five million "Halloes" to attend to from these quarters in twenty-four hours. Now add the rest of the Catholic world, and just think of the business done! Business? Aye! Just listen:

Q. What benefits are derived from the communion of saints?

A. The following benefits are derived from the communion of saints: the faithful on earth assist one another by their prayers and good works, and they are aided by the intercession of the saints in heaven, while both the saints in heaven and the faithful on earth help the souls in purgatory.

It seems that his majesty makes the "saints" a kind of committee of referees; for he, God, "makes our prayers known to them," the saints; and they, in turn, "by their intercession" (to whom it does not say) assist in evacuating purgatory to make room for more. If this doctrin be true, when you find a man complaining that "business is dull," tell him to "go to"—well, either place.

Another thought is this: our sun is only one little speck in the solar system; there are millions of suns, in various states of development, it may be, but the presumption is they hav inhabited planets. Suppose that there is an average of one inhabited planet to each sun, each one having a "fallen race," and "a plan of redemption," with the necessary paraphernalia of popes, priests, saints, relics, etc., just think of the amount of telephone business! Business! yes, sir; let every idle person avoid the upper, and shun the lower region! JOHN DAVEY.

Kent, O.

The American Secular Union.

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The Gage Gathering.

I choose words for a headline which express just what I mean. Mrs. Matilda Joslyn Gage has practically gathered herself together and held a meeting at Washington, February 24th and 25th, under the guise of a "convention." The convention was a conspicuous failure, but Mrs. Gage was an illustrious success. She had placarded Willard's Hotel and the hall with the announcement that the "Woman's National Liberal Union" would hold a convention. Who authorized this name I do not know, as the question of a name did not come before the convention at all. Reference was made to an "executiv board," but who appointed such board I do not know. It is certain that the convention did not appoint it, as the subject was never mentioned there. The program for the morning of the second day announced, "Discussion of resolutions," but there was no discussion. They were merely read. The "Adoption of resolutions" was on the printed program of the afternoon, but they were *not* even *mentioned*. The "Announcement of permanent officers" by the chair was made according to the program, but the convention was not asked to approve them.

When Mrs. Gage was asked privately why these matters were not brought before the convention, she curtly answered, "It was not thought best." What I want to say is, that the convention had no voice in anything. I attended every session and speak from personal knowledge when I say that but two votes were taken. One was on expressing a preference as to the place of the next meeting, the other was a vote of thanks to the press. There was a preconcerted arrangement that the convention should hav no voice, and everything was cut and dried and executed by Mrs. Gage. One member of her so-called "committee" told me that, although she had attended every meeting, she did not know what was done, as there were matters decided that had not ever been before them.

When Mrs. Gage assumed the chair at the opening of the so-called "convention," she simply said: "By virtue of the fact that I hav been the oldest worker in this cause, and this meeting is, to some extent, the result of my own efforts, I shall assume to act as temporary president this morning. Mr. William H. Aldrich will also act as temporary secretary." The bad grammar of this announcement might be excused if these persons had not continued to act as president and secretary to the last, without a vote of the convention. They were not approved, either as temporary or permanent officers. This notable woman suffragist did not allow the women of the convention to vote, and there were many "curses not loud but deep" among the attendants.

The course of Mrs. Gage can be accounted for only in one way. She had been repressed and suppressed by Susan B. Anthony and her compeers so often through a large number of years that she was determined to hav everything her own way for once.

Her very bad grammar, her monotonous voice, her egotism and lack of manners, could all hav been excused had she not been guilty of such insufferable self-assertion.

Mr. Wm. F. Aldrich, of Alabama, is said to hav paid the expenses of the "Gage Gathering." In the *Liberal Thinker*, edited by Mrs. Gage, and paid for by the Aldrichs, Mrs. Aldrich is said to hav been known throughout the United States, for years, as Miss Josephine Cables, who edited the *Occult World*, published at Rochester, N. Y., and who is "a woman of wonderful spiritual insight, occult powers, and humanitarian principles."

Now for the officers *not* approved by the convention: President, Matilda Joslyn Gage, New York; vice-president, Josephine Cables Aldrich, Alabama; secretary, Mary E. Coues, Washington; treasurer, Wm. F. Aldrich, Alabama. These are all avowed Theosophists, except Mrs. Gage, who is said to hav a way of proving that woman is the Holy Ghost of the orthodox trinity.

The following persons were added, not by the convention, to the officers forming the executiv council: Susan A. Wixon, Eliza A. Conner, Micca Hoffman, Marietta M. Bones, and Clara S. Foltz. This council is, hereafter, to fill all vacancies and to elect all officers without any reference to any convention—a self-constituted and self-perpetuating close corporation, which will not allow of any interference.

We now come to the resolutions. Prof. Elliot Coues was chairman of this committee, but could only hav been a figurehead, as Mrs. Gage told me that she wrote nearly all of the resolutions before she left home, and another person told me that she furnished two, which were revised by Mrs. Gage. Instead of taking up space in details, I would simply say that there are twelve resolutions. Ten of these might hav been passed by any congress of the American Secular Union (excepting the platitudes). They relate mainly to the work of state secularization in which our organization is so successfully engaged. The other two are not true. It is not a fact that "every church, of whatever name, is based on the theory that woman was created secondary and inferior to man, and that she brought sin into the world, and necessitated the sacrifice of a savior." The Universalists, the Unitarians, the Friends (Hicksites), and several other churches, as heartily oppose this view as does Mrs. Gage. Nor is it true that "every church is the enemy of liberty and progress."

One word more. Mrs. Gage was terribly afraid that there was a plot to capture her convention by the American Secular Union. Ida C. Craddock, our secretary, had said something about auxiliaries in a letter published in our Liberal papers, and Mrs. Westbrook has written to Mrs. Gage, suggesting that possibly we might work together, etc.; and she was very apprehensiv on this subject. When Mrs. Westbrook and myself entered a preliminary meeting at the express invitation of Susan H. Wixon, and with the express consent of Mr. Aldrich (in whose room the meeting was held), Mrs. Gage sprang to her feet, and seizing us both by the arm, exclaimed: "You must go out! You are the president of another society, and I don't mean to be the bob to the tail of anybody's kite." We were led out into the hall, and were thus unceremoniously dismissed. This is probably the reason why nothing was permitted to come before the convention for approval or dissent.

Permit me to say that this was an unnecessary fright for Mrs. Gage. I had never thought of capturing the convention. I had no desire to interfere in any way. I am an advocate of woman's enfranchisment, and hav been for thirty years, and am heartily in favor of a woman suffrage society to resist the encroachment of the orthodox church; and I am an enemy to all forms of ecclesiasticism and sacerdotalism. We hav missed a grand opportunity to form such a society. Let every person treat Mrs. Gage's Gathering as a nullity. Let us put a woman suffrage plank in with our Nine Demands of Secularism—and then we shall not need any other "gathering."

How true it is that when the slave becomes master she is the most tyrannical of drivers! Mrs. Gage was to show Miss Anthony how to run a convention, and she has foolishly run hers into the ground!

R. B. WESTBROOK,
Pres. American Secular Union.

Philadelphia, March 1, 1890.

England's Opinion of Our Annual.

From Watts's Literary Guide.

This ANNUAL has now become a recognized feature in American literary Freethought. Skilfully edited by Mr. E. M. Macdonald, it has the good fortune to hav for contributors some of the most capable writers across the Atlantic. The current issue is a remarkably strong number. Besides an admirably compiled calendar and an encouraging record of Freethought progress in the United States, there are several lengthy and brilliant essays, and an ambitious novelet by Miss Helen Gardener, the author of "Men, Women, and Gods." Mr. Macdonald's account of his experiences "In Search of a Spirit" is delightfully humorous; the Ex-Rev. H. O. Pentecost's narrativ of "Why I Left the Church" is deeply earnest; while Mr. W. Stewart Ross's paper, "Mostly Fools?" is terribly pessimistic. Perhaps the two most useful features in the ANNUAL are the illustrated articles on "The Middle Ages" and "The Inventions of Science and the Inventions of Christianity." The illustrations throughout—with the exception of the frontispiece, "The Burning of Bruno"—are admirably executed.

Why Am I An Agnostic?

From the North American Review.

PART II.

The Christian religion rests on miracles. There are no miracles in the realm of science. The real philosopher does not seek to excite wonder, but to make that plain which was wonderful. He does not endeavor to astonish, but to enlighten. He is perfectly confident that there are no miracles in nature. He knows that the mathematical expression of the same relations, contents, areas, numbers, and proportions must forever remain the same. He knows that there are no miracles in chemistry; that the attractions and repulsions, the loves and hatreds, of atoms are constant. Under like conditions, he is certain that like will always happen; that the product ever has been and forever will be the same; that the atoms or particles unite in definit, unvarying proportions—so many of one kind mix, mingle, and harmonize with just so many of another, and the surplus will be forever cast out. There are no exceptions. Substances are always true to their natures. They hav no caprices, no prejudices, that can vary or control their action. They are "the same yesterday, to-day, and forever."

In this fixedness, this constancy, this eternal integrity, the intelligent man has absolute confidence. It is useless to tell him that there was a time when fire would not consume the combustible, when water would not flow in obedience to the attraction of gravitation, or that there ever was a fragment of a moment during which substance had no weight.

Credulity should be the servant of intelligence. The ignorant hav not credulity enough to believe the actual, because the actual appears to be contrary to the evidence of their senses. To them it is plain that the sun rises and sets, and they hav not credulity enough to believe in the rotary motion of the earth—that is to say, they hav not intelligence enough to comprehend the absurdities involved in their belief, and the perfect harmony between the rotation of the earth and all known facts. They trust their eyes, not their reason. Ignorance has always been and always will be at the mercy of appearance. Credulity, as a rule, believes everything except the truth. The semi-civilized believe in astrology, but who could convince them of the vastness of astronomical spaces, the speed of light, or the magnitude and number of suns and constellations? If Hermann and Humboldt could hav appeared before savages, which would hav been regarded as a god?

When men knew nothing of mechanics, nothing of correlation of force, and of its indestructibility, they were believers in perpetual motion. So when chemistry was a kind of sleight-of-hand, or necromancy, something accomplished by the aid of the supernatural, people talked about the transmutation of metals, the universal solvent, and the philosopher's stone. Perpetual motion would be a mechanical miracle; and the transmutation of metals would be a miracle in chemistry; and if we could make the result of multiplying two by two five, that would be a miracle in mathematics. No one expects to find a circle the diameter of which is just one-fourth of the circumference. If one could find such a circle then there would be a miracle in geometry.

In other words, there are no miracles in any science. The moment we understand a question or subject, the miraculous necessarily disappears. If anything actually happens in the chemical world, it will, under like conditions, happen again. No one need take an account of this result from the mouths of others: all can try the experiment for themselvs. There is no caprice, and no accident.

It is admitted, at least by the Protestant world, that the age of miracles has passed away, and, consequently, miracles can not at present be established by miracles; they must be substantiated by the testimony of witnesses who are said by certain writers—or, rather, by uncertain writers—to hav lived several centuries ago; and this testimony is given to us, not by the witnesses themselvs, not by persons who say that they talked with those witnesses, but by unknown persons who did not giv the sources of their information.

The question is: Can miracles be established except by miracles? We know that the writers may hav been mistaken. It is possible that they may hav manufactured these accounts themselvs. The witnesses may hav told what they knew to be untrue, or they may hav been honestly deceived, or the stories may hav been true as first told. Imagination may hav added greatly to them, so that after several centuries of accretion a very simple truth was changed to a miracle.

We must admit that all probabilities must be against miracles, for the reason that that which is probable cannot by any possibility be a miracle. Neither the probable nor the possible, so far as man is concerned, can be miraculous. The probability therefore says that the writers and witnesses were either mistaken or dishonest.

We must admit that we hav never seen a miracle ourselvs, and we must admit that according to our experience, there are no miracles. If we hav min-

gled with the world, we are compelled to say that we hav known a vast number of persons—including ourselvs—to be mistaken, and many others who hav failed to tell the exact truth. The probabilities are on the side of our experience, and, consequently, against the miraculous; and it is a necessity that the free mind moves along the path of least resistance.

The effect of testimony depends on the intelligence and honesty of the witness and the intelligence of him who weighs. A man living in a community where the supernatural is expected, where the miraculous is supposed to be of almost daily occurrence, will, as a rule, believe that all wonderful things are the result of supernatural agencies. He will expect providential interference, and, as a consequence, his mind will pursue the path of least resistance, and will account for all phenomena by what to him is the easiest method. Such people, with the best intentions, honestly bear false witness. They hav been imposed upon by appearances, and are victims of delusion and illusion.

In an age when reading and writing were substantially unknown, and when history itself was but the vaguest hearsay handed down from dotage to infancy, nothing was rescued from oblivion except the wonderful, the miraculous. The more marvelous the story, the greater the interest excited. Narrators and hearers were alike ignorant and alike honest. At that time nothing was known, nothing suspected, of the orderly course of nature—of the unbroken and unbreakable chain of causes and effects. The world was governed by caprice. Everything was at the mercy of a being, or beings, who were themselvs controled by the same passions that dominate man. Fragments of facts were taken for the whole, and the deductions drawn were honest and monstrous.

It is probably certain that all the religions of the world hav been believed, and that all the miracles hav found credence in countless brains; otherwise they could not hav been perpetuated. They were not all born of cunning. Those who told were as honest as those who heard. This being so, nothing has been too absurd for human credence.

All religions, so far as I know, claim to hav been miraculously founded, miraculously preserved, and miraculously propagated. The priests of all claimed to hav messages from God, and claimed to hav a certain authority, and the miraculous has always been appealed to for the purpose of substantiating the message and the authority.

If men believe in the supernatural, they will account for all phenomena by an appeal to supernatural means or power. We know that formerly everything was accounted for in this way except some few simple things with which man thought he was perfectly acquainted. After a time men found that under like conditions like would happen, and as to those things the supposition of supernatural interference was abandoned; but that interference was still activ as to all the unknown world. In other words, as the circle of man's knowledge grew, supernatural interference withdrew and was activ only just beyond the horizon of the known.

Now, there are some believers in universal special providence—that is, men who believe in perpetual interferehce by a supernatural power, this interference being for the purpose of punishing or rewarding, of destroying or preserving, individuals and nations.

Others hav abandoned the idea of providence in ordinary matters, but still believe that God interferes on great occasions and at critical moments, especially in the affairs of nations, and that his presence is manifest in great disasters. This is the compromise position. These people believe that an infinit being made the universe and impressed upon it what they are pleased to call "laws," and then left it to run in accordance with those laws and forces; that as a rule it works well, and that the divine maker interferes only in cases of accident, or at moments when the machine fails to accomplish the original design.

There are others who take the ground that all is natural; that there never has been, never will be, never can be any interference from without, for the reason that nature embraces all, and that there can be no without or beyond.

The first class are Theists pure and simple; the second are Theists as to the unknown, Naturalists as to the known; and the third are Naturalists without a touch or taint of superstition.

What can the evidence of the first class be worth? This question is answered by reading the history of those nations that believed thoroughly and implicitly in the supernatural. There is no conceivable absurdity that was not established by their testimony. Every law or every fact in nature was violated. Children were born without parents; men lived for thousands of years; others subsisted without food, without sleep; thousands and thousands were possessed with evil spirits, controled by ghosts and ghouls; thousands confessed themselvs guilty of impossible offenses, and in courts, with the most solemn forms, impossibilities were substantiated by the oaths, affirmations, and confessions of men, women, and children.

These delusions were not confined to ascetics and peasants, but they took possession of nobles and kings; of people who were at that time called intelligent; of the then educated. No one denied these wonders, for the reason that denial was a crime punishable generally with death. Societies, nations, became insane—victims of ignorance, of dreams, and, above all, of fears. Under these conditions human testimony is not and cannot be of the slightest value. We now know that nearly all of the history of the world is false, and we know this because we hav arrived at that phase or point of intellectual development where and when we know that effects must hav causes, that everything is naturally produced, and that, consequently, no nation could ever hav been great, powerful, and rich unless it had the soil, the people, the intelligence, and the commerce. Weighed in these scales, nearly all histories are found to be fictions.

The same is true of religions. Every intelligent American is satisfied that the religions of India, of Egypt, of Greece and Rome, of the Aztecs, were and are false, and that all the miracles on which they rest are mistakes. Our religion alone is excepted. Every intelligent Hindoo discards all religions and all miracles except his own. The question is: When will people see the defects in their own theology as clearly as they perceive the same defects in every other?

All the so-called false religions were substantiated by miracles, by signs and wonders, by prophets and martyrs, precisely as our own. Our witnesses are no better than theirs, and our success is no greater. If their miracles were false, ours cannot be true. Nature was the same in India and in Palestine.

One of the corner-stones of Christianity is the miracle of inspiration, and this same miracle lies at the foundation of all religions. How can the fact of inspiration be established? How could even the inspired man know that he was inspired? If he was influenced to write, and did write, and did express thoughts and facts that to him were absolutely new, on subjects about which he had previously known nothing, how could he know that he had been influenced by an infinit being? And if he could know, how could he convince others?

What is meant by inspiration? Did the one inspired set down only the thoughts of a supernatural being? Was he simply an instrument, or did his personality color the message received and given? Did he mix his ignorance with the divine information, his prejudices and hatreds with the love and justice of the deity? If God told him not to eat the flesh of any beast that dieth of itself, did the same infinit being also tell him to sell this meat to the stranger within his gates?

A man says that he is inspired—that God appeared to him in a dream, and told him certain things. Now, the things said to hav been communicated may hav been good and wise; but will the fact that the communication is good or wise establish the inspiration? If, on the other hand, the communication is absurd or wicked, will that conclusivly show that the man was not inspired? Must we judge from the communication? In other words, is our reason to be the final standard?

How could the inspired man know that the communication was received from God? If God in reality should appear to a human being, how could this human being know who had appeared? By what standard would he judge? Upon this question man has no experience; he is not familiar enough with the supernatural to know gods even if they exist. Although thousands hav pretended to receive messages, there has been no message in which there was, or is, anything above the invention of man. There are just as wonderful things in the uninspired as in the inspired books, and the prophecies of the heathen hav been fulfilled equally with those of the Judean prophets. If, then, even the inspired man cannot certainly know that he is inspired, how is it possible for him to demonstrate his inspiration to others? The last solution of this question is that inspiration is a miracle about which only the inspired can hav the least knowledge, or the least evidence, and this knowledge and this evidence not of a character to convince even the inspired.

There is certainly nothing in the Old or the New Testament that could not hav been written by uninspired human beings. To me there is nothing of any particular value in the Pentateuch. I do not know of a solitary scientific truth contained in the five books commonly attributed to Moses. There is not, as far as I know, a line in the book of Genesis calculated to make a human being better. The laws contained in Exodus, Leviticus, Numbers, and Deuteronomy are for the most part pueril and cruel. Surely there is nothing in any of these books that could not hav been produced by uninspired men. Certainly there is nothing calculated to excite intellectual admiration in the book of Judges or in the wars of Joshua; and the same may be said of Samuel, Chronicles, and Kings. The history is extremely childish, full of repetitions, of useless details, without the slightest philosophy, without a generalization born of a wide survey. Nothing is known of other nations; nothing imparted of the slightest value; nothing about education, discovery, or invention. And these idle and stupid annals are interspersed with myth and miracle, with flattery for kings who supported priests, and with curses and denunciations for those who would not hearken to the voice of the prophets. If all the historic books of the Bible were blotted from the memory of mankind, nothing of value would be lost.

Is it possible that the writer or writers of First and Second Kings were inspired, and that Gibbon wrote "The Decline and Fall of the Roman Empire" without supernatural assistance? Is it possible that the author of Judges was simply the instrument of an infinit God, while John W. Draper wrote "The Intellectual Development of Europe" without one ray of light from the other world? Can we believe that the author of Genesis had to be inspired, while Darwin experimented, ascertained, and reached conclusions for himself?

Ought not the work of a God to be vastly superior to that of a man? And if the writers of the Bible were in reality inspired, ought not that book to be the greatest of books? For instance, if it were contended that certain statues had been chiseled by inspired men, such statues should be superior to any that uninspired man has made. As long as it is admitted that the Venus de Milo is the work of man, no one will believe in inspired sculptors—at least until a superior statue has been found. So in the world of painting. We admit that Corot was uninspired. Nobody claims that Angelo had supernatural assistance. Now, if some one should claim that a certain painter was simply the instrumentality of God, certainly the pictures produced by that painter should be superior to all others.

I do not see how it is possible for an intelligent human being to conclude that the Song of Solomon is the work of God, and that the tragedy of "Lear" was the work of an uninspired man. We are all liable to be mistaken, but the Iliad seems to me a greater work than the book of Esther, and I prefer it to the writings of Haggai and Hosea. Æschylus is superior to Jeremiah, and Shakspere rises immeasurably above all the sacred books of the world.

It does not seem possible that any human being ever tried to establish a truth—anything that really happened—by what is called a miracle. It is easy to understand how that which was common became wonderful by accretion—by things added, and by things forgotten—and it is easy to conceive how that which was wonderful became by accretion what was called supernatural. But it does not seem possible that any intelligent, honest man ever endeavored to prove anything by a miracle.

As a matter of fact, miracles could only satisfy people who demanded no evidence; else how could they hav believed the miracle? It also appears to be certain that, even if miracles had been performed, it would be impossible to establish that fact by human testimony. In other words, miracles can only be established by miracles, and in no event could miracles be evidence except to those who were actually present; and in order for miracles to be of any value, they would hav to be perpetual. It must also be remembered that a miracle actually performed could by no possibility shed any light on any moral truth, or add to any human obligation.

If any man has ever been inspired, this is a secret miracle, known to no person, and suspected only by the man claiming to be inspired. It would not be in the power of the inspired to giv satisfactory evidence of that fact to anybody else.

The testimony of man is insufficient to establish the supernatural. Neither the evidence of one man nor of twelve can stand when contradicted by the experience of the intelligent world. If a book sought to be proved by miracles is true, then it makes no difference whether it was inspired or not; and if it is not true, inspiration cannot add to its value.

The truth is that the church has always—unconsciously, perhaps—offered rewards for falsehood. It was founded upon the supernatural, the miraculous, and it welcomed all statements calculated to support the foundation. It rewarded the traveler who found evidences of the miraculous, who had seen the pillar of salt into which the wife of Lot had been changed, and the tracks of Pharaoh's chariots on the sands of the Red sea. It heaped honors on the historian who filled his pages with the absurd and impossible. It had geologists and astronomers of its own who constructed the earth and the constellations in accordance with the Bible. With sword and flame it destroyed the brave and thoughtful men who told the truth. It was the enemy of investigation and of reason. Faith and fiction were in partnership.

To-day the intelligence of the world denies the miraculous. Ignorance is the soil of the supernatural. The foundation of Christianity has crumbled, has disappeared, and the entire fabric must fall. The natural is true. The miraculous is false.

ROBERT G. INGERSOLL.

I BEGAN to doubt if it was possible that an omniscient God would giv a *revelation* to men that would set all the world "by the ears" in their efforts to interpret it.—*R. C. Adams.*

Communications.

The Infidel's Catechism.

Question. What is a doctor of divinity?

Answer. It is one who has graduated in the art of using language to conceal his thoughts.

Q. Why did Talleyrand when asked for what purpose language was given to man, reply, "To conceal our thoughts?"

A. Because that was the prevailing use of language in his day; which usage was then enforced by the combined powers of church and state.

Q. Why did Copernicus withhold from the public his work on astronomy until he was on the verge of the grave?

A. Because he had violated a law of the church by using language to express thought, and he wanted to keep his crime concealed until he was beyond the reach of the church.

Q What was Bruno's crime?

A. Using language to express his thoughts.

Q. For what purpose was he locked up in a dungeon and tortured for six years?

A. To try to make him use language to conceal his thoughts.

Q. Why was he burnt alive at the stake?

A. Because he persisted in shocking Christians by using language to express his thoughts.

Q Why was Galileo imprisoned by the church?

A. Because he violated the law of the church by using language to express his thoughts on astronomy.

Q. Why was he not burnt like Bruno?

A. Because when offered by the church the cruel alternativ of telling a lie by saying that his language had not expressed his thoughts, or to be burnt like Bruno, he weakened and told the lie, and promised that he would use language to conceal his thoughts.

Q Why was the beautiful Hypatia so brutally murdered by a Christian mob of Alexandria?

A. Because she shocked the Christians by using language to express thought.

Q. Why is Thomas Paine so hated by the clerics?

A. Because he used language to express thought, which was against the rules of the church.

Q. George Washington's thoughts on the subject of theology were similar to Paine's. Why do the clerics hate Paine and honor Washington?

A. Because Paine published his thoughts, and Washington concealed his.

Q. Why do the clerics claim that Abraham Lincoln became a Christian about the time that he went to Washington city?

A. Because, like a Christian, he concealed his thoughts after he became president.

Q. For what is Colonel Ingersoll noted?

A. For proficiency in the art of using language to express thoughts.

Q. For what is Talmage noted?

A. For proficiency in the art of using language to conceal his thoughts.

Ever since the establishment of the papal hierarchy hypocrisy has been regarded as a virtue and sincerity a crime. The church regards it as a virtue to conceal our thoughts, and a crime to express them.

P. F. Shumaker.

Slate-writing and Legerdemain.

Brother Macdonald: I hav just read your article in the Truth Seeker Annual, "In Search of a Spirit." It appears to hav been an unsatisfactory search; you ought to hav got better results from slate-writing. But everyone familiar with the so-called Spiritual phenomena knows that the occult power is very capricious. The mediums are too often blamed for what they cannot help.

I am sorry you could not hav had a slate-writing test from P. S. O. A. Keeler, such as I got and described in The Truth Seeker of May 12, 1888.

But now, in regard to your article in the Annual, I wish only to take exception to one statement. You say you "hav seen no display of ingenuity equal to the achievements of those who acknowledge no aid from the spirits of translated men."

The tricks of conjurers are pretty easily discovered. Most of them are known and published. When you once know how the thing is done the performance is no longer interesting. Giv me six successiv private performances of a particular feat of legerdemain and if I cannot tell you how it is done you may call me a fool. And now, in conclusion, I make the following challenge:

TO ANY CONJURER.

Let me write in your presence, but without your seeing what I write, the names of four deceased friends on four slips of paper. Let me fold them up and place them on a table before us. You may handle them, but must not open one of them, and they must remain in sight on the table all the time. I will bring two slates. You may handle them before I tie them, with a bit of pencil between them, and lay them on the table before us. I will wait half an hour for writing on the slates, which you may touch and even handle while on the table, but without untying or separating them at all.

Now, then, if on opening those slates at the end of half an hour I shall find written on one of them a single one of the names I hav written on the folded papers, I will pay you twenty dollars. But if no such name is written you shall forfeit five dollars to me.

And for each, or any one of the other three names written by me on the folded papers, I will pay you twenty dollars if the same shall appear on the slates when opened by me. Nor will I exact any further forfeit for non-performance than the five dollars.

W. H. Burr.

Washington, D. C., Feb. 14, 1890.

A Voice from the West Indies.

Vishnu, the second person of the Hindoo trinity, has become incarnate nine times:

(1) "As a fish, to save the Vedas.

(2) "As a tortoise, to support the earth, which was in danger of sinking into chaos; hence the Hindoos believe to this day that the earth rests on the back of a tortoise.

(3) "As a boar, to draw the earth out of mud and water with his tusks.

(4) "As a lion-man, to destroy a monster who was devastating the earth.

(5) "As a dwarf.

(6) "As a giant.

(7) "As Ram.

(8) "As Christna.

(9) "As Buddha."

The Hindoos are still looking for another incarnation, which is supposed to be his last. They are ignorant of the form that it will assume.

There is an annual rite, practiced mainly by the people from Madras, and which is called "passing the fire." The communicants, with their priests, all nearly naked, pass several times through smoldering ashes. This sacrifice is in honor of an Indian god called Madrivele. This god was endowed with the peculiar faculty of entering houses through the smallest crevice. He is said to hav been very fond of chickens and rum, and it is on this account that rum-drinking and chicken-eating play such conspicuous parts in the annual rite of "passing the fire."

The Mohammedans, or Mussulmans, come next in number. Their creed is, "There is but one God, and Mohammed is his prophet." The Mohammedan prays five times a day with his face turned toward Mecca. The Mohammedans are divided into two branches or sects, Shiahs and the Sunnis.

The Shiahs commemorate the death of Hosien, the son of Ali, by parading about the sugar estates beating drums, and carrying paper houses of different colors, which represent the tomb of Hosien.

Very few East Indians become converts to Christianity. They do not seem to care for this religion. A most barbarous act was committed by this Christian government on the East Indians of the Mussulman faith. A few years ago, these Indians were permitted to parade the streets of the cities on the day of the commemoration of the death of Hosien. The government prohibited these parades, and on these people insisting on their rights, they were shot down like dogs by the armed constabulary. This is a crying shame!

A good joke is told of an officer in India, who, addressing his nativ servant, asked, "What religion are you belonging to, Ramsammee?"

Nativ: "Same church like Sahib; me eat beef and drink grog, sar!" To him Christianity and grog-drinking were synonymous terms. E. S.

Port-of-Spain, Feb. 8, 1890.

Eminent Women.

Anna Letitia Barbauld was born in Leicestershire in 1743, and received an excellent education from her father, Dr. Aikin. In 1772 she published a volume of poems which gave her a high place among her poetical contemporaries, and in the following year she joined her brother in getting out a volume of miscellanies. She published numerous works—"Early Lessons," "Biographical and Critical Essays," etc.

Lady Jane Gray was born 1537 in Leicestershire. Her talents were of a superior order, and by the time she was seventeen she had mastered Greek, Latin, Hebrew, Chaldee, Arabic, French, and Italian.

In 1553 she married Lord Guildford Dudley, and shortly afterward, reluctantly accepted the diadem which the intrigues of her father and her father-in-law had induced Edward VI. to settle upon her. She only reigned nine days, and then was committed to the Tower with her husband, and, in 1554, they were brought to the scaffold by the relentless Mary. Her "Remains" were published after her death, and some of her letters and essays are preserved in Fox's "Martyrology."

Joan of Arc—Maid of Orleans—has been called the greatest of heroins. She was born 1416 in Lorraine. Her parents were poor, and her occupation that of shepherdess and taking care of horses at an inn. Her mind was of a superior order, and she brooded over the wrongs of her country, and the sufferings of the people, and the means of relieving them, till she imagined she heard a voice from heaven commanding her to become the deliverer of France. She was presented to the king and he accepted her services. The idea of her being supernaturally sent by heaven, just chimed in with the superstitions of the age, and inspired her countrymen and depressed the English.

Her first exploit was the relieving of Orleans in May, 1428, after having defeated the besiegers. The tide of her success was rapid. City after city was conquered, and in July, 1429, the Maid led her sovereign to be crowned in the cathedral of Rheims. She now wished to retire, but the king found her services too valuable, and so persuaded her to remain with the army, which she did till 1431, when she was taken prisoner by the Burgundians, while she was heading a sally from Compiegne. Her captors sold her to the English, who cruelly burnt her at Rouen, May 31, 1431, on the charge of sorcery.

Maria Annie Angelica Catherine Kauffman, an eminent artist, was born 1741 at Coire, and was instructed by her father; she was a good portrait-painter at the early age of eleven years. In 1781 she married Zucchi, a Venetian painter. She excelled in poetical subjects; her drawing was good and coloring attractiv. She etched with good spirit, and was also a perfect mistress of music, which, at one time, she intended adopting as a profession. She died in 1807 at Rome.

Ismene was the daughter of Edipus and Jocasta, who, when her sister Antigone had been condemned to be buried alive by Creon, for giving burial to her brother, Polynices, against the tyrant's positiv orders, declared herself as guilty as her sister, and insisted on being punished with her.

Antigone was the daughter of the king of Thebes (Edipus) by his mother Jocasta. After the death of her father and two brothers she went to Thebes to bury her brother, which the king had forbidden. Antigone succeeded in sprinkling dust three times on her brother's body, which was then and there equivalent to burial. For this she was immured alive in a tomb, where she hanged herself.

Haemon, the son of the king (Creon), to whom she was betrothed, broke into the tomb and there killed himself, and his mother—Eurydice—also committed suicide; all of which show the power and influence of woman's love, and strength of will and purpose to die rather than suffer wrong.

Cynisca, a daughter of Archidamus, king of Sparta, was the first woman who ever turned attention to the training of steeds, and the first that obtained a prize at the Olympic games.

Marie de Rabutin-Chantal Sévigné, marchioness, was born 1627, in Burgundy, and left an orphan at an early age. At eighteen she married the Marquis de Sévigné, who was killed in a duel seven years afterward, leaving her with a son and daughter, to whom she entirely devoted herself. To her daughter she was particularly attached, and to her were addressed the major part of the noted letters which hav placed the marchioness in the first rank of epistolary writers. She died in 1696. The best edition of her letters is in eleven volumes octavo.

E. D. Slenker.

Italy and the Church.

From 1866 up to 1880 the Italian government was obliged to confiscate the following amount of property and suppress religious houses and clergy to the number indicated by the table.

Income of real and movable property seized by the government, about	$ 11,000,000
Value of same property	330,000,000
Number of religious sent adrift, about	60,000
" " ecclesiastics deprived	40,478
" " religious houses suppressed	4,244
" " " corporations "	2,179
" " secular clergy foundations suppressed	46,237
Number of other foundations suppressed	50,973

The confiscation of the "Opera Pie" will, according to a report made in 1880, remove from the administration of the Roman church to the government the following charities:

General charities	3,668
Dowry "	2,694
Hospitals	1,139
Institutions furnishing grain to poor peasants	1,965
Congregations of charity	2,633
Miscellaneous	1,553
Shelter asylums	239
Foundations for nursing sick at home	1,028
School charities	508
Infants' asylums	340
For the aged	397
For orphans	463
Monti di pietæ	695
For prisoners	13
For poor nursing mothers	15
For poor laborers	16
For pregnant women nursed at home	41
Maternity hospitals	18
Seaside	10
Lunatic asylums	15
Deaf-mute and blind asylums	26
Nursling and foundling	102
Agrarian loan funds	30
Total	17,608
Gross revenues of these foundations, about	$ 18,000,000
Value of properties in 1861, about	200,000,000

Woman and Maternity.

From the World.

"Education and Maternity. Woman's Proper Sphere. Dr. Montrose Pallen Points Out the Dangers Which Threaten Intellectual and Society Women," and similar headlines were a prelude to an article by this able physician in the Sunday *World* of February 2d. It seems to me that in discussing no other question in life is there so little logical reasoning and so much arbitrary dogmatism, as in the ones which are usually embraced under "woman's sphere."

In the first place, the doctor assumes that because women are mothers they are nothing else—that because this is her sphere she can hav, should hav no other.

Men are fathers. That is their sphere, therefore they should not be mentally developed, legally and politically emancipated, socially civilized, or economically independent. That would appear to most men doubtless as a somewhat absurd proposition. It appears so to me; but it is not one whit less absurd when applied to women. Yet this is constantly done.

Because women are mothers is the very reason why they should be developed mentally and physically and socially to their highest possible capacity. The old theory that a teacher was good enough for a primary class if she knew her "A B C's" and little else, has long since been exploded. A high degree of intellectual capacity and a broad mental grasp is more important in those who hav the training and molding of small children than if the children were older. The younger the mind the less capable it is to guide itself intelligently and therefore the more important is it that the guide be both wise and well informed. In a college, if a professor is only a little wiser than his class, it does not make so much difference. In a post-graduate course it makes even less, for here all are supposed to be somewhat mature. Each has within himself an intelligent guide, a reasoner, a questioner and one to answer questions.

With little children, the one who has them in charge most closely must be all this and more. She must understand the proportions of things and wherein they touch each other—the bearing and trend of mental and physical phenomena. She must furnish self-poise to the nervous child and stimulus to the phlegmatic one. She must be able to read signs and interpret indications in the mental and moral as well as in the physical being of those within her care. All this she must be able to do readily and with apparent unconsciousness if she is best fitted to deal with and develop small children. More than this, she must be not only able to detect but to hav the wisdom to guide, to stimulate, to restrain, to develop the plastic creature in her keeping. If she had the wisdom of the fabled gods and the self-poise of the Milo she would not be too well equipped for educating—to do the best for the race in her keeping. But more than this the ideal mother should know and be. She must hav love too loyal and sense of obligation too profound to recklessly bring into the world children she cannot properly endow or care for.

It does not appear to occur to the physicians and politicians who discuss this question that it may be due to other causes than incapacity, that educated women are the mothers of fewer children than are the "ideal wives and mothers" of whom Dr. Pallen speaks—the squaws, the Kaffirs and Black Feet Indian women, who devote but a few hours to the "completion of this act of nature."

It is no doubt true that habits of civilization do tend to make the dangers of motherhood greater. So do they tend to render men less sturdy—less perfect animals. A Kaffir or an Indian buck would not find it necessary to stay at home from his office because of a broken arm or a gunshot wound in his leg. He would tramp sturdily through the forest and sleep in the jungle with an arrow imbedded in his flesh; he would sit stolidly down on a log and cut it out of himself with a scalping knife. Yet nobody would think it a desirable thing for a member of the Union League Club to stop on his way up Fifth avenue and attend to his own surgery on the sidewalk. They would expect him to faint and be "taken tenderly to the nearest drug-store" and a doctor would be sent for. He would be put under the influence of anesthetics during the operation and carefully nursed for weeks afterward by his devoted wife and an intelligent physician. Then if he pulled through it would be because of his "magnificent physique, his pluck, and the excellent treatment he received."

Well, now, is he a less "manly man" than the Kaffir or the Indian buck? Is he a less desirable husband or father? Is he deteriorating in his sphere? The fact is that the more sensitiv men hav become to pain—whether it be mental or physical—the more manly hav they grown, the more nearly fitted to be the fathers of a race of men and women who are not mere brutes. The race does not need the brute type any longer. It has already too many mere human animals to deal with—in its asylums, almshouses, prisons, and impoverished districts.

This world is in no danger of suffering from a lack of children. The cry has always been "over population," and even in our new country the cry has begun. Not more children but a better kind of children is what is needed. Who will be likely to furnish these—the ideal squaw "wife," or the educated woman who knows that her obligation to her child begins before it is born, and does not end even with her death, for she must leave it the heritage of a good name, an earnest life, a noble example, even after she is gone?

If by "being unfitted for the sphere of wife and mother" the doctor really intends to say that this sphere is truly that of a mere animal—a healthy animal—if he means that in order to be an ideal wife to civilized man, woman should remain a savage; if to be a perfect mother to an intellectually advancing race, she need not even comprehend the advance, then truly are these arguments against her higher education and intellectual development logical. But even then they are not fair. Why? Simply because she has not been consulted as to her choice in the matter. The argument is still based on the tremendous assumption that man's happiness, man's desires, man's wishes, man's rights, are the sum total of all desire, all right, all freedom, all happiness, and all justice.

If a man does not choose to become the father of ten or twelve children, nobody on earth feels called upon to criticise him as not properly filling his sphere—as out of his proper sphere in case he prefers to spend more of his time on mental development and progress than upon irresponsible physical indulgence and paternity. If he makes up his mind that he can not or does not wish to become responsible for the mental and physical endowment and well-being of more than one or two children, or of none, nobody says that his "college training unfitted him for the holy position of husband and father, which is his sphere." Perhaps the college training may hav had a good deal to do with it in the sense that with his developed mind and wider information his sense of right and of personal obligation to the unborn has tended in that direction. We do not often notice a vast degree of self-disciplin of this nature in the uneducated whether it be man or woman, but is this a reason for deprecating intellectual training for our boys? Why then for the girls?

It appears to me that it is one of the greatest possible arguments in favor of higher education, unless indeed it is desirable to be mere Kaffirs, both male and female—which has its strong points. Kaffirs are healthier, hardier, more irresponsibly, happily, brutal. They hav few nervous moments, I fancy, over the future good of wife or child or friend. Their sense of obligation does not keep them awake nights. They are neither afraid nor ashamed to create helpless human beings simply to furnish targets for another tribe. They hav not even a glimmer of the thought—still embryonic in civilized man—that the woman whose life is risked and the child upon whom life is thrust unasked are of the least consideration in the matter. They hav no rights which the Kaffir lord is bound to respect. I fancy if he were asked a question on the subject he would look at you in stupid, silent wonder, if he did not ask, "What hav they got to do with it? I am the race. What she and it are for are to look after me, to make me comfortable, to be my inferior, for my glory."

Now, suppose a woman would prefer to enjoy her mental capabilities to the full and develop these rather than to be the mother of a large brood; suppose she thinks she should be a developed woman first before daring to become a mother, whose right is it to object? If men prefer Kaffir wives there are a large assortment on hand. Squaws, both white and red, are to be had for the asking. Whose right is it to decide that all women shall be squaws in mental development, in social position, in legal status, and in political and economic relations, if all women do not choose to be such?

Has a woman not the right to be a human being and count one in the economy of life before she is a mother, aside from her maternal capabilities? If not, when and where did she forfeit that right? When and where did man get his? Every man has, and maintains, the right to be a man first, a unit, a responsible human being. After that—aside from it—he may, if he choose, become also a husband and a father. Is it not more than possible that the whole human race has been dwarfed and retarded and hampered in its upward struggle because of this unaccountable effort to climb one side at a time? Because brute force and phenomenal egoism hav always refused to place humanity on terms of equal opportunity and leave nature alone?

We are constantly informed that those who insist on equal opportunities, on equal status before the law for women, are making an effort to subvert nature; that nature has done this and that and the other thing with and for women. Well, if she has, then she will take care of the results in an open field. She does not need special, restrictiv laws placed on the sex she has already placed under the "ban of inferiority." If the superior sex cannot still more than hold its own without putting a high protectiv tariff on itself, then how can it claim to be the superior sex? Nature has managed very well with the lower animals, giving them equal surroundings and opportunities. That nature is not allowed to manage for women is the very point we object to. Men make all sorts of laws for and about women that are not made for and about men. Why not make laws and let them apply to the human being, leaving the sex of the human being out of the question? It is the special, restrictiv, unnatural sex provisions in laws and conditions of life that are objected to. No woman objects to nature's decree that she is a potential mother any more than men object to her decree that they are potential fathers. It is the fact that men insist that women are this and nothing more (which nature did not say) to which women object.

Nowhere else in nature does the male claim all the other avenues of life as his special sex privilege except alone the one which he cannot perform—that of maternity. The sexes stand on an exact equality as to opportunity. The brain of each is developed to the extent of its capacity. The freedom and opportunity for food and pleasure are enjoyed by the sexes alike. When the desire for maternity is strong upon her is the only time the female brute animal becomes a mother. She decides when she is a mere mother and when she is an animal with all the rights and privileges of her genus. With the human race alone is one-half governed upon the theory, and its opportunities fitted to the idea, that the female is never a unit, never a human being, never a person, but that she is simply, solely, and only a potential mother, whose one "sphere" is controled and regulated as to time, place, and conditions, not by nature, not by herself, as with the lower animals, but by the other half of the race which holds itself as first human, individual, and with rights, duties, privileges, and ambitions pertaining to him as such. His sex relations, his paternity, is truly his sphere, but that it is his whole sphere he has never dreamed. There are women who look at life the same way for the other half of humanity and decline to read nature—are unable to read it—in any other way.

But aside from all this Dr. Pallen first claims that it is the intellectual development which cripples maternal capacities, and then proceeds to giv the reasons, which turn out to be poor ventilation at girls' schools—unwholesome sanitary conditions, injudicious physical and mental habits, and a lack of intelligent mothers and teachers who dress and train the girls unhealthily and in vitiated surroundings. How would boys fare under like conditions? Would the doctor say it was the intellectual training which wrecked the health of the boys, or the absurd conditions under which they get their training?

Would he advise less mental work or less vile air? Fewer studies or better light? More healthful clothing and food or that the boys go home and "devote themselvs to the sphere nature marked out for them"—paternity? Again, the doctor appears to confuse society women with college women. As a rule, they are totally distinct classes. The society woman, who "wrecks her health in rounds of pleasure and bears sickly children or none," is, in nine cases out of ten, the very opposit of the intellectual woman—the college-bred girl—who has learned before she leaves college the value of health and the obligation to herself and to others to be well.

It is true that certain of the fashionable schools which fit girls for society and for nothing else on earth call their girls educated; but since no one else does it were futil to confuse the two classes. The society girl as a rule is, so far as real mental development and higher education and capacity to think logically are concerned, as truly a squaw as if she wore a blanket and feathers. Indeed, this is what she does wear mentally. She should be a perfect wife for men who wish wives to be physical and not mental companions—second only to the Kaffir woman in that she wears a bit more clothing.

But even in her case would it not be wise to infer that she has not physically incapacitated herself for maternity by her frivolous life, so much as that she does not care for children and would find them troublesome to a brain which holds nothing more serious and valuable than jewels and reception dates? And if she did reproduce her kind, would this world be benefited?

Why this constant cry for more children in a world crushed by the weight of sorrow and wrong to those already here? Until children can be born into better conditions, let us be thankful that there is one class of women too selfish and another too full of a sense of obligation to add very rapidly to this beehive of misery and discontent and wrong.

The world needs healthier, wiser, truer children, not more of them. And until mothers are both educated and rank before the law as human beings they will never be able to giv that kind to the world. Just so long as men must get their brains from the proscribed sex, just that long will their brains remain an "infant industry" and be in need of a high protectiv tariff in the shape of restrictiv laws on women to shield men from equal competition in a fair field as human units.

HELEN H. GARDENER.

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READY MARCH 10th.

FREETHOUGHT.

The Symposium, concluded in a late issue of THE TRUTH SEEKER, will be printed in pamphlet form at once, and orders may be sent in now. It is seldom that in one little work can be found the opinions of so many writers as in this Symposium. A book by

Col. R. G. Ingersoll,	R. B. Westbrook,
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W. F. Jamieson,	Thaddeus B. Wakeman,

is something that every Freethinker will probably want to possess. Price, 25 cents.

The Pictures.

New subscribers on the picture account hav reached us during the past week to the number of twenty-seven, making a total of three hundred and seventy-six toward the five hundred necessary. Besides these the following friends hav contributed their cash:

L. W. Sibley	$1 00	Chas. Geck	1 00
D. Cummins	75	R. D Kinney	1 00
Louis Wolfes	1 00	J. F. Smith	75
N. Mansfield	1 00	Fred Kurfess	75

The total of donations to sustain the pictures is $193 30. The Literature Fund has received but one contribution—namely,

Louis Wolfes $1 00

In accordance with the terms of the offer made by the author of "Try Square" to furnish that book as a premium to new subscribers who send three dollars for THE TRUTH SEEKER for one year either for themselvs or a friend, that premium will be withdrawn on March 11th, and to obtain the book in that manner canvassers must write at once. Friends asking for the book whose letters bear postmarks previous to that date will be supplied. The terms are: Copies of the book to be given as premiums to, or for, new subscribers who pay the regular price of $3 for THE TRUTH SEEKER one year, before March 11th. One copy of the book to be given to every volunteer new subscriber, and one to every old subscriber who procures a new one at the regular price of $3. The price of the book by itself is $1.

It will afford us great pleasure to send out a hundred more copies of this book before the expiration of its author's generous offer.

Practical Work.

On another page is printed the correspondence between the secretary of the Canadian Secular Union and the customs officer at Toronto. The subject was the importation into Canada of Paine's "Age of Reason," which heretofore has been placed by the customs officials on the list of "immoral" works, and refused clearance. As Mr. Risser now expresses it, the government has eaten the leek, and hereafter the book may be freely imported.

On the subject of oaths, to which reference is made in the same article ("Canadian Freethinkers and Their Custom Houses"), Mr. Adams furnishes some additional information in the last issue of *Secular Thought*. Oath bills are to be at once presented in both the Dominion and Quebec legislatures. In 1886, Mr. Adams recalls, an oath bill was presented by Mr. Robertson, of Hamilton, passed its third reading in the House of Commons, but was thrown out by the Senate. It merely proposed to institute the English law, since superseded by Mr. Bradlaugh's bill. This law left the admission of the testimony of a non-Christian witness to the judge's opinion of the credibility of the person. Mr. Bradlaugh's bill is an advance upon this, but necessitates a declaration of the witness's religious opinions before he may be permitted to affirm. It was urged by some that, on the principle that half a loaf is better than no bread, the Canadians should likewise compromise upon a *practicable* measure. But they hav decided to strike at once for the ultimate end, and to set up the standard of complete freedom from religious inquisition, which shall be supported until it waves triumphantly over the Dominion of Canada. After a careful study of the oaths laws of England and all the states of the American Union (aided greatly, says Mr. Adams, by the courtesy of the Editor of THE TRUTH SEEKER and the coöperation of our faithful secretary, Mr. Risser), a bill has been drawn up which it will be endeavored to hav presented to the Quebec legislature and, with the suitable alterations, to the Dominion parliament, at the present sessions. Even if they fail to pass, the discussion they will arouse will hav an educational effect. The following is the text of the bill for the Dominion. The bill for Quebec does not contain article 5, as the punishment for perjury is a matter under the control of the Dominion courts. Otherwise the bills are identical:

"*An act to abolish certain restrictions regarding the competency of witnesses and the taking of oaths.*

"Whereas the existing restrictions on the competency of witnesses, and the provisions of law regarding the taking of oaths, operate an injustice to many conscientious and respectable persons, by excluding them from the right to testify, or to comply with the said provisions, and, whereas the said restrictions and provisions tend to prevent the discovery of truth in courts of justice and elsewhere, to deprive the said persons, as well as others, from the obtainment of their just rights, and to otherwise interfere with the proper administration of justice, as well in civil as in criminal matters; and whereas, by the laws of this Dominion, the free exercise of religious profession is guaranteed, and no discrimination should be made in favor of, or against any person on account of his religious belief, or disbelief:

"Therefore her majesty, by and with the advice and consent of the Senate and House of Commons of Canada, enacts as follows:

"1. In all proceedings in respect of which the parliament of Canada has jurisdiction in this behalf, the competency of a person to testify as a witness, or to take an oath or affirmation, shall not be affected by any religious test or qualification.

"2. All persons, being otherwise qualified according to law, shall be permitted, if so desired by them, to make a solemn affirmation, instead of an oath, in all places and for all purposes, where an oath is or shall be required by law, which affirmation shall be of the same force and effect as if they had taken the oath.

"3. Every person taking such affirmation shall solemnly, sincerely, and truly declare and affirm to tell the truth, leaving out any words of imprecation or calling to witness.

"4. In all present or future enactments the expressions 'oath' and 'affidavit' shall include the affirmation and declaration above provided, and the expression 'swear' shall include 'affirm' and 'declare,' the right to which is granted by this act.

"5. If any person making an affirmation, either in virtue of the provisions of this act, or under any similar enactment made by any legislature of the provinces of this Dominion, shall willfully, falsely, and corruptly affirm any matter or thing, which if deposed on oath would hav amounted to willful and corrupt perjury, he shall be liable to prosecution, indictment, sentence, and punishment, in all respects as if he had committed willful and corrupt perjury.

"6. All provisions of the law inconsistent with the present act are hereby repealed.

"7. This act shall come into force on the day of its sanction."

We desire to congratulate our friends across the border upon their clear-headed energy in tackling the enemy at the very point where he needs tackling. It seems to us that to win the civil rights of all people, no matter what may be their religious opinions, and to check the encroachment of ecclesiastics, is just what Secular Unions are organized to do. A victory in the courts is something tangible, some practical progress. A defeat of attempted tyrannical religious legislation is at least a holding on to what we hav got; and the influence of a fight made and lost is infinitly more far-reaching and beneficent in its effects than supine inaction.

For these reasons we are sorry to read the report of the hearing before the house committee at Washington on the Breckinridge Sunday bill and miss therefrom the name of any representativ of the American Secular Union. The District of Columbia belongs to the whole people, and a Sunday law there is a matter concerning everybody. And the Secular Union is the proper organization to represent and expound the Secular principles upon which this government was founded, but from which it has gone so far astray.

But, nevertheless, our Seventh-Day Adventist friends were on hand, and with the help of a Knight of Labor, gave the committee to understand that there is opposition to any such laws as that proposed by the Tennessee Congressman. The House Committee on the District of Columbia is composed of Congressmen Grout, of Vermont; Campbell and De Lano, of New York; Moore, of New Hampshire; Ellis, of Kentucky; Heard, of Missouri. The hearing on the bill was held on February 18th. In favor of the bill there appeared and spoke, as we learn from the *Sentinel*, Rev. George Elliott, Rev. J. H. Elliott, Mr. H. J. Schulteis, Knight of Labor, Mr. Inglis, and Rev. W. F. Crafts. Against the bill were Elders Corliss and Jones, of the Seventh-Day Adventists, Prof. H. W. McKee, secretary of the Religious Liberty Association, and Millard F. Hobbs, also a Knight of Labor. Aside from the conflicting attitudes of the Knights of Labor representativs, the hearing was without special features. The Sunday-law advocates rehashed their illogical arguments, laying, as usual, particular stress upon their sympathy for the poor workingman. The Seventh-Day Advent opponents of the bill had no difficulty in meeting the religious and historical averments of their adversaries. The poor workingman side of the controversy was disposed of by Mr. Hobbs, master workman of the whole federation of the Knights of Labor in the District of Columbia, who said: "No one has been authorized by the Knights of Labor to speak in favor of this bill. Mr. Schulteis is not authorized to speak for the Knights of Labor. It is true Mr. Schulteis is a member of a committee having charge of certain matters, but that committee has nothing to do with this question. The Knights of Labor are virtually opposed to this bill. Some are in favor of some parts of it; some are in favor of all of it; and some are entirely opposed to all of it. For this reason the Knights of Labor of the district, as an organization, hav refused to hav anything to do with it. We are all in favor of a day of rest, some of two days; but we are afraid of the religious side of this question. What benefits the Knights of Labor wish to obtain, we think can be better secured by our own efforts through our own organizations than by the efforts of others, through the church."

This speech by Mr. Hobbs is described as a "stunner" to Mr. Crafts and his party, "crushing to atoms the whole pet theory which they had so nicely framed and so pathetically presented in behalf of 'the poor workingmen who are so cruelly oppressed by being forced to labor on Sunday;' and of the church's gallant effort to liberate them from 'the Egyptian bondage of Sunday slavery.'" "Nothing could hav happened," says Elder Jones, "that would more clearly expose the perfect hollowness of the plea that is made by the American Sabbath Union, that this Sunday movement is in the interests of the workingmen, than did this unpremeditated and wholly unsolicited speech."

The committee is said to hav given the speakers a careful and courteous hearing, and the opponents of the bill feel assured that the individual members of it will at least candidly consider their side. In doing this they will be aided by the pamphlets sent them from this office, as will all of the Congressmen when the bill is brought before the House. In the mean time we suggest that our readers write to their respectiv representativs protesting against the enactment of the Breckinridge bill into a law.

Mr. Harman Arrested Again.

In his paper of the 14th ult., Mr. Harman printed a letter from a New York correspondent of such a vulgar character that he was arrested before *Lucifer* reached a majority of its readers. He was taken to Topeka, and held to bail in the sum of one thousand dollars. In this case Mr. Harman is entitled to sympathy for his fate, but he cannot be held guiltless of inviting it. The matter complained of in the warrant

of arrest is outrageously vile. It is one of the most indecent exhibitions of mental beastliness that ever appeared in print. It is, to us, inconceivable that a man could write it except for purposes of evil; and it is still more inconceivable that an editor should hesitate a second before consigning the article to the fire. Reading it, the conclusion is almost irresistible that the writer is a spy seeking to entrap an editor, and another conclusion equally strong is that any editor printing it is utterly unfit for a public teacher. We do not believe that the slightest shadow of a shaving of good can be accomplished by such publication, while it is certain that it will disgust and offend every person who is not a fanatic on "sex-reform" subjects, or who is not of the lowest and vilest stratum of humanity.

The punishment for this publication is not, however, a matter for United States courts, but rather for the indignant criticism of those readers of his journal who hav a right to expect to be furnished with a paper above the level of bawdy-house inmates. Its publication is an insult to every subscriber to *Lucifer*, an invasion of his rights, and a damage to the very cause for which Mr. Harman pleads so earnestly. It is no wonder that he has already received "sharp slaps in the face" from "mortified and disgusted" supporters of "whose honesty, earnestness, and friendship he has not the slightest doubt." The wonder will be if anyone can be found to defend his course!

What Mr. Harman has previously printed, and for which he is still under bonds, is as snow to manure, as a crystal spring to a German horse-pond, compared with this letter, which we can never believe was meant to be printed unless its author desired to see Mr. Harman in jail. We hav strenuously defended him heretofore, because the matter complained of did not properly come under any law. Now we can only protest against the manner but not the fact of his prosecution. The United States courts hav no business with him, but we should not say the same of a police court. There is such a thing as obscene literature; its circulation is an invasion of others' rights; and the only way for people to protect themselvs against it is by law. Mr. Harman has printed an article that should, were he other than he really is, earn him an interview with a police magistrate or the contempt of the community—perhaps both.

Having thus expressed our opinion of Mr. Harman's offense, we are quite willing to go to his rescue. He is an earnest, honest, simple old gentleman with one idea, a little fanatical on that perhaps, but sincerely laboring for the good of the world, and ever resolutely pursuing what he sees to be his work. He is everybody's friend but his own, and even entertains kindly feelings for Anthony Comstock—a length to which even the Judean reformer could scarcely hav gone. Indeed, Mr. Harman says: "Anthony Comstock, and all those who are working with and for him, are simply the creatures of circumstances—simply the victims of their heredity and their environment, and we, under like circumstances, would do just as they are doing. We harbor no revengeful feelings toward them, but hope they will see the error of their ways and reform, and we hope and work for the abolition of the laws that giv to these men their power for evil." Mr. Harman often likens himself to Luther, and we fancy he had a still more ancient person in mind when he wrote the foregoing. Jesus is alleged to hav said, "Father, forgiv them, for they know not what they do." There is, however, nothing vicious about Mr. Harman; his intentions are of the kindliest, and even the officers who arrested him took his word that he would not try to escape—something undoubtedly the farthest from his thought. If he should be sent to prison he would bear his cross meekly, and when reviled revile not again.

This is not a case for law; it is not a case for justice even, but for mercy. Every energy of Mr. Harman's friends should be bent to secure leniency for an aged and almost irresponsible gentleman, who has offended, not willfully but unwittingly, and through the best of motivs. It is a pathetic case, and the truth should be made known to all connected with the prosecution. He will be called for trial at the April term of court, at Topeka, Kan. The United States district attorney at that place should be communicated with by all of Mr. Harman's friends.

A Contemporary's Touching Appeal.

The last *Christian Advocate* has a very edifying and instructiv editorial on "The *Christian Advocate* in Sing Sing Prison." It is largely made up of letters from the pious inmates of that institution, and the subject is a complaint because their favorit journal—furnished by the generosity of some unknown person—has been discontinued to their addresses. To be deprived of their weekly religious refreshment is a hardship to the devoted and devout sons of the church, and they appeal forcibly for some charitably disposed person to renew their subscriptions. Moved by the cry of his fellow Christians, Dr. Buckley echoes the appeal, and is prepared to receive checks to supply the want.

The testimonials which the Sing Sing Christians write to the virtue and value of the *Advocate* are certainly very convincing, and no doubt the subscription list will be duly lengthened among a class of citizens whose mental attributes and social standing eminently fit them to appreciate it. We cannot do less than help our esteemed contemporary by republishing extracts from the letters. The first to write says:

"It has been my purpose, if by the favor of God kept to liberty and means, to become a subscriber for the *Christian Advocate*."

Surely Dr. Buckley will find a new patron in that pious gentleman, who may ultimately graduate from Sing Sing to a deaconship in the Methodist church.

Another writes:

"Being that I was requested to forward to you this note, it givs me great pleasure to do so; concerning your most valulible paper, vis the *Christian Advocate*. Being a Cathloic I will ashure you its one of the best papers I've ever yet red inside or outside of a prison; for it is a true and God fearing paper."

No doubt he speaks as an expert in religious papers, and Dr. Buckley should feel flattered in winning his commendation. But won't the priests of the Catholic faith wax jealous?

The next one writes somewhat indignantly:

"I would like to know why i cant Hav the *Christian Advocate* i find things in its Coloms that is very interesting to my mind and i would like to no the Reason i dont get it and oblige"

The brother should be supplied, or he may leave the institution for some place where he can obtain his favorit journal.

The Bible class in Sing Sing must be numerously attended, for here are three gentlemen who refer to it. The first says to the prison chaplain:

"I am sincerely thankful to you for your Christian kindness to me while a member of your Bible class, and during the course of time after the much-prized class disbanded. I received through you a number of periodicals, chiefly the *Christian Advocate*, in which I was deeply interested up to the time of stoppage."

The next writes:

"Not only do I speak for myself, but of the many others of my fellow-convicts that I hav had the privilege to converse with about the paper. They all think very highly of its merits, especially our late Bible class."

The third testifies:

"DEAR CHAPLAIN: I always took a great delight in reading the *Christian Advocate*. It always brought back to my mind when reading it the teachings and the sayings of a God-fearing, Christian mother, long since gone to her eternal reward. I must be candid and say that I hav been greatly benefited, since I hav been here, by reading it. I am keenly disappointed in not being able to receive it now. I presume you remember that I was a member of your Bible class, and was sorry that it was discontinued."

Dr. Buckley publishes many more equally devout and pious epistles from his brethren in bonds, and no one without an adamantin heart can peruse them and not wish that soon the persecuted saints of Sing Sing may be able to regularly peruse his paper. It seems the very stones—and there are quite an array of stones surrounding these religious people—cry out for the *Advocate*. The appeal is pathetic and irresistible.

As a means to arouse the merciful instincts of those Methodists not residing in Sing Sing, the good Editor supplements these letters with a few facts and statistics. These facts and figures are also interesting and instructiv, and we may profitably quote two paragraphs:

"In Sing Sing there are fifteen hundred and fifteen men. Female criminals are not sent to that prison. There are among them about one hundred men who in the past hav been connected with Protestant churches as members. There are at least fifty men who hav confessed their sinfulness, and hav professed to find God's favor, and, so far as the chaplain can discover, are leading exemplary lives in the prison—not, we should suppose, an easy thing to do. There are many others who in conversation with him show that they are not unimpressible by truth.

"Of all those fifteen hundred and fifteen men, fifty-five per cent are nominally Roman Catholics, and forty-five per cent nominally Protestants. Of the whole number, ninety per cent went to Sunday-school when boys."

The fact stated in the last sentence moves the Doctor to exclaim: "Ninety per cent went to Sunday-school! God help the superintendents and teachers to consider this! God help those parents who hav thrown off parental instruction upon the Sunday-school to consider it!" It is indeed a sorrowful thought—a matter for tears and reproaches! But perhaps if the ninety per cent had not gone to Sunday-school and learned from the Bible all about the ancient saints, they would not by emulating them in their own poor weak way hav become inmates of Sing Sing and so acquainted with the superlativ virtues of the *Advocate* and the Doctor's entrancing tale of travel. Let the Doctor comfort himself with that thought. For is it not better a thousand times, that the world should be in Sing Sing and learn of the goodness of God and the value of the *Advocate* than to sojourn outside its walls and never worship God nor read the organ of the Methodist church? And surely those who are in the place should hav that which their hearts crave, for is it not written in the good book, "Thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen or for sheep or for wine or for strong drink or for the *Christian Advocate*—J. M. Buckley, Editor—price, $2 50 per annum—or for whatsoever thy soul desireth?" The Methodists who enjoy opportunities for unrestrained locomotion will be hard-hearted indeed if they do not promptly respond to Dr. Buckley's appeal for his poor brethren.

IN its answers to inquirers the *Sun* has this:

"Had the twelve apostles been of Jewish faith before their conversion to Christianity? If not, how many had been Jews, and what had the others been? QUAKER.

"The twelve apostles were all Hebrews, and they were not converted to Christianity. Like Christ, they lived and died Hebrews."

That will astonish most Christians, but it's true. There were no Christians in Christ's time.

ONE of the beneficent influences of Christianity is unconsciously described by the Madison, Wis., *Democrat* in reporting the sentencing of a murderer. John Kuhni had confessed that he killed William Christen, and explains why he did it. We borrow the words of the *Democrat:* "Kuhni in his confession says Christen was the best friend he had in this country. These men at times would discuss biblical matters. Kuhni was a firm believer of everything found in the Bible; Christen, it seems, was not—that is, according to Kuhni's statement—and used to madden Kuhni by ridiculing sentences in the Old Testament. It was on the night of December 12th, after supper, that they sat down and played a game of cards together. Afterward, Kuhni read in his Bible about David and his life as a king. Christen began to revile the Israelitish king and scoffed at certain of his actions, holding him up to ridicule and calling Kuhni a fool for believing any of 'the nonsense,' as he called it. Kuhni shut the book and went to bed. He reflected there upon Christen's wickedness and grew frenzied in thinking over what a bad man William was. Christen then went to the bedroom and disrobed. After Christen was asleep John thought about his friend's depravity, of his wicked actions, and thought his heart must indeed be black if he could permit himself to talk as he did about sacred matters. Finally he felt persuaded that he ought to kill Christen, and the more he thought of it the more convinced he was that such a wicked creature ought not to liv. So about 10 o'clock he crawled from the back part of the bed, where he was sleeping, over his partner and out into the room where the stove was. Here he seized a stick of wood with a heavy, sharp knot on one end and returned to the bedroom. From the light of the stars shining through the windows he could plainly distinguish the face of his comrade lying on the pillow. He raised the bludgeon deliberately and without hesitation brought it with terrific force down upon the forehead of Christen. The latter was awakened and sprang up with a cry of pain and anger. He attempted to defend himself, but the weapon came down a second time upon his skull and he dropped back. A third blow felled him to the floor, where several more put an end to his earthly existence." Given an ignorant man with a superstitious nature, thorough belief in the Bible, and the result is not hard to determin.

THE lecture before the Manhattan Liberal Club next Friday evening will be by Mr. Albert Stickney, on "The Growth of Democracy."

The Best Description of the Bruno Statue Ceremonies.

From the National Reformer.

The TRUTH SEEKER ANNUAL, the American Freethinkers' almanac, for 1890, amongst many interesting papers, has one by T. B. Wakeman on the inauguration of the Bruno statue, the most complete notice of that ceremony we hav yet read in English. Mr. E. M. Macdonald has a quaintly written article on his "Search for a Spirit."

Letters from Friends.

GREEN CENTER, IND., Feb. 11, 1890.

MR. EDITOR: I hav tried to get a subscriber, but cannot do it. Yours for the pictures, long life, and success,

W. D. BONAR.

IDAHO SPRINGS, COL., Feb. 17, 1890.

MR. EDITOR: Inclosed please find $3 for a new subscriber. We all vote for the pictures every time. J. R. RICHARDS.

BELLOWS FALLS, VT., Feb. 17, 1890

MR. EDITOR: I am in favor of the pictures. They are an improvement to the paper. N. MONROE.

BOZEMAN, MONT., Jan. 10, 290.

MR. EDITOR: You will find inclosed $6 for my renewal and one new subscriber; two votes for the cartoons.

G. W. DRAKE

STRONGHURST, ILL., Feb. 18, 1890.

MR. EDITOR: I shall continue to take THE TRUTH SEEKER whether the pictures are continued or not.

WESLEY MILLIKEN.

NOBILITY, TEX., Feb. 12, 1890.

MR. EDITOR: This is the eleventh year I hav taken THE TRUTH SEEKER. I am still well pleased with it, pictures and all. Yours for freedom, DAN MAY.

SALEM, ILL., Feb. 17, 1890.

MR. EDITOR: I am strongly in favor of the pictures in the good old TRUTH SEEKER. I would feel very sorry to hav them discontinued. S. S. S.

ATLANTA, ILL., Feb. 17, 1890.

MR. EDITOR: I hav been a subscriber to THE TRUTH SEEKER since it first started at Paris, Ill., and I say good-speed, and keep up the illustrations. B. F. GARDNER.

WAMIC, ORE., Feb. 11, 1890.

MR. EDITOR: I want you to place my name on the roll again, sending your paper with the pictures. We cannot do without it. T. J. DRIVER.

GRASS VALLEY, CAL., Feb. 8, 1890.

MR. EDITOR: Please find inclosed $3.75—$3 for the good old TRUTH SEEKER, twenty-five cents for the ANNUAL, the balance to go for the pictures. THOS. N. PAINE.

NORTH YAMHILL, ORE., Feb. 15, 290.

MR. EDITOR: If you will send me some sample copies I will try and make good use of them, as I shall take the field again about April 1st. I vote for the pictures.

Fraternally yours, GEO. H. DAWES.

VIRGINIUS, COL., Feb. 15, 1890.

MR. EDITOR: I inclose $30 for books named and a new subscriber. I am a subscriber to THE TRUTH SEEKER, and am highly pleased with the paper. The pictures are simply immense. WILLIAM J. LAUR.

MARTINSBURG, W. VA., Feb. 25, 1890.

MR. EDITOR: I inclose you $2, $1 of which is contributed by Mr. Herman Bohda to continue the pictures by Heston, and $1 of which I desire to contribute for propaganda purposes. Yours faithfully, LOUIS WOLFES.

DETROIT, Feb. 15, 1890.

MR. EDITOR: Please find inclosed $4—$3 for my TRUTH SEEKER, twenty-five cents for the ANNUAL, and the balance for the pictures of both kinds. And I do not care—if you can afford it, put one in the center of the paper as well as at the first and last page. DAVID FLEMING.

KINGSTON, MO., Feb. 18, 1890.

MR. EDITOR: Superstition rules here. We hav some that are partly Freethinkers, but few that can talk their mind without fear. In regard to pictures, I vote for their continuance, though as yet I can get no new subscriber. I hope be able to by and by. W. A. COLVIN.

EDDYVILLE, ORE., Jan. 29, 1890.

MR. EDITOR: I think the pictures are immense. I want my part of the business continued. I will get you a subscriber soon or I will send you more than my subscription to continue the work by Mr. Heston. We are doing a good work here in my neighborhood for mental liberty.

Respectfully, Z. S. DERRICK.

MILWAUKEE, ORE., Jan. 25, 1890.

MR. EDITOR: At first I did not like the pictures in your paper, and am not over-infatuated over all of them yet. But we hav kindergartens for children; why not hav object-lessons for our orthodox infants? With wishes for your success, I remain,

A fellow-worker for those who despise us,

MAURITZ S. LIDEN.

RANDOLPH, MO., Feb. 15, 1890.

MR. EDITOR: I regret that I hav not been able to get a new subscriber. I hav the promis of two. I think by showing them a few more illustrations in THE TRUTH SEEKER they will become converted. Next month I will send you some money for the ANNUALS, some tracts, books, and to continue the pictures. W. A. HATHAWAY.

BRUMMARD, MINN., Feb. 15, 1890.

MR. EDITOR: Find inclosed $1. Mail me Ingersoll's prose poem, "Life," on board, gilt edges. The other fifty cents goes to help defray the picture expenses. Keep the pictures up if possible, for they are the cream of the paper. It would be a serious drawback to discontinue the pictures now. The orthodox people would laugh at us and claim the Lord had a hand in it. Every lover of liberty should see to it that our cause makes no backward stride. W. A. DUNN.

GRAY, KY., Feb. 18, 1890.

MR. EDITOR: Find inclosed $5.50—$5 to renew my subscription and for one new subscriber, and fifty cents for ANNUALS for 1889 and 1890. I had the ANNUAL for 1889, but it got away from me in some way, and I do not want to break my file of the ANNUALS. Please count my vote first, last, and all the time for the pictures. W. R. BARTON.

ANGOLA, IND., Feb. 19, 1890.

MR. EDITOR: I am old and very deaf, and read very much, and wish to read THE TRUTH SEEKER while I am able to read. I hav much coming to me financially for past services, but am a poor collector, therefore am poor in purse. I would like to send something to the picture fund, but can at present send nothing more than my approval of the pictures.

Yours for truth always, DR. J. H. MOORE.

GIBSON, GA., Feb. 14, 1890.

MR. EDITOR: I inclose $5—$3 to pay for subscription, $1 to pay for the continuation of the cartoons, and the other $1 for as many copies of "Try-Square" as you can spare for the money. I hav been a close reader of THE TRUTH SEEKER for the last two years, and the more I read it the better I like it. I hav not yet been able to get any new subscribers to your valuable paper. SEABORN KITCHENS.

IRWIN, IA., Feb. 18, 1890.

MR. EDITOR: I hope to get a subscriber or two to join me. We like the pictures well. To be sure, we must expect criticism of them, as we must expect it of all other methods of communicating ideas. Ingersoll has not escaped—that great word-painter—nor John Peck. I hav a very great regard for Mr. Parton, and think when your readers hear from him again they will find that they hav misunderstood him.

Yours, J. K. P. BAKER.

BRIDGEPORT, CAL., Feb. 10, 1890.

MR. EDITOR: I hav been trying to get you a few new subscribers, but as yet hav failed. I hav a half-way promis of one, and shall try again before sending this off. I am for the cartoons first, last, and all the time. I hav never yet shown them to anyone that was displeased with them. I only wish I could help financially to keep them up.

Believe me ever yours for truth, D. M. WALTERS.

PORTSMOUTH, O., Feb. 8, 1890.

MR. EDITOR: During my sojourn, if such it can be called, in the Sunny South, I never got to see a copy of THE TRUTH SEEKER. My return again brings me in contact with its brilliant columns, a portion of which I find taken up with opinions of Heston's cuts. In regard to these I can say they are doing a wonderful good. It cannot be estimated. His work is marvelous, is wonderful. Long may he continue on top of the earth. WILL S. ANDRES.

BRADFORD, PA., Feb. 20, 290.

MR. EDITOR: Your readers in this section think the pictures speak volumes and help to show up religious superstition in its true light. If supposed holy acts and sayings can not bear illustrating because they are so ridiculous, I think it is a good way to get them out of the world. I am very much interested in what our thinkers hav to say in regard to the constructiv and progressiv side of Freethought. I wish every man, woman, and child could read what Colonel Ingersoll said about it, and contrast it with what theology has given us. C. J. CURTIS.

MOSCOW, IDA., Feb. 2, 1890.

MR. EDITOR: The pictures will suit the majority, and if you should take them out you would lose subscribers. Such pictures as the one with the inscription, "Jerk a cheap soul out of purgatory," take well with the Protestants, and also giv them a hint of the fiendishness of their own hell. I can usually giv away what TRUTH SEEKERS I hav, for all the pictures. Some of my Christian friends are anxious to see THE TRUTH SEEKER every time it comes, just for the pictures alone, while there are others—few, though—who object on account of the outlandish pictures, as they call them.

Yours for the pictures, A. L. MCFARLANE.

MORVEN, N. C., Feb. 10, 1890.

MR. EDITOR: I am the only Freethinker in this community that is not afraid to say so. I know a few people that think as I do, but if they were to say so it would ruin their business. I hear some old fanatic abuse Thomas Paine and R. G. Ingersoll every day or two, but they never heard of any other Freethinking writers, and when I ask them, did they ever read Paine's "Age of Reason," they say no, and also acknowledge that they never read any of Mr. Ingersoll's lectures. By all means keep Mr. Heston at work. I send you $1 for the cartoons, and wish I was able to make it $100. Yours, HENRY R. TEAL.

DES MOINES, IA., Feb. 12, 1890.

MR. EDITOR: I am sixty-four to-day, and still I find fools, kickers, etc. There are many of them, but I find fewer fools in the Freethinkers' ranks than in any other body on earth. The sky-pilots and Salvation Army object to the cartoons because they are robbing them of bread and butter and the poor lazy devils will hav to work. But pretended Agnostics kicking is something I cannot account for, unless they are still tadpoles and hav not shed their hind appendage. They had better fall in with the Salvation Army, when they can kick to their hearts' content. The Heston cartoons hav put more people searching the Bible than all of the sky-pilots, periodicals, saints, and Salvationists combined in the last two years.

CAPT. T. J. KENNEDY.

ANAHEIM, CAL., Feb. 11, 1890.

MR. EDITOR: We, as truth seekers, find so many solid facts that we really need some light romance to season the unpalatable truths by which theology has surrounded us. I think the obscenities and absurdities that are called sacred cannot find a better interpreter than Watson Heston. To-night as I write two young men are looking over a file of THE TRUTH SEEKER, and by the remarks they make, I feel certain they will not accept as sacred the tales told in the Bible. The pictures are doing what all the preachers of all the sects fail to do; that is, to make those that look at them open the Holy Queer and read for themselvs.

LEONARD & K. PARKER.

GANANOQUE, ONT., Feb. 22, 1890.

MR. EDITOR: A word about the pictures. I am decidedly in favor of the cartoons on the first page, and decidedly opposed to the comic pictures on the last page, as I believe they lower the tone of the paper. It matters little what the Christians think of them. I am a great admirer of humorous caricatures when a decided hit is made, but those hits are few and far between, even in our leading comic papers. When our talented artist receives an "inspiration" (do not all the best jokes come by chance?) then let us hav it. Whenever we get a really good first-page cartoon I paste it up in a conspicuous place so that the young may see it.

HENRY SMITH.

WICHITA FALLS, TEX., Feb. 18, 1890.

MR. EDITOR: I was waiting to get a new subscriber on account of the cartoons. I hope to be able to do so soon, and I also hope the pictures will be continued. I think their influence with the young will be very great, and all through life, when they hear the Bible held up for their veneration, Heston's pictures will pass before their mental vision with irresistible effect. Our hope is in the rising generation rather than in changing those who hav grown up under bondage to superstition. Thanking you for your efforts in making so good a paper as the grand old TRUTH SEEKER is, I remain, Yours for freedom from all bonds,

ANNIE E. CUMMINGS.

SALEM, O., Feb. 20, 290.

MR. EDITOR: As a voter I go strongly for the pictures. I think them attractiv, instructiv, and interesting; and also necessary, to be up with these progressiv times. I suppose they are repellant to the rigid righteous, the rigid wise, and such, for some very excellent folks are so unreasonable as to be fooled—even with that irrational delusion called Prohibition. To my mind some are so rigidly nice as to be unconsciously a little dictatorial. Bacon says, "Speaking makes a ready man, writing an exact man, and reading a full man." I am sure Heston must be all of these, a ready, exact, and complete man, to produce the many elaborate pictures you furnish us. JOHN MCDONALD.

PRAIRIE CITY, IA., Feb. 12, 1890.

MR. EDITOR: Inclosed find $10.25 for my own subscription and four new ones. I want the ANNUAL, and I want to vote five solid, positiv, emphatic, and unequivocal votes for Heston's pictures. They are "cute," humorous, and instructiv. We need them in our business. I will giv $10 for a book containing every cartoon up to date of issue, one picture to the page, on good paper, and with proper explanations. I would go forth among the benighted, and endeavor to show them that there was a ridiculous side to their imaginary heavens, hells, devils, and Gods. Who is James Parton? And on what kind of meat doth our giant feed that he must wantonly and meanly insult every Liberal in the land who chances to differ with his lordship in regard to Heston's cartoons? This is Liberalism with a very small *l*, and the less we hav of such brutal charges the better for our cause. IRA E. DRAPER.

GRAND RAPIDS, MICH., Feb. 16, 1890.

MR. EDITOR: It seems to be a sort of conference, or an experience meeting, as we used to call it—and when I think of the twaddle we would say about the grace (just as well if we said grease) and goodness and mercy of God, and of our hopes of a reward if we held on to the end, it makes me tired. I am ashamed of it, but I plead I knew no better. I saw THE TRUTH SEEKER as it was lying on a table where I happened to be, and the pictures incited me to ask to read the paper, and very soon after I had my own paper, and hav missed it but one week since. It was rulable to tell in times past how we had our orthodox eyes opened, and now I giv vote to Heston's pictures for a *wider opener*. I shall keep on taking the grand paper, pictures or no pictures, and hav no worry about the shocks to those I mail and loan the papers to. John Peck and I stand about the same on that.

H. C. MANN.

CONNOQUENESSING, PA., Feb. 8, 1890.

MR. EDITOR: You will please fill bill and find in the inclosed letter $5 for the same. I want the literature for missionary work, as I "go it out here on my own hook." That is why I want the extra volume, with the "Try-Square"—to scatter abroad and to help the good cause along. There are many here that want God and Jesus Christ in the national Constitution, and some hav not been here long enough to get the brogue off their tongue. I should say, let Americans rule America and all those that do not like our Constitution may honor the country with their absence. Giv us the flag above the cross. As regards the pictures, I should say there is nothing wrong in making sportiv jests of the ridiculous. The picture that made the greatest impression on my mind was the historical Judah in Genesis xxxviii. I read it in my seventeenth year of age. It is not much wonder that my parents forbid their children from reading the Holy Queer alone. A. CUTHBERT.

FITCHVILLE, O., Feb. 12, 1890.

MR. EDITOR: I am in hopes of getting two new subscribers. If there are those, in the different sections of the country, that feel competent to giv a Liberal discourse at funerals, it would be well for them to advertise in THE TRUTH SEEKER. Then we Infidels will not feel so afraid to die. We in this section could send to Cleveland, Columbus, or Toledo, and feel quite independent of priests in general. As long as it is the fashion for funerals, we should hav a chance to hav one of our own kind.

Another suggestion is: If anyone knows of any opening of any kind, let them tell it through THE TRUTH SEEKER. One hardly knows how hard it is for an openly avowed Infidel to get a position unless he has tried it. I know a young man of high attainments that could not get a school in this country on account of his heretical views. Let us learn to help each other. I wish to say there is a chance in this town for a physician. THE TRUTH SEEKER just suits *me*, pictures and all.

MRS. MARY MARTIN.

AUBURN, IND., Feb. 11, 1890.

MR. EDITOR: I hav got one new subscriber on account of the illustrations, and you will find inclosed $7.50 for his subscription and the renewal of mine and a friend's, and we all three enter our votes for the continuance of the illustrations. My TRUTH SEEKER lies on the center-table in our sitting-room with the other papers, and is not removed even if a preacher comes in, and I find that some very pious Christians are attracted by the pictures and will take a file of the papers and look them all over, and I do not see that it has done any of them any harm. The illustrations are what we want. They can be read at a glance, where it would take hours to read in print. And they only illustrate the Bible as it reads, and we do not see why anyone should object to them. We hav many Liberals here, but it is hard to get them to take a Liberal paper. I will try and get you one or two new subscribers in order to keep up the illustrations.

Truly yours, W. H. RAKESTRAW.

P.S.—Since writing the above I hav found another subscriber for THE TRUTH SEEKER, for whom you will find draft inclosed.

W. H. R.

GRANTFORK, ILL., Feb. 17, 290.

MR. EDITOR: Mr. John E. Remsburg has been at Highland, Ill., giving Freethought lectures on the nights of the 11th, 12th, 13th, and 14th, and the Turners' hall got fuller each succeeding night after the first one, although the first night he had a fair audience of the most prominent and intelligent people of Highland. The last night he had a discussion with a sky-pilot by the name of Vulliet, who could not hold a candle to Mr. Remsburg's arguments, although we must giv Mr. Vulliet credit for having the courage to meet Mr. Remsburg and defend his belief, that has no foundation or argument to help him along. It was, in fact, a one-sided concern. The lectures of Mr. J. E. Remsburg are a decided success. He is a cool, deliberate speaker, and strikes right from the shoulder, and can prove all of his arguments and points, which knocks. We must and will hav him here again next fall. He has done well and taken well in Highland, and will draw a large house every time. He has taken the wool off the eyes of a good many people there, and it is now altogether the topic of the day. Mr. Remsburg has clearly proved that there is not and cannot be a Christian on the face of the earth; not even Jesus Christ was a Christian, or could be one. I think by next fall we will hav a strong local Secular Union at Highland. The cause is booming there. My vote is for the pictures.

Yours truly, ANTON J. KRAFT.

OLD DUQUOIN, ILL., Feb. 11, 1890.

MR. EDITOR: Having from its beginning been a subscriber and reader of your paper, not having missed a number or failed to attentivly read every article therein, I perhaps may be allowed to claim a pretty thorough acquaintance with its contents and appreciation of its merits. For a long time I read my paper and then loaned it to such as would be likely to read it, but as it was not always returned, and I valued it too highly to consent to its loss, I quit lending and hav for the past ten years taken an extra copy for free distribution. My practice is to hand it to such of my Christian acquaintances as will promis to read it, and to send it by mail to others who I hav reason to believe possess sufficient curiosity and fairness to prompt them to peruse it, feeling confident that its unanswerable arguments will favorably impress if not convince them of the correctness of its principles. As to the pictures, I vote unhesitatingly for their continuance. To drop them now would be to rob the paper of much of its influence and interest with its patrons, and would not render it popular with its orthodox enemies. I always call the attention of my Christian friends to the pictures, and take special pains to explain and enforce their fitness and merits, and although at first sight they seem to be greatly shocked and offended at "the horrid pictures," yet but very little argument is requisit to convince them that they are correct object-lessons of the text they are intended to illustrate, and they are forced to admit that their "horridness" consists in the faithfulness with which they delineate the original they are designed to represent.

Truly yours, CHARLES ZEIGLER.

GREENWICH VILLAGE, MASS., Feb. 10, 1890.

MR. EDITOR: I inclose $5, for which you will please send the TRUTH SEEKER ANNUAL for 1890, and the "Agnostic Annual" for 1890, "Maria Monk," and "The Mother of Harlots;" and send one copy of the last issue of THE TRUTH SEEKER to the herein-named persons; and the balance use toward paying for the pictures, which I think must do a great deal of good by directing attention to the wickedness and absurdity of the teaching of the Bible in many cases. The picture weighing Senator Blair in the balance and comparing him with the traitor Arnold it seems to me must open the eyes of many to see that Blair is just as really a traitor to their government as Arnold ever was. Apparently the religious fanatics see that priestcraft is losing its hold upon the people and they are making greater effort than ever before to get control of the government so that they can force the people to acknowledge their imaginary God, whom they tell us is love, but to whom they ascribe qualities more fiendish than to the devil himself. These fanatics and hypocrits talk about Bible morals, Christian temperance, Christian science, and such. Nonsense! Christianity is opposed to and contrary to science, and afraid of science. And for Bible and Christian temperance, look your Bibles through carefully and candidly and see what is taught there, and look at the examples of Christians and see if they are safe ones to follow. And in regard to Bible or Christian morals it is just as bad. It cannot be the Golden Rule, for that is much older than Christianity itself, and as often practiced by unbelievers, so that I am at a loss to know what Christian morality is unless it is to love the cruel and revengeful God of theology better than the Good and True, and to imitate him in his cruelty.

C. M. P.

MONUMENT, ORE., Jan. 4, 290.

MR. EDITOR: Your invitation to giv opinions about our pictures I accept. The average human being will look at pictures and his brain is impressed with the idea sooner than it would be by words conveying the same meaning. Now, all Christians are human, and would look at pictures, yet could not find time to read about them, and the pictures will set them thinking sooner than Infidel writing. And the way to bring them to their notice is for the Secular Union to induce women or men to come out where the people are few and far apart—some families nine miles distant in the same settlement—yes, and come to stay, where they could teach in the family circle what the people need, and what they would accept from any friendly teacher. It costs these people more to go to hear a lecture than it does to keep a teacher for a week. Again, a lecture once a year does very little good, if any. But making weekly calls would giv opportunity to answer questions, and the people would be instructed.

A picture incident in my life: About twenty years ago I saw in *Harper's Weekly* the picture of the Russian bear in chains and the British lion with his tail up and his mouth wide open standing guard. Underneath were these words: "Not loose yet." The next week in *Frank Leslie's* was the same picture, with another in which the bear was loose and the British lion, with his tail between his legs, was crawling into a hole in the rocks. What made me mad? The picture? No, but the truth it conveyed to my mind. But afterward I felt ashamed of my littleness, having no feeling for the Russian people, only, like Christians, all self and one-sided. I could tell you much about people and pictures. But I do say that a good lecture will interest and please the people, but Heston's pictures set them thinking. That is how Liberals are made. My income is $9 a year, with board and lodging. The money I spend for reading matter, and should the subscribers hav to pay that sum to keep THE TRUTH SEEKER afloat I am willing to pay the same, pictures included.

HENRY BURSTOW.

BROOKLYN, N. Y., Dec. 15, 1889.

MR. EDITOR: Of the countless millions whom the sun daily shines on now, and no doubt has ever shone on, how few indeed hav ever seen him rise in the morning or looked him face to face at noon! Now, is this fair treatment of the old luminary? Well, perhaps it is; as he assumes this indifference to us he can expect no better treatment. He always assumes a perfect indifference to all matters transpiring on the surface of the globe. It is true in history they tell of strange happenings to the old luminary—of its face being darkened; of its turning to blood; of its going backward on the dial of Ahaz ten degrees; of its standing still for the space of a day at the command of Joshua! These stories I am disinclined to believe; for with old King David I think that if all men are not liars, some would in our day make splendid newspaper reporters, or fill a pulpit.

I was struck with the idea that through smoked glass his face would be toned down into a contemplativ condition. Well, here was the old orb still shining in its full majesty of indifference, stolidity, and inflexibility. And it was this provoki: g silence which detracted much from my expected enjoyment. Doubtless to millions in the past thou hast shone as now. Through the influence of thy light thousands of slaughtering battalions, nations, and armies hav met, and are now forgotten as of matters never having occurred. This with stolid indifference thou must hav beheld. But stop; has it not been through thy influence also the artist, the painter, the sculptor, the artisan, is enabled to rise to eminence; and also by thy light and twilight shadings hav there not been committed the greatest of villainies and cruelties?

I had seen enough. My contemplations took another direction and I soon threw aside the smoked glass, little thinking the direction in which my mind was drifting. Motion I concluded was universal. Also were light and darkness, and it is the extremes of these latter two that become offensiv, and I thought and thought and thought and I cried aloud in my bewilderment, O Moses!

D. B.

DANVILLE, IND., Feb. 18, 1890.

MR. EDITOR: Herewith find $3 to pay for THE TRUTH SEEKER to a new subscriber. I think I will be able to get another before long. Please send a sample copy or two to the friend's address inclosed. If you hav one left with the Blair bill in it, please send him that. I am doing all I can, but, as usual, am working under disadvantage. I keep THE TRUTH SEEKER and *Independent Pulpit* out as long as I can, and hope ere long good fruit may be borne from it. I wish you would please tell me whether or not you hav the ANNUAL copies to spare from the first issue to the last, both inclusiv. I want them very much. I am decidedly in favor of the illustrations, and will endeavor to giv some reasons which appear to me to be valid in support of my preference. This is a fast-going age, and America in particular is a fast-going country. The people of America and some other portions of the globe hav arrived at that stage of mental activity that enables them to grasp at a glance more, and with greater accuracy, than the people of a century ago did in a day's study. The results, or one of the results, of civilized progress is, that people nowadays hav to accomplish a far greater amount of work, both mental and physical, in the same given time than their immediate ancestors did. Therefore it is but natural that, along with this increased industrial and mental activity, must come means adapted to secure the end. The telephone, the telegraph, and the type-writer make it possible to do an amount of transmission of ideas, thoughts, correspondence, etc., in a length of time the very thought of which would take the senses "clean out o' the ancients." We can see how aptly the illustrator of to-day becomes a most available means, in the hands of a publisher, to accomplish an end, that end being the transmission of whole pages of printed ideas, descriptions, and explanations, in a very small space, in a very forcible and impressiv manner. An ordinary person, whose literary pursuits are necessarily limited, can glean a large proportion of the subject-matter contained in almost any periodical, or even in the great dailies which one cannot avoid coming in contact with, by simply looking at the illustrations. Now, if these things be true, and the age of illustrations be upon us, should the publications of progress and reform be lagging? A thousand times no. It would seem to be more appropriate that they should lead the van. Is it not better that THE TRUTH SEEKER illustrate so that it may be productiv of a greater amount of good than without the illustrations? Thus the class of people we most desire to reach and reform can be reached without effort, and compelled through the "bump" of curiosity to read in pictures that which they could not be induced to read in print.

F. E. STURGIS.

ST. CATHARINES, ONT., Feb. 19, 1890.

MR. EDITOR: It is a true saying that a wise man conceals his ignorance. I would say to Mr. J. N. Brown, of Bronston, Ky.: I see in your letter of January 1st that you hav made several strong assertions but given no proof to sustain them. You say you "believe it to be a matter of fact that there is not a sensible man or woman on earth but is perfectly willing to believe that there is a personal God somewhere that hears the prayers of man and can grant or reject them." To this I say emphatically, no, sir; there is not an intelligent person on this earth that is willing to believe any such thing. But it is just the reverse; because I know many rational men and women (and believe there are millions) whose minds are free from invisible and visionary phantoms; who do not believe that there is a personal or spiritual God nor a Holy Ghost, nor winged angels nor a horned or cloven-footed devil, nor dragons or witches, and they not only do not believe, but are positiv beyond the possibility of doubt, that prayer to a Bible God has never been answered, for the simple and very rational reason that they never hav seen the least fact to sustain such a belief. Again you say, "Whether they are willing or not, if sufficient evidence of the above alleged fact is produced it will force conviction;" but you hav not produced one fact, therefore it again proves just the reverse. Lastly you say you "would like to see in THE TRUTH SEEKER frequent calls made on T. De Witt Talmage and others, for the absolute proof that there is a God that can and does answer prayer." This is really astounding, that you want calls made on such an irrational and fanatical ranter as Talmage is, and others like him, to prove such a futil and false assertion. Now, Mr. Brown, if you are candid you must admit that you never hav seen the Bible God or any other god, nor ever known a prayer that has been answered by the God in question. Then why do you harp such ignorant, traditional nonsense? You hav said you believe it to be a fact, etc., that there is a personal God somewhere; but, alas! you and your "sensible believers" do not know where. Well, I can truly tell you and them exactly where your and their God is, and just what your and their God is, for it is just as visible to my mind as the sun is in a cloudless sky at noonday that the Bible God or Gods, ghosts, angels, devils, witches, and all their terrible hosts that are so much harped on by Bible believers are nothing more nor less than visionary, fairy phantoms found only in the minds of ignorant people, and there only hav they their orgies and revelries and nowhere else. This must be obvious to every rational and intelligent person, because just as quick as they are taught or learn that they and all other substances are composed of the existing elements of this world, and during their animate or inanimate existence, like other matter, from dust to the huge mountains, organic, inorganic, material, ærial, and all phenomena, whirlwinds, lightning, floods, epidemics, volcanoes, tornadoes, and earthquakes, are all subject to and governed by the inflexible and invariable laws of this world, and this only; that those sublime, gigantic, and brilliant orbs that are eternally whirling through endless space with inconceivable velocity, are all subject to and controled by the immutable and universal existing laws of nature, then all those visionary, fairy Bible phantoms will vanish from their minds and will then be invisible and nowhere. Then they will see, with delight, everything in this world just as it is; and if they do what is right to every person and animal their heaven will be here, and they will be happy and ever enjoy with exquisit delight the glorious light of Rationalism. Inclosed you will find $1 to continue the pictures.

A. MOOT.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Work and Win.

The sweetest cherries, mind you, lad,
Grow highest on the tree;
And would you win the fairest fruit,
One thing I'll say to thee:
It falls not at the clicking gay
Of an idler's pelf—
You'll hav to climb the rugged tree,
And gather for yourself.

'Tis vain to wait the fruit to fall,
Or pelt the tree with stones—
You'll hav to struggle bravely up,
And risk some broken bones;
You'll only waste your time below,
And get indifferent pay—
If you would reach the ripest fruit,
Just throw your fears away.

'Tis so with everything in life
That's worth the owning, lad—
With learning, wealth, and character—
The best, the good and great hav had:
They come not at the nod or hest
Of any idle hand—
'Tis only those who bravely toil
May hav them at command.

If, then, you want the ripest fruit,
Just labor till you win;
But mind thee, boy, while up you climb,
Keep heart and hand from sin;
The best and grandest guerdon, lad,
If bought with wicked wage,
No peace and comfort yields at last,
But curses on your age.

Mr. Reynard.

Mr. Reynard was a fox, and some people thought it great fun to chase him because he was very sly and smart. Somebody was not smart enough to keep the henhouse tight nights, so he thought it was all right to slip in and carry off a chicken. The dogs got on his track and followed him to the cellar drain of an empty house where he had hid. There half a dozen men, boys, and dogs, and a cage of ferrets worked with teeth and claws and shovels, picks, sticks, and crowbars to dislodge him, but all in vain. Mr. Reynard could not be got at by anything but the little ferrets, and he bit their eyes out as fast as they came. So a trap was set for him, and as the earth was frozen so hard he could not dig round it, he got caught by the hind foot when he came out one night; and he had a strap fastened round his neck and was given quarters in the mealchest, where he makes himself quite at home. It is much better fun to see him alive and doing well than trying to kill him is. There is a great deal of the savage in men yet, or they would not think it such sport to hunt and hurt poor little animals.

JOHN P. GUILD.

Tyngsboro, Mass.

Early Steel Pens.

The earliest notice of steel pens that I hav met is by Wordsworth. In 1806 he and his family were occupying the house at Colerton during the absence of Sir George and Lady Beaumont, and in the month of December the poet wrote to the latter what he calls "the longest letter I ever wrote in my life," and with reason, as it fills eighteen pages. He begins: "My Dear Lady Beaumont: There's penmanship for you! I shall not be able to keep it up to the end in this style, notwithstanding I hav the advantage of writing with one of your steel pens, with which Miss Hutchinson has just furnished me."

The next mention that I hav noted is by Dr. Kitchiner in 1824; when speaking of a friend above sixty he says: "This strain of the eye and occasion for spectacles of a high magnifying power is particularly found in mending pens, so that he has a sufficient number of pens to prevent the necessity of mending any of them until he has finished writing."

To this there is appended a note: "To those who find the mending of pens rather a difficult job, I recommend the occasional use of a steel pen, especially when they wish to write very small and neatly." The steel pen seems to hav been still a rarity at that time, and my own schoolboy experience tends to show that it was. From about 1824 to 1834 I do not remember the use of steel pens in school, and in the earlier years, 1825 to 1830, I hav a distinct recollection of our using quills.

Correspondence.

CHICAGO, ILL., Feb. 12, 1890.

DEAR MISS WIXON: My papa showed me letters in THE TRUTH SEEKER written by little girls to you, and I thought I would write one too. I am seven years old, and I hav two brothers. One is nine years old and one is six. I hav been going to school for a year, and I hav been put in second grade. We traveled all over the United States with papa for two years, and then we went to Europe last year. I like to look at the pictures in your paper so much. My papa and mamma are Spiritualists, but they read your paper every week. Santa Claus brought me a doll like Lord Fauntleroy, and a girl doll and a trunk full of clothes for them, and lots of other things. I think this is a long letter.

Your little friend, ETHEL BIDDISON.

ST. ELMO, TENN., Feb. 9, 1890.

MISS S. H. WIXON: I thank you kindly for the letter you wrote me. I did not expect any. Also for the kind words concerning my album verses. I will send one more for the interest and amusement of the young folks.

Of beautiful thoughts and beautiful things,
From the laugh of a child to butterflies' wings;
From the flower that blooms to the bird that sings,
There is nothing so beautiful in age or youth
As the fragrance of friendship, the balm of truth.

L. B. GOODWIN.

ST. ELMO.

St. Elmo is a suburb of Chattanooga. It lies at the foot of Lookout mountain, and is climbing up the side of the mountain. The Incline railroad commences there and reaches the Point Hotel, three-quarters of a mile above. There a narrow-gage railroad takes people to the top of the mountain. A standard railroad runs from Chattanooga to the top of the mountain. After reaching the foot of the mountain it runs on a gradual rise four miles, then takes a switch-back and reaches the top in another three miles, directly above the point of ascent. L. L. G.

WHEELING, W. VA., Feb. 13, 1890.

DEAR MISS WIXON: This is my first letter to the Corner. Papa takes THE TRUTH SEEKER. and I like to read the letters in the Children's Corner every week. We hav taken THE TRUTH SEEKER for years back.

We celebrated Thomas Paine's birthday by giving a small entertainment, having a good program of singing, speaking, essays, and poems by the Secular Union.

I hav four sisters and two brothers, and we do not go to Sunday-school—we do not believe in the doctrin they teach. We are morally good at home. I will be fourteen years old March 8th.

I wish some of the girls and boys would write to me, as I would be very glad to hear from them.

I hav a few house-plants. I like flowers. I like to read in books. I hav the "Story Hour," "Apples of God," and several other good story-books. I cannot think of anything to say, and you must excuse my mistakes. I wish the Corner success. Hoping to see this in print, I will close. From your loving young Freethinker,

FLORA ANDLINGER.

RAINIER, ORE., Feb. 3, E.M. 290.

MISS SUSAN H. WIXON, *Dear Friend:* It has been some time since I had a pen chat with you, and I felt just like it last evening after reading your sketches, "A Visit to Philadelphia." I was glad to see you note the injustice of not paying women equal wages with men for same labor performed in Wanamaker's establishment, and even Uncle Sam did not escape. That is right. "Hew to the line, let the chips fall where they may." And, also, the light slap about the official steals, it did come in so cute. How we laughed at your fear of losing your nightgown and new waterproof! I am glad you visited Sada Bailey and Horace Fowler and found them prospering. I hav read Sada's "Irene," and I admire her courage in telling the world what she thinks, and am interested in them and their work. I wish I could go and take lessons in bread-making of them. We use graham altogether, but I hav to put in "humping stuff," as the old man called it, of some kind.

The sketches were very interesting to me. We only got three of them. The papers were sent in by some friends, and of course I turned to the Children's Corner first thing to see how my friends were prospering, and was glad to see that all were well.

We hav lost our Children's Corner in the *Investigator*, and so soon after losing the dear old editor. It does not seem like the same paper any more. It's like going to the old home with all the loved ones gone and strangers occupying the house that we were born in. Although a stranger personally to Horace Seaver, through his writings he had become beloved by all, from the gray-haired father down to the three-year-old baby girl that called him "My Hori Sevie." And when we told her he was dead, she got up on a stool and looked at his picture cut from the paper and pinned on the wall. She said, "No, he ain't dead nevie (neither). See, his eyes are open!" I did not try to explain and make her understand. She will realize it all too soon.

We are living in the little town of Rainier, situated on the west bank of the Columbia river, about half-way from Portland to Astoria. There are about two hundred inhabitants. This is the second growth. The place was settled about fifty years ago and became quite a town, but that burnt and rotted down or was moved away, and now again it is beginning to put on the appearance of thrift and is being built up some. It extends about one and one-half miles up and down the river bank. The prospect now is that it will not die again, as the surrounding country is all being settled up fast, and small farms and homes, logging camps, and saw-mills are scattered all through the woods. We are here only for the winter, then we will go back to our home in the woods. We moved out so we could all be together, as father and Mr. G. are working here.

You ought to hear the children shout, "Oh, see the sunshine!" as they dance up and down the walk. The sun flashes through the drifts of clouds and plays peekaboo with us now and then. And I tell you, it's a treat to see his smiling countenance after days and weeks of deluge. We are having the highest water for years and still it keeps on raining. We are talking of building an ark, and if the flood proves universal we will put some sails on it and come around and take you in. It will not be such an old scow as Noah built. It will hav all the modern conveniences and good music will be in attendance at all hours. There will be no such painful procession of two by two. I would not want to leave a good woman and take a bad man, or "*vice versa*, and the same," as "Josiah Allen's Wife" puts it. They say there's luck in odd numbers. I propose to take more women than men, and then maybe we could hav things our way part of the town. I would be like the old lady back East. They had some family trouble, and she told the old man that "this land was deeded to me and my heirs, and that means you, Jimmy [their son]. And George, your name wasn't mentioned in it, but you can stay here and hav a home as long as you behave yourself." And she held the fort.

Yesterday a company of us went up to see the new machinery being put in a saw-mill. It came from Erie, Pa., and is an enormous affair—two engins, four boilers, a large circular saw, pony saw, and a gang of forty-two saws one inch apart, which will cut timber about twenty inches wide up into inch-thick boards. I feel anxious to see the thing running.

Tuesday, February 4th. The flood is at a standstill nearly, and not much rain. The sun shines bright and warm, and there is a smile on Mother Nature's face, and I feel like smiling back. I am so glad to see pleasant weather again, I could go out and skip and run on the knoll with the lambs and enjoy it. I hav made my letter so long I fear I shall weary you. Drop me a line if you are too busy to write more—if only to let me know how you are prospering. Yours lovingly and hopefully, JENNIE V. GRAHAM.

In Contact with Himself.

"Pat, you must be an early riser. I always find you at work the first thing in the morning."

"Indade, that Oi am sorr. It's a family trait Oi do be thinkin'."

"Then your father is an early riser, too, eh?"

"Me feyther, is it? Faix and he roises that early that ef he'd go to bed a little later he'd mate himself gettin' up in the mornin'."

What the Little Ones Are Saying.

Gentleman (to poor little boy): "Well, Johnny, did Santa Claus put anything in your stocking?" Boy: "No, he didn't; but he would if it hadn't a been for one thing." Gentleman: "What's that?" Boy (showing a bare foot through a big hole in his shoe): "That's that."

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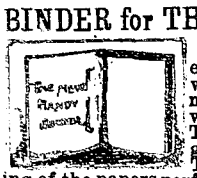
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"Will Shakspere, Tom Paine, Bob Ingersoll, and Charlie Bradlaugh," is a thirty-two page book published by R. Forder, London. As some hav thought, in regard to the three modern Freethinkers whose names appear last in the title above, that the contraction of their first names is derogatory to them, the author points out that it should be deemed creditable, as the names of the majority of the people's favorits, and the world's greatest men, from Will Shakspere down, hav met like curtailment. Price, 25 cents.

THE PSYCHOLOGY OF ATTENTION. By Th. Ribot. Authorized translation. Chicago: The Open Court Publishing Co. Cloth, pp. 121. Price 75 cents.

All Freethinkers look on with gratification and interest at the progress made by the schools of scientific psychologists in investigating the phenomena of the mind. These phenomena of the mind being intangible and more complicated than physical phenomena, their reduction under scientific law has in point of time come after the like understanding of the physical world; and as long as the workings of the mind remained shrouded in mystery Christians claimed the mental domain as the peculiar province of their God, and insisted that the wonderful ongoings therein were evidence of that God's existence and manifestation. But, as our clear-headed and undaunted men of science pushed forward into the physical domain, and showed that all was under natural law and not under the capricious rule of a God, so they are now little by little making conquest on the region of thought and feeling, and demonstrating that field to be equally subject to fixed order and void of aught supernatural. Among the scientific investigators who are doing this one of the most valued is M. Ribot, whose little monograph on the special function, Attention, we now notice. M. Ribot, in his own country, may be regarded as the inaugurator of modern psychological research, now occupies the chair of comparativ and experimental psychology at the College de France, and is the editor of the foremost philosophical review of the continent, the *Revue Philosophique*. His works upon the Diseases of Will, of Memory, and of Personality, are universally known. What the author distinguishes as Voluntary Attention, he discusses at some length. He observes that it is a product of art, of education, of civilization. Lastly he treats the morbid forms of attention—the most interesting chapter of the book; treating of distraction, hypochondria, the manifold and fantastic forms of fixed ideas, crotchets, notions, etc., ecstasy, with historical illustrations, attention in maniacs and idiots, and attention during sleep and during hypnosis.

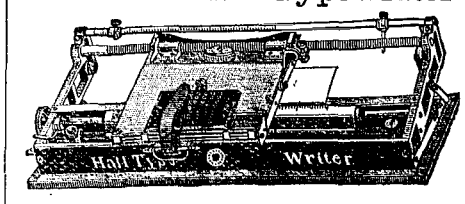
PERFECT MOTHERHOOD; OR, MABEL RAYMOND'S RESOLVE. By Lois Waisbrooker. New York: Murray Hill Publishing Co. Cloth, portrait of author, pp. 346. Price, $1.50.

This is a good Radical novel, and will be acceptable to those who like tales with progressiv philosophy intermingled. The Radicalism that is woven into the strand of the fiction, consists of new views on means of bringing into the world better children, sharp criticism of religion, and advanced thought on labor.

A BIOGRAPHICAL DICTIONARY OF FREETHINKERS of All Ages and Nations. By J. M. Wheeler. London: Progressiv Publishing Co. Cloth, pp. 356. Price, $3.

Nine out of every ten Christians in the country firmly hold the belief, injected into them by their pastors, that all the world's great men hav been believers in Christianity. To counteract the circulation of this monstrous falsehood, Freethinkers hav made good use of Bennett's "Sages, Thinkers, and Reformers," and hav derived some service from other works, the calendar in the TRUTH SEEKER ANNUAL being not altogether without efficacy in that direction. But the more aids we hav the better, and the above work is one that we welcome as an auxiliary of very considerable value. While Bennett's work contains much more information on the persons noticed, the number treated is not so great as that contained in the present volume. This compilation has been made with great labor and research, and is presumed to giv a sketch of every Freethinker of note of whom there exists any record. The total number of biographical sketches is about seventeen hundred. We will select a few names, and occasionally a word or two from the descriptiv matter. Some months ago, while the work was being issued in parts, we dealt with Part I, and hence will begin with: Bebel, Ferdinand, living leader of the Socialist party in the German parliament. Beethoven, musical composer. Bentham, Jeremy, the great jurist who, according to Macaulay, "found jurisprudence a gibberish and left it a science." Brissot, French Revolutionist. Bruno. Buckle, philosophical historian, author of the famous "History of Civilization in England." Büchner, living German Materialist. Buffon, French naturalist. Burns, Robert. Burr, W. H. Byron, Lord. Cabanis, French physician, "the father of the Materialistic physiology," who contended that thought is a property of matter, a secretion of the brain. Cæsar, Julius. Carlyle, Thomas. Castelar, living Spanish statesman. Tchernychewsky, Russian Nihilist. Clifford, William Kingdon, English mathematician, philosopher, and moralist, author of "The Scientific Basis of Morals." Colman, Lucy. Combe, phrenologist. Comte, Auguste, French mathematician, and originator of the famous Positiv philosophy. Condillac, the French philosopher who contributed so much to build up the Materialistic thesis that all mental life is gradually constructed out of simple sensations. Condorcet, philosopher and French Revolutionist. Confucius. Conway, Moncure D. Cooper, Peter. Darwin, Charles. Denslow, Van Buren. Denton, William. Descartes, French philosopher. Diderot, French philosopher. Draper, Prof. John W., author of the "History of the Intellectual Development of Europe" and "History of the Conflict between Religion and Science." Foote, George W., living English Freethinker, imprisoned in 1883 for blasphemy. Fourier. Franklin, Benj. Frederick the Great. Frothingham, O. B. Froude, James Anthony, English man of letters. Gambetta. Garibaldi. Gibbon, Edward, historian of the "Decline and Fall of the Roman Empire." Gibson, Ella. Girard, Stephen. Goethe, Germany's greatest poet, who declared himself "decidedly non-Christian," and said his objects of hate were "the cross and bugs." Greg, W. R., author of the "Creed of Christendom." Haeckel, German scientist. Harrison, Frederick, living English Positivist and man of letters. Holbach, Baron, French philosophical writer. Holland, F. M. Holyoake, George Jacob. Hugo, Victor. Humboldt. Hume, Scotch philosopher and historian, whom his friend Adam Smith describes as "approaching as nearly to the idea of a perfectly wise and virtuous man as perhaps the frailty of human nature will permit." Huxley. Hypatia. Ingersoll, Robert. Jefferson, Thomas. Kneeland, Abner, imprisoned in Boston in 1834 for blasphemy. Krekel, Mattie. Lennstrand, Viktor. Lyell, Sir Charles, geologist, whose "Principles of Geology" incurred the resentment of the religious world as containing the germs of that modern scheme of geology that overthrows scripture. Macdonald, Eugene Montague. Macdonald, George, "a genuin humorist." McDonnell, William, American novelist, author of "The Heathens of the Heath" and "Exeter Hall," Freethought romances. Mazzini, Italian patriot. Mendum, Josiah. Mill, James, philosopher. Mill, John Stuart, philosopher. Monroe, Dr. J. R., editor and proprietor of the *Ironclad Age*. Montaigne, French philosophical writer, who took for his motto and guide of thought, "What know I?" He shares with Voltaire the credit of having effected the disuse of religious persecution in France. Montesquieu. Morley, John, living English man of letters and member of parliament, biographer of Voltaire and Rousseau. Moss, Arthur B. Newman, Francis William, brother of Cardinal Newman. Nordau, Max. Oswald, Felix L. Owen, Robert. Owen, Robert Dale. Paine, Thomas. Palmer, Courtlandt. Parker, Theodore. Pasteur, Louis, French scientist, investigator of treatment for hydrophobia. Proctor, Richard, English astronomer. Putnam, Samuel P. Remsburg, John E. Renan. Reynolds, Charles B. Rousseau. Sale, George, English orientalist and translator of the Koran. Schiller, Germany's greatest poet after Goethe. Seaver, Horace. Shaftesbury. Shakspere, on whom Prof. J. R. Green says: "Often as his questionings turned to the riddle of life and death, he leaves it a riddle to the last without heeding the common theological solutions around him." Shelley, English poet. Slenker, Elmina D. Spencer, Herbert. Standring, George. Stanton, Elizabeth Cady. Strauss. Swinburne, living English poet. Symes, Joseph. Taine, living French philosopher, esteemed the first in France. Tyndall, scientist. Underwood, B F. Volney, Count. Voltaire. Wagner, German musical composer. Wakeman, Thaddeus B. Walker, E. C. Ward, Lester. Washburn, L. K. Watts, Charles. Westbrook, Rich. B. Wettstein. Otto. Whitman, Walt, American poet. Wixon, Susan H. Wright, Elizur. Wright, Frances. Youmans, American scientist. Zola, greatest living French novelist. SUPPLEMENT:—Adams, Robt. C. Schreiner, Olive. Wheeler, J. M., the compiler of this Biographical Dictionary.

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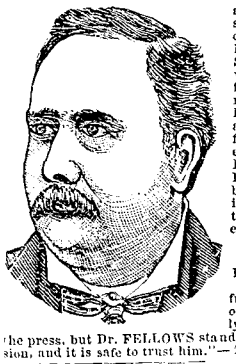
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News of the Week.

CANADA is preparing legislation against polygamy.

HUXLEY has written in the *Nineteenth Century* a paper strongly against Henry George's land theories.

FAITH CURERS at Saybrook, Ill., hav made Mrs. Mollie Smith and her sisters Julia and Emma Barnes violently insane.

REV. FRANK KAHLER, of Southington, Conn., and Millersburg, Pa., recently committed suicide at Allentown, Pa.

CARDINAL MANNING has issued a book saying that Christian children cannot be considered children of a state that has no religion.

IT IS thought that Leo XIII. is dying, as he has made a nomination for a successor, a step never taken by a pope except when near death.

LAST Sunday it took forty policemen to prevent a riot at the Greek church at Shenandoah, Pa., which has been the seat of violence for several weeks.

CATHOLICS hav published a book entitled, "Who Was Bruno?" adding defamation in this day to the burning they inflicted on that philosopher in the past.

ONE of the Roman Catholic rioters at Hull, Canada, who interfered with the evangelizing work of Miss Wright, has been sentenced to two months' imprisonment.

PHILADELPHIA doctors are stirred up over the war that the women's branch of the Society for the Prevention of Cruelty to Animals has begun against vivisection.

IN a high school at Pittsfield, Mass., several Catholic scholars hav refused to study the text-book Myer's Medieval History, and hav consequently been suspended.

THE Congressional committee to irrigate desert tracts in the West has so far set apart reservoir sites in California, Colorado, Utah, Idaho, Montana, and New Mexico.

BISMARCK has consented to the admission to the German colonies of Catholic religious orders of all kinds, including the Jesuits, who are denied entrance to Germany itself.

ON the 1st the emperor of Germany spoke to the council of state in a pathetic tone of the difficulties that unfolded themselvs before him in his attempt to solve the labor problem.

AT Sandusky, Ala., the Rev. Mr. Bryant persuaded a girl to leave home, and when her brother called and asked an explanation he knocked him down, and grasping a gun went over and tried to shoot the father.

ON the 28th ult. Ex-Congressman Taulbee and newspaper correspondent Kincaid, both Kentuckians, met in the Capitol and quarreled, and on meeting again later in the day Kincaid shot the other, perhaps fatally.

A PROCESSION in New York city on the 1st was headed by a truck on which was probably the largest volume ever made, five feet each way, containing 57,000 signatures to petitions to the legislature to enact the Saxton ballot reform.

HUGH PENTECOST, speaking at a meeting of the Socialistic Labor party, said that it was a disgrace to the civilized world that such a monster as the czar is alive; and others demanded that our government remonstrate with Russia.

THE other night a woman found kneeling and praying to a "Keep off the grass" sign in a New York park, was arrested, and will be examined as to sanity. Those seen kneeling to other equally useless pieces of wood are still at large.

SOME commotion has followed the publication by Catholics of a book containing the superstitious statement that the Jews still sacrifice Christian children at secret rites—a statement belief in which has in the past caused much bloodshed.

AT Pittsburgh, Pa., the parochial school that Father Sheedy has been permitted to hold in rooms of the public school building for a year, despite Protestant remonstrances, has been removed to the parochial building whose construction is now completed.

AN odd occurrence was the breaking-up of an insufferably poor theatrical performance at St. Louis on the 2d, by the audience, who then mobbed the theater from the outside, and were kept away from the actors only by a police clubbing that broke half a dozen heads.

CATHOLICS complain that in the schools Ireland is not made the subject of instruction so much as it should be—that its history is not taught enough, and that when Christian names are spelled such ones as "Patrick," "Brigid," "Michael," and "Nora" are not selected.

IN Congress, Mr. Anderson, of Kansas, has proposed a United States committee of arbitration, to consist of nine men appointed by the president, who will investigate disputes between railway, steamboat, and telegraph companies and their employees, acceptance of their decisions to be enforced by United States courts when necessary.

THE

Truth Seeker Annual

—AND—

Freethinkers' Almanac,

1890.

(E. M. 290.)

WITH ILLUSTRATIONS.

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OF all systems the world has ever seen, the philosophies of ancient Greece and Rome appealed most strongly to the sense of virtue, and Christianity to the sense of sin. The ideal of the first was the majesty of self-relying humanity; the ideal of the other was the absorption of the manhood into God. It is impossible to look upon the awful beauty of a Greek statue, or to read a page of Plutarch, without perceiving how completely the idea of excellence was blended with that of pride. It is equally impossible to examin the life of a Christian saint, or the painting of an early Christian artist, without perceiving that the dominant conception was self-abnegation and self-distrust.—*Lecky.*

COMPARE the mythology of Greece with the mythology of Judea; one covering the earth with beauty, and the other filling heaven with hatred and injustice.—*Ingersoll.*

THE church is a sort of hospital for men's souls, and as full of quackery as the hospital for their bodies. Those who are taken into it liv like pensioners in their Retreat, or Sailor's Snug Harbor, where you may see a row of religious cripples sitting outside in sunny weather. Let not the apprehension that he may one day occupy a ward therein, discourage the cheerful labors of the able-souled man. While he remembers the sick in their extremities, let him not look thither as to his goal.—*Thoreau.*

UNDER the influence of sorrow and infirmity, old men become instinctiv pessimists. Monastic tendencies imply an abnormal condition of the human mind. The worship of sorrow has so perverted our moral ideals that for long centuries joylessness and self-affliction ranked among the highest virtues. The municipal codes of many American cities still contain provisions for the suppression of public amusements on the only day on which a large plurality of our workingmen find their leisure for recreation.—*Prof. Oswald.*

ASK two Christians of what religion they are. Each will answer, *I am a Catholic.* You think they are both of the same communion; yet one is of the Greek, the other of the Latin church; and they are irreconcilable. If you seek to be further informed, you will find that by the word *Catholic*, each of them understands *universal*, in which case *universal* signifies a part.—*Voltaire.*

IT is insisted that the unity of the church substantiates its claim to divine origin. This is asserted over and over again, in many ways; and yet in the cardinal's article is found this strange mingling of boast and confession: "Was it only by the human power of man that the unity, external and internal, which for fourteen hundred years had been supreme, was once more restored in the council of Constance, never to be broken again?" Now if this internal and external unity was broken, and remained broken for years, there was an interval during which the church had no internal or external unity, and during which the evidence of divine origin failed. The unity was broken in spite of the divine founder. This is admitted by the use of the word "again."—*Ingersoll.*

IT is not the fear of God that has a moralizing effect, as is most clearly shewn by that period, replete with the fear of God on the one hand and moral horrors of every kind on the other, which we call the Middle Ages. —*Buchner.*

THE facts of history, however, and our own observation negativ the conclusion that the moral sanction of theology has been or is so efficient as the great majority suppose. During what are called the Middle Ages, when faith in theology was at its strongest, morality, in the scientific sense, was almost at its lowest—or, in other words, social coöperation existed but in a very imperfect condition. War and violence were predominant. Conduct was such as allowed of a state of military coöperation; but it was almost prohibitory of the industrial. Acts of what theologians call piety were frequent and general—acts, that is, supposed to be personally pleasing to the God, such as praying to and praising him, suffering self-inflicted pain and annoyance of many kinds, giving money and power to men supposed to be his ministers, building gorgeous and costly temples in his honor. These and similar acts which, from the theological point of view, were good, were, no doubt, very prevalent; but, from a scientific point of view, they hav no element of moral goodness. Then, under the influence of theology and justified by deduction from its dogmas, conduct was followed which theologians thought good—viz., persecution even unto death of those esteemed to be enemies of the God, so-called heretics.—*John Wilson, M.A.*

NOTHING but the most savage barbarity, the most egregious roguery, or the blindest ambition could hav imagined the doctrin of eternal punishments. If there is a God, whom we can offend or blaspheme, there are not upon earth greater blasphemers than those who dare to say that this same God is a tyrant perverse enough to delight, during eternity, in the useless torments of his feeble creatures.—*D'Holbach.*

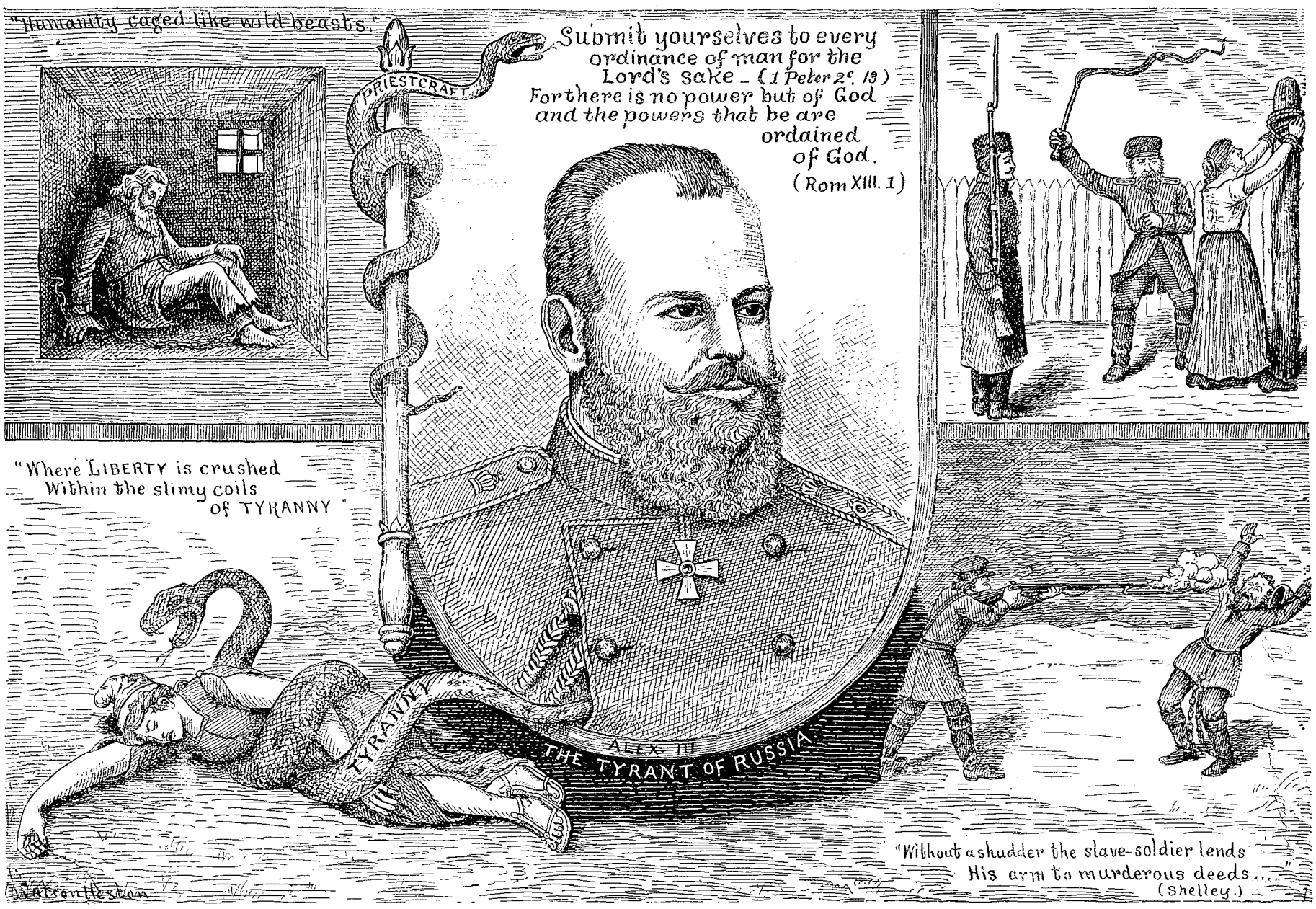
PAINE examined the scriptures for himself, and found them filled with cruelty, absurdity, and immorality.—*Ingersoll.*

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SOME OF THE ORDINANCES OF GOD.

Notes and Clippings.

SAYS the Cincinnati *Enquirer*: "When Senator Blair, of New Hampshire, rises to speak, everyone in the Senate chamber, save the clerks, runs away. It would be a saving of both money and time if Congress were to lend him enough money wherewith to hire a hall."

THE government of St. Domingo, which claims to hav the only original bones of Columbus, is desirous of forwarding them to the United States for use in 1892, provided that they be given in return for them $20,000 cash down, and twenty per cent of the receipts on public exhibition of the same.

ONE theological fact that cannot be too earnestly impressed upon the minds of the young, says *Saladin*, is the enormous population of hell as compared with that of heaven. Sunday-school teachers, in trying to giv children an idea of the relativ magnitude of the two places, should say: "Hell is a tremendous menagerie containing a hundred thousand elephants. Heaven is a pill-box containing half-a-dozen fleas."

THE Hon. F. M. Pfister, of San José, having recently died, a committee of his survivors hav presented to the court, where he practiced, a number of resolutions setting forth that "it has pleased him who is the ruler of our destinies to remove from our midst our late friend and brother," and adding, "The same is a public calamity." This, says *Freethought*, is a queer view of God—that the bringing about of public calamities pleases him. None but a good Christian could see where the pleasantness comes in.

LAMENT of the *Independent:* On the Western frontier the devil's missionaries are apt to get the start of the Lord's heralds. A correspondent writes: "I am twenty miles from the nearest church—a small Methodist one in the town of —— on the railroad, and three thousand feet vertically above it. On all sides of me I do not know of a single professing Christian besides myself any nearer than that place, and there are very few there. In this camp most of the people are Ingersollians, and a few years ago, when our population was larger than it is now, the postmaster kept the post-office counters covered with Ingersoll publications."

AT the Woking, Eng., crematory, the number of cremations is steadily increasing. In three years, from 1884 to 1887, the annual average was 8. In 1888 there were 26. In 1889 the number increased to 46, the total number at the end of the year having been exactly 100. This year there hav been several every week. In France, at the new crematory in Paris, there were 35 ordinary cremations in 1889, but the number of still-born children and the bodies from the hospitals and anatomical schools is so large that incineration is continually going on both night and day. The *Journal d'Hygiène* says that the total number was nearly 3,000 in the year. At Rome the numbers were 119 in 1886, 155 in 1887, and 202 in 1888. At Milan and other Italian towns the numbers are increasing, as also in Germany.

PHILLIPS BROOKS, of Boston, has been preaching to immense congregations of men in Old Trinity, this city, at the noon hour, between 12 and 1 o'clock. One day he told his hearers that the precise form of creed held by a man is of comparativly little moment; that in all stages of development men hav worshiped some sort of divine being, and that the surrender of self involved in such worship is "the first design of God" regarding his children. Of this Mr. H. O. Pentecost, who has been a minister himself, says: "If this is so, of course missionaries to heathen lands are unnecessary. But what I would like to know is, How did Dr. Brooks learn what 'the first design of God' is? Is he consciously humbugging the people? How does he know what God's designs are?" And he might hav asked, Does he know anything?

DUNLAP'S Cable Agency, under date of February 28th, forwards the following: Mrs. Annie Besant, the well-known Agnostic and advocate of social reform, said to-day that labor unions, whether of or for women, were stupidly organized. "What can you expect," said she, "of trade unions, organizations that accept, nay, solicit, contributions from disinterested people? Certain collapse awaits all such institutions that are not self-supporting and independent of outside aid. But the difficulty is to find a woman capable and willing to undertake the drudgery and unrewarded toil of the management in order to make unions self-supporting. Cardinal Manning is simply an Arcadian dotard who speaks nothing but Christian twaddle, Burns is really a great man. Mrs. Ashton Dilke seeks political notoriety, and her real sympathy is with free dinners for school-children and such pretty nothings. No, the women of England are abject slaves; there is no force in the national character so far as women are concerned, so that I and other women who chance to be gifted with backbone are disheartened and disgusted with the labor of trying to rouse them to action."

THE statutes of Massachusetts provide that, when a person to be sworn before a court or magistrate declares that a peculiar mode of swearing is in his opinion more solemn and obligatory than by holding up the hand, the oath may be administered in such a mode. It also permits Quakers and other persons who hav conscientious scruples against swearing to affirm. It provides "that every person believing in any other than the Christian religion may be sworn according to the peculiar ceremonies of his religion, if there are any such." So far, comments the *Christian Register*, the statutes are liberal enough; but, when it comes to deal with non-religious believers, Agnostics, or Atheists, it makes a flagrant discrimination. It declares that "every person not a believer in any religion shall be required to testify truly under the pains and penalties of perjury, and the evidence of such a person's disbelief in the existence of God may be received to affect his credibility as a witness." This is a direct intimation to a jury that, because a man is an Agnostic, they need not credit his testimony. Experience, on the other hand, shows that some of the most conscientious and veracious persons living, whose word is incontestable without oath or affirmation, are persons who hesitate to declare their belief in the existence of God. The statute in its present shape instead of helping justice is really a measure to obstruct it.

Communications.

"The Lord's Money."

On the second day of February a Rev. I. W. Read preached a sermon in Seattle in which he tried to make the people believe that the Lord was sadly in want of money, and that they ought to hand over to him without ceremony their hard-earned shekels.

The sermon has been sent to me by the friends in Seattle for review and comment. It is only noticeable because it is a fair specimen of thousands which are preached every year. The text is from 2 Corinthians ix, 7:

Every man according as he purposeth in his heart, so let him giv, not grudgingly, or of necessity, for the Lord loveth the cheerful giver.

I shall take some extracts from this sermon and make such comments as occurred to my mind from the reading.

If every sermon that is preached, were submitted to a critical analysis, the people would soon find out what a vast amount of chaff they pay for to get a little wheat.

From every quarter of the country comes the cry of "hard times." Factories are shutting down, merchants are closing out their business, mechanics are out of employment, and their families are suffering. Farms are being sold out under foreclosure, and general want prevails.

But I was not prepared to hear that the hard times had reached the confines of heaven. But according to the statement of the Rev. Mr. Read, such is the fact—God has given us all we hav, and kept giving, until now he is straitened circumstances, and asks us to giv back a part of our substance, since he is in sore want and cannot help himself.

What his necessities are I am unable to say. The people do not roast as much beef and mutton for him as in times of yore, and perhaps he has got hungry. It cannot be that he needs clothing, for he livs in a country where nothing is worn but white robes, and as he furnishes one to every new-comer he must hav an endless supply on hand, and one would think that he might appropriate one when the old one wears out, or gets a little soiled.

Perhaps his old throne is getting a little rickety and needs repairs, but as he made a universe in six days, one would think that he might arrange a little affair of that kind on his own hook, without calling upon us poor wretches for help.

It may be that he has started in to make another world out of nothing, and has run short of material, and wants money to lay in a new stock. It is possible that he is sick and wants a little money to buy physic. It may be the grippe; if so, a hot whisky lemonade is said to be a most excellent remedy. If he is a little short of change I would furnish the whisky and the lemon until Brother Read can send forward the proceeds of his begging sermon.

While I am unable to state just what God's great want of money is, the Rev. Mr. Read says he wants some and must hav it right off. It would hav been better for God if the Rev. Mr. Read had stated just what his great want of money is; the people would hav more readily responded. But the Rev. Mr. Read knows just what the great necessity is and that is enough. We must not ask questions; all that is required of us is to giv.

A minister is never out of his sphere so completely in the minds of many, as when urging the duty of giving.

That is to say, that you begin to mistrust that the people are finding out that you are the veriest hypocrit in the world when you pretend that you want money for the Lord. They begin to know that when money passes into your pocket it sticks fast, and God will never get a nickel. Again, who are you to be urging the "many" to duty? When you discharge your duty to your fellows, and stop begging for God, and earn honest bread, and stop sucking up the substance of the people like a Christian leech, without giving anything in return, you will be more potent to urge others on to duty. Besides, if we should follow the scripture injunction, and "take no thought of the morrow," nobody would hav anything to giv.

No man who does not use a part of his money for the Lord, can be a full, influential Christian.

But what does the Lord want of money? Are his creditors pressing him? Is he likely to be sold out under foreclosure, or is he getting miserly in his old age and trying to get money just to hoard up? Now suppose the church and the ministry were out of the play, how silly it would be to talk about money for the Lord. I once heard of a man who worked a blind man on shares, and every night after the day's begging was over they divided the money. The Rev. Mr. Read is playing a more dishonest game, for he knows that the Lord does not want money and will never get a cent of what the people giv. A man at this enlightened day who pretends to be begging for the Lord ought to be "whipped naked through the world." If these lazy ministers would go to work and squarely earn their own living, the Lord would need less, and they would respect themselvs much more.

If everyone who has professed the name of Christ would appreciate the grace of giving, the cause of the redeemer would prevail mightily over every opposition.

"The cause of the redeemer"—you mean the church and the ministry. These are what you want to "prevail mightily over every opposition." Then would not ministers wax fat, but how about the people? Has not that experiment been tried? Did not the church own all the property, or hav the power of controling it, for more than a thousand years? It would seem as though the Lord must hav got about all the money he wanted, for the people had none.

During that thousand years the church literally held the lives and the fortunes of the people in its clutches. When the church condemned a man to death he had to die. When the church said the word, all that a man possessed went down into its capacious maw. The church was rich, the people were poor, ignorant, ragged, and degraded. The Lord must hav been tickled over the condition of things. And if Mr. Read could only make the people giv a sufficient amount to the Lord, the good old days would return. The church would become rich and powerful; the ministry would control the people, and take the "fat of the land." All would be lovely, and the theological goose "hang high."

Well, Mr. Read, it will be a happy time for the people when men of your ilk are compelled to earn the money they so much crave, and then you will find out that the Lord does not want money half as much as when others giv and you receive.

For the Lord to ask for his own is not begging, and great is the pity if his servants hav to beg for it.

"His own!" If all we hav is "his own," why is Mr. Read begging for him? "His servants"—that is the ministers. Mr. Read a servant of the Lord! How very modest. You want the people to understand that the Lord has commissioned you, that there is a peculiar relation existing between you and the Lord which does not exist between him and other men, that you know his wants and desires, and that he has given you power to carry out his designs. This is about what you like to hav the people believe. Nobody knows better than the Rev. Mr. Read that such a claim is a hypocritical pretense. Because they are dishonest enough to practice these shams and liv out a big, black lie before the world, is the reason why these "servants of the Lord" hav a larger representation in the jails and prisons of the country, according to their number, than any other class of people.

Witches hav been hanged, women whipped, eyes bored out, noses slit, ears cropped, and tongues bored with hot irons or pulled out. Men hav been branded, quartered, burnt alive, imprisoned, broken at the wheel, and cruelly tortured in every conceivable way by these same self-constituted "servants of the Lord."

God has recognized the use of money in carrying forward his work in all ages.

How did you come by this information? How do you obtain knowledge about God—his wants, desires, and plans—when the information is shut out from everybody else? My knowledge of God is just as good as yours, and I know he has had nothing to do in the matter. He has never called on me for money, and he has never called on you or anybody else. It is the clergy, not God, who want the money. Now they beg for it. In years before, when they had sufficient power, they compelled the people to "stand and deliver."

Since the church has lost its power different tactics hav been adopted. Now you giv your brother to understand that if he wants to play the part of the "big Indian" in the church, and sit in the amen corner, he must come down handsomely. In years before, the priesthood took what they wanted. Nothing would please you more than to return to the good old times when God (the clergy) got nearly all that was produced. When you claim that you want money for God's sake, you are practicing a deception which would shame a brigand. This is about the way that you and your profession will be sized up when the world outgrows its childhood.

Giving is a test of our love to God.
He demands the first and best.

Just substitute Mr. Read's name for God's and then you will understand just what he means. And then you will know why he demands the first and best. If Mr. Read did not get the first and best, God might carry on his own business and get his own money as best he could. But as long as he can bamboozle the people into believing that they are giving to God, he will eat roast turkey, liv on the fat of the land, and play pulpit puppet, of course. Some day the people will see through all this clerical trickery, and such as Mr. Read will be compelled to lay down their spiritual tools, and to take up such as will giv them hard hands and honest bread.

Mr. Read complains of a young man who gave twenty-five cents for foreign missions and spent a dollar a week for theaters and other amusements; and of another whose entire giving to the Lord was not half the amount of his tobacco bill.

As for the first young man, I think he showed good sense in spending his money at the theater instead of giving it to ministers under pretense of sending Christianity to the heathen. For if Christianity has ever made any nations or peoples better, Spain, Portugal, Italy, and India, Mexico and Peru, are not among the number. As for the second, buying tobacco is about the worst use that money could be put to, unless it is to giv it to a Christian crawfish who prefers Christian darkness to the light of science, and is ever trying to lead the people back to the ignorance and superstition of two thousand years ago.

He takes account of the widow's mite.

Did you ever examin his account book? No doubt you know all about God's business; preachers generally do. When you tell what God does don't you assert as a fact what you know nothing about? Can a truthful man do that? Rightly interpreted you mean that you would take the last cent that a poor widow has got. You ought to be careful about losing your little, shriveled-up soul, for once lost God almighty himself with a double-barreled telescope would never be able to find it.

Giving is to be as the Lord has prospered.

The Lord does not prosper anyone. Prosperity depends upon intelligence, industry, and economy. If prosperity depends upon God, then he has prospered some of the worst cutthroats and freebooters that ever cursed the world, while he has neglected some of the most unselfish and deserving, and allowed them to be imprisoned, starved, and tortured in the most cruel manner, and in many instances by Christian bigots.

Does the Lord prosper a man and make him rich and then damn him because he is rich, as he did Dives? Pretty business, for God to make men rich only to damn them! For has he not said that it was "easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven?" The time will come, Mr. Read, when you will no longer be able to play your holy hocus-pocus arts upon the people.

You must be rich in order to giv, and then damned if you are rich. Queer doctrin that.

He dodges in and dodges out,
And leaves the people still in doubt;
You cannot tell, to see his track,
If going south or coming back.

Mr. Read even argues that it is wrong to be in debt when it debars a man from giving to the church, for he says:

Who gave me the right to cumber myself with debt and then excuse myself from doing anything for the Lord?

It is plain enough, Mr. Read, that, if you are so much interested in the welfare of your Lord, you care very little for his word, for your Lord commands us to "render unto Cæsar the things which are Cæsar's," and givs the further positiv command, "Pay what thou owest."

The treasury of no church should be overdrawn at the end of the year.

Yes, there should be a full church treasury if every man's pocket is empty and children grow up in ignorance. No matter if the people are robbed, if the church is only rich. For more than a thousand years there was just this condition of things. There was a bloated priesthood, and a degraded, ignorant, poverty-stricken people. This has ever been the theory of the priesthood. When the clergy fit a man for heaven he is not fit to liv on earth. The more unlimited the power of the church has been the worse the people hav fared.

A poor girl who worked for a living gave $1 upon a special appeal.

O you contemptible specimen of littleness! No doubt you will get to heaven, for you will hang around the gate until St. Peter falls to sleep and then crawl through the keyhole. May the Lord hav his spectacles on when you enter, so that you will not be overlooked. It has been said that it takes "nine tailors to make a man," but the man who would take a dollar from a girl who is compelled to work for a living, is too small to make the ninth part of a tailor. Three drops of the milk of human kindness could not be extracted if he were put into a lemon-squeezer.

Regularity has great power in bringing the presence of the Lord.

There is no power in prayer at all, and everybody knows it, and ought to be honest enough to own it. Was not the whole nation on its knees when Garfield was shot? Did it hav power to save his life? When the grasshoppers were likely to produce a famin in Kansas, the whole state united in prayer, and God did not call off a single grasshopper.

In the Johnstown disaster did not hundreds go down into the surging waters with their hands lifted in prayer? It is all easy if you shut your eyes and open your mouth and swallow whatever the priest puts into it.

God does not withhold from us his daily bounties.

When a man stands up in public and lies like a Christian rake, it is no breach of courtesy to tell him of it.

Only a week or two ago a family of eight starved to death in Pennsylvania. There are thousands of

miners there out of work and in a state of starvation. In every city are hundreds of dirty, starving, neglected children, and you know it. And you knowingly deceive the people when you represent that God daily showers his bounties upon them. Talk about God's daily bounties! He generally bestows his bounties on human hogs and lets the poor suffer.

There never was a time when money would not materially assist in the cause of Christ.

What does Christ want of money? When he sent out his disciples did he load them with money? Did he tell them to beg and grind the last dollar out of a poor hired girl, or did he tell them to go without money and without staff or scrip? When Christ wanted an ass to ride he took it, and when he wanted corn to eat he took it. And I presume Mr. Read and other ministers would like to see the time when they could imitate Christ in this regard, and take whatever they want without earning it.

The world is calling upon us to giv the gospel of Christ to the perishing.

Is there a word of truth in that statement? Would it not put Mr. Read in a corner to be compelled to tell what people had been calling for the gospel? Are the Mohammedans calling for the gospel? If there is anything which a Moslem holds in utter contempt it is a Christian. Are the people of India calling for the gospel? They hav been reduced to a state of vassalage by one of the most Christian governments on the globe. Throughout the Eastern world your religion and those who hav tried to introduce it hav been despised. The few converts you boast of hav cost you millions and millions of dollars, and are among the lowest and most beggarly of the race. Did Christianity prove a blessing to Peru and Mexico? Did your Christian "fire water" prove a blessing to the American Indians? Did the people of Africa call upon Christians to come and fire their villages and capture them and transport them beyond the seas and doom them to a life of slavery? I tell you the gospel has never been called for. In many cases it has been forced upon an unwilling people, and the worst vices and most loathsome diseases hav followed in its wake. It is high time such lies, told in the interest of the church, were hurled back into the teeth of those who tell them.

One thing is clear, no common man
Can lie so boldly as an honest preacher can.

To the church of Jesus Christ the world is more indebted than to anything else.

When you uttered that lie you thought there was nobody to call you to account.

Let us see. We are indebted to the church for the rack, the thumbscrew, iron boot, ripping-knife, spiked chair, and almost every instrument of torture known for the last fifteen hundred years. To the church we are indebted for the witch-hunters, and witch hangers, and women-whippers. We are indebted to the church for the persecution of Copernicus and Galileo, for the burning of Bruno and Servetus. We are indebted to the church for the destruction of some of the most valuable libraries, books, and manuscripts that the world ever saw. To the church we are indebted for the suppression of science and schools of learning, and for the filth, ignorance, poverty, and diseases of Europe for more than a thousand years. Our position to-day is only that which we might hav accepted a thousand years ago were it not for our "indebtedness" to the church. I hav only space to draw the outline; the student of history will fill out the picture.

When people begin to curtail expenses, they begin at the church and school, two institutions to which they owe more than to anything else.

I once heard of a man who ran another through with a hot poker, and then asked him to pay for heating the poker. That man had cheek enough to make a very successful minister. Christianity has been fighting the schools from the first day of its power up to the present time, and is fighting them to-day. The whole Christian fraternity, from Blair down to the last yelping pup in the pack, are trying to turn the schools from their high aims and purposes and make them subservient to the superstitious whims of the church.

"Godless schools," is heard from every yelping Christian coyote in the land. They want to get their God into the schools. A Christian is never satisfied unless he is using his God as a battering-ram, and he butts him against everything. He must hav him in the schools, in the Constitution, in the legislature, army, and navy. And then the Bible must follow the Christian's God and be the first book in school. Superstition before science, prayers before lessons. The young mind must be so warped and distorted as ever to preclude the idea of independent thought.

The kind of schools that ministers are interested in would soon hasten us back to the midnight of the Dark Ages, when the church controled everything, and even the lives and fortunes of the people were subject to the nod of the priesthood. Giv ministers the control of the schools, and in less than half a century they would demand of the people what they now beg for.

He holds all things in his own hands—are not the silver and gold his? The cattle upon a thousand hills are his. Had we the world at our command, we would fall short, even though we were to lay it all at his feet.

There you hav it. Let this idea be thoroughly inculcated into the minds of the young, in the schools as well as in the pulpit, and the minister will then say, "The Lord hath need of it," and take whatever he wants.

When will the people learn that ministers, and church dignitaries generally, are the most selfish, designing, hypocritical, and corrupt people in the world?

Before this language is pronounced unwarrantable, I would ask if they hav not more representativs in the jails and prisons according to their number than any other class of people. Is it not a fact that they liv upon the unpaid toils of the people without giving back anything in return except drafts on the world to come, and promises which they know they never can redeem?

Think of this holy blatherskite, one day telling the people that "his kingdom is not of this earth" and the next day begging for money.

O you whining, begging pulpit nincompoop! What must the people think of you, dodging and bobbing around like a trained monkey—teaching the people that they must not "lay up treasure on earth," while your hand is ever extended for filthy lucre, and "backsheesh" ever upon your lips?

We hav four churches in our village, which hav cost the people at least one hundred thousand dollars in the last twenty years, and all because three or four shirkers were too lazy to take their fair turn at the oar in pulling up life's stream. And what can the people show to-day for this great outlay?

They hav built neither houses nor factories, they turned no spindles, they hav neither plowed nor sowed fields; in short, they hav been mere parasites, devouring like a swarm of locusts and leaving nothing behind. They hav tried to make the people believe that the most perfect men in the world lived in old Bible times.

The people hav been made to believe that if they imitated David and Solomon, Abraham, Isaac, and Jacob, they would be so near like God that they would get a front seat in the New Jerusalem and an extra string on their harps.

These old patriarchs hav their representativs in Palestine to-day. Their landmarks are the same—their houses the same—they tend their flocks the same—thresh, winnow, and grind their grain the same—draw and carry their water the same and from the same wells as they did in old Bible times.

There they stand. They hav not budged one inch in thirty centuries. And a more unpromising, sickly, sore-eyed, worm-eaten, nasty, forbidding, ignorant, ragged race of beggars cannot be found on the face of the earth. All they can successfully do is to shout "backsheesh" to every passer-by.

Is it any wonder there were prophets—that dead men jumped out of their graves—that there were virgin-born saviors, and that all manner of miracles were performed, among such people? Here is the preacher's ideal. The nearer the people get back to the condition of these patriarchal representativs, the surer they will be of heaven.

Now I say these old moral barnacles hav impeded our progress long enough. They understand that the more ignorant they can keep the people, the easier they can govern and gull them, and the more "backsheesh" they can extort.

It is high time that we let them know that we fully understand their begging schemes and selfish designs—that their high-sounding claims and hypocritical pretenses are mere nickel-plate. Let us boldly face them—tear off their sheep's clothing and expose them to the world. JOHN PECK.

Naples, N. Y.

The New Sydney Freethought Hall.

From the Melbourne Liberator.

A special meeting of the shareholders of the above company was held in Tattersall's Hall, Hunter street, on Monday evening, December 2d, the object of the meeting being to authorize the board of directors to proceed with the erection of the hall. About one hundred shareholders were present.

The chairman, Mr. E. Skinner, in opening the proceedings, briefly reviewed the progress made by the company since its incorporation two years ago. The share-register showed that nearly two thousand two hundred shares had been taken up, and nearly sixteen hundred of these were fully paid up.

The total expenditure, including the cost of the land, was about £1,890, and the total income about £1,840, leaving a debit balance at bank of about £50.

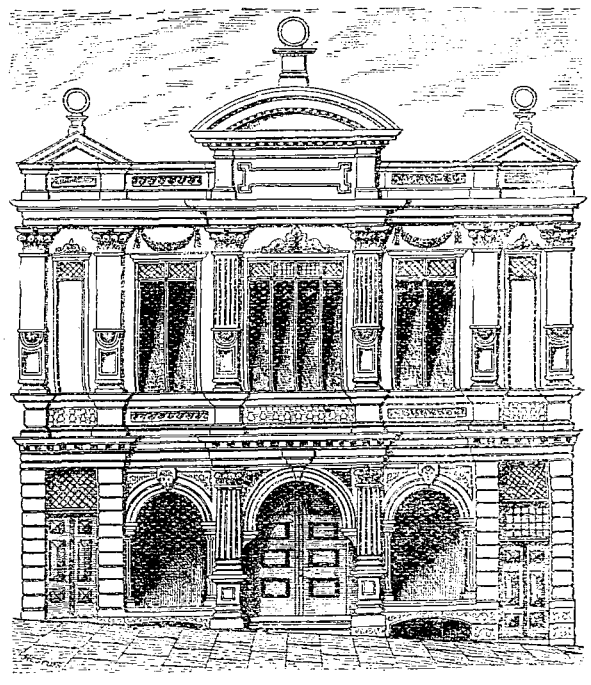
The average monthly income since the date of the last annual balance sheet, January 22d last, was, in round numbers, about £70, and if this average were maintained until the end of the financial year our deficit would be cleared off and we should hav a small balance to our credit at the bank.

In order that no time should be lost the directors had offered a bonus of £30 for the best designs for the proposed building, and four architects entered the competition. The several plans were very carefully considered by the board of directors (some of the members of which are practical builders), and other shareholders known to be in the building line were invited to attend the board meetings and giv the directors the benefit of their opinions and experience. The result was the adoption of the plans sent in by Mr. E. Evans, and which were now on view. It now remained for the shareholders present to ratify the action of the board, and if they were pleased to do so, they would next be asked to express their opinion on the following points: 1. Does the present position of the company justify the directors in proceeding at once with the erection of the building? and, 2. Should the building be completed without delay? or would it be advisable to erect the main hall, leaving the back premises to be gradually erected as the company's finances will permit?

Mr. E. Tye moved and Mr. W. Young seconded that this meeting of shareholders fully indorse the action of the board in the selection of the plans for the hall. Several shareholders spoke in support of the motion, which, when put to the meeting, was carried unanimously.

Mr. Tye moved that, in the opinion of this meeting, the present financial position of the company fully justifies building operations being at once proceeded with. Mr. J. Whalley seconded the resolution, which was supported by many of the shareholders and carried without dissent.

Mr. C. H. Ellen moved and Mr. J. G. Rose seconded, that the whole of the building should be completed without delay. Considerable discussion ensued on this motion, and ultimately an amendment was moved by Mr. Tye, seconded by Mr. J. Smith, that the matter be left to the discretion of the board. A show of hands being taken, the amendment was declared carried, but a division was called for, which resulted as follows. For the amendment 281 votes; for the motion, 184 votes. Majority for the amendment, 97.



THE SYDNEY LYCEUM.

Mr. J. Redwood moved that the chairman, Mr. E. Skinner, be invited to lay the foundation-stone of the hall. Mr. Skinner thanked the mover for the honor he sought to confer upon him by this motion, but he declined to accept any distinction in which his colleagues could not participate. Most of his colleagues on the board of directors had worked as energetically as himself, and he strongly objected to any act which would tend to place him one single step in advance of those of his colleagues who had worked side by side with him so long. Moreover, he was of opinion that the most fitting person to select for this ceremony was our lecturer, Mr. W. W. Collins. This latter suggestion met with general approval, and on the motion of Messrs. J. Smith and Redwood, it was unanimously resolved to request Mr. Collins to perform the ceremony.

Mr. Collins in a few well-chosen words thanked the shareholders, and said that after being for four years amongst them he felt proud to hav this distinction conferred on him. He reminded them, however, of his intended visit to New Zealand, that he would leave Sydney about the end of January, and would probably remain in New Zealand for three or four months, and it would therefore be necessary to hav the foundation-stone of their hall laid some time in January, if not earlier.

Mr. John Nullington then moved and Mr. Tye seconded, that the hall should be named "The Sydney Lyceum." After some discussion the motion was carried.

It was next resolved, on the motion of Messrs J. Smith and E. Tye, that the committee of the Australasian Secular Association be requested to make the necessary arrangements for a fitting celebration of the ceremony of laying the foundation-stone, and to undertake the management of the proceedings on that occasion.

The American Secular Union.

R. B. WESTBROOK, President.

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From the Secular Union's Secretary.

W. J. Datton, of Kilmer, O., writes us as follows:

Your encouraging letter of the 13th was duly received. . . . I never fail to "bear testimony" to the truth of my belief on all proper occasions, especially when there is a chance of aiding the cause by it. . . .

This is a rural district, with no town of any size near here. Farmers as a rule are very conservativ, and while the more intelligent portion of them are not believers in orthodoxy, yet they do not interest themselvs in Radical thought, and do not see the importance of resisting the encroachments of the church. Unfortunately it is a fact that farmers' wives and daughters are superstitious—much more so than the farmers.

While his family is engaged in revival services John will laugh at the ridiculous proceedings; but he never attempts to persuade or offer objections, and usually contributes his mite when the hat is passed around. When a person openly opposes the popular faith, the female portion of the community regard him as a contemptible specimen of humanity, and John says nothing about it. I do not know whether our community is a representativ one or not, but I am inclined to think it is, to some extent at least. However, this was our condition two years ago, and is now, except that John sometimes ventures to mention his disapproval, and that the ladies are not so enthusiastic in their work. This change has been made by hard work by a few Liberals. We hav had six Freethought lectures in the community within the last two years, and hav succeeded in getting six or eight subscribers for Liberal papers. You see we are making some progress, but I do not believe we can get the requisit number to identify themselvs with the movement to make it practicable for us to organize as an auxiliary to the American Secular Union.

We young people of Elba . . . hav succeeded in keeping up a social organization which damages the church very much in that locality, and this is the best we hope to do at present.

This letter is not only interesting, but instructiv, as showing the three chief methods of educating people up to the necessity of resisting the encroachments of the church, viz., Freethought lecturers, Freethought literature, and social organization of "the young people." The last of these three methods, social organization, cannot be dwelt on too persistently by those of us who hav the aims and principles of the American Secular Union at heart. If state Secularization is ever to wage a really successful battle against the encroachments of the church, its forces must be trained, not alone in intellectual, but also in emotional warfare. The dictum of Lord Chesterfield has always been, and probably always will be true—that men are swayed, not by their reason, but by their impulses. And, however much we Secularists may pride ourselvs on the logic of our position, the fact remains that, when we win converts, we do so because we instinctivly appeal to an emotion which is so universal in the human heart as to rank among the great passions—the desire to grow toward our intellectual and spiritual ideals, unchecked by human dictatorship. The protest against those religious bigots who would deprive us of our right to this unhampered growth toward the light is a noble protest, and should, if rightly presented, hav the sympathy of all young people whose hearts are aflame with the longing to act some worthy part in the battles of life. It is natural and beautiful in the young to crave a chance for heroic action. And their enthusiasm is one of the great moving forces of the world.

American Secular Unionists, what are you doing, practically, to recruit our army from these coming heroes and heroins?

IDA C. CRADDOCK,
Cor. Sec. American Secular Union.

C. B. Reynolds's Lecture Trip in the Cold, Cold North.

I was at Lynden, Whatcom county, Wash., February 14th, 15th, 16th. Whatcom county occupies the extreme northwest corner of Washington, and covers some two thousand square miles of territory, most of which is comparativly level and densely wooded. When cleared the soil is found to be very fertil and highly productiv.

Lynden is within a few miles of the border—"British, yer know"—and about twenty miles north by northeast of the city of Whatcom. It is on the right bank of the wild Nooksack river. A steamboat runs from Whatcom to Lynden, but on account of uncertainty of time of starting the stage carrying the mail is most patronized.

About the only really bad thing in Whatcom county is its roads. They are execrable—the roughest of corderoy, or deepest quagmires. In a new country, sparsely settled, this is inevitable, but with the wonderful influx of population, and magical uprising of flourishing cities, where less than a year ago was a dense forest, good plank roads will speedily be built, only briefly preceding railroads.

Lynden is a clean, pretty, thriving little place, making solid growth. The real estate fiends hav not yet cursed it with a boom.

It has no saloons, no rowdies, no loafers, no use for police, no rows, no robberies. Crime would be almost unknown only for the occasional advent of rough specimens from the outside world, and the very devout with some other man's rib, *en route* to the other side of the border.

The inhabitants are energetic, kindly, and hospitable, happily leavened with a goodly number of genuin Liberals, who are among the very best and most respected citizens.

I had hoped for fine weather; but no, on Friday evening, the time of my first lecture, the storm king was in wildest fury, blowing the snow in blinding drifts, while the thermometer fell below zero, something unprecedented in this region. Saturday evening it was much worse, and beyond question the most savage, cold windstorm during which I ever lectured. It reminded me of that miserable time I had in Fall River, Kan., only here the Liberals were Liberals, and alive. They had engaged the Opera House for the lectures, and it was clean, well warmed and lighted. It is a very handsome hall, well fitted up, with capacious gallery, good stage, etc; the finest Opera House, for a place the size of Lynden, in the state, and its proprietor is a Liberal.

There was quite a good attendance of men. Even the women, who scorned to yield to Mrs. Grundy, had to yield to rude Boreas. It was expected Sunday afternoon would end the storm, but it did not. Yet despite the very worst weather conceivable, we had a grand, good, enjoyable time, and very much of enthusiasm was enkindled by the lectures. Thirteen signed the constitution of the Washington Secular Union and paid six months' dues in advance. They then elected C. M. Tobiassen as vice-president, to be the executiv officer and representativ of the state society at Lynden. He is a young man of education, unblemished reputation, fearlessly independent, yet modest and genial.

On Sunday afternoon we organized the Lynden Secular Union. The following officers were elected by written ballots without nominations: president, Frank O'Neil; vice-president, I. F. Miller; secretary, C. M. Tobiassen; treasurer, W. Lauckhart. They also elected an executiv, an educational, and a social committee.

To R. A. Brown, the indefatigable and self-sacrificing worker for Liberalism, I was under especial obligations. While all were kindness itself, he excelled in endeavors to offset the unpleasant weather by insuring me every comfort.

I should hav had twice as many names for membership of the state organization had it been possible for those at a distance to hav been present. But the gathering them in is confided to Vice-president Tobiassen. The work could not be in better hands.

After the lecture and completion of the organization on Sunday afternoon, I had to go to Roeder, about six miles southeast. The roads for wagons or horseback were impassable, so friends R. A. Brown and J. A. Delander accompanied me as guides, and carried my heavy grip. Snowdrifts were away up over the fences, but with light hearts and merry speech we trudged and waded through, reaching Nooksack a little after 6 P.M. The Roeder school-house, where the lectures were advertised for, is on the other side of the river, and although the weather was greatly moderated from what it was at Lynden, yet it took a good deal of courage to face the savage, freezing blast crossing the river. But on arrival we found the house warm and brilliantly lighted, and our tired feeling all dispelled by the hearty greeting of the friends, D. E. Rice, one of the most highly respected citizens of the county, despite his pronounced Infidelity; Dr. J. W. Bell, the scholarly physician, and ever-genial Chas. Shea, Jr., a worthy son of his ever-jolly, generous-hearted sire. Some anxiety was arising lest the severe weather should hav prevented my keeping the appointment. Friend Rice had, on receipt of my letters, gone at once to work. The sickness of his son and the severe storm crippled his efforts, but he had secured ten good members to the Washington Secular Union, and the friends elected Dr. J. W. Bell vice-president for Roeder.

I delivered three lectures, and on the last night organized the Roeder Secular Union, and they elected D. E. Rice president, and Charles Shea, Jr., secretary, and adjourned to meet on the first Sunday in March to elect the balance of the officers, committees, and adopt by-laws, etc. I shall be glad when the time comes to again visit Roeder.

On my return trip I took passage from Whatcom to Seattle on the steamer Skagit Chief. When about four miles from Seattle, at 8 o'clock in the morning, she was run into by the steamer Evangel, and two-thirds of her larboard side above the hull smashed to splinters.

It is astonishing how the pious shook with fear, and rushed and scrambled for life-preservers. Evidently they had more real faith and hope in cork, or even, as it proved in some cases, a life-preserver stuffed with straw, than they had in their God.

It looked, for a few minutes, as though the end of the Jersey blasphemer had come, but it seems I am not to be knocked out by any evangel afloat or ashore, so I am working zealously for the practical organization of the Liberals of Washington that their power for good may be recognized, and all unite in keeping the flag above the cross.

I expect to open office and headquarters next week. On Monday I take a trip to New Castle among the coal miners, and am expecting a rousing good time, and a large list of members to the Washington Secular Union.

I shall lecture, when required, anywhere in the state, but letters addressed to me at headquarters, Sixth Street Hall, 1,526 Sixth street, Seattle, Wash., will be sure of prompt reply.

C. B. REYNOLDS,
Secretary Washington Secular Union.

Freethought in Sweden.

During the imprisonment of Victor Lennstrand, Mr. Henry V. Berghell has taken upon himself the duty of traveling Infidel preacher, and intends to giv lectures and hold Secular "revival meetings" in various cities of Sweden, while Captain Thomson, A. Hentzer, a Swedish lawyer, and the poet E. Hellberg will keep things interesting for the orthodox in Stockholm.

The Stockholm Freethinkers' Christmas celebration was a decided success. Music, speeches, and singing made up the program. The large hall, vestibule, and stairway were filled with people, many of whom for the first time in their life listened to a Secular Chrismas service, and when the echo of the last words of "Ottesangen," "Our greeting! Bright time of truth," composed by E. Hellberg, slowly died away, there were tears in many an eye. The second day after Christmas the Sunday-school had its "tree," two tall spruces, which fairly groaned under the weight of small packages and over a hundred bright lights.

New Year's day Captain Thomson gave a lecture, "The New Emancipation."

Dec. 12, 1889, a complaint signed by Messrs. Henry V. Berghell, E. Hellberg, F. Rahm, Lindenau, and Hentzer, on behalf of the Utiliska Samfund, was sent to the minister of justice requesting him to show justice toward Lennstrand. The complaint states that the lecture on "God," for which Lennstrand is now imprisoned, has been printed and published; that the "impious" passages were read November 3d at the protest-meeting by Mr. H. V. Berghell; that the lecture in full was delivered by Mr. A. Hentzer December 1st, and that none of these gentlemen hav been prosecuted, hence the liberation of Lennstrand is called for. The answer of the bigoted minister was, "'God' can be delivered no more."

Mr. Lennstrand himself is compelled to content himself in prison. Yet he has his pleasant surprises even there. He received on New Year's day, besides numerous letters and telegrams from friends, both at home and abroad, an autograph album containing the greetings and congratulations of one hundred and thirty Swedish Freethinkers, and from a country minister of the gospel of "love your enemies," a letter from which I subjoin the following extract, taken from *Fritänkaren*:

It is with utmost pleasure that I hear you hav succeeded in procuring so excellent and suitable a home, in which I hope you will remain until judgment day arrives. Then you hav done what is worse than murder—robbery and theft. You hav disturbed the peace and led astray souls of poor human beings.

Fritänkaren No. 2 contains among other good things an excellent poem, "Sta Stach" (stand firm), by Isodore K.; a letter from the Norwegian Rationalistic writer and poet, Bjornstjerne Bjornson, in which he reads the text to a minister, Friend Breen, because the latter at the funeral of a Freethinker quoted the words of St. Matthew, "He that believeth shall be saved, he that believeth not shall be damned." All honor to Mr. Bjornson, and shame and despisal on that Christian pulpit-pounder. It contains, too, a short biography of the late Horace Seaver, an announcement of President Westbrook's "Manual," and an article, "What Do They Say Abroad?" in which a synopsis is given of letters received from foreign journalists and individual Freethinkers. The paper, which appears in a new dress, we heartily recommend to our Swedish-American friends.

It must be a great satisfaction for Col. R. G. Ingersoll to know, that not alone several of his writings are translated into Swedish, but that even in that far-off land the clergy fear him and as a consequence lie about him. For this a small Methodist pulpit-pounder, Berg, is severely taken by his long ears by Mr. Lennstrand in the last number of *Fritänkaren*.

Sweden is a God-fearing and God-loving land, hence its officials, following the example set by the Jehovah, delight in self-contradictions. Three courts find V. Lennstrand guilty of blasphemy, while a fourth and higher court decides he has not committed this crime. Then the church authorities, taking their stand on a funny old paragraph in a still fun-

nier law of 1873, refuse to erase Lennstrand's name from the member-list of the state church. Perhaps the reason for this strange refusal may be sought in the fact that the church needs a few honest members to keep up her reputation, hence cannot spare even an outspoken Atheist. And to cap the climax, the lecture, "Why I Am Hostil Toward Christianity," for which Lennstrand has received nine months' imprisonment, and which is prohibited in four cities, among these Stockholm, has been delivered in this city by Mr. E. Hellberg, and the authorities hav not troubled this gentleman any more than they hav the sale of the printed copies of the same lecture.

The Stockholm branch of Utiliska Samfundet has taken a very important step. February 2d an address to Lennstrand, signed by Messrs. O. Thomson and A. Hentzer on behalf of three hundred members present, was written. In the address, which is a protest against the imprisonment of Lennstrand, occurs the following passage: "We will openly testify that we fully agree with you in your belief and that we are ready to publish it to the whole world, and we will to a man demand that the legal and spiritual authorities, the true guardians of superstition and falsehood, shall either punish us with you or also desist from persecuting you." Similar addresses are to be issued by the other local branches, and when all hav arrived at Stockholm they are to be forwarded to the great little king. Our brethren evidently mean business. May the spirit and shadow of Utiliska Samfundet never grow less in quality or quantity.

G. N.

Our London Letter.

The new president of the National Secular Society bears no love for Christians and their creed, and will use his utmost endeavors to concentrate all the forces of the Freethought party in a fierce and persistent attack on their position. It will be, as far as he can make it, war to the knife—no mercy will be shown and none expected. His plans for the future are not yet fully divulged, but there is every reason to believe they hav been well thought out, and if he is well supported by other Freethinkers, Christianity will ere long hav a severe blow which will accelerate its downward progress more speedily than ever. For the past few years there appears to hav been no well-sustained series of attacks, and it was hoped and believed by the orthodox party that militant Atheism was gradually dying out. It will be speedily discovered that such is not the case, and a rude awakening is not so very far off as some may hav thought. Academic Freethought has not been apparently so efficacious in killing the superstition as might hav been wished. It has certainly modified belief in the doctrin of damnation and other like pleasant theories, but it only appeals to the educated classes, and fails to reach those who hav but little time and opportunity for metaphysical studies. For these the Atheism of the *Freethinker* is more appropriate, being more easily understood and appealing more forcibly to their grade of intelligence. The masses will always better appreciate forcible, straightforward language, going direct to the point, in showing the absurdities and contradictions of the Bible, than learned disquisitions on the logos. No doubt this is much to be deplored, but so it is, and must be made the best of.

There will soon be a fierce struggle between Freethought and Roman Catholicism for the possession of the minds of the great artisan class, and it behooves Freethought to be up and doing, so as to be fully prepared to counteract the insidious attacks of the Romanists. These latter are well drilled in the art of proselyting, and are ready to assume any guise and form to gain their ends. Their power and numbers appear to be greatly increasing in so-called Protestant countriss, more especially in the English-speaking races; in Asia they make little or no headway. As dissenters get more "respectable" they tend toward the retreat of the Episcopalian church, which again leans toward Rome, and there is situated the bitter and implacable enemy of civil and religious liberty. The ultimate result is by no means doubtful, but there will be hard fighting before the pope and his myrmidons are finally crushed out of existence. The centuries of injustice to Ireland hav well aided the Catholic church, and in consequence of this injustice the Irish cling all the closer to their creed and its priests. The race is extremely prolific, and the children are carefully trained in the faith of their parents, from which they rarely revert. The diabolical land laws in the "Green Isle" will yet cause much misery in England and the States, owing to the advantage taken by the Catholic church. Though if the prophet Baxter be correct this time, and the world comes to an end early next year, we need be under no alarm as to the future conflict.

Curiously enough, the belief in faith-healing is greatly discredited by the press, religious and otherwise, and it is no uncommon thing to find a professed believer in the Bible deriding those who act up to the instructions given by the "apostle" James on the treatment of disease.

Messrs. J. M. Robertson and Sam. Standring are giving a course of Sunday evening lectures at the ill-fated Claremont Hall, though, up the present, they hav not proved a financial success. It certainly speaks well for men who giv their time, money, and brains, continuously working for a cause in which they believe. If Freethought was only taught because it paid, like supernatural religion, we should hav very little of it, and even the very name would cease to exist; it is a poor game as a speculation, and many of the lecturers and writers for the cause must, at times, feel very disheartened. There is no prospect of making a competency here, and no reward hereafter. They hav all the pains and penalties, and none of the inducements of the Galilean fisherman to preach what is distasteful to the multitude.

J. D.

Atheism and Agnosticism.

To the Editor of The Truth Seeker, *Sir:* I esteem your paper a very valuable one in our search after knowledge through investigation, particularly on the subject of immortality; hence among your subscribers you hav many Spiritualists, among which class I may be enumerated.

The writer a few days since was surprised by some one in your paper making the assertion that Agnosticism and Atheism were one in meaning. Never was there a greater blunder. The Agnostic modestly asserts, I do not know, but am open to conviction. The Atheist with great assurance asserts what is impossible from his standpoint to know—that there is no immortality for man, and thus stultifies himself.

To the remarks of many jeering Atheists Spiritualists as a general matter hold it unnecessary to reply further than to state that Spiritualism is the outgrowth of science and has a scientific basis and when freed from the fraud of tramping charlatans is perfectly demonstrable.

How many thousands of years the terrific peals of thunder must hav rolled on the mounts of Horeb, Sinai, and other lands ere Franklin with his kite or Morse with his wires utilized a once terrific element as an agent of intelligence in illumination or the turning of a domestic sewing-machine!

Yes, I am a Spiritualist, and at the same time a Materialist of the most enduring fiber. Some Spiritualists with a predisposition to Mosaic and Christian imaginings may, and do, work themselvs into ancient Bible absurdities, but as a class we can join heartily in the humor of Brother Heston's pictures.

D. B.

Brooklyn, N. Y.

Lincoln's Religion.

I lived for about twenty-six years in Springfield, Ill., and was well acquainted with Abraham Lincoln. I was present at a meeting previous to the celebrated Lincoln-Douglas debate when Lincoln was expected to define his position in respect to slavery. The band, of which I was leader, played a piece, and the speaker was introduced. In the course of his remarks, pointing with outstretched arm to the center of the floor, he paused a moment, and then said: "We will suppose a bucket of shot to be standing on the floor. In the bottom of the bucket is a stick of wood. The stick, being the lighter substance, rightfully belongs at the top, but the weight of the shot, if left undisturbed, will in all probability keep the stick in the same position for all time. But if you shake the bucket and agitate the shot, the stick will eventually come to the top. Truth will prevail."

Shortly after the meeting referred to I chanced to be talking with Lincoln, and quizzingly inquired how he could reconcile this and similar utterances with holy writ. Without committing himself, he inquired if I had read Gregg's "Creed of Christendom." I informed him that I had not. "Then," said he, "read that book and perhaps you may ascertain my views about truth prevailing." I never conversed with Lincoln afterward, but I obtained the book, which I keep treasured in my library. I am well convinced that no man who is used to weighing evidence, especially of Lincoln's humane and unbiased disposition, can read the book in question without truth coming to the surface.

Edward Butler.

Lyons, Kan., Jan. 16, 1890

Reformed Spelling.

On January 13th, a definit resolution looking toward amended spelling was introduced into the House of Representativs by the Hon. Frank Lawler, of Illinois, which is so modest and sensible that it deserves to be thoroughly considered and urged to an immediate passage.

The resolution is as follows:

Resolved, by the House of Representativs (the Senate concurring), That the public printer be and is hereby directed, in all work for Congress and for the departments begun after passage of this resolution, to adopt the following rules for amended spellings, except in educational and other works where a different orthography may be required:

1. Drop *ue* at the end of words like dialogue, catalogue, etc., where the preceding vowel is short. Thus spell demagog, epilog, synagog, etc. When the preceding vowel is long, as in prorogue, vogue, disembogue, retain final letters as at present.
2. Drop final *e* in such words as definite, infinite, favorite, etc., when the preceding vowel is short. Thus spell opposit, preterit, hypocrit, requisit, etc. When the preceding vowel is long, as in polite, finite, unite, etc., retain present forms unchanged.
3. Drop final *te* in words like quartette, coquette, cigarette, etc. Thus spell cigaret, roset, epaulet, videt, gazet, etc.
4. Drop final *me* in words like programme. Thus spell program, oriflam, gram, etc.
5. Change *ph* to *f* in words like phantom, telegraph, phase, etc. Thus spell alfabet, paragraf, filosofy, fonetic, fotograf, etc.
6. Substitute *e* for the diphthongs *æ* and *œ* when they hav the sound of that letter. Thus spell eolian, esthetic, diarrhea, subpena, e'ofagus, atheneum, etc.

N. B. No change in proper names.

Now, all persons, men and women, who appreciate the need of a simpler mode of spelling than we now hav, should write a few lines to the member of Congress from their district, or section of country, asking him to specially examin Mr. Lawler's resolution in favor of using, in government printing, short spellings for certain classes of words, and requesting him to cast his vote in favor of the same. This will cost but little trouble and a two-cent stamp.

Petitions in favor of the resolution are being circulated, which hav the following preamble:

To the Senate and House of Representativs, in Congress assembled: Your petitioners would respectfully represent that our present American orthography, though much improved within the last hundred years, is cumbersome, illogical, unhistorical, and misleading; that millions of dollars are wasted, each year, in writing and printing unnecessary letters, while the progress of our children in their education is greatly retarded by the difficulties in the way of learning to spell. Your petitioners recognize the fact that, in the future, as in the past, changes in our written language must be made by gradual steps. The modifications herein suggested hav the indorsement of the highest scholarship in the land, and, if adopted, would serve as an entering wedge for the introduction of other reforms. Your petitioners believe, moreover, that these changes should be made at once in the printing done for the government; and they therefore pray that your honorable body will adopt the following resolution, which was offered in the House of Representativs, Jan. 13, 1890. Then follows the resolution above printed.

Lectures and Meetings.

The lecture at the Manhattan Liberal Club on Friday evening, March 14th, will be by Mr. Augustus A. Levey, on "The Events of 1923, Chap. I."

A public reception was given W. F. Jamieson at Holstein, Ia. He was greeted at the depot by a brass band and escorted to a large hall, where he had fine audiences for three nights. He next went to Carroll, Ia., where he is to lecture several nights. Address at Des Moines, Ia.

The Brotherhood of Moralists.

The following is a report of the work done by the propaganda committee of the Brotherhood of Moralists at Hannibal, Mo., in January, 1890:

SECRETARY'S REPORT.

Number of members at last report	802
" " " enrolled during month	39
Total enrolled	841

Those enrolled this month are: From Idaho, 17; Ohio, 5; Georgia, 4; New York, 4; Michigan, 2; Colorado, 2; Indiana, 2; New Jersey, 1; Arizona, 1; Wisconsin, 1.

F. H. Rau, Sec.

TREASURER'S REPORT.

Balance on hand, January 1st	$6 75
Received from John L. Moore, Illinois, and Copley Cottrell, Michigan, each, $1.00	2 00
J. G. Hertwig, District of Columbia; Wm. Mathews, Indiana, and J. D. Berger, Indiana, each, fifty cents	1 50
E. P. Lawton, New York	10
	$10 35
Mailing constitutions, etc	3 45
Balance	$6 90

A. R. Ayres, Treas.

The following is a report of the work done by the propaganda committee of the Brotherhood of Moralists at Hannibal, Mo., last month, February, 1890:

SECRETARY'S REPORT.

The number of members enrolled during the month was 52. From Massachusetts, 1; Indiana, 1; Maryland, 1; New Mexico, 4; Missouri, 5; Ohio, 5; Idaho, 6; Texas, 10; Dakota, 3; Tennessee, 4; California, 3; New York, 9. Fifty-two membership certificates were issued during the month. The total number of members on the last day of the month was 893.

F. H. Rau, Secretary.

TREASURER'S REPORT.

Balance from last report	$6 90
RECEIPTS.	
Thos. Weaver, Indiana	10
Ida and J. W. Swaysgood, Indiana	10
Mrs. Wortman, Colorado	20
A. B. Graham, Michigan	25
H. L. Baker, Michigan	25
W. A. Wilkins, Michigan	25
A. E. Smith, Ohio	1 00
Total	$9 05
EXPENDED.	
Mailing constitutions, membership certificates, etc.	$5 75
Total	$5 75
Balance in treasury	3 30

Since November 1st we hav enrolled 167 members at a cost of $13.40. The committee's services are gratuitous. Donations to the propaganda fund are needed very much just now.

A. R. Ayres, Treasurer.

You can hardly convince a man of an error in a lifetime, but must content yourself with the reflection that the progress of science is slow. If he is not convinced, his grandchildren may be. The geologists tell us that it took one hundred years to prove that fossils are organic, and one hundred and fifty more, to prove that they are not to be referred to the Noachian deluge.—*Thoreau.*

Women's Rights.

Women hav no rights peculiar to themselvs. Each individual woman has the same rights as each individual man. Neither sex can be properly entitled to any special privilege or advantage. Neither can claim any benefit denied to the other, or be bound to the performance of a duty not obligatory upon both.

The equality of the whole human race is the foundation on which must be erected the equality of all human rights and responsibilities.

An arbitrary distinction has been made by which men are supposed to be superior to women in physical and mental power. The higher occupations in life hav been allotted to the male, the lower to the female. Personal qualifications are ignored or sought to be obliterated if they do not correspond with our ideas of what is becoming in the sex. Having made the distinction we create a difference to justify it. We educate up or down to the standard we hav ourselvs set up. We do not cultivate in the individual she characteristics most capable of being utilized for the general good, but those we fancy most appropriate for the sex to which that individual belongs.

This is a system which we hav inherited from the Dark Ages. It had its origin in the necessities of savage existence which made men masters and women slaves. It was continued under the indorsement of a savage theology which constituted man the representativ of a tyrant divinity who chose through him to reveal his will to woman. But now the light of truth is dispelling the darkness. The rights of women are freely spoken of, and to some extent asserted, but before they can be established on a solid basis we must recognize that they do not differ from the rights of men. We must admit each individual to the position his or her personal qualifications render suitable, irrespectiv of sex or any other accident of birth.

We hav made great progress in this direction during the last few years. A woman is no longer condemned to be a pauper or a slave. She is no longer necessitated, because she is a woman, to depend upon man for support. Many occupations in life are open to her. Still in almost every case she is placed at a disadvantage. Her labor may be as productiv as a man's, but she is generally compelled to sell it cheaper. She is allowed a voice on some public questions, but denied it on others, only on account of her sex. This is unjust and inconsistent. It is in opposition to the general good. It results from combating singly the effects of an erroneous idea, instead of eradicating the idea itself.

Whether men are willing to admit it or not—whether women generally desire it or not—the time has almost arrived when all political rights will be enjoyed by both sexes equally. The never-varying tendency of progress is to remove class qualifications to the full privileges of citizenship. The qualification of sex is doomed to go, as other qualifications hav gone. One man's vote is as good as another's. It counts the same whether he be a sage or a fool. Unless we maintain that all women are intellectually inferior to the male voter of the lowest mental condition, we cannot consistently draw a sex line as a limit of voting power. It is well to accept the inevitable and wise to prepare for it. It is not wise to unfit those for the use of power who must come into its possession. In many places women voters will constitute a majority. It is suicidal policy for men to bind that majority into a class with interests differing from and opposit to their own. Yet this is what we are doing by making artificial distinctions between the sexes in education, occupation, and social life.

We begin the mischief early. We try to shape the ideas and to fashion the behavior of a child according to a model we consider becoming in its sex. And in this the female gets all the worst of it. We allow the boy's character to form according to its nature, plucking up, perhaps, where we can, ill weeds that spring around it. We force the girl into a mold of our own construction and train her for the artificial, meaningless, useless thing that habit and a corrupt morality springing from a false religious training hav led us to consider "proper" in women.

All educational establishments in which the sexes are separated, or in which provision is made for the instruction of one sex only, tend to perpetuate the evil. From the primary school to the university inclusivly all classes should be open to both sexes together and taught by professors of either sex, selected without reference to any considerations but their ability to teach. All professions, offices, and employments should be equally open to every competent person. All political rights should be equally enjoyed by every individual. It is a wicked mockery to oppose the introduction of an element as hysterical when we do our best to train it to be so.

But it is not in childhood only that we develop female weakness where we should cultivate human strength. Nor is it only in public life that we debar women from a position for which we hav done our utmost to disqualify them. We carry the same principle into our social relations and nurture its ill fruit to the end. We daily hear of conduct that is called "improper" in women. That is impossible if the same conduct be proper in men. We invent a fantastic code of morality which no man but a monk or a lying hypocrit ever professed to adopt for his own guidance and expect the noblest and broadest-minded women to follow it. Men pretend to believe women to be different from what they know they are. Women carry on the farce because they hav been led to consider appearing different from what they know themselvs to be the "proper" object of their existence.

Women who are, as Count Foseo declared them all to be, "grown-up children," are so in most instances because their physical, moral, and mental energies hav been stunted by this false training. If a puppy's growth is stopped by the forcible administration of alcohol, he is not to be blamed if he never becomes a noble dog, but remains all his days a weak little animal, without the power of protecting himself in the ordinary casualties of canine existence. If a young girl's mind is inoculated with the false proprieties of an artificial society, only by the strength of an innate guard and powerful human nature can she ever expel the poison from her system and become a true, good woman of common sense and sound judgment. What powerful drug can purge her of all the hypocrisy and deceit, the affectation and cant, that hav vitiated her system? What tonic strengthen her will and energies to do right in a straightforward, legitimate way when they hav been constantly trained to outwardly bend to those of others, and gain their own ends by trickery? What exercise develop the good points in her nature, when that nature has been so long buried beneath a mass of artificiality that its features are no longer recognizable, and she has almost forgotten the date of its funeral and the spot that was its grave?

Yet there is so much good in humanity that many noble, honorable women hav delivered themselvs from the chains that ages of tyranny bound around their sex. They hav braved the monster custom that, too long, kept them in awe. They hav contemptuously brushed away the venom that his many heads of false religions, false moralities, and false proprieties spat upon their skirts. They hav left the old serpent gnashing his filthy fangs in the dirt from which he sprung. Grand, glorious, beautiful women these! Their grandeur is not in queenly robes, but elevated thoughts. Their glory is not in bright coronets nor sparkling jewels, but in the liberty that they hav won for themselvs, and are winning for their oppressed and degraded sisters. Their beauty, unlike that of mere form and feature, is imperishable, for the sun of equality, which will one day shine on all, has first touched their faces with its morning beams, and gilded them with its own bright light of immortal truth and justice.

And when such women ask to be heard in affairs of state and nation, they are asking for that which is freely given to unlettered rustics and degraded brutes, if only they were the shape of men. They are asking for justice, and it cannot long be denied them. They will win it for themselvs and for all their sex. They will win it, and they will keep it, for the prize so hardly fought for, and so long withheld, will not be lightly lost.

We hear loud boasts of the freedom of mankind, and sometimes flatter ourselvs that the prize is within our grasp. We hav not even reached the spot where the foundation-stone of the temple of liberty must be laid. Not in the valley of despond, darkened by the evil shadow of the churches, may we hope to build it. Not where the teaching of a dying religion is believed, which would silence the voice of woman for good abroad, and compel her to remain in ignorance, or receive knowledge filtered through the brains of man. The bright sun of nature could not gild its towers in such a spot. Its walls would sink into the marshy ground formed by a corrupt mass of rotten tyrannies. On the mountain's summit must we lay the corner-stone of human freedom. It must be the "city over hill-tops, which cannot be hid," and the mountain to be made glorious must be that which long-denied justice is raising before our eyes in this our day—the equal rights of men and women.

E. J. BOWTELL.

The Catholic Church and the Bible.

Did Helen M. Gardener utter "a clear-cut falsehood" when she said that the Catholic church does not allow its people to read the Bible? Such is the charge made against her by the editor of the *Press Register*, of Newark, N. J., who cites papal authority in favor of allowing Catholics to read, not the heretical and corrupted translations of the holy book, but the authorized Catholic versions.

In 1855 Father Chiniquy, pastor of a church at St. Anne, Ill., whose members were Canadian, Belgian, and French immigrants, was summoned to appear before Bishop O'Regan, of Chicago, and answer the charge of distributing Bibles and Testaments among his flock. Chiniquy confessed that the charge was true.

"And instead of blushing at such unpriestly conduct, you seem to be proud of it," angrily replied the bishop.

"I do not understand, my lord," said Chiniquy, "why a priest of Christ should blush for distributing the word of God among his people."

"This is sheer Protestantism," said the bishop.

"My dear bishop," replied the priest, "if to giv the Bible to a people and invite them to read and meditate on it, is Protestantism, then our holy pope Pius VI. was a good Protestant, for in his letter to Martini, which is probably in the first pages of the beautiful Bible I see on your lordship's table, he not only blesses him for having translated that holy book into Italian, but invites the people to read it."

The bishop, assuming an air of supreme contempt, replied: "Your answer shows your complete ignorance on the subject. If you were a little better informed you would know that the translation by Martini, which the pope advised the Italian people to read, formed a work of twenty-three big volumes in folio, which, of course, nobody, except very rich and idle people, could read. Not one in ten thousand Italians has the means of purchasing such a voluminous work; and not one in fifty thousand has the time or the will to peruse such a mass of endless commentaries. The pope would never hav given advice to read the Bible, such as the one you distribute so imprudently."

"My lord," said Chiniquy, "do you positivly tell me that the pope gave permission to read Martini's translation because he knew that the people could never get it on account of its enormous size and price; and do you assure me that he would never hav given such advice had the same people been able to purchase and read that holy work?"

"Yes, sir. It is what I mean," answered the bishop, "for I know positivly that this is the fact."

"I hope your lordship is mistaken," said the humble priest, "for if you are correct, the stern principles of logic would force me to think and say that the pope and all his followers were deceivers, and that the encyclical was a public fraud; for we Catholic priests make use of it all over the world, and reprint it at the head of our own Bibles to make the people, both Protestants and Catholics, believe that we approve of their reading their own versions of that holy book."

"Now I see the truth of what I hav been told," said the angry bishop, "that you are a disguised Protestant, since the very day you were ordained a priest. The Bible! the Bible! is your motto. For you the Bible is everything. and the holy church, with her popes and bishops, nothing. What an insolent, what a blasphemous word I hav just heard from you! You dare to call the encyclical letter of one of our most holy popes a fraud?"

Father Chiniquy tried to explain, but his bishop silenced him saying: "If our holy church has, in an unfortunate day, appointed you one of her priests in my diocese, it was to preach her doctrins, and not to distribute the Bible. If you forget that, I will make you remember it."

With this threat on the head of the humble priest he withdrew. The above account of the interview is copied verbatim from Chiniquy's "Fifty Years in the Church of Rome," 35th edition 1889, pages 614–616.

The struggle between the bishop and the priest resulted in the transfer of Bishop O'Regan by the pope, to a diocese extinct more than 1,200 years ago, called "Dora." But he consoled himself for his misfortune by taking away with him hundreds of thousands of dollars that he had fraudulently acquired as bishop of Illinois, with which he established a bank in Ireland, where he died in 1865. It was not for forbidding Chiniquy to distribute Bibles that the bishop was removed, but on account of his general rascalities.

Chiniquy remained faithful to his church for three years longer. He wrote his submission to O'Regan's successor, Bishop Smith, of Dubuque, promising "to obey the authority of the church according to the word and commandments of God as we find them expressed in the gospel of Christ." The unsuspecting bishop accepted the submission, saying: "How happy I am to see this submission. How happy the pope and all the bishops of the United States will be to hear it, for we feared that both you and your people would separate from the church by refusing to submit to her authority."

Chiniquy promised to be a more faithful priest than ever and all was peace between him and his church. But by and by a critical Jesuit eye discovered that the submission was not what the church required. Chiniquy was summoned to Dubuque to see his bishop, and the following dialog ensued:

"Hav you the testimonial letter I addressed to you?"

"Yes, my Lord?"

"Please show it to me."

"With pleasure; here it is."

The bishop took it and threw it into the stove. Chiniquy tried to save it from the flames, but it was too late. He then said:

"How can you take from me a document which is my property and destroy it without my permission?"

"I am your superior and hav no account to giv you."

"Yes, my lord, you are a bishop and I a poor priest; but there is a God in heaven who is as much

above you as he is above me, and in the presence of God I protest against this iniquity."

"Hav you come here to lecture me?"

"No, my lord; I hav come at your command, but I want to know if it is to insult me, as you hav done, that you requested me to come here again?"

"I ordered you to come again because you deceived me the last time you came here. You gave me an act of submission which you know very well is not an act of submission. I accepted it then, I reject it to-day."

"How can you say I deceived you? The document was written in good plain English. It is there on your table. If you were deceived it was by yourself. Read it."

"What do you mean, Mr. Chiniquy, by the words, 'We submit ourselvs to your authority according to the word of God as we find it in the gospel of Christ?'"

"I mean what you see there—that neither I nor my people will ever submit ourselvs to anybody, except according to the eternal laws of truth, justice, and holiness, as we find them expressed in the Bible."

"Such language is sheer Protestantism. I cannot accept such a conditional submission. Giv me one in which you simply say you will submit yourselvs to my authority and promis to do anything I bid you."

"That would be not an act of submission, but of adoration. I do absolutely refuse to giv it."

"Then you can no longer be a Roman Catholic priest."

"May God almighty be forever blessed."

Thus ended the interview, and Father Chiniquy returned to St. Anne, where on the next Sunday he narrated the facts to his congregation in a sermon two hours in length, at the conclusion of which every one of the thousand persons present signified their intention of quitting the church of Rome by rising up. That was in 1858, and now Father Chiniquy, in his eighty-first year, has been lecturing in various cities, Baltimore, Washington, and Pittsburgh, claiming that the number of converts he has made from Romanism to Protestantism, chiefly through the reading of the authorized Catholic version of the Bible, is not less than thirty-five thousand.

His "Fifty Years in the Church of Rome," 832 pp., price $2, is as entertaining as a novel. And among other things in it he proves by documentary evidence that the assassination of Abraham Lincoln was planned and executed by Jesuit priests. Lincoln successfully defended Chiniquy in two trials, while yet a faithful Roman priest, in 1856—malicious prosecutions instigated by tools of Bishop O'Regan and maintained by the testimony of perjured priests. And three times did the grateful ex-priest come to Washington to warn President Lincoln of the Jesuit plot to murder him. Some of the convicted assassins pretended to be Protestants, but that was only a ruse to cover the criminality of the Jesuits who planned the murder in the house of Mrs. Surratt. And to show how well the Jesuits knew when the murder was to take place, a landlord in the Catholic town of St. Joseph, Minn., who was a purveyor for the priests, told two of his guests on Friday, April 14th, at 6 30 P.M., that Lincoln and Seward were assassinated. This was three hours before it happened, and the fact of the announcement was not only published at the time, but is now proved by the affidavits of the two men to whom it was told, and by the unsworn statement of the Catholic landlord who told it, but couldn't remember who told him! BURR.

Spiritualistic Phenomena.

A few days ago I was induced to accompany a friend on a visit to the Keeler brothers, residing at 321 Nostrand avenue, Brooklyn. I found them kindly, unassuming people. We made known to them that our object was to hav a sitting for slate-writing. After some running talk about Spiritualism in its various modes and tenses, the medium, Mr. P. L. O. A. Keeler, my friend, and I repaired to an adjoining room, in which were a few chairs, and a table on which were five or six ordinary school slates. My friend was requested to wash all the slates thoroughly, and wipe them with a towel. They were then a pile under my friend's arm. He was then asked to write upon four small slips of paper taken from a pad, the names of those deceased friends with whom he wished to communicate, and ask those questions about which he was seeking information. These slips were not read by the medium unless he was argus-eyed. They were then each folded in a small compass and placed in a heap upon the table. He was then directed to take up any two of the slips, to hold them in his hand, then to take one of the slates, place a small fragment of slate-pencil on it, and cover it with another slate. The medium then asked for my friend's handkerchief, which I tied tightly around the two slates. Up to this point Keeler had not touched the slates, and at no time the slips of paper. We were then told to hold up the slates say about a foot above the table, my friend and I holding them. Then Keeler also seized the slates, when the writing immediately commenced, which was clearly heard. Soon three raps were made, indicating that the writing was finished. I was then asked to untie the handkerchief, when to my astonished vision appeared two different messages nearly covering one of the slates—one from the aunt and the other from the father of my friend, they being the parties addressed upon the slips which my friend held in his hand, signed with their names in full at the bottom of the messages, which were fair, if not quite complete, answers to the questions written on the slips.

Two other slates were then taken, tied together (a fragment of pencil placed between), held up as before by all three of us, when louder sounds were made, the messages finished, the slates untied as before with two messages written thereon.

One was from my friend's uncle, and the other from his mother, which corresponded with the names and questions written on the slips held in my friend's hand.

The character of the writings was unlike in them all. That which purported to come from the women was written in a cramped, delicate style, as is usual with old women. That of the men was done in an off-hand manner.

All this occurred in broad daylight. There was no shuffling of slates under or around the table—no gymnastics with the feet or legs, as was your experience.

Now, Mr. Editor, I do not know that I shall hav a continued, conscious, personal existence after I hav stepped off the edge of the earth, for I hav not had that experience yet; neither do I know where I shall be, what I shall do or think of, to-morrow, for the same reason. Neither do I know that there is in England a city of London, and for the same or similar reason.

But I do know, if I know anything, that those slates were clean and clear of any writing on them when placed together and I tied the handkerchief around them; I do know they were not touched by the medium until they were tied together and held up.

I do know that all was done in full view of my friend and myself, and that no *visible* hand, dead or alive, did that writing, and I do know, or think I know, that if I ever held full possession of my wits, the time was then and there. And if it should, upon further investigation, turn out that I was played upon by trickery, collusion, or fraud, of any kind, I will shut up, lay down my pen, and never take it up again to describe anything. I will hav a guardian appointed to look after me for fear I might be induced, by mistake, to follow a wagon off some day, or walk into a mill-pond and drown.

My object in writing this is not to boom Spiritualism as such, but simply to state the facts as I saw them.

It will not do for the Büchners, the Huxleys, the Tyndalls, or any other great men, however large the niche they fill in the temple of fame, to attempt the killing of a fact by broadly saying that it is all fraud and delusion, that the phenomena do not occur. Or for the great writers on cerebro-physiology, with its marvelous doctrins of unconscious cerebration, automatic action, the correlation of thought with other forces in the universe, to sit down upon the theory of Spiritualism without explaining, or accounting for, to an inquiring world, how such forces can, and do, move an inanimate piece of stone without physical contact, placed between two slates, to write an intelligent reply to a question asked.

As a matter of fact, philosophy has its dreams and romances, as well as religion, history, and poetry. Even science has its dogmas and speculations. The fact still stands erect that that which I witnessed was as much a physically demonstrated reality as it is when you receive a telegram that somebody was at the other end of the wire. But enough for the present. Let us hav more light. TEN EYCK.

Matteawan, N. J., Feb. 1, 1890.

Been to Church.

This morning I attended church—Campbellite—for the first time in ever so long.

They had sent way off to Pennsylvania and hired a new "pastor," and as I knew all would be talking of his first sermon, I thought I would go and hear it. He is a pleasant and portly-looking man and very cordial and friendly-appearing. His text was "God is Love." He did not attempt to prove there was a God, but took him for granted, and then gave Bible proof of his loving kindness—said he created man intending him to remain pure and perfect, but man was not satisfied. He wanted to know as much as God did, and so ate the fruit and fell, and then when God could no longer stand the sins and crimes of the race, the flood was sent. Finally he sent his son to take upon himself the sins of the world that man might be saved.

Now, to me, none of the sermon proved that a good God could possibly do as he claimed his God had done. "A loving father," as he called him, would not place temptation before his children when he knew they had no power to resist it.

Who of us would leave a plate of poison candy in a room with our children, knowing an enemy would come and tell the children it was not poison but was really good for them to eat?

Who of us would create a world and fill it with helpless creatures, full of faults, weakness, and imperfections, and then drown them all but a mere handful, because they could not do as we demanded they should do?

A God would know exactly what each one he created would think, say, or do all through his life. Then think of the harmless babes who could do no wrong, and little children who could not know wrong from right—would we call an earthly father "good" if he had done these things? If a man knew that nine of his children would go to endless suffering while only one was saved, would he be willing to become a father? Aye, a good man would rather be childless than doom one of his children to endless woe, though he knew all the rest would be saved. This pastor has twin babes—would he not rather hav been childless than know one of these little helpless innocents would taste eternal misery? They make God all-wise, all-powerful, and all-knowing, and yet claim he does not know who will be saved and who lost, because man is a free agent; that he cannot help famin, war, pestilence, and crime from coming to his children; that he is the creator of all things, yet can not help the devil claiming a majority of his children. If some villain was leading away our children, and dooming them to eternal woe, and we had power, would we not change this villain into a loving, merciful, and good individual?

A good man is better than any God who ever existed. A good man does the very best he can. A good man tries to reform and regenerate, while a God could *right*-generate and be sure of his work. A good man would demand that all his enemies be made into friends, while a God, a Jesus, exclaims: "But those mine enemies, which would not that I should reign over them, bring hither and slay them before me." ELMINA DRAKE SLENKER.

Snowville, Va., Feb. 16, 290.

A Coming Man of England.

Writing in the *North American Review* of the "Coming Men of England," Justin McCarthy says: Mr. Bradlaugh is, to all appearances, a coming man. Mr. Bradlaugh has carefully cultivated the House of Commons. He came in with the reputation of being, among other things, a great platform orator—a very Boanerges of the East-End meeting and the provincial meeting. He has a powerful form and a most tremendous voice. When, after a long struggle, he was at last allowed to take his seat in peace, the House assumed that it was in for frequent and ponderous rhetorical exercitations. Mr. Bradlaugh gave the House nothing of the kind. He never, so far as I know, made a long speech. He always goes straight to the point, and when he has said what he wants to say he always sits down. He is really a very eloquent and powerful speaker, with a remarkably impressiv voice, and it must be a temptation to such a man to let himself fully out now and then. But Mr. Bradlaugh is always concise, and the House now knows perfectly well that he, at least, will never bore his audience. Then he has devoted himself very closely to what we call the "business of the House"—to committees, and private bills, and all that sort of work which your popular orator generally disdains with a lofty disdain—and the House likes a man who looks after its work. Moreover, he is a man of the most winning courtesy of manner. He has disarmed the dislike of all his former political and religious opponents—and he had a good many of them—by his anxiety to oblige, by his willingness to make graceful concessions, by his genial toleration of difference of opinion. He is, I should think, destined before long to be a member of a Liberal administration, and even of a Liberal cabinet.

Any American who really knows England's political and social life, and who has known both for the last ten or a dozen years, will agree with me that such a probability—such a possibility even—is a marvelous phenomenon in English political history. It is not so many years since Mr. Bradlaugh, struggling like a man fighting for dear life, was dragged out of the lobby of the House of Commons, dragged down the stairs of the members' private entrance, and thrust into Palace Yard by a whole cluster of policemen. No such scene had ever before taken place in our generation. The one which nearest preceded it was when the gallant seaman, Lord Cochrane, afterward earl of Dundonald—one of the very last of the brood of sea-kings—escaped from the prison where he was lodged on an unjust charge, and boldly assumed his place in the House of Commons; was ordered to be removed, resisted with all his gigantic strength, and was dragged away at last by sheer force of numbers, carrying with him a large portion of the woodwork of the bench to which he was clinging in a desperate spirit of resistance. Cochrane afterward passed into the House of Lords. I venture to predict that Mr. Bradlaugh will pass into a Liberal cabinet. And, as Mistress Meg Dods says in Scott's romance, "What for no'?"

THE TRUTH SEEKER.

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FREETHOUGHT.

The Symposium, concluded in a late issue of THE TRUTH SEEKER, will be printed in pamphlet form at once, and orders may be sent in now. It is seldom that in one little work can be found the opinions of so many writers as in this Symposium. A book by

Col. R. G. Ingersoll,	R. B. Westbrook,
Capt. R. C. Adams,	E. B. Foote, Jr.,
Saladin (W. Stuart Ross),	L. K. Washburn,
H. O. Pentecost,	George E. Macdonald,
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Lucy N. Colman,	Parker Pillsbury,
Mrs. Mattie P. Krekel,	C. B. Reynolds,
Charles Watts,	J. H. Burnham,
W. F. Jamieson,	Thaddeus B. Wakeman,

is something that every Freethinker will probably want to possess. Price, 25 cents.

Pictorial Arguments Against the Church.

We hav all along been aware that a great many of the Freethinkers of the country view with enthusiastic eye the pictorial style of warfare upon superstition, but we must confess that three months ago when the continuing the cartoons was a matter of financial doubt, and the case was plainly stated to our friends, we did not expect to find such a large majority of our subscribers supporting the picture plan. Since then our doubts hav flown. Not only do most of our readers desire the pictures continued in the paper, but a great many hav expressed their anxiety to possess them in permanent form, and hav asked that a book or books be made of those which hav appeared. In THE TRUTH SEEKER of January 11th, Mr. Joseph Wolff, of Boulder, Col., in sending a new subscriber to help continue the pictures in the paper, said:

"I hav filled my part of the contract for the pictures, and hope all the other subscribers will do as well, or better. I would rather pay $4 a year for the paper than do without Heston's splendid productions. I renew my suggestion that the cartoons should be placed in a volume with sufficient explanations. It would be the best Freethought missionary in the world. If so published, put me down for a copy at $10."

In THE TRUTH SEEKER of only last week Ira E. Draper, of Prairie City, Ia., said in his letter containing cash for four new subscribers for the same purpose:

"Inclosed find $10.25 for my own subscription and four new ones. I want the ANNUAL, and I want to vote five solid, positiv, emphatic, and unequivocal votes for Heston's pictures. They are 'cute,' humorous, and instructiv. We need them in our business. I will giv $10 for a book containing every cartoon up to date of issue, one picture to the page, on good paper, and with proper explanations. I would go forth among the benighted, and endeavor to show them that there was a ridiculous side to their imaginary heavens, hells, devils, and Gods."

And here are some expressions which our readers hav not yet seen. Mr. H. S. Goff, who keeps a hotel at Arch Beach, Orange county, Cal., writes:

"I hav in my hotel a scrap-book with the cartoons that hav appeared in THE TRUTH SEEKER. It has been the means of making several converts to Freethought as well as setting hundreds to thinking for themselvs. Now I would like to know if they can be produced in book form, the first volume to contain the cartoons up to the 1st of January of this year. I would giv $5 for a bound book of the cartoons that hav been published."

And here is a letter from an eminent physician of Boston, Dr. Rufus K. Noyes. He says:

"I sincerely hope you will not on any account discontinue the illustrated feature of THE TRUTH SEEKER. Certainly not until it will hav shown up every absurd, lunatic, barbaric, and disgusting spot in the Bible and in everything connected with popular religion. If you decide to publish the pictures in book form, I am ready to take a large order to distribute to my Christian friends."

During the four years that the pictures hav been a feature of the paper, many others hav written similar words. And it is about this matter that we are making this explanation.

Heretofore the expense of publishing such a book has been the obstacle. We had reasonable doubts whether a sufficient number could be sold to pay the heavy cost of production; and as we hav only that capital which comes from subscriptions and book sales, it behooves us to be cautious about putting too many eggs in one basket. The pictures are large, and for good effect require very heavy and costly paper, and necessitate expensiv electrotyping, presswork, etc. But so much encouragement has been received during the past three months that we hav resolved to undertake the task, and the book is being prepared and will be ready as soon as the mechanical part can be executed.

For this book we hav taken the pictures published in the first page of THE TRUTH SEEKER during the past four years, and to each picture (unless such matter be entirely superfluous) we hav added explanations. The book will contain nearly four hundred pages, and each picture will not only teach a lesson by itself, but will be supported by the facts which make it true. These facts are gathered from the most eminent writers, historical and theological authorities, statistics, etc., so that whatever is needed to maintain the artist's conception will be found on the page opposit the cartoon. The pictures will be classified under separate chapter headings, and those bearing upon one subject grouped together. In this way, with the text to aid, the book will be an argumentativ and historical volume so plain that no one of fair mind can fail to be convinced that Freethinkers are right in their estimate of the Christian religion and the churches organized to support it. In subsequent issues of THE TRUTH SEEKER we will giv the titles, and further explain the matter.

As before intimated, this will be a very costly book to produce, and until sold will tie up a good deal of money; and we therefore desire to receive as many orders in advance as possible to help along in the publication. It will not, however, cost our friends as much as the writers of the foregoing letters and others hav signified their willingness to giv. It can be sold for $2, and that is the price, and no book has ever been published better worth this money. The reading matter alone is worth it; with the pictures, the value is quadrupled. Later on, if this book meets with favor, we will gather together the biblical cartoons, and make up a pictorial Bible, so far as the artist has illustrated it. But now we want orders and cash for this volume, and such orders will also materially aid in keeping up the cartoons in the paper. The book will be rapidly pressed to completion, and we guarantee that it will not only be a beautiful specimen of the printer's art, but a volume which will corner all the parsons in the country. They never can answer its statements, nor remove the impressions the pictures produce. Even a man who cannot read can be reached by it. It will be forwarded postpaid for $2.

The Mormons and the Catholics.

The reason why the United States Supreme Court deems the Idaho law disfranchising Mormons to be constitutional is, to put it broadly, that the Mormons are really treasonable persons, inasmuch as they place their allegiance to God above their loyalty to the state; that the Mormon hierarchy is an *imperium in imperio*, a state within a state, and a government within a government; and that this being incompatible with due submission and allegiance to the secular government, as the religious state is regarded by the Mormons as above the secular state, it is constitutional and right to refuse to permit the Mormons to hav part in the latter.

This is a very pretty sort of reasoning, but we wonder if the Supreme Court would be consistent enough to apply its own logic and punishment to any sect of which the same could be proved? For instance, supposing the Puritans of New Hampshire should enact the Idaho law, and the Roman Catholics should resist it in the courts, how would the Supreme Court treat them? The case against the Catholics under this decision is very plain. The evidence is overwhelming, nor need we go further back in the history of the church than the recent encyclical of Leo XIII. In it he teaches precisely the opposit of the American doctrin. The fundamental principle of our republic is that all governments derive their just powers from the consent of the governed. The pope, on the contrary, declares:

"That there is no true and lawful authority except that which comes from God, the sovereign lord of all, who alone has power to giv man authority over his fellow-man."

This is the authoritativ utterance of the head of the Roman church, spoken *ex cathedra*, and therefore bound to be held infallible by all Roman Catholics. But this is not all of the case by any means. The pope says:

"The natural law wishes one to love deeply the country where one is born and has grown up; and a good citizen should also know how to die for his nativ country, if she asks this supreme sacrifice of him.

"Christian citizens should do the same for the church, that is to say, the Roman church. They should *also hav a much greater love for her*, because they ought to prefer the soul to the body.

"For this reason, when the laws of the state are such as oppose the laws of God, creating a conflict which proceeds from political chiefs who do not know how to respect the church, then there are struggles, *but the Catholic should remember that it is better to obey God than man.*

"It is not permitted us to blame Christian firmness when it chooses between two contradictory duties; and one can not say that the Catholics are insubordinate or rebellious when they *prefer obedience to the laws of God, rather than obedience to the laws of their governments.*"

The voting duties of Catholics are thus outlined:

"One knows that in many states Catholicism is violently attacked, and in those countries religious errors are favored with impunity.

"To oppose one's self to this war against the Roman church, CATHOLICS SHOULD ACT SO THAT MEN DEVOTED TO THE CHURCH AND HER INSTITUTIONS WILL BE CALLED TO THE GOVERNMENT OF THE DIFFERENT STATES.

"This union one obtains by obedience and authority, which is in the hands of the pope and of the hierarchy of the bishops.

"If the church is a society superior to the others, it follows, in consequence, that all Catholics should first favor the interests of Catholicism and not make use of them for their party and political struggles.

"On her part the church cannot cease to occupy herself with what is done in the civil and political institutions. In doing that, she does not go beyond the limits of her attributes and does not pretend to usurp the rights of the state, because she ought to preoccupy herself as to whether the laws are or are not conformable to morals and to religion.

"IT IS A DUTY OF THE CHURCH, ASSIGNED TO HER BY GOD, TO RESIST THE ACTS THAT GOVERNMENTS MAY COMMIT TO THE PREJUDICE OF RELIGION.

"This is the ground on which one finds the relations between church and state, and it is the ground on which Catholics should combat to put men into government who do not profess principles contrary to religion."

It will be observed in these extracts that God is the one to please in all men's acts. Who the pope means by "God" is very fully described in another paragraph of the encyclical. Leo says:

"Since the Christian faith rests on the authority, not of human, but of divine reason ('we believe the truth not on account of the intrinsic truth of things made clear by the natural light of reason, but on the authority of God himself revealing, who can neither deceive nor be deceived'), it follows that everything which is understood to be the direct teaching of God must be received by us with equal assent, and that to refuse belief to one of such doctrins is clearly to deny the whole. For they overturn the very foundations of faith who deny that God has spoken to man, or who doubt of his infinit truth and wisdom. Now to declare what is the

divine teaching is the function of the teaching church to whom God has intrusted the guardianship and interpretation of his words. *But the highest teacher in the church is the Roman pontiff.* Hence, as the union of mind necessitates a perfect agreement in one faith, so it calls all wills to be *perfectly submissiv and obedient to the church and the Roman pontiff, as to God.*"

Is there anything in the Mormon theology and polity more inimical to a republic than there is in this encyclical, which it must be remembered is *infallible* in the eyes of all Catholics? Here the doctrin is plainly and repeatedly taught that men must obey God and not the government; that religion is above secular things, and that the pope's orders take precedence of all else, even should they necessitate rebellion! What would the Supreme Court say to the plea of the Catholics that they are good citizens if this infallible encyclical were introduced as evidence against them?

But if the Mormons are to be disfranchised for holding to their church against the state, why should not the Roman Catholics be also? And if the Roman Catholics are not disfranchised, why should the Mormons be? Will not some good pious Christian persecutor stand up and explain?

Some Anarchical Philosophy.

Mr. E. C. Walker, Anarchist, of *Fair Play*, has for some weeks past been paying considerable attention to the Editor of THE TRUTH SEEKER—endeavoring to convince that individual that he is wrong in his conception that government is necessary—and now Mr. Frank Q. Stuart, of the Denver *Individualist*, has introduced the same individual's name and ideas to his readers. By his Eastern friends Mr. Stuart has hitherto been regarded as an Anarchist, or at least fast drifting into that wide waste of opinion, and he has been approvingly quoted by Messrs. Tucker and Pentecost, the brilliant Eastern exponents of that alleged philosophy. But the fun of it all is, that Mr. Stuart and Mr. Walker now differ materially in their estimate of the unfortunate Editor of THE TRUTH SEEKER, the one maintaining (with what we are bound to consider great ability) that his head is pretty tolerably level, and the other holding (with what we are bound to consider very limited ability) that his mental equipment has led him into "the morasses of despotism" where he has "sunk into the mud" and "become a spectacle for Secularists and Anarchists."

This disagreement between two honorable and able brother editors places the Editor of THE TRUTH SEEKER in an embarrassing position. He cannot tell whether he is an idjit or a wise man; whether he knows nothing at all, or whether he can see as far into social millstones as the original Anarchist himself; whether he is an upholder of governmental notions beside which Russian despotism is absolute freedom, or whether he is a pretty fair defender of liberty from a common sense standpoint. Perhaps the better way, therefore, is to let the Messrs. Walker and Stuart do most of the discussing, especially as Mr. Walker has shackled the *Individualist* and THE TRUTH SEEKER Editors together. Mr. Walker says:

"I hav found a yoke-mate for Mr. Frank Q. Stuart, of the *Individualist*. It will be remembered that the latter gentleman wrote that Anarchists were opposed to the state, but 'willing to compromise on voluntary associations,' as though those whose whole fight is against authority and for voluntaryism would for a moment think it necessary to 'compromise' their principles in order to favor voluntary associations! Well, would you believe it possible for two intelligent and fair-minded editors to make the same break? Incredible as it seems, nevertheless it is a fact that Mr. Eugene M. Macdonald of THE TRUTH SEEKER puts his foot through the same open coal-hole. In that paper of the 28th inst., replying to Mr. Pentecost of the *Twentieth Century*, Mr. Macdonald remarks:

"'The Socialists hav their organizations, and, strangely enough, *so hav the Anarchists.*'

"'Strangely enough,' does Mr. Macdonald say? Why should he deem it 'strange' that the Anarchists, whose cry, morning, noon, and night, is for liberty to choose their own associates, hav organizations? Antagonizing the pseudo-organizations called governments, the binding agencies of which are race hatreds and taxes and prisons and bayonets, does it not logically follow that the Anarchist favors voluntary associations, whose binding forces are reciprocal attractions and mutual interests? If not, why not?"

Mr. Stuart replies:

"When I spoke of so-called Anarchists 'compromising on voluntary associations,' I did not intimate that they compromised their *principles*. They compromise on a *stubborn fact*, and that *fact* is 'majority rule.' Mr. Walker has complimented me by using my name in connection with that of the Editor of THE TRUTH SEEKER. 'Strange,' as it may seem to you, Mr. Walker, not a few intelligent and not at all disinterested people hav made and do make the same 'break' that Mr. Macdonald made in the sentence quoted. Do the Anarchists, then, countenance 'organizations?' Organization for what? Does not 'organization' imply individuals as component parts? In that organization, so composed, who decides when you shall meet? when you shall adjourn? what you shall do? etc. Is it not the 'majority?' Then what of the reviled 'majority rule?' Then what of the word 'Anarchy' which scholars tell me means 'no ruler,' and if 'no ruler,' 'no rule?' Are you quite sure you are an Anarchist, Mr. Walker, or are you about like the rest of us common mortals who are skirmishing for the nearest approach to absolute justice that very smart, but still imperfect, creatures may attain?"

That settles Mr. Walker on that point, and Mr. Stuart will please stand up for the benediction.

In the next issue of *Fair Play*, however, Mr. Walker pillories the Editor of THE TRUTH SEEKER to the extent of nearly two pages, because the aforesaid Editor cannot see that public schools supported by voluntary coöperation, and teaching no religion at all, are inequitable. The meat of his reply, and the nub of the whole matter, is found in this statement by Mr. Walker of the fundamental difference between his ideas and those of THE TRUTH SEEKER Editor:

"Mr. Macdonald continually assumes that government is a necessity—he even goes so far as to say that anyone who denies that it is, is insane. Some very clear definitions were in order before this sweeping assertion was made. The Editor of THE TRUTH SEEKER does not need that I should tell him that it is an evidence of non-acquaintance with the principles of argumentation or of defiant disregard of them when a disputant assumes as proven the very proposition which is at issue. Is a government—an invasiv paternalism—a necessity to-day? is the moot question between authoritarians and Anarchists. If it is so, as Mr. Macdonald assumes, then the door is closed upon discussion; it is merely a waste of time to debate upon any constituent factor. The whole is equal to the sum of all its parts. If we are insane if we refuse to accept the whole it is an evidence of absolute imbecility if we kick against any one of the parts. But we cannot adopt as a text-book Mr. Macdonald's 'Short and Easy Method to do up Anarchists.'"

Declining any pedagogic comparison of the respectiv technical reasoning qualifications of Mr. Walker and his opponent, we may proceed to the question at issue, which may be stated thus: Is government a necessity? If it is, then Mr. Walker surrenders; if not, he calls upon the other party to capitulate.

If this question could be summarily disposed of by saying No, the other party would be quite willing to oblige Mr. Walker. Years ago, in endeavoring to impress upon Mr. B. R. Tucker, Mr. Walker's teacher, that he was wrong in his social notions, the Editor of THE TRUTH SEEKER said, plainly, that when every person in the world had become as good as the angels in a supposed heaven are supposed to be, then Anarchy as a social system would be possible and practicable; but that until everyone in the world had attained that beatific state, the scheme was not worth considering. And this statement we respectfully recommend to Mr. Walker's attention. Until then, government must be maintained for the protection of the weak against the strong, for the protection of personal rights, for the protection of all in the right of equal opportunity to obtain happiness—in which word is included all that man desires to enjoy.

There are, of course, a good many kinds of governments, and Mr. Walker must not understand us as meaning the kind he describes, "a despotism ever trying to make men religious, or moral, or temperate, or prosperous, or all of these, by taxations, prohibitions, penal statutes." Such governments are just what Mr. Walker describes them—man's greatest enemy. But the very fact that such governments exist, that they are but the reflex of the dispositions of the people who institute and maintain them, and that therefore such people are by no sort of means fitted to enjoy the Anarchical millennium, is the very strongest argument why government of a protectiv kind is indispensable. There could be no king of the cannibal islands without the cannibals; and it is going to take many a century to evolute those cannibals into respectable, never-eat-your-neighbor Anarchists. A man-of-war is a better convincer with them than all the arguments Messrs. Walker and Tucker can invent between now and the advent of their millennium.

To drop into the talk of the scholastic shop for just a sentence. Mr. Walker knows that to successfully maintain a theory, it must hav the support of induction—that is, certain facts must be shown before deduction is allowable. Now, Mr. Walker, to successfully argue that government is not a necessity, must show us that the no government theory has been put into practice and found sufficient for human needs. We maintain that government is a necessity. This, from human experience, knowledge of the human character, and reasoning from the past. A record, Colonel Ingersoll once said, is better than a prospectus. The record of the world is *our* induction; where is Mr. Walker's? Government by voluntary coöperation is the social utopia for which we may work, but at present there is no hope of soon arriving at it. A pretty good illustration of this truth is the latest news from the Coöperativ Association located on Puget sound, Washington. A suit has just been begun in the court at Clallam county, Wash., in the name of a majority of the stockholders against the directors for fraudulent issue of stock, for unlawful conversion of the company property, and for admitting into the corporation aliens who are not legally eligible and who are not in sympathy with the objects of the colony. And then the petitioners go on to say that the objects, designs, and purposes of the colony cannot be carried out; that the plaintiffs hav long since been convinced that the innate selfishness of the human race and the perverseness of the kind by centuries attested and by generations acknowledged can neither be cured by any attempt of the Utopian policy of mutual interest or fraternal coöperation.

When we add that every such voluntary organization known to history has failed unless founded on *authority* of some sort, either financial or religious, we think this discussion might well be laid on the table, to be taken up possibly five hundred years hence, when evolution has had a chance to improve humanity still further. Beginning at zero, as Beecher said, the race has been on the steady rise, but it is not yet far enough away from savagery to people a paradise.

The Slate Writer.

We hav received a letter from Medium Reid, of Grand Rapids, Mich., explaining why, when he was East, he did not call at this office and giv the Editor a slate-writing séance under certain advertised conditions. The failure to do as he said he would do was an accident of business; he had not the time to stop in New York.

On another page is a communication from Mr. Ten Eyck relating some marvels of Spiritualism witnessed through the mediumship of Mr. P. L. O. A. Keeler. This is the same medium through whom Mr. Burr, of Washington, received such wonderful assurances of another life, and it is also the same medium that refused to hav anything to do with Mr. Charles McArthur and the Editor of THE TRUTH SEEKER when they were in Search of a Spirit, as related in the TRUTH SEEKER ANNUAL for this year. Mr. Ten Eyck's communication is partly written as an "answer" to that article; and when he brought it to the office Mr. Ten Eyck had a great deal more evidence at his tongue's end with which to confute the writer, to none of which do we object.

However, we might as well explain that this is all wasted effort. The article in the ANNUAL is simply an account of a few experiments in slate-writing. It is a plain narration of facts, of the doings of the two experimenters, and of the mediums. The writer does not say that there are no spirits; he only says he does not think that he found any. Of course a sufficient number of strange tales to fill the whole issue of THE TRUTH SEEKER for a year can be related by other experimenters, but they hav no more power to convince one who did not see them than the bread Mr. Burr or Mr. Ten Eyck ate last year has to satisfy a man's hunger to-day. What the writer of that article in the ANNUAL was after was, *fact!*—and his article tells what he found.

But we may be allowed, we hope, to add that if Mr. Keeler can do what Mr. Burr and Mr. Ten Eyck credit him with doing, it is a trifle singular that he should so flatly refuse to giv Mr. McArthur and the Editor a sitting under the simple conditions imposed by the latter; and which every Spiritualist with whom we hav conversed—including Mr. Ten Eyck—admits to be only just. Indeed, everyone except the mediums maintains that thousands of communications hav been received under those precise conditions, and every medium allows it to be advertised for him that he gets writing under them. Why, then, do the mediums make an exception of the writer of that article?

Letters from Friends.

PARK CITY, UTAH, Feb. 26, 1890.

MR. EDITOR: I wish you all health and happiness, and a long life to Watson Heston. JOHN MCLEOD.

EUREKA, WIS., Feb. 27, 1890.

MR. EDITOR: I hav tried hard to get a new subscriber, but failed. I vote for the cartoons. WM. ALLEN.

CLAY, CAL., Feb. 24, 1890.

MR. EDITOR: Inclosed please find $5 for renewal and one new subscriber. Put down two votes for the pictures.

Respectfully yours, G. BASSI.

PINN BRIDGES, MONT., Feb. 16, 1890.

MR. EDITOR: Inclosed find $5, for which continue THE TRUTH SEEKER and send the herein-named books; credit the balance to Heston's good work. FREDERICK KURFESS.

MADISON, KAN., Feb. 24, 1890.

MR. EDITOR: Inclosed find $5 25—$5 to renew my subscription and for one new subscriber, twenty-five cents for the ANNUAL of 1890; two votes for the pictures.

Yours for truth, WM. CROGHAN.

MURRAY, IDA., Feb. 17, 1890.

MR. EDITOR: I send a new subscriber. This is another vote for Heston. There is a majority in this camp of Freethinkers, but they are careless. But I may get you some more subscribers yet. A. ERWIN.

MULVANE, KAN., Feb. 27, 1890.

MR. EDITOR: Find inclosed $3, for which please send me THE TRUTH SEEKER and "Try-Square." Keep the illustrations going. They will reach some people that sound doctrin would not possibly affect. D. F. KEITH.

WALLA WALLA, WASH., Feb. 14, 1890.

MR. EDITOR: I would like to send a new subscriber, but am not able to do so. I am very much in favor of the pictures. I think they are good object-lessons for children and those who cannot read and think. SMITH W. SWEZEA.

BRISTOL, VT., Feb. 26, 1890.

MR. EDITOR: Inclosed you will find $14 25 for renewals, a new subscriber, books, and ANNUALS. The above names are all in favor of the cartoons being continued. I hav been sick, or I should hav attended to this matter before.

Truly yours, S. F. HASELTINE.

ESTES, WASH., Feb. 13, 1890.

MR. EDITOR: I hav succeeded in getting you another subscriber for your valuable paper. We like the pictures very much, and would be pleased to hav them continued. If any side issues go with the paper, please send them along.

Yours respectfully, THOMAS WISEMAN.

BAVARIA, KAN., Feb. 25, 1890.

MR. EDITOR: I should certainly miss the pictures. The picture on the first page is always a dead shot, and speaks more than words, and the one on the last page is just ridiculous enough to giv a fellow a good laugh.

Fraternally yours, D. W. ARMSTRONG.

MOLINE, ILL., March 3, 1890.

MR. EDITOR: Inclosed find $3. Send THE TRUTH SEEKER to the friend whose address I inclose. If he is already taking the paper, apply the money for any other purpose you wish. Keep up the pictures. Do not forget the "Try-Square." Yours truly, GEORGE STEPHENS.

KOKOMO, IND., Feb. 24, 1890.

MR. EDITOR: Continue the pictures if possible. They alone induced me to subscribe for the paper. Nevertheless, I appreciate the paper otherwise. It is the best Freethought journal I ever read. I wish THE TRUTH SEEKER, with the cartoons, prosperity. J. T. WESER.

ROCTON, N. Y., March 1, 1890.

MR. EDITOR: I see there is a great fuss over a few subscribers objecting to the pictures. I am sorry to learn that it is a struggle to keep them up. I cannot get a subscriber around here, but when I renew my subscription I will send $1 for one vote that they may be continued.

Yours truly, JOHN REDMOND.

COUPEVILLE, WASH., Feb. 18, 1890.

MR. EDITOR: I hope to meet the weekly greetings of your paper the rest of my life. I place myself on record as fully indorsing Mr. Heston's cartoons, and would like very much to see him go into the New Testament and dish up the mythical Jesus for a while. Send me the ANNUAL.

Yours for truth, J. J. STRAUB.

OENAVILLE, TEX., Feb. 21, 1890.

MR. EDITOR: Inclosed find $2—$1 for the continuation of the cartoons by Heston, and $1 for copies of "Crimes Against Criminals," by Robert G. Ingersoll, to be used as the leaven of humanity among our Christian ministers, that their influence may be secured to disseminate injustice to our unfortunate fellow-man. R. D. SHINNEY.

WEST UNION, IA., Feb. 28, 1890.

MR. EDITOR: Inclosed find $4—$3 for THE TRUTH SEEKER, twenty-five cents for the ANNUAL, and seventy-five cents for the pictures. Any person opposing the pictures has strayed from camp. Continue them by all means. Heston must be one of the noblest characters living at the present time. I will try and get at least one new subscriber.

Yours and the cartoons', J. F. SMITH.

BAKER CITY, ORE., Feb. 19, 1890.

MR. EDITOR: Mr. Heston's pictures are curious and instructiv, and I would dislike to miss them. I hav taken the pictures off my papers and made them into two large books, and the children spend much time looking them over and explaining to one another about Moses, Joshua, Joseph, Noah, Ham, Samson, Elijah, Balaam, everyone indeed; and it is interesting to listen. D. B. SCOFIELD.

LEADVILLE, COL., Feb. 26, 1890.

MR. EDITOR: Inclosed please find $3.50 for a new subscriber as address inclosed, and for two ANNUALS for 1890. Please send "Try-Square" to my address. I hav been a silent watcher of the picture movement, because I could not get a subscriber sooner, but am glad to notice that there are about one hundred to one in favor of the pictures. With two votes for Heston, I am, Truly, JOSEPH HENRY.

LOTUS, CAL., Feb. 18, 1890.

MR. EDITOR: In regard to the pictures, I will say that I want to see them continued, and with that end in view, hav been making rather a protracted hunt for that "new subscriber," and am pleased to be able to say, I hav found him. Mr. N. Mansfield joins with me in remitting for renewal. He, too, has been trying to find a new subscriber, but had to giv it up. However, he donates $1 to the picture fund.

G. W. RAMSEY.

PRAIRIE CITY, ORE., Feb. 15, 1890.

MR. EDITOR: Please find inclosed two subscriptions—one for myself and one for a new subscriber. This delay has been caused by trying to get a few new subscribers. I hav only succeeded in getting one, as usual, but think I will do better in future. I am decidedly in favor of the pictures. I hav taken this paper from soon after its first publication in New York city by the noble D. M. Bennett.

Yours truly, W. B. DAVIS.

CELINA, O., Feb. 25, 1890.

MR. EDITOR: Find inclosed fifty cents for two TRUTH SEEKER ANNUALS. Now, in regard to the pictures, let them come by all means. They are just the thing. Show the preachers up. Let them from every pulpit set up the howl. Show the old slow hypocrits that we hav no respect for them. They are not entitled to any. Now let this be in place of the Golden Rule, as it is my maxim: Treat all persons with all the respect due them. HENRY T. NICOUM.

DETROIT, MICH., Feb. 18, 1890.

MR. EDITOR: I hav not yet put in my vote on the pictures question, and will say that I am heartily in favor of them. I am so situated that I hav no way of pushing the paper in a way to get new subscribers, but I am truly in accord with everything that can arrest the attention of the superstitious believers, and I hav stirred up some of the pulpit defenders a number of times by sending them some of THE TRUTH SEEKERS. I sent the picture of Satan receiving the priests and ministers at his palace gates about a year ago to the First Baptist minister, and two weeks ago I caused him to giv all his morning sermon to the subject of Infidels. So I hope to still be able to use the pictures. J. H. WOOD.

FRENCHTOWN, NEB., Feb. 19, 290.

MR. EDITOR: I inclose seventy-five cents for the pictures, and with due regard for the opinion of Mr. Parton (the greatest living biographer), we still want the pictures, as even church-members hav been seen to smile over them, and fifty years more or less of good, healthy smiling will relegate all superstitious nonsense to the shades of oblivion where it belongs. The four lectures delivered by Mr. Jamieson this winter in Clearwater made quite a flutter behind the scenes, but a good attendance was secured, and many started on the way that will lead to thinking for themselvs. There is more inquiry now for Liberal books and papers in one month than there had been in the last eight years.

Very truly yours, MARY BAIRD FINCH.

CLEVELAND, O., Feb. 24, 1890.

MR. EDITOR: On behalf of the readers of your journal in this city, and the remaining members of the Cleveland Secular Union, I hav to thank you for your notice of our meetings. We closed our meetings on Sunday last, so wish the notice discontinued. So many of our activ workers hav left the city, and so many others hav joined single tax, Spiritualist, and Nationalist societies, that it does not seem possible to carry on any propaganda here. The theaters are open here on Sunday, and the restrictions are so very slight that we seem to hav but little claim on the public attention. Even of the readers of THE TRUTH SEEKER many hav made no effort either to attend or induce others. Several of us take THE TRUTH SEEKER through local agents, as they put the cartoons in the windows. ALFRED SEE, Pres. C. S. U.

GOLDENDALE, WASH., Feb. 25, 1890.

MR. EDITOR: I am somewhat diverted to read the different ideas advanced in regard to the Heston pictures. For myself, I had been a subscriber to the *Freethinkers' Magazine* and *Freethought*, and had sample copies of the other Liberal publications; no other papers publishing the cartoons, I decided to take THE TRUTH SEEKER. My first curiosity when getting the paper from the office is to read the pictures. My children are delighted with them. My experience with piety convinces me the more the erroneous, unreasonable hobbies are outreasoned and ridiculed the better. The Christians do not hesitate to advance the doctrin of eternal punishment for the Freethinkers, and no Freethinker can return such a cruel foreboding for the pietist or anyone else. Giv us the pictures if you can, although "God would not smell their sweet odors." I hav seen nothing offensiv or too ridiculous in them. JOSEPH PARROT.

SULLIVAN, ILL., Feb. 24, 1890.

MR. EDITOR: As there is a vote being taken on the continuation of pictures, I shall express my vote in this way. I came here several years ago, and found this country very much Christian. I hav been talking Freethought and distributing THE TRUTH SEEKER till the Christians say I hav spread Infidelity all over this country, and when I take your paper and start on the hunt for a Christian I am always careful to see that it is loaded on both sides, and when I see my bird fluttering I know that I hav made a good shot. I see some are in favor of pictures on one side only. Now, it would be very hard for me, after hunting with a double-barreled gun, to hav to take a single-barreled one. I hav tried hard to get some subscribers, but hav failed on account of hard times. SERENUS CARTER.

CONNEAUT, O., Feb. 25, 1890.

MR. EDITOR: Do not stop the pictures. They attract attention and show up the absurdities of the Bible when reading matter for the same purpose would go unnoticed. I wish they could be more artistic, but that is a small matter. I think, however, they are improving in that respect. Also, I think sometimes they are down on the Catholics out of proportion. Instance, when the confessional was illustrated lately. There is a Protestant confessional just as certain, though not so universal or regular, in its working. Yet if you were to illustrate it as it often occurs, I think Comstock would be after you. One of the best you hav published, to my mind, was, "Raising a church debt." It would bear publishing again any time when Heston was short. Inclosed find $1—send me the ANNUAL and devote the balance to the pictures. Yours, etc., D. CUMMINS.

DAVENPORT, WASH., Feb. 15, 1890.

MR. EDITOR: Your call for assistance to continue publishing the pictures in THE TRUTH SEEKER is at hand. I am sorry that you are so situated that a call of that kind is necessary, and will say that I will help you all I can in getting new subscribers. That at the present time is almost out of the question on account of nearly all of the roads being blockaded, and it is very difficult to get around. But I will send you $1 to begin with, to be applied to the expenses of the pictures providing they are continued. And I will get you a new subscriber or more as soon as I can get around. It seems that some Christians feel hurt about the pictures. It is the same in this instance as with Mr. Ingersoll hurting the feelings of Mrs. Wheeler Wilcox and the preachers. If you are willing to let me hav any say in the matter, I say, go for them and giv us the pictures by all means. Some want the pictures modified. In this case all that Heston has to do is to reproduce some from the pictorial Bibles and work in with the Christians and be done with it. PETER SELDE.

COLVILLE, WASH., Feb. 16, 1890.

MR. EDITOR: I want to put in my vote in favor of the pictures. I cannot see how anyone can be displeased with a fair representation of any subject, as Watson Heston makes it appear in his pictures. I think I get a far better illustration—that is, a more original one—than I get in my Bible that cost me $15. Some people hav the idea that it is wrong to show up what they call sacred in any light but what they can see it in themselvs. I never like to dictate to an editor what way he should run his paper. I always think he knows best himself. All I can say is, THE TRUTH SEEKER as it is conducted suits me. John Peck's communications are like red-hot shell hurled into the camp of the enemy. I wish he was young and in the flower of his youth, that his time would be long to destroy the superstition of the past. Christians would show us no mercy if they had the power. We hav no way of judging the future but by the past, and judging by the past, what might we expect if Christianity had all the ruling power? Should we be any better here than they are in Russia? What few papers we hav need our support and aid. We need them all to watch the encroachments that are made against our liberties. We should hold what we hav got with a jealous care and try to gain more. I think there never was a nation that had too much liberty. I tell you that the Christian is not satisfied that we should think no more of his God than we do of Woden or Thor. But by the signs of the times, our children may see the day that there will not be one hundred thousand men, as there is now in this country, preaching about a myth in the sky, and keeping neighbors at variance with each other. I oftentimes wonder if the Methodist and the Baptist will agree any better in heaven than they do on earth. If not, I am afraid there will be some troublesome times. For my part, I should prefer the other place, where there are no creeds. Christ said, "I come not to bring peace but a sword." How do we know that he did not go to heaven with the same idea?

Yours respectfully, MAGGIE HOPE GRAHAM.

GRAND RAPIDS, MICH., Feb. 29, 1890.

MR. EDITOR: I hav read with a great deal of pleasure the notes and different ideas in your paper by all the noble men and women on the affirmativ, positiv, constructiv, and destructiv sides of Freethought, and hav concluded it all is a great step in advance of saying we know all about a God—or any other subject—without demanding one particle of evidence in regard thereto. I will take for my subject the first sentence in the Bible, as this should not fail to interest both Christian and Secularist alike. "In the beginning God created the heaven and the earth." As this is a positiv assertion, we should demand a positiv proof on this subject. If not, we shall be misled in regard to God all through the Bible. Until this answer is given, I claim the same right to myself as though there were one million of us. This shows very plainly that the idea of majorities on a subject like this is entirely overvalued when taken as a fact. To show my honest standing on this point, I challenge the one million—if this is not enough, the entire world—as evidence against me

to prove I am wrong. Until they do this I claim this truth is more than equal to the entire world without it. For the constructiv side of this idea I take every truth and ennobling thought in the Bible or any other book wherever found that can possibly be produced for the elevation of mankind. I will further say I hav never found a paper or book that contains more elevating and ennobling thought than the dear old New York TRUTH SEEKER; when I do I will abandon that, and adopt the more beautiful. I will giv a few truths in regard to the church. The church has almost the entire weight and force that can possibly be produced by the world and its wealth. It has churches almost without number furnished to its wants for the elevation of man and all his needs. It has had every school-house, hall, or place whereby it could do much for the elevation of man, and would really be the best place to benefit our race if it only contained truth, holding all these requisits free and entirely untaxed. It has almost the entire press and monopolizes that to its own aggrandizement in every way possible. And with it all what does it giv to the poor in return? It seems this is entirely for the rich, not one of whom has any right to ever expect to enter the kingdom of heaven, as it is said it is easier for a camel to pass through a needle's eye than for one of them to enter the kingdom of heaven. O ye rich, will ye continue this monstrous fraud further or will you seek a truth? I giv you one rich man's own words. He said he gave $500 a year for a seat in one of our Protestant Episcopal churches, but did not believe one word in their doctrin. In conclusion let me say, for all this monstrous fraud in the past I do not hold one particle of hate toward anyone, but only toward their teaching, which has cost many a poor and rich man their lives, when they might hav had love and good will instead. CHARLES SACH.

BYRON, MINN., Dec. 4, 1889.

MR. EDITOR: I hav had the pleasure of attending a few revival meetings at the Methodist Episcopal church, and to say it was disgusting is a mild way to express it. The minister told us to come forward and God would forgiv any sin, no matter what it was. A few went forward, but some hav gone to sinning on a larger scale, as they hav a promis of forgivness at the next Halley pow-wow, and why not sin, looking at it from a Christian's standpoint, as long as there is a fountain filled with blood and as all sins but blasphemy shall be forgiven?

I notice a good deal said about the Bible in schools. I believe that the best way to advance the cause of Freethought and to get that inspired book knocked out, would be to put it in the schools, as children do not generally attend schools until they are eight years old, and at that age a child with ordinary sense would in a very short time see through or understand the absurdity of its teachings. Again, to place it along with the studies of science will show it up to be out of keeping with scientific teachings.

I am trying to arrange to hav Mr. W. F. Jamieson to speak at this place. I will try and secure for your paper some subscribers, as it is worthy of more praise than my feeble pen is able to express. WALTER JOHNSON.

NEW YORK, N. Y., Dec. 16, 1889.

MR. EDITOR: James A. Ruthven, of Scotch descent, a prominent lawyer of this city, residing at 144 West Twenty-third street, at one time associated with Charles O'Connor, died recently, at the age of sixty-eight years. He was a man of the highest character, a true friend, a genial companion, faithful in his domestic relations, a good citizen, a most worthy gentleman. He had made a request that his body should be cremated and that no religious services should be held over his remains; for he was an Agnostic. The former part of the request was complied with, and his remains were cremated, at Fresh Pond, on Monday, November 28th last. The latter part of the request was not complied with, for, at his funeral, a prayer was offered and two religious hymns sung. There are many thousands every year of just such cases, where the rites and ceremonies of the Christian church are held over the remains of those who hav utterly repudiated Christianity, and very many of whom hav expressed an earnest wish, as had Mr. Ruthven, that no religious services be held over their remains, but which wish is totally disregarded by religious, Christian, fanatics. Is there no way in which a person's wishes in this respect can be carried out? Cannot something be done to compel the living to respect the wishes of the dead? As well might the Jewish or Mohammedan ceremonies be performed over Christians who die, as Christian ceremonies over those who utterly reject the Christian's faith. What mockery to hold a religious service over the body of one who was known to be a disbeliever in religion, and what hypocrisy on the part of those who insist on such religious service! AGNOSTICUS.

ROCKPORT, Mo., Dec. 6, 1889.

MR. EDITOR: My thinker, like Banquo's ghost, will not down. The thought that first presents itself is that in the case of the young lady in Philadelphia that gave $5,000,000 to the church, all that money has gone out of taxation, and the blacksmith will hav to pay that much more on his anvil and hammers that he hammers out a living for his family with. Then the big meat trust that is crushing the small meat markets out of existence, and the dealers in puts and calls and futures—in other words, the gamblers that gamble on the very marrow in the bones of the farmer and stock-raiser and producer—the priesthood that hobnob with our government officials and get them to cheer the sentiment or toast, "The Hierarchy of the United States of America"—I think that these are some of the evils that should be ventilated so that the masses will understand them. That hierarchy means a great deal. It means a government by the priesthood. Now, if the people knew it they would rise *en masse* and squelch it at once. Church and state must be forever separate. But when our great statesmen will cheer a toast like that, we the people must take the government into our own hands and elect men that cannot be handled by the pope of Rome. I hav always been a Republican and voted the ticket, but in the light of all these things I am ready to help organize a new party with the Nine Demands for a platform. The time has come that such a party is a necessity. The old parties are so close that they will both bid for the church vote just the same as the present administration has. The "Rum, Romanism, and Rebellion" episode of 1884 has to be overcome, hence the actions of our pets of the administration at the dedication of the Catholic University in Washington on the 13th of last month.

G. G. BECK.

KANSAS CITY, Mo., Dec. 25, 1889.

MR. EDITOR: I was on a visit in August of this year at Skaneateles lake, New York. When at the head of the lake in the town of Fair Haven a Catholic priest from Courtland, N. Y., came to the town and gave notice that he would lecture at night on "What Ireland Was and What It Will Be." There was a saloon kept there by one Mr. Sweeney, so the priest, the Rev. Father Edward Colman, commenced to hunt up his dupes and run them in the saloon and hav them treat, and sell them tickets for the aforesaid lecture on the condition of the fatherland. And in order to show the condition of poor Ireland he got gloriously drunk toward lecture time, thus representing at once the two things, drink and priest, that are the greatest curse of Ireland. A few minutes before the time to go to the school-house to open fire he was staggering around on the docks in front of the saloon, and made a misstep into the lake. He went into the water clear out of sight and came to the surface again, and we helped him out. He then went home with a friend whom we will call "Con," and forgot to return and show what Ireland would be in the future. Next morning very early I went down to the dock to see the outgoing steamer, and returning back to the house where I was stopping I met this Father Colman in his shirt sleeves wearing Con's pants and an old hat. He looked hard. He stopped me and inquired if Sweeney had the saloon open yet, and said to me: "I had a bad thing happen me last night. I got a little too much and lost me balance and fell in the lake, and I am near froze this morning, and I will hav to wake Sweeney oop to git me a dhrop to worrum me oop. God forgive me! But I will lecture this evening." But too many times to Sweeney's rendered him unable, and we are at a loss to know what Ireland's future will be. He represented what it is. A. B. FOX.

NATIONAL SOLDIERS' HOME, WIS., Dec. 5, A.S. 289.

MR. EDITOR: I saw in my last paper, November 30th, that "hundreds hav not paid a cent for THE TRUTH SEEKER that they hav been receiving and reading for the past year." This neglect on the part of subscribers must surely be one of the greatest misfortunes that can befall an editor of any paper. If there be some that cannot pay, why in the name of goodness do they not tell the Editor in time, lest through carelessness they destroy "the goose that lays the golden egg?" Nevertheless, every editor by this time knows, or should know, that

> Mankind are unco weak,
> An' little to be trusted.

And our Editor must know that some Liberals, at least, are not exceptions to this truthful proverb. Right here seems a place to say to the Editor, when Nelson Hunt's subscription doesn't materialize on time, stop his paper right then, for you may swear he's dead—which being interpreted means that you may affirm with hand in pocket that he has gone to the summer-land, where the snow never ripeneth and where the bright waters will never congeal.

I hav striven for many years to get subscribers for the matchless old TRUTH SEEKER, and cannot say that I hav altogether failed, for Isaac C. Brown through my direct influence is on your list, to stay. He is a worthy old philosopher, gentleman, and scholar, has been a mayor of the city, and a commissioned officer under General Scott in the Mexican war, and has always been a useful member of society and an unflinching and uncompromising lifelong Infidel. Now, all who hav received THE TRUTH SEEKER here, in their own name, owe this blessing to my influence, for I hav urged unceasingly the great necessity of its circulation both here and in Milwaukee. I was the first here to subscribe for this most valuable Freethought journal, and circulated it everywhere throughout the Home to enlighten others, while ignorance, fanaticism, and imbecility removed it from our reading-room table about five years ago, I think. There is not a sensible man living who has read and become acquainted with THE TRUTH SEEKER that will do without it if, by hook or crook, he can manage to pay for it. So, now, my Liberal friends, let us be wise in the matter of prompt payment in this case, lest it turn out in the end that we destroy the source from whence we derive our greatest comfort.

NELSON HUNT.

CAMBRIDGEPORT, MASS., Dec. 8, 1889.

MR. EDITOR: I feel it my duty to say a word in regard to the last congress of the American Secular Union. I hav had the honor of sitting and voting in several congresses of the National Liberal League. I hav had the extreme pleasure of sitting in said meetings with that nobleman Elizur Wright; that unflagging worker for Liberalism, Leland, and others of similar minds—men whom I loved and who loved mankind and the cause, men that would ennoble and lift up the human race, male and female, from the low and degrading depths of superstition into which the church for generations has brought them. Were I going to make a pilgrimage to any shrine to worship I know of none more worthy to kneel to than theirs. Has the last congress taken the least thought of what such minds would say? No—emphatically no. It has trampled on their life-work. Would they hav invited their greatest enemy, the church, into their congress to sit, speak, and vote on Liberal work? No, they would not. They had no use for any person—pope, king, priest, or parson—who could not heartily subscribe to the Nine Demands. The last congress has sounded the loudest funeral knell for the Secular Union that has ever been sounded. Get the church-members into the Union! It is monstrous; it is absurd. I was a church-member for several years, and I know the inwardness of them. What did their pet apostle Paul say? "I would be all things to all men, that I might thereby gain some." So will these dupers do to the present day. They will pretend to side with the Liberal congress until they get a voting majority, then good-bye, Secular Union. McGlynn may be a very fine man, but while he is a Catholic I would not trust him. He is a man of too much sense not to know that the church is rotten to the core. His knowing all that and still clinging to the church shows me that he is not honest. Why doesn't he do like Bruno when he saw the falsity of the thing—get out and leave it forever? That, the Bruno kind, is the kind of men and women that is wanted in the Secular Union. Now, for the sake of the Union, don't ask or admit Christians to this board. Don't hav any but the Nine Demands, and believe me, they will come out all right. Let them truckle to the church and it will be the death of the American Secular Union. Believe me, my dear sir, to be a sincere well-wisher to the cause of free speech, free press, and free mails. I. W. ARCHIBALD.

BROOKLYN, N. Y., Dec. 10, 1889.

MR. EDITOR: I did not propose to wrangle with Mr. Perry on any subject but Spiritism. I understood him to say, in his second letter, that he had enough of wrangling with me on that subject. He then had no further claim on my attention except in response to reasonable objections, civilly and intelligently offered to my theories. His letters do not meet that requirement in any respect. Therefore, having sustained the reputation of an obliging disposition to a greater extent than I proposed, and wasted as much of my time and your space for the amusement of your readers as we can well afford at present, I think it expedient to suspend such nonsense and get down to business.

The person who can read my letters and then charge me with saying that I hav neglected to investigate the cause of phenomena in nature, is evidently either intellectually or morally, or both intellectually and morally, unqualified to discuss any question with intelligence and fairness, and will likely be a hindrance rather than a help to investigating the cause of phenomena in nature. Therefore, I think it expedient to thank Mr. Perry for his proffered assistance, and dispense with his services. If science is knowledge, his letters do not indicate that he has reached the threshold of her temple. He should giv us a clear and correct explanation of whether spirit is an organic and personal individuality, independent of physical matter, or an inorganic and universal property of physical matter, before he addresses Mr. Tuttle any further on the subject of Spiritism.

When a school-boy, taking my first lessons on the cause of phenomena in nature, I found the statement in one of my school-books that when the discoverers of this hemisphere endeavored to sail into and explore the gulf of Mexico, they were intercepted by a river-like current of warm water flowing out of the gulf at the rate of four or five miles an hour. The savants of that time jumped to the conclusion that the current was caused by subterranean springs in the gulf. That was the popular theory in my boyhood days, and no effort has been made to popularize any other. It has been suggested that the Mississippi and grand rivers are more likely to be the cause than subterranean springs. To that proposition it is pertinently objected that the water of those rivers is fresh and muddy, and much below the temperature of the current, whose water is clear and salt as any in the ocean.

Referring to the chart of ocean currents, as traced on the map of the globe in my school atlas, I found that they all begin at the equator; hence they, and all their branches and meanderings, are equatorial their entire length. The ocean current in the north Atlantic begins at the equator and passes circuitously through the gulf of Mexico, and thence northward until intercepted in the northern ocean by formations of the polar basin. It has two branches that cross the ocean, indicating a declivity from west to east as well as from the equator to the pole, and two trough-like depressions that cross the ocean. From the equator to the gulf this ocean river is labeled the "equatorial current;" thence, northward, it is labeled the "gulf stream." The chart being the result of actual survey, it is indisputable authority, except the name on the northern part of the current—that being a relic of a once popular vagary, it should suggest the application of a damp sponge.

The discovery of this hemisphere led to the circumnavigation of the globe, demonstrating that long "established facts in science" were false, and theories based upon them were vagaries. Hence, I learned with my first lessons on the mysteries of nature to hav no respect or regard for pretended established facts in science that are liable to be refuted by positivly ascertained facts in nature. It was to establish such pretended facts in science that Giordano Bruno was chained to a stake and burnt to death, and Galileo was compelled to recant or share a like fate. "Established facts in science" forsooth! No facts are established in science until positivly ascertained to exist in nature.

J. A. TUTTLE.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Lovingest Face in the World.

"I love you, mamma," my little one said,
As close to my heart crept her golden head,
"I love you lots," with a clasp and kiss,
"The best of all mammas my mamma is."

"And I think," said she, looking up in my eyes,
With a glance that was tender and grave and wise,
"That you've got just the lovingest face. Oh, Oh,
I'm glad you're my mamma, I love you so."

What was the praise of the world to me
To the love of the little one throned on my knee?
And this was my prayer as I kissed the eyes
That were smiling up to me, pansywise,
"May the face of thy mother forever be
The 'lovingest' face in the world to thee."

—*Ladies' Home Journal.*

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The book is excellent. Every Liberal should possess it. And oh! would it not be fine to introduce it into Sunday-schools! What an uprising there would be. The scales would drop instantly. Let us do all we can to start it that way, and encourage the noble author for his good work. I hope ten million copies may be sold. The price is reasonable, only $1.25. SUSAN H. WIXON.

A Pair of Gods.

For many years I hav denied all the gods of every kind and degree. But since coming to Tennessee, I find it absolutely necessary to hav a god. Here a man with a god, no matter how notorious a liar he may be, can make out a bill against a man without a god, no matter how truthful and worthy of confidence he may be, and collect the same even if no debt was due him. The liar can swear by his god and get it. So I hav been casting about me for a god and hav got one. I thought I would hav to advertise for one, but remembering my luck in advertising for a ghost some years ago, I feared I would not succeed any better.

I got no ghost, nor any tidings of one, although I asked for correspondence concerning them. I thought it very strange, since some eighty thousand men get their living, in the United States alone, in the ghostly business.

But I hav got a god, and this is the way of it: Having to do some swearing in court, and not wishing to prejudice the poor man's case, I took the oath like a little man.

"Why, I thought you didn't believe in any God."

"Oh, well, I believe in the God of the statute."

"The God of the statute? And what kind of a god is that?"

"Just any kind you please. You just pay your money and take your choice."

And, on further consideration, I hav concluded to adopt another one, for fear the first one might be lonesome. And the two cost no more than one, nor take up no more room. My second one is the Presbyterian God. He has not any body, so he will occupy no room; he has no arms or legs, no hands or feet, no head or heels; he loves nothing, hates nothing, has no joy or sorrow, never laughs or weeps, is without body, parts, or passions; knows nothing, feels nothing, is nothing. He occupies just about as much space as the hole in the river from which a fish was taken ten years ago, and is about as potent as the smoke now left in a sieve caught full from the sacrificial fire of Cain and Abel.

How proud a mother would feel of a son without body, parts, or passions. I wonder how much it would cost a father to educate such a son in a full graduating course in Princeton College.

Yes, now I hav two gods—a pair of them. How proud I do feel of my possessions.

St. Elmo, Tenn. L. L. GOODWIN.

Nothing Saved.

A little boy was walking with his father one day. As they trudged along the father saw an old horseshoe lying in the road, and bade the boy pick it up and take it along.

The lad looked at the shoe carelessly and replied that it was not worth carrying, whereupon the father said nothing more, but quietly picked it up himself. He pretty soon sold the old iron for a penny at a roadside smithy and invested the coin in cherries.

The day was hot, and presently the man noticed that his son was beginning to cast longing eyes upon the box of cherries, but did not offer any to his son. He made pretenses of eating them, and dropped one to the ground as if by accident.

The boy picked it up quickly and ate it with a relish.

A little further on another dropped, and this, too, the lad lost no time in securing. So, one by one, all the cherries were dropped and picked up.

"Well," remarked the father, when the last one had been eaten, "it did not pay to pick up that horseshoe, perhaps, but if you had stooped once for that, you wouldn't hav needed to bend twenty times for the cherries."

The moral of the story is an old one, but more generally known than heeded: "Lazy folks take the most pains."—*Youth's Companion.*

The Old Man.

Bow low the head, do reverence to the old man, once like you. The vicissitudes of life hav silvered his hair and changed the round, merry face to the worn visage before you. The heart beat with aspiration, that is crushed by disappointment, as yours, perhaps, is destined to be. Once that form stalked proudly through the gay scenes of pleasure, the *beau ideal* of grace; now the hand of time that withers the flowers of yesterday has bent that figure and destroyed that noble carriage. Once, at your age, he possessed the thousand thoughts that pass through your brain, now wishing to accomplish deeds equal to a nook in fame; anon imagining life a dream that the sooner he awoke from the better. But he has lived the dream very near through, the time to awaken is very near at hand; his eye never kindles at old deeds of daring, and the hand takes a firmer grasp of the staff. Bow low the head, boy, as you would in your old age be reverenced.

Practical.

According to the philosophers everything has two uses, a lower and a higher. Some very common people find this out for themselvs, so far, at least, as the practical application of it is concerned.

The daughter of the rector of a parish in East London over the border taught the choir boys a new tune at a Monday evening's rehearsal, to be sung on the following Sunday. Sunday morning came.

"Well, Johnny," said Miss X., "I hope you havn't forgotten the new tune, for we depend much on you."

"Naw, mum, not a bit. I've been a-skeering crows with it all the week."—*Youth's Companion.*

In and Into.

Discriminate between in and into. Into should be used and not in after a verb of motion, or when insertion or entrance is denoted. Thus, "He went into the house." "They rode into the park." In, denoting presence or situation within limits, should be used in such sentences as, "They had a pleasant drive in the park." In is frequently used for into when the noun is omitted to which it properly belongs; as, "They hav come in," *i.e.*, into the room. "The steamer has come in," *i.e.*, has come into port. We may say, in general, that into indicates entrance, change, or motion in a more marked degree than in.

Correspondence.

MISS WIXON: I hav never written for the Corner, but I admire the efforts of the children and never fail to read them. My brother, a pronounced Infidel, takes THE TRUTH SEEKER. In looking over the Corner news, I noticed Master G. J. Remsburg stated in THE TRUTH SEEKER No. 5 that James G. Blaine, who is appropriately styled the "Plumed Knight," was given that title during the Blaine-Cleveland campaign. Now, the TRUTH SEEKER boy did not get the truth. Colonel Ingersoll styled Mr. Blaine the "Plumed Knight" in 1876, at Cincinnati, O., when he put him in nomination for the presidency of the United States, and the following are his words. "Like an armed, like a Plumed Knight James G. Blaine marched down the halls of Congress and threw his shining lance full and fair in the brazen foreheads of the defamers of his country and the maligners of her honor. For the Republican party to desert this gallant leader now is as though an army should desert their general upon the field of battle," or as Uriah's army did under the instructions of the "man after God's own heart." Your little friend,

MOLLIE RANDOLPH.

MONO LAKE.

BRIDGEPORT, CAL., Jan. 25, 1890.

DEAR MISS WIXON: Your kindness in publishing my last has encouraged me to try again. I would like to tell the little readers of the Corner something about Mono lake, the great Dead sea of America. It lies in a great basin surrounded by ridges of sand, sage-brush, greese-wood, wiltons, etc. The water is beautiful to look at, clear and sparkling, but oh, what a wretched taste it has. I cannot tell you all the different minerals or salts it contains, but, judging from the taste, I should say it contained a little of everything in creation that was nasty and disagreeable. Although many people drink it believing it to contain great medicinal qualities, others ship it to different points and sell it, much of it going to San Francisco, while others still use it for bathing purposes. It seems to me a disease must be bad indeed if it is worse than the remedy. I hav bathed in it myself, and it is fine for that purpose, being very buoyant, although you feel, on coming out, that you hav been swimming in an oil tank.

Notwithstanding the water is so clear and sparkling, there is not a living thing to be found in it. I think God, in his fifth day's work, must hav forgotten that he had made such a lake, for I am sure that it has not brought forth abundantly moving creatures. But the fowl of the air is a grand success, for there seems to be almost millions of ducks during the fall and winter months, besides geese and other fowl. In the summer months there are great quantities of worms gathered all round the margin of the water and thrown up in ridges by the action of the waves, of which the Indians, Payutes and Diggers, gather great quantities, digging them for their winter's food. Chickens and hogs eat them with greediness, the former often dying from the excessiv use of them. In the center of the lake is an island owned by a Frenchman, engaged in the business of raising goats (which reminds me that I must tell you some time about my adventures with a billy). I hav never been on the island myself, but many go there every summer to gather gull eggs, which are deposited in great numbers.

There are many strange and wonderful stories told of things that hav happened around the lake. Of people that hav been murdered and thrown into it for concealment. Of one man who had killed many Indians and sank them so they would petrify, intending to use them for gateposts and doorsteps. I do not know whether there is any truth in the story or not. No one, as far as I know, has ever seen any doorsteps and gateposts of that description. Still, the same man did hav much trouble with the Payutes. And only last winter one of them, that he had had a difficulty with, took the liberty of deliberately murdering him with his own (the murdered man's) rifle; shot him down while he was out feeding his pigs, and got his squaw to help him pack him in the house, where they shot him a second time after the man was helpless. And because the poor woman was frightened and did not want to help him in his murderous work, he undertook to kill her, shooting her twice, neither shot, however, proving fatal. She was, after a long and hard struggle for life, nursed back into health, only to meet a fate a thousand times worse.

She was brought into court as a witness, her evidence, of course, sending the man to the state's prison for a long term. No sooner had he been sent away than, by command of the chief, her own tribe took her out and stoned her to death. So it seems that a few of the relics of the good old Bible days still remain.

How I wish that you could spend one summer in this glorious climate—camping out, trout-fishing, and bathing in some of the many hot springs. What a grand opportunity you would hav to study some of the magnificent scenery of the Sierras. There is talk of building a railroad through this part of the country in the near future. Should they do so, then you could come and see for yourself. You could make your home with us. We liv east of the mountains, and near the foot of Castle Peak, one among the highest mountains of the Sierras. We could take horses and, in three days, could go to the top, from which can be seen the Pacific, as well as many of the beautiful valleys on the other side of the range, and back again, camping out one night. We might, in our wanderings, run across a big gold mine and make our fortunes. Then, I suppose, you would be a gold-bug, wouldn't you, instead of an editor? But my letter is too long, for there are so many things to talk about. LILLIE.

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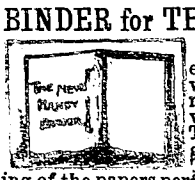
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J. S. Thomson died at his home in Camptown, February 6th, after a long and painful illness, in his seventy-fifth year; his companion of nearly fifty-two years survives to mourn the loss of a kind and loving husband and father. His two children, M. M. Thomson, of Binghampton, and Addie M. Reed, were at his bedside when he fell asleep. The Odd Fellows of Wyalusing Lodge 503, of which he was a charter member, kindly assisted during his illness, and officiated at the grave. Rev. J. C. Johnson, who is a member of the order, delivered an appropriate address.

J. S. Thomson was bound by no creed or society; what his reason told him was true and right, that he advocated, regardless of popular opinion. He knew not whether there was a continuation of life beyond our ken, but was ready to accept what nature had in store for him.

OAK MILLS, KAN., Jan. 30, 1890.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:*

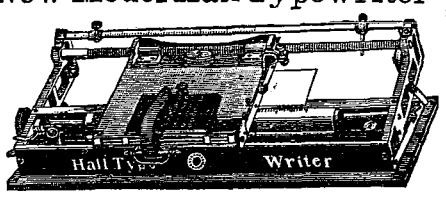
It is with a sad heart that I announce to you and the readers of your paper the death of a noble young man, my honored cousin, George W. Eiler. He died of that horrible disease, pneumonia, at the home of his uncle, Mr. H. O. Fisher, in this vicinity, on January 28th, aged twenty years. Thus the icy hand of death has deprived this vicinity of one of its most honored and highly respected young men. His untimely death is a great calamity to the host of admiring friends who followed him to his last resting-place on the sunny slope of Round Prairie. George W. Eiler was a good young man in every sense of the word. His life was without blemish, and although he died hard, he met death with an undaunted spirit and without fear. George was an honest, kind-hearted, and charitable young man. He was a stranger to selfishness and always tried to see how much he could do for those he loved. The basis of a high character, unsullied integrity, and unimpeachable honor belonged to him. Those who knew him best loved him most, and now that he has been taken from us we feel that it has left a void which time can never fill. A more industrious, a more intelligent, a more honest, a kinder-hearted young man has never lived. The curtain of futurity—that impenetrable curtain—has fallen, and we see him no more, but he leaves to his sorrowing relatives and friends a legacy in the remembrance of his virtues, his services, his honor, and his truth.

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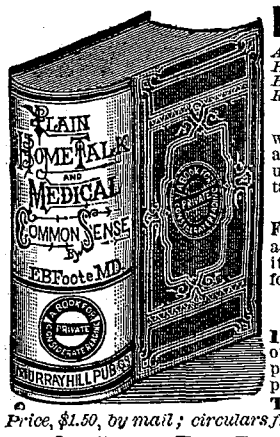
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These notices are for the benefit of Liberals who may be visiting the places where these societies are located. Local Secular Unions and Freethought Societies meeting regularly can hav their gatherings advertised here free by forwarding the necessary information.

The Manhattan Liberal Club, N.Y.
Meets every Friday evening, at 8 o'clock, at German Masonic Temple, 220 East 5th street. Lectures and discussions. The public cordially invited.

Brooklyn Philosophical Association
Meets at Fraternity rooms, Bedford avenue and South 2d street, Brooklyn, E. D., at 3 P.M., every Sunday. Admission free. Discussions follow lectures.

The Newark Liberal League
Meets every Sunday afternoon at 3 o'clock at Liberal League Hall, 177 Halsey st., cor. Market st., Newark, N. J. Lectures and discussions on religious and social questions. Seats free and everybody welcome.

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The Secular Society of Kent, O.,
Meets semi-monthly, first and third Sundays, at 2 P.M., at the town hall. All friends of human cultivation are invited. MARIUS HEIGHTON, Sec.

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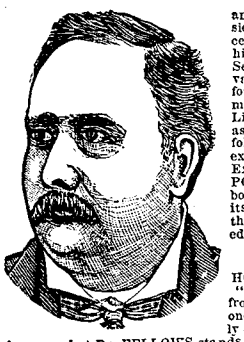
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News of the Week.

A BILL has been introduced in the New Jersey legislature requiring employers to allow their workmen two hours after the polls open on election day, in which to vote.

THREE policemen had to be called into a St. Louis church the other Sunday to subdue two of the brethren who were racing over the building, one chasing the other with a shovel.

YOUNG Abraham Lincoln is dead.

THE question of secular or denominational schools is vexing the British Parliament.

A SMOKELESS powder has been tested in Europe, and is being experimented with at Washington.

THE French agent in Dahomey, Africa, asks for more troops, as the situation of the French there has become critical.

THE dissensions in Canada hav given rise there to the coining of a new by-word of political strife, "Race and religion."

THE engineers commissioned to report on the Panama canal state that the work to be done is of discouraging magnitude.

THE divine right of monarchy is still claimed in Europe, Emperor William speaking of Germany as "the land intrusted to me by God."

AT Hamburg, N. Y., on the 6th, a train broke in two, and by the fore part coming to a standstill and the rear part crashing into it, ten persons were killed.

LAST Sunday the workingmen of London held a great mass meeting in Hyde park to protest against the cruelty of Russia to political prisoners. Annie Besant, John Burns, Michael Davitt, and others spoke.

THE opinions of prominent men upon the jury system hav been gathered, and all favor reform of it. The change most generally, though not unanimously, concurred upon, is reduction of the number of jurors who must agree.

THE shopkeepers of Elizabeth, N. J., formed an organization to combat the mayor's enforcement of Sunday closing, and intended to defy the law and keep open, but at the last moment submitted, and will try to secure repeal of the statute by the legislature.

IT is said that Herr Tisza, the premier of Hungary whose Liberal policy has for fourteen years vastly benefited not only his province of Hungary but the whole of Austria, will resign. As the two archdukes who stand next to the throne are bigoted Catholics, the clericalism that Tisza overthrew will regain its place, and disaster will overtake the enlightened schemes of education and government that he established.

WILLIAM III. of Germany in his latest speech arrogated to himself substantially absolute power, disregarding the rights of the people and parliament, and saying that those who opposed him he would dash to pieces. Among the ultra-Conservativ papers one advises him to establish a dictatorship, and others urge the suppression of universal suffrage, and, if the Opposition in parliament grows too violent, the suspension of the body.

RECENTLY at New York an audience of 2,000 listened to an expostulation by labor representativs against the conduct of the city schools. It was stated that in accommodations New York ranks lowest among American cities; that "the cost of the machinery of repression (asylums, courts, police, armories) far exceeds the expenditure for education;" that the compulsory education law is a dead letter, 100,000 children who should receive schooling being without, while 20,000 that actually applied last year were refused admission.

THE fair of 1892 depends upon the action of the Senate. If Chicago cannot raise sufficient money the fair may not be held at all. She claims, however, to hav $5,000,000 subscribed, and to be able to raise the guarantee of $10,000,000. The Republican party fears that New York state voters will deem it responsible for the action in the legislature that lost the fair to New York city, and giv the next election to the Democrats. In England the opinion has risen that "that supremacy, social and commercial, which New York has always claimed, is challenged, and would seem to hav passed to its young rival in the West."

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THE

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—AND—

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1890.

(E. M. 290.)

WITH ILLUSTRATIONS.

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WITH a more enlightened understanding of the laws of heredity, and a more rational and universal system of education, we shall find the tendency to crime diminishing.—*R. C. Adams.*

THE moral actions of men are not the product of their volition, but of their antecedents. —*Spencer.*

THE Koran is a rhapsody, without connection, without order, and without art. This tedious book is, nevertheless, said to be a very fine production, at least by the Arabs, who assert that it is written with an elegance and purity which no later work has equaled. It is a poem, or a sort of rhymed prose, consisting of three thousand verses. No poem ever advanced the fortune of its author so much as the Koran. It was disputed among the Mussulmans whether it was eternal, or God had created it in order to dictate it to Mohammed. The doctors decided that it was eternal; and they were right: this eternity is a much finer opinion than the other, for with the vulgar we must always adopt that which is the most incredible.—*Voltaire.*

IF religion were more clear, it would hav less charm for the ignorant, who are pleased only with obscurity, terrors, fables, prodigies, and things incredible.—*D'Holbach.*

IF the God is infinitly good, in the human sense, he must desire that moral evil should not exist; and if he is infinitly powerful, he could make his will prevail. The theologian has often made the most desperate struggle to get off the horns of this dilemma, but always in vain. It has been argued that moral evil comes, not from the good God, but from an evil spirit called the devil. But, then, there is no answer to the question, Why did the good God create the devil? Another attempt at explanation has been the theory that God, having granted free will, could not interfere with it even to prevent evil. But then, again, comes the unanswerable question, Why—the effect that must follow being known—why was free will given? This, even granting that such a thing as free will exists, is fatal to the explanation.—*John Wilson, M.A.*

WHY should God make those whom he knew would be criminals? If I should make a machine that would walk your streets and take the lives of people you would hang me. And if God made a man whom he knew would commit murder, then God is guilty of that murder.—*Ingersoll.*

To develop to the utmost our genius and our love, that is the only true religion.—*Winwood Reade.*

To found the future in the highest sense,
Humanity must be our ever-present end and aim.
Through the *human* is it, that our heaviest ills are healed.—*Goethe.*

PERSECUTION is the deadly original sin of the Reformed churches, that which cools every honest man's zeal for their cause in proportion as his reading becomes more extensiv.—*Hallam.*

THE spirit of early Protestantism was as undoubtedly intolerant as the spirit of Catholicism.—*Lecky.*

EXPERIENCE has proved that the most religious ages and nations hav not always been the most moral. On the contrary, religious fanaticism has such an array of sins of commission and of omission to answer for, that all other offenses that history tells us of are a mere nothing in comparison with them. Is it not a fact that in the very countries in which the church holds an undisputed sway and no freedom of thought is tolerated, a very much lower standard of morality prevails to this day than in those in which enlightenment has raised its victorious banner? —*Buchner.*

I WISH some one would undertake to show how public morals are promoted by the doctrins of deathbed repentance, election, and reprobation, and the final salvation of backsliding saints.—*Dr. Thos. Cooper.*

THE Christians say, that among the ancient Jews, if you committed a crime you had to kill a sheep. Now they say "charge it." "Put it on the slate." It will not do. For every crime you commit you must answer to yourself and to the one you injure.—*Ingersoll.*

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PARALLEL CASES.—FAITH AND WORKS.

When Halley's comet came in 1456, so tremendous was its apparition that it was necessary for the pope himself to interfere. He exorcised and expelled it from the skies. It slunk away into the abysses of space, terror-stricken by the maledictions of Calixtus III., and did not venture back for seventy-five years!—*Draper's Conflict*, chap. x, p. 269.

Notes and Clippings.

MARCH 5th there was presented to the Senate of the United States a petition carrying 308,377 names in opposition to the Blair Sunday bill and the Blair resolution proposing an amendment to the Constitution respecting establishments of religion and free public schools. This makes more than 658,000 *bona fide* signatures that hav been presented to the Senate in opposition to these measures.

SAYS the *Better Way*, Spiritualist: "We hav been assured by a number of people that the *Better Way* exerts a healthful influence on them; that by handling or reading its contents they hav been made to feel better after severe suffering; and that they hav been cured of some ailments and relieved in other instances by regularly taking the same for some months. We hav reasons to believe this true to a large extent and therefore would like to hear from some of our readers who may hav noticed this fact, giving their reasons for believing so; how they first experienced it, and the difference in their health from the time they began to improve in consequence up to the present time." This is the most unique bid for subscriptions we remember to hav ever seen.

IT is gratifying to see, says the Denison *Gazetteer*, that the people of the country are waking up to the importance of resisting the attempts now making in certain quarters to induce Congress to force religious observance and instruction upon the people by law. On the 4th inst. Senator Stockbridge presented two remonstrances against the passage of any bill in regard to the observance of the Sabbath or Lord's day, or any other religious or ecclesiastical institution or rite, against the adoption of any resolution for the amendment to the national Constitution that in any way givs preference to the principles of any religion above another, or that will in any way sanction legislation upon the subject of religion. The remonstrances contain the individual signatures of 308,377 citizens from different states and territories.

REV. DR. TOBIAS SCHAEFFETBAR, of Baltimore, lectured recently on "Religious Movements in Congress." He said that the introduction of bills savoring of religion will shake the very foundation of our government and work for the establishment of Anarchy. The legislators forget, in their zeal for the establishment of their religion, that they are endangering the existence of a grand structure. The standards of their religion are pessimistic, full of gloom and darkness. Where its precepts are not strong enough for required adherence they would call in the strong arm of the government for their heavenly work. Not by all the Blair Sunday rest and education bills that were ever devised will a condition of affairs be instituted to the credit of the government and mankind; not by joining our free public schools to the church will the millennium be brought about. We hav enough law, we want more liberty. Chain the mind of a free-thinking man and it will soon break through and hurt the tyrant.

THERE hav come to the knowledge of the Leadville, Col., *Argus* within the past few weeks, the details of a case in Roman Catholic circles in Leadville which aptly shows the cunning and greed of the priestly agents of the Romish money-making machine. The story as given us is as follows: Some time since an old gentleman living near the outskirts of the city with his aged wife, was taken sick and died. He and his spouse were members of the local Catholic parish and of course the obsequies took place from the Catholic church. The deceased left a small estate and one of the local priests was appointed administrator. The estate, it was ascertained, would net about $600. A short time afterward the priest learned, through the medium of the confessional, that the widow was not at peace respecting the progress of her deceased husband's spirit through purgatory. So it was ordered by the priest that quarterly masses for such journeying be said at Rome and that one mass per week for one year be said at the local church. These latter, at $10 each, would, in a year, amount to $520. Rating the quarterly masses at $20 each, it will be seen that in one year the old lady, now sixty years of age, will be practically penniless. It will strike the average reader, says the *Argus*, as rather significant that the amount required for masses so nearly "sized up her pile." What will be the result? At the end of the year, when the old lady's money has been safely gathered into the coffers of the church, she will become a charge upon her relativs or upon the taxpayers of this or some other community.

HE was a solemn-visaged, gray-polled, slow-pacing son of sorrow, says the Philadelphia *Record*. His features were stolidly set, and there was not a glint of hope in his pale face. Disappointment and discouragement were written there. He was a Second Adventist who had for the sixth time awaited the Lord's coming in vain. The excitement of his hope had driven him almost to distraction, and the reaction had driven him almost to the grave. "I'll never try again," he said plaintivly, with a long-drawn sigh. "I began it in 1843. I was sure I was going heavenward then. In 1844 they said the world was coming to an end at Darby and I went down there so as to be on hand. I tried it again in 1859, up in New Hampshire, at a camp-meeting; and the next time was in the centennial year. Mother Shipton's prophecy that "the world to an end would come in 1881," I believed to be gospel truth. But though I began with New Year's day and watched and waited for fifty-two weeks, the end was as far off as ever. I had about given the whole thing up when the preachers began to tell of Oct. 25, 1889. I thought it was all true until Saturday morning came. Then I got mad and swore I'd turn heathen. I hav got tired of waiting, and my plans hav been spoiled so many times that I made up my mind I wouldn't stand it no longer. I've been reading Ezekiel, and from what he says in the forty-seventh chapter I guess the end won't be for mor'n two thousand years yet. There's another place where the good book says the gospel must be preached to all the world before judgment day. Well, I reckon there be millions of poor heathen critters who havn't had a chance to be preached to; that means the world an't a-going to bust for ages yet. So I'm not a-botherin' my head. I don't care a snap what the preacher folks say. Why, if the biggest preacher in Philadelphia should yell to me to-morrow that Gabe was flappin' his wings over my hen-roost, I wouldn't take the trouble to look out of my window."

Communications.

Woman's Right to Reason.*

It has always seemed to me that right was derived from capability. I am aware that this assertion, unqualified, might be construed to mean the right of the stronger to oppress the weak. But using the word "right" as meaning freedom to work for a good end, I infer that woman has a right to reason so far as she is capable of reasoning. But is woman capable of reasoning? Can she thoroughly comprehend the relation of cause and effect? The general opinion of men seems to be, as it has always been, that she cannot. That her answer to their "Whys" is a simple "Because." That the fact that things "are as they are," is a sufficient reason to women why they are, and also sufficient for her, as a rule, why they should continue to be so. But is it woman alone who connects events which hav no relation to each other, as cause and effect? Is it woman alone who puts faith in luck instead of forethought, and in a supernatural providence instead of in due preparation? Is it woman alone who carries a rabbit foot in her pocket to ward off accident, or a horse-chestnut or small potato to prevent an attack of colic or rheumatism? The fact is, that the unreason which is so largely prevalent in the world is far from being confined to our sex, and, as a cause for this general unreason, we should remember that it is not so many centuries since the people—that is, the men—"We, the people," as the Declaration of Independence has it—themselvs laid claim to the unrestricted right to reason. How many men do much independent thinking now? Those who do are making considerable stir in the civilized world. But in what a small minority are they compared with the hordes of men who populate this earth; beings to whom we must perforce, on account of their shape and functions, giv the appellation of men, but to whom, if we define "man" as a free thinking and reasoning being, we must deny the right to the name. Slaves are they to tradition, custom, and habit; not the savage races races alone, but the nations that call themselvs civilized.

Until four hundred years ago the right of any man to reason *ad libitum* was restricted by those in authority; notably, by priests supported by the state. Socrates suffered for free thought and free speech long before the Christian era, as Bruno did three hundred years ago. Up to the time of the Reformation no man or woman dare think, and no member of the Catholic or Greek church dare freely think or speak to this day. Witness the late anathematizing of Dr. McGlynn by the Catholic hierarchy, even here in so-called free America, simply for expressing his individual opinions on social questions, and that while still affirming himself to be a devoted son of the church. Four centuries ago the monk Luther denounced the vicious practices of the Roman church and carried his revolt to a successful termination. He broke the spell that had been put upon man's mental powers for a thousand years; he protested against the shackles of ecclesiasticism which had fettered human reason; he burst asunder the iron bands of authority with which both men and women had been manacled by the Romish church, and then he forged the chains anew and fastened the last link to a book, instead of to the pope.

The Bible then became the oracle before which the Protestant soul bowed in awe, and whose literal commands it did not dare to question. And so when on the pages of that book was found the declaration that, "The powers that be are ordained of God," independence in the soul of man was crushed, and the doctrin of the divine right of kings was promulgated and defended; and man was degraded, and the rights of humanity trampled on by despots and tyrants, who styled themselvs "vicegerents of God." At length the revolution in England under Cromwell, which declared that subjects hav rights which kings are bound to respect, decided the question for that country, and the declaration was sealed by the decapitation of Charles Stuart; and a hundred years later France emphasized the new doctrin that "governors exist for the benefit of the governed" by a blow on the neck of Louis XVI. so severe that, it is said, every sovereign in Europe felt of his own neck to ascertain if it was intact.

Thus the principle of the right of revolution against tyranny and injustice found lodgment in the minds of men, without authority from the Bible, and even in spite of its injunctions, and a way was opened for further disobedience to its literal commands. Some of its most devout believers refused to return fugitiv slaves to their owners, notwithstanding that Paul returned Onesimus to his master. Christian nations now maintain standing armies to bring desolation and death upon other Christian nations in case of affront—both nations professing belief in the divinity of him who said, "But I say unto you, that ye resist not evil; but if a man smite thee on the right cheek turn to him the other also." Christian merchants buy and sell and bargain and provide comfortable homes for their families, regardless of the injunction, "Take no thought for the morrow; sufficient unto the day is the evil thereof." Astors and Vanderbilts sit under the ministrations of Dr. Dix and Dr. Deems on Sunday, and perhaps, occasionally, catch a sound-wave from the uttered words of the oracle, to this effect, "Lay not up for yourselvs treasures on earth;" but on Monday, and all through the week, they go on adding thousands to the millions they already possess. To come nearer home; women put on their richest apparel, bedeck themselvs with gold and jewels, and fix their hair in the most artistic and becoming fashion, and all this when they are preparing to attend a Christian church, to whose congregations Paul wrote, regarding the women, "Whose adorning, let it not be the outward adorning of gold, or of plaiting of hair, or of putting on of apparel, but let it be the ornament of a meek and quiet spirit."

Now, in what I hav just said in reference to the open disobedience of Christians to the plain commands of the Bible, I am finding no fault with the revolutionists of England, France, and America, nor with the hiders of fugitiv slaves, nor with the Astors and Vanderbilts, nor with my sisters who appreciate the artistic and beautiful in dress. I wish simply to call attention to another decision of that revered book, which says, "He that offendeth in one point is guilty of all;" and thus to show that since the Christian world has dared to construe certain portions of the Bible in such a way as to harmonize with the present nineteenth century development of the Christian world, and to ignore some portion of the scriptures altogether, it is perfectly right and reasonable that we should take that venerable volume and adapt its teachings as a whole to the present development and present needs of society, and especially to the development and needs of woman. To do so will leave the Bible intact as to its ethical teachings, which I think are found with finer expression and in greater abundance in the Christian scriptures than in the sacred writings of any other religion. Feeling as I do now, and hav done all my life, the debt I owe to the many Bible verses committed to memory during my childhood, and which, on every needed occasion, still present themselvs as prompters to good, and deterrents from evil, as inspirers of hope and sustainers of patience, the thought presents itself to me, as if has often done before, Will not some pure, loving soul, with deft intellect, extract those precious moral gems and put them in suitable form for giving instruction in ethics, devoid of all dogma, and thus aid in cultivating those reverent, religious emotions which are a part of our spiritual nature?

But this is a digression. To return to my first proposition that woman's *right* to reason inheres in her *power* to reason. I affirm that she has this power. It is not necessary to call up the shades of Mrs. Somerville or Caroline Herschell to prove this. We find all around us women who, having wakened to their own capabilities, are taking up the work of life in spheres hitherto occupied solely by men, and making such a success in carrying on that work as to astonish themselvs even more than their friends and the world at large. Women in shops and offices; women as heads of business houses; women as presidents of banks and insurance companies, and even of railroad corporations. Women superintending farms and riding over their cattle ranches. Woman professors, woman doctors, and woman lawyers; woman teachers, woman preachers, and woman lecturers; and with all these avenues of employment open to then, a far greater army of woman mothers and woman wives. Does it require no reasoning powers to manage these businesses and professions, and make the success of them that women hav made? Especially, does it require no reasoning power to bring up a family of boys and girls so that industry, virtue, and honor shall rule their lives, and to do this, as many a mother has to do it, with the responsibility forced upon her of seeing every day that there is meal in the barrel? Friends, we will ask no more if woman has a right to reason. She has reasoned, she does reason, and, in virtue of her reasoning powers, she claims and will soon receive a share in making the laws which she has to obey.

And now that we hav touched the suffrage question, I desire to say, with all earnestness, that I trust this association or society, whatever the form it may take as an organization, will plant itself fairly and squarely upon the basis of the demand for an *educated* suffrage. No person, nativ or foreigner, white or colored, should be allowed to hav a vote unless he or she can read the ballot which he or she votes, and all the ballots printed, distinctly and intelligently, and sign his or her name in a clear, legible hand that can be unmistakably read. More than this, in case of doubt, the party desiring to vote should be challenged to read, intelligibly and understandingly, at least ten lines from some newspaper published on the day of voting. Why? Because reason, guided by intelligence, is the only safeguard for our free institutions.

But before we can in justice require this educational qualification of our foreign and nativ illiterate population, it is the duty of educators to see to it that the way to reading and writing is made easy. Perhaps you think they are already easy. You read without the slightest effort and write—well, some of us do not boast much of our good penmanship, and we manage to spell so that we hope there are not many errors discoverable—when slightly in doubt as to whether there is one *l* or two in a word, and when hesitating over *ce* or *ci*, *si* or *ti*, we run the letters together and let them stand for either combination as the reader chooses.

I expect, my friends, you are wondering what point I am trying to reach. I mean just this, that in consequence of our cumbersome, illogical, unhistorical, misleading, monstrous orthography, reading and writing, so far from being arts of easy acquisition, are, as Prof. Martineau says, "among the most difficult of human attainments." In the first place, it is a solemn truth that there are not sixty words in the English language pronounced as they are spelled; that is to say, the alphabetical name of each letter in the word furnishes no clue to its sound in a combination or to the pronunciation of the word as a whole; so that a child or foreigner has to see and learn by a sheer effort of memory, and as a distinct lesson, every word and syllable in the language, hence the consumption of four or five years' valuable time in learning to read, and hence it is that nobody ever learns to spell with uniform correctness. Listen to the school-boy's plaint:

Spell—spell—spell,
Till the brain begins to swim;
And spell—spell—spell,
Till the eyes are heavy and dim!
'Tis slay—and sley—and sleigh,
'Tis pare—and pair—and pear,
Till in the confusion I lose my way
And impatiently tear my hair.

'Tis "dolt!" or "blockhead!" or "dunce!"
From a teacher deep flushed with passion,
If I do not arrange each letter at once
According to honored fashion.
I've studied, and wrote, and thumbed,
Like the veriest drudge in the land,
Till the heart is sick, and the brain benumbed,
As well as the weary hand.

O teachers, with ferule and strap,
Just think what you're about.
It is not wisdom you're driving in,
But reason you're driving out.
In figures there's always reason,
In grammar, good judgment will tell;
But neither taste, judgment, nor reason,
In the style we are taught to spell.

Such being the facts, how is it possible for the nation to arrive at the object toward which it is directing its educational energies, namely, a universal ability to read? It simply cannot be reached, with the present orthography of our text-books. It never will. The only possible method by which it can be accomplished—and by that means success is sure—is by the adoption in elementary school-books of the Anglo-American print. In this print the words are spelled phonetically—that is, by sound, the number of letters of the alphabet being increased by using the ordinary digraphs like *th*, *sh*, *ch*, etc., to represent the sounds for which they are at present most commonly employed; and marking the vowel letters, as in dictionaries, to denote the long vowel sounds. These devices, with the omission of silent letters and the occasional use of the letter *e* as a modifier, produce a phonetic print which so closely resembles the common that any person can read it at a glance who can now read, and a child or foreigner can learn to read it in a sixth of the time required to learn by the common method.

Nor is it necessary that the child or foreigner, who can attend school but a few months, should trouble about the ordinary spelling. He can make his writing perfectly well understood by using the phonetic spelling, and will soon learn of himself to read ordinary books and script, from their similarity to the phonetic.

There is no method but the Anglo-American which can be thus adapted to the wants of the illiterate, and of children who can go to school but for a limited period. The pure one-letter-for-a-sound phonetic alphabet with new characters, produces a print and script un-English in appearance, foreign-looking, and unreadable off-hand by the uninitiated, or by those who hav not made a study of that special alphabet; whereas, in the Anglo-American, every single letter and digraph is used to designate the sound it most commonly has in ordinary print, and hence the difference in appearance is reduced to a minimum. The Anglo-American alphabet, with a specimen of the print, can be had by sending a two-cent stamp to the Spelling Reform Rooms, 24 Clinton place, New York.

Now all persons who hav given any real thought to the subject are agreed that a simplification of English spelling is highly desirable. A conviction has been reached that a reform must come some day. Within the past ten years the philological associations of England and America, composed of men whose lives are given to the study of languages, hav pronounced decidedly in favor of a revision of the spell-

*Address by Eliza Burnz at the Women's Liberal Convention at Washington, D. C.

ing of many classes of words; and they hav declared that the simplified spelling would aid rather than obstruct the study of etymologies. Like woman suffrage, spelling reform has passed the stage of ridicule. The general conclusion is that the present mode of spelling is unreasonable, absurd, and a disgrace to the English-speaking people, and that it certainly must some day be reformed; but in most persons this conviction is combined with the feeling that, since the change may be inconvenient to them personally, they would rather it was postponed to the next generation.

Up to this time the dictionary has been regarded as a literary Bible. Its dictum has been law, its decisions not to be disputed. The very mystery and unreasonableness of its teachings hav given it a kind of sacredness; yet, like the attainment of perfection in godliness, perfection in spelling has been unattainable. One way our absurd spelling works mischief is that many persons, after attending school for years, find it impossible to spell correctly; and, as they do not wish to expose their shortcomings in this respect, they giv up writing letters altogether; because, you see, it is only when a person writes that his friends discover his bad spelling. But the person who only reads and never expresses his own ideas in writing is but half educated and developed. I think this enervating, retarding influence upon mental development by the current orthography has not been sufficiently considered by our educators.

My friends, I hav taken the liberty of calling the attention of this audience to the subject of simplified spelling, which may seem to be a topic apart from the objects of this convention, because I think that, at this day, every public association which has a chance for existence must be more or less an educational society. Progress is the watchword of this era, and there can be no real, solid progress without universal education.

Christian Criticism Criticised.

[To The Editor of The Truth Seeker, *Sir:* My recent article in The Truth Seeker so excited the religious sensibilities of a good Christian sister in Cincinnati, that she sent to me the following letter of criticism. As this letter truly reflects the sentiment of modern Christianity, I ask you to giv it a place in your columns with my subjoined answer to the same.—Warren Smith.]

Warren Smith, *Sir:* In an Infidel paper published by Antichrist with Satan and his minions as assistants, is an article purporting to be written by you entitled "Christian or Heathen, Which?" I am candid in saying that I cannot conceive of the lost and wretched condition of a man who could write such an article as the one referred to. It contains such rank heresy and offensiv blasphemy as is well calculated to call down the wrath of an injured and offended God at the head of the writer. I can place you only as one whom God has given over to hardness of heart, and I fully believe that one who is thus alienated from God and religion, has no legal right to liv in this Christian country. In fact, I doubt if you hav the right to enjoy the blessings of life which you hav forfeited by insulting its great author. As a scoffer you are insufferable, and it seems that hell itself has licensed you to go farther in fulminating sickening blasphemy than anyone else, and for your heartless attacks on our blessed religion God will yet grind you to powder. Those who provoke him cannot escape his wrath. You branded our gospel as "infamous." Our gospel! the only hope of a serpent-beguiled, and sin-cursed, and dying world! That you were not consumed at once is due to the fact that Jesus died that burning brands like you might be plucked from hell's devouring flames.

I would not try to answer your horrid philippic. It cannot be properly answered except by copious draughts of God's wrath poured down on your impious head. Your apt reasoning proves that you hav received five talents from God's bounty, and for enlisting these talents in the service of the devil, you must suffer the awful retribution so vividly set forth in our sacred hymnal:

> Eternal plagues and heavy chains,
> Tormenting racks and fiery coals,
> And darts to inflict immortal pains
> Dipped in the blood of damned souls.
>
> And all the redeemed will say, Amen! Allelulia!

Mrs. Kate Marvin.

MY REPLY.

Mrs. Kate Marvin, *Dear Madam:* Your letter of criticism on a recent article of mine, published by "Mr. Antichrist, Satan & Co.," has been received and carefully read, and constitutes further evidence to prove that the Christian religion is most pernicious and demoralizing in its effects on the minds of its devotees. A woman capable of expressing the cruel and vindictiv sentiment contained in yours, is in every way qualified to accept the contaminating vagaries of church theology. Your charge against me of "blasphemy" is utterly groundless, as in the article referred to, I expressed no opinion of my own relativ to the character of God, but only referred to the ideas bearing on the subject, set forth in the Bible. That these biblical ideas of God are most blasphemous I admit, but then please do not forget that the so-called "inspired writers" are wholly responsible for them.

Believing you to be uninformed as to the real teachings and tendency of the Bible, I ask your permission to refer to a few passages for your own special enlightenment and edification. We will begin with the subject of God's personal appearance as described by the sacred psalmist, of Bathsheba notoriety.

"And out of his mouth proceeded fire, and out of his nostrils proceeded smoke, and he rode upon a cherub and did fly" (2 Sam. xxii, 11–15). What a grand and awe-inspiring spectacle! The supreme ruler of a million worlds astride of a celestial hippogriff and riding through the vast empyrean with lurid flames flashing out of his furnace-like mouth, and vast volumes of smoke rolling out of the labyrinthian depths of his capacious nostrils! Who could not admire the divine excellence and exquisit loveliness of such a bewildering exhibition of deific grace and beauty? But we are told by the same authority that this God of yours "dwells in darkness" and "has made darkness his secret place," and that "clouds and darkness are around about him," such being the case, the emanation of fire from his mouth may be for an economic purpose, as is the headlight on a locomotiv. Of course the man or woman who cannot believe this delectable description of our "heavenly father," "has no right to liv in this Christian country."

Then the Bible represents that your God swore in his wrath:

"Unto whom I swear in my wrath that they should not enter into my rest" (Ps. xcv, 11).

That he violated his oath:

"Say unto them as surely as I liv, saith the Lord, thou shalt not enter the land concerning which I swore to make you dwell therein" (Num. xiv, 26).

That he broke his promis and boasted of it:

"And you and your children shall wander in the wilderness for forty years, until your carcasses shall be wasted, and you shall know my breach of promis" (Ibid.).

That he made a mistake in creating man and was grieved about it:

"And the Lord saw that the imagination of the thoughts of man's heart was evil and only evil continually, and it repented God that he had made man and grieved him at heart. And he said, I will destroy man whom I hav created, both man, beast, and the creeping thing, for it repenteth me that I hav made them" (Gen. vi, 5). Now, Sister Kate, laying all jokes aside, don't you really think this was a small business for a God that knew everything from the beginning? In fact, don't you think it would hav been more creditable for God, and immeasurably better for man, if he had repented in the start and never undertaken the job, leaving man undisturbed amidst the shades of annihilation or non-entity?

That God is partial and contemptibly mean:

He hardened Pharaoh's heart so that he would not let the people go, and then sent on him and his subjects plagues of blood, and frogs, and lice, and flies, and boils, and murrain, and fear, darkness and death, to compel him to do the very thing he hardened his heart to prevent him from doing—hardened his heart, and then mercilessly scourged him for being hard-hearted. See Ex. ix.

I should think that the fellows that wrote such stuff as the above certainly must hav had an attack of the jimjams, and the deluded orthodox masses who accept such driveling rot about God ought to be most heartily ashamed of themselvs. But I would enlighten you still further on the teachings of the blessed book relativ to the character of God.

It represents him as accepting human sacrifice:

"And Jephtha vowed a vow unto the Lord and said, If thou shalt without fail deliver the children of Ammon into my hand, then shall it be that whatsoever cometh forth from the doors of my house to meet me, shall be the Lord's, and I will offer it up as a burnt offering. And Jephtha came from Mizpeh unto his house and behold his daughter came out to meet him—and she was his only child. . . . She returned to her father, who did to her according to the vow which he had vowed" (Judges xi, 30–39).

In 2 Sam. xxi, we are told that the Lord afflicted the people with a plague, and for a relief measure "the seven sons of Saul were hung up before the Lord in Gilgal;" after which "the Lord was entreated for the people." It seems the Lord had a special grudge against the "bloody house" of Saul, and, as usual, he punished the people for it until the seven sons of Saul were sacrificed to appease his wrath.

Your orthodox ministers rave and horrify their good Christian congregations about the altars of the heathen gods being stained with the blood of human sacrifice; but would it not be well for them to cleanse the altar of their Jehovah from the blood of innocent human victims, before fabricating these sensational stories about the heathen gods—who are mostly tutelary and harmless in their character?

It represents God as sending lying spirits out of heaven:

"I saw the Lord sitting on his throne and all the host of heaven standing by him. And the Lord said, Who will persuade Ahab that he go up to Ramoth Gilead and fall? And there came forth a spirit and stood before the Lord and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth and be a lying spirit in the mouths of all his prophets. And he [the Lord] said, Thou shalt persuade him, go forth and do so" (1 Kings xxii, 19).

Here, madam, we hav a glimpse into your heaven, and find your Lord and his angels engaged in the meanest kind of a conspiracy against poor old Ahab. Treachery and falsehood were the agencies used by the Lord and his co-conspirators in securing the destruction of Ahab, and how you or any other Christian can read this revolting account without having your sense of truth and decency shocked, is, to me, a most perplexing mystery.

It represents God as deceiving his own prophets:

"And if a prophet be deceived when he has spoken a thing, I, the Lord God, hav deceived that prophet" (Ezek. xiv, 9).

"O Lord, thou hast deceived me" (Jer. xx, 7).

If you ever had any faith in the prophecies, how can you retain it in the face of evidence like this?

Now, madam, the above are only a few of the passages out of hundreds of a similar character I could quote, and I ask you to ponder them well and candidly ask yourself if they can possibly be true. You may search all of the mythologies, theologies, and religious traditions, ancient and modern, and you will never find within the broad range of human literature such low, crude, and shocking ideas of God and a future state as are contained in your Bible; and how you, or anyone else of sane mind, can believe in these appalling and sickening theories, constitutes a curious mental phenomenon of the age.

You are shocked at the fact that I attached the prefix "infamous" to your gospel. Your gospel plan rests solely on the "fall of man," or the doctrin that on account of Adam's sin all men contracted a fearful load of guilt, passed into a state of condemnation, and became subjects of God's eternal wrath. Now, in all candor, I ask you if it is not "infamous" to criminate, condemn, and expose to never-ending torments the whole human race, simply because Adam and Eve committed the world-wicked crime of eating an apple six thousand years ago. What had the present inhabitants of our world to do with the apple-eating episode in Eden, anyway? Why condemn them without a hearing, and a chance to defend themselvs? Another revolting phase of your gospel is that it is based upon the principle of punishing the innocent for the offenses of the guilty, and then insults morality by calling this outrage by the sacred name of justice—"divine justice." Madam, if that does not smack of the "infamous," I hav never comprehended the meaning of the English language. But the most appalling phase of your gospel is its hell and damnation feature—a fiendish provision of ever-enduring torment—of "arrows inflicting immortal pains dipped in the blood of damned souls," and all as a penalty for the sin of unbelief during this short life. Yes, your gospel—"the only hope of a serpent-beguiled, sin-cursed, and dying world"—provides that "strait is the gate and narrow is the way that leads to eternal life, and few there be that find it," while "wide is the gate and broad is the way that leads to destruction, and many there be that go in thereat." Nothing infamous about an arrangement of that kind when originated and engineered by a God of infinit wisdom and infinit power to perform anything he wished? Don't you think it is inappropriate to call this horrid and sickening scheme of wholesale damnation, the gospel, "glad tidings," when it rushes nine down the "broad way" and through the "wide gate" into hell, while it lifts only one by the lever of faith up through the strait gate into a seven-by-nine heaven? If you are a mother (I hope you are not), would you not do better than that for your children? Or has a belief in these appalling theories of a heaven for a few of the meanest ones, and a hell for the many of the best ones, so eliminated and driven out all kindness and love from your nature that, like the Rev. Jonathan Edwards, your enjoyment in heaven "will be to witness the torments of the damned in hell?" I thank you for your candid letter, as it convinces me of the urgent necessity of substituting secular teachings for the god-defaming, man-degrading, and woman-enslaving doctrins of church theology, and I now feel the necessity more than ever of wresting the youth of the land from the foul clutches of church superstitions.

You coolly inform me that those who "provoke" your God "cannot escape his wrath." When you made this threat did you not lose your scriptural reckoning, or do you know anything about your Bible anyway? As it declares: "The tabernacle of robbers prosper and they that provoke. You are secure unto whom the hand of the Lord giveth abundantly" (Job xii, 6). Comment is unnecessary. I hope you will accept this candid answer to your letter in the same spirit it is written, and honestly consider the lessons it contains. I would not cause or sanction the suffering of a single human being on

earth—in this life or the life that may succeed this. And contrasting my desire for the happiness of all mankind with the cruel and vindictiv sentiment of orthodox Christians, I am truly glad I am not one of them. In fact, if the sentiment expressed in your letter is a fair index of Christian spirit and heaven is peopled with your kind, I don't desire ever to go there. Hoping the masses may soon be emancipated from the thralldom of ignorance and church theology, and embrace the principles of justice and truth for their life standard, and pledging my best effort to compass this much-deserved end, I am fraternally,

Nashville, Tenn., Jan. 19, 1890.

WARREN SMITH.

The Sign of the Cross.

The story of the cross is as old as that of man.

From the night of the traditional ages, within which flourished the mysterious civilization of Ethiopia, and later that of Egypt, the substance or the shadow of its familiar form stands forth, either incorporated in unrecognizable designs of massiv architectural ruins or variously wrought in metals or in stone; and through the succeeding eras its almost universal presence may be clearly traced, wherever the race has lived and loved, warred and worshiped, and left aught of its tale behind.

That it symbolized religious ideas centuries before the Christian era, is seen in its frequent appearance in and near the temples and shrines, sacrificial altars and burial-places, of prehistoric peoples; and the forgotten race which first dwelt upon the continent of America molded upon it many of the mystic mound sepulchers which are all that now remain to prove their existence to the modern world.*

The date of its first use by the Romans as an instrument of capital punishment is unknown, but it seems to hav been an outgrowth of the simpler device of impaling the victim upon a stake (crux), the superior convenience of its form, together with the frightful agony of the death which its agency entailed, seeming to hav recommended it to the refined barbarism of later times.

In the time of Christ only slaves and the most abandoned malefactors died upon it, a tablet (album) always being hung above it, relating the name of the culprit and the history of the crime which he expiated.

Its use as the implement by means of which the gentle peasant of Nazareth suffered under Pontius Pilate naturally led to its adoption as the symbol of the central fact of the Christian faith, and through the centuries which hav followed under the merciless reign of that terrible superstition it has eloquently continued to typify the bloody significance of its Latin purpose.

Wherever the wickedest passions of men hav had fullest sway; wherever the blackest deeds in the calendar of sin hav darkened and withered human life, its grim shadow has fallen, a talisman to which the glaring torch of the incendiary and the red hand of the heartless slayer of innocents hav again and again been pointed, alike a sufficient cause and convenient pretext for unwritten saturnalia of debauchery and countless carnivals of crime.

Under star-gemmed skies of night its cruel arms, dyed with the lurid crimson of funeral fires upon which perished martyred braves, hav thousands upon thousands of times been raised by the fierce hands of men in the name of almighty God; and upon unnumbered sunlit fields of carnage where the blood of sublime heroism, spilled for contending creeds, has mingled in a common tide, its trenchant emblem, floating above bannered hosts, has lent holy sanction to savage slaughter.

No more ruthless or cruel warfare was ever waged among mankind than in that series of conflicts, covering two centuries, which were fought beneath the crescent and the cross, and the modern student of history is frozen with horror as he reads that black page which recites the details of atrocities perpetrated alike by Christian and Moslem, and in the name of two jealous and martial Gods.

Under the banner of the cross the remnant of the Waldenses, in the south of France, were driven into the mountains of the Cottian Alps; hundreds of their wives and babes slain; their homes destroyed. The Albigenses of Spain, a peace-loving people, who simply refused to embrace the bloody faith it symbolized, were put to the sword and exterminated. In its name were committed the crimes of a succession of assassin and libertin popes and a lecherous and brigandish priesthood. Under its benediction that chamber of incredible horrors, the Inquisition, was organized and maintained. For its cause the bloody holocaust of Bartholomew left its foul blot upon the race; and the masters of the revels during those high carnivals of license which culminated in Christian England in the court of that crowned monster Henry VIII (Defender of the Faith), were divinely selected standard-bearers of the holy cross.

Peter Waldo, a merchant of Lyons, in the twelfth century dared to cause the gospels to be translated, and contended that laymen had the right to read them to the people. His was the first voice raised for religious freedom and Freethought under the Catholic hierarchy.

Francis I., of France, a Christian monarch, ordered Waldo and his followers extirpated. They were burnt alive, their women ravished and slain, their children tortured to death—a noble work carried on later by Charles Emmanuel II., another of God's anointed, until but a handful of these brave spirits were left in the mountain fastnesses, whither they had flown.

The heretics of Spain, classified under the generic appellation of the Albigenses, were slaughtered in the name of the messiah and holy cross, until forty thousand had gone down in the awful sanguinary sea. Drunk with blood, the avengers were directed by their pious masters to kill Catholics and all, for "God will know his own."

Upon Bartholomew's awful day seventy thousand fell like beasts in the shambles, while cowled priests and black robed nuns, with crucifix aloft, sanctified the slaughter. "The king himself fired upon the fleeing crowd."

In the Crusades thousands of brave hearts fell beneath the Christian sword, and at Antioch the demoniacal deeds of the bearers of the cross paralyze the pen of the historian who essays to recount them. Yet in these wars the Christian world was astounded to find itself confronted by two civilizations superior to its own, the Greek and the Saracenic, and the sole good result of these terrible campaigns was the improvement which the disciples of the true faith derived from contact with two systems of heathen philosophy.

Among the most remarkable of the races which hav appeared upon the earth, hav reached a distinct and individual nationality, attained to commercial power and splendor, and hav passed away leaving few traces of their existence, the Moors may be said to take first rank. Only the few monumental ruins of their magnificent and original architecture, which are to be seen and studied in Spain, are left to commemorate them, and surely there is no such depth of pathos and sadness connected with the cemeteries of surviving peoples as is associated with these silent remains of a dead race.

The Alhambra, the royal home of the Moorish kings, may still be examined in detail. And no more lordly dwelling ever sheltered royal blood than this splendid work of barbaric hands.

That incomparable descriptiv writer, Washington Irving, devotes an entire work to the Alhambra, and his graphic pen and vivid imagination bring its gorgeous halls, noble domes, delicate pillars and minarets, and breathing bas-reliefs before us, and people it with the ghosts of its robed and turbaned dead with magical realism.

The Moors, though they were surrounded by Christian nations, were in many respects the most advanced people of their time. They possessed many valuable libraries in which were stored thousands of priceless manuscripts. They sent their emissaries to trade with far-distant lands, and were in some ways the most progressiv commercial power of their age. Their tapestries, carpets, and other fabrics were of unsurpassed durability and beauty, and many other of their manufactured wares found their way through trade channels to the remotest corners of the earth.

Ferdinand the Catholic conquered these people, and forced many of them to embrace the faith. Later Philip II., a church hero, bearing aloft the standard of the cross, invaded their country and began a system of such cruel persecution that the Moors were driven from their nativ land, their cities, their temples, their farms, and their homes desolated, and a small handful of their people driven into Africa, where their unconquerable spirit survives in the warlike states of Algiers and Tunis.

Hernando Cortez, entering Mexico with his fanatical followers under the banner of the cross, carried ruin and destruction in his cursed path to a happy and prosperous people. And their beautiful and blossoming land was mercilessly wrested from them, and thereafter became a legitimate prey to the fanatical hordes of the true church.

Joseph Smith, a fanatic, founded Mormonism. He was tarred and feathered by Baptists, yet preached an eloquent sermon to enthusiastic listeners on the succeeding day in his pitiable condition. He was shot, with his brother Hyram, by an allied mob of Methodists, Baptists, and Campbellites, who, with envenomed hatred, persecuted his sect until, braving the perils of an unknown wilderness, its devotees sought refuge beyond the reach of other followers of the cross.

"The blood of the martyr became the seed of the church," and Mormonism of to-day numbers more than one hundred thousand believers. When the mists of time hav wrapped themselvs about the memory of the prophet Smith, and the story of the exodus from Missouri has acquired all the venerable attractions of antiquity, remembered by man only in the cherished traditions of the Mormon church, its great founder will sit with Moses and Mohammed; and the history of the Mormon persecution and migration through the desert will take its place in the hearts of true worshipers of that faith, as the tale of the Jewish escape from heathen bondage has done throughout the remainder of the Christian world. May the day soon come when, instead of a forest of spires in our cities representing the bloody apocrypha of the crucifixion of God and the atonement, free schools of learning and temples of art and philosophy, libraries and instructiv museums, shall everywhere be found within reach of all the world.

It has ever been maintained by the church that there could be no morality without religion. Kings once said there could be no morality without kings. Yet the world has largely shaken off the trammels of autocratic tyranny, and the founders of the American republic, divorcing church and state, established a government of the people, by the people, for the people, which now, overshadowing every star in the constellation of nature, is a beacon-light in the firmament of truth, before which the priestly and the royal lie alike sink into the shades of eternal oblivion.

A. H. H.

* Among the Toltec remains in Central and South America the cross is frequently met with, and the Spanish conquerors were astonished to find it an object of religious veneration among the nativs of Central America and Mexico.

Jephtha and Gladstone.

In the *North American Review* the Hon. Mr. Gladstone, in replying to Colonel Ingersoll, says: "Although there is no argument as to Abraham or Jephtha expressed, we must assume that one is intended, and it seems to be the following: 'You are not entitled to reprove the Hindoo mother who casts her child under the wheels of the car of Juggernaut, for you approve of the conduct of Jephtha, who probably sacrificed his daughter in fulfillment of a vow (Judges xii, 31), that he would make a burnt offering of whatever, on his safe return, he should meet coming forth from the doors of his dwelling.'" Now the whole force of this rejoinder depends upon our supposed obligation, as believers, to approve the conduct of Jephtha. It is therefore a very serious question whether we are so obliged. But this question the Reply does not even condescend either to argue or even to state."

The honorable gentleman continues: "I am aware of no reason why any believer in Christianity should not be free to canvass, regret, condemn, the act of Jephtha."

Now, it is evident that no believer in Christianity has any right to reject or condemn that which God inspired and approved—which he did, as I intend to prove by the record, although the honorable gentleman says, "So far as the narration which details it is concerned, there is not a word of sanction given to it." But right here I wish the reader to note the casuistry of the gentleman. "So far as the narration which details it." Suppose there were no sanction to that notion in the narrativ given in Judges xi, 29–35, but there was in other portions of the Bible. Then the gentleman would be correct in his allegation yet false in the main gist of the controversy. He is expert in this species of *ignoratio elenchi*. But there is sanction to the notion that God approved the vow and the sacrifice, both in the detailed account of it in (Judges x, 29) and in other portions of the Bible.

Now for the proof. Judges xi, 29: "Then the spirit of the Lord came upon Jephtha, . . . and he passed over unto the children of Ammon. And Jephtha vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering. So Jephtha passed over to the children of Ammon to fight against them, and the Lord delivered them into his hands. And Jephtha came to Mizpeh unto his house, and behold his daughter came out to meet him with timbrels and with dances."

Now how could the honorable gentleman assert that there is nothing in the detailed account to sanction the idea that God approved the sacrifice when he made the vow when the spirit of God was upon him? It appears, too, that he anticipated that it would be either his daughter or his wife, for we are told (verse 34) she was his only child; besides her he had neither son nor daughter. And from his grief on the occasion at meeting her he must hav anticipated meeting his wife and hav been greatly disappointed. And we are almost driven to believe that he purposed to relieve himself of her, else why dedicate so specifically some one who should meet him from out the doors of his house? There is but one other hypothesis to explain this horrible conduct in this man of God, and that is the abominable superstition that prevailed amongst all the nations in that day, that the more dear and valuable the victim offered was to the devotee, the more availing it would be with the Lord. Hence we read in 2 Kings iii, 27, that the king of Moab was hard pressed by Edom, and that "He took his eldest son that should hav reigned in his stead and offered him for a burnt offering upon the wall." Still the Lord sanctioned and inspired it, as shown above.

But God had already legislated on that subject before Jephtha made that vow. The Lord had said, Num. xxx, 2, "If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond, he shall not break his word. He shall do according to all that proceedeth out of his mouth. No devoted thing that a man shall devote unto the Lord of all that he hath of man and of beast, and of the field of his possession, shall be sold or redeemed—every devoted thing is most holy to the Lord. None devoted which shall be devoted of men shall be redeemed, but shall surely be put to death" (Lev. xxvii, 28, 29).

Here, then, we see how the Lord had already hedged Jephtha in by his law. And yet his spirit came upon him and under that inspiration he made the vow. No wonder he says to his daughter, "I hav opened my mouth unto the Lord and I cannot go back." Compare that language with God's law (Num. xxx, 11). And she replies, "Do unto me according to that which hath proceeded out of thy mouth, forasmuch as the Lord hath taken vengeance for thee of thine enemies, even of the children of Ammon [has performed his part of the covenant literally]. And she returned to her father, who did with her according to his vow which he had vowed" (Judges xi, 39).

Now, how any man with moderate sense can read this plain narrativ without prejudice and not believe that God sanctioned and enjoined the sacrifice of Jephtha's daughter, is more than I understand. And when a man of world-wide fame for wisdom and logical acumen attempts to cover it up and envelop it in the mist of sophistry, I am constrained to conclude that he feels the overwhelming necessity of rescuing his God from a character that is so damaging to him in the eyes and hearts of the enlightened men and women of the nineteenth century. Surely much learning has made him mad, but he can never with it make sane people fools. Many of the apologists of this God of Jephtha effect to believe that he condemned her or she devoted herself to a life of celibacy. But the record says plainly he sent her away for two months, and she went with her companions and bewailed her virginity upon the mountains. "And at the end of two months she returned to her father, who did with her according to the vow which he had vowed." No, gentlemen, you cannot clear your God of authorizing, nay, making obligatory by his own special enactment, human sacrifice. He did it, or else his own word is false. Stand by it and defend it, if you can, but do not skulk and dodge and deny it, for in so doing you become Infidels.

I cannot refrain from noticing another obliquity of the honorable gentleman—for I think that is the proper name for it, when one reprehends in another what he is guilty of himself—although by so doing I may prolong this article beyond its proper length. The distinguished statesman charges Colonel Ingersoll with looseness and inaccuracy of statement, a galloping, unreliable method of quotation, and seeks to make the impression that his declarations ought not to be received on that account, or at least should hav but little weight. He instances the colonel's statement that "the apostles conceived the idea of having all things common." This he calls an interpolation—"no such statement in the narrativ." Now, whilst this is true, yet it is but a slight inaccuracy of reference. We find this distinguished statesman indorsing another quotation from the Bible made by the colonel, which is absolutely not where he, Gladstone, refers it, nor denounced for the fault that he says it is. The quotation made by the colonel is, "They who believe and are baptized shall be saved, and they who believe not shall be damned; and these shall go away into everlasting fire prepared for the devil and his angels." The honorable gentleman says the latter section of that quotation is out of another gospel and another connection, and is really written not of those who do not believe, but of those who refuse to perform offices of charity to a neighbor. He gave no reference to the chapter, but evidently had allusion to Matt. xxv, 46, which says nothing about everlasting fire. Indeed, the entire quotation, as quoted by the colonel and indorsed—though in piecemeal—by the honorable gentleman, according to his quibbling criticism is an interpolation. There is no such passage literally, yet it does giv the teaching of the Bible. I suppose I must be as polite as I can under the circumstances, and say, "It would be wrong to call this intentional misrepresentation; but can it be called less than somewhat reckless negligence?" Would it be too much to call it "a habitual and dangerous inaccuracy?" He is again guilty of what he charges against the colonel in imputing to Mr. Ingersoll that he taught that Paul named Jephtha and Rahab and Gideon and Barak as worthies on account of their crimes, whilst the truth is, the colonel only charges that God enrolled these among his friends, because they believed in him, although they were murderers, whores, whoremasters, and guilty of every evil.

Madisonville, Ky., Feb. 7, 1890.

COLFLY A. SMITH.

Why Am I an Agnostic?

A SHORT REVIEW OF AN ANSWER REV. DR M. C. LOCKWOOD, OF CINCINNATI PREACHED AGAINST THE ABOVE THEME OF COL. ROBERT G. INGERSOLL.

As no reply to Rev. Mr. Lockwood's pretended answer upon Hon. Robert G. Ingersoll's beautiful lecture has been published as yet, I feel called upon to try, herewith, at filling the want. In such important cases it is probably better late than never.

The said article, as inserted in the December issue of the *North American Review* and our TRUTH SEEKER, has created a profound sensation, causing the holy Christian institutions to tremble at their very foundations. Their reverend pastors looked at each other in utter amazement. "Oh, never mind! I shall go for him next Sunday and will shut his blasphemous mouth forever," were the consoling words of the shining star of local preacherdom.

On said Sunday evening, after slandering and abusing the colonel to his heart's content, Rev. M. C. Lockwood's great answer ran essentially as follows: " . . . We walk by faith and not by light. . . . Faith is something higher than a mere science, . . . it is the conception of the consciousness apart from the media of the senses. . . . If Columbus had been an Agnostic he would never hav discovered America. . . ."

Verily, verily, Mr. Rev. Dr. Lockwood, whoever teaches such a doctrin is led indeed by a blind faith and not by light, or else he is a full and brazen hypocrit. First, it is ill-covered nonsense to claim that faith, without light, led to the discovery of this continent. Columbus had enough of a well-lighted reason to undertake his trip anxious to find a shorter way to the East Indies, instead of dragging around the Cape of Good Hope. The teachings and demonstrations of the great Nicholas Copernicus convinced him, beyond any reasonable doubt, that the earth is round, and not flat, as the holy, God-inspired Bible teaches. His faith rested upon science, on a pure, unadulterated conception of the "media of the senses," and this brought him to the Bahama islands, still believing, probably, that he reached the longed-for Asiatic peninsula.

Now, regarding your own faith, reverend sir, it consists in believing Jehovah, the Christian God, and his holy Bible. And who is, pray, the Jehovah of the said code? Who is the Christian God—father, son, and the Holy Ghost? "He is the almighty ruler of the universe, all-knowing, most holy and just. He is pure and most sublime," answer the Christian teachers. He is, as I am to understand, the only creator of everything, and nothing has been made but by him. He has, therefore, made the man, the angel and the devil, the heaven and the hell. God knew, as he "knows everything, past, present, and future," that the infernal rascal, the devil, would steal away some seventy-five per cent of Jehovah's own images as soon as the hungry woman would bite at one of the forbidden apples. God knew this ages before, consequently it was his "holy" will that Eve should commit the "awful" sin and plunge a full majority of her sons and daughters into the blazing pit. Or could God know anything without or against his "holy will?"

He knew, also, that Cain would kill Abel; that Noah would get beastly drunk; that Moses would slay the Egyptians; that his chosen David would commit murder and adultery; that Solomon would dance with a thousand prostitutes; that every one of his special and choice friends and ministers would hav to render a high tribute to the roaring infernum.

Not only did God know of the crimes to be committed, but he specially commanded his people to follow the devil. Listen: He informed Abraham to enter a bond of, I might call it, provisional or supplementary matrimony with Hagar, his servant, in order to secure his posterity's doubtful link; and when, after all, Sarah found herself in a fair way of becoming a mother, God ordered his great patriarch to chase away, into the parching desert, the poor Hagar and her ill-begotten Ishmael. This same God advised the daughters of Lot to render their father drunk and hav him assume the part of their husbands, to prevent a total extinction of this chosen family. He inspired Rebecca to cheat the blind Isaac of his blessings for her pet Jacob; and God blessed him, indeed, for from his family came the "savior and redeemer of the sinful world." These are only a few instances of the abominable crimes said to hav been perpetrated by the manifest will of God.

Now, please tell me candidly, what is your opinion of such a God? Is not the belief in and the worship of such a monster the very lowest possible blasphemy—the slimiest calumny raised against the true and sublime power, the real and pure God, if there is any?

The promised and craved-for redeemer came in the shape of God's only son, his Christ—nay, his holy self, for "son and father are one," teaches that blessed writ. A transfiguration, therefore, must hav taken place. It did, and how was it accomplished? The Bible says, By an overshadowing of the Virgin Mary.

Nothing filthier could hav been conceived by the meanest of the black devils themselvs. Imagin a God descending from his lofty heaven to commit a rape upon a chaste woman, upon a virgin, to beget a son, a holy redeemer, without first procuring a license at the proper court and marrying her. If this was a holy act at that time, it surely must be a holy commemoration nowadays, just as well; and prostitution would be the very essence of the holy worship of the holy Christian religion. Oh, shame! unredeemable shame!

"But this was not the full consummation of the holy redemption act," answer the long-faced reverend sirs; "God had to die upon the cross for the world's sins, after having become one of the world's actual inhabitants himself when born." So he had to die by being innocently nailed to the cross? Had to be murdered? But murder is a crime; and crime is the devil's own and exclusiv power and property, his only revenue and means of existence. Consequently God had to step down into the hell and implore and kiss the devil to kindly condescend and render his satanic assistance in committing the said crime, the said murder upon God's only son, in order to redeem the world—from whom? From the very devil himself.

Must he not be a consummate lunatic who preaches and teaches such theories? Is he not a hypocritic devil himself who, with a full consideration of facts, defends such a God?

Finally, what was to be the promised, glorious result of this grand act of redemption? The devil had to be slain, his head crushed; he had to be disabled forever. In plain words, the people had to enjoy entire freedom from every temptation and sin; a holy innocence and sweet peace had to henceforth reign supreme, just as it was before the Eden's larceny was committed. And what do we observe at a moment's honest reflection? It shows that the world is even more wicked, the devil's eyes more cunning and his claws more efficient, than ever before.

This proves, conclusivly, that all the promises of the Christian God were "good for nothing;" that all were either pure and simple deceptions, or premeditated lies.

This is why we reject the God of the Bible as being unworthy any belief and trust. I am loath to accept as granted what he teaches of his eternal heaven or damnation. We hav not the slightest proof of any personal future life save the promises of the self-convicted liars of the "holy" scripture. Upon liars I shall not rest my belief and faith; my conscience is not so enslaved.

These are the simple reasons why I am, also, an Agnostic. I do not know what will become of me after I am gone; neither do I care as long as my life is led in a pure and honest light, according to the supreme laws of the true and honest God, as laid down so beautifully in both nature and conscious reason.

N. T. TANSKI, M.D.

Cincinnati, O.

Senator Blair Dumfounded.

A delegation of women went to the national capitol, February 27th, to interview members of Congress with a view of having two females appointed, as well as two male delegates, to represent industrial and educational interests at the World's Fair, in 1892. Senator Blair, being a woman's-rights man, received the delegation with suavity, and began to talk about his educational bill. "I hope," said he, "that you are in sympathy with this measure?"

As no other woman seemed ready to answer the question, Miss Susan H. Wixon, after a pause, responded:

"Well, I do not appreciate the religious part of it."

Senator Blair then said:

"Think of the thousands and thousands of children in this country growing up without knowing whether there is a God or a devil!"

Another pause ensued, when Susan replied:

"Who does know, Senator? Do you?"

Here again was a pause. Such a question had probably never before been put to him by a woman, and perhaps not by a man. What could he say? He appeared to be dumfounded. But fortunately for him at this moment a messenger entered announcing that Vice-President Morton was ready to receive the delegation.

At the Woman's Liberal convention, in Washington, Miss Wixon twice read an original poem, each stanza of which ended with "When woman wakes." It is to be hoped that Senator Blair will soon realize the fact that there are many women besides Susan H. Wixon who are already awake out of the sleep of superstition.

A WASHINGTONIAN.

Religion in the Schools.

A boy of eight, who attends school in the suburbs of Montreal, came home late the other day. "Why, Bobby," asked his mother, "what makes you late?" "Oh," replied Bobby, "the teacher asked us what we must do to save our souls, and I said, 'Walk on our heels.' She didn't like the answer, and made me stay in after school."

THE TRUTH SEEKER COMPANY'S Catalog of Freethought, Reform, and Scientific Books will be mailed free.

Communications.

Those Slate-Writing Experiments.

To the Editor of The Truth Seeker, *Sir:* I must first acknowledge your courtesy in forwarding me proof-sheets of your article, "In Search of a Spirit," and then apologize for not having answered it sooner, as per my promis.

But *La Grippe* prevented my doing so at that moment, and extra business cares consequent to this sickness kept me so busy that I hav not, till now, been able to spare time.

There are three ways of looking at our slate-writing experiment, for we are dealing with a fact, as the writing did take place. The Christian claims, without proof, that it is produced by his devil; the Materialist, that it is chicanery on the part of the medium and hallucination on the part of the sitter; the Spiritualist, that it is done by excarnated beings, and calls it spirit power.

We will not discuss the first; the second, your theory, will fill our bill.

Now, I will presuppose that neither you nor I claim omniscience, consequently we will discard the word "impossible" and view this in the light of "probability."

That we met with several disappointments in our attempts to obtain sittings with various media, has, I submit, nothing to do with the points at issue, and while I hav no objection to offer to the "facts," as you presented them on your side of the case, yet I claim the right to object to an inference being given that amount of importance which properly belongs only to a fact.

Now it is a fact that both of us were honest in our investigation. A fact, that as far as I was concerned I gave you every facility and allowed you to make your own conditions, and it only remains for me to prove, if I can, that the medium, Slade, was equally honest.

My recollection of the sitting is vivid, and I will say now, just as I told you before, that in all my experience in this line, I fail to remember one sitting that impressed me more favorably than this. It may be I was hallucinated. It may be that you were, for, at the time, you expressed yourself dumfounded at the results we obtained.

It may be that Slade is a trickster and we were fooled. So let us examin this.

We brought our own slates. They were placed on a table that had been previously examined by us and pronounced to be an ordinary table, devoid of machinery or of any appliance that could be utilized in the production of raps or slate-writing.

We agree that Slade cleaned the slates before our eyes, and in the ordinary way; that he broke off a small piece of pencil, placed it between them, and, after joining the slates together, held them under the table. But "under" should be explained. You sat next him and I at the other side of the table, and although the farther one from him, at no time did I not see at least one-quarter of the slate and his entire thumb.

Now, in the light of "probability," let me ask you: How could Slade hav written this message?

Try to hold, with one hand, one slate, not two, in any position you may elect, and see if you can so manipulate as to write a message covering the entire surface.

I will not deny for one moment that Hermann, *et al*, could, with machinery, produce writing under these conditions, but, if Slade had any appliances, they were concealed under his nail.

But, under which nail? The thumb was always in sight, and the other four fingers were under the slates and were used to hold them in place. So, to hav produced this writing, Slade, having his left hand all the time on the surface of the table and joined with ours, must hav opened these slates, while they were under the table, written the message, and done all with one hand.

You admit he was talking with us on various subjects during the entire sitting. This only complicates your case. For now we hav a man holding with one hand two slates under a table; consequently in the dark. We find him opening these slates, writing a coherent message on one of them, and the upper one, too, keeping the alignment of the letters, then closing them so quietly as to make no noise, and all the while talking on some subject other than the one written upon, and doing this in the presence of two investigators, one of whom was not six inches from him. And he did this without discovery.

Given all the appliances he may select, there is no conjurer in the world who could duplicate this. At least, not one I hav ever seen, from Anderson to Hermann.

My dear Macdonald, you hav unwittingly given Slade the greatest puff he has ever received. I believe you did it honestly, else I should not be writing this letter.

Neither you nor I believe that theory. We are full-grown men and had our wits about us.

But this message may hav been written before we arrived at Slade's rooms. Let us examin this.

You bought the slates. I was so very particular about it that, when you exhibited them to me in your sanctum, prior to visiting Slade, I positivly refused even to take them in my hand. You rewrapped them in the paper, carried them to Slade's, and they never were, and I can say this honestly and conscientiously, they never were out of your possession, or in Slade's possession or in mine, for one moment.

You yourself laid them on the table and at Slade's request you took two and held them under the table. Writing not being produced, you were told to place them before you, on top of the table, and press your hands on them. We then heard a scratching noise and it sounded as if it were between the slates. According to your theory, this noise was produced either by yourself or by Slade, as you two alone were in contact with the slates. You, with both your hands pressed on them; Slade simply touching the rim of the upper one with his fore-finger.

The slates were opened and we found a message containing fifty-two words.

The chirography was not excellent, that I will admit, but, if produced by either you or Slade, under these conditions, it would be excusable even if it were worse.

Now, my dear fellow, in the light of probability, where does Slade come in? Where were his appliances? What part did the pencil under his nail play in producing this writing?

Let us now examin into that little scene which finished the sitting.

Two of your own slates were taken from the table by Slade. They were perfectly new, as you had just bought them. They had never left your possession. You had placed them on the table. They had always remained in sight.

With a small sponge Slade wiped off the dust, and joining them together held them under the table. We agreed in after conversation on this point, that not more than one minute elapsed before he withdrew them, and as his entire thumb and at least one-fourth of the upper slate were always in sight, neither you nor I can conscientiously say that he wrote on either of them, for, had the upper one been moved in the slightest degree we would hav noticed it, as both of us were anxiously and carefully watching. This, if you remember, was our pre-arranged agreement. We may surmise what we please, but we are dealing now with facts, not with inferences.

Simply because we do not understand a certain something, we hav no right to infer that it is other than it seems, other than as it would appear to the majority of mankind. Good, sufficient, and if necessary, scientific reasons should be given for a condemnation. In short, we hav no right as men, as Liberals, to impute that to others which we would consider as an insult if directed toward ourselvs.

These slates were then tied with the same cord that you used to tie them in your office.

Now, up to this point there was, to the best of our knowledge and belief, no writing on them. And you can only surmise that Slade wrote on them either when he was holding them under the table, practically in full view, or when cleaning them with a sponge. Either hypothesis would place him far, far above any known conjurer.

After being tied they were handed to you, and you placed them on your chair and sat on them.

At this point and until the finish you were the only one in the room in physical contact with these slates. In talking with me afterward you agreed with me that a scratching noise was heard on, near, or about the slates. When this noise ceased, you withdrew the slates, opened them, and *inside* found the following message, an answer to a question you had written on a slate, which slate had never left your possession, at least not while your question was on it.

The message or answer was as follows:

> Never doubt this power. We do and can return. Try us.
> (Signed) S. P. A.

Now, again, in the light of "probability," where does Slade come in? These are facts. Fight them with facts, if you can.

There is still another point. When you were experimenting with the two slates and holding them under the table, Slade took one of your slates, and without first placing it under the table, put it on your head. He then asked the spirits if they would try to write on the slates you were holding, and in answer came back the following written on the slate that was on your head, and, strange to say, written on the under side, the side nearest your head:

> We will try to do so.

The slate was in full view. It was one of your own. If it had writing placed on it in advance Slade most certainly did not put it there. He had no opportunity even if so minded.

I hold it to be "improbable" that he could take a slate from the table before our eyes and write a message such as this, the slate always being in our view, without our discovering the fraud. So, the only time he could hav done it, *if* he did it, was when it was on your head.

This brings in the "nail machinery" theory again, and I candidly ask you if you consider it, under the circumstances, a solution to the question? If you do, I do not, and I should like to hear further from you on the subject.

But you lay great stress on the twitching of Slade's foot—which, by the way, I did not notice—the similar chirography exhibited in the various messages, and the ready reading by Slade of undecipherable parts.

If I had time to enter into this, I could giv philosophical and scientific reasons for all these. The reasons are not original with me, but are the results of experiments made by scientific investigators. I hav thoroughly tested and proved them to my own satisfaction.

Now, let us pursue this a trifle further. Slade sat facing you with his left side toward the table. You must remember that at one stage of the sitting he placed a slate under the table and it was passed to you and then to me. You also remember remarking that whoever or whatever held that slate possessed almost as much strength as yourself, and that you found it very difficult to retain the slate in your grasp.

I know this, that when the slate was passed to me under the table I took hold of it firmly, and with great difficulty and only after violent exertion managed to retain it. And both of us know full well that only a part of the force that either of us exerted would hav pulled Slade from his chair, had he been on the opposit side of the slate.

Slade said it was his Indian guide (Owasso, if I remember correctly). But by your theory it was done either by Slade's left foot which he had quietly worked out of his slipper or by some machinery, as we both agreed that it was not his right hand, which we could plainly see from his thumb upward, nor his left hand, which was on the top of the table grasped in ours.

Of the two, and the only two theories you present, the machinery appeals more strongly to me, for the "toe" theory was exploded in Henry Ward Beecher's time.

So now we hav Slade with machinery or appliances of some kind under his finger-nails and under his toe-nails.

And another curious point which you omitted.

You may remember that, wherever the writing was done, under the table, on the table, or on your head, whether with one or two slates, the point of the pencil always rested on the last mark made, thus showing that whoever did the writing, as he finished the last scratch, and having no further use for the pencil, quietly dropped it.

But mayhap there may be another reason.

It may be, and is not altogether "improbable," that the power writing through Slade did this habitually in order to disprove your theory that the writing was done by Slade.

But let us look at it from our side of life. The mechanical ingenuity exercised in the getting up of anything which would always work to such a degree of nicety, most certainly is far ahead of anything I hav ever heard of, and if Slade be the master mechanic he is wasting his time, as he could make a better living elsewhere. And how small it must hav been to hav escaped our joint observation.

Now, candidly, should not this little fact destroy, to a certain degree, the "pencil under the nail" theory?

No, Brother Macdonald, you hav not as yet given us the solution. I enjoyed your article very much, but I saw at a glance that you were off—away off.

Ridicule, at times, is very effectiv. I often use it while arguing with a religionist. It is the most potent weapon when dealing with a fraud, but it stands powerless in the presence of a "fact."

We will meet again on this question, and I will make it my business to see that you hav all your conditions, in fact, everything just as you choose.

You hav not convinced me of the "probability" of Slade being loaded with machinery or carrying writing implements under his finger-nails. Hav you convinced yourself? I think not, and moreover I know this, that if you will pursue your investigations of Spiritualism in the same spirit in which we started out, you will eventually land where I am, and with me will sing:

> Out of darkness into sunlight,
> All untrammeled, glad and free,
> I hav passed from mystic twilight
> Into glorious certainty.
> I hav cast earth's doubts behind me
> As the swaddling-clothes of youth,
> And I walk with naught to bind me
> In an atmosphere of truth.

McArthur.

A man's real faith is never contained in his creed, nor is his creed an article of his faith. The last is never adopted. This it is that permits him to smile even, and to liv even as brave as he does. And yet he clings anxiously to his creed, as to a straw, thinking that that does him good service because his sheet anchor does not drag.—*Thoreau.*

A Nugget.

Two hundred years ago the belief was common that persons could make a bargain with or enter into a league with the devil. Thousands hav been tried, convicted, and executed on account of such belief. Picture to your minds a crowded court-room, and the one on trial a wrinkled old woman, and men and women standing high in society swearing upon their solemn oaths that they had seen her flying through the air on a bridled broomstick, or that they had known her to be changed into a horse, dog, wolf, or cat, or perhaps all of them.

Then think of a jury of "competent men, good and true," seriously deliberating on such testimony. Then after the verdict was rendered, a grave judge upon the bench pronouncing the sentence of death upon her. Then after she had been subjected to the most cruel tortures, and every indignity had been heaped upon her, put to death in the most unnatural way that Christian ingenuity could devise.

It may be said that rational men and women could not be made to believe that such things were possible. But men and women are made to believe at the present day that dead men could jump out of their graves, and that children could be in a fiery furnace and not get scorched, and that the walls of a city could be blown down with rams' horns. When the mind becomes thoroughly impressed with the idea that there is a great being somewhere "beyond the bounds of time and space," who can do things in violation of natural law, there is no end to the wonderful and miraculous.

It is equally hard to understand at the present time how rational men and women could be guilty of bloody practices which would bring the blush of shame to the cheek of a barbarian.

But it must be remembered that those people believed every word and line of the Bible to be inspired, and therein it was written, "Thou shalt not suffer a witch to liv." And it was believed that those proved to be witches had absolutely bargained, sold, and transferred their souls to the devil.

Hence the indignity, the torture, and the cruel death were not regarded as being inflicted upon a human being, but rather as a measure to rebuke and put out of the way a child of the devil, and checkmate and curtail the works of the "prince of darkness," who "wanders up and down through the earth seeking whom he may devour."

Every traveler knows that the city of Constantinople is infested with dogs. Although they are a great nuisance nobody kills them. "If Allah was not pleased with the dogs, he would kill them," so the people believe.

A man was sitting in a hotel in Ramnavid, and heard the frightful screams of a woman. He rushed out and found a Jew girl about eighteen years of age, stripped to the hips and tied to a post, and a burly fellow laying a heavy whip upon her naked back.

"Hold, hold," said the man, "what has that woman done?"

"She is a Jewess," he replied, and coolly proceeded with the flogging.

In his mind that explanation was sufficient to satisfy any rational man. He knew that God hated Jews and would consign them to a place of punishment, and he believed that if he tortured and punished them, God would look with favor upon the cruelty.

Here is the trouble with the God idea. No matter how savage a man may be in his disposition, he will clothe his God with the same attribute. What he hates God will hate, what he likes his God will like, and he will always be trying to make men subservient to the will of his God.

Now, if the Bible is a sure moral guide and all that is required to keep our feet in the path of rectitude, why did it not teach these people better? Why does not it teach the people that Liberals hav the same rights to speak their minds that Christians hav to speak theirs? Why does not it tell the Christians of Sweden that it is a great outrage to keep Lennstrand in prison? How long will it take for the Christian dugongs to learn that there is no wickedness in the expression of an honest thought?

Christians ever hav stood and ever will stand in the way of morality and human progress. Do they not virtually teach that a multiplicity of wives and concubines is in keeping with morality and virtue? Do they not teach that a devout Christian, however ignorant, is more pleasing to God and of more importance in the world than the most enlightened scientist? Do they not teach that some of the worst tyrants and most bloodthirsty wretches who ever disgraced the footstool were heaven's special pets? They teach that a man may violate every law of decency and make his life a scene of debauchery and excesses, and then shift the whole burden of crimes and wickedness upon the shoulders of an innocent party, and stand before the world as pure as though his garments had never been touched with a stain, and be ushered into the courts of heaven where none but the undefiled can enter.

They virtually say that spooks, ghosts, witches, evil spirits, and devils were not only possible, but that they could be made to appear and disappear at pleasure by certain persons whom God had commissioned to perform these hocus-pocus tricks.

It will not do to say that Christians no longer teach these superstitious absurdities, nor that they belong to a former and ignorant age. For do they not claim that the Bible is the holy word of God, and does it not contain all of these absurdities and impossibilities, and more and greater than I hav alluded to.

By indorsing the Bible as the word of God, the whole catalog of obscenity and absurdity and immorality is indorsed, and some of it would shame a savage. It must be plain to every Liberal worker that the most important thing to be done is to disabuse the Christian mind in regard to the sanctity of the Bible.

The God idea must also be wholly obliterated from the mind before that grand onward movement can be inaugurated, the object of which shall be to promote the happiness of the race.

Let us pound away at the old superstition until sensible men become ashamed of it, and weak-kneed Liberals no longer feel "shocked" when earnest reformers attempt to drag these superstitions out into the light of day.

Christians say, "Let us alone, what we hav failed to do we will yet accomplish." Will they ever start the race on the highway of progress by instilling into the minds of the young a firm belief in a brutal, revengeful, angry, vacillating and repenting God? Will they do it by teaching that a book written thousands of years ago by a people whose ignorance was a disgrace to surrounding nations even in that early day is to be taken as a guide under all circumstances? No, no, these pretended teachers are only blind guides; their influences must be rendered of no effect. However sincere they may be, the fact remains that in every age and country when and where the people hav been the most subjected to their rule, there they hav been the most superstitious, ignorant, and degraded. JOHN PECK.

Naples, N. Y.

Religion in Our Schools.

Eternal vigilance is the price of liberty.

For twenty-five years I hav been fighting against the teaching of religion in our schools, and though often derisivly asked by my Christian neighbors, "What hav you gained by it?" I am not yet ready to giv up the fight. Though churches are being built all around me where revivals with nightly howlings for weeks and months disturb our slumbers, making night hideous up to the midnight hour, and where the meek and saintly Christians frenziedly pray to their almighty God to "either kill or convert" us Infidels, I yet, in spite of all these drawbacks, feel we are gaining ground. The local press now willingly opens its pages for the discussion of the question, which it dared not do only a few years ago. The inclosed clippings from our county papers will show the nature of my fight, and also the position of officials on the question. "Up! Freethinkers everywhere, and at them!" In the schools is sown the seed that in the future bears fruit. The awe and veneration that are infused in the tender mind of the child who with folded hands listens to the not-to-be-questioned untruths of the "holy scriptures" often through life cling to the man and woman, making them the easy prey of the vampires who from churches and colleges swarm over our land, threatening to blot out our religious liberties so displeasing to their sovereign God. The politician who in our Congress and our legislatures with bowed head listens to the man of God, the chaplain; the witness who in the court room kisses the "holy Bible" or reverently points his finger to heaven, had their first awe-inspiring lesson in the school-room, learned their always ready submission to the church from a teacher in our public schools. The church is making itself ready for battle. It is marshaling its minions to a crafty attempt to strangle Freethought. With the rule of the majority it intends to enslave the nation. In the name of God it intends to undo the work of the men of the Revolution. With the ballot it intends to reinstate the Christian God as the sovereign of the republic. It intends to set up the Christian religion—its creeds, its savior, its Bible, its church, its clergy—as the teachers and guardians of the American people. It intends to reinstate the Puritan Sabbath, and mold the thoughts of coming generations in conformity with the teachings of the Bible savior and his church, and thus place the cross above the stars and stripes. RUDOLPH HELLSTROM.

To the Editor of the Journal: At beginning of school term I commenced remonstrance with district board, teacher, county and state superintendent, and what follows is the result of the nearly three months' struggle for the rights of non-believers.

BOND, DOUGLAS COUNTY, KAN., Nov. 25, 1889.

State Superintendent of Public Schools, Sir: Please inform me:

1. Did Mr. Darnold, director of school district No. 22, Douglas county, Kan, this fall write to you asking advice in regard to the reading of the Bible by teacher in opening of school and receive no answer?

2. Does not the habitual regular reading of the so-called "holy scriptures" giv a Christian coloring to the schools, and are unbelievers forced by law to send their children to these Christian schools and to pay taxes for the teaching of a creed that their reason rejects?

3. Does not the ringing of the bell and calling scholars to order virtually open the school, even if done five minutes before 9 o'clock?

4. Is not this taxing of unbelievers for the support of "Christian schools" and then compelling them by law to send their children to those schools, a usurpation unwarranted by the constitutions of both state and nation?

5. Does not the total exclusion of religion from the schools place all creeds and beliefs on a basis of equality?

Respectfully yours, RUDOLPH HELLSTROM.

To this I received the following answer:

DEAR SIR: Your letter of November 27th received, and in reply will say that I hav no recollection whatever of receiving such a letter as the one to which you refer. The only letter I received on the subject, called for an opinion which has been published in the official opinions in the school law of 1889, and I herewith inclose a copy of said opinion. Very respectfully,

GEO. W. WINANS,
State Superintendent of Public Instruction.

The opinion was a copy of the school law, marked on page 103, which was as follows:

35. Question: What is your opinion in regard to reading of the Bible in public schools? Answer: In the absence of any law upon the subject, were I a teacher I should regard as my duty to be governed by the advice and directions of the school district board; and if I were a county superintendent I should, in every case, refer this question for settlement to the board of the school district, in which it might become a matter of controversy.

From our broad-minded, genial Christian county superintendent, with whom I hav had three different interviews, I had advice in fragments as follows: "You must try to get rid of your narrow, old-country views. Remember that you now liv in the United States. A free Christian country with a Christian people, a Christian president, Christian governors, Christian schools—a country where the majority rules—and you ought to submit to the will of the majority." What! the majority to decide my religious convictions and direct the religious training of my children? "Your religious conviction, sir, must submit to the laws." The government has just put its big foot on the "religious convictions" of the Mormon. Liberty we must hav, but not license. I am no champion for the Mormons, and do not intend to break any civil law, but I most earnestly protest that the government does not put its big foot on my "non-religious" convictions as our Christian friends propose to do in the Blair bill. The county superintendent graciously permits me to keep my children in the school-yard while our teacher gratifies her sacred duty of entertaining the children with the legends and miracles of the "holy scripture." The state makes no provision for the children of unbelievers, I am told, but as to him who fails to pay his share of the funds for supporting the schools of his Christian neighbors, his property would soon go under the sheriff's hammer. In conclusion, I must say that my Christian friend, the superintendent, may be right; that I do not properly appreciate my fortunate escape from my former bondage in the despotic Old World, and am unable to understand the glorious freedom of these United States, where the majority rules.

RUDOLPH HELLSTROM.

Bond, Douglas county, December, 1889.

EDITOR GAZETTE: In a recent communication published in the *Journal* by me on the question, "Shall the Bible be Read in Our Schools?" I did not bring out all the matters involved in the trouble in district No. 22, so I desire now to supplement my former remarks with the following facts:

When I started this fight for the rights of unbelievers I did not consult or seek coöperation from other "Liberals," as I considered the religious rights of individuals based on immutable justice, not on the will of the majority, and the rights of one as sacred as the rights of multitudes. But other unbelievers, hearing that I was tauntingly called in a board meeting the only "rebel," hastily drew a petition which at once obtained sixteen signatures, and the day before county election it was handed to the director. This so aroused the ire of the pretended followers of him who is credited with the saying, "If one smites you on one cheek, turn him the other, too," that on the suggestion of the majority of the board a counter petition was started election day, and on December 6th, at a meeting of the board, it was presented to the directors, having seventy-five signatures. Whereupon the majority of the board passed a resolution that the "sacred scriptures should continue to be read in school." An order for money for the teacher was also demanded at this meeting, which the clerk refused to draw before having had some advice. The majority of the board at once took out a "writ of mandamus," but before serving said writ the county attorney sent for the clerk and made the following proposition for compromise: My duty to the county, as its attorney, is to settle such matters as this peaceably, not to create litigation. If you will either resign or draw the order I will write to the director and teacher, advising them to stop the reading of the Bible and thereby remove the cause for strife and discontent in your district, but if they cannot do that—if they must read the Bible—the teacher must every morning, ten minutes before 9 o'clock, announce to scholars that she is going to read the Bible five minutes—attendance being altogether voluntary—no compulsion. Then after reading pause five minutes so none could possibly be annoyed thereby. Then at 9 o'clock ring the bell for school. This being satisfactory to the clerk, he promised to draw an order for money for the teacher, which was accordingly done. But the teacher totally disregards the agreement and advice of the county attorney and goes on as before, first ringing the bell and taking up school with the reading of the "holy scriptures." I then called on the county attorney and he read to me his letter to the director agreeing with the above statements. Thus the stubbornness of a teacher, the perversity of a district board, and confusing advice of superintendents will farther prolong strife, ill feeling, and discontent in our district.

Yours for justice, RUDOLPH HELLSTROM.

Bond, Douglas Co., Kan., Dec. 20, 1889.

I WAS once reproved by a minister who was driving a poor beast to some meeting-house horsesheds among the hills of New Hampshire, because I was bending my steps to a mountain-top on the Sabbath instead of a church, when I would hav gone farther than he to hear a true word spoken on that or any day. He declared that I was "breaking the Lord's fourth Commandment," and proceeded to enumerate, in sepulchral tones, the disasters which had befallen him whenever he had done any ordinary work on the Sabbath. He really thought a god was on the watch to trip up those men who followed any secular work on this day, and did not see that it was the evil conscience of the workers that did it.—*Thoreau.*

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About the Cartoon Book.

"MONTREAL, March 15, 1890.

"DEAR MR. MACDONALD: I am delighted to hear that the first-page cartoons of THE TRUTH SEEKER are to assume book form—a manifest destiny that every reader of the paper has foreseen. I predict for it the greatest success that Freethought literature has yet achieved. Put me down for five copies to begin with.

"This book is what will be effectiv with the masses, who need concise, demonstrativ teaching; but the masses are poor and a two-dollar book is beyond their reach. When this edition has had its run and has awakened enthusiasm, then, if you are willing—as has always been your devoted practice—to sacrifice gain for service, let the Freethinkers of the country raise a fund to print the book in cheap form so that it may be sold at the bare cost, or less, and be circulated by the hundreds of thousands. The children will inspect it on Sunday instead of Fox's 'Book of Martyrs'—my sole resource as a youth for pictorial entertainment—and the result will be the inculcation of a horror of all religion and every form of political tyranny, and not merely a narrow hatred of Catholicism. With hearty congratulations I am,

"Yours sincerely, ROBT. C. ADAMS."

We shall be quite willing to do anything that may increase the circulation of this book, for it will be one of the keenest weapons ever directed against superstition and theological tyranny and greed. We hav put the price as low as possible on the first edition, and we must sell many hundreds of copies to get the money back. And we desire to receive orders from now on. The price $2.

The Pictures.

The announcement of the new picture-book last week crowded out the acknowledgment of the new subscribers and donations for the continuance of the pictures in THE TRUTH SEEKER. We hav now to receipt for seventy-seven new friends on the list, making four hundred and fifty-three additions to the list on this account. The Literature Fund has received from S. B. Latham $1.50, and the following donations are to help pay for the pictures:

John Gibson	$1 00	Chas. Henshaw	1 75
T. H. Rowland	25	R. Brown	1 00
H. A. Beamer	50	R. A. Webb	1 35
J. R. Selbe	50	M. Bleha	1 00
W. L. Gray	25	Jas. S. Foss	50
Warren B. Orchard	25	Jas. M. Cosad	1 00
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J. M. Rounds	1 00	Pierre Foristell	35
Wm. Fray	50	J. L. Tompkins	1 00
Andrew Jacobson	1 00	Mrs. Duncan McMillan	1 00
T. R. Burrows	30	W. F. Thayer	25

The total of these donations amounts to $209.30. It will be seen from these figures that we hav good reason to be thankful to our friends for their efforts, and we assure them that they are fully appreciated. We are anxious to supply our readers with the strongest arguments against superstition, and in such shape as best pleases them. The pictures answer these requirements, and considering the willingness of those who like them to pay for them we feel sure that the new book will be a success.

That Search for a Spirit.

Mr. McArthur, who was associated with the writer of an article in the current TRUTH SEEKER ANNUAL entitled, "In Search of a Spirit," has in this issue of THE TRUTH SEEKER some criticisms upon the conclusions drawn by the relator of the story from the result of their experiments. Mr. McArthur writes with the utmost good feeling, and it is evident that there are at least two men in the world who can agree to disagree and preserve their respect and friendship for each other.

The author of the article under criticism refuses peremptorily to be drawn into a controversy on Spiritualism. The affirmations implied in the word Spiritualism are propositions about which he knows nothing. The burden of proof is on those who affirm them. He does not deny them; he but considers them not proved. Of the alleged manifestations of spirits that writer also knows little. But concerning those things which happened when he and Mr. McArthur were endeavoring to find out something about both spirits and spirit manifestations he does know something, because the experiences were tangible realities, human and comprehensible. Confining himself, then, to the human part of the subject, and to the things which he saw and knew, he trusts that without offense he may correct some erroneous statements and unwarranted inferences of his friend McArthur.

In the first place, memory in regard to the details of anything which transpired twelve months ago is a treacherous dependence. Differences of opinion as to the order of events at the séances arose when comparing notes within a few days of the occurrence. It would be thoroughly unscientific to deduce theories from inductions so imperfectly substantiated, and the facts used now regarding the séances must be those noted at the time. There were then only too great opportunities for error. Bearing these things in mind, let us consider Mr. McArthur's criticism.

One of the first slips of memory is the statement that a message of fifty-two words was found upon one of the slates taken to the medium by the writer of "In Search of a Spirit." When it is known that this was Slade's slate, as can be attested by the slates now in possession of the Editor of THE TRUTH SEEKER, Mr. McArthur's circumstantial account of the marvelous transaction falls into innocuous desuetude. That slate was in Slade's possession from the time he purchased it to the time it was taken away from his house. The long messages were all upon Slade's slates, and it is the opinion of one of the experimenters that he had ample time and opportunity to align his letters. The messages of a few words obtained upon the experimenters' slates were not remarkable for uniformity of adjustment. They were, in fact, scrawled.

Another lapse of memory may be mentioned. Mr. McArthur says:

"When this noise ceased, you withdrew the slates, opened them, and *inside* found the following message, an answer to a question you had written on a slate, which slate had never left your possession, at least not while your question was on it.

"The message or answer was as follows:

"'Never doubt this power. We do and can return. Try us.
"'(Signed) S. P. A.'"

There are two errors here. First, this message was *not* in answer to a question. Second, the slate upon which appeared an answer to a question *was* out of the writer's possession. If Mr. McArthur will turn to his TRUTH SEEKER of March 2, 1889, he will find an account of the séance signed "McArthur." The record reads:

"Mr. Macdonald then said that he would like to write to a friend who was dead. He took a slate and wrote a private message. This slate was then placed under the table *by the medium*. In a short time writing was heard.

"The question was, 'Will S. P. A. write here?' and the answer, 'S. P. A. will.'"

The message, "Never doubt this power," etc., was not an answer to a question, but was a general remark, or exhortation, as it were. The way it was obtained was this: The skeptical experimenter handed Slade two of his slates, and Slade held them under the table. Mr. Slade was jerking around, legs and arms going, and consequently jerking the slates around. This he explained by saying the power was very strong. Then he pulled the slates out from under the table and laid them upon it. Then he asked the writer for the twine with which the package had been tied. He did not separate the slates while on the table to let the experimenters see that they were clean. He tied them together; then took another slate, held it under the table, saying he would ask the spirits what they wanted done with the tied slates. He obtained a line, "He will sit on them." Then the junior experimenter did sit on them, and when opened, the message, "Never doubt," etc., was found.

As to *where* Slade "came in," it is the opinion of the junior experimenter that his opportunity presented itself when he held them under the table. But this cannot be proved without Slade's cooperation, and this will probably be difficult to obtain. Hermann or Kellar would also probably object to letting the audience into their secrets. As to *how* Slade did the writing in this and other instances, the objecting experimenter offers no new opinion. In Mr. John Truesdell's "Bottom Facts" several methods are indicated as being used by Mr. Slade. The experimenter can only say that he did not see any of his paraphernalia, and does not *know* that he had any. But when a thing *can* be done humanly he fails to see any good reason why it should be attributed to superhuman agencies. Hume's argument against miracles applies with equal pertinence to the material manifestations of Spiritualism.

Another point upon which recollections differ is concerning the *amount* of slate remaining in sight when Slade held them under the table. Mr. McArthur's friend sat next to the medium, and his recollection is that all he could see of the slates was Slade's wrist, with the cords therein working as though the fingers were moving. And his recollection is that all of the slates, without exception, were out of sight when written on, or had been previously out of sight before the writing was found on them. If the event had been as Mr. McArthur states it, and so much of the slate was constantly exposed, why could not all of it be exposed? Why must a slate go under a table (where in this case the light was fully as strong as on top), even though it afterward be withdrawn and placed on top, where the medium alleges that the writing sometimes occurs? The conditions on top of the table are the same as under it, and it must inconvenience the spirits to keep dodging about at the whim of their instrument. But the fact remains, though it may or may not be suspicious, that all slates are handled by the medium before spirits write upon them.

The recollections of the two experimenters differ in other particulars, unimportant perhaps, but enforcing the conclusion that errors may be made inadvertently. The person whom Mr. McArthur is endeavoring to set right does not recollect that the pencil used *always* rested upon the last word written. He recollects that it sometimes did and that the medium was prompt in calling attention to the fact. He seemed to regard it as a triumph of his skill. Just what is proved by this, however, at least one of of the experimenters is confessedly too obtuse to discern. The theory is that spirits are people who hav just stepped out, and returning maks their presence known by writing upon slates. Why, then, should not they and those who hav not stepped out hav the same habits in regard to leaving pencils around after using them? The person spoken of also fails to remember that he said he was dumfounded at Slade's productions. The experiments with Slade were not considered by him to really count in the proposed investigation. This was explained, and the reasons given were that the junior experimenter possessed grave doubts as to Slade's genuinness, owing to information concerning him previously acquired. It is the recollection of Mr. McArthur's friend that he said at a very early stage of the proceedings that if the mediums were given their conditions writing would undoubtedly be obtained, as producing it was their business, trade, or profession, whether they did it by sleight-of-hand or by the aid of spirits. No one doubts that writing is actually produced; the question undertaken to be solved was, how? In the article, "In Search of a Spirit," the writer acknowledged himself puzzled, and also did so privately to Mr. McArthur. But dumfounded by Slade's performances, never! Slade's success was no more surprising than the success of any artisan in a trade which he has learned. And if one could sit lowly and look under Slade's table, the opinion is still held by at least one person that much of the mystery would disappear.

It is also submitted, respectfully, that the "sev-

eral disappointments" met with in the attempts to obtain sittings with "various media," hav something to do with the point at issue. As previously remarked, the question is not, Does writing occur upon slates? but is, How is it done? There are two theories about it, and the investigations under consideration were to be undertaken to find out which theory is true. One medium was visited; he was allowed his conditions; writing was produced. When, however, it was proposed that the conditions be made such that the medium could not hold slates away out of sight and otherwise manipulate them, the media refused the sittings as one man. The excuses were various, but the decisions were unanimous. It may be wrong to regard this as significant, but the fact cannot but exert an influence when one is thinking upon the subject.

The searcher for light may be off—away off—as his friend pleasantly observes, but he is just so stupid as not to see it. Like the paternal relativ of Little Breeches,

> "He don't go much on religion,
> He never ain't had no show;
> But he's got a middlin' tight grip, sir,
> On the handful o' things he knows."

And one of that handful is that when he obtained writing on slates there was opportunity for human intervention, and that when it was proposed to shut out such opportunity he got no writing. He also knows that while one medium can puzzle him, that same medium also endeavored to deceive him by the use of a prehensil set of toes, which destroyed his confidence in the gentleman in a marked degree.

But no one is more willing to learn than that same searcher; and he rejoices greatly that Mr. McArthur will yet find a medium who will let him hav everything just as he chooses. If any results are obtained the readers of this paper shall know of them. Truth is what we are all seeking for. It may be that spirits exist; if so, it is worth a little trouble to convince one's self of that fact.

Up in Canada.

Of the oath bill which the Canadian Secular Union will introduce in the Dominion Parliament the Montreal *Daily Witness* says:

"It is very improbable that it will become law as it stands, though we are told it will hav some prominent supporters in the House of Commons. The number of people who are willing to see oaths abolished in Canada is not, we believe, very great, and if this bill became law the utility of oaths would be completely wiped out. Under a law which enabled the substitution of an affirmation for an oath at the simple desire of the testifier few would take the oath. Those who took it would either be those whose affirmation would be equally good or willful perjurers, while those on whom an oath would be a check would most naturally want to escape taking it. With large classes of people, especially in this province, the taking of an oath makes the duty of truth-telling a far more solemn and binding thing than it is otherwise. In the lower courts the truth of this is illustrated almost every day in the attempts of witnesses to avoid, as they imagin, the responsibility of the oath, by refraining from kissing the Bible, by 'kissing their thumbs' instead of the Bible, and by other like tricks. The judge and clerks in many of the courts watch the witnesses very closely and insist upon their carrying out each particular of the ceremony, and they do this knowing by long experience the value of the oath in extracting the truth from such people. If this bill becomes law these people would be able to escape the oath, as the judge would be precluded from requiring them to take it, even when convinced of the necessity of their doing so. It may, on the other hand, fairly be said that those who feel absolved from a solemn asseveration taken in God's presence by a subterfuge, such as a denial of the validity of the particular Bible used or the trick of not kissing it, are sunk in the lowest depths of fetichist superstition, and it is quite probable that this formality encourages the general disregard for truth, creating as it does an apparent distinction between the times when one is and when he is not religiously bound to be truthful."

The condition of mind of the man who wrote that is deplorable. Does he think that legislation of any sort or ceremonies of any kind can make those rascals who evade "kissing de book" honest? Supposing they do let their fine distinction in rascality salve their consciences, do they not evolve some other when cornered?

These comments, however, if true, furnish ample evidence, if any more were needed, that religion and honesty are very far apart. It is admitted that these rascals are religious even to superstition, and also that, notwithstanding, they are rascals. But must honest people be lowered to their level in legislation? Must the president of the Secular Union be put on the same plane as a Catholic peasant who can neither read nor write; whose idea of life is to eat, beget children, lie on the floor of his cabin with his face in the sun, and occasionally go to church?

Again, the affirmation allows no perjurer to escape, and if a few of the fetichists who take it as a trick to escape telling the truth are sent to prison, they and their fellows will hav learned a lesson in morality which centuries of religion hav not been able to teach them. With affirmation, the courts would rely on human probabilities of a man's telling the truth, and not upon a superstitious reverence for a ceremony. In this way, the truth would much oftener be arrived at. "Oaths" are silly performances any way you look at them.

But regarding the possibility of this bill becoming a law in Ontario at no distant period there are two opinions. Captain Adams writes to *Secular Thought*:

"It will gratify your readers to know, as it givs me pleasure to state, that our Oaths bill is making encouraging progress at Ottawa. Sir Donald A. Smith, M.P., has spoken about it to the honorable minister of justice, Sir John Thompson, who expresses the opinion that he is 'favorable to its becoming law,' and Sir Donald has kindly consented to introduce and support the bill, either at the present or next session of Parliament, according as the minister of justice recommends, he having expressed a doubt as to the possibility of putting it through this session, owing to the lateness of the date and the amount of work before Parliament. It is certainly encouraging to hav the principle of the bill approved in the highest quarter, and it givs assurance that Canada is to step to the front place among the nations in guaranteeing the rights of mental freedom.

"The member of the provincial parliament at Quebec who has had the bill placed in his hands, has raised objections to it on the score of its being legislation of an unusual character, which there could be no hope of carrying. But his suggestions of amendment are not satisfactory, and we hold out for the full liberty, even though it be delayed, rather than accept a compromise."

Going further west in the territory of our British-American neighbor, we find that the legislature of the province of Manitoba has set the Parliament of the Dominion and all other legislatures a splendid example on another Secular point. The Winnipeg *Tribune* of March 4th relates:

"In the local legislature yesterday, while the bill respecting assessment and collection of taxes was under consideration in committee of the whole, Attorney-General Martin rose from his place in the House and moved to strike out the portion of the clause exempting churches from taxation, or as he put it, all exemptions except such as would be taking money out of one pocket and putting it into another. The attorney-general said with regard to churches that the only fair way was to tax them. Exempting them was practically compelling the people to support a particular church, which was antagonistic to the generally received principles of government in Canada. The principle here was to hav entire separation of church and state, and by exempting them from taxation such a principle could not be carried out. Mr. Martin referred to the fact that some people were content to worship in a church costing $2,000, while another congregation worshiped in a church costing $100,000. The result of exemption was that the citizen who worshiped in the costly church received far greater benefit proportionately. An argument for exemption was that churches are works of art. On the same ground any man who builds a private residence should be exempt. The attorney-general said the true principle in matters of religion was for each man to be a judge for himself. It had been argued that taxing a church was an act of desecration, but this had been practically abandoned. In closing, the attorney-general cited instances where Christians, especially the Baptists, had come out against church exemptions. He suggested that on these matters the province should start early in its history. A division in committee showed a vote of sixteen for and eight against the amendment, so that church exemption is a thing of the past.

"At the evening sitting of the house the question of church exemption was reconsidered on motion of Mr. A. F. Martin. He said the taxation of the church was one of the godless ideas that ought to be stamped out of the country. Mr. Thompson, a stanch Presbyterian, thought the step was in the retrograde direction. Mr. Wood thought the same. Hon. Mr. Smart, the Baptist member of the cabinet, and the attorney-general spoke in refutation of the arguments brought forward. The house divided with the result that twenty-three members against seven declared again that churches should not be exempted from taxation."

This is emphatically a step forward, and puts Manitoba far ahead of the rest of Canada in Secular affairs. This taxation issue is bound to make the churches everywhere tremble ere long, for taxation is pressing so heavily upon the people that relief will be sought in all directions, and the religious organizations which hav piled up so much unproductiv wealth cannot escape an interview with the tax assessor. There are more people probably ready to vote to tax churches than to grant any other one of the Nine Demands.

The Church in Two Republics.

The *Catholic Review* reports a little scene which occurred in the French Chamber recently showing that this country is not any longer the standard by which church and state separation is measured, but has become rather an example and argument for church and state union. Bishop Freppel was addressing the Chamber when the scene occurred:

Mgr. Freppel (on the tribune speaking): "It is fair to say that in all republics except this——"

A member of the Left: "They hav no concordat!"

Mgr. Freppel: "They recognize that the clergy hav the right to instruct the faithful of their obligation never to vote for men hostil to the rights of the church and the interests of religion. I do not speak of the United States, for every one knows that there is not a country where the clergy interfere more in elections."

M. Philipon: "But the clergy of the United States are not paid by the government."

M. Leydet: "Union of church and state does not exist there."

Mgr. Freppel: "You tell me that church and state are separate in the United States. Permit me to tell you that this separation is not as complete as you think, and does not exist in the sense in which you understand it. Each year the president of the United States ordains a day of fasting and prayer for the country." [Cries from the Left.]

A member of the Right: "That's perfectly true!"

M. Jumel: "We know how they observe that fast!"

A member of the Left: "*We* are not obliged to fast, we hav to pay."

Mgr. Freppel: "In the United States, before each sitting of Congress, the chaplain offers prayer, which I would be happy to do for you with your permission" (cheers and laughter from the Right). "And you call this separation of the civil from the religious order?"

M. Pelletan: "Yes; because the United States has no Budget of Worship."

Mgr. Freppel: "I know very well that the clergy receive no indemnity from the United States for a very simple reason: in that country they hav not, as in ours, despoiled the church of its property" (cries from the Left and applause from the Right).

In another portion of his speech the bishop enunciated the same principles that the pope has put into his latest encyclical. "In the exercise of his ministry," says the bishop, "while the priest is bound to avoid personalities, he has the right to remind the faithful of their obligation to vote, and of their duty never to vote for men hostil to the rights of the church and the interests of religion."

In reporting these words, the *Review* uses the opportunity to add an opinion which may be taken as the opinion of the Catholic hierarchy in America. "No matter how pleasant it may be," says the *Review*, "to hav the clergy keep their fingers out of the political pies, it will not always be possible for them to do it, because the border-land between interference and non interference is pretty extensiv.' And the clergy are doing all they can to keep this border-land extensiv by pronouncing politics and the exercise of the franchise to be matters of morals, over which the clergy claim the right of supervision and the right therefore to instruct the laity.

We hope those who think that church and state are separate in this country will ponder long over the scene in the French Chamber; and that those who imagin there is no danger from the Catholic church will weigh the words of Bishop Freppel and the *Catholic Review*.

Editorial Notes.

RELIGION does not play a very important part in the courts of New York nowadays. A juror in the Flack conspiracy case, on his examination, was asked:

"Hav you any religion?"
"No, sir. We liv to-day and die to-morrow."
"Then you hav no fear of the future?"
"Not at all."
He was sent to the box as a juror.

A few years ago the man would hav been discharged from the jury panel as incompetent to serve.

PITTSBURGH *Truth* requests its contemporaries to write its obituary, as the February number is the last that will be issued. Mr. Pierce says: "While our circulation is growing steadily, it is not growing fast enough to check the large assessments on our very small bank account necessary to meet the expenses of the paper. Therefore, on account of insufficient support, we hav decided to withdraw the paper from the field. The appeal in our December number for $250 did not bring us quite $45. This feeble response shows, we think, that a majority of our readers do not care much for the paper. The unconcernedness of Liberals in general, and of our subscribers in particular, about the financial success of this journal, drives us from the field, but we leave very reluctantly." *Truth* was a bright little paper and we are sincerely sorry that it could not be supported. Freethought has none too many advocates, and the withdrawal of even one will be seriously felt.

Letters from Friends.

LEBANON, PA., March 7, 1890.

MR. EDITOR: By all means continue Heston's pictures.
TRUTH SEEKER.

WACO, TEX., March 8, 1890.

MR. EDITOR: I hav not had time to contribute to your Symposium. I think it is splendid. J. D. SHAW.

GREELEY, COL., March 4, 1890.

MR. EDITOR: Inclosed find $4, for which send THE TRUTH SEEKER and the ANNUAL, the balance to go for the pictures.
JAMES HENRY.

NORTHVILLE, MICH., March 3, 1890.

MR. EDITOR: Inclosed please find $5. I would like the ANNUAL, and hope you will continue the pictures. I think they speak for themselvs every time. A. B. SMITH.

MIDDLEFIELD, N. Y., March 3, 1890.

MR. EDITOR: Inclosed please find $9 for two new sub scribers and renewal, with book, "Try-Square." All vote for the pictures. ANGUS GRIFFIN.

COVINGTON, GA., March 5, 1890.

MR. EDITOR: Here is $10 for new subscribers. Send the "Try-Square." I will send some more names soon. Hurrah for Heston forever. W. A. I. ANDERSON.

ASPEN, COL., March 5, 1890.

MR. EDITOR: Inclosed please find $3.50—$3 for my vote for the continuation of the cartoons, and fifty cents for last year's ANNUAL and this year's ANNUAL. JOHN ENGSTROM.

HONEOYE, N. Y., March 3, 1890.

MR. EDITOR: Find inclosed $5.50 for renewal and for ANNUALS for 1889 and 1890. I am in favor of the pictures, but shall not stop the paper if the pictures are not continued.
FRANK WATEROUS.

ATHENS, TENN., March 4, 1890.

MR. EDITOR: I would favor the continuance of Mr. Heston's pictures by all means. I know of no genius more competent of casting light on superstition than Mr. Heston.
JOHN T. MCMILLAN.

PARIS, TEX., March 4, 1890.

MR. EDITOR: A sample copy, March 1st, of THE TRUTH SEEKER, has just reached me. Those pictures! Long may they wave! I inclose $3.25 for the ANNUAL and subscription.
R. PETERSON.

VIRGINIUS, COL., March 1, 1890.

MR. EDITOR: Find inclosed $3, for which send THE TRUTH SEEKER and the "Try-Square" to the inclosed address. This is my new subscriber. Long liv THE TRUTH SEEKER, and Heston to illustrate it. C. A. DOLLARHID.

LEAVENWORTH, KY., March 3, 1890.

MR. EDITOR: Please send for the inclosed $1 your invaluable guide to light, THE TRUTH SEEKER, through which alone the human can be elevated to that standard where the eye will become competent to read man's soul. F. LEBER, SR.

ALBION, MICH., March 10, 1890.

MR. EDITOR: Inclosed find subscription for my friend and myself. We both vote for continuing the pictures on both pages, and two in the middle. Long liv John Peck, Heston, and the cartoons. Yours truly. W. BIDWELL.

CARBONDALE, KAN., March 3, 1890.

MR. EDITOR: Long may THE TRUTH SEEKER wave—yes, and Heston and all the writers that help to make it immense. I am using each paper to do what good I can in these parts. I will try and send you a list of Liberal names soon. Yours for human improvement without superstition,
JOHN G. COOPER.

NORWICH, N. Y., March 5, 1890.

MR. EDITOR: Inclosed please find $3, for which send me THE TRUTH SEEKER and "Try-Square," as advertised by you. I vote for the pictures, or Bible illustrations, by Heston, and would advise as means come to hand to improve the style or rather the cost of the illustrations.
Yours respectfully, J. R. NEWTON.

YOCUMVILLE, CAL., Feb. 7, 1890.

MR. EDITOR: Inclosed please find $5, for which please renew my subscription and place the balance to fund for the distribution of books and Liberal literature. I am sorry that I cannot send another subscriber toward THE TRUTH SEEKER, in order to keep the pictures a-going, and am willing to pay $3.50 or $4 a year rather than see the pictures suspended.
Respectfully yours, H. DANNENBRINK.

DUCK LAKE, MICH., March 5, 1890.

MR. EDITOR: I should like to send you some new subscribers, but as I am just recovering from a fit of sickness, I am unable to. My vote on the cartoon question is, Continue the cartoons if possible. They speak plainer than words. Of course our Christian friends would like to hav them stopped, as they would like to hav THE TRUTH SEEKER stopped. Yours for truth, L. COURTRIGHT.

COHOES, N. Y., March 5, 1890.

MR. EDITOR: Inclosed please find $2 in payment of the ANNUAL, and credit the balance on subscription. When your bound volume of THE TRUTH SEEKER for the year 1889 is ready, please send me one by express C. O. D. You see that I am a double subscriber by taking the bound volume at the end of the year, which I would not be if you discontinued the pictures. I am glad to see our friends rallying to the support of them. D. MCELWIN.

WASHINGTON, D. C., March 3, 1890.

MR. EDITOR: Inclosed find $5.75 for renewal of my subscription, one new subscriber, and books named. Two votes for Heston. I look forward with great pleasure to the time when he gets into Revelation, where St. John had snakes in his boots and imagined he saw that wonderful beast. In fact, every chapter could be illustrated with excellent effect. I enjoy the pictures on the last page. They are so true to the times and the age in which the Bible was written.
H. M. BURFIELD, M.D.

MORVEN, N. C., March 4, 1890.

MR. EDITOR: I send you $15 for books. If you will send along some copies of THE TRUTH SEEKER, I will try to get you a few subscribers. I like THE TRUTH SEEKER very much, and will never do without it again just as long as we both liv and I can get the money to pay for it. I feel just as though a friend had come when it gets here every Monday. Long may it liv and keep the cartoons in. I want to see them until Mr. Heston has finished the Revelation. I show the cartoons to Christian friends, and when the next paper comes they want to see the pictures. H. R. TEAL.

OMAHA, March 1, 1890.

MR. EDITOR: I feel glad and proud to hav my head level enough to be one of the grand host of thinkers; not worshipers of myths, but of solid truth, which is our rock. Heston must be double-sighted to what those pulpit-pounders are. I tell you I feel glad to read of so many of one mind concerning the pictures. I am on the side of the majority. Yea or no, I like the paper. I loved the founder. My mind beholds his face. I once met him in Omaha, with a hand-shake. Peck is a brick, a granit rock. Send me this year's ANNUAL, and use the balance for the pictures.
W. L. GRAY.

ORANGEVILLE, PA., March 8, 1890.

MR. EDITOR: Please find inclosed $5, for which send as per inclosed list. I hav at last secured one subscriber, just in time to be entitled to the "Try-Square." I hav the promis of some more, but they cannot get the money till later in the spring; but I shall keep on trying and think I shall succeed. I find Liberal ideas are growing, and there is not so much fear of Mother Grundy as there was. Religious revivals are scarce here, although they still try to keep up the usual big meetings. There is no more "getting stiff" or shouting and otherwise acting the fool or hypocrit to attract a crowd. The show has played out, and we hear no more of the old hell-fire. Even the church-members say they do not believe in fire, but only in remorse—and to judge by the actions of many of them there is very little of that. Hoping you will succeed in getting enough to keep up the pictures, and even add more of them, I am,
Yours for the truth, M. S. HAYHURST.

ELK GROVE, March 6, 1890.

MR. EDITOR: After a "long pull and a strong pull," W. R. Grimshaw and myself succeeded in sending eight subscribers nearly two months ago. I hav been writing letters and anxiously waiting for answers, hoping to get a few more names. One man tells me he likes the paper but dare not take it in the house. He says: "If I did my wife would giv me hell. I tell you, she is a terror." Another man writes me: "I think about as you do upon this subject, but 'a house divided against itself cannot stand,' and Mrs. —— threatens to burn the papers you sent me if I bring them into the house, and I guess I had better return them." The papers came back without being opened. Another man tells me: "You know how I stand, and I hav been that way all my life, but my wife is a church-member and it wouldn't do." At the same time he gave his head a significant shake, and the woebegone grin that covered his face convinced me that he was telling the truth. The preachers and the women come very near running things here. J. H. ATKINS.

DES MOINES, IA., Dec. 10, 1889.

MR. EDITOR: Since the middle of August the Secular Union of this city has been favored with three noted speakers, viz., Remsburg, Jamieson, and Charles Watts. Mr. Remsburg was first of the trio, and led out with his famous lecture, "False Claims," which he presented in a pleasing manner. He speaks freely and easily. His language is stripped of all unnecessary verbiage and yet withal his work is thorough. The compilation of his lecture indicates close attention to detail, and a complete mastery of the same enables him to present it in a clear and concise manner and with good result. He certainly possesses a happy talent for collecting statistics and historical facts, and also for weaving them together in such manner as to make their presentation telling in effect, and the lecture, in its entirety, unanswerable. Mr. Remsburg is admirably suited to the work he essays.

W. F. Jamieson favored us with two lectures in October. Subjects: "Liberalism—Its Strength and Weakness," and "The Conflict between Science and Religion." The attendance upon both occasions was good and the audience for the most part were delighted. Mr. Jamieson is a good man for missionary work, or, in fact, for any kind of work in the line of Freethought. He is a gentleman and far enough advanced to extend charity to those who are sincere in any belief whatever. He is a free, easy, earnest, logical speaker, with some dramatic ability and with a style peculiar to himself, which withal is a pleasing one and consists in variety, both of attitude and expression. In a word, he is one of the few who occupy every second of time to such purpose that the audience is not conscious of the fleeting moments. Every Liberal organization and Liberals in every town where there are no organizations should secure the services of this man for a course of lectures.

Now comes the last—shall I say the best? What should I say of Charles Watts? Well, really, his genius is the combined excellence—I was about to say—of all others; but Ingersoll's ghost arises here and we stick the peg in *next* to the top hole, though as a logician he excels all whom it has been my good fortune to hear. Mr. Watts is an unmistakable Englishman, with large, full eyes, a stout frame, and a florid complexion. He possesses a strong voice, also great dramatic ability, which enables him to use his voice in such manner as to produce the finest effects. His greatest power, however, does not lie in eloquence and dramatic display, but in convincing logic; which, fortunately, is not of that incomprehensible type which characterizes very many profound thinkers; for he handles the most abstract problems in an easy, fluent manner, making his points with the fewest words possible, yet with so much clearness and force as to cause the audience to burst into laughter—not on account of an excitation of mirth, but by reason of the simplicity, clearness, and conclusivness of the argument. He is one of the most convincing speakers that I hav had the opportunity of hearing. Indeed, there is but little hope for the Christian who can listen to him through an entire course of lectures without having his faith shaken. Should you secure his services to lecture or debate, he will inspire you with the feeling that he is master of the situation. He is able, earnest, eloquent, pleasing, and impressiv. His every word possesses weight, and his arguments are fraught with convincing logic, which, in the end, must do good. The subjects of his lectures were: "Christianity and Secularism—Which is Preferable?" "Unbelief—What It Has Done for Mankind," "Christian Evidences Tested," and "Is the Bible Divinely Inspired?" all of which were given before large audiences.
N. ZEDIKER,
President Des Moines Secular Union.

EAU CLAIRE, WIS, Feb. 25, 1890.

MR. EDITOR: Mr. Edward L Starck thinks the term "moral sense" a pendant to the belief in the soul as separable from the body. He admits, however, "it is true that the moral sense may be understood differently and the unhappy term retained after it has been placed on a rational basis." In my opinion the American Secular Union hav done well to regard the moral sense as the basis of moral instruction. Without a musical sense musical rules would be very useless, and *mutatis mutandis*—see it? Darwin, who was not generally supposed to be ecclesiastically inclined, expounds as follows the origin of the moral sense, or, as he calls it, conscience, in his "Descent of Man." The purely selfish emotions are, at the time of their greatest activity, more intense than sympathy. But they are less persistent. If, therefore, they are gratified at the expense of the higher feelings the result is remorse or regret. Hunger satiated, danger avoided, vengeance accomplished, is soon forgotten, but the memory of wrong done remains. It is because memory is so much more activ in man than in the other animals that the moral sense appears peculiar to him. For example, says Darwin, birds of passage which hav hatched their eggs later than the others, sometimes get so impatient, as the season advances, that they fly away, abandoning their brood. If the mother bird's memory were as good as a woman's, what agony she would experience afterward at the thought of her young perishing from cold and hunger in the bleak north! In this way, he explains, men come to learn that they are often tempted to do what they will be sorry for if they do it, and hence arises the idea of sin and of remorse. But according to the theory of evolution, experience becomes organically registered and hereditary. Thus very young children exhibit the moral sense before they hav had any personal experience of the effects of doing wrong. He thinks, and so do I, that it is in this way, and not by observation of external consequences, that the idea of duty, as distinct from that of expediency, is formed. C. L. JAMES.

PALMYRA, N. Y., March 5, 290.

MR. EDITOR: Please find $3, for which send THE TRUTH SEEKER one year to a new subscriber. This is my vote on the picture business. I had to skirmish around considerably to get one. But the subscriber is a true Liberal, and I think will be a life passenger aboard your craft, as well as a warm neighbor to us when we get to that eternal home where the thermometer never gets below zero. I sometimes wish I was already there, especially these cold mornings when the fire is out, or I meet some one I am in debt to, as well as the husband of my best girl. I should not dread any of those people if we all could hav the Religion of Humanity. I am very poor, and it is on account of my religion, or perhaps the want of some. Being an outspoken Liberal, I am considered the wickedest man in town, consequently am patronized neither in business nor in given work, although they can find nothing against me only that I am an unbeliever.

I think their God is much slighted, and does not get the credit due him for his services at the Johnstown flood. I had supposed that his time and attention was all absorbed in saving the wooden image of his mother. But lately, in looking over the account of the flood, I find that the humane God interceded and saved the Indian sign that was in front of a cigar-store. It was bolt-upright and not damaged. It was near the railroad bridge. And a man was mysteriously preserved from flood and fire, then when landed safe and sound he fell down on the rocks and broke his neck. God must hav let go his hold on the man and grabbed the tobacco sign. What a divine manifestation of God's goodness in saving those pieces of wood that could not hav drowned if they wanted to.

We vote for the pictures, and my experience is they do more good in making Christians ashamed of their vulgar and bloodthirsty Bible than all truths in science do. As Robert Ingersoll says, Turn your gods and ghosts into clowns and the people are convulsed with merriment.
Yours for the right, CAPT. H. P. MARSH.

POUCHA SPRINGS, COL., Feb., 1890.

MR. EDITOR: In this isolated land of the West there is a strong inclination toward Christian Infidelity pervading the mountain forests of the Centennial state, but it is in a latent state. Secular organization, with some capital to induce public lecturers and more independent journals, is what is needed to enthuse and call out more public demonstration. A few sledge-hammer jolts are needed to break the crust of Superstition; once get the animal exposed and his death would be speedy.

As to the positiv and constructiv side of Freethought. As a natural consequence, construction will follow when the positiv has been established. Notwithstanding, organizations should be carried into every part of the land, in which some moral and useful entertainment should be given. We must supply the place with proper amusements and the attractiv influences which attend the church, and satisfy the people. A common expression is, What do you Infidels propose to giv us in its place when you take away our religion? Very much such arguments might be heard if the man who has suffered for years with a cancer on his side, as the surgeon approaches with his instrument to dislodge the corroding and unnatural growth, cries, "Stop! Before you proceed further I want to know what you intend to put in its place?" The doctor replies, "But don't you know this is not natural? It will poison your blood, and be the cause of a premature death." "Well," says the sick man, "I know these are symptoms of wrong health, and often a source of great annoyance and pain, but my mother and my grandmother were both so affected, and they did nothing for themselvs in trying to remove afflictions which they believed were sent upon them in the wisdom and goodness of God to remind us of the great sufferings of our savior. I had rather die this way than take the risk of losing my chance for heaven. If I liv this way I am sure of the promis, and if I depart from the old path I may lose my soul."

H. MURRAY.

TEMPE, ARIZ., Feb. 28, 1890.

MR. EDITOR: I inclose you a cartoon, which I would be pleased if you could reproduce to show some of your overfastidious subscribers what manner of illustrations are used in answers to Ingersoll. Far from hiding THE TRUTH SEEKER from our boys, I am delighted to hav them look at and ask questions relating to the same. In fact, about all the knowledge they hav of the Bible has been gathered from the pictures and questions. Johnnie said to me the other day, "Why, mamma, the Christian boys don't know anything that is in the Bible, but when I tell them about the funny things, they say they believe them if they are in the Bible." So continue the cartoons and please all of this family, for even Topolobampo has not destroyed our enjoyment of the ludicrous. The cartoon representing Awakened Woman was worth a year's subscription.

I would giv ten years of my life if I could hav been in Washington at the inauguration of a new era of the movement for woman suffrage. A few of us, who attended the American Suffrage Society's meetings in Minneapolis some years ago, were perfectly discouraged and disgusted at the toadying to the church, and could see plainly that Lucy Stone was working to capture the national society also. Through your paper, I should like to extend greetings and best wishes for success to the noble ladies who hav rebelled against being harnessed up to draw the churches along, after most of the men hav kicked out of the traces. I shall never forget the terrible emotion that was awakened in my mind by the reading of Matilda Jocelyn Gage's "Woman, Church, and State." I wept over the terrible fate of my sisters in the cruel past, and as I washed my dishes the tears fell freely over the sad history, and I said, "O religion, how many outrages hav been committed in thy name!" Whilst thus engaged, I heard a rap, and upon going to the door, I found there a young man who wanted to sell me a Bible. If ever a young man was startled and overwhelmed by an outburst of genuin indignation, it was that one. I told him that I was but a weakly woman, but that I would dig the ground for a living, anything, rather than peddle that infamous volume that had wrought such woe and misery to women in the past, and that if all the Bibles in the world were piled up, I would gladly make a bonfire of them, and thus try, at least, to blot out the infamous teachings that had almost wrecked my own sex. After the young man had somewhat recovered from this furious assault, he acknowledged that he had often wondered at many of the stories contained in the book, and that he thought many passages were not fit to read.

"The slavery of women in all ages has dwarfed their nobler qualities of mind and heart," else would all women resent "the inequality that has cursed the pages of civic codes and creeds."

A generous indignation would resent the treatment that has kept woman in an inferior place; that has debarred her from her proper place, and that has taken advantage of her in every way possible to rob and ruin her. The slave nature is yet strong in the majority of women, else would they withdraw from all churches and thus compel respect, by a just resentment for past and present bad treatment.

Hoping that great success will crown this meeting of the brave, free women, I will close with a quotation from Herbert Spencer, which I hope Mr. Parton may see: "Ridicule has always been a revolutionary agent. That which is habitually assailed with sneers and sarcasms cannot long survive. Institutions that hav lost their roots in men's respect and faith are doomed, and the day of their dissolution is not far off."

LIZZIE PREYSE HAWKINS.

GALENA, KAN., Dec. 25, 1889.

MR. EDITOR: Whether it is the result of early training or of prejudice I will leave for others to decide, but a good scriptural illustration has more force with most people than any other. The Bible stands unrivaled to-day as an exponent of the faults and follies of the human race. The sneer of our Christian friends about "the devil quoting scripture" need not debar us from its use. I would advocate its perusal rather for the many useful lessons than for discovery of its inconsistencies. The story of Naaman and his leprosy is familiar to almost all. So often preached about and read in Sunday-schools, one would think the subject would hav been worn threadbare. Yet, strange to say, the most useful lesson it teaches seems to hav been overlooked. Those who hav forgotten where the story is, turn to 2 Kings v. We hav heard about the little maid he took captiv out of Israel, also much of Elisha and Gehazi the servant of Elisha, but no one has noticed the character of Naaman himself. Where he says, "In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there and he leaneth on my arm and I bow myself in the house of Rimmon, when I bow down myself in the house of Rimmon the Lord pardon thy servant in this thing," these words throw a clear light on the man's character. Mighty as he was in valor, he had not sufficient moral courage to stand firmly by his convictions. He feared if he did not conform outwardly to the idolatrous customs of his royal master his worldly position might be affected. He tried to compromise between what he knew was right and begged to be excused from practices he knew were wrong. I am judging him simply by his own words. Naaman believed, as he says he did, that he owed his preservation from a loathsome disease and speedy death to direct divine interposition, but his first idea seems to hav been how to serve two masters, God and the king of Syria, to enjoy the benefits both could confer without offending either. Would it not hav been better to giv up something? It often takes great courage to do what is right, and self-sacrifice is the only true road to greatness. We hav many like Naaman in our midst to-day—those loud in their professions but whose actions belie their words. What are these people worth in our, or any other, cause? Nothing. They are worse than useless. The profession of an opinion alone is worthless. The most worthy object, depending upon the passiv support of such people, would fail. We Liberals must be reformers to be worthy of the name. To accomplish anything we must organize and work together. No reform was ever brought about without opposition. We must make sacrifices. And what sacrifices is a man required to make compared to those of our heroic forefathers who placed their lives and fortunes in jeopardy that we might be free? Are we worthy sons of such men if we hesitate for fear we may be a few dollars and cents poorer? I hav got to believe the profession of disbelief is made in many cases solely to avoid trouble. These people must know that we do not claim selfishness as an article of our creed, any more than the Christians do, and that unless a person will accept the responsibilities of Liberalism we do not want to hav him in our ranks. None are so poor but that they can do something for the cause if they only try. Many of our fellow-citizens are so apathetic that they are content to let things drift. Unfortunately, without the activ intervention of some reformer things always go in the wrong direction. Interested persons will always work for their own advantage to the detriment of the others. At length, when abuses become unbearable, redress is eagerly sought. It is always the same. A little forethought would hav saved great loss and trouble. It is a hopeful sign that so many are earnestly laboring for the good of all. But the activ assistance of all is needed. If these few lines should awaken even a few to a sense of the duties they owe to the party they now only profess to belong to, they will not hav been written in vain. JAMES FORGEY.

MAZO MANIE, WIS., Dec. 10, 289.

MR. EDITOR: Amongst the numerous correspondents of THE TRUTH SEEKER there are some who are disposed to criticise the action of the late congress of the American Secular Union, especially in regard to the slight changes made in the constitution. At first it struck me as a set-back from an advanced position, but, on further consideration, I fully approve of President Westbrook's plan of attack. In the first place it is quite apparent to every thinking person that a more perfect union of our comparativly small forces is highly essential in order to insure success in any kind of an attack that we might make on our enemies' almost overwhelming forces. Now, in view of this important fact, what can be done to bring about this perfect union of the various shades of thought of the Freethought ranks? Again, it must be quite plain to all who are sufficiently interested that the only way to bring about such a union of forces is to hav it plainly and distinctly set forth in our constitution what that main attack is to be, and that it be on some of the enemies' outlying works that all are equally interested in capturing, whether Agnostic, Materialist, Spiritualist, Liberal, Jew, or Liberal Christian.

Now, of the whole Nine Demands, I think that the equal taxation of all church property, and also prevention of change in our country's Constitution, thereby recognizing any form of religion or any god of theology, these, with the prevention of the enactment of any Sunday laws and the repeal of all Sunday laws now in force, would form a combination of very important work which all that are worthy of the name of Liberals could heartily coöperate in.

I also noticed some rather harsh criticisms of another correspondent, John Peck, for his bravely unmasking the theology of the Bible. He claims that it repels orthodox Christians from reading Liberal papers and magazines. But it makes little difference. Such Christians will not read, nor even listen to, anything that is not strictly orthodox. Not because their feelings are hurt, or their prejudices abruptly aroused, by seeing the Bible and church so completely unmasked, for, as a general thing, there are but a few intelligent Christians. But the intelligent mostly doubt. After an Infidel has gained their confidence they will freely admit that they are Infidel in this respect, and also many of the lower class of people, who are church-members, will admit the same thing. It is not because they believe in church doctrins that they continue to support the church and obey its injunctions, but it is simply a fear of evil consequences. In course of my investigations of this subject, I hav been told by many such persons, and even Catholics, that they think it much better to remain under the churches' control than to hav to go to jail; that is, they consider that the church has acquired such a controling force over their minds that it could induce or force them to commit some overt act for which they would be arrested and thrown into jail. Hence such articles as Brother John Peck writes are calculated to do this class of people more good than anything milder or less courageous. They do them far more good than any number of mild, compromising lectures, for he convinces them beyond a doubt that there are men that can withstand the church's cruel mental force or influence, and thrash out of them gods and devils combined. Hence the great necessity for lecturers, and true Liberals of all classes, to always show a bold front, and always be ready to fearlessly take up any discussion on the side of Freethought on every favorable occasion.

Though one may happen to be situated as I am myself, one amongst one thousand, he should take pains to let it be publicly known that he is an Infidel and Atheist. He should be careful not to countenance any kind of a religious performance, and especially should ignore the Christian rest-day. A person that has been raised by Christian parents, with all his relativs controled by the church, as mine are, will find it extremely difficult for some time to do this. But it is an excellent way to develop mental independence and individuality. Though my place here is situated on the crossing of two principal streets, one leading directly to the Catholic church situated in the adjoining block, the other street leading to the various Protestant churches, and though quite a number of church-goers pass by each Sunday, yet I am generally at work in full view every Sunday, and often close enough to the sidewalk to provoke discussion if any were disposed to question my right to work on any day I chose. And for some time at first there were some that would stop and make comments, but I was ready for them. As work is a healthy exercise, and a person needs as much exercise one day as another, I consider it unhygienic to stay idle a whole day at one time. When I came here to liv ten years ago, I was only an Infidel Deist. Then I commenced writing Liberal articles for our local paper. From that in a few years I grew to be a full-fledged scientific Agnostic, and continued to write articles against the persecuting churches, and fell to at a lengthy discussion on that and the scientific theory of evolution. After the first sky-pilot was completely defeated another took it up, and when he was knocked under a leading politician took up the cudgels, but after some time he also played out, having nothing to offer but personal abuse. For a time there was great enthusiasm aroused. The idea of one man making such a vigorous and fearless attack on such an orthodox city, or what is still worse, Infidels completely enslaved by the church, inspired many with courage to fall into line. In the course of that discussion I went through the history of the Christian religion from its first inception under Moses up to the present time, showing that it was a cruel, persecuting force ever controling man against man's best interests and happiness. Then I took up the Bible, and the leading characters of the Bible, such as Moses and David, two of the most infamous characters that we find recorded in history. Yet these two persons are extolled and held up to the view of Christians of the present day as two of the holiest and best men that ever lived. Also I showed that the Bible fully sanctioned polygamy; sanctioned human slavery of the most barbarous form; sanctioned the use of intoxicating drink and even encouraged its use by precept and example, even using it in one of the most sacred sacraments, and finally I showed that it taught demonology. The other side continually kept throwing the horrors of the French Revolution into nearly all their replies. After carefully studying the history of the French Revolution by Thomas Carlyle, I was well prepared to giv them a clear understanding of that, it being one of the greatest events ever recorded in history. After I got through with it I came to the conclusion that the almost superhuman effort the French patriots made in throwing overboard the cruel, enslaving religion and the well-organized power of Rome, time after time hurling back the powers of Europe leagued against them, was the nearest approach to omnipotent power we find recorded in history. But their wily enemy at length partially succeeded against them by secret intrigue, by fomenting discord and jealousy, producing reaction, and the controling evil element of religion and church authority partially resumed its wonted action—which it had exercised in the preceding centuries sufficiently to set the French at work to exterminate themselvs. For the time being they were by this rendered at least partially insane; this was the real cause of so much useless killing of one faction by another faction. I then finished up the discussion by some articles entitled, "The Scientific Agnostic *vs.* the Christian." I shall always think of it as one of the miracles of Freethought that the editor of our local newspaper published such a lengthy discussion—an article each week for about six months—for he is far from being an outspoken Freethinker.

I think that THE TRUTH SEEKER's pictures are a very effectiv weapon in cutting down the old superstition. They were the greatest inducement to me in subscribing for THE TRUTH SEEKER.

I inclose $2.10. The $2 is intended for the American Secular Union, and please send me Truth Seeker Tract No. 32 for the ten cents.

JOHN LEITCH.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

To Mrs. Luna Hutchinson.

Luna, with eyes of heaven's deep blue,
So benevolent, just, and true,
Humanity's helper and friend.
Words of mine can never express
Half thy goodness or loveliness,
However many I append.

Great, grand, noble, too good for earth
With its greed, strife, sorrow, and dearth,
Friend of the rich, friend of the poor,
Oh, how could a soul malign thee,
Or to aught but bliss consign thee,
Or ever against thee close a door?

Uplifter of souls from despair;
A mind broad and free as the air;
Humble, and yet too proud to bend
A knee to any church or creed,
Knowing thou hast no need
Upon its savior to depend,

Or wash thee in his awful gore
To cleanse thee for the other shore;
For dost thou not the hungry feed,
Whether of the body or mind,
And cause them to feel resigned,
Because relieved from pressing need?

What better can ever be said,
What better can be heard or read,
Than, Thou art humanity's friend,
What, or whoever, they may be,
Both good, evil, enslaved, and free,
Unchanging ever without end?

Los Angeles, Cal. SADIE ATHENA MAGOON.

Night on the Battle field.

Far down behind the western hills
The sun sinks out of sight,
And leaves a bloody battle-field
Wrapped in the shades of night.
Above the eastern vineclad slope
The full moon slowly creeps,
And casts its rays upon the ground
Where many a hero sleeps.

Unconscious of th' embittered past,
Forgetting how they died—
Their warfare o'er, the blue and gray
Now slumber side by side.
No more the shrill notes of the fife—
The bugle or the drum,
Will call them to the fray again—
Discharge for all has come.

And all night long in that red vale,
The bright stars overhead,
Sad whippoorwill and nightingale
Sing requiems to the dead;
The murm'ring brook and sighing breeze,
Too, mingle in the song,
And there, untouched by loved ones' tears,
Sleep the heroic throng.

Jan. 3, 1890. GEORGE J. REMSBURG.

Tommy Bones.

One morning, when it was hardly daylight, Tommy asked for a story. "What about?" said his sleepy mamma. "Tell me about Adam and Eve in the garden of Eden." "Well," said his mamma, with a sigh, "after the Lord had created Adam from the dust of the ground he was lonely, and he put him in a deep sleep; then he took a rib from his side, and, the story says, made it into a woman."

"Did God cut Adam to get out the rib?" asked Tommy.

"He may hav given him chloroform first," replied Mamma Bones.

"Go on," whispered Tommy.

"When Adam got his eyes open and saw a beautiful wife beside him——"

Tommy, interrupting: "I should thought he would hav stirred up a little more dirt and made her, instead of cutting into Adam like that."

Tommy livs away off in Dakota. He is healthy and happy, and was never made to cry, never was spanked, and never was sick. But once, when he was naughty, his mamma just cuffed him a little. He instantly cuffed back. "O Tommy!" said his mamma, "why did you do that?"

"Didn't you strike me? Why did you strike me?"

Observing his mamma in tears one day when he was but three years old, the affectionate little fellow ran to her and said soothingly, "Let me take you in my arms. What has hurt you? Let me get an egg in your hand. Let me kiss you."

SUSAN H. WIXON.

The American Boy.

J. T. Trowbridge, in an article in the *North American Review*, both criticises and praises the American boy—criticises his irreverence and disobedience, praises his conscientiousness and generosity when these qualities are appealed to in a way to bring them out. To illustrate he tells two clever stories which he says are true. The first illustrates disobedience and disrespect, and shows how American parents are apt to encourage them. "It is Sunday evening," and a Western farmer "is smoking his pipe on the back porch, while young Josh, his namesake and heir, is playing with the dog in the yard. Old Josh takes his pipe out of his mouth and remarks that it is time for young Josh to go for the cows. The junior makes no reply, but keeps on teaching Congo to giv his paw. Then the senior repeats his observation, to which he manages to giv a little more of the tone of a command.

"'I tell ye, Josh, ye must go for the cows.'

"'I do' wanter,' grumbles young Josh.

"'Quit yer foolin' an' go along!' says old Josh.

"'I shan't,' snarls back the junior.

"'I tell you to go,' exclaims the elder.

"'I tell you I won't,' mutters the boy.

"'Wal, never mind,' says the father; 'mebby they'll come home.'"

The other story givs a more agreeable picture. It must be said, however, that this boy was only six years old. What he would develop into can only be surmised. "He had a cake," says Mr. Trowbridge, "a portion of which his cousin Minnie coveted. She accordingly reminded him, as she was fond of doing when she had a point to gain, of what 'the Bible says' about doing to others as we would be done by. 'Now you know, Willie, if I had the cake you would want half of it.' Willie hesitated a moment between inclination and a conviction of duty, and then said honestly, 'I should want all of it.' With tears in his eyes, but resolutely choking down his grief, he handed over to her the entire cake, which she walked off complacently nibbling."

Correspondence.

BELOIT, O., Feb. 28, 1890.

DEAR MISS WIXON: I am nine years old. My papa takes THE TRUTH SEEKER. I like to read the Children's Corner, and I thought I would write a letter for the Corner. I do not go to school this winter. I hav a mile and a half to go, and that is too far in the winter to walk. I hav two pretty kittens. I named one Tony and the other Daisy. I must close for this time, for this is my first letter, so good-bye. MELLIE E. MENSON.

MINDEN, NEB., Feb. 27, 1890.

DEAR MISS WIXON: I thought that I would write a few lines to the Children's Corner, in order that its readers may know that there is another Freethinker growing up free from Christian ghost stories. Some of the Christians tell my pa that he will ruin his children by teaching them Freethought doctrin, but I am quite sure that it is better to be a Freethinker than to hav my mind tied to any supposed inspired creed, where I dare not even think that anything else is true but that contained in it. Excuse mistakes, for this is my first letter.

DELILAH REED (twelve years of age).

LIBERTY GROVE, Feb. 23, 1890.

DEAR MISS WIXON: I thought I would write a few lines to the Children's Corner. This is the first time I hav ever written a letter. I will be ten years old in June. My father takes THE TRUTH SEEKER and I like to read the letters the girls and boys write. Our school was out the last of January, and when I went to school I was studying history, grammar, reading, spelling, geography, arithmetic, and writing. We had a very good teacher; her name is Miss Emma Tyler. The teacher had an entertainment the last day and I had three dialogs, and there were lots of people present. Well, as this is taking too much room, I will close.

Yours truly, GEORGE LORSON.

ALEXANDRIA, MINN., Feb. 16, 1890.

DEAR MISS WIXON: I read your book, "All in a Lifetime," some time ago and think it is splendid. My father has taken THE TRUTH SEEKER as long as I can remember. I read the Children's Corner every week. I am fifteen years old and go in the seventh grade at school. We hav a fine school-house here, costing more than all the ten churches of this place put together. I hav two brothers and a sister. I study shorthand with one of my brothers, and if there are any of the young Liberals of the Corner studying Pitman's Shorthand, I would like to correspond with them. I will now close my first letter to the Corner.

Wishing you great success in your noble work, I am, Your Liberal friend,

MILTON TRENHAM.

TEMPE, ARIZ., Feb. 25, 1890.

DEAR MISS WIXON: We hav a cat and a dog, and three puppies three days old. It snowed here the other day, which is unusual for this country. Mamma is reading from the ANNUAL while I write. Keep the pictures. A few days ago a Christian boy came in the house and he happened to see THE TRUTH SEEKER hanging on the door. I showed him the picture of Samson killing the lion. He looked at them for half an hour. I am ten years old. I go to school. We hav the best teacher in the territory; her name is Mrs. C. E. Rembert. I am in the Second Reader. My brother is in the Third Reader. I hav been in Minnesota, Mexico, California, and Arizona. My father has been taking THE TRUTH SEEKER for ten years. I hav never been baptized in my life and never intend to be. They cannot stuff any nonsense down me. Your dear friend, JOHN HAWKINS.

CUSTER CITY, PA., St. Valentine's Day.

DEAR MISS WIXON: I hav read and been interested in the Children's Corner a long time, and now will write my first letter for it, and say, among other things, that I am the only Liberal girl in this community.

I do not go to church, never did like to, nor do I say prayers, as I used to do, like most "good children."

I attended my first masquerade ball last week. I am fond of music and dancing and had a nice time.

I will be fifteen years old next month, and as there are only two or three other Freethinkers right around here besides us, I would be pleased to correspond with some of the Corner's Liberal friends.

I would like very much to hav Miss Wixon's photograph, as I am sure all of her contributors would.

Bona post meridiamus.

M. ROSE FOSTER.

NEW WINDSOR, ILL., Feb. 26, 1890.

MISS S. H. WIXON, *Dear Madam:* Excuse me for taking the liberty to thus address you, as I hav no acquaintance with you only in reading your articles in THE TRUTH SEEKER and *Investigator*. My hearing is failing me, so that it is with difficulty that I can carry on conversation in my family, and it is hard for a Liberal to be deprived of the privilege of talking with his Christian friends. Now, I wish to ask you if you can giv me any information in regard to the sound-discs of H. A. Wales, Bridgeport, Conn. Hav you seen or heard anything about them? I think that if they are half as good as recommended they would be in use in your city. I would say that if you cannot say anything about them yourself, can you giv me the address of some good Liberal in Bridgeport, Conn., that can giv me some information about them? By doing so you will confer a great favor on me. I send you a leaf cut from the pamphlet that he sent me. Yours truly,

W. S. FLAHERTY.

[Anyone knowing about the sound-discs will oblige the above-named by communicating with him direct.—ED. C. C.]

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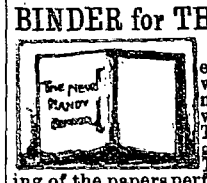
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At Truth, who, in her garments white,
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No more shall sisters turn aside,
With haughty tread and sullen pride,
From those who walk in clearer light,
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When Womanhood awakes.

No more in abject fear she'll cower
Before a mitered, tyrant power;
Nor grope in darkness, pain, and shame—
A hopeless wretch without a name,
When Womanhood awakes.

No more she'll idly dream away
Life's splendid hours in trifling play,
Nor think the whole of life to be
To lose her own identity,
When Womanhood awakes.

No more the story will be told
By writers young and writers old,
That man but toils till set of sun,
While woman's work is never done,
When Womanhood awakes.

The chains that bind her foot and hand—
That hold her close in every land—
Will drop and crumble in the dust,
By force of their own ancient rust,
When Womanhood awakes.

Her eyes are closed in slumber now,
The poppy-wreath is on her brow;
But soon her night shall change to day
And 'mid the tombs no more she'll stray,
When Womanhood awakes.

In horror will she view the past,
That, vice-like, held her hard and fast.
The coming time her mind shall dower
With vigorous strength and helpful power,
When Womanhood awakes.

The future day shall see her then
Clothed rightly as a citizen,
And she'll behold with judgment clear
The sovereign rights that wait her here,
When Womanhood awakes.

And man shall stand on grander hight;
Shall see the truth in larger light;
Shall rise from groveling in the dust,
To realms where dwell the true and just,
When Womanhood awakes.

And all these things shall surely be,
When justice reigns from sea to sea;
Fair freedom, then, in fullest measure,
Shall giv to each her equal treasure,
When Womanhood awakes.

How gloomy all the past will seem!
A misty way, a dreadful dream!
With superstition's slimy trail
O'er mossy bank and flowery dale,
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O rosy dawn in eastern skies!
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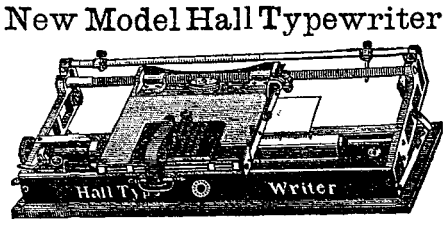
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Meets every Friday evening, at 8 o'clock, at German Masonic Temple, 220 East 15th street. Lectures and discussions. The public cordially invited.

Brooklyn Philosophical Association

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The Newark Liberal League

Meets every Sunday afternoon at 3 o'clock at Liberal League Hall, 177 Halsey st., cor. Market st., Newark, N. J. Lectures and discussions on religious and social questions. Seats free and everybody welcome.

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meets every Sunday in Industrial Hall, Broad and Wood sts., at 2:30 and 7:30 P.M. for lectures and free discussions on religious and social questions. Able speakers interest the audience. N.B.—Truth Seeker publications always on hand at cheap rates.

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The Secular Society of Kent, O.,

Meets semi-monthly, first and third Sundays, at 2 P.M., at the town hall. All friends of human cultivation are invited. MARIUS HEIGHTON, Sec.

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Meets every Sunday at 7:30 P.M., at 412 Nicollet ave., Rooms 12 and 14, Eastman block, Minneapolis, Minn. J. F. MACOMBER, Pres.; LEROY BERRIER, Sec.

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News of the Week.

THE pope announces the formation of a hierarchy in Japan, with sees at Tokio, Kioto, Nagasaki, and Sinday.

THE president has warned boomers to leave the Cherokee strip, as the bill opening it to settlement has as yet obtained neither passage by Congress nor presidential approval.

IN England 100,000 coal-miners are on strike.

GOLD has been discovered near Sioux Falls, S. Dak.

EARTHQUAKES hav destroyed three villages in Asiatic Russia.

REV. R. B. MANSELL is in trouble at McKeesport, Pa., for lying defamatory utterances.

IN Wisconsin Catholics and anti-Catholics are waging a violent conflict over a new school law.

IN the government workshops of Portugal eight hours is asked in place of the present nine.

A BROOKLYN faith curer has been held by the coroner for criminal negligence in the care of sick children.

AT Troy, N. Y., on the 15th, a land-slide from a hill upon several houses killed three persons and injured others.

THE waters at the junction of the Ohio and the Mississippi hav overflowed to a width of one hundred miles.

THE Ohio Senate has empowered city and village councils to decide whether saloons shall be open Sundays.

THE bishop of Breslau, Germany, urges the founding of working-men's clubs for Catholics, to combat the Socialistic propaganda.

AT Glens Falls, N. Y., on the 15th, a bridge that was being repaired fell with eight workmen, killing two.

ON their University to be constructed at Washington in imitation of the Catholics, the Methodists will spend $1,500,000.

BISHOP O'FARRELL of the Trenton, N J., diocese, recommends that American flags be displayed over all parochial schools.

MEXICO, by confiscation of property and restriction of revenues, has succeeded in reducing the number of its priests to 2,500.

CATHOLIC control has left Brazil with 8,000,000 persons that cannot read or write. There is not a university, or a technical school of rank.

THE superintendent of instruction of New York state reports: Children of school age, 1,803,667; children enrolled, 1,033,813; average daily attendance, 637,487.

THE Freemasons of France are planning to expose the fraud of the shrine of Lourdes, France, which is declared to be miracle-working, and is visited by vast pilgrimages.

LAST Sunday in St. Mary's Catholic church at Poughkeepsie, N. Y., a disgraceful fight occurred between the priest with his backers and an innocent man that they attempted to turn out.

IN the Church of the Heavenly Rest, New York, a young man named Jones attempted suicide by taking ether the other night, saying that he wanted "to die in church, near the altar."

THE Catholic Directory just out givs the number of priests in Ireland as 3,374. The United States, it says, has 8,322 priests, and the greatest body of English-speaking Catholics in the world.

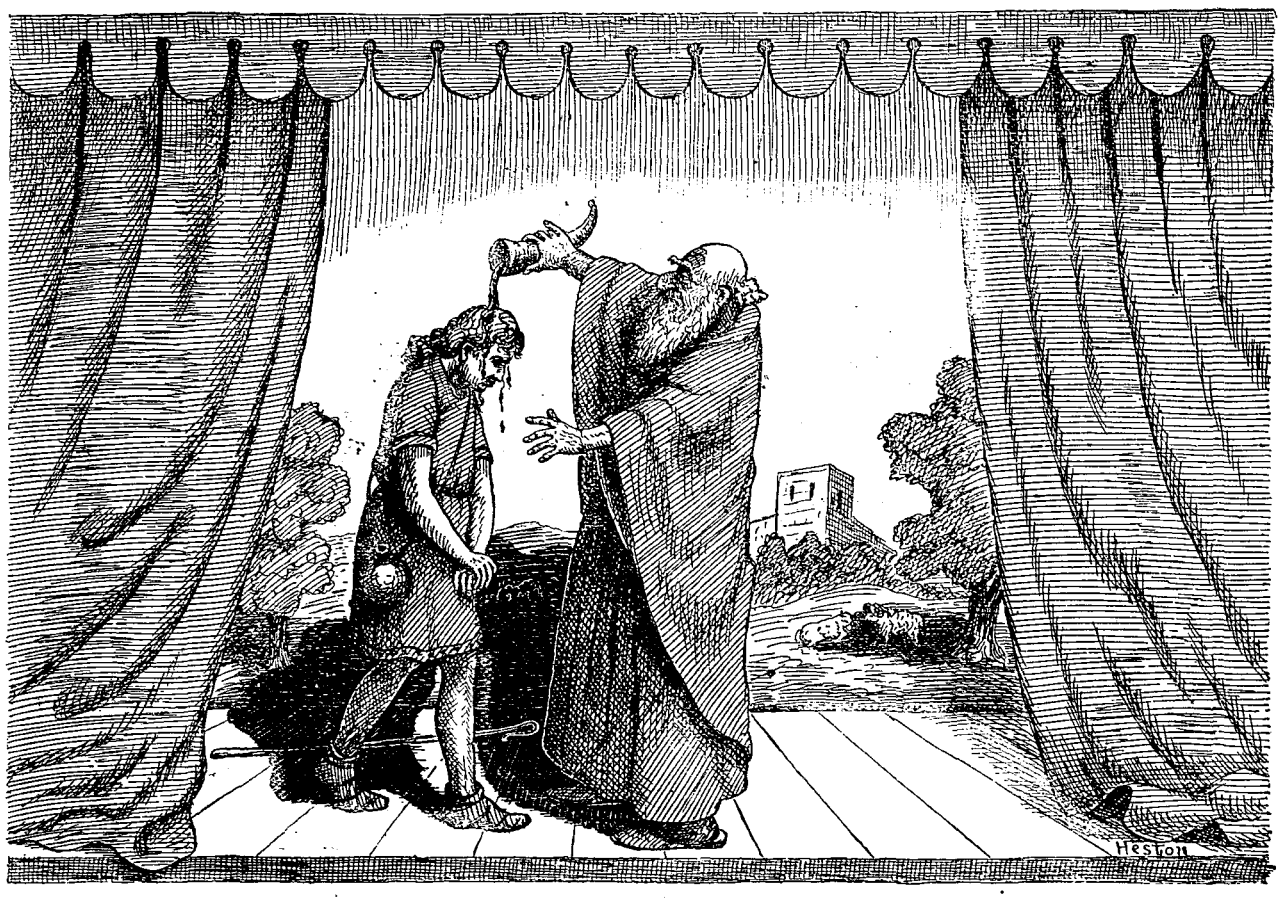
THE breaking of the Raleigh levee has flooded Tensas and Madison parishes, Tenn., and in Louisiana a like crevasse is submerging East Carroll and other counties. New Orleans is strengthening its dikes.

THE International Labor Conference devised by the emperor of Germany assembled at Berlin on the 15th, with representations from Germany, France, England, Australia, Italy, Holland, Denmark, Sweden, and Switzerland.

ON the 1st it occurred to Shannon Robison, a member in "good and regular standing" of the Baptist church at Homewood, Kan., that an additional sin cast on Jesus could not harm himself, and he started out and robbed a bank. The secular arm of the law, however, proved more useful than the atonement scheme, Officer Shire chasing and shooting the offender.

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28 Lafayette Place, N. Y.



FIRST ACT IN THE DRAMA OF DAVID.

And he sent and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah.—1 Sam. xvi, 12, 13.

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—AND—
Freethinkers' Almanac,
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WITH ILLUSTRATIONS.

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Gems of Thought.

EDUCATION in a broad sense is of recent birth, and is yet in its infancy; yet its fruits are undeniably good. Instruction has been limited to the acquisition of ancient ideas; but, since three hundred years past, it has been gradually expanding to embrace what the Germans call "earth knowledge," which is gained by direct study of nature's operations and conditions. Social progress is coincident with this advance.—*R. C. Adams.*

THE Improved Man will not waste his time in ascertaining the foolish theories of extinct peoples nor in studying the dead languages for the sake of understanding the theologies of ignorance and fear, but he will turn his attention to the affairs of life, and will do his utmost to see to it that every child has an opportunity to learn the demonstrated facts of science, the true history of the world, the great principles of right and wrong applicable to human conduct—the things necessary to the preservation of the individual and of the state, and such arts and industries as are essential to the preservation of all. —*Ingersoll.*

I NEVER suffered a political to become a personal difference.—*Jefferson.*

I HAV no party but the truth.—*Voltaire.*

CONSIDERING all the heresies, the enormous crimes, the wickedness, the astounding follies, which the Bible has been made to justify, and which its indiscriminate reading has suggested; considering that it has been, indeed, the sword which our Lord said he was sending; and that not the devil himself could hav invented an implement more potent to fill the hated world with lies, and blood, and fury; I think, certainly, that to send hawkers over the world loaded with copies of this book, scattering it in all places, among all persons . . . is the most culpable folly of which it is possible for man to be guilty.—*J. A. Froude.*

PEOPLE in general know not what wickedness there is in this pretended word of God. Brought up in habits of superstition, they take it for granted that the Bible is true, and that it is good; they permit themselvs not to doubt of it, and they carry the ideas they form of the benevolence of the almighty to the book which they hav been taught to believe was written by his authority. Good heavens! it is quite another thing; it a book of lies, wickedness, and blasphemy; for what can be greater blasphemy than to ascribe the wickedness of man to the orders of the almighty?—*Paine.*

THE spirit of intolerance was at first equally strong in the church of Rome and in the reformed churches, and its extinction both in Catholic and Protestant countries was due to the spirit of Rationalism. In both cases the clergy were the untiring enemies of this the noblest of all the conquests of civilization, and it was only by a long series of anti-ecclesiastical revolutions that the sword was at last wrung from their grasp. —*Lecky.*

CONSIDERING the length of time that Protestantism has existed, the extent of territory over which it has had control, and the age of the world to which its operations hav been confined, it has been, if aught, more tyrannical and bloody than the mother church.—*John E. Remsburg.*

HE who only seeks wisdom, design, and appropriateness in nature had better turn to the natural history of the tape-worm, to try his ingenuity upon. The entire object of its life consists in the production of eggs capable of development, and cannot be attained except through the sufferings of other creatures; millions of eggs perish aimlessly; some are developed, and the embryo finally becomes evaginated and grows into a sucking and reproductiv scolex, the young of which produce eggs and putrify in the excreta of other beings. Here we hav nothing of beauty, design, or wisdom, in the ordinary human construction of the terms.—*Professor Giebel.*

WHENCE—we may fairly ask of the teleologist—come the hosts of diseases and of physical evils? Why should nature inflict such frightful cruelties and horrors, on her own children and creatures, daily and hourly, by means of floods, earthquakes, lightning, fire, hail, volcanoes, storms, etc.?—*Büchner.*

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A SUGGESTION TO THOSE WHO ARE TRYING TO GET A "CHANGE OF HEART."

Notes and Clippings.

THE leader of a lot of Second Adventists in Georgia is collecting from each of his dupes $5 with which to purchase a pair of wings to fly to heaven with. There are nearly four hundred of the sect, and if the leader succeeds in collecting $5 apiece from his entire flock he will hav a neat little sum to fly away with himself.

"WHEN will these good Sabbatarians learn that in attacking the Sunday paper they are barking up the wrong tree; that it is the Monday paper which collides with the decalog?" asks the Houston *Post*. Just as soon as they discover that it is the Monday paper which causes people to stay at home and read all day instead of going to church, comments the Galveston *News*.

MR. J. S. CLARKSON, first assistant postmaster-general, and official decapitator of Democratic postmasters, made this prophecy eighteen years ago: "Colonel Ingersoll will not always hold his present views: he will, we believe, some day become a Methodist minister." If Colonel Ingersoll doesn't hurry up and get converted Mr. Clarkson will be open to the aspersion of being a false prophet.

AN English court has just decided that a wife married in Japan after the fashion of that country is a legal wife in England, on the ground that "Japan has long been recognized as a civilized country." A previous decision in a case where the wife was a Hottentot and was married after the Hottentot fashion, had upset the union on the ground that the Hottentots were heathens and polygamists, and did not know what marriage in the civilized sense meant.

THE London *Freethinker* has this paragraph in its "Acid Drops:" "We wish Mr. Chainey no harm. He is not a dangerous lunatic, and a Freethinker might say to him, as Uncle Toby said to the fly, 'Surely the world is wide enough for thee and me.' But we regret to hear that he is being recommended as a lecturer to the N. S. S. branches. Of course the branches will do as they please. There is no authority over their choice of lecturers. But a great many Freethinkers will object to our platform being turned into a refuge for cranks, and protest that we do not seek for truth so minutely as to search for it in asylums."

THE Boston anti-Catholic committee of one hundred has had drafted and proposes to introduce in Congress the following amendment to the United States Constitution: "No state shall pass any law respecting the establishment of religion or prohibiting the exercise thereof, nor shall any municipal town or county organization, or any state, use or authorize or permit the use of its property, money, or credit, or permit any taxation for the purpose of founding, supporting, or aiding any church, religious denomination, society, school, or other institution or undertaking under sectarian or denominational or ecclesiastical control. This article shall not hav the effect to impair any rights of property already vested."

SAYS the Pennsylvania *Miners' Journal:* "The man who believes in the thorough separation of church and state, cannot approve of reading the Bible in the public schools. The public schools are essentially a part of the state institution. The Bible is even more a part of our religious structure. These facts render the two incompatible under the spirit of our constitution and make it possible for even our most sincere Christians to consider all religious exercises in school, out of place. Religion should be taught in the church and at home, not in the schools. Our Constitution guarantees freedom of religious faith to all and we hope the day will never come when that guarantee is nullified even in the slightest degree."

THE De Ruyter weekly *Gleaner*, reporting the sermon of a local preacher against games of cards, dominoes, checkers, etc., says: "The poor Infidel, and the Agnostic, and those who fail to believe in the inspiration of all parts of the Bible, came in for the usual scorching. They hav some consolations in this life, however; while the average Freethinker is a pretty fair citizen, it somehow happens that nearly every bank defaulter and embezzler is a Sunday-school teacher or a leading churchman, and more ministers figure in the criminal courts than members of any other learned profession. It could be argued that all religious instructors should be denounced because a few prove bad, as consistently as that all games should be banished from the fireside because a few are abused."

GARDEN CITY is having a fight over religion in its schools. The unbelievers are demanding that devotional exercises be omitted. One school patron says: "A book of fables, commonly called the Bible, which reflects in coarse terms upon the character and conduct of many of our citizens, is regularly read in the schools. The reading of this book encourages sectarianism, as many advanced thinkers reject the book and all it contains. It is also a custom in the schools to sing songs in praise of one Jesus Christ, a Jewish carpenter, who is affirmed to hav lived many centuries ago, and who is fancied by some to be divine. It is demanded that this singing of praises to a carpenter and this reading of a book of fables in our schools be now stopped, as a matter of fairness to those who believe neither in the book nor the carpenter."

THE *Christian Advocate* complains: The tendency of social entertainments in the church is to degenerate more and more. The exercises and amusements provided to attract the people and get their money become stale and insipid. It is necessary to make frequent changes and resort to something more spicy, more ridiculous, or more surprising until the ingenuity of the most cunning inventor has been exhausted. The *Christian Witness* tells of a "soap-bubble social," at which adult Christians were entertained like infants with the familiar amusement of blowing beautiful bubbles for several hours. Another exchange quotes an advertisment of a "doll's reception" given by a church to raise money for the improvement of the Sunday-school room. This petty business is sometimes dignified with the title "Christian work" or "church work." A colored man whose mistress told him he might eat all he could at a church supper and she would pay the bill, after consuming a fabulous quantity of ice cream, cake, and strawberries, exclaimed with evident satisfaction: "I'se done been eatin' for de Lor' an' it cost tree dolla's."

Communications.

Prodigiously Absurd Stories in the Bible.

As very great efforts hav been and are being made by those who believe the Bible to be the true inspired word of God, who they think is the all-wise, infinit creator of the universe, to amend our national Constitution so as to acknowledge God as sovereign ruler and Christ as his co-equal, and to enforce by legislativ enactments Sunday as a Sabbath and the Bible as a text-book in our public schools, it may not be out of place to refer to a very few of the many improbable and unreasonable stories and statements contained in that book that they revere and think perfect.

"In the beginning God created the heaven and the earth;" but prior to that beginning, is it reasonable to suppose that a self-created God existed in a vacuum during all the eternal ages before time began; and at the beginning aroused himself to action and created the universe out of nothing; and did it all in six days except a little finishing work on the seventh, which he consecrated a Sabbath for rest?

Creation being finished, and all things pronounced very good, there seemed to be an evil thing possessing great power, coexistent with man—query, did God create it, and if so, why? As he created all things, it must be he did; and how does this comport with the assertion that all he created was good, and very good?

By eating the fruit of the tree of knowledge a curse fell upon all mankind who might liv from the beginning to the end of time. And can anyone giv a common-sense reason why God did not wish those whom he created in his own image to possess a knowledge of good and evil? And if he did not, why was the tree of knowledge created, with its beautiful fruit, unless it were to tempt the first pair to do an evil thing, and thereby, as God knew before anything was created, bring on all the misery that afflicts humanity in this life, as well as the eternal punishment of a vast majority in a future state, where "the smoke of their torment ascendeth for ever and ever?"

This is just a short "bird's-eye view" of the situation at the beginning, as the result of the great, good, and wise work of a great creator as delineated in the Bible that most Christians wish all compelled to revere.

And now I will refer to a very few of the many—to state it mildly—unreasonable statements and stories found in the Bible.

The progeny of Adam and Eve, as commanded, multiplied and populated the earth. But as by "Adam's fall we sinned all," they were very wicked, so much so that about sixteen hundred years after creation, "God saw that the wickedness of man was great in the earth." "And the Lord said, I will destroy both man and beast and creeping thing; for it repenteth me that I hav made them." But "Noah was a just man and perfect," so it seems God changed his mind, and instead of destroying everything, he thought best to save Noah and his family, with enough of all other living things to replenish the earth after the flood. And what was the result? This just and perfect man, who was saved to propagate a better race, was the first man in historic annals who got drunk, and from that time to the present drunkenness has been a great curse to the world.

Can we look on this in any other light than that God, who foreknew all things, made a sad mistake?

Again mankind multiplied and became numerous, but as wicked apparently as before the flood.

On the plain of Shinar they built a city, and were building a tower that might reach to heaven. "And the Lord came down to see the city and the tower"—by the way, could not the infinit, omniscient God know, without coming down to see? After viewing the situation, it would seem, he thought best to stop their building, because, as appears from the reading, he feared he could not control them if they remained together, for the account reads thus: "And now nothing will be restrained from them, which they hav imagined to do." So he confounded their language and "scattered them upon the face of the earth."

But mankind continued wicked, and the inference is, from the reading in the Bible, that God despaired of controling all, or making them good, so he resolved on having a chosen people of his own, who would honor him, and that he would favor and bless above all others.

So, through Abraham, the father of the faithful, the plan was to be consummated. And now I propose to refer to a few of the many strange things resorted to in order to accomplish this purpose. They are miraculous, monstrous, vindictiv, cruel, indecent (many of them), and beyond reasonable belief by intelligent thinking people.

Abraham and his legitimate wife Sarah were both untruthful, and were guilty of incest; for she was his half-sister; and Isaac the second patriarch was a miraculous child, born when his father was a hundred, and his mother ninety years old. Jacob, the third in succession, through deception and lying, assisted by his mother, deceived Isaac, and stole the birthright of Esau, and this in accordance with God's plan, for it is written, "Jacob hav I loved and Esau hav I hated," and St. Paul declared that this was even before the brothers were born.

Nothing in the account goes to show that Jacob was the better man, but only because God willed it so.

Now we will come to the captivity of the Israelites, the progeny of the sons of Jacob in Egypt. There they lived four hundred years, and came to be about three millions of people. God, in order to show his mighty power, caused terrible plagues to afflict the Egyptians because their king at first refused to let them go, and afterward hardened his heart so that he would not, and as we read in the holy book: "So that ye may tell to your children and your children's children what wonders I hav wrought in Egypt." Did the egotism of any man ever exceed or equal this showing of power by a so-called good creator?

The miraculous passage of the Red sea, when God caused an "east wind" to divide the waters, so that there was a wall of waters on either side and the Israelites crossed on dry land, and the waters returning suddenly destroyed the pursuing army of Pharaoh—this is an incredible story, but it is said all things are possible with God.

After wandering in the wilderness for a time, and becoming surfeited and sick of their miraculous manna food, they wept and longed for the "flesh pots of Egypt." They cried for the fish, the cucumbers, melons, leeks, onions, garlic, etc., and God was very angry. Read Num. xi, and notice the malicious nature exhibited in God's dealings with his chosen people. Perhaps it may serve to explain why some parents, in dealing with their children as well as others in matters of every-day life, are wont to retaliate maliciously when children or others are persevering in their importunities, and being angry take a course like unto God in this case, when in his wrath "a wind went forth from the Lord," and he gave them quails to eat for a whole month, so that it came out of their nostrils, and while it was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled and the Lord smote the people with a very great plague.

I hav casually read this quail story many times, but never till recently thought of its mighty magnitude, nor the suffering of his chosen people caused by the Lord's anger and seemingly uncalled-for malice. It occurred to me that it was perhaps the largest of the many great Bible stories, and exceeded any told by Munchausen, or in the "Arabian Nights' Entertainment."

In order to get a correct solution of what seemed quite an intricate mathematical problem, I wrote to two friends who hav taught in the common and high schools of Michigan many years and hav well earned the title of "professor," and are noted as experts in mathematics. The account reads that the Lord's wind "brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and a day's journey on the other side, round about the camp, as it were two cubits high." Authorities seem to differ as to the length of a day's journey, also the length of a cubit. One of the professors based his calculation on twenty-three miles as a day's journey, and eighteen inches for a cubit. He knew some authorities made each a greater distance, but said he would be liberal, as the result would be large at the least.

The other gentleman based his estimate on a day's journey being thirty-three miles and a fraction over, and a cubit nearly twenty-two inches. And he had access to all the best authorities. I asked them to giv the quantity of quails that fell in the bushes. But there is a question whether "round about the camp," means a circle two days' journey in diameter, or a certain width, undefined, along the line of march on each side the length of a day's journey. The professor who estimated a day's journey and a cubit at the shortest distance, based his calculation on the diameter of a circle only, the other figured on the diameter of a circle basis, and also a day's journey a mile wide along the route. He also estimated the amount of quail actually gathered. The account says they gathered quails two days and one night. And those who gathered least gathered ten homers, and as a homer is eight bushels and a trifle over, each person who gathered obtained eighty bushels, at least. He called the whole number of people three millions, deducting one-fifth for those who might be unable to gather, and found the number of bushels on that basis to be 201,764,550. Calling forty bushels a wagon-load, we hav 504,411 loads. And if each bushel actually gathered would giv twenty-five pounds of flesh food, there would hav been enough for each one of the three million persons to eat one hundred and sixty pounds per day, for the month that the Lord in his anger required them to eat of it. Quite enough, certainly, to cause a surfeit.

And estimating forty bushels as a wagon-load, enough quails fell in a circle two days' journey in diameter—a day's journey thirty-three miles—to fill 7,059,245,855 wagons. The circumference of the globe being twenty-five thousand miles, all the wagons in train, each wagon and team occupying two rods in length, would make a train of wagons that would reach 1,764 times around the earth at the equator. The number actually gathered, as estimated, would load wagons enough to reach one and one-fourth times around the globe.

I hav given these figures, because the quantity according to the Bible story is so immense that it is inconceivable to most minds, even when given in bushels.

But my objection to the magnitude of this story is fully equaled by its objectionable features in a moral point of view. In the first place, it is too big for belief, and is evidently false. Secondly, it represents God in his dealings with his especial, favorit, chosen people so vindictiv and malicious that as an example it is devoid of all justice, benevolence, and love.

In addition to the foregoing, I will mention, and briefly, a few other objectionable things found in this so-called perfect book.

Lot and his family are in the line of God's few chosen ones; and there were only four who were good enough to be saved from the flames of burning Sodom, but the wife who dared to look back at the ruin of her burning home was changed to a pillar of salt, and there "she stands to this day." The father and two daughters encamped at night, the girls induced their father to get drunk, with the result that each bore a son whose father was the grandfather.

Christian friends, think of this example; three of God's chosen ones guilty of drunkenness and incest, in order to perpetuate the line of God's chosen people.

But we must hurry along and omit most of these bad stories, for there are many. I will casually glance at a few more. Samson was a favored one, and when his hair was long did many miraculous things. He must hav been activ as well as strong, for he caught three hundred foxes and tying them in pairs, tail to tail, with a brand of fire between, sent them into the Philistines' corn to destroy it. He also killed one thousand men with a jawbone, carried on his shoulders the ponderous gates of Gaza, and at last caused the temple to fall by removing the pillars that supported it, thereby killing more people than he had killed before in his life.

Strange that God's favored ones should seem to be upheld in killing, when in so doing they violate the command, "Thou shalt not kill."

Joshua the great commander, led in the slaughter of many thousands, whom God thrust into life without their consent, and we hav no evidence that they were not as good as God's favorits, who by his direction destroyed them.

David and Solomon were, the first a man after God's own heart, the other the wisest man, yet both were noted polygamists, and guilty of many disreputable acts.

Strange it is, but still it's true—if the Bible is—that after all God's efforts to hav at least a few chosen good men, that should obey, love, and serve him, seemingly, even the infinit could not accomplish it. He would hav an elect few who could not be deceived; "he hath mercy on whom he will hav mercy, and whom he will he hardeneth," yet they were perverse, stiff-necked, and he cast them off.

These are a few of the attributes of the creator—whom no man hath seen at any time, and yet Moses talked with him face to face as a man would with a friend.

But the time has come when many who believe and revere the Bible will say at times that the Old Testament is only in part authority now, but they giv no criterion by which to judge which is and which is not to be received. They now rely on the New Testament, claiming a new dispensation by the savior, through whose atoning sacrifice some claim all will and others that all may be saved. Who could know the truth of this matter better than Christ himself, if he is the very God, or a third part of deity? When asked, "Master, are there few that be saved?" he answered, "Strive to enter in at the strait gate, for I say unto you that many shall strive to enter in and shall not be able." Also, "Strait is the gate and narrow the way that leads to life, and few there be that find it. Broad is the road that leads to destruction, and many there be that go in thereat." "Many are called, but few are chosen," etc. The Old Testament does not definitly teach immortality. The question is asked: "If a man die, shall he liv again?" But Christ, it is claimed, by his resurrection brought immortality to light. And with it came the doctrin of eternal punishment. Also, by the teachings of St. Paul principally, who was the most learned and eloquent of New Testament writers, came the old Calvinistic doctrin of election, reprobation, foreordination, and predestination.

And now, although that doctrin is more definitly taught in the Bible than any other, thanks to the progressiv philanthropy of the age, a great effort is being made to eliminate it from the Calvinistic creed.

It is a thorn in the side of progressiv Christianity, but one not easily eradicated; the clergy will, however, find a way to do it; they are skilled in such matters; their craftiness is proverbial. Paul was a leader to show the way. He said, "Being crafty, I caught you with guile;" and our modern clergy are apt pupils in that respect, and the Bible so peculiar they can prove almost anything they wish to.

Although the New Testament does not contain as much that is immoral, obscene, and unreasonable as the Old, it is principally because there is less of it.

The story of Christ's incarnation is largely of that character. His Sermon on the Mount contains many good maxims, but who will claim it is best to turn the other cheek when one is smitten? And if your coat is forcibly taken, that the cloak should be given also? Does anyone believe it possible to love his enemy? How long could mankind exist, if you all took no thought for life, what ye shall eat or drink, or what ye shall put on? "Take no thought for the morrow, for the morrow shall take thought for the things of itself!" It is said, when Christ was born, angels sang, "Peace on earth and good will to men." But he said he came "not to bring peace but a sword;" that the father should be against the mother, and a man's foes of his own household. He wrought miracles; but were they all good? His first one was turning water into wine. Will Christian temperance people think that a good example? He cursed a fig-tree because it did not bear fruit out of season. Were it not better to cause it to bear fruit rather than curse and kill it? And from his last words is it probable that he was more than human, when he exclaimed in his anguish, "My God, my God, why hast thou forsaken me?"

I hav briefly noticed some things that seem objectionable, although found in the "inspired book." But I hav purposely omitted many so immoral and obscene that no respectable publisher would put them in type, except in the Bible. And were it not for the reverential awe in which priestcraft has clothed that book, Mr. Comstock, our national officer for the suppression of obscene literature, would prohibit it at once.

As the Bible tells principally of God's doings, and as no one could see his face and liv, in conclusion I will present a little picture of him. Start not, gentle reader, nor catch for breath, and whisper, Blasphemy! for it is only a pen-picture by John the Revelator. In Rev. xix, I read, "His eyes were as a flame of fire; on his head were many crowns; . . . he was clothed with a vesture dipped in blood, and his name is called The Word of God. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness and wrath of almighty God. And he hath on his vesture and on his thigh a name written, King of Kings and Lord of Lords." This caps the climax and I close, hoping all may learn and practice a better way.

CONVERSE CLOSE.

Grattan, Mich., Feb. 20, 1890.

Applying the Whip to the Churches.*

That we are living in "perilous times" in the history of the world, in the church as well as the state, we believe all who hav interested themselvs in the subject will admit. There is doubtless a reason for this decline in spiritual life and power in the churches, and whether they can ever rise out of this slough or not we do not know. We believe it is one of the signs of the great apostasy prophesied to come to pass previous to the manifestation of the Lord to establish and gather out "all things that offend." One thing we do believe with all our heart: that there is a drawing and grand holding power in the simple gospel, not to be found in a grab-bag or a progressiv eucher party, or the seductiv and much diluted oyster stew, so much in vogue at the present day and used as a means to induce the unthinking masses to "join our church."

We know churches who hav so far forgotten themselvs and the dignity of a Christlike life and example, as to permit their houses of worship to be used for all kinds of questionable entertainments, suppers, charades, cantatas, and every other kind of jugglery that the modern "progressiv" church-member can invent. It has seemed to be not so much *what*, as *anything* that would persuade a ten-cent piece from the ungodly heathen who might be artfully cajoled into attending. The whole alphabet has been run through for names that would prove catching and new. "We hav the authors' socials, blackberry and broom brigade, and busy bee, cream, cake, calico and charade, Dorcas and donkey, evergreen and Easter, farewell and fan, garden and gift, harvest home and Halloween, ice-cream and instrumental, Japanese wedding, jug-breaking and jelly-making, knitting and keepsake, lawn and literary, May queen, Martha Washington, mush and milk and mission, necktie and New Year, old folks and fashion, pink and pound, quarterly, reading and raspberry, spelling-bee and strawberry, tea drinking, tableau and Thanksgiving, union and variety, white yuletide, young folks' and zenana socials. It is suggested that the alphabet be completed by a few xtra xcentric socials, if it is possible for any 'progressiv' church to arrange it."

In the weekly prayer-meetings held in the same room long and loud prayers are offered that the Lord will pour out his blessing upon them, when, if they exercised a little sense, they would know that the absence of blessing was caused by their evil doings, lack of spirituality, and lukewarmness generally. They either willfully or carelessly forget what God has said, "My house shall be called an house of prayer, but ye hav made it a den of thieves;" for if some of the methods of obtaining money from the unwary in some of our churches is not robbery, then we are no judge of stealing or gambling. If the Lord should conclude to answer the prayers offered and pour out a blessing upon them, this same blessing would be likely to strike right in the midst of an entertainment held in the prayer-meeting room, for which they too often unblushingly charge twenty-five cents admission for five cents' worth of so-called entertainment. And the worst feature of the whole case is that this stuff is palmed off on an ignorant public under the name of "doing something for religion." They giv their pittance for the "show" and—despise the givers of it. You can hear them sneeringly remark that the professing Christians in the church act very much like the unprofessing Christians out of it; and that they are "just as good as the Christians, and make no pretense either"—which, alas! in many instances is too true—and we all know that as soon as you lose a man's respect, then your influence for good over that individual is gone.

At the rate of progress made in the past few years in this manner of raising money to pay church expenses, in ten years from now, in place of children imitating monkeys and the older acting like unconverted imbecils and heathen, you will see the clog-dancer and the second-class minstrel show. Why, in one Chicago church, at a show held within the past year, the hit of the evening was a burlesque on the resurrection of the body. One indignant listener wrote to the Chicago *Herald* as follows:

I hav just returned from a church entertainment in which the great hit of the evening was a burlesque on the "resurrection of the body," on the same platform from which, in all probability, the pastor of the church will on next Easter Sunday preach on this subject as the "grand central truth of our religion!" An imitation of an old-time choir sang in nasal tones of "The Lord of Glory Waking up the Sleepers in the Old Churchyard." There were five or six verses rendered in the most ridiculous manner and received by a large audience with hearty laughter and applause. This was not the only objectionable feature of the entertainment by any means. I single it out because of its sacrilegious nature. I suppose these same people would be shocked at any hint of a revival of the miracle plays, in which the almighty and his angels, the devil and his angels, heaven and hell, were represented on the stage. Taking into consideration our boasted civilization and refinement, the miracle play of a century or two ago was not so shocking as the modern church entertainment. The former aimed at arousing the fears of the impenitent by an attempt to picture the wrath to come, while in the latter the holiest and most sacred things are held up to ridicule. I read an article not long ago in a Methodist periodical, in which the latter deplored the lack of reverence shown during public worship, especially by the young. Surely one need not seek for the cause. Those whom our savior drove from the temple were not guilty of so great a sin as we of to-day, who not only buy and sell in our churches, but turn the house of God into a variety theater and the Bible into a jest-book.

We quote this to show the depths of iniquity a body of people can sink into under the name of "church.'

O brethren, why is it you cannot rise to a higher plane? The church of to-day contains members who are ashamed and greatly alarmed at these iniquitous proceedings; they stand it as long as they can and then become nauseated and step out from the "unclean thing." Can you afford to lose this class of people? We know some call them cranks and old fogies. They are generally the life of the church and are to be found among those who realize that the gospel simply preached and taught will affect a man's religious and spiritual nature much quicker and better than a twenty five cent oyster stew, containing one oyster or a dozen. How much will a donkey social promote the spiritual growth or a desire for a better life in the ungodly? In describing this form of iniquity, V. A. Dake says: "The center of attraction for the evening was a picture of a donkey without a tail, and the work of the evening consisted in blindfolding the so-called followers of the meek and lowly Jesus, together with the fun-loving worldlings, and watching them pin a detached tail wherever in their blindness they might put it, and the one pinning their string tail the nearest to where it belonged received a prize. This was accompanied by bursts of laughter as they fixed the tail to the ear, nose, or foreleg or any other part of the animal's body. 'Hear, O heavens, and giv ear, O earth: for the Lord hath spoken: I hav nourished and brought up children, and they hav rebelled against me' (Isa. i, 2). What a digraceful performance in the house of the Lord! What an inner, hidden lowering to sensuality and uncleanness is foreshadowed in this donkey social! Why this pinning on of the tail? What necessity to introduce such a monstrously unclean element into the church of God? 'Were they ashamed when they committed abomination? Nay, they were not ashamed, neither could they blush' (Jer. viii, 12). 'For the hurt of the daughter of my people I am hurt; I am black; astonishment hath taken hold on me' (Jer. viii, 21)."

Can you for a moment conceive of such a notice as this immediately after the revival on the day of Pentecost?

DONKEY SOCIAL.

There will be a "Donkey Social" in the basement of the Church of the Apostles, at Jerusalem, on the third day of the week, at the third hour of the day. This is something new and a decided good time is anticipated. All are invited.

JAMES THE APOSTLE.

How vigorously would our savior hav applied the whiplash of small cords to the backs of these blindfolded donkey-repairers.

Think of it! Think of it! One donkey pinned to the wall and a lot of other two-legged donkeys, blindfolded, trying to pin the lost tail where they think it ought to go at ten cents a try; and this is not done secretly, for fear the outsiders might behold and be disgusted—which, as a rule, they are, and feel themselvs in better company out of it—but it is done openly and with unblushing effrontery where all can behold if they pay the bill!

We notice that a large share of these entertainments are held under the auspices of the Christian Endeavor societies—"to help (?) the church." The motiv is good, but the means employed are low and *un*-christian, the very opposit to that revealed in God's word as best adapted for fitting his children for real Christian service. Such endeavor may help "the church," but is a positiv hindrance to true Christian growth and work. How would it do, then, to stop this kind of Christian (?) Endeavor and endeavor to be Christians (Christlike) for a while in Christ's way.

Do not be a fool or a hypocrit. If you are ignorant, then God pity you and lead you into the path of his revealed will, where sense may be imbibed. If you are led into it for policy's sake or to curry favor with the world, had not you better quit, because this is not God's service? The thing is rotten, and the painful part of it is, those participating know it, but they hav given a building to God plastered over with a four-ply mortgage and must get out of the scrape in some way. Now, the devil, who has charge of these things, will prove a very poor friend when you stand face to face with the almighty and render an account of your service, whether to the glory of God or not. "Comparisons are odious," but in the sight of our heavenly father we would rather be an honest Infidel than a reprobate believer—one who is constantly bringing the cause of Christ into disrepute, by dealing in this donkey-and-pudding-and-milk stuff and calling it God's service.

The churches of to-day are filled with those whose religion is tied with a very loose string. Their consciences—what they hav—are upon the elastic order and can be stretched to fit any emergency, either godly or otherwise. The sinner, as a rule, clasps his hands in glee and has not a bit of respect for a church with this kind of a pedigree.

Not True as Stated.

W. H. M. in American Sentinel.

The following extracts from the *Congressional Record*, of February 19th, are suggestiv of the methods employed in accumulating signatures to petitions for a national Sunday-rest law:

Mr. Sherman: I present a petition of citizens of Ohio, collected by the National Woman's Christian Temperance Union, praying for the passage of a National Sunday-rest law. I notice the printed indorsement on the back of the petition states that it contains seven hundred and one individual signatures. This is evidently not true; but I suppose the statement ought to be that it contains the signatures of clergymen or otherwise representing seven hundred and one individual persons. It seems to me that the person who made the indorsement, ought not to state it in the way it is, for it is not true as stated.

Mr. Spooner: I find on my desk, doubtless intended to be presented to the Senate, a petition said to contain two thousand individual signatures from Wisconsin, praying for the passage of a Sunday-rest law. In the envelope I find, and I present to the Senate, three printed slips with a printed form of petition, and the following indorsement:

Indorsed by Madison convention of Congregational churches representing churches of five counties, with membership of fourteen hundred. [Attest] JAMES M. CAMPBELL, President.
Sun Prairie, Wis., June 10, 1889.

Which accounts, as I understand it, for the fourteen hundred individual signatures stated on the envelope.

Here is another indorsed by a meeting of citizens of Milwaukee, June 9, 1889, number of petitioners, four hundred and fifty; and still a third, indorsed by a mass meeting of citizens of Milwaukee, June 9, 1889, number of petitioners, one hundred and fifty.

When it is understood that what was said in these individual cases is just as applicable to millions of ostensible signatures, counted and presented in favor of this movement, then it can be understood how unanswerable an argument against the passage of this bill is bound up in these same petitions.

* C. H. Jones, editor of a Christian journal in Chicago, has printed a little pamphlet to circulate among the churches. As THE TRUTH SEEKER is in favor of every good work, we reprint the larger portion of the pamphlet.

The Freethinker's Mission.

It is frequently urged against us that, as Freethinkers, we hav nothing to teach, and that our aim appears to be the destruction at once of religion and morality.

Such, however, is a complete misrepresentation of our desire or intentions. The Freethinker's mission is of an entirely different character. His object is to eliminate the supernatural element from religion —to make what shall, hereafter, be called by that name consist, not of a fixed set of theological beliefs, but of a wise set of principles for the regulation of conduct; in other words, to put religion on a purely natural basis, so that its claims may be decided in this world without reference to another.

To accomplish this work effectually, the Freethinker strives, in the first place, to show that, whether there is a God or not who rules and governs the universe, his existence is a purely problematical question which, with our present faculties, can never be satisfactorily settled. At best it can only be a hopeful conjecture on the part of the Theist. No one knows. Many believe; but belief is not knowledge.

Christian Theists proclaim that their God is infinit; that man cannot, by searching, find him out; that he is only to be approached through faith. But is not this equivalent to the acknowledgment that God is unknown? To think is to condition.

Sir Wm. Hamilton says, "To think is to bring under the condition of the brain the thing to be thought." But if God is infinit, he is conditionless —that is, he is unthinkable.

And there is another theme upon which the Freethinker finds it his duty to point out that man possesses absolutely no knowledge, viz., the alleged existence of an immortal element in man. The soul is an indefinable term. Believers can only explain it by telling us what it is not.

Although the brain is the seat and center of all feelings, Christians assure us that the ego is not to be confounded with the brain; intelligence, or the totality of the characteristics of the brain in action, although regarded as a necessary part of the soul, Christians separate in thought from the organ through which it manifests itself, and without which it has never been known to exist. Singularly enough, Christians and Spiritualists, who take the ground that we are immortal in regard to the future, are discreetly silent in respect to the past. But if I do not remember who I was, before I became who I am, what reasonable ground hav I for believing that I shall know who I am when my soul has taken possession of somebody else? The fact is, man has no knowledge of an ego apart from organism; although many, with very slender and unsatisfactory evidence, believe they hav.

But while these matters may be set aside as problematical, there are subjects upon which the Freethinker may hav positiv knowledge. He cannot doubt his own existence. That is a fact to him that requires no proof. He may alter the dictum of Descartes and say: *Sum—cogito; ergo sum.* Nor can he disbelieve the evidence of his own senses when they are properly trained. Starting, therefore, with a belief in his own existence, and a belief in the existence of "the world in which he livs and moves and has his being," he has something solid as a foundation.

The dreams of the idealist may be set aside as fantastic and foolish, beside the accumulated and verifiable knowledge of the race.

But the Freethinker finds himself beset by a number of fussy persons who are anxious for him to accept "the only true religion;" and when he commences his investigation he finds that there are a large number of religions in the world for each of which the claim is put forward that it is "divinely inspired." But as each of these religions contradicts the others, and as of the adherents of them each condemns the others as false, the Freethinker examins them all, finds that they hav a common origin; finds that associated with them are childish absurdities, crude ideas of nature and man, gross superstitions, barbarous practices, and he resolves to undertake the mission of supplying his fellow-man with the key to the proper understanding of these early faiths of mankind.

To successfully wage war against the erroneous and harmful teachings of the past he employs against the enemies of mankind all the art and skill of the trained intellectual warrior.

He employs his wit to expose folly; his argument and eloquence to persuade the reason and enthrall the heart; his scholarship to confound the pedant, and his science to instruct the wise.

He examins and refutes the statements of the so-called sacred books.

He demonstrates that if they were divinely inspired, the inspiration failed to impart either wisdom or goodness to the heads or hearts of the alleged authors.

But when he has done this his work has only just begun. It will widen with the patience and teachableness of his hearers. His mission is to supply the key that explains all the phenomena of the past. His theme will therefore be evolution, evolution, forever evolution. Perhaps he will begin with language, and trace its growth; then he will go on with religion, tracing it through its various stages—animism, fetichism, anthropomorphism—until he reaches its present transitory condition; he may then turn to politics, to science, to art, to fashions, to morality. In all these evolution will be the key. He may turn to the study of health and disease, to physiology and psychology, to life and death, and evolution will be a constant and never-failing guide. It will assist him to understand nature's method, and through it he will learn to understand and explain the life, progress, and decay of every living organism, from the smallest animalcule up to man. He will learn that nature's process is from the simple to the complex, by slow but certain stages, through struggle and pain onward. And when the Freethinker has shown how religions hav grown, when he has traced them to their source, then he may proceed to the great question of morality which in some way or other has ever been bound up with religion, though it need form no necessary part of it.

For after all, morality is purely an affair of this world—all virtues are purely secular.

Sincerity, truthfulness, honesty, magnanimity, thriftiness, temperance, justice, these and all the virtues of which men and women are capable are purely secular; they relate to our actions toward one another and are just as good and useful whether there be a God or not, whether man will liv again or not.

It will be seen at once that the mission of the Freethinker is comprehensiv. There is no subject that will not hav interest for him. He will not only instruct his fellows in science and philosophy, but will take an activ part in promoting their social and political progress. He will be their teacher and their leader. But he will be no priest. He will show them how to avoid the follies and blunders of the past; but having shown them the value of Freethought, he will call upon them to courageously exercise it.

Is not this a useful work? Could man possibly engage in a nobler mission? I trow not. And the Freethinker devoting himself day by day to exposing falsehood, explaining facts, ridiculing folly, and teaching and practicing the highest moral principles, will receive a rich reward for his steadfastness and sincerity and singleness of purpose. In the language of Shelley:

> The consciousness of good, which neither gold
> Nor sordid fame, nor hope of heaven.y bliss
> Can purchase; but a life of resolute good,
> Unalterable will, quenchless desire
> Of universal happiness.

ARTHUR B. MOSS.

A Christian Fabrication.

Some weeks since, there appeared in the columns of THE TRUTH SEEKER one of those incidents so commonly related in religious meetings of how an Infidel died. His name was Edward Platner. He died in Nebraska City, Neb. He was a great admirer of the great Infidel, Colonel Ingersoll; had all his books, together with many others of a similar kind, and he was never so happy as when arguing against the scriptures. Well, this man was finally brought to his death-bed, and it was related that, on the day of his death, he sent for a Christian neighbor, who prayed with him, and that he then called his family to his bedside and warned them against the false doctrins he had taught them, and directed that all his Infidel books should be burnt. And then he died. All this has been widely published, as I understand, in religious, as well as secular, newspapers.

Now, my common sense teaches me that all such narrativs are lies. They cannot possibly be true. If Edward Platner, on his death bed, called for a Christian neighbor and directed that his books be burnt, etc., it is very evident that he was either out of his mind, or that he was dishonest when claiming to be a disbeliever in inspiration. Men do not change their opinions when sick any more than they do when they are well; in fact, not so much, for a well man is able to see new light better than a sick man. We never hear of a Methodist becoming a Baptist, or a Presbyterian, or a Catholic, on his death-bed, or a Catholic becoming a Methodist when he is about to die. It is out of all reason. And just so in the case of Edward Platner. When I first saw the incident published I determined to run it down. I first wrote to the pastor of the First Methodist church in Nebraska City asking whether the narrativ, which I inclosed, was true. I received an answer saying, "The statements which you quote from the Omaha *Bee*, concerning Mr. Platner, are substantially true, except that the books, being in the hands of those to whom he had loaned them, were not burnt. But he requested that they should be burnt, and renounced his Infidelity."

Meeting soon afterward a gentleman who formerly resided in Nebraska City, I asked for the names of such men as I could rely on who would be apt to know Mr. Platner, and whatever of truth there might be in the published stories. It was thus that I opened correspondence with Mr. Samuel E. Harris, who writes me that Mr. Edward Platner was an Infidel, as stated, that he was a dissipated man, that he was sick for many weeks, and was unconscious the most of the time for the last two days of his life. That on the day of his death a Christian neighbor came unbidden to the house and prayed at the bedside of the dying man; that no books were ordered to be burnt, and no books hav been burnt; that Mrs. Platner says she values the books herself and would not consent to their being burnt, and that is the whole story.

And yet Christian literature abounds with such fictions as is here exposed. The mere fact that a Christian neighbor intrudes himself at the bedside of an unconscious dying man is sufficient basis with some preachers to build a colossal lie upon. These lies are well calculated to work upon the fears of the ignorant and superstitious, and they are thus trained to lower depths of ignorance and degradation. If it be true that there is a God in heaven who will judge men for the deeds done on earth, this Christian neighbor who went unbidden to the house of Edward Platner, and this preacher who writes me that the published accounts are substantially true, will be apt to feel mighty cheap when they come to plead at that bar, if it should so be that they will then hav any sense of shame left.

JAMES K. MAGIE.

Washington, D. C., March 24, 1890.

Miss Wixon Attends a Seance.

While in Washington, D. C., recently, I went one evening to a séance—a spiritual séance. It was held at the residence of P. L. O. A. Keeler, and was attended by about thirty or thirty-five ladies and gentlemen, most of whom were, as it appeared, frequenters of the séance room. A corner of the room was arranged with dark cambric as a cabinet. In front of the same was seated Mr. Keeler at one end, with two persons selected from the company as companions, Mr. Keeler, it is said, holding the arm of the one next him. A cambric curtain covered all three up to their chins. A little negro boy made music with the harmonicon. Back of the medium in the cabinet were several musical instruments and a table, upon which was fixed a telegraph apparatus. A guitar and the various musical instruments were played during the evening, seemingly by unseen hands within the cabinet. The drum-beat was very fine, and was said to be performed with clothes-pins for sticks. The reveille indicated no amateur performer. Questions were asked by the persons present and answered by the telegraph, interpretations of which were given by a gentleman in the flesh, who had himself arranged the apparatus. A paper block and pencil were placed within the cabinet, and a number of messages thrown over the top of the curtain addressed to parties present. Some of them seemed to be quite long, and were supposed to be written in from two to thirty seconds. Hands were seemingly thrust through the curtain and also appeared over the top of the curtain. The coat of Mr. Keeler was thrown over the curtain; the outer covering of cambric being instantly removed by the leader of the séance showed the medium in his shirt-sleeves. During this operation he had not apparently moved from his position.

The privilege of shaking hands with a professed spirit was accorded me. I stepped to the cabinet and touched the hand that protruded, as it seemed, through the cambric curtain. The hand patted mine, and was, to all intents and purposes, a very human hand—white, soft, fleshly, like any hand, and belonged, I should say, to a man. It indicated a desire to write me a message if I would hold a pad on the shoulder of the gentleman who sat next the medium. I most cheerfully complied with the wish and was highly pleased with the idea, for nothing would giv me greater pleasure than to receive a genuin communication from the world unseen. The hand grasped a pencil firmly and wrote two lines, one of which was in this wise: "This is new to me——" The rest was undistinguishable; the name was a scrawl that is impossible to decipher.

I was permitted to look into the cabinet. I saw only the instruments of music, one of which, the guitar, was turned over while I looked, without apparent contact of hands. The management of the séance within the cabinet purported to be by Mr. George Christy, a deceased minstrel. It was in nearly all respects similar to like séances given years ago by the Davenports, Eddys, and later by Mrs. Huntoon and Bridge, of Boston.

I came away no wiser than I went. I do not labor under the impression that the manifestations were by disembodied beings. I had no such impression. True, the appearances were mysterious and marvelous, but, I dare say, could they be honestly and sincerely explained by those who do know how they are performed, there would be no marvel or mystery at all. The "spirits" had a grand opportunity to demonstrate that they were actual spirits. They neglected to do so, and I am as much in the dark as ever. Had they chosen—that is, allowing they are actual spirits of the dead—to hav given me one iota of proof, I would hav published it to the

world with pleasure. As now, I feel I hav only witnessed some cleverly performed tricks without the privilege of seeing how they were performed. Could I hav had permission to sit within the cabinet during the performance I would assuredly hav discovered the *modus operandi* alleged to belong solely to the spirit world.

About 10 o'clock the séance closed. Mr. Keeler, stationed at the door, received the usual fees, and, if I mistake not, there was a roguish twinkle in his eye as I bade him good-night, which seemed to say as plainly as words, "I know that I know, and I know that the others do not know."

Mr. Keeler is making a good living. He has a bright wife and a charming little boy, as sweet a child as I hav ever seen. SUSAN H. WIXON.

A Provisional Hypothesis of Another Life.

BROTHER MACDONALD: You say: "If Mr. Keeler can do what Mr. Burr and Mr. Ten Eyck credit him with doing, it is a trifle singular that he should flatly refuse to giv Mr. McArthur and the Editor a sitting under the simple conditions imposed by the latter."

Yes, it is unfortunate. But do you mean to say that the medium himself refused? or was it his spirit guide, who calls himself George Christy? Out of a great multitude who hav gone to Mr. Keeler for slate-writing, I hav heard of only three or four failures to get tests, including your own. And the disappointed applicants were Spiritualists, like Mr. McArthur. Now, what motiv can Mr. Keeler hav to refuse to anyone the ordinary test, when by so doing he loses his fee? And many of us know how capricious "George Christy" frequently is.

Do not understand me as receiving from these phenomena indubitable assurances of another life. I only say that the hypothesis of another life appears to be the only rational one by which to account for these phenomena. I therefore accept it provisionally and dispassionately, ready at any time to abandon it for any more rational hypothesis. I sometimes question whether this life is worth living, and if it is not, may I not rationally ask, "Is another life worth having?" BURR.

Hindooism.

The origin of the Hindoos is very ancient, and can be carried back considerably more than one thousand years before Christ. They came probably from the north, and were not, as now, vegetarians.

Their religion as taught in the Vedas is apparently contradictory. It is not so in fact. During their invasion of Punjab, etc., they assimilated the religions of those whom they conquered—hence the apparent contradictions.

The Indians' gods were originally sun-gods. Not understanding the natural phenomena around them, they personified that which they did not understand, and placed a god behind almost every natural object. The idea of a god was to them a convenient peg on which they hung their ignorance. They are not alone in this respect. They hav no doubt been misrepresented by some who ought to hav known that there is nothing indecent in their religion. Nude figures do not always convey the idea of immorality. Their beautiful climate no doubt contributed its share to their sun and nature worship. The sun as god is far better than the Jehovah of the Old Testament, for men did not receive from him warmth, light, and life. And their gods of the air were badly copied by the author of the Christian system. In the early stage of nearly all religions natural phenomena play a prominent part. This is seen in England even to-day, when we speak of Father Thames, Old Sol, etc. A long period of time must hav elapsed before this stage of civilization was reached.

After sun-worship three gods seem to hav come into existence; this forms the origin of the Hindoo trinity—god creator, god-preserver, god-destroyer. Their gods of the sky hav been alluded to. And few things are so beautiful and tender as their personification of the dawn of day. In fact, their best teachings only teach the personification of nature, and these will bear a favorable comparison with those of Christianity.

On comparing Hindooism and Christianity we quickly discover that the Hindoos' ideas are not our ideas; that their morality is not our morality; that their idea of a god is not our idea of a god. This arises chiefly because we view nature from different standpoints, and consequently we get different ideas.

Much has been said about the car of Juggernaut crushing the devotees of the Hindoo Christ, and much has been spoken falsely. The truth of Juggernaut is not known. But the story itself proves it is untrue, because the followers of Juggernaut are those of Vishnu, the preserver. Thus the story is a self-detected lie.

The kindness of the Hindoos to their women is proverbial, while a glance at the Christian newspapers will tell our tale of shame.

Their abstinence from the sin of deception is another marked feature of their creed, while the lives of Christian monsters like Clive and Warren Hastings only prove how much superior Hindooism is compared with Christianity.

The Golden Rule supposed to hav been taught by Jesus Christ, was known to the Hindoos one thousand years before he was born, and will liv after Christianity has become forgotten.

All that is good and noble and beautiful in the Bible was known to these "pagan" Hindoos. We connot teach them the good and the beautiful. They teach us. ROBT. J. MURRAY.

Nottingham, Eng.

A Bundle of Interesting Questions.

In an address, recently delivered before the Liberal League in Newark, N. J., by Sereno E. Todd, of Orange, he said:

Now, in conclusion, I propose to propound a few respectful questions, which you can answer after you hav gone home. A child, you know, can ask numerous questions, in childish simplicity, any one of which will silence any theologian.

A little girl said to her father: "Pa, does God tell you what to write in your sermons?" "Yes, my child. The great creator of heaven and earth condesends to tell your papa what to write." "Then what makes you scratch out some of it?" the child inquired. Now, if the all-wise creator who made all things—who is the author of thought and language—should write a book, would it not be a perfect literary production? Would a perfect author of language write a book that would be full of ungrammatical, unrhetorical, and unsyntactical sentences, and full of unphilosophical statements? Do you think that mortal man would be so wise that he could criticise such a book? If the Bible was dictated by the great creator to a reporter, or an amanuensis (which I do not deny), what right has anyone to change, to edit out or edit in, a single word? In the last chapter of the New Testament we find this impressiv declaration: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of this book, God shall take away his part out of the book of life and out of the holy city." Now, what right has any mortal man to say that God failed to write that book in intelligible and understandable language?

I always observed Sunday, because I was taught from childhood that it was the holy Sabbath of the Lord. The long and monotonous sanctity of the day hung heavily on one of my little sons, when he said tremblingly, "Pa, I'm such a little feller, if I should go out a little while and play 'jack-stones,' if I didn't whoop and holler, do you think God would care?" That is not an idle and silly question. Let us render an honest answer. Suppose the children all over the country should hold picnics and play ball all day every Sunday, would God care? Suppose all the places of business were thrown open every Sunday, just as they are on any other day of the week, would God care? Would the sun cease to rise in his wonted splendor and never go down again with all his gorgeous beauty? Would the silver moon discontinue her journeys through the skies? Would the vicissitudes of the seasons and changes of the year pass away and return no more to cheer and gladden the hearts of unhappy mortals? If a tiller of the soil should go out every day and curse his fields and his seed, and pray that rust, mildew, drouth, and hailstones might blast the labor of his hands, would God care? Do you think God would care whether you and I quench our thirst with pure water right from the mountain spring or with a full goblet of prussic acid? Do you think that God cares one dime whether my wife and baby and I go out to the wild, old woods on Sunday, and hold a little picnic (as we often do), or go to church and mutter the hypocritical cant, "Hav mercy upon us, miserable sinners?" If that force, that power, that energy, or that electricity (call it God if you prefer), which spake a universe from naught, cared one iota whether we work or play, curse or pray, on the holy Sabbath day, would he not hav painted in rainbow colors across the Arctic sky, where everyone on earth could read, the impressiv words, "Remember the Sabbath day to keep it holy?" If devotees of pleasure and industrious laborers should incur the displeasure of the great creator of heaven and earth by violating the sanctity of Sunday, would he not be likely to crack a thunderbolt, or a thousand of them, over the devoted heads of such miserable sinners? I pause for a reply.

How He Would Hav Made the World.

Colonel Ingersoll at the Lotus Club Anniversary, March 22d.

Sometimes I think, and especially when I am at a meeting where they hav what they call reminiscences, that a world with death in it is a mistake. What would you think of a man who built a railroad knowing that every passenger was to be killed—knowing that there was no escape? What would you think of the cheerfulness of the passengers if every one knew that at some station, the name of which had not been called out, there was a hearse waiting for him; backed up there, horses fighting flies, driver whistling, waiting for you? Is it not wonderful that the passengers on that train really enjoy themselvs? Is it not magnificent that every one of these under perpetual sentence of death after all can dimple their cheeks with laughter; that we, every one doomed to become dust, can yet meet around this table as full of joy as spring is full of life, as full of hope as the heavens are full of stars? I tell you we hav got a good deal of pluck.

And yet, after all, what would this world be without death? It may be from the fact that we are all victims, from the fact that we are all bound by common fate: it may be that friendship and love are born of this fact, but whatever the fact is, I am perfectly satisfied that the highest possible philosophy is to enjoy to-day, not regretting yesterday, nor fearing to-morrow. [Applause.] So, let us suck this orange of life dry, so that when death does come, we can politely say to him, "You are welcome to the peelings. What little there was we hav enjoyed."

But there is one splendid thing about the play called life. Suppose that when you die that is the end. The last thing you know you are alive, and the last thing that will happen to you is the curtain, not falling, but the curtain rising on another thought, so that as far as your consciousness is concerned you will and must liv forever. No man can remember when he commenced, and no man can remember when he ends. As far as we are concerned we liv both eternities, the one past and the one to come, and it is delightful to me to feel satisfied, and to feel in my own heart, that I can never be certain that I hav seen the faces I love for the last time.

When I am at such a gathering as this I almost wish I had had the making of the world. What a world I would hav made! In that world unhappiness would hav been the only sin; melancholy the only crime; joy the only virtue. And whether there is another world nobody knows. Nobody can affirm it; nobody can deny it. Nobody can collect tolls from me, claiming that he owns a turnpike [applause], and nobody can certainly say that the crooked path that I follow, beside which many roses are grown, does not lead to that place. He doesn't know. But if there is such a place, I hope that all good fellows will be welcome.

Lectures and Meetings.

W. S. BELL'S permanent address is Box 199, Oakland, Cal.

DR. LEWIS G. JANES will lecture before the Manhattan Liberal Club on next Friday evening; subject, "Ultimate Social Tendencies." Dr. Janes is always welcome at the club, as he never fails to provide an instructiv and entertaining lecture. Place of meeting, 220 East 15th street.

C. B. REYNOLDS, secretary Washington Secular Union, is in the remorseless clutches of *La Grippe*. The disease fiend has got the under hold and prevents the possibility of attending to correspondence or other duties. Yet a little while and he hopes to overcome. In the mean time he asks, not the prayers, but the patience of friends, and especially the Liberals of Washington. Copies of the constitution of the Washington Secular Union and certificates of membership will be mailed as soon as *La Grippe* can be induced to relax his hold. Meantime, all letters, applications for membership, etc., addressed to the office and headquarters of the Washington Secular Union, 1,526 Sixth street, Seattle, Wash., will be sure of the earliest possible attention.

An Opinion on the Annual.

From Saladin's Agnostic Journal.

The TRUTH SEEKER ANNUAL for 1890 is to hand, and is quite up to the mark of previous years; and how high that mark was is known to a number of our readers. The most noteworthy paper is entitled the "Middle Ages," and is, we believe, from the pen of the most successful of Freethought editors, E. M. Macdonald. The article is a succinct and readable miniature of Draper's "Conflict Between Religion and Science," and is usefully illustrated with quaint engravings. We may enrich our own columns by the reproduction of this article. The versatil Miss Helen Gardener contributes a well-written tale, "The Boler House Mystery;" and our friend, J. E. Remsburg, of "Bible Morals" celebrity, bursts forth into a meritorious poem full of sweet and simple pathos.

"SEEK first the kingdom of heaven."—"Lay not up for yourselvs treasures on earth."—"If thou wilt be perfect, go and sell that thou hast, and giv to the poor, and thou shalt hav treasures in heaven."—"For what is a man profited, if he shall gain the the whole world, and lose his own soul? or what shall a man giv in exchange for his soul?"—Think of this, Yankees!—"Verily I say unto you, if ye hav faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." Think of repeating these things to a New England audience! thirdly, fourthly, fifthly, till there are three barrels of sermons. Who, without cant, can read them aloud? Who, without cant, hear them and not go out of the meeting-house?—*Thoreau.*

LONG as I hav lived, and many blasphemers as I hav heard and seen, I hav never yet heard or witnessed any direct and conscious blasphemy or irreverence; but of indirect and habitual, enough. Where is the man who is guilty of direct and personal insolence to him that made him?—*Thoreau.*

Communications.

The Self-Sufficiency of Nature.

In *Harper's Magazine* for February Mr. Edison, the eminent inventor, expresses views concerning the nature of matter, and of a God, which deserve more than a passing notice, and as I hav sought in vain for some "defender of the faith" to take up the gauntlet thus defiantly thrown down to Materialists, I hav decided to buckle on my armor and enter the lists to measure swords with him on the points at issue.

What strikes the reader as the most vulnerable part of his views is their flagrant contradiction. In his preliminary remarks he expresses opinions coinciding with those of the most advanced thinkers, but while his reason still soars in realms of the sublimest altitude, he suddenly suffers a collapse into "innocuous desuetude" by falling back upon the assumption of a personal God to extricate himself out of the quandary he finds himself in by "peeking" behind the curtains of "Dame Nature's" laboratory. While his views of the nature of atoms would entitle him to rank as one of the foremost champions of Materialism, he suddenly turns from his exalted position by accepting the God-idea, not recognizing the fallacy of adding the far greater mystery of God's existence or origin to the lesser one of the universe, a mode of reasoning fit only for the immature brain of primitiv man.

But let his words speak for themselvs. "I do not believe," he says, "that matter is inert, acted upon by an outside force. To me it seems that matter is possessed of a certain amount of primitiv intelligence. Look at the thousand ways in which atoms of hydrogen combine with those of other elements, forming the most diverse substance. Do you mean to say that they do this without intelligence? Atoms in harmonious and useful relation assume beautiful and interesting shapes and colors, or giv forth a pleasant perfume as if expressing their satisfaction. In sickness, death, decomposition, or filth, the disagreement of the component particles makes itself felt by bad odors Gathered together in certain forms, the atoms constitute animals of the lower orders, finally combining in man, who represents the total intelligence of all atoms."

After having thus given utterance to most sublime truths, he destroys the whole when the portentous question is asked him, "And where did this intelligence in atoms come from originally?" by replying, "From some power greater than ourselvs," qualifying this rather vague statement—for all believe that nature is greater then ourselvs—by adding that he believes "in an intelligent creator, a personal God, and that the existence of such a God can almost be proved by chemistry."

What a pity that such proof is not forthcoming and millions of honest truth seekers thereby saved from perdition (?). If Mr. Edison has any regard for the spiritual welfare of these sincere doubters in the existence of a personal God he will drop electricity for a while and proceed forthwith to make the necessary preparations for demonstrating such existence by chemical analysis.

The world will thank him for it, but none more so than unbelievers. Methinks that if it is almost demonstrable without effort, a great responsibility rests upon him for not bringing it to a successful issue.

I labor under the impression, however, that the reason the effort is not made, is, that he, as well as his co-religionists, fear that it would demonstrate the God-idea to be the monster delusion of the world.

What instances he cites concerning the nature of atoms affirm the self-sufficiency of nature, and this renders a power above it a superfluity, a perfectly useless adjunct. He admits that matter is not inert, and that it is not acted upon by an outside force, which is tantamount to saying that it has the principle of force and life within it. If this inherent potency is not acted upon by an extraneous force, it is self-acting, and being admissibly self-intelligent, at least to the extent of exercising its judgment in the selection of its mates, and in forming alliances with other individual or corporate bodies of atoms, what need is there of a God or extraneous force to prompt them to action? Being possessed of the capacity to act, Mr. Edison admits, it need not be acted upon by an outside force, but as he winds up with asserting that such force in the person of a God exists, what reason has he for such belief (that does not increase mysteries) when his own words show that matter can act and build up the universe without a God?

For is it not evident that by adding a God to the universe it complicates matters instead of solving them?

If matter were inert, then, indeed, would we be warranted in assuming a God to set it in motion, although his origin or nature would then hav to be explained as well as now, but as it is teeming with life and governed by judgment, it cannot fail to act and build up the world.

An omnipotent hand would be required to *prevent* its action, but such interference not existing, the world is the result.

Mr. Edison, therefore, by his admission of the potency and intelligence of matter acting independently of an extraneous force demonstrates that his presumed God is a useless concomitant to nature, or rather that the latter, being this primitiv judgment and potency of "matter," or force, is "God."

Mr. Edison's belief in the primitiv intelligence of atoms is not original with him, I having advanced and elucidated it over ten years ago. This mind in atoms cannot be anything but the very lowest form of consciousness, and a capacity to recognize and perceive the individuality and sex of other atoms that may be within the reach of this their very limited sense of perception. For that the dual principle of positiv and negativ, or male and female, forces pervading nature must hav its origin in the sexuality of atoms, seems to me self-evident. If atoms were sexless, they would then, indeed, be inert, without any tendency or desire to act and form copartnerships with other congenial atoms; attraction and repulsion would be out of the question, impossible. They would all be exactly alike, the result of which would be that if they did aggregate into bodies there would be no diversity between them, except in bulk. And again, if atoms were not possessed of the property of sex, they could not impart or transmit it to any of their offspring, it being evident that atoms could not convey what they are devoid of themselvs. And the same deductions apply to the intelligence of atoms, they not being capable of manifesting it in their higher formations if their components were absolutely devoid of it. Hence I say that where the male and female principle underlies all organic bodies—and who will say which are not organic, even the atoms of the diamond teeming with life, motion, and intelligence?—the germ of it must be found within their constituent particles.

But we will go further than this and say that sex and intelligence must be inseparably connected. It is no more conceivable that sex and its conditions and consummations should exist in atoms without a certain degree of consciousness and judgment being connected with it than that such judgment should exist without sex. For what but sexual conditions could prompt atoms to exercise the judgment conceded by Mr. Edison? What else do they require in their primitiv state but the necessity of selecting their mates and uniting in harmonious bodies? And that no sexual selection and consummation can take place, even in atoms, without perception and judgment, seems self-evident. If perception and judgment did not exist, no selection of congenial atoms could take place.

Sex is the most powerful condition of atoms, mind only an accessory. It is the primary principle of nature, and from it sprang all formations of the universe. It being the predominant condition of atoms explains why it is also by far the most powerful in all animal organisms. This latter being conceded by all, is it reasonable to suppose that sex could be absent in what gave them being?

And is it therefore a matter for wonderment that from atoms thus imbued with judgment and creativ power sprang the diversified beings whose existence now, at this period of our planet's life, strikes such awe in the inquisitiv mind of the untutored beholder?

And all because modest Dame Nature is underrated, and the credit she deserves as the creator of all given to figments of man's imagination.

Nature is therefore the only real, true God, but instead of deifying her, the throne to which she is entitled is temporarily filled by phantoms and myths begotten of ignorance and nurtured by the fanaticism of versatil man.

"Versatil" because of the numerous myths which formerly haunted heaven and earth only one is allowed to remain, and his days are numbered.

Nature, as embodied in the infinit creating and intelligent atoms, will then ascend the throne so long withheld from her, and she will hold undisputed sway, for no one will deny her existence or question her authority as the mistress of the universe.

Mr. Edison admits that atoms are prompted to action by their own inherent intelligence, that they act their own pleasure regardless of the weal or woe of other bodies, as is shown in the clashing of discordant elements, and the swift destruction that often overtakes them, but where can he see any signs of supernatural interference in this simple atomic action?

There is no reason to presume that there is mind in nature superior to the "primitiv intelligence" of atoms conceded by Mr. Edison. The deist regards what he calls the "wonderfully adapted conditions" giving birth and sustenance to organic beings as "*prima facie* evidence of intelligent design, not recognizing that they are but the inevitable result of the efforts of atoms to adjust themselvs or conform to prevailing conditions and that all formations could therefore not be different than they are.

"But," say some, "how can such low form of judgment culminate in the reason of man?" I answer, through the law of development. The very exercise of this judgment—and it is eternally exercised—tends to develop it. The likes and dislikes, or to use a stronger term, the loves and hates, of atoms, hav a constant tendency to develop judgment or intelligence. And the desire to seek and complete congenial alliances, which gave birth to every formation in space, is the first effort of nature to accomplish a certain end, and has within it, through the concerted action of atoms, the potency to evolve into the highest order of intelligence.

But as intelligent design is a function of the brain, no such design can be possible outside of it. The action of atoms, being limited to a union of forces, if congenial requires no such function though the germ be in it, hence nature in her totality, being devoid of developed brain power, can therefore not possess the judgment capable of being exercised by a being thus endowed.

And as for supernatural intelligence, is not the unrestrained force exerted by nature in producing earthquakes, tornadoes, conflagrations, epidemics, floods, and other destructiv phenomena evidence that she is not thus governed by a higher power?

Why is the world filled with misery untold, both saints and sinners being indiscriminately subjected to the fury of discordant elements, if an omnipotent power exists that could place the antagonistic forces of nature under control?

We hear of the "merciful dispensation of providence," but wherein did it manifest itself during the horrors of the Ashtabula disaster, allowing noted revivalists and others of "God's own people" to be penned up in the burning cars and slowly roasted to death? Where was the omnipotent hand that could avert such a catastrophe?

And where was the "overruling providence" that could avert the Johnstown flood and save thousands of "images of God" from being drowned like rats, and hundreds from being incinerated in the wrecks of the burning buildings?

And where is the "intelligent design" that permits not a day to pass without human beings being crushed to death by the score or allowed to suffer agonies that appall the stoutest hearts?

Perhaps, if Mr. Edison will ponder over these remarks, he may comprehend the magnitude of the task of proving by chemical analysis the existence of a being to be found only in the imagination of man.

In the harmonious arrangements of atoms assuming useful relations and beautiful shapes and colors, as well as in everything conducive to the generation and sustenance of life, we can behold the self-sufficient power of nature to produce these harmonious results, but in the destruction which may overtake her formations at any time we hav evidence of the *absence* of an overruling, intelligent mind.

Marengo, Ill., March 10, 1889. H. WETTSTEIN.

P. S.—I noticed the following in a scientific journal of recent date, corroborativ of my views concerning the sexual nature of atoms:

THE SEXUALITY OF ATOMS.

Mr. Mason Kinne is a quiet gentleman who has lived for many years in San Francisco. He is an enthusiastic member of the Microscopical Society, an honorary member of several foreign scientific societies, and contributes to several journals. Some time ago he declared that he had sexuality in atoms—that is, after examining the smallest fragments of inorganic matter, he had discovered certain traces that led him to believe that all atoms are either male or female, and reproduce their species. The importance of such a discovery cannot be estimated. If verified, and Mr. Kinne is confident that it can be verified, it means the revelation to science of a new alphabet for geology, chemistry, and philosophy.

H. W.

Character.

When we consider how varied are the religious systems which attempt to define the formation of character, it cannot any longer be a source of surprise that men should endeavor to escape from this bondage. It will be found that religionists generally leave the natural selection and appropriation in makers of morality out of their *régime*. They pay little or no heed to those laws of nature, and the constitution thereof which signalize conduct. Ecclesiastics leave their things at the door of hereditary transmission and place their workings as the sequence of diabolical rulings. There are also those who treat this question of character with the coarsest ridicule. These are content to protect themselvs—as they consider—from all ideas which seek to adjust man's responsibility to a personal agency. It may, with truthfulness, be said that such minds look with the greatest derision and aversion upon those who claim the right to challenge existing codes. But it cannot be said that that which is claimed is beyond the limits of substantiation, as from the realm of experience material is gained for this object. So long as we find in man powers of adaptation, concentration, and material for self-realization, along these lines the claims for the naturalness of moral endeavors are firmly established. This should be the basis of appeals to men, for by the relationships of morals to law we are able to discern the degree of our responsibility. We must not overlook the fact that men's environments contribute largely to the formation of character. These are conduciv to the realization of one of two extremes. From them, and

the life's affiliation thereto, all the minor and major moral strictures are derived.

But in the realm of experience it has been proved that men may rise, through the exercise of natural faculties, out of their environments, becoming superior to them. This is the product of obedience to intuitions which take the form of appeals. Thus a more exhilarating moral atmosphere is reached, which is found to be most helpful to yet fuller development of the moral nature. As an example of the foregoing we will take two poles of existence, or mental and moral intelligence. By observation we shall find these to be qualities, or states of qualities. The conservativ operations of each work the relationship of the whole to moral law. We observe that the component parts of these extremes in their order are such as befit their position; in no way are the extremes assimilated; each extreme is driven by its legislativ power into the position it is qualified to hold. These poles are known as Purity and Impurity. It is the question of like begetting like. A little reflection will mark the truthfulness of this argument, for by the process of attraction or repulsion, when the mind is brought into the region of either of the poles we make, or determin our selection.

On extending our method of illustration into our family circles we find a mass of material ready to hand whereby we are furnished with proofs in favor of our argument. When these are pure, having for environments every complement which goes toward increasing the worth of character, then our little realms reap the benefit of example, inculcation, and surroundings. By the mental act of contrasting the pure models and atmosphere with those which are impure, the power over the subjects is manifestly increased. Provided with the beautiful in morals, forces thus concentrate themselvs upon young life which become irresistible. As we watch the gracious growth of adaptation, concentration, and appropriation, we are enabled to forecast the character which these young lives will sustain in years that are to come.

Objections are constantly being raised to this rule, and the attention is pointed to lives which hav not benefited by this moral atmosphere. The answer is, This is so. With much regret it has to be admitted. But to be faithful in the discharge of duty another step must be taken, and it also must be laid down that the exceptions prove the rule, as the selections were made in after years through insufficiency of past inculcations—or maybe examples. It is not enough for purpose of future moral integrity that the young life has only surrounding to fall back upon; but we find that the response to Impure attractions came from parts which hav been left untouched by inculcation or examples, and these weak parts of the moral organism were the points of attack. This may hav been a forgotten or a neglected duty—a duty devolving upon the custodians of these individuals in question—passed over either in ignorance of its importance, or willful disregard. Another answer comes to this objection, viz., Let the inculcations, examples, or surroundings be never so pure in early years, there is a duty which these lives owe to the past, and providing this be neglected and the life be wilfully placed, in years to come, in and among environments which are Impure, the Pure moral tendencies are, one by one, lessened in their power over the life through the pernicious influences of Impure associations.

Numberless instances could be cited to prove the foregoing if space allowed. From two instances only we should be able to substantiate the statements already made. The poles suggested are those of Temperance and Morality, and we could furnish evidence from our own observation to satisfy all reasonable demands made upon us. To the custodians of young life the appeal is made and the warning uttered. Upon the young depends the whole weight of morals in the distant future. Surround the early years with all things which bear the *hall-mark* of integrity. By practices stamp high, moral lessons upon the young mind. Show from the realm of others' experience the blessings of right selections. Teach how to shun base and brute appeals, as one of morals' purest safeguards. Remember that cohesion necessary in all undertakings to prove these things, and, unless this be a leading factor, unmixed results cannot be hoped for.

An opportunity is taken to assert the following thesis, and it will be found to be infallible in its teaching: The appeal to the life is twofold; therefore the measure of moral dignity depends upon moral selection.

It may also be asserted that there are environments of the most impure character which, even to minds cradled therein, hav no attraction. The mind by intuition sees the emptiness of these appeals. The faculty of judgment has been seen to discriminate the difference betwixt the two poles of being. Reflection and contrast hav done their noble work. These are the means by which higher appeals find a response in the life; even the aspirations hav been rich inspirations—touchstones—calling into existence powers which were lying dormant.

It is not every man who can thus assert an individuality over and above these lesser appeals. To them it is a deprivation, not a depravation. But given the mental qualities, giv the conditions befitting mind's dignity, collect if you will all the purest moral forces at your command, exemplify their importance by means of inculcation, lead or mold these lives, and according to the laws of nature from you will flow power to enrich your fellows. Thus like will beget its correlativ. By like affinities you will raise, purify others, bringing forth results of great importance.

There is a store of valuable matter in this theme which will alleviate the moral woes of society and hasten the day of fuller moral achievements. These practical aspects must beget a profound respect for the factor of personal responsibility in the drama of life. Their beauty engrosses the thoughtful at every step, and the community will value character at a higher price.

When our religious teachers discard their imported factors which are foreign to the moral ideal, whereby they seek to alleviate the personal and accumulated woes around us which press so heavily upon the lives of men, and by means which are natural and remedies which are in us endeavor to raise their fellows, then shall the character of man be lovelier and more heavenly.

Religion has dealt too long in the importation of a foreign element into the nature of man, whereby in the name of goodness she has attempted to lessen the ills of social organisms and the woes of individual character. Into the realm of moral legislation she has marched clad in the garb of theology, and she has left the nobler principles of naturalness to be trampled upon by her minions. Much as men may try to impress a community with the sublimity of their conceptions and the feasibility of their plans, much as men may endeavor to gain the assent of one individual character even to the purer principles of naturalism, until men and women are persuaded that the *modus operandi* of perfecting character, as taught by lay and cleric, is automatic in its inclination, whereby, to use another expression, they are led to allow the field of character to grow that which is not the outcome of natural seed, no hope of a fuller recognition of natural laws can be indulged in.

One feature of appeal which is made to men is not clearly understood by them when dressed in the garb of theologic ethics. It cannot be expected that it could be understood, neither do the guardians of this phase of religious ethics wish it to be understood. All acts of conduct are relegated to the effete ceremonies of the Israelitish nation. In their bulk and simpleness also all these things affecting character are laid upon one principle, and from this source it is argued that a renewing graciousness comes. Again and again you are permitted to return to this source after having repeatedly indulged in those things which you hav deplored. With the same regularity as a Catholic devotee seeks the shelter of the confessional, you are invited to return for pardon and indulgence. This is the foreign element already spoken of, to which exception is now taken. Repeatedly is it necessary to utter protests in the name of nature against these ignorant, selfish, unnatural, and idiotic usages which hav been commented upon.

Many will take exceptions to these statements. This is anticipated. But instead of the remarks now made being of an injurious character, they will no doubt prove exceedingly beneficial, inasmuch as they stimulate thought and earnest investigation. When persons are led to examin carefully the weighty arguments supporting our position which will present themselvs through the medium of comparison, at the same time taking exceeding great care to answer all the inquiries made upon the mind, the knowledge of these matters will show how disastrous to man's best interests is the importation of foreign elements dealt in by theology, and which is said to cure all the ills of morals.

Everything in character is formed or made up of cause and effect. Though influences at first be slight, by frequent application force is gained, therefore we become either moral giants or moral wrecks. This is in the exact order of our obedience to or disobedience of moral laws and natural principles.

The appeal of our teachers is not to that which is man, but to that which is not man. Now the laws of health demand that men shall conform to their ruling if they are to enjoy happiness, freedom from sickness or premature death. Mental laws demand a due exercise of precautionary methods if men are to retain their intellectual vigor or arrive at mental superiority. Also the laws of the moral realm call for a recognition of their power and all exercise of due discreetness, so that in all things man may watch against an obedience to those base tendencies which lead to moral decay. The appeals are made to man in the name of man, and according to their order warnings, nay, threats, are often uttered.

The thoughtful among us are beginning to turn to philosophic data, and upon these they are determining the position of mind and morals. Philosophy teaches the laws of being, it relegates all to naturalness, and no margin is left for that which is antagonistic to nature. Upon this alone it may be fairly claimed the only grounds of responsibility can be determined.

Character is purely democratic in its legislation. Under this *régime* every part is fully represented before the bar of conscicusness. Votes of approval or disapproval upon all acts of conduct and upon every desire are passed.

Whatever we may think upon this great question of responsibility, let others teach what doctrin they choose. Let men of the many shades of theologic belief preach the tenets of their respectiv schools from their colored rostrums, and in their way emphasize their views of life and man's position therein, not one of these utterances can abate one tithe, nor indeed will it alter man's responsibility to natural law. Nothing can lessen our obligations, though an army of popes, bishops, priests, and deacons should offer a thousand pardons and as many indulgences. "Call a spade a spade," is a maxim well worth the consideration of theologians. To them we say, "Call law, law, and consequences, consequences." Let these men show us how great are our natural capacities, making their appeals direct to the sense of responsibility, then will they stir the hidden depths of character, and a response will be heard coming from the life, small though at first its voice may be.

CERTUS.

To Connecticut Liberals.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* With your kind permission, I would like to address a few words to the Liberals of my nativ state through the columns of THE TRUTH SEEKER. In the perusal of the leading Freethought papers for the past fifteen years, the writer has been unpleasantly impressed with the apparent indifference of Connecticut Liberals, as evinced by the fact that in the list of contributors to Liberal objects, and in furnishing literary articles for publication, their names are conspicuous only by their absence, except in some half dozen cases.

Feeling convinced that this indifference is not due so much to lukewarmness in the cause, as to preoccupation in business, and that there is any amount of latent enthusiasm which only needs the stimulation of association and fellowship, it has seemed desirable that we should meet one another for better acquaintance and more concentrated action.

To this end the writer has conceived the idea of a state convention of Connecticut Liberals, and of all who favor a total separation of church and state, and would like to hear from every Liberal in Connecticut with an expression of his views regarding the advisability of meeting in convention in the city of Hartford some time in the month of June next for conference, counsel, and mutual interchange of thought.

Prompt responses are invited, so that ample time may be afforded for necessary arrangements.

J. T. KELSEY.

Haddam, Conn., March 13, 1890.

Christian Effort in India.

The *Tablet*, the principal organ of the Roman Catholic church in England, says with regard to the Christian mission business in India:

The newly published official reports about the material and moral conditions of nativs in India, giv a very interesting contribution to the now discussed mission question. It appears from the figures that not alone do we, by converting the nativs to our belief, decidedly lower their moral status, but the standpoint of their natural morality is so high that, although they become Christians, we cannot make them so immoral as we ourselvs are. The figures, which show the comparativ moral status among the different classes, are as follows:

Europeans	1 of 274	Eurasier	1 of 509
Nativ Christians	1 " 709	Muhamedans	1 " 856
Hindoos	1 " 1,361	Buddhists	1 " 3,787

The last figure is a tribute to the noble purity of Buddhism, but the statistics impart to us here at home another teaching, that as regards our social life, we would do better, if we, for a generation or two, contributed our superflous pennies and our energies to the moral improvement of our own countrymen, in place of trying to destroy the morality and religion of other people, people who, in truth, could send us their missionaries to convert us.

YET the New Testament treats of man and man's so-called spiritual affairs too exclusivly, and is too constantly moral and personal to alone content me, who am not interested solely in man's religious or moral nature, or in man even. . . . Absolutely speaking, Do unto others as you would that they should do unto thee, is by no means a golden rule, but the best of current silver. An honest man would hav but little occasion for it. It is golden not to hav any rule at all in such a case. The book has never been written which is to be accepted without any allowance.—*Thoreau.*

A HEALTHY man with steady employment, as woodchopping at fifty cents a cord, and a camp in the woods, will not be a good subject for Christianity. The New Testament may be a choice book to him on some, but not on all or most of his days. He will rather go a-fishing in his leisure hours. The apostles, though they were fishers too, were of the solemn race of sea-fishers, and never trolled for pickerel on inland streams.—*Thoreau.*

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Two new subscribers	5 00
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One subscription with two new subscribers, in one remittance	7 00
One subscription with three new subscribers, in one remittance	8 50
One subscription with four new subscribers, in one remittance	10 00

Any number over five at the same rate, invariably with one remittance.

Pictorial Arguments Against the Church.

We are glad to report that the proposal to put in book form the cartoons that hav appeared on the first page of THE TRUTH SEEKER meets with unqualified approval from a great many of our friends, as may be seen from the following letters, which are only a small percentage of those received. The tax assessor—on all but the churches—of Dunkirk writes:

"Herewith find $2 for a copy of the book containing the pictorial arguments against the church. Please place on page 1 a likeness of the Editor. WM. H. WYMAN."

We may put the likeness of the *Artist* in the book, and are quite willing that he shall hav the glory. Our work is only supplementary to his, though it will support his pictorial statements thoroughly.

Mr. Thomas Bowser, of Renfrew, has not only bought a copy of the book, but is going to sell more copies for us. He says:

"Inclosed you will find an order for one of the books and $1 over to apply to whatever you think best. I will do all I can to sell more books."

Mr. M. P. Braffet, of Wedron, Ill., writes:

"Inclosed please find $2, for which please send me the book of TRUTH SEEKER cartoons as soon as published. They are good arguments. I would like to see them continued in THE TRUTH SEEKER."

The pictures will be continued in THE TRUTH SEEKER for at least another year; there is now no doubt of that.

We agree with what follows in this from Professor Moore, of Atlanta, Ga.:

"I am sure the cartoon book will be a success; and all lovers of liberty should hav a copy on their center-table for the benefit of their friends. I hav sold one copy for you already, and wish to obtain one for myself, so you may send two copies to my address. I think I will be able to send you the name of a new subscriber to the paper soon, and am sure I can sell several copies of the book as soon as I get a copy to show my friends.

"P.S.—If you put the biblical illustrations in book form, I will want a copy of that work also."

As we said in the announcement of the cartoon book, if this publication is adequately encouraged, the Bible pictures will be gathered together.

And we also hope with Mr. Charles Randall, of Amboy, Ill.

"Find inclosed express money-order for $2, for which forward me one copy, when ready, of THE TRUTH SEEKER cartoons. I hope that every subscriber that is able to do so will take a copy of the new book, and that you will eventually get up the pictorial Bible."

Mr. W. L. Willis, of Kokomo, Ind., is a very practical believer in the success of the new book. He writes and incloses cash.

"I will take $10 worth of the picture-book when it is ready for delivery. I think the picture-book will hav a large sale. I hope to be able to order another lot within a year."

C. Putnam, of Gibbon, Neb., has a pretty good idea of the book:

"I inclose $2 for the book of pictures, which will be the rarest book, the most taking, and an opening wedge to the gnarled bigotry that could never in any other way be opened to the reception or inspection of anything on an Infidel's bookshelf. I also pledge myself to take the pictorial Bible, and as soon as you get it so far along that you know the price at which it will be sold, I will remit."

We return thanks to these and other friends who hav ordered the book, and whose money is very acceptable in meeting the expenses of its publication. It will be hurried to completion as fast as a regard for textual thoroughness and good appearance will permit. The price is $2.

A Righteous Supreme Court.

In Edgerton, Wis., a year or more ago, there arose a school war between the Catholics and Protestants. The Catholics were desirous of using the public schools, but they objected to their children hearing or participating in the reading of the King James translation of the Christian scriptures. The matter was taken to the courts, the petition of the Catholics setting forth—

"That certain of the teachers employed by the district board, having charge of the schools to conduct the same and instruct the pupils attending the same, including the children of the plaintiffs, *read* to said pupils each and every day the schools are in session, and during school hours, certain portions of the *book*, commonly known as the *Bible*, the teacher selecting the portions so read and using the translation known as the *King James Version*.

"That the plaintiffs, and many others of the resident taxpayers of said school district, whose children attend said schools, and are under the control and instruction of said teachers, are, together with their children, members of the Roman Catholic church, and conscientiously believe its doctrins, faith, and forms of worship, and that by said church, the said version is taught and *believed to be* an *incorrect* and *incomplete* translation by reason of the *omission* of a certain part of the books held by such church to be an integral portion of the inspired canon; and it is further taught by said Roman Catholic church and believed by its members that the scriptures ought not to be read *indiscriminately*, inasmuch as said church has *divine authority* as the *only infallible teacher* and *interpreter* of the same, and that the reading of the same without note or comment, and without being expounded by *the only authorized teachers* and *interpreters* thereof, is not only not beneficial to the children in said schools, and especially the children of the plaintiffs who are members of said church, but likely to lead to the adoption of dangerous errors, irreligious faith, practice, and worship, and that by reason thereof the practice of reading King James version of the Bible commonly and only received as inspired and true by the Protestant religious sects, is regarded by the members of said Roman Catholic church, including the plaintiffs, as contrary to the rights of conscience, and as wholly contrary to, and in violation of the law, and that they believe such exercises as above set forth, and each and all of them, to be sectarian instruction, in violation of Section 3, Article 10, of the constitution of the state of Wisconsin."

The school board put in an answer, and Judge Bennett, of the circuit court, decided that while the children of Catholics could not be forced to remain in the hallway of the school-house while the reading was going on, they could not object to the reading, as it was not sectarian instruction within the meaning of the law. The Catholics took the case to the supreme court, which has just rendered its decision overruling the circuit court, thus giving a victory to the Catholics, and declaring that the reading of the Bible in the public schools is unconstitutional. The court says that in considering the question whether such reading of the Bible in the public schools is sectarian instruction, prohibited in public schools by the constitution, the book will be regarded as a whole, because the whole Bible, without exception, has been designated as a text-book for use in the Edgerton schools, and the claim of the school board is that the whole contents thereof may lawfully be so read. This being so, it is quite immaterial if the portions thereof set out in the return as the only portions thus far read are not sectarian; yet it should be observed that some of the portions so read seem to inculcate the doctrin of the divinity of Jesus Christ and the punishment of the wicked after death, which doctrins are not accepted by some religious sects.

The court refuses to affirm or deny that the Catholic church opposes the common schools. The court further says that reading from the Bible in the schools, although without comment on the part of the teacher, is instruction, and holds that the Bible contains many doctrinal passages and that the general reading of it is sectarian instruction. It also holds that such text-books as are founded on the fundamental teaching of the Bible, or which may contain extracts therefrom, may not be used in the schools. Says the court:

"Some of the most valuable instruction a person can receive may be derived from reading alone, without any comment or exposition of the question; therefore, the question seems to narrow down to this: Is the reading of the Bible in the public schools, not merely of selected passages therefrom, but the whole of it, sectarian instruction of the pupils, in view of the facts already mentioned, that the Bible contains numerous doctrinal passages upon some of which the peculiar creed of almost every religious sect is based, and that such passages may reasonably be understood to inculcate the doctrins predicated upon them?

"An affirmativ answer to the question seems unavoidable. Any pupil of ordinary intelligence who listens to the reading of doctrinal portions of the Bible will be more or less instructed thereby in the doctrins of the divinity of Jesus Christ, the eternal punishment of the wicked, the authority of the priesthood, the binding force of the efficacy of the sacraments, and many other conflicting sectarian doctrins."

O righteous judge! O upright judge!.

In this matter, and perhaps only in this, the Catholics and the Infidels are agreed. There can never be a doubt in the mind of a sensible person that the Bible is full of sectarianism, and every public school teacher picks out for reading those parts which uphold his or her particular superstition. The court's statement of the case is very plain and truthful, and its decision the only one at which it could logically arrive.

We trust that for his own enlightenment the Newark "My Lord" who tried to place Helen Gardener in error for stating that the Catholic church did not desire its members to peruse the Bible, will ponder over the complaint made by these Catholic parents. Miss Gardener's words are there shown to be irrefutably true, that the Roman Catholic church does forbid the reading of the Bible unless at the same time it is expounded and explained by the priests.

The City's Lesson.

Tammany Hall in this city is the political wing of the Roman Catholic church. Every magnate of the Hall is a devout Catholic, and he could not be a magnate if he were not. Croker, the head of the organization, is very pious—for a Catholic—and so is Grant, our mayor. From these two, down to the superannuated voters who sweep the streets, Tammany is owned neck and heels by the Roman hierarchy. That is the way the church gets its money and that is the way Tammany gets the votes.

At the last two elections, Tammany, or the church, carried everything. One of the offices won is that of sheriff of New York county and city. Mr. James A. Flack encumbers the office. One of the jails over which Mr. Flack has jurisdiction is the one which takes its name from Ludlow street. Mr. Keating, a local Tammany worker, filled, until within a few days, the office of warden in that jail. In days gone by, when D. M. Bennett was waiting in that institution for the pardon Hayes promised but never gave, Mr. Keating was the doorkeeper there, and the writer of this frequently encountered him. As specimens of Tammany officials Messrs. Flack and Keating are valuable, and so are their subordinates. The predecessor of Sheriff Flack was Mr. Grant, now mayor.

A few months ago some Republican politicians "put up a job"—as the phrase goes—on Tammany to punish it for bad faith in some political deals. An investigation committee from the state senate was appointed and sent down here. It began its work two weeks ago. The *Herald* was in the secret, evidently, and saw a chance to advertise itself. It procured the incarceration of one of its reporters in Ludlow street jail, furnished him with money to tempt the Tammany officials, and then published the facts the reporter obtained.

The result of the senate committee's and the *Herald's* efforts is—*seven* Tammany Hall officials indicted for swindling, extortion, bribery, etc. And at the same time, Sheriff Flack has been convicted of conspiring to divorce his wife fraudulently—making eight Tammany Hall magnates and workers in trouble. Mr. Croker, the "boss" of all, went to Europe some time ago, or, rumor has it, he would be in trouble too, and obliged to tell more about Tammany Hall methods than he would find pleasant for himself or profitable to the Hall.

The backbone of Tammany Hall is the seventy or eighty thousand Irish Roman Catholic voters in this city. The real head of the Hall is the Roman hierarchy, with Archbishop Corrigan as the mouthpiece. The treasury of the Hall and the church is the treasury of the city—by both direct and indirect methods. The sufferers are the people, who are robbed, cheated, abused, for the benefit of a lot of alien politicians who couldn't earn ten dollars a week in a legitimate

business, and for the benefit of a church which is trying to break down our institutions and which never yet legislated for anything but its own ecclesiastical and financial welfare. Let us hope the exposure of the rascality in one branch of the city's government may teach the respectable voters of the city a lesson they will not forget before next fall, when they will be called upon to again do some voting.

A Lack of Accuracy.

There are a few of our esteemed friends who favor us with their opinions to whom we desire to respectfully recommend the cultivation of accuracy of statement. Looseness in this regard materially lessens the value of what might otherwise prove valuable contributions to the literature of progress and science. And though we may not apply to them the Latin phrase *falsus in uno falsus in omnibus*, yet because of their disregard of details those who depend upon them are likely to go astray. We may therefore cite three or four instances as a warning to the unwitting culprits and others.

For instance, Mr. Burr writes:

"BROTHER MACDONALD: In your reply to McArthur you ask, 'Why must a slate go under a table?' And you add that all the mediums, to whom you and McArthur went, refused to allow the slates to be kept in sight all the time."

Then Mr. Burr goes on to state how he obtained various communications through the mediumship of Mr. Keeler, on slates which had not been out of sight. Now, we do not doubt Mr. Burr's word in the least, but why should he seek to controvert in our remarks something which we did not say? Our experience in actual slate-writing was confined solely to Professor Slade. As he alleged that some of the communications which we obtained were written *on* the table, we queried why those slates had previously to go *under* the table. We still think the question a fair one. But we did not say that "all the mediums to whom you [the Editor] and McArthur went refused to allow the slates to be kept in sight all the time." We did not say it for the very good reason that the two investigators did not visit any medium but Slade, who was given his own "conditions" in all things, as he peremptorily refused tests. What we did say was this: "When, however, it was proposed that the conditions be made such that the medium could not hold slates away out of sight and otherwise manipulate them, the media refused the sittings as one man." Mr. Keeler, as a sample, did not refuse to allow the slates to be kept in sight; he *flatly refused any sitting at all* under the conditions indicated, which were to be such that he "could not hold slates away out of sight and otherwise manipulate them."

Mr. Burr has told so many wonderful things concerning Keeler's mediumship, and we hav placed such good faith in the accuracy of his accounts, that he will pardon us, we think, if we contrast another statement he makes to us with the actual facts. In a note received some days ago he says:

"Miss Wixon and her sister went with me and wife last evening to Keeler's light séance. The usual phenomena appeared. *Miss W. got a message from a departed friend, written while she held the tablet before the curtain.*"

Now, from that statement one would infer that Miss Wixon did get a message from some person deceased who had been her friend, and that she knew it to be from her friend. But what are the facts? Miss Wixon relates them herself in this issue of THE TRUTH SEEKER. First, describing the appearance of the hand—"a very human hand"—and the manner of holding the tablet, she says:

"The hand grasped a pencil firmly and wrote two lines, one of which was in this wise: 'This is new to me——.' *The rest was undistinguishable; the name was a scrawl that is impossible to decipher.*"

Now, if that is getting "a message from a departed friend," we should like Mr. Burr to relate some instance when a sitter in a séance got something of which he was *not* sure. How does he know that a scrawl on a tablet is the signature of a departed friend of Miss Wixon? Our own experience convinces us that nothing more needs critical and accurate relation of detail than slate-writing séances. If Mr. Burr has been as loose in all his accounts as in this one, we fear his evidence is not of that great value which we had placed upon it.

Leaving this subject, there is another upon which we desire accuracy of statement. A letter from another highly esteemed friend is inspired by our remarks upon the latest arrest of Mr. Harman. Dr. Abbie Knapp says:

"O for a voice that could resound throughout the universe! A voice wherewith I could arouse humanity from its lethargy! A voice to stir in woman some inspiration of her coming destiny, that she may know that in the future she is to lead the van of the army of progress! This age asks for new women. Women untrammeled by the temporary and stationary—not stunted or warped by prejudgment or bias! No more bigotry or prejudice for the woman who is to come—the true woman—the pure woman!

"Eugene, I was reminded of the above lines by your editorial on the re-arrest of Mr. Harman—to me, very unjust. Would that I could sound the 'tocsin of alarm' over all the civilized—God save the mark—world, that until she rises in the true dignity of her womanhood and proclaims herself free will there be necessity of publishing to the world the degradation to which her sex is subjected by her 'lord and master'—*i.e.*, 'legalized protector.' Protected from whom and what? Great heavens! Why, her 'protector,' man! Why, dear friend, the half has not yet been told. Having been 'behind the scenes' for the last twenty-five years, as 'nurse and *accoucheuse*,' I myself could a 'tale unfold' of man's inhumanity to woman that would make your very blood tingle with shame for your sex.

"If you hav not the moral stamina requisit to aid in this work, for our sake, do not, I beg, hinder those who hav. The foul ulcer must be probed in order to cleanse and purify, and I say, 'Let it come!' I repeat it, sir, let it come. No one living regrets more than I that it is necessary. 'It must needs be that offenses come, but woe unto him,' etc. I glory in the true manhood of Mr. Harman, that he is willing to be offered as a 'vicarious atonement' for the sins of his sex. There is much, very much, more, I fain would write, but time and space forbid. Hoping you will see this in its true light, I remain,

"Yours for truth and justice, ABBIE KNAPP, M.D."

One would infer from that that woman is very much abused, downtrodden, maltreated, enslaved, and generally despised, and that for printing protests against such abuse, maltreatment, etc., Mr. Harman had been arrested and was being martyred. But, really, nothing of the kind is the case. There is no sentiment in the matter complained of at all. It is just plain filthiness, told by a physician, who said he had known of such cases. There is no earthly use of printing the stuff, because the people to be affected by it—supposing there are any—will not be reached by it. So far as woman is to be "protected" by the relation, the courts of law are at her service already, which is all that can be done. There is positivly nothing of good in the whole matter, and it is so beastly that to send it to a person is an offense against all decency, and to thrust it upon the subscribers of a paper is to grossly insult them. It will not civilize woman; it will not giv her any dignity; it will not help her obtain any "freedom;" it will not do anything at all for her except degrade her. "Man's inhumanity" is not to be softened by any such rot. There is no place for it in the literature of any profession or class, unless it be in the most miserable class of men and women who inhabit the slums.

Dr. Knapp's letter is wholly misleading. It is not a case of hindering the advancement of woman—nothing of the sort. We but expressed our opinion of some matter Mr. Harman published, which we had precisely the same right to do that Mr. Harman had to publish the offending article. And we object to being set down as the enemy of woman because we do not think with Mr. Harman and Dr. Knapp. Let's hav a little accuracy of thinking and writing in regard to these things.

And here is another lapse made by Mr. Harman himself. He says:

"It may be a mark of senility or worse on my part, but to me it seems simply amazing that those two usually clear-headed thinkers and brave defenders of the right of free expression, E. M. and George Macdonald, should condemn in the strongest terms the *manner* in which Dr. O'Neill unveils the most hideous of crimes and vices, and yet hav *not one word* of condemnation for the crimes and vices themselvs. The *facts*, or the statements of facts, are not called in question, but only the manner of telling them. Dr. O'Neill *may* hav offended the canons of *good taste*. Granted; but if so, what is *his* offense, and his publisher's offense, when compared to the offenses against personal right and personal purity committed by the men whose acts are laid bare by the humane and plain-spoken physician?"

Great Jupiter! Does Mr. Harman value himself so lightly as to think that he must denounce nameless crimes that he may not be suspected of favoring them?

"Personal rights and personal purity!" Lord, Lord, how this world is given to inaccuracy! What is Mr. Harman after anyway? When personal rights are invaded in the manner described in the matter complained of, every court in the country will now protect the invaded. What more can be done? As for personal purity, we fancy that if our self-confessed senile critic were after that alone, he would never print the stuff he does.

We look upon this departure toward filthiness by Mr. Harman as the case of a good man gone wrong, and we sincerely hope that he may see the folly of his ways. But as for defending the publication of the rotten tales, we do not believe that E. M. and George Macdonald will be dragooned into doing it. They were both educated on this subject years ago when they stood shoulder to shoulder with D. M. Bennett. And let Mr. Harman and Dr. Knapp ponder these words of Saladin's in his introduction to "The Confessional:" "A trusting and much suffering public are not warranted in expecting to be supplied by procuresses and pimps with the panacea of moral health;" and surely there is no use of scientific men using the vocabulary of the abandoned wretches who disgrace all civilization.

Then here is our almost too genial contemporary, the *Ironclad Age*, falling into the same bad habit in his anxiety to say something severe. Read:

"The New York *Sun's* late laborious efforts to prove the Rev. De Witt Talmage a humbug was a work of supererogation. The entire world so regards him. He is one of the vile products of that hot-bed of vileness, New York city."

Dr. Talmage is *not* a product of New York city. He was born in New Jersey, whence he went West, acquired some reputation as an acrobatic orator, was called to Brooklyn, where he has since lived and performed. He may be a humbug, he may be vile, but he is *not* a product of New York city.

We trust that hereafter our friends will make their order of statement correspond with the order of phenomena—that is to say, with the things that are so.

Secularism: Which is, Liberalism.

Directly in line with the constructiv Freethought Symposium recently printed in these columns, and now to be obtained in pamphlet form, is a book received from *Secular Thought* office, entitled, "Secularism: Is It Founded on Reason, and is it Sufficient to Meet the Needs of Mankind?" The book is a debate between the editor of the Halifax *Evening Mail* and Charles Watts, reprinted from *Secular Thought*.

On the platform Mr. Watts is probably the ablest Freethought debater in this country, with the exception, of course, of Colonel Ingersoll. This debate also shows that in cold type he is no whit behind himself on the rostrum. The positions assumed in this controversy are those of the English Secularists, Mr. Watts maintaining the sufficiency of reason as a guide, and taking the Utilitarian philosophy as a criterion of morality. In this he has the support of G. J. Holyoake, the "father of Secularism," and by his clearness of argument wins the following commendation from Colonel Ingersoll:

"MY DEAR MR. WATTS: I hav just read the debate between yourself and the editor of the Halifax *Evening Mail*, N. S. Your statement as to what Secularism is could not be improved, and your definitions of certain terms are accurate and lucid. I hav never read better. The editor of the *Mail* does not understand you. He has not enough intelligence to grasp your meaning. When you ask for a better guide than *Reason*, he does not see that he cannot *even deny* that reason is the best of all guides without admitting *that it is*. Suppose he had said that the Bible is a better guide than reason, he would hav been compelled to hav given his *reasons* for the assertion, and in doing this would hav admitted that reason had been his guide. I can hardly call this a debate that you had with the editor of the *Mail*. In a debate there ought to be arguments on *both* sides. All the argument is on your side. Your antagonist refused to come into the ring. He kept outside the ropes and even in that place threw up the sponge."

It would be well if Freethinkers who come in argumentativ contact with Christian friends should make themselvs familiar with the thought contained in the Secular part of this debate, as well as the constructiv ideas advanced in our Symposium. Mr. Holyoake, J. S. Mill, and other English writers, hav given in their Utilitarian philosophy the clearest of reasons why religion should not be allowed to dominate this-world affairs, and Mr. Watts has perhaps stated the case with even greater clearness than his teachers. This thread of utilitarianism, though differently wove, is found running through every one of the contributions to our collection, and its fuller explanation in Mr. Watts's part of this debate will be found of use in understanding them. We recommend his pamphlet to all our readers, and feel sure they will be intellectually benefited by it.

Letters from Friends.

DES MOINES, IA., March 11, 1890.

MR. EDITOR: Continue the pictures, please.

Yours in the faith, JONATHAN BLYLER.

LEBANON, O., Feb. 23, 1890.

MR. EDITOR: I hav taken THE TRUTH SEEKER sixteen years and do not propose to hav it stop until I stop breathing, pictures or no pictures. D. M. WORLEY.

EUREKA, WIS., March 7, 1890.

MR. EDITOR: Find inclosed $6, $1 of which is to be applied for publishing the pictures, and the other five for two years' subscription. J. M. ROUNDS.

BUTTE CITY, MONT., Dec. 15, 1889.

MR. EDITOR: Inclosed is $5 on my account. Please send me a few copies of "Vindication of Thomas Paine," by Robert G. Ingersoll. Take $1 for pictures. I want pictures. E. N. DAUCKEL.

MATTOON, ILL., Jan. 31, 1890.

MR. EDITOR: Inclosed find $5.75—$5 on paper, and send me three copies of the TRUTH SEEKER ANNUAL AND ALMANAC. I hav tried all over the place to get subscribers and hav sent out all the numbers I hav ever received, and yet I fail to get any money. GEO. REDFERN.

BEAVER DAM, WIS., March 10, 1890.

MR. EDITOR: Inclosed please find $5, of which use $3 for subscription for THE TRUTH SEEKER, for I could not liv without it now; $1 for Heston's pictures, twenty-five cents for the ANNUAL for 1890, and the rest for the books named below. MRS. DUNCAN MCMILLAN.

DORCHESTER, NEB., March 11, 1890.

MR. EDITOR: Inclosed find $7 for three copies of the good old TRUTH SEEKER, one a renewal for myself, and two for two new subscribers, which I am glad to be able to send. We all want the pictures. It would be a disappointment to hav the paper without them. W. J. JENNINGS.

AUGUSTA, KAN., Feb. 4, 1890.

MR. EDITOR: Inclosed please find twenty-five cents for one copy of J. E. Remsburg's "Bible Morals." I hav seen a copy of it, and consider it a work that one cannot well afford to be without, as there is argument in it that makes the infernal, lazy, hypocritical pulpit-pounders squirm like angleworms in a tin can. PERRY C. MAHAFFEY.

FILLMORE, UTAH, Feb. 6, 290.

MR. EDITOR: I hav waited this long in order to get one new subscription to send with my own. It sometimes looks to me as though there was not energy enough to bury what is left of the Liberal element here. I managed to celebrate Thomas Paine's birthday with songs, speeches, and a grand supper, followed by a dance. Everybody went home saying Thomas Paine was not such a bad man after all if he did as we claimed for him. GEO. C. VEILE.

BRISTOL, VT., Dec. 25, 1889.

MR. EDITOR: I take the liberty to reply to W. E. Brown's letter, which appeared in THE TRUTH SEEKER of December 21st, although he appealed to you, and will say that I hav in my possession a perpetual calendar extending from the sixteenth to the twenty-third centuries inclusiv, also an arithmetic containing a rule for finding the day of the week on which any given day of the month fell, and they both corroborate the statement that the 17th day of February, 1600, was Thursday. S. F. HASELTINE.

LONGMONT, COL., Dec. 6, 1889.

MR. EDITOR: There are ten copies of THE TRUTH SEEKER taken by members of the Longmont Secular Union. One subscriber is a Materialist, two are Agnostics, and seven are Spiritualists. Not one of the latter is pleased to read the harsh flings of T. Winter, wherein they are called "cranks" and other pet names. That "we cease to exist by the law of nature" has not yet been proved. The supreme court has not yet "handed down its decision" on that point. Those who take delight in calling others hard names had better join the church. That is where they belong.

GEO. X. YOUNG.

DRESDEN, ONT., March 15, 1890.

MR. EDITOR: As regards the pictures, I, as one of the oldest Freethinkers of this priest-ridden town, would say continue them if possible. Your cartoon of the 8th inst. reminds me of Voltaire when viewing the picture of Jesus hanging upon the wall of Frederick the Great. On one side was the pope of Rome; on the other was the picture of Louis XIV. The immortal wit expressed his surprise by saying that he never before knew who the thieves were that accompanied Christ in his hours of suffering.

T. W. GREOR.

FT. PIERRE, S. D., Dec. 23, 1889.

MR. EDITOR: It is some years since you hav heard from me. I am still alive, however, and still fighting "the good fight." I hav at different times procured subscribers for your paper, and I hav an opportunity now, if you will send me a few sample copies. I believe a majority of the people of this community are Freethinkers, whom the advent of THE TRUTH SEEKER would spur into activity.

We receive, occasionally, a visit from a tramp sky-pilot, with whom I had a set-to a few days ago. When I had driven him to the wall, he came at me with that old and oft-repeated question, "If you do away with Christianity, what will you giv us in the place of it?" This reminds me of the man who had the seven-year itch, and when approached by a doctor who recommended a cure, wanted to know what the doctor would giv him in the place of it. In the name of common sense, what did he want in the place of it—the small-pox? Why, giv him health. In the place of Christianity, let us hav mental and moral health. E. H. ALLISON.

SNOHOMISH CITY, WASH., Nov. 30, 1889.

MR. EDITOR: Inclosed find draft for one new subscriber and my renewal. We are to hav C. B. Reynolds with us to stir us up to the importance of organization. Mr. Reynolds is doing wonders in our new state for the cause of equal rights. He is an indefatigable worker. There is no such word as fail with him. If we had a thousand such workers in the field our success would be assured. I am of the opinion that we shall score a grand success when we organize on the 29th of next January. The people are becoming waked up, and begin to think it is time to make some move to counteract the movements of the enemy. J. S. MARTIN.

AYER, MASS., Feb. 6, 1890.

MR. EDITOR: Please fill the inclosed order for "Crimes Against Criminals," by Robert G. Ingersoll. I regard it as one of the greatest speeches ever uttered. It is prophetic of a revolution. A heart that is not moved, everlastingly impressed, by this noble appeal, must be calloused to every sense of human sympathy, must hav been the product of the orthodox God. What a contrast between the tender justice of a gentle, courageous "Infidel" and the ministers educated in the Christian faith! It seems to be the work of Infidels to shame the Christians into respectability. The church is responsible for the Infidels. And they hav been, and are, the saviors of the world. And their names are an ever brightening constellation, the hope of the world.

ELIJAH MYRICK.

ROSWELL, N. M., March 1, 1890.

MR. EDITOR: Your call for expressions of the views of subscribers to THE TRUTH SEEKER as to the perpetuation of cartoons in your paper, has been kept before the public for some time, and I see that you are still flooded with favorable replies. It givs me pleasure to know that the almost universal verdict is, "Keep them up." I hav been a constant subscriber and reader of THE TRUTH SEEKER for nine years, and it is my opinion that Mr. Heston's work adds strength to the cause to which your paper is devoted. I would sooner pay $5 per year for the pictures alone than miss them from your pages. I would urge the issuance of a Pictorial Bible, illustrated by Heston. I will pay liberally for a copy of it.

Yours for the cause, P. F. GARRETT.

LOS ANGELES, CAL., March 3, 1890.

MR. EDITOR: I hav been working for some time to get new subscribers for your paper, but it is uphill business with so many Liberals. They sit down and talk and make sport of orthodox ideas, but fail to realize their duty of giving substantial aid to help the good cause along. But I am in hope to be able ere long to send you a few new subscribers, and I will keep trying till I get them. You can put me down as solid in favor of Heston's cartoons, for I think they are worth as much as the inside reading of the paper. The impressions they make on the mind are far more lasting, especially with the young and tender-footed, than anything you can print on the inside. And I hope you will be able to keep Mr. Heston at work. Also please send me a catalog of your publications. HERMAN KRIM.

CARTHAGE, MO., Feb. 8, 1890.

MR. EDITOR: Here in our city for the past week the fires of Christian hatred hav been waxing hot, on account of the enemy bringing in a Samson to touch with a firebrand the corn of superstition belonging to the orthodox Philistines. This Samson turned loose his foxes, shook the Gazaian gateposts of the church, and with the jawbone of eloquence presented "False Claims," "Sabbath Breaking," and a biography of "Thomas Paine," in such a manner as to be worthy of the highest praise. Mr. J. E. Remsburg, who did the Samson act, delivered three lectures in the Opera House to an audience of about seven or eight hundred each evening. He has made many friends here, and will be remembered as a brilliant orator, a deep thinker, and a man of logic.

Respectfully, E. A. MAYAR.

WHEELING, W. VA., Feb. 13, 1890.

MR. EDITOR: Though I am but eleven years old, I wish to giv the readers of THE TRUTH SEEKER an account of our celebration of Thomas Paine's birthday. The members of the Secular Union assembled, old and young, and had a grand time. We little folks read essays, and the others read select pieces and made speeches, which exercises kept us until after 10 o'clock. Then we had a grand supper. We also had nice music and songs. We kept it up until nearly midnight. We all felt merry and happy while commemorating the birth of the grandest hero that ever lived. This is the first time that his birthday was ever celebrated in Wheeling, W. Va. I hope it will not be the last time. Liberals should ever remember the name of Thomas Paine. He did more for civil and religious liberty than any other man who ever lived. He worked for the liberty of mankind. He worked for the liberty of his race. ORLO INGERSOLL NOE.

BUTLER, PA., Feb. 22, 1890.

MR. EDITOR: A man at Renfrew, Butler county, Pa., living under the name of M. F. Lewis, claiming to be an ordained minister of the gospel of Jesus Christ, according to the caliber of the hardshell Baptist, has made some representations as follows: That Stephen Girard set apart a large amount of money for benevolent and educational purposes, which has been on interest and is now for distribution, and he is authorized by the trustees of the same to build a church in this town of Renfrew. He offers to giv $100 on laying the corner-stone, $100 in three months, and balance ($200) when the church is completed. Is he a fraud? Or hav the trustees proved untrue to their trust? Answer through your paper and oblige SIMEON NIXON.

[President Westbrook of the Secular Union will take pleasure in giving any information wished upon Girard's benefactions.—ED. T. S.]

LYONS, KAN., March 1, 1890.

MR. EDITOR: Inclosed find $3.25 for subscription and the ANNUAL, and twenty-five cents for the furtherance of the genius of Brother Heston. "To be, or not to be," pictures, poetry, or prose, is the question. A very, very few, according to Freethought principle, can hardly be expected to govern the many, although occasionally with questions new, original, or in striking contrast with existing customs, the few are sometimes in the right. This burlesquing of absurdities is old. This holding up to public gaze the gross superstitions of a primitiv, credulous people is not entirely new nor very old. The fate of Bruno, with a host of old-time martyrs, is a pretty good reason why burlesque of priestly pretensions was not tolerated. The pictures of Heston's at least represent an idea. They portray the absurdity of a host of antiquated riddles, and show the brain-addling tendency and rottenness of questions once thought to be too sacred to be questioned. Giv us the pictures, that some of the illustrations may hold up to view questions formerly imagined to be too sacred for public inspection.

E. BUTLER.

JASPER, ALA., Dec. 12, 1889.

MR. EDITOR: In reading a book called "Our Country," by the Rev. Josiah Strong, D.D., I find that he says: "Modern science as we now know it, is almost wholly the creation of the nineteenth century. . . . The idea that the government exists for the individual is modern. . . . Commerce follows the missionaries." He tries to make it appear that Christianity has produced all we see and enjoy of civilization.

Now, Christianity has been in the world eighteen hundred years, and had a God's word, it claims, for a text-book, and we had to get our knowledge outside of that book. Instead of commerce following missionaries, it is just the opposit. Our government as now understood was evolved from experience and reason, and not from Christianity. Christianity is in the way of nearly all reforms. It supported slavery and opposes labor reforms now, and woman suffrage, etc. And history will so record it in the coming ages. Christians even oppose free schools, free from superstition, and want the book that has checked progress the first book to be used in our noble system of education. J. K. DEARTH.

NEWCOMB, TENN., March 1, 1890.

MR. EDITOR: To-day I mail you a copy of the Kentucky *Democrat*, which contains an account of the hanging of Ellison Mounts, one of the murderers in the Hatfield-McCoy troubles. His deed has been spread through the newspapers as the blackest of murders. Yet Mr. Mounts claims that he is on the road to the pearly gates when he is on the gallows. It must be a direct route to the heavenly city, as everyone that goes from the gallows claims he is going that way.

The same paper givs an account of the "sickroom experience" of one Rev. Stephen Nolan, published in the *Central Methodist*, of Catlettsburg, Ky. Mr. Nolan said the Lord and savior visited his sickbed and that he conversed with him freely. We are told in the Bible that Jesus ascended to heaven there to sit in judgment at the right hand of the father. But according to Mr. Nolan he (Jesus) quit his throne in order to let Nolan know how great and good a servant that individual had proved to him. Nolan also says that Jesus told him that many of the people whom he (Nolan) had preached to were over the river and wanted to see him. Such a lot of nonsense you would not expect from a sensible man. Yet he was a very noted preacher in Kentucky.

S. P. HERRON.

BROOKLYN, N. Y., March 13, 1890.

MR. EDITOR: Friend Heston's crucifixion this week is a masterpiece, and its truthfulness must strike the most skeptical.

The certainty of death is ever before us from the cradle to the grave, and therefrom commences the outgrowth of priestcraft. Priestcraft has ever been shaking before us its terrific dogmas. The priests assume that man by nature is a sinner, and needs their assistance to prepare him for a proper presentation to an offended, invisible, tyrannical, fiendish, whimsical God—a God whose approach is only known to a phalanx of priests qualified through study, sanctity, and prayer. I use the word "priesthood" in its general application, for among the millions of human beings inhabiting the world there hav ever been innumerable races of priests, but all assuming this peculiar sanctity—knowing just how much praise, how much glorification, and how much flattery will be agreeable to this whimsical, tyrannical God.

This is a sad view for a broad-minded, honest thinker, or one who presumes to doubt. Hence, in this view of existence should it be a matter of surprise that our yearly bills of mortality exhibit such a ghastly amount of suicides? Here again is something inconsistent with Christian theology, or so many of the clergy themselvs would not so readily dash into the great unknown. By law the only restriction is one hundred dollars fine if caught at the unfinished job of suicide. The question arises, what has become of an American citizen's liberties? Has he not the right when life becomes unbearable through sickness, disease, or sadness to abandon it? DAVID BRUCE.

FORT WORTH, TEX, Feb. 21, 1890.

MR. EDITOR: I thank you for the second copy of your paper for April 20th. The first was received in due season, but given away, or sent away, before I saw your response to

my brief note of April 1st in reference to the Blair educational bill. You see I distribute THE TRUTH SEEKER as well as the Blair bill. I made a slight mistake by quoting from your Editorial Notes March 9th. I wrote "Blair Educational Amendment," but was thinking of the bill to aid in the establishment and temporary support of common schools, generally called the Blair Educational bill. In that bill there is, surely, no "religious or sectarian scheme," and that is the bill I meant. It was presented by Senator Blair December 4, 1889, referred to the committee on education and labor, and reported by Mr. Blair December 18th, and is now being considered by the Senate. If you will read that bill I think you will agree with me in approving it and wishing it might become a law, and it seems to me every philanthropist and every patriot will do the same. Twenty-eight senators expressed themselvs in favor of it in debate, sixteen of them from Southern states.

In regard to the amendment you refer to, or that part which you call the chief section, I coincide with all you say, but one little amendment will render it unobjectionable to me, viz.: Strike out the words you printed in capitals, *i. e.*, "And the principles of the Christian religion." And I am confident it will be so amended in both branches of Congress before it passes, if it ever does. The other part of the section which you quote meets my entire and cordial approval.

Respectfully yours, J. M. BROWN.

CRESCO, IA., Dec. 15, 1889.

MR. EDITOR: I noticed that one of our ablest thinkers was recently mentioned as "Rev. Bob Ingersoll, of the devil's church." Now, if he were in fact a pulpit-pounder in the service of this much-maligned half of Christianity, the devil, who, according to the rantings of sky-pilots, is the successful competitor against the other half, Jehovah, I am led to believe that the colonel has wisely chosen the best of the two lords of religion (superstition). Able as the colonel is in showing up credulous and blind or willingly ignorant believers, I think that Mr. James Bird, of Cincinnati, O., in THE TRUTH SEEKER of Dec. 7, 1889, takes the cake in showing how very crack-brained a believer of Bible absurdities must be. I hav not read or listened to anything in a long time which succeeds so admirably in ridiculing religion. Can a sensible man, woman, or child read that letter and not become disgusted with unquestioning belief? Can any sane person read it carefully and still refuse to admit that belief in the Bible does intercept progress? The contents of that letter prove to me conclusivly that he who depends on the Holy Queer for knowledge is incapable of a straight line of thought, unable to recognize known facts, and that he prefers mental slavery to independence of mind. Reason and the results of scientific investigation are of no value to the person whose mind is trained to accept the errors of past ages. I thank Mr. Bird for his brief exposition of the most degrading scheme ever inaugurated for the purpose of robbing humanity of money, liberty, and peace.

F. S. DAUBERSMITH.

BRISTOL, CONN., March 17, 1890.

MR. EDITOR: I hav delayed sending in my vote on the picture election, as I call it, until the others had polled their votes. I hav been amused in reading the numerous letters—over seventy-five in a single number, voting the straight ticket by a large majority. I think I hav my man, and that he will subscribe. If he does not, I will pay for one year to any party that cannot raise the funds rather than hav the pictures discontinued. This cry of "Don't hurt their feelings" is highly amusing. Do they care for our feelings? Hav they not told falsehoods year after year, decade after decade, from the pulpit and in the religious press? One man that dare face them and tell the truth, stands higher in my opinion than a thousand sniveling cowards that cry, "Don't." If ridicule will cut off the right arm of superstition let Heston grind the blade, and he may call on me to turn the grindstone. I will not complain if he does "bear on." Toward the individual I hav no animosity, but the plant of Christianity—it cannot be called a principle—hew it down, dig out the roots, clear the ground, sow the seeds of common sense, and let these sacred loafers that hav lain under the shade six days out of seven and three-quarters of the seventh, take a hand at honest toil or pack their grip and start for the new Jerusalem. One pious lad, speaking of Colonel Ingersoll, said, "Why doesn't Bob go to Africa, where there is no civilization?" In reply I asked him why the saints did not go to heaven. That closed the argument. When I remit I will take a book of the pictures. I think they are cheap.

J. E. COY.

March 17, 1890.

MR. EDITOR: Thank you for sample copy of your excellent paper. The picture of Boaz and Ruth is so lifelike it must hav been taken on the spot by your highly inspired artist. There is a great deal of truth under the outer semblance of Mr. Heston's realistic pictures. They convey to the thinking man a great deal more than the eyes can cover. When I look at Boaz, the old *roué*, and the seemingly simple-minded Ruth, I put myself as a spectator of the nauseating scene and look forward to the birth of the said-to-be Christian savior, and am glad to think that I did not hav old Boaz for an ancestor. Although I am not a subscriber to your paper, I look forward to the time that I may be; but I take four Liberal papers, so you see I am doing my duty to our glorious and imperishable cause—a cause that in spite of "In God we trust" is on the war-path and will eventually be victorious over superstition, the flesh, and the devil. The slave of ecclesiasticism feels happy in wearing the chains of priestcraft so long as he does not know it, but let him see but one link of that chain and how quick the whole chain comes into view. Our mission is to point out that one link, even if it be the weakest one. To show that our cause is growing, look at the muddle the heathen and infant damnation sect has got into. There is nothing strange in this when we look at the whole thing with an eye backed by common sense. Man made their creed, and man can unmake it. In looking over the XXXIX Articles of religion in the Protestant Episcopal prayer-book, I find in Article XVII that the Protestant Episcopal church is as deep in the mire on the predestination humbug as the Presbyterian. According to this article millions of the human race were damned "before the foundations of the world were laid." So you see that we were damned millions of years before we were born. What outrageous stuff this is to teach people in this enlightened age! It is in the book, and I do not think that any Protestant Episcopal parson would dare to face an intelligent congregation and teach the doctrin as it is in Article XVII. This is like a good many laws on our statute-books, never enforced unless in a New Jersey court—witness the trial of Reynolds for alleged blasphemy. JOHN L. MOORE.

STEUBENVILLE, O., Dec. 8, 1889.

MR. EDITOR: Once more I hav a proof that a free press in this country is an impossibility. Under the ban of the majority an independent press cannot exist. I wrote a short article on the school board of this place giving the use of the school-room to the United Presbyterians for Sunday-school purposes. I said the Catholics had an equal right to the use of a school-room for religious purposes. I asked the editor of a small one-cent daily to publish it, which he promised to do, but some influence came over him and he did not do it. Our newspapers are in such dread of the boycott of the churches that they dare not publish anything that would offend them. And yet we boast of a free and independent press. When the Knights of Labor and other organizations of labor commenced to talk about the boycott, what a wail went up from the churches and the independent press! It was conspiracy, it was un-American, it was all wrong and must be stopped, and actions for conspiracy were actually entered on against parties supposed to be engaged in the boycott. Now it is the church's great weapon to put down any person or paper that dare call into question any of their methods. Why is it that the people are so apathetic when their liberties are being gradually abridged by the cunning action of the church, by the aid of politicians who, to get into office, are ready to do the bidding of any church or churchman who can, by his influence over the members of his church and the use of the boycott, make or mar the prospects of the politician, no matter how his election would affect the interest of the nation?

I am amused at the valiant style in which Mr. J. H. Burnham attacks the action of the Philadelphia congress of the Secular Union for trying to concentrate their forces on one or two objects, viz., taxation of church property and a thorough separation of church and state. There is an old motto that I always believed in, Do one thing at a time and do it well. I would ask, What has been gained by the Secular Union by the scattering fire they hav been engaged in the last twelve years? A few scattering societies formed in a few small towns or villages, only to die out for want of unity, and nothing done. Now, if we can agree to drop our idiosyncrasies and unite all that believe in taxing church property and in an entire separation of church and state, both in and out of the churches, I believe there are millions that would work willingly in that army to break down these breastworks of the enemy. I cannot see, with Mr. Burnham, that our honored dead, D. M. Bennett and others, would hav any objection to our using all the forces we could muster for such a purpose, even if it was made up of Universalists, or any other ists. I do not know if Mr. Burnham ever raised his voice against Spiritualists working with the Secular Union for these objects. But, as he says, Secularism means human help and not divine. I for one are willing to receive it from all sources.

J. DOWNES.

ITHACA, NEB., Dec. 25, 1889.

BROTHER PECK: I am not a Spiritualist, but wish to make a few suggestions to you in reference to your "Address to any Spiritualist." You assert that you do not know whether Spiritualism is founded in truth or error, and that you desire to hav the Spiritual philosophy true. Why then should you oppose it, seeing that you admit that you do not know whether it is true or not, and desire it to be true? Spiritualism does not indorse the Bible, and opposes nearly all old-fashioned theology, and is generally foremost in all reforms. If it is more desirable to believe and in that belief there is more happiness, why not let it alone? If death ends all, as your philosophy indicates, and there is nothing gained in proving it, why prove it at all, especially as long as there is any doubt? I am sure that it is not a desirable doctrin for anyone. On every question you hav ever written except this one, I think you are one of our very best writers, and in the answers to the questions asked in the last ANNUAL "Symposium" I think your answers were better than any, especially to the last question. On that you were far ahead of them all. Is it certain that infants, idiots, and lunatics hav no mind? Can you tell just what the mind is? If the matter of the body is indestructible and the thoughts of the mind are indestructible, may not the mind that thinks also be indestructible? Can you prove that anything in the universe is ever utterly destroyed? I hav heard of a different experience from yours, especially one case of suspended animation, where the person was about to be buried, and already prepared by shroud, etc., and he afterward came to and stated that he was conscious all the time, and his great dread of being buried alive was why he made all his efforts to move and finally succeeded. There are many things that we cannot understand at present. I hav had some experience. For instance, I hav dreamed of places such as I had never seen when awake, and afterward in traveling came across just the places that I had dreamed of. Now, will you tell me how I got that impression on my mind? Was my mind absent from my body, or did some outside power make the impression? One more. One night I dreamed of a funeral, saw a black coffin, and waked up in trouble. The next day I heard of the death of my brother. I had not even heard of his sickness before. Can you explain it? I hav talked with others that had a similar experience. You hav probably investigated Spiritualism. I hav not had a chance to investigate all that I desire. You hav read, probably, of Horace Greeley's experience, published many years ago—how he asked questions that at the time he did not know himself, and got correct answers. Can you tell how he got them, as he wrote the questions, and, I believe, kept possession of them until they were answered? But I am willing and anxious to let the question of future life and salvation alone. Let it work itself out. What I am more interested in is present salvation, and I am glad that you take right grounds on that. If all Liberals would agree on that with you and me, we at least could accomplish something, but it seems that all cannot agree on that even. As to the future I know nothing. I would like to hav Spiritualism proved true. I hope it may be some time. Let us work for the present; try and save our country from political despotism; make it possible for all to liv the present life, and not hav a few millionaires and hundreds of thousands of beggars. JOHN BRYAN.

MAKANDA, ILL., Dec. 22, E.M. 289.

MR. EDITOR: In this section of our country there is so much freedom of thought and action, and the tyrannical church influences that are so manifest, annoying, and threatening, in some parts of our country, are felt so slightly, that it is difficult to convince anyone that there is any real danger threatening our liberty and rights from church encroachments. There used to be revivals here, but for the last year or two we hav been mercifully preserved from them. A large percentage of the early settlers here were from the Southern states, and from the middle and poorer classes whom slavery had deprived of the advantages of a common school education. This blessing, however, is amply conferred on their children by the excellent school system of this state. Many of the people think it best to hav some kind of a religious cloak, but in this mild climate it is not deemed necessary to hav it of very heavy material. Most of the people who care at all for any church, I think, lean toward the Baptist persuasion. With them baptism means immersion, or "dipping," as it is called. The practice seems to be "playing out." But it used to be customary for the preachers, when they had secured a few converts, to appoint the time and place for their immersion. The time was Sunday, and the place near some accessible pool on some of the small streams, or "branches," as they are called here. These pools are generally three or four feet deep, not including the mud in the bottom. Multitudes used to assemble on these occasions to witness the performance, which they called a "baptizin'," and generally so much of the ludicrous occurred in connection with them that for fun and real enjoyment they were considered nearly equal to the circus. At the last "baptizin'" that occurred in this neighborhood the minister, who had too great an accumulation of adipose deposit to be very agil, or make a successful acrobat, had just led a lady into the water, and when about to consummate the holy ordinance, he realized that, like the wicked, he "stood on slippery places." which so "betrayed his feet" that it was with great difficulty he saved himself from complete submersion, and going to the bottom keel uppermost. Like the angel at that other pool, long ago, he succeeded in "troubling the waters," but especially the mud. The lady, in the mean time, being disgusted with the holy man's aquatic gymnastics, abandoned the project, and retired, all dripping and unbaptized, from the water, amid the ill-concealed mirth of the ungodly bystanders.

In conversation recently with a rather intelligent minister, we agreed that a very large per cent of the revival converts are ignorant, selfish, and insincere, and I think I convinced him that all the phenomena connected with the experience of both the honest and dishonest converts could be readily accounted for on natural principles, and that they had no supernatural element. But of that I will not write at present. I wish to give an example or two in illustration of the character of some of the revival converts, they being actual facts. Some time ago, at one of these "baptizin's," it rained heavily, and a young man who had not been fully decided on the matter said he believed he would get dipped then and there, for he had not a dry stitch on him, and he did not "care a damn for the wetting." Another illustration of the character of a class of young Methodist revival converts, or convicts, is given in actual facts which occurred at New Bedford, Pa., three years ago. The minister so persistently and fiercely denounced the moralists, *i.e.*, the really conscientious, upright, decent outsiders, dooming them to the hottest place in hell, that they ceased to attend or giv aid or comfort to him. But quite a number of the more vicious class of boys thought, in view of their deserts, that if they could escape hell so easily, they had better get religion and join the church. One of these converts, who got his wealth largely by trapping skunks, said to one of his unconverted chums: "Why don't you get religion and join the church? Then you would escape hell. And I hav had the darnedest luck since I joined that ever I had in my life. I caught four skunks, and they were every one black!" His chum said, if that was the way it worked, he would join. So that night he went forward for prayers, and was "hopefully converted to Christ." The next day he bought traps and set them, and waited for the Lord to drive the animals into them, but said Lord seemed to be otherwise engaged; and when he waited and caught nothing he said he was sorry he had got religion—there was nothing in it, for he had not caught a darned polecat since his conversion!

W. W. WALKER.

Children's Corner.

Edited by Miss Susan H. Wixon, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Don't Fret, but Smile.

It isn't worth while to fret, dear,
To walk as behind a hearse.
No matter how vexing things may be
They easily might be worse;
And the time you spend complaining
And groaning about the load,
Better be given to going on,
And pressing along the road.

I've trodden the hill myself, dear.
'Tis the tripping tongue can preach,
But though silence is sometimes golden, child,
As oft there is grace in speech,
And I see, from my higher level,
'Tis less the path than the pace
That wearies the back and dims the eye,
And writes the lines on the face.

There are vexing cares enough, dear;
And to spare, when all is told;
And love must mourn its losses,
And the cheek's soft bloom grow old;
But the spell of the craven spirit
Turns blessing into curse,
While the bold heart meets the trouble
That easily might be worse.

So smile at each disaster
That will presently pass away,
And believe a bright to-morrow
Will follow the dark to-day.
There's nothing gained by fretting,
Gather your strength anew,
And step by step go onward, dear,
Let the skies be gray or blue.

—*Margaret E. Sangster.*

Announcement of Prizes.

Responsiv to our offer in the Corner last October, we hav received but two essays upon morality that will do to print. Both of these are creditable to the authors. Nor has the competition been large in the other essays or stories called for.

Under the circumstances we think it proper to change somewhat the order of award of prizes as at first proposed.

Therefore, we award to Leonora Stockinger the sum of $3 for first prize essay on morality. Her essay is printed in this number.

To J. Harold Ward is awarded a second prize of $2. This essay will be printed in our next number.

Walter W. Clark takes a prize of $3 for scientific essay on "The Sun." And to Mary V. Foster is awarded $2 for her spirited reply to James and Jacob Foster.

All the essays will be printed in due time.

Ed. C. C.

What Is Morality?

What is morality? Is it sufficient as a guide for conduct in human affairs?

Morality, as defined by Webster, is, "the quality of an intention, a character, an action, a principle, or a sentiment, when tried by the standard of right; or the quality of an action which renders it good."

It is a much varied subject, involving many principles that demand minute consideration.

Also the following definition has often been applied to the subject, that "morality is living up to your highest conception of right." This has often been considered correct by many; however, it may be overthrown, and proved to be, in some cases, incorrect. For instance, the Hindoo women throw their children into the Ganges river; also the widows, if prevented from burning themselvs with their husbands' corpses, sometimes feel the pangs of remorse, and lead a life of misery and self-humiliation.

Now, do they not act according to their perception of right? What one person conceives to be the right, another conceives to be absolutely the wrong.

If one would conceive it to be right to murder, plunder, or burn, and would follow out his convictions, he would be moral according to his own perception of right.

The deficiency of the definition is now obvious, although it may hold applicable in many cases, but in some, where one is not strong enough to resist temptation, law must be the guide. Morality has in view the prevention of human misery, and the promotion of human happiness. Happiness is the utmost pleasure, and misery is the utmost pain, and they are both synonymous terms, as are also good and evil, or right and wrong.

Conscience is the name we giv the faculty of distinguishing right and wrong, and when highly developed givs a queer and unmistakable feeling of the mind at what is wrong, and is given to teach moral truths.

This is now regarding morality singly. Before you resolve upon an action, let your first questions always be, "Is this action right?" "Would I wish anyone to do the same to me?" In this way, it is needless to say, you will hav a guide amply sufficient for your conduct in all your affairs. Cultivate the habit of deciding upon the moral character of an action before you perform it.

There is such a fact as immorality of thoughts, and as illustrativ of this, I will relate a portion of a story that particularly relates to the immorality of the act and thought of a brother.

There was once a very wealthy man who had no children but an adopted daughter, whom he loved and regarded as his own. His nearest relativ was a poor brother who had formerly treated him very disrespectfully. When the wealthy brother died two wills were found, one of an early date in favor of his brother as rightful and only heir, and the one of a later date, and consequently the legal one, in favor of the daughter.

The brother then determined to destroy the latest will, and so make himself heir to all of the estate. He finally succeeded in discovering it, and was so bent upon its destroyal that by some mistake he destroyed the one in favor of himself. The story is not so briefly told, but I simply desired to relate that part which shows the immorality of the acts and thoughts of the disinherited brother.

Was he not immoral in his former acts to his brother, and was he not immoral in his deeds and thoughts concerning the will?

Would he not hav been loved, remembered, and esteemed by his brother if he had only taken morality as a guide for his conduct in the affairs with his brother?

It is obvious that there is nothing to be attained by being immoral, as you may note in the above case. We are immoral when we are doing contrary to our conscience, and it is certainly not conduciv to our happiness and prosperity. Why does an immoral person seek to hide his guilt? Simply because his conscience informs him of the fact that he has committed a wrong, and he commits a double wrong who conceals it.

Nature blends and harmonizes all her works into perfect excellence, because she does her own natural work; and they who perform all their natural work will blend and harmonize all their elementary impulses in a life of true moral excellence. Although there may be darkness and despair on each side, they will nevertheless see the way of duty open before them, and made luminous by the torch of right.

If a person is not under the controling influence of morality, he really cannot be a morally upright man. He has no right aim by which to work, and consequently exists in doubt.

A morally good person is one whose dispositions and affections are such as tend of themselvs to promote the good or happiness of humanity. We cannot attribute goodness to a man merely because his outward acts hav this tendency; as the worst of men may act in this way, but with intentions other than good. When one has the right conception of morality, then he has a good regulator to his many actions.

His morality is chiefly exhibited in his dealings and conversation with his fellowmen.

There was a time when among civilized and uncivilized nations there was an utter lack of morality; they were all ungenerous and unfair in the conduct of their affairs with each other.

In our time, I am happy to say, these instances are rare. On the average we know better than the Bechwana, who, being asked what it meant to "be good," was much puzzled, but finally answered, "To be good, it is to possess a wife and cows, and steal one's neighbor's wife and cows;" on the average, we hav a better perception of good than the Pawnee who said, "He is a good man who is a hunter, sly, crafty as a fox, daring and strong as a wolf." Here the question naturally arises, Is there such a fact as moral progress?

It is a positiv fact, but is far from being always evident. Its course does not run incessantly onward in a straight line, and at uniform speed, but it proceeds by irregular motions, and sometimes by broken or curved lines. It is a fallacy that good morals can grow and originate from ignorance, brutality, or want. They rather cause recklessness.

A good person who begins early in life with good moral principles, will be admired and respected by all, and will win success throughout this life, while on the other hand, if he had an absence of moral principles, he would not be respected, and would become reckless, while his life would not be worth living.

How could Penn, the founder and father of Pennsylvania, hav succeeded, had he not used morality as the guide to his conduct in his affairs? He kindly wrote to the Indians warmly assuring them of his disposition to treat them with kindness, and as brethren, and to deal with them justly, entreating them also to treat his people in the same kind and respectful manner.

It is stated that he had not been here long before he made an effort to bring together the numerous and various Indian tribes to form a treaty of peace and friendship.

They accordingly met at the city of Philadelphia and made a treaty, which, unlike many other Indian treaties, "was never broken." It is also stated that not a drop of Quaker blood was ever shed by an Indian.

Had Penn been deficient in morality, what would hav been his success? And consider for a moment how he would hav been repaid! They would hav inflicted great punishment upon him, by some revengeful means.

As punishment is the consequence of certain actions, every individual is made to taste it in some way; it is one of the occurrences of every-day life, consequently we will not commit a bad action if we hav the fact of the connection of punishment constantly in view.

Again, taking morality in a nation, we find law as its foundation.

All citizens are required to abide by the rules of authority. Their promises are to be fulfilled according to prescribed forms, etc.

The principle in law represents that if theft and murder, and the many other crimes that occur, were allowed to go unpunished, neither life nor property would longer be safe. Nations would be in continual warfare, society would soon end, and industry would perish.

Our lives are full of conflicting demands, and there must be special rules to guide them. What substitute, then, can we find better than law? If we cast our glance over the history of the world, we can scarcely discover any rules of morality, and, above all, the wrong perception of right was had by the majority.

Revert for a moment to the centuries back, where there was scarcely any law. What a wrong perception of morality the people had! Had they had strict moral laws enforced it is unmistakably evident that this would not hav been the case. Law compels many to be moral who otherwise would perhaps be immoral, and consequently morality eventually becomes a habit with them. If morality is a sufficient guide to the conduct of humanity, why need we, then, the numerous laws, the law enforcers, prisons, and jails? The child first dreads the punishment it receives by its parents; then, as it attains manhood, it dreads the law. So it is with all human beings. They are all placed under law, accompanied by punishment. Their bad actions are forbidden, and they are subjected to some very painful infliction, the severity of which is increased as the bad actions are increased, and thus law causes morality to become customary, by imbedding it in the minds of the people.

A code of good moral laws are those that establish equality of right to all human beings. They are laws that are honest, and not partial to wealth, rank, or title, but regard each individual alike.

Another requisit to morality is truth. And truth is deep and must be searched.

In the depth of the sea rests the pearl, the precious,
In the mussel inclosed and only the diver enriches.
Just so swims the truth, not upon outer waves,
But in hidden depth we must seek her always.
Only the searching hand that truth abides,
And holds it aloft o'er the waves and tides.
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Where, with unending value, always ends strife.

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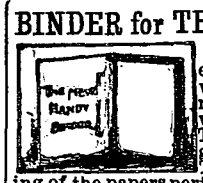
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We hear a great deal nowadays about science and geology. Science, as I understand it, is about everything but the soul, and especially about force and matter. These hifalutin scientists like Huxley, who want to be wise above what is written, ask us to believe that we are only an *edition de luxe* of the chimpanzee, a sort of gilt-edged baboon, so to speak. They say now that our ancestors, a good many degrees removed, were monkeys; that a moner could feed without a mouth, walk without feet, and reproduce itself by simply falling apart. Now, I do not know anything at all about science, but I know that cannot be true, because it does not tally with what Moses says in Genesis. See? I never heard of a pup that was not preceded by a dog. That is an incontrovertible law of nature. Pups are not in the habit of growing around loose on trees like apples or peaches. Science says that matter is indestructible and has always existed. Now, if matter always existed it was not created, and so it must hav come out of nothing. You cannot produce something from nothing, no matter how hard you try. So of course God created matter, and that fact proves that the Bible is a thoroughly true book. And even if matter is eternal, everybody but scientists knows that it could not be moved around the way it is unless there was somebody behind it to shove it. And that is certain proof that God exists. Bob Ingersoll is one of those fellows that hav a lot to say about science and the conflict of Genesis and geology. He will be sorry some of these fine days that he ever had anything to do with any other "ology" than theology. That is the only ology I believe in, and that puts me on the safe side and keeps me solid with God. What will it profit a man if he knows to what geologic strata the great white throne belongs, if he did not believe there was such a thing until he saw it? Although I hate Infidels, I cannot help feeling the least little bit sorry for Bob. They say he is a good man, in some ways, even though he is totally depraved and at enmity with God. My creed says that everybody, big and little, are thoroughly depraved and corrupt in all their parts, and fit only for instant and eternal damnation. But that must be a mistake of the printers. Only people who do not believe in my religion will be damned. But speaking of Bob Ingersoll. He can no more help disbelieving than water can help seeking its own level. But as far as the next world is concerned his name is Mud, unless he believes—or at least says he does, which is about the same thing in the long run. Unbelievers are not permitted in heaven. The company there is very select, and none but those after God's own heart can wear halos and strum the golden harps. When I get there, as of course I will in due time, I will meet David and Solomon and their very numerous wives, besides a lot of other good Christians. Charles Guiteau was the Lord's own man, and so, of course, he is there, but if I come across him in the crowd I'll snub him. I do not object to polygamists, but I draw the line at assassins. But to come back to Bob Ingersoll again. I hav heard that he would deprive himself of his own rights rather than infringe on the rights of others. And they also say that he thinks just as much of his wife and daughters as he does of himself, and never even dreams of bossing them around in a voice that would curdle milk. He has some funny ideas. He actually thinks that women are as good as men, and sometimes a little better. I do not believe that at all, for it is contrary to St. Paul and the holy writ. I believe in the good old orthodox doctrin that women should keep silent in the presence of their husbands. He also believes in a lot of other nice-sounding doctrins, but they are not true, and so, if he dies unconverted, his goose is cooked sure. True, he has never, to my knowledge, broken any law, nor wronged anyone, nor been guilty of a mean action, but good works are not sufficient to save. Oh, no. Faith alone maketh whole. My only regret is that there are not harder things in the Bible to believe. I would like it better if it said that Jonah swallowed the whale, and that the fiery furnace was in the Hebrew youths instead of their being in the furnace. Ingersoll thinks it is smart to call Jonah "Captain" Jonah, and to speak of the Hebrew children as Shadrach, Meshach & Co., the Hebrew fire kings, but God will get square for that after a while. He will make it "smart" in a different way, you mark my words for it. The way he speaks of the Bible and God shows that he is sunk to the lowest depths of vulgar Materialism. Of course he seems to be pure-minded. He never speaks an ugly or vulgar word. And it is only when he reads the Bible that he reads anything vulgar. But it does not matter how pure he may seem to be, Jo Cook, of Boston, says he is vulgar and unlearned, and Jo ought to know, because Jo always did know more of other people's business than they knew themselvs. This proves that Jo is an exceedingly good Christian and a very smart man. The New York *Sun* calls him "a polyphonous old polysyllabist." Jehovah will yet smite the *Sun* with an eclipse for its wicked and profane blasphemy. He says, "I will not be always mocked." And when he puts his squelcher onto Charles Anderson the old man will wish he had been more respectful to God's elect. Atheists speak glibly about one world at a time being as much as they can attend to. Now, is not that rank nonsense? What is the good of enjoying yourself in this world if by so doing you lose the next? I do not think anything of this world. All the use I make of it is to lay pipes for the next and eternal life. When I get to heaven, I am going to spend the first million years of eternity in telling the saints and angels how strong and unshakable was my faith and how I hated Infidels. The second million years I will devote to song practice and harp rehearsing. The third million years I am going to spend in looking over the battlements of the celestial city and watching the Infidels and unbelievers slowly burn and bake while I gently chant, "How good God is. His ways are beyond all understanding, but his mercy endureth forever." The fourth million years—but never mind them just now. It is fatiguing to the mind to look so far ahead, and besides that I hav beaten Bellamy all hollow. Pagan Bob's pet argument on the doctrin of the vicarious atonement is this: "If I rob Mr. Smith and God forgivs me, how does that help Smith?" Now, suppose we look at that in another way. If all those whom Mr. Smith has loved and lost are suffering the unspeakable torments of the damned, how does that hurt Smith if he is in heaven? So long as he can sing what does it matter if they yell? If I had even the faintest fear that when the returns came in I would be "elected" to spend my eternity with Satan and his angels I would want to hav hell abolished. But I know that by believing all the church dogmas I am perfectly safe, and so I do not even want the fires slowed down or banked. It would not be half fair for unbelievers to inherit eternal joy. You see, they hav fine times down here, especially on Sundays, which they make a point of keeping unholy, and so they ought to suffer hereafter, so as to keep the law of averages right. If they can bear to die unconverted, they hav got more pluck than I hav. At the dread moment of dissolution all the vileness and viciousness of their wicked natures will come to the surface. Everybody knows what fearful scenes were enacted at the death-beds of Tom Paine and Voltaire. They hav been certified to by millions of people who were not born until years after Paine and Voltaire had gone to their graves. All Infidels recant on their death-beds and die blaspheming unbelievers besides. I do not quite understand how this can be, but the church says so, and it is not for me to question. Questioning leads to doubt, and doubt is the fruitful mother of Infidelity—that is to say, of all iniquity. I never ask questions about holy things. As I may possibly hav remarked before, I believe everything. There is no punishment for believing too much. There is only one other thing as limitless as eternity, and that is my credulity. Yes, glory be to God, I am on the safe side. By believing I receive heaven as my portion. By disbelieving, the foolish, headstrong Infidels receive hell as their portion, and I must say it serves 'em just right. They are blinded by their own conceit, and if they fall into the lake of burning brimstone and sulphur they hav only themselvs to blame for it. Pride goeth before a fall, and they should cultivate humility before it is everlastingly too late. Selah.

Brooklyn, N. Y. EDWARDS ROUSSEAU.

Obituary.

DIED.—Thomas Warren, in Centralia, Ill., at 5:40 A.M., Monday, March 10, 1890, aged 70 years 10 months and 16 days. Born in Robinson county, Tennessee, April 21, 1819. Funeral, Wednesday, March 12, at 10 o'clock, A.M.

By the death of Thomas Warren this city has lost one of its best men. No honester, truer man lived among us. A man freed from all superstition; honest in everything. He was a true and loving husband and father, a kind neighbor, and an enterprising citizen. I hav heard his old neighbors say that they had known him thirty to forty-five years and that he had, at all times, been honest and true. A large number of his friends came out to pay their respects to his worth. I think every church in the city was represented at his funeral. All will miss the kindly greeting and pleasant smile of "Uncle Tomey."

Yours truly, F. D. REXFORD.

It is with profound sorrow that I chronicle the death of one of our noblest and best citizens, Ithamar Eddy. He died at his home near Rome City, Ind., Jan. 28, 1890, at the age of sixty-two years. He was a man whose life from boyhood to old age was free from the superstition of theology. He was an ardent worker in the field of Freethought. His reason was his church; and, like the immortal Thomas Paine, his religion consisted in doing justice, loving mercy, and endeavoring to make his fellow-creatures happy. He was a student of the school of nature. He reasoned from cause to effect. He was bound to no party, sect, or creed. He analyzed all things and held fast to that which he believed was right. He believed that practice was superior to preaching, and carried into his every-day life the highest dictates of his noble mind. And when the shadow of death was spreading its dark mantle about him, he smiled and said, "It's sweet to die in the beauties of nature." He lived, he loved, and was loved. But he has gone from among us. And whether his passions, ambitions, and affections still sway, attract, and impel, whether he remembers us as we remember him, we do not know. These are the unsolved and insoluble problems of mortal life and human destiny, which prompted the troubled patriarch of old to ask that momentous question for which the cycles of centuries hav given no answer, "If a man die shall he liv again?" But one thing we do know, he has transmitted those principles which showed forth so bright in his life to six noble sons and two loving daughters, and in them we see exemplified those virtues which characterized his life. N. M. KELLAM.

Wallcottville, Ind.

It was the wish of my dear husband that I write to the Editor of THE TRUTH SEEKER, for he was an honest Freethinker and I must do my duty and fulfill all his wishes. It is rather late, for he died Nov. 19, 1889. Duncan McMillan was born near Lochaber Lake, in Nova Scotia, of Scotch parentage, Oct. 10, 1816. He was married in Nova Scotia in 1839, to Miss Mary McMillan, of that place. He removed to this county in 1845, settling in Calamus, where he resided till a few years ago, when he removed to this city. His first wife died Sept. 8, 1872. Married the second time, in Nova Scotia, Aug. 26, 1874, Miss Mary Camron, also a nativ of that place, who died Sept. 7, 1884. Married Sept. 2, 1886, to Miss Maggie Hernig, of Beaver Dam, who is left to mourn a kind husband. A better one never lived. When he was taken sick he told me that he should never get well again. He was cheerful all the time, and told me that he did not wish to hav any prayers at his funeral. When he was so weak that he could not speak the minister came to pray for him, and we told him that we had no use for him here. The duties of earth he has nobly filled by generous deeds and free investigation. His religion was the religion of kindness and humanity. He was an independent thinker, and worked for truth, justice, and morality. He was not afraid to die, because he had lived right. He was not afraid of hell, that heathen myth, believing that in all the shining universe there was no room for such a black spot. His liberality, courage, calmness, and fortitude let us endeavor to emulate. Although my dear husband is now at rest, his words I can still hear, urging me on to deeds of right and usefulness.

To him death had no terror, but came as a soothing friend to release him from the toils and sufferings of humanity. In the sere and yellow leaf of his life he passed to "that undiscovered country from whose bourne no traveler returns." In the repose of the tomb my dear husband has found that eternal rest which is the heritage of the weary. When his end drew near, he said: "I die a Freethinker, and am not ashamed of it. No argument can change me, no prayers can make me more resigned to death." These were his further words: "So to you, my dear wife bereaved, I can only say, all is well." My dear husband feared no angry or vindictiv being beyond the grave, for he believed in no superstition or eternal punishment, and now as the grave has closed over his once-loved form, may the earth lie lightly on him; may the flowers ever bloom over his grave. Peace and rest to his ashes. His memory I will always love and cherish. Farewell. After his death the Christians circulated a report that he recanted—the biggest lie they ever told for Christ's sake.

A precious one from me has gone;
A voice I loved is stilled;
A place is vacant in my home
Which never can be filled.

The first TRUTH SEEKER that I ever saw was when I married my husband. He taught me how to liv right, and I will do all I can for truth, justice, and humanity.

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Dr. R. P. Fellows is an outspoken Infidel and very successful physician. He is worthy of an extensiv patronage.—*The Liberal.*

News of the Week.

THE pope announces that he is willing to act as mediator in a European disarmament. Though it has been against the constant opposition of the papacy that the civilization which has perhaps rendered universal peace possible, has advanced, the pope by such tricks will now gain with his dupes the credit of being the real pacificator.

BISMARCK has resigned the chancellorship of the German empire.

ITALY has appropriated $300.000 for the new smokeless powder.

POPE LEO has celebrated the twelfth anniversary of his coronation.

THE striking coalminers in England hav received an advance and resumed work.

AT Florence, Italy, monuments to Garibaldi and Victor Emanuel will be inaugurated soon.

AN immense meteorite covering an eighty-acre tract has been discovered in Kiowa county, Kan.

CENSUS SUPERINTENDENT PORTER already has 500 clerks engaged on the preliminary work at Washington.

IT is charged that the papal nuncio to France has been intriguing to bring about a crisis in the French cabinet.

HALF a dozen army chaplains are soon to be appointed by the president, and the sects are already disputing over their denomination.

AN English railway company has voluntarily increased its pay roll £9,000, saying that the increased traffic justified giving higher wages.

BISHOP FINK, of Leavenworth, Kan., has been waited on by a committee of the Farmers' Alliance who promis to remove the regulations of that body that are objectionable to Catholics, on which condition he will withdraw his condemnation of the order.

THE constitution about to be submitted to the people of Brazil is modeled after that of the United States.

BISHOP O'FARRELL, of the Trenton, N. J., diocese, recommends that American flags be displayed over all parochial schools.

IN the Connellsville coke region of Pennsylvania the Knights of Labor will supplant the employers' stores, which plunder the workers, with coöperativ stores.

AT Reading, Pa., a terrific conflict is going on between several bishops, among the charges bandied being "unchristian conduct, evil speaking, slander, and falsehood."

PORTUGAL is boycotting English goods. Brazil, which was colonized largely by the Portuguese, is in sympathy transferring its trade from England to the United States.

To the invitation of the German emperor to send a representativ to the International Labor Conference, the pope replied that he should not unless his delegate was allowed precedence over all others.

RETURNS of the late elections in Germany: Catholics, 1,420,458 votes; Socialists, 1,341,587; Radicals, 1,279,301; National Liberals, 1,169,112; Conservativs, 919,646; Imperialists, 457,936; Poles, 245,852.

HUXLEY, it is sad to learn, seems to be failing, as he writes to the Social Union that he can no longer attend its meetings with comfort, owing to deafness and a liability to become fatigued and voiceless by talking.

THE Master Laundrymen's Association of New York purposes boycotting and otherwise persecuting Chinese laundrymen till they leave the country, and the Chinese consul has requested the police superintendent's aid in resistance.

IN the new German parliament the Conservativs can make way against the Radicals and Socialists only by coöperating with the Catholics, but these latter ask so much as their reward and share of the spoil that the bargain may not be made.

IN Italy the latest anti-Catholic legislativ move that is calling forth the outcries of the priests and their followers, is a bill now before the Chamber to giv the education of the young princes into the care of the king and a council of state. It is aimed at the princesses of the house of Savoy, who hav always favored Catholicism, but will now be bred in Radical thought.

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DAVID ASSISTETH SAUL TO GET RID OF THE EVIL SPIRIT.

And it came to pass, when the evil spirit from God was upon Saul, that David took a harp, and played with his hand: So Saul was refreshed, and was well, and the evil spirit departed from him.—1 Sam. xvi, 23.

THE
Truth Seeker Annual
—AND—
Freethinkers' Almanac,
1890.
(E. M. 290.)
WITH ILLUSTRATIONS.

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PRICE, 25 CENTS.

Gems of Thought.

UTILITY teaches that the *general* happiness is to be the aim of the individual. The criterion of an action of A. B. is not whether A. B. thereby secures or increases his own happiness, but whether the tendency of the action is beneficial or detrimental to society. If A. B. secures his own happiness by a course which injures others, or which, if generally pursued, would be prejudicial to the interests of the community, he is at once condemned by the principles of utility, even although he may hav thereby increased his own individual happiness. Mr. J. S. Mill justly remarks that the standard of utilitarianism "is not the agent's own individual happiness, but the greatest amount of happiness altogether; and if it may possibly be doubted whether a noble character is always the happier for his nobleness, there can be no doubt that it makes other people happier, and that the world in general is the gainer by it." It is one of the merits of utilitarianism that it cultivates the social feelings and tends to bind men into a brotherhood, wherein the good of all is the aim of each.—*Mrs. A. Besant's True Basis of Morality.*

ALL is bad or good as it affects the well-being of society, or, let us call it, humanity. There can be no intrinsic evil, no positiv sin, where there is no community to be harmed by your acts.—*Mrs. E. Lynn Linton.*

OF late, the deathbeds of believers hav been less peaceful than those of unbelievers. Terrible doubts hav intruded themselvs. Orthodoxy is bound to believe that Voltaire and Paine, and other so-called Infidels, died miserable deaths, and still goes on asserting it though there is not a particle of proof. But it would not be difficult, were the truth abundant, to match these cases with a score to one of the unhappy deaths of orthodox Christians of the most saintly characters.—*Chadwick.*

QUESTION. What do you consider is the strongest argument in favor of the inspiration of the scriptures? *Answer.* The dying words of Christians. *Q.* What do you consider the strongest argument against the truth of Infidelity? *A.* The dying words of Infidels. You know how terrible were the death-bed scenes of Hume, Voltaire, Paine, and Hobbes, as described by hundreds of persons who were not present; while all Christians hav died with the utmost serenity, and with their last words hav testified to the sustaining power of faith in the goodness of God. *Q.* What were the last words of Jesus Christ? *A.* "My God, my God, why hast thou forsaken me?"—*Ingersoll's Talmagian Catechism.*

IF I owe a person money and cannot pay him, and he threatens to put me in prison, another person can take the debt upon himself and pay it for me; but if I hav committed a crime, every circumstance of the case is changed. Moral justice cannot take the innocent for the guilty, even if the innocent would offer itself. To suppose justice to do this is to destroy the principle of its existence, which is the thing itself; it is then no longer justice; it is indiscriminate revenge.—*Paine.*

IF I owe Mr. Smith $10, and God forgivs me, how does that help Smith?—*Ingersoll.*

INSTILLING opinions without the evidence, and at an age when the parties into whom the opinions are instilled are incapable of understanding the evidence, is a practice which necessarily engenders habits of complicated misconduct toward evidence. It engenders the habit of neglecting evidence and the holding of opinions without regard to their evidence—a habit which is the foundation of all intellectual and moral depravity.—*Westminster Review.*

THE latter part of a wise man's life is taken up in curing the follies, prejudices, and false opinions he had contracted in the former.—*Swift.*

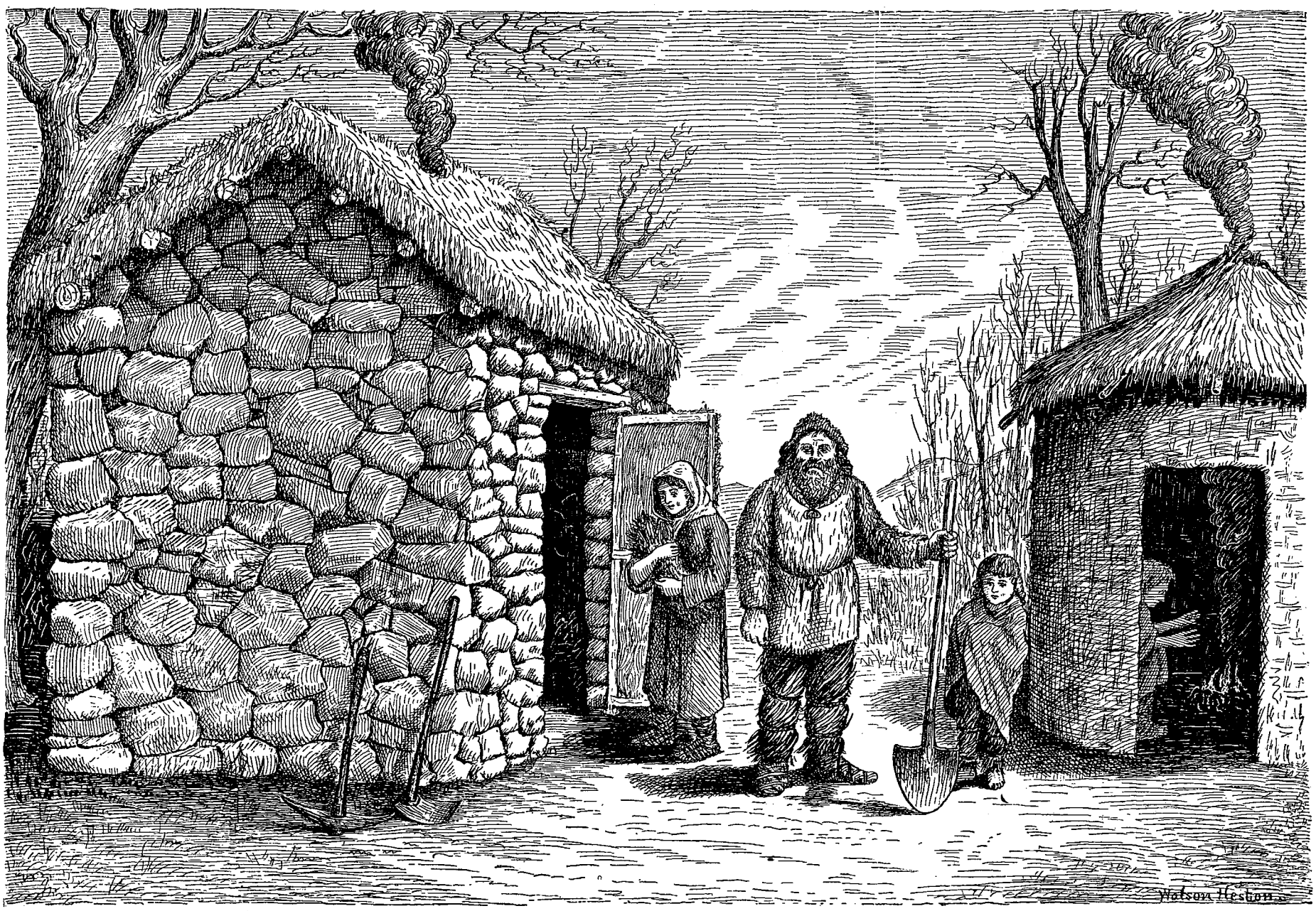
IT is an old remark that, as men are, such they paint their gods; and as in themselvs the passionate, or demoniac nature, long preponderated, so the gods they worshiped were demons like themselvs, jealous, capricious, exacting, revengeful—the figures which fill the old mythologies and appear partly in the Old Testament.—*Froude.*

THE TRUTH SEEKER

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HISTORICAL SKETCH—HOW THE COMMON PEOPLE LIVED WHEN THE CHURCH RULED.

The houses of the peasantry were constructed of stones put together without mortar; the roofs were of turf, a stiffened bull's-hide served for a door. The food consisted o coarse vegetable products, such as peas, and even the bark of trees. In some places they were unacquainted with bread. Cabins of reeds, plastered with mud, houses of wattled stakes, chimneyless peat fires from which there was scarcely an escape for the smoke, dens of physical and moral pollution swarming with vermin, wisps of straw twisted around the limbs to keep off the cold, the ague-stricken peasant with no help but shrine-cure!—*Britain in* 1430, *described by Æneas Sylvius, afterward Pope Pius II.: Draper's Conflict*, p. 265.

Notes and Clippings.

DR. RANKIN, a surgeon at Muncy, is said to be using hypnotism successfully as a substitute for chloroform in his practice.

THE state board of health publishes a bulletin for February showing that the number of deaths in New York state during the month was one thousand in excess of the average for February for the past five years. The explanation of this excessiv mortality is laid at the door of the grip.

ANDREW CARNEGIE, who is extremely generous of late, has given unconditionally to the executiv council of the Authors' Club of this city $10,000, to be used for the encouragement of literature. The Authors' Club will hold a meeting on Thursday evening to take action in the matter.

THE Wisconsin supreme court has decided that the place where the Bible is read is a "place of worship," and that as the taxpayers were compelled to erect and support the school-houses, and the children are, under a late law, compelled to attend the public or private schools, during a certain period, the constitutional clauses forbid such use of the school-house. It is also shown that such instruction in any public school would make it a "religious seminary," within the meaning of the constitution, and hence as these schools are supported in part by the proceeds of the school fund and the one-mill tax, such instruction is forbidden by the constitution.

WOMEN hav started in London a paper called the *Women's Penny Paper*, and are making a fuss because their representativ, a woman, was denied admission to the press gallery of the House of Commons. The sergeant-at-arms refused the admission upon the literally true ground that there was no room, but the women assert that she would not hav been admitted even had there been room, and upon that issue the fight is fought.

IN one Hindoo meeting held in Benares, India, over $3,000 were subscribed for missionary purposes in Australia. A Brahman of high rank had visited that country and noted the intemperance there prevailing, and he believed the best way to save these poor Christian drunkards would be to convert them to Brahmanism. Several Brahmans of rank hav declared themselvs willing to go as missionaries, and translations of suitable passages from Hindoo religious books hav been begun.

A FEW years ago, says an exchange, Ingersoll was passing through Cincinnati, and at his hotel he was accosted by a workingman, who addressed him as follows: "Mr. Ingersoll, I am a poor, hard-working man, having a family to support, and I want a favor." "Well," said Robert, "what can I do for you?" "I want to call a brand of my cigars after you, and permission to use your photograph," answered the man. "Certainly, my man, and I will giv you a motto, if you desire." "I would thank you if you would," responded the man. Colonel Ingersoll gave it to him as follows: "We shall smoke in this world, but not in the next." Some months afterward, while passing through Cincinnati, Colonel Ingersoll was informed that the man made $9,000 off the brand of cigars in less than a year.

THE editor of an Aspen paper, says the *Field and Farm*, livs between the Methodist church and a dance hall. One night there was a meeting in the church and a dance in the hall, and the editor sat on the veranda and took in the situation, jotting down the following which he heard: "Let us pray—choose your partners—O Lord—all salute—we beseech thee to—join hands and—draw near and—circle to the left—listen to—first forward and back—us as we—all promenade—kneel before thee—and balance all—present our petition—grand right and left—for Christ's sake—seat your partners—amen."

APPLICATIONS for charters from several parochial schools were considered by the regents of the New York State University at their session two weeks ago. If these charters had been granted such schools would hav come in for an equal share of the school moneys, but applications were not granted, and the matter was laid on the table until the June meeting of the board. The reason for deferring action is that these schools are owned by bishops of the Catholic church, whereas the law prohibits the distribution of the fund to other than schools under the management of trustees or commissioners. Francis Kernan was in favor of granting the application, but it was the sentiment of the board that such schools as applied should be placed in charge of a board of trustees before the applications could be granted.

THE great monsters of mechanical skill and genius call for the sacrifice of a great deal of life and limb in their construction. The greater the engineering feat the more extensiv is the loss of life. In the construction of the Eiffel tower, for instance, twenty-six lives were lost, according to the official returns of the French government; but it is said that this number would be largely augmented if the names were given of men who died from injuries received during the construction of the tower, and of others who were killed and whose deaths were not reported owing to the hue and cry which was raised after the first two dozen lives had been sacrificed on the great structure. The number of men who were injured during the construction of the Eiffel tower has been placed at six thousand. This enormous showing is accounted for by the fact that every injury was reported and registered which received treatment from the official surgeons. When a man bruised his finger he went to a government surgeon to hav it dressed, and a clumsy workman thus got on the list a dozen or two times a year. Serious injuries were a very small proportion of the whole. On the great Forth bridge in Scotland, a list of forty lives lost has been published; but there is no record of injuries.

Communications.

My Patient's Story.

Perhaps I may hav told you before, that at the time of which I speak, my summer home, where I preferred to spend much more than half of the year, was on a sandy beach a few miles out of New York, and also that I had retired from activ practice as a physician, even when I was in the city.

Notwithstanding these two facts, I was often called in consultation, both in and out of the city, and was occasionally compelled to take a case, in the first place, entirely into my own hands, through some accident or unforeseen circumstance. It was one of these accidents which brought the patient whose story I am about to tell you under my care. I can hardly say now why I retained the case instead of turning it over to some brother practitioner, as was my almost invariable habit; but for some reason I kept it in my own hands, and, as it was the only one for which I was solely responsible at the time, I naturally took more than ordinary interest in, and paid more than usual attention to, all that seemed to me to bear upon it.

As you know, I am an "old school" or "regular" physician, although that did not prevent me from consulting with, and appreciating the strong points of, many of those who were of other and younger branches of the profession. This peculiarity had subjected me, in times gone by, to much adverse criticism from some of my colleagues who belong to that rigidly orthodox faction which appears to feel that it is a much better thing to allow a patient to die "regularly," as it were, than it is to join forces with one who, being of us, is still not with us in theory and practice.

Recognizing that we were all purblind, at best, and that there was and still is much to learn in every department of medicin, it did not always seem to me that it was absolutely necessary to reject, without due consideration, the guesses of other earnest and careful men, even though they might differ from me in the prefix to the "pathy" which formed the basis of the conjecture. We are all wrong so often that it has never appeared to be a matter of the first importance—it does not present itself to my mind as absolutely imperativ—that it should be invariably the same wrong, or that all of the mistakes should necessarily follow the beaten track of the "old school."

I had arrived at that state of beatitude where I was not unwilling for a life to be saved, or even for pain to be alleviated, by other methods than my own.

I do not pretend that this exalted ethical status came to me all at once, nor at a very early stage of my career; but it came, and I had reaped the whirlwind of wrath, as I hav just hinted to you.

So when my patient let me know, after a time, that he had been used to homeopathic treatment, I at once suggested that he send for some one of that school to take charge of his case. He declined, somewhat reluctantly I thought, still quite positivly. But, in the course of events, when I felt that a consultation was due to him as well as myself, I asked him if he would not prefer that the consulting physician should be of that school. He admitted that he would, and I assured him that I would be pleased to send for any one he might name. He knew no doctor here, he said, and left it to me to send for the one in whom I had the greatest confidence.

It is at this point that my story really begins.

I stopped on my way uptown to arrange with Dr. Hamilton, of —— Madison avenue, a consultation that afternoon at 3 o'clock. I told the doctor all that I myself knew at that time of my patient's history. Three weeks before I had been in a Fifth avenue stage; a gentleman had politely arisen to offer his seat to a lady at the moment that the stage gave a sudden lurch which threw them both violently against each other and against the end of the stage. He broke the fall for her, but he received a blow on the head, which member came in contact with the money-box with a sharp crack.

Accustomed to the sight of pain and suffering as I was, the sound of the blow and his suddenly livid face gave me a feeling of sickness which did not wholly leave me for an hour afterward. Involuntarily I caught him in my arms—he was a slightly built man—and directed the driver to stop at the first hotel. The gentleman was unconscious, and I feared that he had sustained a serious fracture of the skull. He was evidently a man of culture, and, I thought, not an American. I therefore wished, if possible, to save him a police or hospital experience. By taking him into the first hotel, I reasoned, we could examin him, learn who and what he was, where he lived, and after reviving him send him home in a carriage.

The process of bringing him back to consciousness was slow, and as the papers on his person, which we felt at liberty to examin, gave no clue to his residence, we concluded to put him to bed and trust to further developments to show us what to do in the matter of removal. The lady on whose account he had received the injury had given me her card, which bore a well-known name on the avenue, and had stated that she would, if necessary, be responsible for all expense at the hotel. It was deemed best, therefore, to put him to bed, as I said before, and wait for him to indicate for himself the next move. I placed in the safe of the hotel his pocketbook, which contained a large sum of money—large, that is, for a man to carry on his person in these days of checks and exchanges—and his watch, which was a handsome one, with this inscription on the inside cover: "T. C., from Florence." The cards in his pocket bore different names and addresses, mostly foreign, but the ones I took for his own were finely engraved, and read, "Mr. T. C. Lathro," nothing more. No address, no business; simply calling cards, of a fashionable size and of the finest quality.

This, as I say, was about three weeks before I concluded to call Dr. Hamilton in consultation, and I had really learned very little more of my patient's affairs than these facts taken from his pocket that first day while he was still unconscious. He was silent about himself, and while he had slowly grown better his progress toward health did not satisfy me, nor do I think that he was wholly of opinion that I was doing quite all that should be done to hasten his recovery. He was always courteous, self-poised, and able to bear pain bravely, but I thought he watched me narrowly, and I several times detected him in a weary sigh and an impatient movement of the eyebrows, which did not tally with his assumption of cheerful indifference and hospitality. I use the word hospitality advisedly, for his effort always seemed to be to treat me as a guest whom he must entertain and distract from observing his ailments, rather than as a physician whose business it was to discover and remedy them.

He had declined to be moved, said he was a stranger, had no preferences as to hotels, felt sure this one was as comfortable as any, thanked me over and over for having taken him there—and changed the subject. He would talk as long as I would allow him on any subject, airily, brightly, readily. On any subject, that is, except himself. Yet from his conversation I had gathered that he had traveled a great deal, was a man of wealth and culture—whether French, Italian, or Russian, I could not decide. He spoke all of these languages, and words from each fitted easily into place when for a better English one he hesitated or was at a loss. Indeed, he seemed to hav seen much of every country and to hav observed impartially, without national prejudice. He knew men well, too well to praise recklessly, and he sometimes gave me the impression, I can hardly say how, that blame was a word whose meaning he did not know. He spoke of having seen deeds of the most appalling nature in Russia, and talked of their perpetrators sometimes, as good and brave men. He never appeared to measure men by their exceptional acts. Occasionally I contested these points with him, and I am not sure but that it may hav been the interest I took in his conversation that held me as his physician, for, as I said, I was well aware that he did not improve as he should hav done after the first few days. But I liked to hear him talk. He was a revelation to me. I greatly enjoyed his breadth and charity—if I may so express the mental attitude which recognized neither the possession of, nor the need for, either quality in his judgments of his fellow-men. He had evidently not been able to pass through life under the impression that character, like cloth, is cut to fit a certain outline, and that after the basting threads are once in no further variation need be looked for. Indeed, I question if he would hav been able to comprehend the mental condition of those "grown-up," "educated" children who are never able to outgrow the comfortable belief that words and acts hav a definit, inflexible, par value, that an unabridged dictionary, so to speak, is an infallible appeal; who, in short, expect their villains to be consistently and invariably villainous, in the regulation orthodox fashion.

Individual shades of meaning, whether of language or of character, do not enter into their simple philosophy. Mankind suffers, in their pennyweight scales, a shrinkage that is none the less real because they never suspect that the dwarfage may be due to themselvs, to their system of weights and measures. All variations from their standard indicate an unvarying tendency to mendacity. He whom they once detect in a quibble, or in an attempt to acquire the large end of a bargain, never recovers—what is perhaps only his rightful heritage, in spite of an occasional lapse—the respect and confidence of these primer students who are inflexible judges of all mental and moral manifestations.

I repeat that this comfortable and regular philosophy was foreign to my patient's mental habits, and I began to consider, the more I talked with him, that it did not agree with my own personal observations. I reflected that I was not very greatly surprised, nor did I lose faith in a man necessarily, when I discovered him in a mean or questionable action. Why, then, should I be surprised to find those of whom I had known only ill engaged in deeds of the most unselfish nature? Deeds of heroism and generosity, such as he often recounted as a part of the life of some of these same terrible Russian officials? There seems, however, to be that in us which finds it far easier to reconcile a single mean or immoral action with an otherwise upright life, than to believe it likely, or even possible, for a depraved nature to perform, upon occasion, deeds of exalted or unusual purity. Yet so common is the latter that its failure of recognition by humanity in general can be due, it seems to me, only to a wrong teaching or to a stupidity beyond even normal bounds. For, after all, the bad man who is all bad is really a less frequent product than that much talked of, but rare creature, a perfect woman. Perhaps one could count the specimens of either of these to be met with in a lifetime on the fingers of one hand.

But to return to my patient and his story. It was of these things that he and I had often talked, and I had come to greatly respect the self-poise and acute observation, as well as the broad human sympathy, of this reserved and evidently sad-hearted man. Sad-hearted I knew, in spite of his keen sense of humor and his firm grasp of philosophy.

I gave Dr. Hamilton a brief outline of all this, as well as of the physical condition of the man whom he was to see, for I believe it to be quite as important for a physician to understand and diagnose the mental as the physical conditions of those who come under his care before he can prescribe intelligently for other than very trifling ailments.

You can imagin my surprise when I tell you that the moment Dr. Hamilton stepped into the room and I mentioned his name, my patient, this self poised man of the world, whose nerves had often seemed to me to be of tempered steel, looked up suddenly as you hav seen a timid child when it is sharply reproved—and fainted dead away.

II.

I confess that I expected a scene.

I glanced at the doctor, but he showed no sign of ever having seen my patient before, and went to work with me in the most methodical and indifferent way possible to revive him.

"You did not mention that this was one of his symptoms—a peculiarity of his—has he been subject to this sort of thing? Did he say he was subject to it before he hurt his head, or has it developed since?" the doctor inquired quietly as we worked.

I bit my lip. His tone was so exasperatingly cool, while, knowing my patient as I did, his startled manner and sudden fainting had impressed me deeply.

"It is the first time," I said, "since he was hurt—that is, since he recovered consciousness after the blow, that he has exhibited the slightest tendency to anything of the kind."

I hesitated, then I said, "Doctor, if you know him, if this is the result of seeing you suddenly [for he did not know who was to come], don't you think—would it be well—do you think it best for you to be where he will see you when he begins to revive?"

The doctor stared at me, then at my patient. "I don't know him; never saw him before in my life so far as I know. What did you say his name is? Mmmum, oh, yes, Lathro—first and only time I ever heard it. Oh, no, I suppose his nerves are weak. The excitement of seeing me—the idea of a er—consultation."

I smiled involuntarily. "You don't know the man, doctor," said I. "He is bomb-proof as to nerves in that sense of the word. He—a—there must be some other reason. He must hav mistaken you for some one else. I am sorry to trouble you, doctor, but—would you kindly step into the other room? He will open his eyes, now, you see."

When, a moment later, my patient recovered consciousness, he glanced about him furtivly, like a hunted man. He did not look like himself. He examined my face closely, suspiciously, I thought, for a moment. Then I laughed lightly and said, "Well, old fellow, you've been trying your hand at a faint. That's a pretty way to treat a friend. I come in to see you—you step out, to nobody knows where, to Noman's land, and giv me no end of trouble rowing you back to our shore. What did you eat for dinner that served you that kind of a trick?"

He looked all about the room again, examined my face and then smiled, for the first time since I had known him, nervously, and said:

"I think my digestion *must* be pretty badly out of order. I'll declare I saw double when you came in. I thought there were two of you and the other one—wasn't you."

I laughed. "That is good. Two of me, but the other one wasn't me. Well, thank heaven, there is only one of me up to date."

He smiled but seemed disturbed still. I decided to ask him a direct question. "Well, now, just suppose there had been two of me, is that an excuse for you to faint? Does associating with one of me try you to that extent that two of me would prostrate you?"

He did not take me up with his old manner. He was listless and absent. I said that I would go down to the office and order some wine and return at once. I slipped into the other room, and with my finger on

my lips motioned to Dr. Hamilton to pass out quietly before me. I followed him.

"There is something wrong, doctor," I said. "I am sorry, but I will hav to ask you to go without seeing him again. I can't tell you why yet, but I'll try to find out and let you know. Order some champagne sent up to me, please, as you go out, and I will see you as soon as I can."

The moment I reëntered the room my patient, whose restless eyes met mine as I opened the door, said: "I thought you were talking to some one."

"I was," said I carelessly, "a bell-boy. I ordered wine. It will be up soon."

Then I changed the subject, but he was nervous and unlike himself, and none of the old topics interested him. When the doctor opened for the boy with the wine an expression of actual terror passed over my patient's face. When I left him a half hour later I was puzzled and anxious.

III.

The moment I entered his room on the following day he said, "I thought you had planned to hav another doctor come and look me over yesterday." He was watching me closely as I spoke. "Did I hear you mention his name?"

Ah, thought I, here *is* a mystery, in spite of Dr. Hamilton's denial. I will try him.

"Yes," I said. "I had decided to ask the best homeopathic doctor I know—a skillful man, especially successful in diagnosing cases—to overhaul you and see if he agrees with me that you ought to be on your feet this blessed minute if my diagnosis of your case is entirely right. I don't see why you are so weak. He may find the spring that I hav missed. Why?"

"Did you—I am not acquainted with the doctors here. I think you said his name is——"

"I hav not mentioned his name to you," I said, "but the one I had in mind is Dr. Hamilton of —— Madison avenue."

There was no doubt about it. The color rose slowly to his face and he was struggling for self-control. At length he said, "No, I do not wish to see another doctor. I am perfectly satisfied with you. I am—I say—no, positivly. Do not ask him—that is, do not ask anyone to come unless I know and definitly agree to it. And I certainly shall want to know who he is first."

All this was wholly foreign to the man, to his nature and habit.

"Tell me," I said, "what you hav against Dr. Hamilton, for I cannot fail to see that there is something behind all this."

He did not reply for some time. Then he said wearily, but with great depth of feeling:

"I suppose I may as well tell you . . . I can not forgiv him for an injury—I did him—long ago."

I did not say anything nor did I look at him. Presently he went on hoarsely, "If I had only injured him perhaps I could get over it. But I took a mean advantage of—I did it through a woman who liked him—and whom he—loved and trusted."

There was another long silence. Then I said, "You were right to tell me, Lathrop. You need not fear that I will betray you to him—and—he does not know you. He did not recognize you, either before or after you fainted. Of course I knew there was something wrong. He will not come again."

He sprang to his feet, and a wave of red surged into his face.

"I knew it. I knew I had seen him. I was sure it was not a delusion," he said. "He was here. No, he would not know me. He never saw me. I did not injure him like a man. I struck from—behind a woman. A woman who cared for his respect—and I let him blame her. I suppose I could get over it if it were not for that. I came back here partly to let him know, if I could some way, that she was not to blame."

There was another long silence. "And partly to get rid of myself. Russia did not do it, Turkey, France, none of them. I thought perhaps he would—I had some sort of a wild idea that he might—settle with me—some way. I hav carried that forged check in my brain, until——"

I started visibly. I had no idea it was so bad as this. I changed my position to hide or cover the involuntary movement I had made; but he had seen it and the color died out of his face. He forced himself to begin again. "I carried that forged check—" He was articulating with horrible distinctness now—"wherever I went. She never knew anything about it. She knew I was—she thought or feared that I might be somewhat—what you Americans call crooked, but she did not know the truth—not until the very last. She knew that I had been unreliable—in some ways, long ago; but she did not dream of the worst. At last, sometimes I think I was a fool to hav done it, but I told her. I told her the whole truth and—and she left me. She had borne everything till then. I think she came here. Before long I followed. She told me not to, and I said I would not, but—of course I did. I could not help it. I knew then, and I know now, that I am putting myself into the clutches of the law; but I do not care—not now—not since I cannot find—Florence Campbell."

He pronounced the name as if it were a treasure wrung from him by force.

"It is the only really criminal thing I ever did. I do not know why I did it. They say that crime—a taste for it—develops slowly, by degrees. Maybe so, but not with me, not with me. I had money enough, but oh, my God, how I hated him. I saw that he was growing to love her without knowing it. I often heard them talking together. They did not know it, and if they had it could not hav been more innocent. But I was madly jealous, for the first time in my life. I determined to make him think ill of her, and yet, I said just now that forgery was my only crime. That was worse, by far, but I believe it is not a crime in law."

He smiled scornfully. "I hav outgrown all that now. The storm has left me the wreck you see, but I thought it all out last night and determined to tell you. You are to tell him—for her sake," he said between his set teeth. "He may see her yet, some day. She will never return to me, God bless her! God help us both!"

"No, she will never return to you or to anyone else," I said, as gently as I could.

He sprang up with the energy of a maniac. "How do you know? What do you know?" he demanded.

"I only know that she is dead, my friend," I said, placing my hand on his arm, "and that Dr. Hamilton does not wish to punish you. I heard it all—the story of the forgery of his name, and that a Florence Campbell was in some way connected with it. I heard it from him, long, long ago, but he does not know that you are Tom Campbell. You are safe."

"Does not wish to punish me. I am safe! Great God, no one could punish me. I do that. Safe! Oh, the irony of language!"

There was a long pause. He had gone to the window and was staring out into the darkness. Presently the sound of convulsiv sobbing filled the room. I thought best to remain near the door and make no effort to check his grief with words. At last the storm spent itself. He came slowly into the middle of the room and stood facing me. At length he said: "One of the greatest punishments is gone, thank God. Florence Campbell is dead, you say. Do you know what it is, doctor, to wish that one you loved was dead?"

"Yes, yes," I said, "but it is best for you not to talk any more, nor think, just now, not of that, not of that."

He broke in impatiently, "Don't you know me well enough yet to know that that sort of thing, that sort of professional humbug, is useless? Must not talk more of that, nor think of it, indeed! What else do you suppose I ever think of? The good men who are bad, and the bad ones who are good—the puppets of our recent conversations. Suppose we boil it down a little. Am I a bad man? That is a question that puzzles me. Am I a good one? At least I can answer *that*, and yet I never did but one criminal deed in my whole life and I hav done a great many so-called good ones to set over against it."

"Then you can answer neither question with a single word," I said.

He took my hand and pressed it with the frenzy of a new hope.

"At least one man's philosophy is not all words," he said. "You act upon your theories. You are the only one I ever knew who did."

"Perhaps I am the only one you ever gave the chance," I replied, still holding his hand.

We stood thus silent for a moment. Then he said with an inexpressible accent of satire, "Would you advise me to try it, doctor, with anyone else?"

I deliberated some time before I replied. Then I said: "No, I am sorry to say that I fear it would not be safe. There is still so much tiger in the human race. No, do not tell your story again to anyone, it can do no good. Most certainly I would advise you not to try it *ever* again."

As I left the room he said, "True, true; it can do no good, none whatever."

The next day he left. I never saw him again. Two years later I received a kind letter from him in which he greatly overestimated all I had done for him. The letter came from St. Petersburgh and was signed, "T. Lathro Campbell, colonel Imperial Guard." I fancied, in spite of his letter, that he would rather sever all connection with this country, and feel that he had no ties or past, so I never answered his letter. Sometimes I wonder if he misunderstood my silence and accepted it as a token of unfriendliness, and yet, well, I hav never been able to decide just what would be least painful to him, so I let it drift into years of silence, and perhaps, after all, these very good intentions of mine may be only cobblestones added to the paving of the streets of a certain dread but very populous city which is, in these days of Agnosticism, quite a matter of jest in polite society.

Who shall say? Which would he prefer, friendly communication or silence and forgetfulness?

HELEN H. GARDENER.

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Character.

We must not confuse the peculiarities of persons with their characters, though the term has passed into a meaning which is not strictly in keeping with its importance. We are accustomed to look upon character as reputation, when we should substitute moral worth for reputation, and it is in this latter sense we intend to view it.

Character is not always that which appears upon the surface of a man's life, though in the matter of judgment we form the estimation of a man's inner qualities from the outer. Here is the point of deception, as the polished external hides the filth of personality oftentimes. This is a false measure. "All is not gold that glitters," and this we quote as a means whereby we may be guarded in our estimation of character. Men assume the persons of their acquaintance to be what they are, and trust entirely to the outer show. It is our duty to be guarded in our estimation of worth, for on account of our locality we find the inner obscure.

"Appearances are deceptiv." Some persons are like to a window of the stores, full of show, pretense, and adornment; others are like to a tailor's dummy-block, which has at its ends such a decent show of list, but is only covered with three-quarters of a yard of cloth—make-believes. Many are like to those persons who most religiously wash their hands and face, but seldom sully clean water by washing their bodies, but who believe in wearing themselvs clean. These are a person's exterior, and from the same men are called good or bad. Now by a certain theologic thermometer men pronounce these pious. By strict adherence to a "calling" and an "election" or "means of grace," these are termed pious, or by a disregard of these things they are accounted impious. Under a Christian name sects range their judgment of character, but they show how utterly base are their methods of judgment. The ravings of fanatics, the outrageous praying machinery, the assumption of religious bigotry, the frequent appearance at religious ordinances—by these things persons judge character. They do not endeavor to scrutinize motiv; they attempt not to pierce with telescopic power into the inner qualities of man.

True worth is the full measure, the complement of man. It shows the duty of all relationships in life. Character means the measure of every part of us, not only as we are known to others, but as every motiv and desire is known to ourselvs.

Now, character is formed of instincts, affections, emotions, desires, sentiments, and actions. It comprehends all these states under its name. The lowest order of instincts givs birth to a larger and fuller exercise. They become a power whereby a passion beyond them is fed. Selfishness givs place to larger affections. The localized affection for our family or friends widens, the mind becomes benevolent, until all men are included under our affections. Emotions and desires lead us to the highest goal of truth and worth, the recognition of all that is beautiful and pure. Thence by action we qualify our minds to occupy lofty moral positions. Full and free flows the pure stream of character.

By what process does the mind arrive at this great distinction? All nature and experiences answer, "By the slow process of education, the process of growth." From the lowest order man has risen by this rule to the lofty position he now occupies. The present is the womb of his future. The germ of this is laid and his positiv individualism is the father of his life's offspring. A still loftier being awaits this resultant, an evolution of noble qualities.

Wherever the feet of man hav been planted upon our world they hav left traces of his habits and customs. The days in which we liv show how wide is that gulf of being which separates the ages of barbarism from the now. The nineteenth century civilization is far removed from prehistoric man. Tyler, Lubbock, Spencer, and a whole host of others by their researches show how great is that chasm which lies between the barbaric instincts and the groping after the ideal of self-realization.

Now, definit time can be stated as to the years which hav accumulated in the world's history. Nor can it be said that we can compute the age of the moral development. Neither are we able to estimate the future. All we know is, the forces are making onward with a majestic sweep, but long and tedious is the work to be done.

We accept to do certain moral axioms, without any questionings whatever. We say, "Right is right all the world over." But what is "right" here is wrong somewhere else; and what is right in France, Russia, India, or Turkey, is wrong amongst us.

The quality of rightness is geographical, or local; and there will constantly be heard on all hands the question: "What is right?" The moral code passed down to us was contested for by our forefathers. These things were in the atmosphere when we came hither. They are our vitals. The minds of men bow to the principles of national and social right, and these form a moral code. That which is called right or wrong is ever a point of contest, and must be contested. Men hav to readjust this code.

This question is helping to form society on a

firmer basis. War, the enemy of nations—and of homes—this devastator of human life—the womb of pestilence, famin, and social decrepitude—around the head of which the aureola has gathered—the religious demon which has been blessed by myriad prayers, smiled upon by bishops and archbishops—the church's God—to conciliate which men are trained, and the ranks chaplained—this dread "death-letting seer"—the Old Testament blessed it, and Jesus Christ sent the sword forth—this dread phantom is giving place to a purer spirit of moral worth, even though the eastern hemisphere be armed to the teeth. This higher moral power is the noble mind-stirring spirit of arbitration which shall get to its banner far more recruits than the eagle of Rome or the union-jack of Great Britain. May heaven send it great blessings! Slavery, that hydra-headed monster, which too has received the smile of the Christian's Bible, and her God—the slavery of human lives, whether it be that of our colored brother and sister, or that of the white man, no matter if it be that such are kidnapped by African slave-dealers, or held in bondage by the sweating system of England—this is giving place to a spirit of freedom; the moral lesson will soon be felt in the lowest stratum of society. The love of gambling, and the moral contraband trading in women; the rights of women; a re-adjustment of the marriage laws; political, social, and religious freedom. These things are passing the fire of moral judgment, and they will lead to a fuller exhibition of individual worth.

The foregoing hav been cited to prove that that which is true in one realm of ethics bears its correlativ in other realms. The history of the whole is that of its parts. "The survival of the fittest" is a term applicable to all circumstances in the highest moral legislature. That alone can "survive" which can fulfill its functions and minister to the growth of to-day. Again and again, it may truly be asserted, the past has made our present, the to-morrow and the next day will be formed from the to-day. Neither can we assume that life is life without guidance, as around us are innumerable agencies to lead us onward.

It is understood that we are still keeping in our minds the rule that character's worth comes only through the education of all powers within us. The transmission of thought was carved for us by hands long since cold. The alphabet is the work of days and ages gone by. Upon this we build our sublimest philosophy and profoundest scientific speculations. We, too, are laying stones of future greatness for our world, and when our hands and brains shall fail others will take the places now occupied by us. "Let us then be up and doing," learning "to labor and to wait."

With the deathblow which incoming virtues shall giv to the contracted habits of men, when veracity, prudence, fortitude chastity, and justice shall hav slain their contending powers, then shall love flourish within us—love of all that is just, true, noble, and good; love of all that is beautiful in nature, art, in man, and in woman. From this realm we shall carry our speculations higher and still higher, until before the spirit of life present in all men shall reverently bow.

This is the process of character's formation, sometimes silent as the dew in its operation, at other times deep and majestic as the rolling deep or the northeast blast; often acting like the sunlight, now and then touched with the volcanic power; now in the haste and worry—under all skies—until the calmness be acquired, until in the spirit of meditation over the philosophy of life all fears and anxieties are removed far from us. In thought compassing land and sea, yea, and all heaven above us; and, when the setting sun of life shall gild the snow-clad hights of age, the mind in a supreme tranquillity shall sleep the sleep of death. CERTUS.

A WRONG submitted to prepares for a wrong to be done. He who does not know his own rights will not recognize his duties. One who has the ignominy to be a slave has the injustice to be a master, submission always leading to tyranny. Our own rights and those of others go together, the recognition of one not being possible without that of the other, or the assertion of one without that of its correlativ; so that our own self-respect is necessary for our proper treatment of our fellows. . . . As nearly all oppression comes from limitations claimed to be for the general good, and urged by some class in its own interest, we should avoid not only special legislation, but more legislation than is necessary. The least government is the best government. . . . Laws cannot much help men, and should aim only to let them hav equal chances to help themselvs. The province of government is properly limited to securing us our rights in the necessary contact of men with men, and does not extend to giving us help. While the government protects us when plowing, it does not plow for us; and while it awards us our money (when claimed by others), it does not make our money for us.—*Bierbower.*

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Kissing the Book.

"Straws show which way the wind blows;" and the latest straw which indicates the ever freshening wind of state secularization is a decision of Judge Arnold, of Philadelphia, on March 26th, that, in giving testimony in court, it is unnecessary to kiss the book.

The case in question was a suit brought by the pupils of one Professor Stone, the owner and manager of some "Artistic Ladies' Tailoring and Dressmaking Parlors," on a charge of conspiracy and false pretense. One of the witnesses for the defense, a Miss Marian Taylor, had partially given her testimony, when a juror objected because she had not kissed the Bible. Thereupon a breezy discussion sprang up between the lawyers, which was cut short by Judge Arnold's ordering the witness to be sworn by the uplifted hand. He added:

"I am not surprised that this witness did not kiss the book. *I would not do it either*—a dirty book like that. *This custom is a relic of idolatry* and the sooner it is abolished the better it will be. I don't think this witness objected to kissing the book because she intended to lie, but because it is a dirty book. I respect her regard for her person and her health."

The italics are our own, as we wished to emphasize that portion of the judge's speech which is especially startling to this conservativ city of ours. When our court judges protest against kissing the book, not only on hygienic grounds, but because it "is a relic of idolatry," and when they clinch their protest by the assertion that they themselvs "would not do it either," the days of the judicial oath are numbered. The daily papers, indeed, already acknowledge that Judge Arnold's decision "may work a complete revolution in the courts in that particular." And the *Press* has deemed the occurrence of sufficient importance to be made the subject of editorial comment—being careful, however, to change the words of the judge, "a relic of idolatry," into "a relic of barbarism." This change has doubtless been made to spare the feelings of its orthodox patrons, who may be sensitiv over the slight upon their Bible fetich; and for this little concession to prejudice, I suppose we can hardly blame any newspaper. It further adds editorially:

The Bible in use is generally a very dirty one, and the practice of having every witness, high and low, clean and dirty, healthy and sick, press his or her lips to it in taking the oath, is a disgusting survival from an age of superstition, which is exceedingly offensiv to a nice taste, and favorable to the spread of disease.

After the trial, Judge Arnold was interviewed, and asked what he meant. He replied:

I mean that it was established by the church to show the humiliation of the people before the first judges, who were clerics. It has been abolished in England; judicial declaration subject to penalties being substituted.

I mean that it is a relic of a superstitious age and superstitious people, under the subjection of priestcraft. It is a relic of that age in which trial by fire took the place of trial by jury; when a man's guilt or innocence depended on his physical capacity to resist pain and torture; but its worst feature is the dirt and disease which is imparted to the book by the constant handling it receives from dirty witnesses, and I not only would not kiss such a book myself, but hav a respect for those who hav enough respect for themselvs to refuse to do so.

It is like the custom of kissing brass toes of graven images; some worshipers kiss the toe until it is worn smooth; while others only stoop down and pretend to kiss it. They are just as devout as those who touch the toe with their lips, but they hav too much regard for their health to touch their lips to the spot where thousands of others hav been.

I think swearing on the Bible should be abolished. I think a witness can take just as good an oath with the uplifted hand as on the Bible.

But it is not likely that the ripples of excitement created will be confined to the abuse into the midst of which this decision dropped so unexpectedly. As is usual in such cases, the effects will eventually spread far beyond the present area. If kissing the Bible is acknowledged by such high authority to be "a relic of idolatry which ought to be abolished," people will soon be asking why that other relic of idolatry, the uplifted hand and the oath, should not also be done away with. "It is only the first step which costs." And they will then come to see the advisability of bringing about what the American Secular Union demands in this respect, viz., "The substitution of a solemn affirmation, under the pains and penalties of perjury, in the courts, and in all other departments of the government, in place of the common forms of a judicial oath."

IDA C. CRADDOCK,
Cor. Sec. American Secular Union.

Lack of Accuracy, Etc.

BROTHER MACDONALD: You accuse me of "a lack of accuracy" in repeating what you said about slates and mediums.

Let us see. You concede that I quoted you correctly as saying, "Why must a slate go under a table?" But my next sentence you object to as inaccurate, to wit:

And you add that all the mediums to whom you and Mr. McArthur went refused to allow the slates to be kept in sight all the time.

To prove this statement inaccurate you repeat your own words, as follows:

When, however, it was proposed that the conditions be made such that the medium could not hold slates away out of sight and otherwise manipulate them, the media refused the sittings as one man.

Not wanting to quote this whole sentence, I made a partial abridgment of it; and I now fail to see wherein my statement is essentially inaccurate. I did not misunderstand you. You now repeat that Mr. Keeler "flatly refused any sitting at all under the conditions indicated, which were to be such that he could not hold slates away out of sight and otherwise manipulate them."

In no instance, so far as I know or hav been informed, does Mr. Keeler "hold the slates away out of sight;" but in every instance, I believe, or suppose, he manipulates one or both slates. I apprehend, therefore, that his refusal to allow you a sitting was due to your unreasonable requirement that he should not touch the slates. After he has handled them the sitter is always allowed to critically examin and tie them.

And as a further imputation to me of inaccuracy, you quote from my private letter to you this sentence:

Miss Wixon got a message from a departed friend, written while she held the tablet before the curtain.

Had I written that for publication I would hav said, "a message *purporting to come* from a departed friend." But even without the italicized words, I appeal to the reader if it is not a perversion of my meaning to say as you do:

Now, from that statement one would infer that Miss Wixon did get a message from some person deceased who had been her friend, *and that she knew it to be her friend.*

The point I intended to make was simply the manner in which she got the message. I knew at the time that part of the writing, including the signature, was illegible. This is frequently the case with messages thus obtained. But you gravely ask, "How does he [myself] know that a scrawl on a tablet is the signature of a departed friend of Miss Wixon?"

Oh, hades! Did you not read my letter addressed to you and printed in the same TRUTH SEEKER in which you undertake to cathaul me for inaccuracy? And did I not, in that letter, say this:

Do not understand me as receiving from these phenomena indubitable assurances of another life. I only say that the hypothesis of another life appears to be the only rational one by which to account for these phenomena. I therefore accept it provisionally and dispassionately, ready at any time to abandon it for a more rational hypothesis.

Holding that position as I do, and hav done for many years, I hope you now see in what a false position you hav placed me before your readers by your own "lack of accuracy," or of apprehension.

And now in regard to Miss Wixon's description of that séance, I hav only to say that she is altogether too confident of her ability to "discover the *modus operandi*" of the phenomena, if she could hav "permission to sit within the cabinet inclosure during the performance." Let me quote from my own letter to THE TRUTH SEEKER published June 16, 1888:

Before the séance ended General Lippitt, with whom I am acquainted, was permitted to go behind the curtain. As he stood inside the inclosure, directly back of Mr. Keeler, his head and shoulders were visible. The spirit hands came out as before through the curtain, and he assured us that there was no form visible behind. He was asked to raise both hands, and he did so. Still the spirit hands appeared. The guitar, tambourine, and bell were also sounded, sometimes two at once. He told us he could see the instruments move as the sounds were produced.

And again, lest the accuracy of my observation in this case should be questioned, I will reinforce it by quoting General Lippitt's own description of that same séance:

At the séance, May 21, 1888, while I stood at the *A* end of the curtain, three hands appeared at once, one of them quite small and delicate. Then two hands, both right hands, were repeatedly thrust through the screen at once, and shaken by several of the sitters. Then three hands appeared over the screen, patting the sitters at *B* and *C*, my pants being pulled and held, and I received a slap on the back from another hand that emerged from the screen. A writing by G. C. on a paper I was holding said, "Come over;" and I went behind the screen, where I stood for some time, looking sharply at everything about me, and passing my hand over Keeler's back. While I stood there the table was tilted, raps were heard, and the guitar dragged over the floor up to my feet and thrummed on, but no visible agency was perceptible. At the same time—and this was the most extraordinary fact of all—hands thrust through the screen in front were seen writing messages on tablets, while no trace of an arm or hand was visible behind the screen. During the whole time the screen remained undisturbed and touching the floor.

This will be found on page 46 of an illustrated pamphlet of sixty-five pages, entitled, "Physical

Proofs of Another Life," by Francis J. Lippitt, sold by Brentanos, Washington, D. C. I knew nothing of the publication until months after my letters on the subject appeared in THE TRUTH SEEKER. General Lippitt has given these manifestations a most thorough investigation, and I am sure that he would hav discovered the *modus operandi* if such a discovery is possible. And so could I, who hav attended at least a dozen of the light-circle séances. They hav been held three times a week for seven years or more in Washington, and I hav yet to learn that any fraud has been detected in any of the performances.

Miss Wixon's intimation, therefore, that Mr. Keeler, by "a roguish twinkle in his eye" at parting, betrayed a consciousness that the performances were all trickery, is both unwarranted and unjust.

And in conclusion I will ask Miss Wixon if, while examining the message, she did not say to Mrs. Burr: "It is like what I hav had before, very imperfect, but I imagin I know whose signature it is intended for," or words to that effect? W. H. BURR.

A Personal Nugget.

A few weeks ago I wrote an article addressed "To Any Spiritualist."

From various letters which I hav received in regard to the article, and from Mr. Longshore's criticisms in THE TRUTH SEEKER of January 11th, I am satisfied that the article, in its scope and spirit, was misunderstood.

In that article I gave certain reasons why I could not accept the central ideas of Spiritualism as generally taught and understood. I might, with equal propriety, hav addressed the article to "any Christian," but preferred to address the Spiritualists because I regarded them as a more intelligent class of people, and believed they would giv honest answers to honest questions.

I did not ask the questions in a bullying spirit, or to drive anyone to "the wall," as Mr. Longshore puts it, but with a sincere desire to be enlightened.

But I must confess if Mr. Longshore is spokesman for the Spiritualists of the country, and his answer is the best that can be given, the Spiritualists, in regard to mental caliber, do not rank far above Christians after all. At least I did not expect to be insulted by being called "gross and vulgar" because I asked what Mr. Longshore is pleased to call "tough and knotty" questions.

Then he goes on to say, "Brother Peck knows better," and intimates that I ask these questions only to "perplex and worry." That is to say, I am very dishonest for asking questions which he cannot answer.

Mr. Longshore says that I know these questions cannot be answered, and that I am driving Spiritualists "mercilessly to the wall, and leaving them helpless and defenseless."

If Mr. Longshore is correct, then there is not as much left of Spiritualism as there is to a cobweb after a cannon-ball has passed through it.

In attempting to act the part of a critic I think Mr. Longshore has mistaken his calling. His proper place is in a circus ring. Some man could make a fortune out of him. He would attract general attention. He can stand on his head, turn somersets, and perform such feats of ground and lofty tumbling as no other man hitherto has been able to accomplish.

After making the broad statement that I asked questions which no Spiritualist could answer, one would hardly be prepared for the following: "But I am not going to gratify him by telling him where it [the spirit] is located, whether in the brain or heart or nerves or stomach. Neither will I tell him whence it did come. Nor will I answer any of his taunting, trifling, impertinent questions."

No, Mr. Longshore is not going to answer any of my questions. But from the above quotation the fair inference is that he could. First he says these questions cannot be answered, and then he intimates that he could answer them but will not.

Such language from a Christian would not hav surprised me, but I did think that most Spiritualists were at least decent. If I had known that Mr. Longshore was the most intelligent Spiritualist that the fraternity could boast of, I would hav known better than to ask such questions.

Instead of answering my questions, which he virtually claims he could, he whiningly asks, "Why do you want to take this comfort, these grand ideas from us, and leave us without all that consolation they afford?"

The same old Christian wail that I hav heard ever since I was a boy. If Mr. Longshore would stop talking like a parrot and consider more thoroughly the import of the language he uses, it might save him much mortification in the future. He acts like a boy rattling away on a drum without thought or system, but evidently much pleased with the noise he makes. How he must hav swelled out when he said: "Brother Peck, do not ask us too much. Giv us a rest." Shoo, fly, don't bodder me. He is justly entitled to a rest, for he must hav been nearly exhausted when he wrote his article. From the character of his article I would advise him to keep his little craft close aLongshore and never venture out into deep water.

If he could not answer those questions, why not say so like a man, or better still, say nothing about them? No thoughtful man will ever call questions "trifling and impertinent" simply because he cannot answer them.

I was in hopes that some candid Spiritualist would take up the questions which I propounded and answer them in their regular order. Instead of this I hav received pamphlets and Spiritual papers with marked articles, and some letters, but no one has attempted a fair, open, and honest reply.

If no one in the flesh can answer the questions, let the mediums apply to those on the "other side," who, from the experiences which they hav passed through, ought to be able to answer them.

If man has an immortal part or spark or principle, somebody ought to be able to giv something like a rational clew to it. To assume that something exists which nobody can get an idea of, is, in my judgment, to insult common sense. JOHN PECK.

Naples, N. Y.

The Devil—Has He Had a Narcotic?

It seems to be the opinion of the clergy in large cities that the devil stops his operations during the summer months, or that God without their aid carries on the saving process during the hot months, no doubt for the purpose of showing how he makes all things and circumstances accommodate themselvs to the convenience of the messengers of salvation. Upon no other hypothesis can the shutting of the great churches during the summer months be accounted for, except, indeed, we indulge in the somewhat uncharitable belief that these professional dispensers of the "great salvation" do not believe the thing, beyond making a profession of the business, otherwise they would not neglect the cure of souls committed to their charge. If the salvation of an immortal soul outweighs the destiny of suns and stars and systems, large numbers ought not to be neglected during a considerable portion of the year by those who so loudly assert that they are the mediums through whom salvation must come to fallen humanity. "How can they hear without a preacher?" says the apostle. But these men desert their posts and let "dear" souls" perish without the gospel, going right away to hell. It may be they believe a heavenly narcotic effectiv for the hot season is administered by the obliging and partial powers of heaven to the old serpent, the devil, so that no harm will result in their absence. But it seems to be only the "swell" persons heaven obliges in this manner; the men of smaller purse and often larger brain hav to hammer away at the "old deil" from weary month to weary month. The prince of darkness is given a free hand in their districts, the sole reason apparently being the quantity of hard cash paid into the stipend fund. Big stipend means devil locked up during the hot weather, small stipend that he may fire away three hundred and sixty-five days in the year.

How strange the whole thing is becomes apparent the closer attention we giv to the subject. The acts and conduct of the leading clergymen lead us to believe that they do not believe what they teach, otherwise they would never neglect the flock, that is, the poor of the flock, for such a length of time during the summer, or it may be they believe what they say to be true of the wealthy portion of their hearers, but as this portion migrates to the seaside, or other places, during the time we speak of, it is not worth while to look after the poorer or "chattle" sections of the assembly who do not add much to the clerical income. The fact is, all the relations of God, grace, and the parson, are regulated by good current coin of the commonwealth. An old lady, wife of a ruling elder, hit it off well when the minister called to say good-bye on the eve of his departure to another "charge." "I'm sorry," said his reverence, after a little talk of a general nature, "to hav to leave this pleasant place where I hav spent so many happy days, but it seems to me that the Lord has concluded I hav finished my task here and he has called me to another corner of the extended vineyard." "I am sorry to hear you are leaving us, Mr. So and So," said the old lady; and with her knowledge of human nature, added, "Might I ask ye how is the stipend were ye're going?" "Well," replied his reverence, "it is a little better where I'm going than here, but of course that never influenced me—the Lord calls me and I cannot disobey his voice." "I'm glad you take such a view of the matter," she said, "but I am afraid the Lord would hav called long and loud before you would hav heard him, had there not been more pay." She was right. The whole underlying idea of Christianity seems to be "for value received." Man is saved by God because he got satisfaction from Jesus Christ, and Jesus Christ, for the part he played, seems to hav got appointed a sort of deputy-boss of the universe. The whole is an affair of beam and scales. The devil seems, however, to hav had the best of the transaction, for had he got possession of all the human beings who ever appeared upon this planet, or that ever will appear, they could not hav been so valuable a prize as he extracted from God almighty. Man being finite, no act of his, nor any number of acts, could be of an infinit nature, hence, had the devil got all men he would only hav had something of a finite nature or value. But the thing stands differently, for by good diplomatic skill he was able, so the theologians tell us, to extract a sacrifice of infinit value from God, so that in this respect "Satan won off the almighty" to the extent of the difference between finite and "infinit." Perhaps the devil thinks he has scored points enough, and goes slow now and then to ease the clergy, who devote so much time to showing how brilliant he is, having outwitted God and man.

W. CECIL HAMMOND.

Freethought in Sweden.

Our friends in Sweden are fighting orthodoxy for all that they are worth. The Stockholm branch of the Utiliska society held, on February 23d, an open meeting, to which were invited all such persons as had been present when Lennstrand delivered his lecture on "God." At the meeting, which was largely attended—in fact, many had to leave for want of room—Mr. A. W. Mentzer read aloud four addresses. The one signed by twelve persons of Uppskediha testified that in them, and, so far as they knew, also in the rest of the audience, had Lennstrand's lecture not produced general indignation but, on the contrary, general satisfaction. The second address of a similar character was signed by thirty-eight individuals, while the third, signed by over two hundred men and women individually, testified that the signers indorsed the view held by Lennstrand and as a logical consequence demanded the same treatment. The fourth address is to be signed by such persons, who, although they differ from the views held by Lennstrand, yet do disapprove of the "enlightened" conduct of the government as manifested in its religious persecutions. The two last addresses are now being circulated in Sweden, and when they return, a copy of each is to be presented to both courts and king.

Two of Lennstrand's so well-known open letters hav seen the light of day during last month. One was addressed to the king; the other, and the most interesting one, to the attorney-general. In this the legal gentleman's attention is called to the glaring inconsistencies of Swedish legal procedings, which, if not corrected, will result in a general contempt of Swedish law among nativs as well as foreigners.

But, of course, the cost of a campaign so activ is great, hence *Fritänkaren* No. 5 contains an appeal to Swedish Freethinkers to subscribe for this paper. To those of our Swedish friends here in America who do not know the paper, we will say send on $1 to Capt. O. Thomson, 25 Bryggaregaten, Stockholm, for a year's subscription for our vigorous, spicy little contemporary. If *Fritänkaren* is allowed to die the cause of our brother is lost. Let us not act like a Christian. G. N.

Lectures and Meetings.

W. F. JAMIESON will lecture in Osceola, Ia., April 1st, 2d, and 3d; in Peoria, Ia., April 5th and 6th. Address, Des Moines, Ia.

PROF. VAN BUREN DENSLOW will speak on "The Social Utility of Middlemen," at the Liberal Club next Friday evening, April 4th, 220 East Fifteenth street.

J. E. REMSBURG has just made his fifth tour of Texas, delivering twenty-five lectures in the following towns: Denison, Denton, Mansfield, Fort Worth, Belton, San Antonio, Flatonia, Columbus, Cuero, Victoria, Hubbard City, McKinney, Tyler, Ingersoll, and Paris. Mr. Remsburg organized five strong Secular societies with a total membership of nearly three hundred in San Antonio, Flatonia, Columbus, Cuero, and McKinney. The following officers were elected: San Antonio: Chas. L. Sauer, president; Otto Praeger, secretary; Benj. J. Manermann, treasurer. Flatonia: Henry W. Yeager, president; J. E. Faires, vice-pesident; T. E. Tanner, secretary and treasurer. Columbus: A. C. Zumalt, president; R. W. Putney, vice-president; W. A. Matthews, secretary; Louis Weete, treasurer. Cuero: Wm. Westhoff, president; August Holzapfel, secretary. McKinney: H. E. Smith, president; E. W. Kirkpatrick, vice-president; F. C. Thompson, secretary; M. B. Rexrole, treasurer. Mr. Remsburg goes from Texas to Arkansas.

WE will not be confined by historical, even geological periods, which would allow us to doubt of a progress in human affairs. If we rise above the wisdom for the day, we shall expect that this morning of the race, in which it has been supplied with the simplest necessaries, with corn and wine and honey, and oil and fire and articulate speech, and agriculture and other arts, reared up by degrees from the condition of ants to men, will be succeeded by a day of equally progressiv splendor; that, in the lapse of the divine periods, other divine agents and godlike men will assist to elevate the race as much above its present condition.—*Thoreau.*

THERE are various, nay, incredible faiths; why should we be alarmed at any of them? What man believes, God believes.—*Thoreau.*

Communications.

God in the Constitution.

BY A CHRISTIAN MISSIONARY.

Inasmuch as a certain class of zealous religionists, calling themselvs "National Reformers," are so extremely anxious to hav the Constitution of the United States acknowledge the existence, majesty, and superintending power of God, that is, the God of the Christian, or what is known in Bible parlance as the "only living and true God," it becomes a question of great importance at the present time as to what benefit could be reaped by the people by the insertion in the Constitution of the word, name, title, appellation, office, or whatever the term may be, of God, without a definition of the character, form, location, works, and designs, of the being whom they would designate by the term? I mean, suppose it should read in the Constitution something like this, viz., "We, as a nation, acknowledge and adore the God of Bible, who is the one only living and true God, the creator and the preserver of the universe," what satisfaction would that be to these "National Reformers," inasmuch as they must know that they do not, and cannot, agree among themselvs as to whether God is a personal being, or merely a principle, an idea, or an influence? But they cannot explain the matter to their own, or anybody else's satisfaction. How can they explain the incomprehensible? That is, *they* say that God is "incomprehensible," as witness the following from the creed of one of the oldest, most respectable, and most popular denominations, namely the Church of England. Here is the "Creed of Saint Athanasius," and perhaps this "explanation" of the godhead will be placed in the Constitution, to which the Unitarians, Universalists, Disciples, Adventists, Christians, and many other sects are cordially invited to subscribe their unwavering faith, or they cannot be saved, for so says the creed. We quote: "Whosoever will be saved, before all things it is necessary that he hold the Catholic faith."

Pardon a little comment, now and then, as we go along. It is here observed that it is necessary to salvation that we all shall believe, before all things else, the Catholic faith; and now read: "Which faith except everyone do keep whole and undefiled: without doubt he shall perish everlastingly." Now, as all are to perish everlastingly, *i.e.*, either be burnt up root and branch, as the Adventists and others hav it, or suffer the pangs of eternal torment, unless they believe the "Catholic faith," it becomes very important that we discover what we are required to believe; *i.e.*, providing it is possible, which we will discover it is not; and if not possible for us to believe, some of us, and indeed all, who fail to believe this "Catholic faith," "whole and undefiled," are bound to be lost.

Now for the "Catholic faith." "And the Catholic faith is this: that we worship one God in trinity, and trinity in unity, neither confounding the persons, nor dividing the substance." Now, keep in mind that, as God must be acknowledged in the Constitution, the Catholic, *i.e.*, the general and so-called orthodox definition of God, must also be found in the Constitution. Well, let us see what we are to understand about God: "For there is one person of the Father, another of the Son, and another of the Holy Ghost." That is, there are three persons, each of whom is God, or, in other words, three personal Gods, yet forming one godhead, *i.e.*, one firm, so to speak. But this is not conceded, as we will farther see. "But the godhead of the Father, of the Son, and of the Holy Ghost is all one; the glory equal, the majesty co-eternal." This is just what I claimed, *i.e.*, three personal co-equal gods; but, as I said, this conclusion is denied, as we will see. We quote: "Such as is the Father, such is the Son, and such is the Holy Ghost." The same idea again—three personal, co-equal, co-eternal gods. Again: "The Father uncreate, the Son uncreate, and the Holy Ghost uncreate." That is, three uncreated and, of course, self-existent Gods. You say you cannot understand how one of these personal gods is the son of another, and yet uncreated and self existent. But the reason is explained in the next verse, and you will clearly see why that point is not understood by you. Hearken: "The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible." Well, we might as well stop right here and say no more, for if the Father, Son, and Holy Ghost are incomprehensible, why did the maker of this creed, one Athanasius, undertake to say anything about the personality, the co-equality, the co-eternity, the uncreated state of three beings who are all incomprehensible? It is sheer nonsense, and waste of time and breath, to undertake to understand anything whatsoever about that which cannot be comprehended by any of the senses that we are endowed with. That which we can neither see, hear, taste, feel, or smell is, to us, incomprehensible. And this statement that neither Father, Son, or Holy Ghost is comprehensible, is an Infidel statement; it is more, it is Atheistical, for it is not only equivalent to saying, there is no God, nor Christ, nor Holy Ghost, but it flatly contradicts many emphatic statements of the scriptures, which those who believe this impossible "Catholic faith" profess to reverence. I am not discussing the question of the existence of a personal God, and a living, tangible Christ, and a Holy Spirit that can be experienced, with you, Mr. Editor, or your fellow-Freethinkers, who openly, frankly, and honestly avow your unbelief in these things, or in the Bible record of them. But I wish to combat these "orthodox" Infidels, these "Christian" Agnostics, who consign such as you to an endless hell, yet are as fully Infidel and Atheistic as any of your readers.

I simply ask that your readers will not blame either God, Christ, the Holy Ghost, or the Bible with these misrepresentations of God and Christ and the Holy Ghost. Now, I affirm that the Bible affirms throughout, that the Father, Son, and Holy Ghost either hav been, or can be, recognized or comprehended by one or more of the five senses.

It not only declares that God can be known and has been known, but that he must be known. It affirms that the father has been seen and heard, that the son has been seen and heard and felt, and that the Holy Ghost has been seen, heard, and felt. I mean actually, really, and not merely seen by faith or heard by faith or felt by faith; but they hav been seen with natural eyes and heard with natural ears and felt physically. If you could spare two or three columns of your paper to that end I would abundantly sustain the position. But, however, very few of the class whose Infidelity on these points I am criticising are fearless and independent enough to read such a paper as THE TRUTH SEEKER.

David has been quoted against many of your readers as saying, "The fool hath said in his heart there is no God." But to whom can this language apply with more truth and force than to those who believe this so-called Catholic faith? Did Jesus Christ believe that the father and the son were incomprehensible, when he declared that "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent?" Did Paul consider God to be incomprehensible when he said to the Athenians, who, like these modern Agnostics, had an altar inscribed "To the unknown God," "Whom, therefore, ye ignorantly worship, him declare I unto you." Avowed Agnostics say that there may be, and probably is, a living God, but that they do not know or understand him; but these professedly Christian people not only say that God is not known to them, but that he cannot be known by anybody, because he is incomprehensible, giving the lie to Paul, who said of a certain class "that when they knew God they glorified him not as God." Again, "Because that which may be known of God is manifested unto them; for God hath revealed it unto them." But we will go on with our quotations, or rather in our effort to find the kind of God that is to be located in the Constitution. We quote: "The father eternal, the son eternal, and the Holy Ghost eternal. And yet they are not three eternals, but one eternal." Comprehend that? You say, No. Well, of course not. It is incomprehensible. "As also there are not three incomprehensibles nor three uncreated, but one uncreated and one incomprehensible." Understand that? "So likewise the father is almighty, the son almighty, and the Holy Ghost almighty. And yet they are not three almighties, but one almighty. So the father is God, the son is God, and the Holy Ghost is God. And yet there are not three Gods, but one God. So likewise the father is Lord, the son Lord, and the Holy Ghost Lord. And yet not three Lords, but one Lord." But remember you are to be "Neither confounding the persons nor dividing the substance." "For like as we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord, so we are forbidden by the Catholic religion to say, There be three Gods or three Lords." Now, do not confound the persons, *i.e.*, keep it in mind that there are three distinct and separate persons, and that each by himself is God—or, in other words, a God—and each is by himself a Lord. Yet, for all that, there are not three Gods nor three Lords. Do you comprehend that? You say, No. Well, you are excusable. It is incomprehensible. But you can surely understand the following, viz: "The father is made of none, neither created nor begotten. The son is of the father alone, not made or created, but begotten. The Holy Ghost is of the father and of the son—neither made nor created nor begotten, but proceeding. So there is one father, not three fathers; one son, not three sons; one Holy Ghost, not three Holy Ghosts. And in this trinity none is afore or after the other; none is greater or less than another, but the whole three persons are co-eternal together and co-equal."

Now, it must strike every thinking person that if the son was begotten of the father, there was a time, no matter how brief it was, when the son did not exist; for he did not exist before he was begotten. And if the Holy Ghost proceeded from the son as well as the father, there was no Holy Ghost until the son was begotten. Yet there was none that was afore or after the other. But do not try to understand it, for it is incomprehensible. But the statement is made that "none is greater or less than another." Yet the son declared emphatically that "the father is greater than I." And he taught that he "could do nothing" of himself. He taught continually that the Holy Ghost is to be "sent" by the father and himself, and that it will not speak of himself, but simply reveal what he is sent to reveal, showing that he is not co-equal, but dependent, and an agent solely of the father and the son. Now, as to the son being uncreated, what do the scriptures mean when they assert that Christ is "The first-born of every creature" and "The beginning of the creation of God?" As to his relationship to his father, he said, "I proceeded forth and came from God." If it be claimed that the son said that the father and he were one, I reply that he prayed that all of his followers might be one. "That they may be one even as we are one." Again, "That they all may be one, as thou, father, art in me and I in thee." Now, if all the followers of Christ "are to be one even as the father and he are one, and they are "one God," then all believers in Christ are also "one god." And if the father and the son, and thousands of men and women, form one godhead, yet as far as the men and women are concerned, they are so many separate, distinct, and independent persons. So the father and the son are separate and distinct and independent. But the scriptures do not assert that they are "one God," but are "one" in the same sense that a man and wife are one, or as a firm composed of two, three, or more persons are one.

Well, as to the creed, after summing up these "explanations" and "elucidations" of the trinity, the creed says, "He therefore that will be saved, must thus think of the trinity."

Well, for one, I do not "thus think," and I could not "thus think" to save my soul; and I should lose my brains if I undertook to "thus think." And as no rational being can "thus think," and no one can be saved unless he does "thus think," no one therefore who has brains, and especially no one who believes the Bible—for such cannot possibly "thus think"—can be saved. Truly this "fool has said in his heart"—Athanasius I mean—and also written it down, in the foregoing style, that "there is no God." No wonder the world is full of "Infidels," for such doctrin as is taught in this venerated creed would make Infidels of everybody who would try to believe it, and who did not read the Bible for themselvs. And here is where our Infidel friends do err; that is, in accepting these absurd doctrins of men, who call them the Catholic faith, and the "Christian religion," as Christianity. I may say that fully two-thirds of the doctrins taught by so-called "Christian" churches are altogether foreign to the doctrin of Jesus Christ, and much that is taught by them as Christianity is condemned by it; just as some of the doctrins and practices of the Salt Lake Mormons are condemned and forbidden by the Book of Mormon, from whence their religion is supposed to hav sprung. But let us see what another church offers through the pen of one of her accepted commentators, as a definition of God, and this should also go into the Constitution. Rev. Luther Lee informs us that God is a spirit, and that a spirit is an "immaterial, indivisible, indissoluble, uncompounded, simple essence; that has neither weight, shape, size, nor color, that has neither exterior nor interior surface, and can in nowise come in contact with matter."

Now, if God, being a spirit, is all that—that is, if *that* is anything at all—then he is just simply nothing, for that which is immaterial, or formed of no matter of any sort, that which cannot be divided nor dissolved, is not capable of being compounded with anything else; that which has no weight, no shape, no size, no color, and has no outside nor inside, and can in no manner come in contact with anything material, is something—if that is not paradoxical—which is nothing, or that which cannot exist anywhere or in any condition. What "simple essence" is there, known to man, that can bear such a definition? Can electricity, as subtil, and ethereal, and as little understood as it is? Not by any means.

The scriptures declare that God has a form. They ascribe size to him, and color. Paul says that Christ is "the brightness of the father's glory, and the express image of his person." Jesus told the Jews that they had not "heard his voice nor seen his shape." Angels are said to always behold the face of God in heaven. Now, is the Constitution to hav a declaration inserted in it, that we, the American nation, composed of rational beings, endowed with a usual measure of common sense, and opposed to humbug, acknowledge the existence of one only living and true God, but who is not susceptible of recognition by any of the five senses, and who is absolutely incomprehensible, and who is a compound being, formed of three persons of one power, substance, and eternity, yet who is immaterial, indivisible, indissoluble, uncompounded, simple essence, and formed of no substance; who created a son who was never created at all, and who begat a son who existed always or co-eternal with his father, and who was co-equal with his father, who he said was greater than

himself, and without whose aid he said he could do nothing; and that there is another person who is also God, co-equal and co-eternal, yet who proceeded from the father and the son, after the son was begotten, of course; yet that neither of the three is afore or after the other, or greater or less than another, and that each of these three separate persons, whose personality must not be confounded, are each by himself God and Lord. Yet there are not three Gods or three Lords, but one only. And being of equal substance, as well as power and eternity, this substance has no weight, shape, size, or color, nor any exterior or interior surface, and can in no wise come in contact with matter. Yet the father became connected with flesh, and assumed human nature, and dwelt in the flesh, but of course was not in contact with matter; and that this godhead is as the creeds affirm, "without body, parts, or passions," and cannot therefore love, pity, sorrow, rejoice, or hav peace or joy, or be kind and gentle; in other words, is as devoid of feeling, impulse, or emotion as a stone, as passionless as a gatepost. And yet those who accept the foregoing "Catholic faith" talk about the love of God, and his pity and mercy, and kindness and goodness; also that he rejoices, and is grieved, and can feel anger and wrath. And still he is without passions. This being whom they call "the only living and true God" is to be acknowledged in the Constitution. And to suit the various classes of religionists he is to be spoken of in these words—I quote from the "Thirty-nine Articles of Religion," and No. I is the one that would no doubt be accepted by all the so-called orthodox and evangelical churches: "There is but one living and true God, everlasting, without body, parts, or passions, of infinit power, wisdom, and goodness; the maker and preserver of all things, both visible and invisible. And in unity of this godhead there be three persons, of one substance, power, and eternity, the Father, the Son, and the Holy Ghost." Some of the creeds leave out the word "passions," and one adds the word "color." But we will suppose that they will compromise and be satisfied with the declaration that this "one living and true God" is "without body or parts."

Yet we hav the statement in Exodus, that God put Moses in the cleft of a rock, and put his "hand" over him, and permitted him to see his "back parts." Paul said that in Christ "dwelleth all the fullness of the godhead bodily." And he says also that Christ is the "express image of his person," *i. e.*, the person of the father. And Adam is represented as being made in the likeness of God. And now right here permit me to object to the silly caricature of the image of God which appeared some time ago in THE TRUTH SEEKER, wherein nearly a dozen different types of mankind are represented as being the image of God, and the question is asked, "Which is the image?" Now, misrepresentation is not fair nor honorable on the part of Freethinkers any more than on the part of Christians so called, in dealing with Infidels. I understand that it is claimed in the Bible, that God made one man (Adam) in his own likeness and image; and I understand that from that one man the various nations hav sprung, in the course of centuries; and that climatic influences and manner of life hav had a great deal to do in bringing about the differences that exist, to a considerable extent; but chiefly that in some cases a curse affecting the skin and feature of men has come upon them, because of crime. The confounding of language may hav been accompanied by a change of skin and form of feature. But this is digression. The point I make is, that God made Adam in his own image and likeness, and that he must therefore be in the form of man, and not in the form of a bird, or a beast, or a fish; and therefore must hav a body. Angels, whenever seen, always are in human form, yet not of human substance. Angels hav a nature, but of course it is angelic nature and not human. Paul says that Christ took not on him the "nature of angels." Angels are spirits and yet are possessed of bodies, like men in form but not in substance. God is a spirit, yet has a form or body and has substance, and a nature called the "divine nature." Paul says there are "celestial bodies" as well as "terrestrial" "or earthly ones." And so we conclude that God has a body, has parts and has passions, and that when the Constitution asserts that there is "one living and true God," "without body, parts, or passions," it will be a false and Atheistical declaration, and an antiscriptural and antichristian doctrin, and that the Constitution will be made an offense to God and a proper subject of ridicule to all thinking men and women, for it will present the sad and lamentable spectacle of asserting that there is but "one living and true God," and then by the silly and paradoxical assertion that this living and true God has no body, no parts, no passions, and is, therefore, nothing, proving that there is no God at all, not even susceptible of being comprehended as much as the gods of the heathen are, whether they be the sun or moon or stars or a cow or an elephant or a snake or a tree or even a block of wood or stone. What it will amount to is just this, viz.: Amendment No. 2 will read, "This God is without body, parts, or passions, and therefore there is no God." For he could be neither a living nor a true God. And worse than that, he could not even be a false god, for every false god has a body of some sort and of some material, and has some shape, even if it has no separate parts or any passions. A God without a body is a God without form or shape or size whatever. A God without parts has no head, no trunk, no limbs, no heart, no lungs—indeed, no internal organs. A God without passions can hav no love, joy, peace, hope, desire, fear, grief, pity, anger, or be subject to emotions of any sort whatever.

It is not as valuable for a God as is a block of marble, for that has a form or a body. It is not as valuable for a God as a tree, as that has both body and parts. It is not as good a God as a cow, as that has body, parts, and passions to a degree. It is nothing, absolutely nothing, and is therefore no God, living or dead, true or false. Now, where are your Atheists, your Infidels, your Agnostics? They are found in the churches, who subscribe to this Catholic faith, this impossible, this absurd, this antiscriptural and antichristian dogma, which cannot by any possibility be allowed to be called a faith, for it is rank unbelief—it is worse than that, it is positiv Atheism. And thinking men and women are told that they must accept this faith, which is not faith but absolute unbelief, and believe it whole and undefiled, or they must perish everlastingly. Now, in conclusion I hav a proposition to make to your readers. It is this, viz., If there be any avowed Atheists among them, let them unite most heartily with these National De—I mean Re—formers, and help get Article I of the Church of England's XXXIX Articles of Religion inserted in the Constitution, and they will hav the satisfaction of knowing that the Constitution, which is now purely secular and unaffected by religious or irreligious ideas, will be an undisguised Atheistic document of national acceptation, and perhaps the only Atheistic Constitution in the world. And to THE TRUTH SEEKER I would say, stop quarreling with your Infidel brethren of the so-called orthodox churches, attend their churches, partake of the sacrament with them, and liv in unity and peace with your brethren in unbelief. If you must pitch into anyone giv it to the Jews and the Mormons, but don't fight your own brethren any more. No, I will take that back and say, "Pitch into 'em" on the ground of hypocrisy in pretending to be believers in the Christian God, and yet being the veriest Atheists. I can respect honest Infidelity, but Infidels in the guise of Christians I hav no more respect for than God and the devil hav. There is one feature of the case, however, that is in favor of the advocates of the "Catholic faith," or Infidelity rather, and that is, they cannot be accused of idolatry in the worship of their God, and they do not break either the First or the Second Commandment, for they hav no other God before Jehovah, for they hav none at all; and they cannot make any likeness or graven image of their God, for "nothing" has no likeness or image; that which has no body or parts cannot be represented by either the molder's, or graver's, or sculptor's, or painter's, or photographer's art. No microscope is powerful enough, and surely the natural eye is not able, to see an image or likeness of nothing. If you hav a picture of nothing send it out here, so the South Sea islanders may see what the orthodox God of England and America is like. The nearest thing to a picture of nothing that I ever saw was when I was a school-boy in Philadelphia. A little boy had made a square of about two inches in diameter, with ink, on a piece of paper. It was simply a plain, black spot. The teacher said, "Charlie, what hav you there?" Charlie said it was "a picture." "A picture of what?" said the teacher. "I see no picture." "Oh," said Charlie, "it is a picture of a nigger in a dark cellar, chasing a black cat." And so it was, for aught the teacher could see. But it was not exactly nothing, for it was a black square at least, and it had a body of paper and the form of a square. But the orthodox God, alas, has not even that much of a substance, or body, or form. It is not round, square, oblong, conical, rectangular, octagon, nor of any other form. It is not like man or beast, bird or fish; not like any fruit or flower, grain or vegetable; not like a hill or a valley; not like anything in fact in heaven above, or on the earth beneath, or *in* the earth, or in the water. You cannot worship it if you try your level best. It cannot see you, hear you, taste, smell, or feel you, nor you it; it cannot be made of anything, for it is immaterial; it cannot be divided or dissolved, for it has no parts; it cannot love you, nor sympathize with you, nor pity you; it cannot grieve at your misconduct nor rejoice over your well doing; it cannot desire your welfare nor be angry at your ill treatment of it, for it has no passions; it cannot appreciate beauty of form or color, as it has no eyes; it does not know anything of sweetness of song or the harmony of music, for it cannot hear, having no ears; it tastes nothing, for it has no tongue; it smells nothing, for it has no nose; it feels nothing with hands or feet, or by the nerves in contact with something material, for it has no hands, or feet, or nerves, for it has no parts.

Many years ago, when it was the custom for clergymen to wear wigs, a certain clergyman had one which was adorned with many curls. But it did not suit a number of the female portion of his flock, so one day he invited all who found fault with it to visit him at his house and bring their shears along. After their arrival he set the wig before them and told them to trim it to suit themselvs. So one cut off an objectionable curl here, and another an unbecoming lock there, and so on, until each one had removed the part which to her was not in good taste. And when they were through the minister told them that they could fall down and worship it and they would commit no sin, for it was not like anything in heaven above, or in the earth beneath, or in the water under the earth. And so it is with the God of the orthodox creeds. But let the National Reformers get their God into the Constitution, they add *nothing* to it, so no harm will be done. But what use is there of writing any more about nothing? T. W. SMITH, Missionary.

Papeete, Tahiti, Feb. 10, 1890.

Souls Badly Bestowed.

As reported in THE TRUTH SEEKER of Nov. 16, 1889, Dr. A. H. Stevens, of Philadelphia, claims to hav made a discovery of the natural location of human souls. They are said to be located in the gangular part of the *corpus callosum*, which, he informs us, "is the seat of the imperishable mind," and "is the reservoir and storehouse of electricity, abstracted from the blood in the arteries, conveyed through the nerves up the spinal process, or cord, to the *corpus callosum*."

Dr. Stevens is doubtless correct as to his conception of the *corpus callosum* being the receptacle and distributor of electricity, as he describes, but he fails to show—could not do else than to so fail—one particle of rational evidence to sustain his claim to the discovery of the soul's location, nor of the existence of the soul. The term "soul" seems to hav been brought into existence in a fanciful way in order to fill a gap that was open in the baseless imaginativ conceptions that went to the make-up of the primitiv forms and theories of the religion of those times.

It should be borne in mind that in those ages science was unknown, that imagination could but rarely be directed by reason, and that in consequence crudity of ideas fell upon the masses. It should not be a matter of surprise, then, that these masses were easily overcome by craft joined to superstition, which led to false religious bondage, to persecutions, and to the subversion of all true manhood and womanhood by the domination of alleged God's sheriffs.

This statement being made against the generations of many centuries past, what may justly be said, in the same line of thought, as to our vastly praised intelligence in this our nineteenth century? Are not large proportions of our nineteenth-century people apparently in the same category, as to clerical domination, and as to holding religious dogmas at war with truth and science, as was the case two thousand years ago?

I hav a bit more to say about Dr. Stevens's tenant's—the *corpus*, etc.—lodgings. It painfully occurs to me that in 1886 I was severely visited by a carbuncle which captured all the ins and outs of my *corpus callosum*. It held its vicious power constantly at work throughout every part of my body until up to a few weeks from now—nearly four years—with frequent treatment. Though largely subdued, it kicks me here or there daily, to remind me, I suppose, of his regard for my or his brother soul, his lodger. Bad lodgings, I should be assured. Does it hav wings like angels? If not, I beg to know, how will he ever get back or up to heaven when I go down the other way? I do not hear the brother soul flap or otherwise use his wings for exercise. I hope he will not bolt out and leave me soulless, ethically considered. I wait with anxiety. D.

SOME people with whom I talk, men and women even of some originality and genius, hav their scheme of the universe all cut and dried—very dry, I assure you, to hear, dry enough to burn, dry-rotted and powder-post, methinks—which they set up between you and them in the shortest intercourse, an ancient and tottering frame with all its boards blown off. . . . Some, to me, seemingly very unimportant and unsubstantial things and relations, are for them everlastingly settled—as Father, Son, and Holy Ghost, and the like. These are like the everlasting hills to them. But in all my wanderings I never came across the least vestige of authority for these things. They hav not left so distinct a trace as the delicate flower of a remote geological period on the coal in my grate.—*Thoreau.*

THE country is full of this superstition, so that when one enters a village, the church, not only really but from association, is the ugliest-looking building in it, because it is the one in which human nature stoops the lowest and is the most disgraced. Certainly, such temples as these shall erelong cease to deform the landscape.—*Thoreau.*

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A good many of the purchasers of Mr. Bennett's travels around the world hav never obtained the fourth volume of the set, and the book has also been out of print for a long time. A new edition is now ready, bound uniformly with the others, and may be obtained for $1.50. A limited number only has been printed, and those desirous of completing their sets of this invaluable Freethinker's history of the world should apply early.

Pictorial Arguments Against the Church.

Substantial progress is being made on the new book of pictures, and orders for it are also numerous, as will be seen by reference to the "Letters from Friends." To giv a clear idea of the style of the book we quote the contents of the first chapter, which has the title, "Uncle Sam and the Priests:"

The Pests that Bother Uncle Sam.
Uncle Sam Sleeps, but the Priests Do Not.
Romanism with Her Mask On.
The Mask Off.
"Submit to the Roman Pontiff, as to God."
The Skeleton that Uncle Sam may Some Day find in His Closet.
A New Laocoön.
The Trail of the Serpent.
Some Undesirable Immigrants.
Lay Loyalty.
"Where Liberty Reigns the Tyrant Seeks to Slay Her."—*La Salle.*
The Outcome of Church and State Union.
The God-in-the-Constitution Guerillas.—Liberty in Peril.
Religious Treason the Ruin of the Republic.
A Translation of the Bartholdi Statue which may be Expected under Religious Rule.
What Uncle Sam should Do.

Each picture is accompanied by a page of supporting texts, statistics, etc., and the more we consider the volume the better does it appear to be. It will be worth much as a reference-book, aside from its pictorial features. The price is $2.

The Pictures in the Paper.

We are pleased to announce forty-six new subscribers on the picture account received since the last acknowledgment, making four hundred and ninety-nine in all. This insures the publication of the pictures all through the year, and we hope that by next January the list will hav so largely increased that no special call need be made. We ought to hav twelve or fifteen thousand subscribers, and if our friends will continue their good offices, substantial progress toward obtaining that number may be made this year.

We hav also received additional amounts of cash toward the picture expense:

B. Kahler	$ 50	John Redmond	1 00
O. F. Hoyt	75	Leonard Walters	2 00
E. M. Hanson	25	J. M. Peck, Sr.	75
E J. Toss	1 00	J. A. Weaber	50
Chas. Gregg	1 00	Wm. R. Sayre	75
J. H. Dibble	1 00	John Nuessle	1 00
E. Van Buskirk	.1 00		

Total amount, $220.80. This is a very generous contribution from our friends, and we assure them that it is gratefully appreciated.

"They Are for a Spoil, and None Saith Restore."

That the substitution of the word "religious" for the word "sectarian" in all laws and articles of constitutions intended to secure equal rights in religion to *all* men is of that great importance that THE TRUTH SEEKER has frequently urged, may be seen from this paragraph in the decision of the Wisconsin supreme court excluding the Bible from the public schools. The court defines sectarian thus:

"The term 'sectarian instruction' in the constitution manifestly refers exclusivly to instruction in religious doctrins, and the prohibition is only aimed at such instruction as is sectarian—that is to say, instruction in religious doctrins which are believed by some religious sects and rejected by others. Hence, to teach the existence of a supreme being of infinit wisdom, power, and goodness, and that it is the highest duty of all men to adore, obey, and love him, is not sectarian, because all religious sects so believe and teach. The instruction becomes sectarian when it goes further and inculcates doctrin and dogma concerning which the religious sects are in conflict. This we understand to be the meaning of the constitutional prohibition."

So, if a teacher in a public school inculcates Theism there is no remedy, notwithstanding there may be in the school children of Atheists and Agnostics. That is to say, the various Christian sects are to be prevented from preying upon each other, but may all legitimately prey upon the unbeliever!

We Still Plead for Accuracy.

We regret that our genial Western contemporary still needs the correcting hand to guide him into the path of accuracy. Commenting upon the defeat in the United States Senate of Senator Blair's Educational bill, the *Ironclad Age* says:

"This bill, the religious features of which were so artfully concealed, we believe would hav at least passed the senate again but for the determined and dogged opposition of the religious sect known as Seventh Day Adventists. It had the luring bait of a $77,000,000 appropriation to be distributed amongst the states in proportion to the density of illiteracy. But the chief object of the bill was to enforce religious instructions in the public schools by national authority and the acknowledgment of Jesus Christ as the supreme ruler of nations. And to think that a measure so un-American, so pernicious, so unconstitutional as this could poll so large a vote as it did in the Senate of the United States in this age of general intelligence must make every true patriot shudder for the welfare of his country."

Senator Blair is the responsible author of so many iniquitous and crazy measures that it is not strange, perhaps, that his critics should occasionally get mixed up. But the bill recently voted on was not the one to which the criticism of Dr. Monroe would apply. This was a bill "to aid in the establishment and temporary support of common schools," and it provided for a grant of some seventy odd millions, extending through a series of years, by the general government, to the states, for the maintenance of common schools, the money to be divided on the basis of illiteracy of population. A careful perusal of the bill (which the Senator kindly forwarded us) fails to show any direct advantage to the churches from it. Opposition to it proceeded from political rather than religious reasons.

The measures which the Adventists opposed are Senator Blair's Educational Amendment to the Constitution and his Sunday law bill. The first provides that the general government shall guarantee that the various states shall maintain schools in which shall be taught the principles of the Christian religion; the second provides for the religious observance of Sunday so far as the general government's jurisdiction goes. The errors which may be counted in our esteemed contemporary's remarks are, therefore, as follows:

1. The Adventists hav not doggedly opposed the Educational *bill.* 2. The object of the bill was not to enforce religious instruction in the public schools. 3. It does not acknowledge Jesus Christ as the supreme ruler of nations (the Educational *Amendment* does not do that). 4. The bill was not unconstitutional, not particularly un-American, and not pernicious from a Liberal standpoint. As a political measure Jeffersonians would oppose it, but several Southern Liberals, whose states would get the major portion of the money, favored its enactment into law.

To Senator Blair's Educational Amendment to the Constitution, however, Dr. Monroe's criticism applies with pertinence, with the exception of the line about Jesus Christ. Setting up that ancient individual as the supreme ruler of nations is the notion of the National Reform Association, otherwise known as the God-in-the-Constitution party.

"The Bible in Evidence."

The fanatics created by the scriptures of the Christian crop up everywhere. The latest crank was discovered the other day up in Westchester, as a juror in Justice Dykman's court, in a suit for damages began by a resident of White Plains against an Eye and Ear Infirmary. When the jury retired for deliberation Mr. Antholtz at once produced a Bible and began to read. Then he prayed. The other jurymen began balloting and soon arrived at a verdict in favor of the plaintiff for $2,500, but Antholtz said that he must first find out what the Lord said about casting a ballot in a lawsuit. After spending a long time in his search he said that as there was nothing in the Bible on the subject he could not vote. After several hours wasted in alternately coaxing and bulldozing the man the eleven other jurors appealed to Justice Dykman. The justice said that he could do nothing, and the jury was locked up for the night. Yesterday morning Antholtz said that the Lord and the spirits during the night had told him to vote for a verdict of $1,000. This again disappointed the jurymen, as they had decided to giv Van Tassel $2,500. Antholtz, however, would not raise the sum a dollar, and at last, with hunger gnawing at their vitals, the eleven jurors had to giv in to him and rendered a verdict in accordance with his views.

When Mr. Antholtz took his seat on the jury he had sworn to decide the case according to the evidence. He really did decide it according to a crazy notion he got from reading the Bible and praying. Whether there is any legal remedy for the parties in interest is problematical. But the queer proceeding very plainly shows that the Bible is a dangerous book to put into the hands of men with weak minds. Perhaps the time will come when before a person is allowed to read God's book he will hav to obtain from some competent physician a certificate that he is able to bear it, as we now are compelled to get a prescription from a doctor before poison can be purchased.

Russia.

Russia is a nation from which Freethought is totally absent. It is pervaded in every part by the most intense religious belief and feeling. Foreign visitors are amazed at the incessant crossing of breasts in the streets as the populace pass the countless church edifices, shrines, and other sacred places. The church, which is the Greek Catholic, is united with the state, and divergent sects are persecuted and suppressed. The czar, nominally a patriarch of the Greek church, is virtually an absolute pope of his people.

This being the case, we are presented with a profitable opportunity for ascertaining the effects of Christianity on morality. Much depends upon whether we find the nation of Russia in morals above or below those nations, as Germany, France, England, and America, in which skepticism has wrought for several generations. What we find is that it is far below. It seems under Christianity to hav become totally devoid of the sense of moral duty and of the practice of justice. It is, of the greater nations of Europe, at once the most Christian and the most immoral.

In the latest *Fortnightly Review* a writer describes the Trade Reputation of Russia, gathering his data chiefly from official expostulations and journals of Russia herself. Notwithstanding foreign disgust at Russian commercial guile:

"A certain limited, working confidence, based upon obvious mutual interests, without which all social intercourse would be impossible, has necessarily been exhibited by foreign merchants and governments from time to time."

The only alleviation of the shame inflicted on the Russian merchants by this grudging and limiting of confidence, will be the reflection that with the court of heaven they stand in a trust perfectly unlimited, and enjoy quite the most intimate kind of social intercourse.

"The word Russian is become synonymous with qualities subversiv of everything implied by relations of trade, commerce, and friendship."

Our northern neighbors will hav to content themselvs with the consolation that in that region whence

alone cometh all true justice, the word Russian is synonymous with everything of holiness and right.

"It would require a volume rather than a review article to convey anything like an adequate idea of the singular methods employed by Russian merchants to supplement the proverbial slowness and meagerness of trade profits. They would seem to exhaust the possibilities of *naïveté* and criminality, nothing being too grotesque, nothing too dangerous to tempt their cupidity."

Perhaps these "singular methods" owe something of their peculiarity to the singular methods made use of by the same persons for clearing their consciences of guilt, transferring blame vicariously, getting into heaven after a lifetime of ill-doing, and so on. If the Russian merchants are as reported above, then they are in trade no different from what they are in religious conception; for in this, too, surely it may be said that they "exhaust all the possibilities of *naïveté* and criminality."

"Fraudulent bankruptcy is as much a recognized institution in Russian trade as credit."

Russia at least has the comfort that bankruptcy is no more a recognized institution in her trade than it is in her divinely given religion. It seems only fair that one whose moral bankruptcy and worthlessness is to be in a trice set right in heaven's courts, should hav his commercial insolvency as readily condoned and made good in our own.

"Lack of faith in Russian honesty, lack of trust in gaseous promises, explains why so many foreigners hav themselvs gone to Russia to develop the resources of the country; why the timber trade is managed by Englishmen, and the kerosene trade has fallen into the hands of a Swede and a foreign Jew."

Christ said that his kingdom was not of this world. It has appeared ever since that his doctrins were not the ones on which a sound fabric of social relations and welfare could be erected. Let the unchristian or lukewarm strangers hav the commerce. It profiteth a man nothing to gain the timber trade and lose his soul.

"But in Russian even the shrewdest foreigner, assisted by nativ talent, is not always able to avoid falling into the innumerable snares spread on all sides of him. The laws are usually as powerless to help him as if they were written in dust or on the sand of the ebbing sea."

The earth and the fullness thereof is the Lord's, and of course should be appropriated by his people to the extent of their power.

"Last year the Berlin Timber Company floated down the Dnieper Berg canal an immense quantity of timber, purchased for £30,000. It was overtaken by the frosts of winter, and remained imbedded in the ice. The company were compelled to wait till spring, and meanwhile their agent, Herr Kuntze, came up periodically to inspect it. The first time he saw it he found everything in order; the second visit was equally satisfactory, but the sight that met his eyes when he arrived the third time made his hair stand on end. The timber, he found, belonged no longer to his company, but to a famished creature named Begoon and several beggarly friends. They had seized upon it, and the corrupt and worthless courts, with all the agent's striving, would not redeem it from these nativs."

Such proceedings are to be looked for in a people so addicted to poring over the doings of the children of Israel in scripture accounts.

"Russian kerosene is looked upon by English purchasers with 'misgivings,' as we learn from the Russian consul at Hull."

Possibly the holy Russians think it sufficient that the English will shortly enter a state where they will hav no call to complain of the poor burning quality of anything at all ever again.

"After a scathing exposure, the Russian kerosene-sellers found no better way to retrieve their lost reputation than by damaging that of a competitor, making thousands of tin cans in all respects identical with those used by American firms, filling them with wretched stuff and flooding therewith the markets of central and southern Europe, where they were bought, sold, and condemned as first-class American kerosene."

The patriarchs most beloved of God seem to hav spent their lives in actions of equal perfidy, and if God's affection be secured, the Russians probably conclude, the esteem of puny man is a thing that is truly as nothing.

"In Brazil, Russian canvas for sails is being boycotted, while the French and English material is eagerly purchased, because 'conscientiously' prepared."

The Russians' sail canvas for terrestrial purposes may be sad stuff, but the sails that are to waft them to heaven we know lack nothing that human pains can effect.

"In Belgium, Russian timber has no chance in the competition with Norwegian, Swedish, Hungarian, for the same reason."

"The same reason" being that it is not "conscientiously prepared." Conscientiousness and faith in inverse relations, the one present in the degree in which the other is absent—this is the aspect of things which the student of affairs is accustomed to meet.

"As to flax, any quantity of it would, we are officially assured, be accepted gladly, if honestly sorted and sold. 'At present, however,' adds the Russian representativ, in his latest report to his government, 'in the cases containing flax from Russia you can almost always find stones, old ropes, etc., which add greatly to the weight and spoil the quality of the merchandise. It is owing to this fraud that Russian flax fetches only half the price of the inferior qualities of the Belgian article.'"

Strong in the matter of devoutness, but weak in sorting and selling flax; surpassing in rendering duty to God, but uncertain when stones are around; filled with commendable hatred of heretics, but with an unhappy leaning toward old ropes—such would appear to be the reported character of our Russian friends.

"Even Russian eggs in England fetch forty per cent less than eggs from other countries of the continent, merely because, being Russian, they are believed to be everything else which this fatal word implies."

Addle eggs to the addle-heads that repel the true religion. As to "Russian" being a "fatal word," many a fair-dealing but unchurchly Englishman may long to screen himself behind it when the colloquy with St. Peter draws on.

"Linen and cotton of Poland are driving those of the Moscow factories even from the home markets."

Naturally this-world garments fail of attention when so much is required by those coverings of holiness that shall shelter from the fierce wrath of God.

"But the staple export of Russia, as an agricultural country, is corn, of which Great Britain is a purchaser to the extent of about £6,000,000. Yet the manipulations to which that corn, excellent by nature, is subjected before it reaches this country, would seem incredible, were they not vouched for by the most trustworthy authorities."

This way of dealing with foreign nations recalls to our minds a custom instituted by God in his chosen people, that of disposing of tainted meat to the stranger that was within their gates.

"The quality of Russian oats is vastly inferior to the samples. The corn exporters of the city of Liban had the coolness to request the authorities of the Public Corn Warehouse of Yelets to sell them the sweepings that remained over after the sorting of the oats, which consisted of 'earth, husks, unripe grainless ears, fine tares, and pigweed,' in order, as they honestly explained, to mix them with the oats to be exported to England. The authorities refused, but the exporters secured their wish elsewhere. According to a Russian expert, who had lately published his views on the matter, the net gain to the complaisant exporters on this commercial operation was one hundred per cent."

Notwithstanding this, in the judgment day the grain that the son of man shall separate from the tares for preservation to his glory, will be these same Russians; and we know who the tares will be.

"In 1886 some of the largest importing firms of England consulted together and resolved to avoid as much as possible purchasing barley from Russia, on the ground that in the consignments of barley sent from Odessa to England, a large quantity of earth was added."

To some it may not appear altogether unbeseeming that the spiritual of the world rid themselvs of what is earthy and turn it over to their gross fellows whose base and material natures seem never to be done craving just that sort of stuff.

"'The main evil of Russian society,' says one of the government organs, 'is that it suffers from complete, absolute dissoluteness, recognizes no moral disciplin, and has practically emancipated itself from duty.'"

Too much cannot be expected of the human mind. It is limited. If most of the time of a man is applied to the observance of ecclesiastical disciplin, he will hav but little left to train himself in moral disciplin. We must not be surprised to find that one whose efforts hav been nearly all turned toward securing for himself a relation of allegiance and favor with a supernatural lord, has simultaneously become emancipated from allegiance and duty to his fellow-men.

"At the trial of a railway servant the prisoner—as is usual in such cases—confessed the facts rather than his guilt, and stated frankly, as a thing of course, that all the railway servants robbed, and that robbery was thoroughly organized along the line, some stealing only manufactured goods, others leather wares, and others, again, corn, and so on, the rules of honor forbidding those who devoted themselvs to the robbery of one species of property to encroach upon the domain of the others."

We believe, after all this, that Christian controvertists will hav to giv up the claim that their religion promotes morals. Throughout, we hav plentifully allowed to our under-honest Russian neighbors the compensation that they will succeed in obtaining the love of the Lord, and all perquisits and sinecures attaching thereto, in a measure far exceeding anything attainable by us. With this let them be content. As to honesty between man and man—as to any disposition or habit contributiv to the worth and happiness of man on earth—the foregoing account of the Russian nature, along with every other evidence of times or countries, attests that such qualities of goodness, and the Christian faith, are two things that are in direct and deadly antagonism to each other, and that the one can flourish only as the other is abated.

Barbarous Sweden.

The following cable message was received from Captain Otto Thomson last Monday:

"King's Court sentenced Lennstrand additional three months."

The Christians of Sweden are evidently going to protect God at whatever cost.

Instead of being a civilized country, as is generally supposed, Sweden, like New Jersey, is dragging along somewhere in the middle of the last century.

With considerable acerbity, and in one paragraph, an impolitely close approach to profanity, Mr. Burr retorts upon the Editor for the criticism made upon himself in these columns last week. There is no need to continue the exchange of courtesies, for our object has been gained in inducing our friend to pay closer attention to particulars. We do not wish to be deceived, nor do we wish our readers to be deceived, by statements which do not bear analysis nor correspond with the real order of phenomena. Let us hav the facts as they occur, and if the signature on a slate is an illegible scrawl, let us know it, and not call it a message from a departed friend.

Mr. Lee Laughlin, of North Yamhill, Ore., writes that he "stated in the presence of an Adventist that believers in the predictions made in the past that the end of the world would come on a certain day, had given away and otherwise disposed of their earthly possessions, declaring that they only required enough to last them till the final winding-up day, and that afterward, when the end did *not* come as predicted, they 'went back' on their contracts and wanted their possessions back again," and desires to know if he told the truth, as the Adventist denied that such had ever been the case. If any of our readers hav information which will enlighten Mr. Laughlin we hope they will write to him. We think the Millerites of Maine, away back in the forties, did something of the sort, giving their possessions to their pastor, who refused to return them, but hav not definit information about it.

The story by Helen Gardener in this issue is furnished by her in advance of its publication in a volume of short stories now in press, to be called, "A Thoughtless Yes." The "Moral" of the book is well and briefly described in the concluding sentence of a "Sentiment" by Colonel Ingersoll, which will be printed on the cover—"We pay to impudent authority the tribute of a thoughtless yes." The present story deals with the same "folks" that appeared in "The Time Lock of Our Ancestors." As Mr. J. K. P. Baker at the time discovered, that story was only one chapter from the middle of a life history, and the tale in this issue of The Truth Seeker will hav a sequel in the April *Belford's Magazine* entitled, "Florence Campbell's Fate." The book, "A Thoughtless Yes," will contain nine short stories, not written solely to amuse, but each containing a motiv and a purpose, and will, therefore, combine, as the children's books say, absorbing entertainment with rational instruction. It will be published some time this month.

Dr. Ned Foote, as he is known hereabouts, does not believe in vaccination as a prophylactic, and he is opposing the compulsory vaccination bill now before the New York legislature. Last year he squandered a hundred dollars to defeat the same bill and this year he desires the aid of some other New York citizens. The points he makes against the measure are, that it is the *most sweeping arbitrary act* of the kind ever proposed anywhere; that the bill is so framed that a man with money enough could legally protect himself and family indefinitly against vaccination, while the poorer classes would hav to submit or go to jail; that the bill really paves the way for great opportunities for blackmail by deputy officials who would practically hav the power to prosecute objectors or overlook them 'for a consideration;' that the bill makes no attempt to define vaccination, to say what constitutes a true and pure virus, but leaves all this to health boards, giving them the utmost facility to make fat jobs for favored vaccine farms; that there is no provision in the bill to guarantee subjects of compulsion against the serious accidents and disasters which vaccinators acknowledge are an unavoidable and always possible sequence of vaccination; and finally that there is now sitting in England a parliamentary commission appointed to investigate this subject from all sides, with the view to determin if possible what the facts are, so that further legislation there may be based upon science and truth, rather than upon false theory and delusiv practice. Dr. Foote says he feels certain that there are thousands in the state, who, if they knew the facts and had the chance to speak, would stand with him in opposing this very iniquitous bill, though there might be only hundreds who would agree with him in objecting to vaccination on all the grounds above presented. Those desiring to coöperate with Dr. Foote may address him at 120 Lexington avenue.

Letters from Friends.

GIBBON, NEB., March 15, 1890.

MR. EDITOR: I inclose five new subscribers and six solid votes for the cartoons. Do you not think I hav done well?

C. P.

WALTON, IND., March 20, 1890.

MR. EDITOR: Find $5, for two of Heston's forthcoming picture books, and $1 for Heston's table comforts.

Yours respectfully, E. VAN BUSKIRK.

LEWISBURG, PA., March 24, 290.

MR. EDITOR: Inclosed find $2.50—$2 for the cartoon book, and if so small a sum is any help toward continuing the pictures, please credit cash fifty cents to the fund.

Yours in the cause, BEN F. KAHLER.

NORTH WATERBORO, ME., March 17, 1890.

MR. EDITOR: Send me the novel entitled, "For Her Daily Bread." You can also send the book that is soon to be published containing Heston's pictures that hav been published in THE TRUTH SEEKER for the last four years.

Yours truly, A. W. TUCKER.

SEATTLE, WASH., March 15, 1890.

MR. EDITOR: Inclosed please find post-office money order for $3—$2 for subscription to THE TRUTH SEEKER. I hav not many acquaintances, and therefore cannot get a new subscriber, but in lieu thereof I send $1 more in order that the illustrations may be continued. EDWARD FEHRE.

TAMARAA, ILL., March 15, 1889.

MR. EDITOR: I am over seventy years old, and do not read much, but I must hav THE TRUTH SEEKER. I hav taken it several years, and will take it as long as I can read. I think it, with other such literature, is the civilizer of the world. I think the pictures will do some good.

T. M. SAMS.

PITTSBURGH, PA., March 15, 1890.

MR. EDITOR: Herewith find $5, to be applied as follows: Subscription to THE TRUTH SEEKER, $3; TRUTH SEEKER ANNUAL, twenty-five cents, and the balance, $2, for the new pictorial book spoken of by the Editor in his editorial of this week's issue. Hurry it up, as I will guarantee it to be a bouncer. Respectfully yours, H. A. SMITH.

ORION, MICH., March 1, 1890.

MR. EDITOR: I can do no missionary work with the paper as the pictures are now attached. I could if they were on a separate sheet. The cover could then be removed. The paper would then be read by many who will not receive it as it appears now. It is good enough for me as it is, as I need no conversion. L. PREDMORE.

NEW PHILADELPHIA, O., March 24, 1890.

MR. EDITOR: Inclosed please find $2, for which send a cartoon book when you get it complete. I think it will be the greatest thing out. I will be anxiously awaiting its coming. I would like to pay more for the book if I could. I am sorry that I cannot do something for the pictures, but continue them if you can. Yours truly, WM. OPP.

SOUTH STATION, CHICAGO, ILL., March 18, 1890.

MR. EDITOR: Inclosed please find $3.25 for following books: "Hand-book of Freethought," Bell; book of cartoons, *à la* Heston. Hoping that the book of cartoons may prove successful, and that you may get the other volume of pictures out soon, I will now close, wishing success to both Editor and cartoonist of the most valuable (to me) paper in the world. JNO. C. SPRONG.

SNOWVILLE, VA., March 15, 1890.

MR. EDITOR: I am so glad the pictures are to be booked. I send $2 right straight along for a copy. I was one of the first to ask that they be put in book form, and want to be one of the first to help to pay the cost of doing so. I wish I was able to buy five hundred of them to giv away in the missionary cause of truth and right against darling delusions and hoary-headed errors. ELMINA DRAKE SLENKER.

IBREZ, March 15, 1890.

MR. EDITOR: I am a subscriber to THE TRUTH SEEKER for over two years. It was the pictures that induced me to take it. My home is at Amory, Monroe county, Mississippi. I hav been in Mexico one year. I hav a friend in Mississippi that sends THE TRUTH SEEKER every four weeks. Do not stop the pictures. I will be back in Mississippi about the 1st of June, and I will giv you $50 to help continue the pictures. Yours truly, GEORGE MAGILTON.

OTTUMWA, IA., March 19, 1890.

MR. EDITOR: Heston and John Peck hav my best wishes. I think the pictures the very best thing to set the rising generation to thinking. When they look at them they will turn to the Bible to see if such things are as they are represented. I hav had persons tell me they believed the Bible was the inspired word of God, and then admit they never read it, yet believed it all true. Inclosed find seventy-five cents for Heston's continuance of his good work. J. M. PECK, SR.

SCHUYLERVILLE, N. Y., March 17, 1890.

MR. EDITOR: I inclose $2.10—ten cents of the sum for "Crimes against Criminals," by R. G. Ingersoll, the balance for the book that is to contain the pictures taken from your invaluable paper, as noticed in last Saturday's paper. The pictures suit me and my family. I would send you money for them if it is possible that they may continue. I hav as yet never been able to get you any subscribers here. I would be glad to do so. Others read my paper. JOHN H. BULLARD.

BRANDYWINE, O., March 15, 1890.

MR. EDITOR: I hav been a paying subscriber to THE TRUTH SEEKER for twelve years or more, and I hav been trying all that time to get some of my neighbors to take it, but I hav quit trying. I liv in the worst priestridden neighborhood on earth, I think, and as I hav passed my sixty-ninth year I hav to look out for myself and let the world wag as it will. You can count me a subscriber as long as I liv, pictures or no pictures. I vote, however, for the pictures.

Yours for Freethought forever, SOL BENSON.

PORTLAND, ORE., March 13, 1890.

MR. EDITOR: Upon her return from Washington *en route* to California, Mrs. Mattie P. Krekel delivered one of her logical and eloquent lectures in this city. Her subject was, "Religion and Church of the Future." Those who hav heard Mrs. Krekel need not be told that she held the close attention of her large and intelligent audience as she portrayed in glowing language the changes in creed by what she termed the "leaven of Freethought."

MATTIE BLAISDELL, Sec. of Secular Association.

OAKLAND, CAL., March 14, 1890.

MR. EDITOR: Please find herewith $6, for which send the paper to two new subscribers. We all approve of the pictures, and consider them a good lever to use in lifting the hoodwink of superstition from the brain of the victim. When one's mind becomes clogged with religious trash, it is to a degree inactiv or dead and reason falls from it as does water from a duck's back. In this case a powerful emetic is necessary to counteract and eject the poison. Ridicule is that emetic, and the fact that it makes them sick is the evidence that the medicin is working. Let Heston put up his medicin good and strong. GEO. W. ARPER.

SPRECKELSVILLE, MAUI, HAWAIIAN ISLDS., March 1, 1890.

MR. EDITOR: Herewith find inclosed $7.65, for which please forward books and ANNUALS as per list. I hav been taking THE TRUTH SEEKER for the last two years from your agent in San Francisco, and must say that I am very much pleased with it, and would not care to be without it now, as I get a great deal of useful information from it every week. In regard to the pictures, I think they are excellent, and ought to be continued if possible; but I do not see any chance to get a new subscriber from here at present, as the missionaries hav got too good a hold on the majority of the people on these islands. WM. BARCLAY.

KIRKSVILLE, MO., March 24, 1890.

MR. EDITOR: I write at this time more particularly to request you to stop sending your paper to the one for whom I subscribed—name and address below—and send it the balance of the year to my son—name and address also below. The party for whom I subscribed is a son-in-law of mine, and I informed his wife, my daughter, that I had subscribed for the paper for them, and if they did not like it, to inform me and I would hav it stopped. She has written requesting me to stop it, though acknowledging my kindness in sending it. There are six children in our family, all grown, and she is the only bigoted one among them all, and she would not hav been such had she not been thrown among that class of people since marriage; that has made her such.

I will take three copies of your illustrated book when ready. Respectfully, WM. HART.

CHARLESTON, March 10, 1890.

MR. EDITOR: I hav received several copies of THE TRUTH SEEKER, which I greatly admire, especially Friend Heston's pictures. I am an old subscriber to the *Investigator*, and hav worked hard for mental freedom in this place against great odds. I hav distributed a great many books and papers in this vicinity, and by so doing hav caused several to quit supporting the minister. I hav saved them from being robbed by the church, and it does seem as though they ought to be willing to subscribe something to the cause of Freethought and reform. But times are hard and money scarce. But I intend to do as much in opposition to priests, etc., as I hav done in support of them. One good Methodist sister made her brag that she had burnt some of Cole's Infidel books. I suppose she thought that would please the minister. Inclosed find $2; please send me two copies of the ANNUAL, and two of the "Symposium," and send THE TRUTH SEEKER enough to come to the other dollar.

Yours fraternally, A. F. COLE.

ADRIAN, MICH., March 20, 290.

MR. EDITOR: I see by the last TRUTH SEEKER that you are about to publish those cartoons in book form, with the reading proper to them. The thought of something like this had been with me for a long time, so I was ready to indorse it and say amen to the picture business, and of course I hav fulfilled the requirements by sending you two or three new subscribers within the last few months. And when spring opens a little more, and I get off on my Kansas route, I hope to send you a few more names for our good old TRUTH SEEKER, that I hav been a close reader of for the last fifteen years, and, as a rule, it has always been paid for in advance. It always seems to me that a paper like THE TRUTH SEEKER reads better when we feel that the paper is paid for. But I hav got off my subject. I was speaking about this cartoon book. Now, I hav got my family record in the Christians' Bible, but I hav still been in hopes that a book might be produced with a few blank leaves in it for a family record, and as this book is to be a kind of a picture-Bible book, that is, it is to contain many pictures giving force to the reading of many of those Bible stories, I hav been thinking whether it would not be a proper book for a family record to be put in. But whether you put these blank leaves in or not, or whether you think the above is worth publishing or not, I want you to send me by returning mail, if you can, one of those books, so I can giv it a little looking over before I start on my Western trip, and as I am making out a little order for pamphlets and tracts to take with me, I may conclude to take some of those books. Please let me hear from you by returning mail, and believe me, as ever, S. D. MOORE.

QUAKERTOWN, PA., Dec. 22, 1889.

MR. EDITOR: Mr. J. H. Wood does not agree with me that "our forefathers fought for freedom," and further says that "our forefathers fought against the right of the government to tax the people." I should like Mr. Wood to prove from history that his assertion is true. If history proves anything, it proves that our forefathers fought for the freedom to tax themselvs and the freedom to govern themselvs. I do not believe that they thought of Mr. Wood's advanced or unique idea of government support or finances. "Free" and "freedom" are only relativ and not absolute, and I defy Mr. Wood to produce a Liberal who thinks he livs under a government free from religious laws as a citizen of the United States. It is no doubt true that a number of our laws were inspired and promoted by falsehood and hypocrisy, and supported by honest ignorance. I think it unwise for Liberals to be too promiscuous in their assertions and denounce too much that they do not understand. Mr. Wood's ideas may be right as to the thing that will succeed and remove poverty, but is he quite sure that the clergy would not be the distributors of considerable of the government money under the present *régime*, or would the repeal of all tax laws remove the Sunday laws? I think it would be a good idea for some contributors to THE TRUTH SEEKER to cross-examin their own articles before mailing them.

Yours truly, D. C. WISNER.

ALBUQUERQUE, N. M., Nov. 28, 1889.

MR. EDITOR: Thinking perhaps you would like to hear from this section of the country again, I will try and frame you a letter out of some notes I hav at hand. I often feel like J. D. Shaw, away off in one corner of the country, but when the old TRUTH SEEKER comes I know how you are all getting along in the outer world. To-day is Thanksgiving day, or the day to giv thanks, as you like it. One of my goody-goody little Christian friends told me he did not think I had anybody or anything to be thankful to or for. I would like to inform him, with some others, of some things I am thankful for. First, then, I am thankful I am alive in this enlightened age, and able to do my little part in banishing superstition and ignorance. I am often compelled to believe the hideous, unjust, and cruel old church is fast taking a back seat. When prejudice is no more, bigotry overcome, fear unknown, vested interest all lost, tradition forgotten, habit turned on a more improved and enlightened path, then the bottom of Christianity will hav fallen clean out, but until then she will keep lingering along, for these are all the friends of the church. The better future can and will do without all these. I am thankful that I had a mother, and still hav, that forbid my schoolmaster to fill my young head full of the creeds of the rotten Church of England. I am thankful that I was raised in a parish where the bigotry of the vicar was so great that it gave me the first dislike against the Christian church. I am thankful that such men as Bruno and Seaver hav lived, and that Ingersoll and John Peck still liv. I am thankful that I hav always been allowed to think for myself, and never been bound to any priest or public pauper. I am thankful that I came to this country where I hav had a better chance to study the religions of different nations, especially the Irish. I am thankful that neither the Catholics or Protestants are as yet running this great country. I am thankful that THE TRUTH SEEKER, and other Liberal papers, are getting in their work all over the states, circulating the truth as it really is found out to be up to date. I am thankful to know the whole world is growing wiser and better. Look at Italy on the other side, and Mexico on this side of the water. I am thankful to know it is the philosophers, the scientists, and the common critics—like myself—that the priesthood are in fear of. I am thankful to know that the fall of man was no fall at all, and that the salvation plan of saving men from that fall has no right to stay with us another day longer. I am thankful for many other things which would take up too much of your valuable space to mention now. Lastly, but not least, I am thankful to yourself and staff, Mr. Editor, and to Mr. Heston. I am thankful for the consolation that, although I may freeze in this world, I shall probably be kept eternally warm in the next—what a consolation!

I must tell you there has not been a circus here all summer, but I hav had mine, all the same, with the Protestants and the Catholics. Between the two of them I hav some tolerably good shows. I hav only to say Bruno to one and Blair to the other and all the fat is in the fire—I do not mean hell-fire. We had a very popular man here awhile ago by the name of Crafts. I believe he is a friend of Mr. Blair's. He tried to talk of Mr. Blair, but ran it into a very good temperance lecture. He took up a collection of $2.90. I believe he was working his way back to New York state, so look out for him. I advertised him all I could with a couple of hundred *American Sentinels*. We had Le Roy here this summer—the man that goes up in a balloon and comes down in a parachute. I thought while watching him, if these very good Christians could only go to heaven that way, how nice it would be! It's that dying part that catches them.

Even those whose wings sprout here below,
When it is time to go, say, no.

I hav every reason to believe the time is not far off when we shall be able to follow the example of some other large cities and start a Secular club or union. And, what is more, be able to maintain one or two Secular nurses, which I think

no Secular organization should be without. These sky-pilots and Bible-pounders getting hold of the dead bodies of good Liberals and Freethinkers and setting them up as horrible examples, is about played out. I hav arranged already that these hell-fire pedlers shall not go ranting over me when I am dead. I am not dead yet. You may hear from me again some day.

I had a lady friend ask me awhile ago how I could take away from her the God that has brought her through so many trials and tribulations. I replied by asking how I could recognize a God that would giv her so many trials and tribulations, knowing by her every-day life she was not deserving of them. If there is a just God that controls this universe, it is about time he got a move on him and straightened things up a bit.

I go and hear the Methodist preacher sometimes, and every time I do he is sure to talk about the good country over the border. He means Canada. He comes from there. It's a pity that he will not go there again, and roll up his sleeves and plow and be a producer. It is far more honorable to be a producer than a preacher.

Yours for Universal Mental Liberty, W. G. MORGAN.

WILKESBARRE, PA., March 15, 1890.

MR. EDITOR: A month or so ago I offered some objections to an article of Mr. J. A. Tuttle's on the subject of science, as he seems to understand it, and not seeing it in print, supposed it had found its way into your waste-basket, and concluded that the Editor had enough of my objections and his theories, but in the last issue I am surprised to find another installment of Mr. Tuttle in which my name is brought forward, and the old subject revamped, which reminded me forcibly of the habits of some animals who chew their cuds. Now I submit, Mr. Editor, that if I am to be disturbed in this way semi-occasionally, you should not let my labored efforts escape the attention of your printer, else I shall never be able to compete with Mr. Tuttle in the effort to enlighten your patient readers—that is, if they need it as much as we do. For while Mr. Tuttle addresses me as an ignoramus on the subject of gravitation, attraction, etc., which he denies, I may say I hav an equally exalted opinion of his accomplishments in that line, so you see we are quits on that score.

In his outset he stated that he never, since a boy, had any faith in science, but it seems now that he meant, and should hav stated, that he had no faith in theories. My friend makes no distinction between theories and facts. I hav stated, what everybody should know who pretends to know anything, that science is ascertained facts. It is knowledge and demonstrable truth. When a large number of facts all seem to point in a certain direction, they lead to the suggestion of a hypothesis or theory, and as many more facts as can be collected which point in the same direction are used to substantiate the given theory or hypothesis, which in time lead to a demonstration, or the reverse, as the case may be. It requires years—tens, hundreds, or thousands of them—to demonstrate or explode some theories, but no scientific mind will confuse this fact with what he knows to be a demonstrable theory.

If the old notions about the Gulf Stream hav been erroneous, as Mr. Tuttle says, that would not upset the science of mathematics; it could not vitiate any other established truth. Suppose the Gulf Stream is not caused by subterranean heat, as was supposed, would that disturb our faith in the relations of a right-angled triangle, or the demonstrated truths of trigonometry?

Mr. Tuttle seems to make no distinction between apparent facts and ascertained facts. The apparent facts are what make theories, but the real facts are what make science. The apparent facts giv way when the real facts come to be demonstrated truths. The apparent fact makes the sun go around our ear h, but the real, ascertained truth is that we revolve to produce the result. So the apparent fact would suggest weight as an inherent property of matter, but the real truth lies in the law of attraction, which makes matter heavier in proportion as it is contiguous to other matter, with which it may be magnetically related. Mr. Tuttle insists that the apparent weight of matter is the real fact of nature and the true one. I insist that he is as much in error in this as if he were to say the sun goes around us every day. And I hav tried to force this into his mind by stating the well-known fact that the same piece of matter, in different relations to the earth, will hav different weights, in a vacuum. I think this ought to be clear to the comprehension of anyone with the least pretensions to a knowledge of science. If, therefore, a ball of matter is placed between four other balls of equal densities and distances, and the laws of attraction and gravitation suspended, as would be if placed in space as the planets are, the balls would maintain their relativ positions, if not disturbed by outside attractions, etc.

Mr. Tuttle ought to be a good Catholic, as he is preaching the same doctrins which priestcraft has preached and is preaching to this day in relation to science. He says in his last paragraph that it was to establish such pretended facts in science (as the Gulf Stream) that Giordano Bruno was chained to the stake and burnt to death, and Galileo was compelled to recant or share his fate. Indeed! Then Bruno and Galileo taught no truth, only theory, and of course deserved their fate. What a Jesuitical fling! What ignorance of what they did teach it discloses. And of course they had no right to teach error, however honestly believed, as the church, which is and always was infallible, has never taught any errors, notwithstanding that the words of Bruno and the telescope of Galileo hav proved that the church for centuries taught scarcely anything else but errors.

Mr. Tuttle, you talk as if you had received your early education in a Catholic school, and as if your youthful mind had been poisoned against scientific truth, and I know how hard it is in after life to overcome the teachings and prejudices of boyhood days. It is like attempting to replace new stones in the foundation of an old building which was originally laid on a bank of sand. When we begin to bore and wiggle to get out some of the old stuff, we are in danger of tumbling the whole structure to the ground in a mass.

"Established facts in science, forsooth!" says Tuttle, as if science had no such facts.

Mr. Tuttle says he did not propose to wrangle on any subject but Spiritism with Mr. Perry. He wants me to explain Spiritual phenomena, but admitted in the start that he would not believe his own senses if he were brought into contact with phenomena. Now, in reply, I say just what I said months ago. If a man will not rely on his own senses to discover truth and error on Spiritism or any other phenomena, he is not worth entertaining with an argument, for such a man admits in the outset that he is unqualified to tackle the subject. Now, this reason should be good for any fair-minded man, so why chew the old cud? I hav no time to write for Mr. Tuttle's amusement, as I know, from what he has said and admitted, that he is an incurable patient, and I do not want to waste my time and medicin. His mental system seems to me so clogged up with the prejudices of his youth, and the new-fangled notions about science, that much of it reminds one of the famous philosophy of the "hollow globe" or "Sims'es hole." The unfortunate thing about it was that Sims, in undertaking to demonstrate his theory, made a scow and, in attempting to plunge into the north polar region, must hav been drawn into the current of the central river, which he contended ran through from pole to pole, and was lost. And there are cranky people, who were advocates of his philosophy, still living who are expecting to find the fragments of the old craft floating about upon the bosom of the southern ocean.

Mr. Tuttle wants Mr. Perry to say "whether a spirit is an organic and personal individuality, independent of physical matter, or an inorganic and universal property of physical matter, before he addresses Mr. Tuttle any further on the subject."

My dear sir, I am an Agnostic on that subject, but I will giv you my opinion. A spirit must be an organic personal individuality, and therefore not independent of physical matter, at least, so far as its corporal body is organic. The universal spirit, which pervades all, and may, no doubt, be the cause of all forms, and which exists in all forms of organic as well as inorganic material, may be the germ, or essence, of the organic spirit, and, at the same time, pervade the body of a spirit. A spirit, or man, is said to be composed of an outside body—organic—an inside body called a spiritual body, similar to the outside form, an inner soul related to his spirit body, each in degree more refined than the other, and farther removed from inorganic matter, yet sufficiently closely related to inorganic matter, such as beef and potatoes, etc., to be able to extract therefrom, by the processes of digestion and assimilation, all the elements required to build up and sustain the personality. My opinion is, therefore (based on the above hypothesis), that, no matter how refined a spirit or soul may be, it will never be entirely divested of matter. I think that, in the general sense, spirit, that is the soul of nature, is co-related and co-existent, never was and never will be less than the most refined substance. Everything must hav substance. There is, therefore, something everywhere, and nothing nowhere. Something, from the very nature of things, must exist and must hav had existence always—could never hav been created from nothing, and therefore can never be annihilated, or turned into nothing.

A spirit, therefore, is organic, and not being able to become divested from organization, will never become diffusible like vapor or gas. Unless, as the Theosophists assert, at a certain point, or stage, of refinement, it enters Nirvana and is absorbed into God, the original source. Well, if so, I shall be content to dwell within the confines of material organization during the probable ages of its development and progress.

All this theorizing, however, will not hav any bearing one way or the other, as regards the phenomena of Spiritism. When I hold up a slate in mid-day and get a communication in writing thereon, giving me intelligence characteristic of the spirit whom I hav known, it is much easier for me to believe it than to rack my brains in search of some unreasonable theory to explode the truth of spirit life.

Yours truly, J. R. PERRY.

WHEELING. W. VA., Jan. 4, 1890.

MR. EDITOR: In your issue of December 21st appears an article headed, "To Any Spiritualist," from the ready pen of Brother Peck. As I am a Spiritualist, I hav as good a right to answer as anybody. I admire Brother Peck's article very much for its broadness and candor. It contains some queries beyond the power of mortal man to answer. I cannot describe a soul. I never saw one. I never saw a principle. I never saw a natural law. I do not pretend to know how we got here, but we may theorize, exchange ideas, and if we can gain any new ones, they may prove useful to us. I can say with millions of others that I hav all the evidence of a continuation of life that I wish. I am not hunting for evidence. I do not simply believe, I know there is something that survives the grosser body. Knowing this, I do not care what it is called, whether it is soul, mind, or life principle. Brother Peck calls it a thing. It is certainly something; it must be material, and I choose to call it the ego, the me, the man, or life principle. I believe this principle has always existed; and that the life which animates my body this evening has always been an entity. It is claimed that the iron of the mountain is composed of globules, and that each globule retains its identity through all the various changes in being made into the finest steel. Undoubtedly so with air and water. If we could mark a globule of water when it falls, and follow it into old ocean, we would no doubt find it would retain its identity. I accept the Epicurean philosophy. I believe what is the me now, existed away back in the atom, and has traveled through all the lower gradations up to where it is this evening. I cannot believe that life was ever made. I believe this ego, the me, has two coverings, a fine one and a coarser one, as the hickory nut has, and no doubt dwells within. I believe the life is transmitted by the father, the female being the receptacle, as mother earth is the receptacle for grain, flowers, seeds, etc. I believe when the life reaches the female egg—so to speak—then immediately commences the formation of the finer and coarser bodies. The life principle always takes upon itself a body suitable to its condition, and state of development. I, being a Spiritualist, claim that life was there first, and that the body is the result of life instead of life being the result of organization. The coverings of the soul seem to me to be but machines, through which the ego manifests itself. The trouble with idiots and lunatics is, in the case of the former, it has a badly constructed machine to show through, but the ego is there just the same. The lunatic's machine has become injured, deranged, bursted in some way. A locomotiv may become disabled and stop, while the steam is there still. The babe's body contains the ego, or soul, but its machine is not sufficiently developed. As the soul unfolds, the body develops. The rosebud contains the full-blown rose, but it is not developed. True, this immortal principle was never created, never began, hence will no doubt always exist. Brother Peck asks: "Where is the thing, or soul, or immortal part to-day, which unborn beings are to receive? Cannot somebody show me one?" I cannot show Brother Peck a soul, neither do I know where souls come from. But I am going to venture to giv an opinion—which I never read, or heard from anybody—and if Brother Peck and others see fit to laugh, it matters not to me. As I said, I do not believe that life was ever made, ever created, but it always existed, having traveled up through the mineral, the vegetable, the lower order of animals, and crops out in man, he being the most highly developed animal. I believe the life within my body was once in a less evolved condition, suitable to inhabit the organization of a monkey, dog, ox, raccoon, or reptil; but man was never any of these, for the life had not as yet sufficiently unfolded to inhabit the organization of a man. The dog is dead, we say, but where is the life which animated his body a short time ago? Is it annihilated? I think not. Has it lost its identity? I cannot believe it has. I would rather think it capable of selecting a higher organization, that it may receive still further unfoldment. This seems to me in harmony with progression's law. A man is dead, we also say. There is the body all intact, but it does not move. What is the matter? Ah! the power which moved it has departed. There is the brain, but the intelligence which showed through it is not there. The eyes do not see. They never did see. They were the windows through which the man looked, and he being gone, there is no one to look through them. Brother Peck was kicked by a horse, and became insensible. The house he lived in was damaged, but not so badly but he could still remain there, though so deranged he could not giv sign. The house he and his family reside in may be damaged some, yet they could remain in it, but if a cyclone should carry the roof off, they would no doubt get out; and precisely so John Peck would move out the instant his head was cut off; and, no doubt, John Peck would hav been aware of the transition. He would be John Peck, minus the outer covering. The hickory nut is a nut just the same, and is recognized as such, after it has shed the outer covering. Brother Peck asks, "If there was no relation between me and this thing, or soul, before I was born, what relation will there be after I am dead?" I claim that the ego, John Peck, is the soul, and the same always hav been one and the same entity, but not always known and identified as John Peck; this entity, thing, or soul, having been in a less evolved condition, never before fitted to occupy as fine an organization, with as fine a brain to manifest itself through, as the organization known as John Peck. When the law of dissolution does its work, and John Peck, with his finer body—a *fac simile* of the grosser one—moves out, the grosser body and brain may rot, and go to their original elements, and it will not change the likes and dislikes, the morals, intellectuality, or dignity, of John Peck immediately. John Peck—whether in the grosser body or out—will change only by the slow process of growth and unfoldment. As to how we hav reached our present state, we can only theorize. I believe the very air to teem with life, entities if you please, and that they are attracted to the male, and inhaled. Man is positiv, the female negativ, the entities also negativ; hence, repelled by the female, they are attracted by the male. The monad, a live entity, is found to exist in the male sperm; and, as it could not hav been created, made out of nothing, it must hav existed before, and I shall hold to the above theory until some one points out one more clear. That Brother Peck has never seen, heard, felt, or smelt a soul, is no evidence that such a thing does not exist. He has brains, but has never seen, felt, or tasted them. He cannot see the air, electricity, or magnetism. He cannot see the power which draws the ponderous trains across the continent, or the power which drives the steamer over the rough billows of old ocean. The unseen power is always the most powerful. The soul, the life principle, the me, or thing, as Brother Peck calls it, has, as I view it, always been an entity, held so by natural law, propelled through all the various changes, from the atom, through all the lower gradations up to the genus *homo*, by a progressiv law, and the law which has brought John Peck through all the changes of the past will take him safely through the transition called death, and will hold him a entity, in all futurity, else it is not an eternal law. Let us hear from you, Brother Peck. J. ALLEN NOE.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Which Loved Best.

"I love you, mother," said little John,
And forgetting his work his cap went on;
And he was off to the garden swing,
And left her ths water and wood to bring.

"I love you, mother," said rosy Nell,
"I love you more than tongue can tell;"
But she teases and pouts and scolds all day,
Till mother rejoices when she goes out to play.

"I love you, mother," said little Fan,
"To-day I'll help you all I can;
How glad I am that school don't keep,"
So she rocks the babe till it's fast asleep.

Then stepping softly she fetched the broom,
And swept the floor and tidied the room;
Busy and happy all day was she,
Helpful and happy as a child could be.

"I love you, mother," again they said,
Three little children, going to bed;
How do you think that mother guessed
Which of them really loved her best?

Morality.

I will offer a few prefatory remarks before I attempt to write an essay on morality, which was requested in THE TRUTH SEEKER of October 1, 1889. The number containing the conditions has been sent off on missionary work, and I do not remember just what the conditions were. I am a boy, and hav received the most of my education at home, as we hav been boycotted in the way of a school, Christians not wanting to send with the children of an Infidel. But my papa is sending my sister Florence to college, and when she finishes we will hav a teacher at home.

Morality is derived from the Latin *mo.* Relating to the conduct of men toward each other, subject to the moral law, reasoning or instructing with regard to vice or virtue, virtuous, just, honest, the doctrin or practice of the duties of life. The above definitions are some of the meanings as given by Reid's English Dictionary. I think the word contains more import than any other word in the English language. Several nations are called civilized, but there is not a moral nation on the globe, and but few of the names of the human family that hav come down to us through history can be called virtuous—of course I except women, for they hav ever excelled men in all goodness. I will mention a few names that occur to me—Cincinnatus and Cicero, of Rome; Aristotle and Socrates, of Greece. The latter, considering the state of the world, was the greatest man I ever read of. He was moral and honest and died for the search of truth. Our modern Bruno and Servetus will rank with him. Of course I consider Robert G. Ingersoll the greatest man now living, but he has had many advantages those mentioned before did not. Morality and virtue are natura. qualities and dictates of the human senses, and vice is mainly acquired—the effect of art or a delusion of our understandings. It is said by some, we are indebted to certain superstitious creeds and dogmas for morality. All the principal virtues of the human character are founded in the feelings, dictates, and affections of our nature. A true sense of humanity, gratitude, good-fellowship, and a general sense of right and wrong, are all to be found incorporated in the human animal by the fiat of nature. Education may cultivate and expand the good and useful qualities of our nature, but it never can add one essential qualification that is not founded in the natural dictates, affections, and feelings of the human nature.

The word morality includes all the good that the human family owe to everything. Take the simple children of nature as they were first discovered by Columbus in Hispaniola; on the Friendly islands by Captain Cook; and, in a degree, the more polished nativs of Mexico, when first invaded by their ferocious and greedy foes—they were virtuous and humane until they were corrupted and provoked to acts of retaliation and self-protection. Roger Williams, when banished by the superstitious, dogmatizing, creeds-loving, civilized Puritans, found a friend in the person of Miontonomah, the simple child of nature. All his good acts are comprised in the word morality, and not one of the acts of Williams's persecutors can be covered by that word. I had always placed a higher estimate on civility, until my attention was called to the word morality, having always heard it preached that the moral man was in a very dangerous condition. Let man go abroad with just principles, and what is he? An exhaustless fountain in a vast desert; a glorious sun shining ever, dispelling every vestige of darkness. There is love animating his heart—sympathy breathing in every tone. Tears of pity—dewdrops of the soul—gather in his eye and gush impetuously down his cheek. A good man is abroad and the world knows and feels it. Beneath his smiles lurk no degrading passions. Within his heart there slumbers no guile. He is not exalted in moral pride. He accords to others what he asks for himself. He stands throned on what he thinks is truth; his fortress is wisdom, and his dominion the world. Always upright, moral, and virtuous, kind and sympathizing; always attached to just principles and actuated by the same, he is above the meanness of wanting another to suffer for his crimes. Morality, if thou hadst thy due, how great wouldst thou be!

Coaling, Ala. J. HAROLD WARD.

Correspondence.

REBER CITY, March 2, 1890.

DEAR MISS WIXON: I hav never written to the Corner before. My father has taken THE TRUTH SEEKER for a long time. I hav read the Children's Corner quite a bit and am very much interested in it. In January we had spring weather and the roads were nice and dry, but now there is good sleighing. I think I hav written enough for this time. I remain, Your Liberal friend,

ELIZABETH LINDSAY.

REVERE, MASS., March 17, 1890.

DEAR MISS WIXON: I hav just had my eighth birthday, and mamma let me hav a tea party. I invited four of my friends to tea. I had a birthday cake. We played games, and we all had a nice time. I had a few presents, and one was a friendship ring. I am going to copy a piece which you may think suitable for the paper. I remain,

Your friend, MABEL WASHBURN.

ARMSTRONG, IA., Jan. 30, 1890.

DEAR MISS WIXON: We hav had fine weather so far this winter for Iowa, but it has been melting to-day. My mother is just recovering from an attack of *La Grippe.* Two men hav died here lately; they had both been good Christians all their lives. One died of paralysis and the other of dropsy. One had suffered three months before he died. Part of the time he had to sit before an open window and could hardly get his breath, while his body was nearly freezing. Why did not his great God whom he worshiped all his life relieve him of his suffering?

We hav a lyceum at our school-house this winter. The first question of debate was, "Resolved, that the world is a plane." The negativ side beat. And the second was the "Woman's suffrage question." The affirmativ side beat. The next lyceum will be tomorrow night. The lyceum is the amusing thing going on for the young folks. I would like to hear from our friends Penmans through the columns of THE TRUTH SEEKER.

ETHEL BURT.

CLEARFIELD, KAN., Jan. 31, 1890.

DEAR MISS WIXON: My father takes THE TRUTH SEEKER, but this is my first attempt to write for the Corner.

I am thirteen years of age, and I hav two brothers and four sisters. My two eldest sisters are teaching school.

Ever since Mr. Remsburg lectured in our school-house, and stopped at our house, the school-children hav been calling us little Infidels.

Last summer when my little sister Alma was going to Sunday-school her teacher offered a Bible as a prize to the one in her class that would hav learned and repeated the most texts by the end of that quarter. Alma concluded to try for it merely for the honor and to show them what a little Infidel could learn, as she did not care for the Bible. She probably would hav won the prize had not a little Christian girl cheated by repeating all the texts she had said before. This happened on the very last day of the quarter. The Bible was given to that little girl.

Hoping that this letter will not find its way to the waste-basket, I remain,

Your Freethinker friend,

IDA B. E. REED.

NORWEGIAN CONSULATE,
SALONIOA, TURKEY, Jan. 30, 1890.

MY DEAR MISS WIXON: I ought to hav answered your letter long ago, only we hav had such a house of sickness, for more than four months, that mamma and I hav hardly written to any of our friends. First of all we got the "Dainque" and were all down with it, and we were no sooner well than we got the influenza, and now my brother Henry and my sister Lily hav it. Father and mother hav both had it, but they are almost well now.

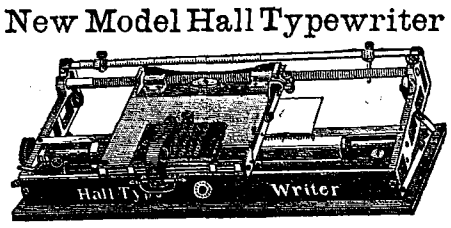
It is such a long time since I hav had a letter from Uncle Fisk that we all began to think he must be ill, but, the other day, mother received one from him, saying that he had been ill with influenza, but that he was better.

The weather is so nasty and unhealthy just now; we hav not had any rain for ever so long. I think we hav had only two small showers of rain in seven months. All the gardens are dried up and the vegetables are becoming dearer. Father says he is afraid all the sheep and lambs will die if this kind of weather goes on, as the folks never prepare for a case of this kind. Business is very bad, and we are very unsettled. We do not go to school any more, so mother teaches us at home. If mother had not so many other things to attend to, we would learn much better at home, as the school we used to go to was not such a very good one. They did not think it was so very important that we should learn grammar and geography, and we did not learn much except music, singing, and drawing, but mother says she does not think much of that kind of teaching. I am very fond of music and drawing. I like them better than anything else.

I must say good-bye now, dear Miss Wixon, and hoping you will forgiv me for not having written for so long, with much love, believe me, Ever yours affectionately,

DAISY SUTER.

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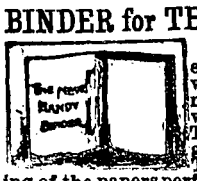
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In expatiating on "Probation after Death," Jo Cook, in his Boston Monday lecture, February 3d, said, "It never is safe for any man to die in his sins." Is it safe, Mr. Cook, for any man to *liv* in his sins? What business has any man to *hav* sins at all? Why not get rid of them, and let Christ's blood alone?

Mrs. Julia A. Harris died suddenly in Tremont Temple, January 31st, while conducting a prayer service. The large hall was completely filled with worshipers. Had she been lecturing on Freethought, Christian charity would hav set it down as a "judgment of God!" As it was, "The master called her home in the harness."

Rev. Geo. A. Gordon discoursed upon "The Sermon on the Mount," Sunday, February 2d, at the Old South church, Boston. One would infer by his minute descriptions that he was present sitting on a reserved front seat. He dilated on "his piercing eye Jesus's], the sea of upturned faces" of his audience, "the sinner's troubled conscience as Jesus portrayed the divine beatitudes," etc. In style it resembled Talmage, bereft of the latter's slang. What right had this man to depict a scene he must hav known never occurred as he represented! If Jesus sat on the mount (Matt. v, 1, 2), how could he hav stood in the plain (Luke vi, 17, 20)? The sermon was reported in full, and a sample of inconsistencies and impossibilities.

In the late discussion on the Presbyterian creed revision in New York, Dr. Vincent aid the Confession of Faith to many of the church-members was unknown—the church was ahead of the confession—it was not adapted to modern times—the doctrin that men and angels were preordained to everlasting death he repudiated. He admitted that God had a right to make a Hindoo or a Tartar of him, but denied that he had any right of arbitrary power to condemn him to eternal torments in hell. That is right, doctor, but for teaching this very truth from the platform thirty-seven years ago, a cleric of your own denomination said I ought to be hanged—and he would hav hanged me, had he had the power. The world does move. In conclusion, Dr. Vincent asked: "Why should we accept the works of Calvin? To perpetuate his name simply? Who was he? Was he crucified for us? Was it in him we were baptized?" Poor man! could you liv another fifty years you would then be as ashamed of your Jesus, crucifixion, baptism, and salvation, as you are now of Calvin's reprobation, infant damnation, heathen damnation, etc. ELI A E. GIBSON.

Barre, Feb. 7, 1890.

Obituary.

Mrs. Louisa Geddes departed this life Tuesday, March 18, 1890, aged fifty-three years, eleven months, and twenty-one days.

Of her family, one son, and her husband, whose constant helpmate and companion she has been for nearly thirty-four years, survive her.

She was of a quiet, philosophic, and undemonstrativ and retiring disposition, and though through life in fairly comfortable circumstances, she was an ever busy, industrious woman, joining her hands with her heart in all the efforts of her husband in facing and performing the responsibilities and duties of life. Their home by acquaintances most intimate was reputed to be a veritable heaven on earth to themselvs and to those who had the pleasure of its hospitality.

She and her husband and the son she has left proudly bore the title of Infidels. In the long journey of life, though environed by the influences of New England Puritanism, Mr. and Mrs. Geddes, whether in the East, or in the West communities where the home was, "lived above the fog in public duty and private thinking."

They were both philosophers, and each found the highest ideal of life in the other and in the mutual work they could do for others. Her sincere desire was to see the power and benefit of knowledge extended, and the evils of the superstition and bigotry arising from ignorance destroyed. She held death to be as much in the order of great nature, and as necessary, as life, and though not a believer in any form or faith of theology, or the God of orthodoxy, or its heaven or its opposit, she expressed her thoughts of death and passed to it without fear, her features in death wearing as calm an expression as ever did those of the most devout and prayerful Christian.

The writer was called to officiate at the funeral, which was very largely attended by people of diversified opinions. They listened very attentivly and respectfully to some ideas that were new on the problem of life and the nature of death, its naturalness, and the great hope in a future with which a grand human life inspires us. They undoubtedly returned to their homes thinking that though the services were philosophic and unceremonious, a calm dignity and profound affection surged through the hearts of the mourners, and that the teachings of the discourse were calculated to induce every thoughtful person to liv with a noble purpose, hav a high object in life, help the unfortunate, weak, and oppressed; and that he or she who does this has no cause to fear death, and the mourner no occasion to be other than resigned.

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These notices are for the benefit of Liberals who may be visiting the places where these societies are located. Local Secular Unions and Freethought Societies meeting regularly can hav their gatherings advertised here free by forwarding the necessary information.

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Meets every Friday evening, at 8 o'clock, at German Masonic Temple, 220 East 58th street. Lectures and discussions. The public cordially invited.

Brooklyn Philosophical Association
Meets at Fraternity rooms, Bedford avenue and South 2d street, Brooklyn, E. D., at 3 P.M., every Sunday. Admission free. Discussions follow lectures.

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Meets every Sunday afternoon at 3 o'clock at Liberal League Hall, 177 Halsey st., cor. Market st., Newark, N. J. Lectures and discussions on religious and social questions. Seats free and everybody welcome.

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Meets every Sunday in the Liberal reading-room hall at 2:30 P.M. All Liberals are cordially invited. F. V. DRAPER, Cor. Sec.

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News of the Week.

In Crete it has been found necessary to forbid the Christian and Mussulman clergy from taking part in the coming election.

General Von Caprivi is Bismarck's successor as chancellor of Germany. In stature he is as gigantic as his predecessor. He hates Socialists.

Maryland is considering the Australian ballot reform.

Troops are driving boomers from the Cherokee strip.

Prairie fires hav burnt over 1,000,000 acres in Colorado.

Workingmen and soldiers came into conflict in Berlin a few days ago.

The Propaganda at Rome states the total of Roman Catholics in the world to be 218,000,000.

The Armstrong Gun Works at Elswick, Eng., has a strike of 8,000 employees for eight hours.

At Indianapolis recently a burning building fell carrying with it a number of firemen, of whom ten were killed and sixteen injured.

The assistant pastor and the sexton of St. Joseph's Catholic church at Texas, Md., on the 27th ult. had a quarrel in which fists and a revolver were used.

The dikes along the Mississippi are giving way in places owing to the long rains and the floods. Life has been lost, and it is feared that extensiv submergences may occur.

On their University to be constructed at Washington in imitation of the Catholics, the Methodists will spend $1,500,000.

The steamer City of Paris, whose failure to arrive at Queenstown, Ireland, caused anxiety, reached port on the 30th ult. with a hole in her bottom and 2,000 tons of water in her hold. The thousand lives on board had had a narrow escape.

The Senate has fixed April 30 to Oct. 20, 1892, as the date of the World's Fair at Chicago, and has decided that $10,000,000 shall be raised before the president invites foreign nations to participate. The bill now goes back to the House.

As priestly rule in Mexico is passing away, the secular authorities are slowly getting rid of the evil outgrowths such as it always leaves —among other things, the curse of brigands. Of these, thirty hav been shot within a radius of thirty miles about San Felipe in five months.

Catholics giv as statistics of the trade they did with their "miracle-working" shrine of Lourdes in 1889: pilgrimages, 130; pilgrims, 111,860, including two cardinals and sixty-four archbishops and bishops; masses, 34,836; communions, 202,800.

The Liberals and Socialists of Germany hav grown so that there seems no resource for the throne but to fall back for its support upon the Catholic party. But the leader of that party, Dr. Windthorst, demands as consideration grants that cause the emperor to hesitate, viz., influence to retake the temporal possessions from Italy, recompense of the monetary losses incurred by Catholics under Bismarck's severities, and greater control of the schools.

On the afternoon of the 27th ult. the signal service at Louisville, Ky., predicted a cyclone in that section, but no one thought it would strike the city. At 8:20, however, it swept down upon the city and cut through it a swath half a mile wide and two miles long, demolishing almost every structure in that area. Thousands were buried in the ruins. In many places fire broke out, and some who had escaped crushing were burnt to death. The building in which there was the greatest loss of life was a public hall in which a children's dancing class and several lodge meetings were in progress; scarcely a dozen of the three or four hundred persons escaped entanglement in the ruins, and while most were rescued alive a large number were killed. The rector of one of the largest churches was crushed into a shapeless mass as he sat in his home reading to his son at his knee. The total of lives lost is estimated at two hundred, and of those injured at many hundreds. Damage was done to property and lives were lost in other parts of Kentucky and in southern Illinois.

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GOLIATH CAUSETH CONSTERNATION AMONG THE ISRAELITES.

And the Philistines said, I defy the armies of Israel this day: giv me a man, that we may fight together. When Saul and all Israel heard those words of the Philistines, they were dismayed and greatly afraid.—1 Sam. xvii, 10, 11.

Gems of Thought.

We should guard against believing things wrong which are indifferent, and keeping observances which are valueless. Many people's goodness consists in avoiding sins which are not sins, and doing duties which are not duties. One of our first duties is to hav sensible views of duty. We cannot make arbitrary rights and keep good by observing them.—*Bierbower.*

The Ethical End, or Morality, *as it has been*, is founded partly on Well-being, or Utility: and partly on Sentiment. The portions of Morality, having in view the prevention of human misery and the promotion of human happiness, are known and obvious. They are not the whole of Morality as it has been. Sentiment, caprice, arbitrary liking or disliking, are names for states of feeling that do not necessarily arise from their objects, but may be joined or disjoined by education, custom, or the power of the will. The revulsion of mind, on the part of the Jews, against eating the pig, and on our own part, as regards horse flesh, is not a primitiv or natural sensibility, like the pain of hunger, or of cold, or of a musical discord; it is purely artificial; custom has made it, and could unmake it. The feeling of fatigue from overwork is natural; the repugnance of caste to manual labor is factitious. The dignity attached to the military profession, and the indignity of the office of public executioner, are capricious, arbitrary, and sentimental. Our prospectiv regard to the comforts of our declining years points to a real interest; our feelings as to the disposal of the body after death are purely factitious and sentimental. It is an essential part of human liberty, to permit each person to form and to indulge these sentiments or caprices; although a good education should control them with a view to our happiness on the whole. But when any individual liking or fancy of this description is imposed as a law upon the entire community, it is a perversion and abuse of power, a confounding of the Ethical end by foreign admixtures.—*Bain's Moral Science.*

While Christians claim that it is the churches and religion that prevent crime, we claim that it is schools and intelligence that will free the world from vice. The advancement of popular education and the declension of church influences are steadily diminishing the number of criminals. In 1860, the United States had one criminal for every 1,647 inhabitants; in 1880 there was but one criminal for every 1,876 inhabitants, a decrease of thirteen per cent in twenty years. In England crime has decreased twenty-five per cent in forty years. Since the adoption of compulsory education in Baden, crime has been reduced fifty-one per cent. Five years of compulsory education in New York city has been attended by a decrease of thirty-six per cent in the number of juvenil offenders. —*J. E. Remsburg.*

The public mind of England has softened while it has ripened, and we hav, in the course of ages, become, not only a wiser, but also a kinder people. There is scarcely a page of the history or lighter literature of the seventeenth century which does not contain some proof that our ancestors were less humane than their posterity.—*Macaulay's History of England.*

For myself, the only devil I know is that black devil, ignorance, fostered by knavery and tyranny—a devil personified by the credulous many, and kept up, in the past, by the learned but treacherous few, who professed to rule the masses by their fears rather than to guide them through their love. The devil has, indeed, not been a roaring lion, but a cowardly and treacherous boa-constrictor; it has enveloped in its massiv folds glorious truth, and, in the fierceness of its brute power, has crushed in its writhings. But, oh! a glorious day is coming; amidst the heretofore gloom of night the bright rays of the rising sun are piercing, and the light of truth dispels the mists of ignorance. Bright facts drive out dark delusions; mighty truths triumph over pious frauds and no longer need men be affrighted by the notion of an omnipotent fiend, wandering through the earth, ever seeking their damnation.—*Bradlaugh's Few Words About the Devil.*

Would God giv me brains and make it a crime to think?—*Ingersoll.*

THE

Truth Seeker Annual

—AND—

Freethinkers' Almanac,

1890.

(E. M. 290.)

WITH ILLUSTRATIONS.

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THE FOLLY OF CLINGING TO THE CROSS.

Notes and Clippings.

THE bishop of Padua has received a letter from the holy father, warmly approving of a society which has just been formed for the purpose of showing the harmony between science and religion.

IN France, during 1886, official figures show that the unmarried represented fifty-two per cent of the entire population. Celibacy continues under the republic, as under the empire, the strongest factor in the progressiv diminution of the population, traceable also to intense selfishness and penuriousness. Schemes to tax the unmarried hav been discussed by French legislators since the great revolution of 1789, with the resulting admission that such taxation would be impotent as a remedy or stimulation to marriage and offspring.

MR. HENDRICKS has introduced into the New York senate a bill to abolish arrests in civil actions except for contempt. Lawyers are divided in opinion as to the advisability of this proposed complete abolition of imprisonment for debt. Colonel Ingersoll says: "I am opposed absolutely to imprisonment for debt. It is a relic of barbarism and savagery. The bill to abolish arrests in civil actions as published in the *Herald* meets my views exactly as to what is demanded in the way of a reform of the abuses that hav grown out of this crying evil. I hope the bill will become a law."

CLAUDIO JANNET, a noted French writer, says: "The systematized sterility of New England Protestants has resulted in remarkable social and political consequences. Th Irish, Canadian, and soon the Italian Catholic immigrants, little by little, are replacing them in such a way that New England is already one-third Catholic, and the day when it will be ruled by a Catholic majority can be mathematically calculated. The Canadians hav invaded peacefully and surely all that region. For a long time they confined themselvs to working in the mills, but now they are turning farmers. They are fast becoming an important social factor in the country, a fact which will hasten annexation."

THE Boston Committee of One Hundred says: "We hav no hesitation in affirming that the oath of allegiance to our government taken by Romanists, by which they hav obtained the rights of the ballot, citizenship, and office, amounts to nothing, if they are good Romanists, and has no binding obligation where the interests of the church or the pontiff require it to be disregarded. . . . We do not hesitate to say, as a measure for the nation's self-protection, that no man who confesses allegiance to the pontiff should be allowed to participate as a citizen in either holding an office or casting a ballot. The United States Supreme Court has decided that the law of one of our states disfranchising Mormons is constitutional, on the theory that the man who takes the oath the Mormons are required to take cannot be a good citizen. Why should not this principle be applied to those who confess allegiance to the papal hierarchy? No ballot for the man who takes his politics from the Vatican."

THE Escanaba *Mirror* announces the convention of the God-in-the-Constitution party at Washington in this way: "A conference of April fools will be held in Washington on the 1st prox., for the purpose of arranging a plan whereby they can take charge of all sublunary affairs, as far as this country is concerned. They will tell the balance of the people that the state should make Sunday a day of rest; should control matrimony; should 'pulverize the rum power;' should draw up the curriculum of every university, college, and school in the land, and, in fine, should poke its paternal proboscis into the private business of every man, woman, and child in the country. The big-wigs of this Praise-God-Barebones pack are old Bill Windom, secretary of the United States treasury, whose record as a Wall street gambler is about as rotten as they make 'em; Gineral Clinton B. Fisk, prohibitiv candidate for president in 1888, an all-'round fraud; Jo Cook, the belligerent brawler, who has had his hide tanned more times than we can tell for his idiotic insolence; Frances Willard, who has made a pretty penny by trapsing over the United States and posing as the high-priestess of morality at so much a pose, and a mortal lot more canting casuists and holy humbugs. Their prime hobby is the union of state and sanctuary—a thing that means ruin to our republic; a thing that was spit, stamped upon, and shoveled under the sod by Tom Jefferson and his compeers in 'the brave days of old,' when they were making their fiery fight against despotism in all its devil forms. The conference will be held, but its counsel will not be heeded in this progressiv period, when the light of liberty is beginning to flood the whole wide world with a fresh, supernal splendor; and the April fools will simply waste their wind and jingle their jaws in vain."

As the day draws near for the fulfillment of the prophecy that Oakland, San Francisco, Chicago, and Milwaukee are to be swallowed up by earthquake, the excitement among Erickson's followers in Oakland, Cal., increases. The police hav broken up all public meetings, but the cranks assemble in private houses, and made converts the last week. Dealers in second-hand furniture report that cranks hav left many orders with them for the disposal of property for cash. The 7th, was the date fixed by Erickson for the beginning of the exodus to the mountains, but about forty Oaklanders anticipated the removal by two days, as they departed on the 5th for St. Helena, the center of wine-making in Napa county, which is over a thousand feet above sea level and about seventy miles from this city. They hav rented rooms and cottages and are prepared to remain throughout the month and await the doom of Oakland. About a score of families hav established a camp in the foothills back of Oakland, where they hav raised tents and propose to hold a series of camp-meetings. From the preparations noted in Oakland it is likely that several hundred people will flock to this camp. Even in San Francisco many credulous people are alarmed, and country resorts will profit by their fears. At Santa Rosa several of the faithful hav joined Mrs. Woodworth, the original leader, who is responsible for Erickson's prophecy. She is a shrewd woman, however, and proposes to start East early this week and will not hav to face her dupes. Nervous excitement over the predicted calamity has proved too much for several women in Oakland, who hav been sent to the insane asylum.

Communications.

The Depressing Influence of the Bible on Morality.

There is perhaps no subject which such great controversies hav raged about, which commentaries hav been written on in such number, and about which people hav talked so much, as the Bible, and yet, strange to say, little is known about it. Nor is there any subject that it is more their duty to become familiar with, for it is the imperativ duty of every believer to giv satisfactory reason for the faith that is in him; if he cannot do so, then he should giv up all pretensions to being a reflectiv creature, and not presume to express an opinion upon anything. And of the unbeliever who is not familiar with the Bible, I would say that he is extremely culpable, for he is rejecting that which he has not examined, and therefore cannot affirm to be unworthy of credit. However, the great mass of society to day prefer to take their opinion upon this subject from some favorit author, instead of getting their knowledge of it from the original fountain itself, in which case it cannot be called an opinion, but merely a prejudice, and certainly it can never rise to the dignity of being called a principle.

In order to obtain a correct idea of the teachings and character of the Bible, men and women of mature mind should read it, and investigate it for themselvs. It should, however, be strictly withheld from girls and young children, because it would only giv them an insight into those dark and plague-haunted spots on humanity, of which it is the duty of every careful parent to strive to keep them in ignorance. Unfortunately there are too many persons who read the Bible day after day, week after week, month after month, and year after year, and are as ignorant of its nature and tendencies as they were before they had done so. It should not be read in an apathetic nor an inattentiv manner, nor in a spirit of blind, submissiv superstition, but it should be read just as any other book would be read. If you wished to understand a book on any scientific or historical topic, you would read that book carefully, inquiringly, and critically. You would pause frequently to examin your own mind, and to see if you had thoroughly grasped the meaning of what you had read. You would ask yourself whether it was rational, whether it was consistent with your experience, and in harmony with the known laws of nature. Now, why cannot this mode of reason and inquiry be extended to the Bible? The truth must ever be made more evident by inquiry, and no mode of inquiry can convert truth into falsehood, or falsehood into truth, but the more rigid the inquiry the more manifest will the truth become, and surely, that which is asserted to be the word of God is not less able to bear the test of criticism than the writings of man. If the advocates of Bible inspiration shrink from the sternest criticism of their "great" book, then we are justified in doubting both its truth and their intentions.

However much there may be in the Bible to provoke a smile, or extort a flash of pleasantry, there is unhappily far more that is calculated to excite sadness, tears, shuddering, and horror. It is for the most part an awful book, a book whose records of idolatry, deeds of torture, murders, unnatural lusts, and wholesale massacres, should hav been written with "pens of fire" and "letters of blood."

This plain language will probably startle any pious believer that may happen to read it, but I will tell him that the narrativ upon which I am about to enter justifies me in using it; and I will tell him more, that if he will read carefully what I hav written, and then can bring unanswerable objections to what I hav said, if he can prove that I hav used too much severity of condemnation, then I will acknowledge myself humbled and rebuked. In return for this I only ask him to peruse this with candor, and not to close his understanding against conviction.

Cultivated men and women of to day hav within them a higher standard of morality than any that is to be found in the Bible. This, however, is partly the result of natural feeling, and partly, perhaps to a larger extent, the result of a humanizing education. For true morality is not so much an impulse as a growth. But my object in this little work is to show that the rank idolatry of this nation lays a deadly weight upon morality, checks its prosperity and happiness, and undermines its progress towards good. However, it is hardly to be expected that the literature and religious practices of an uncouth people in a remote and barbarous age should be fitted for the guidance of any intelligent nation now; indeed, a great gulf exists between the moral tone of the Bible and that which influences modern society. Throughout the former, three passions will be found to predominate, viz., a ferocity of bloodshed, a prurient sensuality, and an abject superstition. Now, the Old Testament abounds with proofs of these assertions, for almost the first act it attributes to God after the creation is the wanton and willful destruction of every living thing by a flood. This deluge—an ominous theme—whether in itself a matter of fact or of fiction, has most assuredly led to a deluge of controversy and criticism, in which hav been drowned all enlightened sense of truth, science, and morality. A more revolting doctrin priestcraft never invented—the whole vital world, man, woman, child, beast, creeping thing, all but a pair of each, hurled into the abyss of death. And why? Because two human beings ate an apple and thence propagated their sin. Cultivated humanity could only hesitate whether to laugh at the absurdity of such a dogma, or to blush at its brutality. Can we really liv in a civilized age while such uncivilized creeds are thus indorsed? If the faith of a nation be an index of its progress, then indeed are we still struggling in the vortex of barbarism, for some of the darkest creeds are yet popular, and theology still luxuriates in vengeance. Putting aside the scientific argument involved in this question, Is it a moral doctrin, is it commendable, to destroy human beings when they will not be obedient to your injunctions? would it be right for man to follow the divine example? Enlightened jurisprudence revolts at such ethics. The feeling of the parent, the judge, the statesman, the man, are outraged by such a theory. Well may the Freethinker teach that humanity is a higher test of virtue than creeds.

The Bible presents to us a deity who intervenes in the affairs of men, but, alas, only to punish and not to improve, to destroy and not to reform. Punishment, vindictiv and violent, changing the whole course of nature for temporary indiscretions; punishment, unwise and useless, annihilating the criminal, and not eradicating or subduing the motivs to crime, is based upon an exploded morality that must die with the dismal superstition that engendered it. For none are too mean to be commiserated, or too abandoned to be reclaimed, and a book that could teach with equanimity such doctrins, a system so barbarous, unnatural, yet strangely *godlike*, should hav its very name erased from the language of all civilized nations.

We are then hurried on to the revolting crimes of the men of Sodom, and the dreadful punishment which befell them. Also that whimsical and unmerited punishment which befell Lot's wife, for we are told that, for the natural act of casting one lingering look back toward her burning home, she was turned into a pillar of salt. Why, if in these days all women who committed some such slight unconscious mental offense were to be thus dealt with, then salt would become as abundant as the dust of the earth, and the fair sex would disappear altogether. We are told that Lot's daughters behaved in a disgusting and unnatural manner, and though their conduct was criminal in the extreme, still the Bible neither punishes or censures them for it. This I hold to be one of the chief sources of Bible immorality, for it relates the most heartrending crimes, the most brutal murders, the most atrocious conduct, without one word of condemnation, while it does condemn indiscretions, as though they were unpardonable crimes.

The next picture we meet with is one strangely beautiful to the eye of the devout believer, as illustrativ of faith, but to the skeptic, it will require volumes to explain its literal meaning. It is that of an old, gray-headed man going a two days' journey from home, taking with him his youngest son and some young men from his household. I see him mount the hill called Moriah with his son (whom he loveth), leaving behind the young men that accompanied him, knowing that their human nature would hav prevented him from carrying out his nefarious design. I hear that son say, "My father, behold the fire and the wood, but where is the lamb for the burnt offering?" and then this gray-haired old father tells his son a deliberate lie, and I see Abraham raise in his hand the murderous knife to plunge it into the breast of his son Isaac, and that, too, in obedience to a voice in the air, without even a word of prayer that the dreadful mandate might be averted.

Bible readers, reflect, think of it, and try to fathom its infamy. Why, if in these days a man, in obedience to a supposed voice in the air, killed, or even attempted to kill, his wife or child, he would either be called mad and shut up for public safety, or else punished as a desperate fanatic. Is there anyone who would dare to condemn this judgment of him? Abraham was, in the fullest sense of the term, a murderer, for, although he did not actually slay his son Isaac, still the intention was there, and he even perjured himself so that he might be better enabled to perpetrate his murderous object. In estimating a man's character, intentions are everything. But what does the Bible say concerning such conduct? Does it condemn him as devoid of natural affection? No. But, on the contrary, it praises it, and speaks of him with highest admiration, and thereby places faith, and a superstitious obedience, above the best and purest feelings of the human heart.

We are told that Jacob wrestled with God all one night on Peniel. I cannot say whether it was Greco-Roman, or catch-as-catch-can; it does not specify the exact rules under which they wrestled, but it does say that, although the Lord succeeded in breaking Jacob's thigh, still he (the Lord) was not able to overcome him. What a pity it is that he did not liv in these degenerate days when, by profusely advertising himself as the champion wrestler of the universe, having defeated God almighty in an all-night's wrestling bout, he could make a great attraction for some dime museum. Let us look at this more closely. If this story be true, we are required to believe, by implication, that Jacob, a weak and puny man, wrestled bodily with the infinit, omnipotent, and immaterial deity, and we are also required to believe that this immaterial deity, the divine essence of goodness, very unfairly took advantage of his opponent and put Jacob's thigh out of joint, and, despite this disadvantage, Jacob still held the deity so tight that he could not get away. Is it possible that Christians do not perceive that stories of this kind are an outrage upon all reverential feelings? No doubt it seems very elevating, if "read prayerfully," and "understood spiritually," but I must confess that I cannot quite appreciate the literal account (Gen. xxxii, 24). Of the disgusting details contained in the book of Leviticus, I hav no wish to speak; indeed, it is hardly possible to do so without giving offense. Their very nauseousness is their protection, for few people of decent feelings would like to disturb so foul and prurient a pool.

The early books of the Bible abound with narrativs of the bloodthirsty and exterminating wars of the Hebrews, most of them being undertaken at the express command, and under the supervision, of their deity. And yet robbery appears to hav been the chief motiv for all these wars—robbery not only of goods and chattels, but of persons also, those stolen being compelled to become the property, the slaves of the robber (Deut. xx, 10). If anything were required to hold the Bible in condemnation it would be found in these unjust, merciless, and terrible injunctions to the Israelites from their deity. What could be more revolting to human feelings than the following: "When thou comest nigh unto a city to fight against it, then proclaim peace unto it, and it shall be if it make thee answer of peace and open unto thee, then it shall be that all the people that is found therein shall be tributaries unto thee and shall serve thee, and if it will make no peace with thee, but will make war against thee, then thou shalt besiege it." Whatever may be the ostensible object of the Bible, the tendency of these teachings is evidently to inculcate obedience to rulers, submission to the powerful, by repressing or extinguishing every principle implanted in the human breast for the purposes of self-defense or asserting the dignity of the character of the individual. Every effort of man to assert his natural rights is represented in the Bible as a rebellion against God. Of all the means that hav ever been employed for the subjugation of mankind, the most powerful in their operation and the most dreadful in their effects are the delusions that hav been practiced under the cover of "revelations" from heaven. These men, acting, as they believed, or rather as they pretended to believe, under the command of God, sought to capture their weaker brethren and bind them in slavery, and if the besieged should refuse to submit to their tyrannies willingly, then they were to kill them. Besides, if these unfortunates who were thus mercilessly put to death by these barbarous Jews were sinners of the blackest type, to murder them was not to reclaim them. Yet they must die, for such was the merciless command of Jehovah, the God of the Bible, of the Jews, and Christianity. What language could be plainer than the command of God to "make no covenant with them, nor show mercy unto them" (Deut. vii, 2)? Could any advice so vile and malicious be given from Satan himself as these terrible maxims of desolation and destruction which came straight from the mouth of God to the hearts of cruelty and murder?

Passing over the early history of the Jews, which contains much to disgust and but little to interest an intelligent mind, let us approach the time when Judea became a kingdom, and what are the lessons to be learned from the lives of the robber David and that lascivious tyrant Solomon? What from the Psalms, where David implores the Lord "to break the teeth of his enemies, to hurl them to swift destruction, and to make their dwellings in deserts?" What from the amatory Songs of Solomon, his mercenary Proverbs, and his sensual preaching in Ecclesiastes? Why, it would be better for society if these things were allowed quietly to rot away in our public libraries, pondered over occasionally with wonder by some solitary antiquarian but comparativly unknown to the world. Religious people speak of the joys of a holy life, but what was David's life? I will relate, in the language of the Bible, one act of this savage man, but it is such a one as should cover his name with infamy and disgust forever. He was engaged in an aggressiv war against the Ammonites, a primitiv people of Canaan. He took a city of theirs called Rabbah, and smote it and destroyed it. "He brought up the people that were in it, and cut them with saws, with harrows of iron and with axes. Even so dealt David with the people of the city of

Ammon" (Chron. xx, 3). Picture for one moment this dark scene of hideous torture and carnage. Imagin, if you can, a whole city full of people, brave men, tender women, bright-eyed maidens, and rosy, smiling infants deliberately plucked from their mothers' breasts and torn limb from limb, cut with saws, chopped with axes, placed beneath harrows, and the quivering, blood-dripping flesh torn from the revealed bones in lumps. Imagin this, if you can, and it will indeed be a ghastly and a terrible imagination, and one which excites a shudder. No fabled dream could exceed the cruelties performed by this bloodthirsty wretch, who the Bible insults our reason, appals our hearts, and depraves our minds by assuring us was "a man after God's own heart." Then all such ideas of a God I repudiate; nay, but I hate, scorn, loathe, and detest him with the whole of the power and bitterness that could animate me. Yet such is the man whom the Christians respect, and such is the God they idolatrously worship. Religious people speak of the peace of the death of the righteous. But how did David die? Was it with words of penitence and charity upon his lips?

No. But with a vindictiv craving for the blood of those who had been too powerful for him to smite. Where then were David's good parts? Did he, like any other libertin, with a "deathbed repentance" wipe away his crimes? No, not even this worse than mockery took place. David died as he had lived. O you clerical hypocrits—you priestly impostors—you who feared Thomas Paine's wit, who writhed under the logic of his pen—you who maligned his dying hours—turn here with me, and stand by the bedside of this man "after God's own heart!" He is dying; he is feeble; he scarce can speak. Listen, catch every word he utters, and what does the dying David say? He charges his son with a mission. He is speaking of two old men. Does he charge his son to be merciful? No; but his last words are, "His hoar head bring thou down to the grave with blood." "And then David slept with his fathers" (2 Sam. ii, 9).

Religious people speak of the guilt of murder, but Solomon the beloved of the Lord was a parricide (2 Sam. ii, 25). They tell us of the virtue of chastity, and we find it enforced by the example of a prince who rioted upon the prostituted affections of one thousand women, sacrificed upon the reeking and polluted altar of a diseased libidinousness. It will be painfully apparent to all true believers that Ecclesiastes is the production of an enervated melancholy mind, written by an exhausted debauchee, who, turning back a regretful glance at his wasted life, utters with painful repetition the mournful cry, "Vanity of vanities, all is vanity." A sensuality mingled with a remorseful satiety, together with a profound melancholy, a gloom through which the sickened heart strives in vain to break, pervades this production, which in its deep sorrowfulness often reaches a grandeur of expression. It is perhaps, by inference, the most moral book in the Bible, preaching the tragic results of a wasted life, and of a strong mind trembling on the verge of madness, through inordinate indulgence. Splendid ostentations, ceaseless luxury, women and wine, had made the gorgeous Solomon a shattered wreck, drifting without sail or rudder upon a stagnant sea toward a gaping and unhonored grave. What must hav been that gloom, thick and palpable as the Egyptian darkness, that engulfed the mind of Solomon when he exclaimed, "I said of laughter, it is mad, and of mirth, what doeth it?" No, for him there was never genial laughter more. Hearty laughter rising up irresistibly from the cheerful springs of the unoppressed heart, had ceased for him, and mirth was as the mockery of devils.

We are also told that the Bible fosters a feeling of love and reverence toward the inscrutable cause of creation, and yet it actually charges God with deliberate lying (2 Chron. xviii, 20). Now, here is an assertion which ought to sound like blasphemy to pious ears; but what a terrible example it is also, for if the Christians' God thus givs way to falsehood, what is to become of his followers? I assert that the sense of difference between right and wrong is greatly weakened by narrativs of this kind, in the minds of those who believe in them. Indeed, their depressing influence on public morality, and especially upon the character of religious society, is too great to be easily estimated.

The Bible also teaches the most savage and malignant intolerance toward those of a different faith and form of worship. "He that sacrificeth unto any god, save the Lord [of the Hebrews] only, he shall be utterly destroyed" (Ex. xxii, 20). Turning also to 2 Kings x, 30, we read an account of the bloodthirsty King Jehu, who, having murdered the seventy sons of his predecessor and piled up their heads in heaps like cannon balls, then devised a plan for the extinction of the worship of Baal. This he did by professing himself a worshiper of Baal, and calling all the followers of that presumed deity to a solemn assembly, and having by this means filled the temple dedicated to the god, who was the most popular rival of Jehovah, he caused them to be fallen upon by his soldiers and slaughtered on the spot. This act of sanguinary intolerance was all the more wicked and tyrannous because Jehu himself was an idolator, and offered divine service to the golden calves that had been erected in Bethel and in Dan. But surely the Bible has some sentence of condemnation for conduct so tyrannous, wanton, and depraved. Has it? No. But, on the contrary, it applauds and blesses this wholesale butchery by which a sacred fane was converted into a human shambles. Listen to its words: "And the Lord said unto Jehu, because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel" (2 Kings x, 30). I think I am right when I say that nearly all the evils resulting from differences of religious opinions are consequent upon this text. Was it not a belief in this very text that caused all the bloodshed and misery consequent upon the Crusades? Was it not a belief in this text that brought about the brutalities, the horrors and tortures by rack, wheel, and thumbscrew, perpetrated and practiced with so much fervor through so many years by the "holy Inquisition?" Was it not a belief in this text that procured the means for murdering the beautiful Hypatia, the brave and noble Bruno, the venerable Servetus, and many others who dared to speak their honest thoughts? Was it not a belief in this text that encouraged the priest to anathematize our noble thinkers and writers for the last few centuries? Was it not a belief in this text that caused the Catholics to burn the Protestants, and the Protestants to hunt and to kill the Catholics? Yes, all these enormities and more hav been done in the name of God, and by the sons of the church, and if they do not do the same to-day, it is because they dare not. Education has been the means of establishing freedom for all, whether in science, politics, or religion.

Concerning the Bible prophets, I will not speak further than to allow them to bear testimony to the characters of each other, and to say that the grossness of some of their effusions is scarcely exceeded even by the worst parts of the book of Leviticus, and that their comparisons seem to be drawn from all that is prurient and loathsome in nature. For Isaiah thus testifies to the moral purity of his brethren: "The priest and the prophet hav erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink, they err in vision, they stumble in judgment" (Isa. xxviii, 7). Jeremiah, also suspected of being a traitor to his country, and a spy in the service of its enemies, says: "Then the Lord said unto me, The prophets prophesy lies in my name; I sent them not, neither hav I commanded them, neither spake I unto them; they prophesy unto you false vision and divination, and a thing of nought, and the deceit of their heart" (Jer. xiv, 14; v, 31). And in Ezek. xiv, 9, we are told that God actually deceives the prophets as an excuse for murdering them. So, dismissing the prophets, who were unreliable and untrustworthy, and who were in each other's estimation hypocrits, liars, and drunkards, I will now proceed to say a few words concerning the moral tendency of the New Testament.

Orthodox professors claim that, even if the Old Testament may exhibit moral discrepancies, still the New is a great improvement upon the Old, and it is from this that Christianity derives its maxims and precepts for the guidance of human conduct. But this is far from being true, for the two are inseparably linked together, and therefore the New Testament is but a continuation of the Old. This may be gathered from Christ's own words, for he deliberately adopts the obscene literature of the ancient Hebraws, telling his disciples, "Think not I am come to destroy the law* or the prophets, I am not come to destroy but to fulfill" (Matt. v, 17).

Neither is the New Testament any more merciful or just than the Old, for the atrocities it contains add worse terrors to mankind, and especially so in the shape of eternal torments. Upon what principle, except that of the most cruel injustice, can such a saying be explained as this in Matt. xviii, 8: "It is better for thee to enter into life halt or maimed, than having two hands or two feet to be cast into everlasting fire." Or this, "To him that hath shall be given, and from him that hath not shall be taken away" (Mark iv, 25). Nor, indeed, is the moral character of Christ anything like that of a perfect man. Does he not tell his disciples that he "speaks in parables, that men may not understand him, and therefore perish everlastingly" (Matt. xii, 10)? Again, does the gospel story of Christ present us a complete and safe example for us to follow morally in all our conduct? Let us see. In Matt. x, Christ tells his disciples, when they are brought before governors and kings for his sake, not to be afraid or take any thought what they should speak, for it should be given them what to say without their thinking, and not to fear them that could only kill the body but could not kill the soul. Now here Christ taught moral courage to his followers, even to death. But did he himself exhibit this moral courage? "Then the Pharisees went out and held a council against him, how they might destroy him. And when Jesus knew it, he withdrew himself from thence, and charged his disciples that they should not make him known" (Matt. xii, 14–16). Why did he withdraw? Why not make him known? Why? Plainly because he was afraid of being taken, imprisoned, and killed. It would do to preach courage to others and tell them not to be afraid, but he must hide himself and be kept secret. O consistency, thou art indeed a jewel!

Is it good, sound moral teaching to say that he that believes not his doctrin shall be damned? Christ said this. Is it good moral teaching to tell us to maim ourselvs, and to make ourselvs eunuchs for the kingdom of God's sake? Yet Christ said, "He that is able to receive it or do it, let him receive it or do it." Is it proper and right to teach the rich that they cannot be saved and enter the kingdom of God, just because they are rich? Christ so taught. Can we not be good moral persons and discharge all our obligations without hating ourselvs, our families, and friends? Christ said not. Is it morally true that the priests of the Christian religion hav power to forgiv sin, so that "whosoever's sins ye remit, they are remitted; and whosoever's sins ye retain shall be retained; and what the church binds on earth is bound in heaven, and what they loose on earth is loosed in heaven?" Christ so preached. Could anything be more pernicious, more immoral, or more hurtful to mankind than these precepts and maxims of Christ? Christ then is no example as a moral teacher. We need a higher and nobler example for us to follow, and a purer system of morality to look up to.

Again, what shall we say to the following: "Let every soul be subject unto the higher power, for there is no power but of God, the powers that be are ordained of God. Whosoever resisteth the power, resisteth the ordinance of God, and they shall receive to themselvs damnation" (Rom. xiii, 1). What could possibly be more abject and contemptible than this? Such teaching may do well enough to produce a race of slaves and cowards, but it is ill calculated to develop a nation of brave and free men. Where would the freedom and the independence of the American people hav been to-day if our forefathers had been subject to the power that was? The liberty of this nation did not come freely and unsolicited, but it had to be fought for, wrested in a fierce death-struggle from the reluctant hands of tyrants. It was purchased with the life-blood of our best and bravest men. And the men who won it were bold and independent natures, whose heroic souls disdained such tame and craven teachings, and who scorned to submit to the oppression of "the powers that be."

It is also a false moral theory that commands us to obey the king for conscience's sake (1 Peter ii, 13; Rom. xiii, 1–5). It is a false moral theory that recognizes a king at all, let alone honoring and obeying him (1 Peter ii, 17). It is a false moral theory that bids us accept evil, and submit to tyranny as the will of God (1 Peter ii, 15–20; Rom. xiii, 1–4). It is a false moral theory that neglects this life for a supposed next (Matt. viii, 25). It is a false moral theory that prefers belief to reason and thus deprives the individual of his first right to Freethought. In short, the morality that adheres to the accidental belief of childhood, the morality that condemns political reform, the morality that is opposed to the exercise of Freethought by the individual, is a low and inferior morality—unreasonable and unjust. Sad indeed might we be if we had no better, but the Secularist is convinced that he has a better, and right here lies the sum of all the difference between the Christian and the Secularist. The Secularist is preëminently a moralist, and the chief secret of his hatred to Christianity lies not only in its falsity, but because he regards it as propagating and sustaining an inferior morality. And, indeed, upon this one point I am willing to stake the whole of the question at issue, as to the relativ merits or demerits of the two religions—the human and divine. However, my purpose is not to contrast the two religions in this work, but to exhibit the influence for evil that the so-called moral tendencies of the Bible hav had upon the world. Our divines speak of the influence for good that it has had upon the race. But where is it? It is easy to declaim in vague and general language, but I ask for the specific instances. In short, the great object of the Bible, like that of every system of religion pretending to be revealed from heaven, is to render the many mere tools subservient to the purpose of the designing few. Hence the most horrid transactions that hav ever taken place on the earth hav been the result of the coalition of the priests and despotic rulers. They hav discarded all the natural feelings from the human breast, and trampled under foot all the natural rights and privileges of mankind. The combination betwixt despotic rulers and priests is cemented by ties of the very strongest nature. It does not arise from any regard the former hav for the precepts of religion or

*By "law" is meant the Pentateuch, or law of Moses.

morality, they do not insist upon a rigid observance of purity in morals, for they know it suits their purpose better to delude and intoxicate their followers by encouraging indulgence in luxury and sensuality, than which nothing can be more disastrous to virtue or morals. And they find in the priest a ready and willing ally, for by their influence on the minds of ignorant and uneducated people, they can sway them as they please, after disarming them of their reason.

In conclusion, I affirm that the entire religious scheme, as contained in the Bible, is immoral, and exercises a depressiv influence on public morality. It is immoral because inconsistent with justice and humanity. It is not above nature, but below it. It is not incomprehensible, but plainly and superficially false. JOHN R. CHARLESWORTH.

The Secular Union's Monthly Report.

SUBSCRIPTIONS RECEIVED MARCH, 1890.

R. R. Gurley, M.D., Washington, D. C. (for constitutions)	$1 00
R. H. Scott, Scott's Mills, Ore	5 00
Jasper J. Brown, Oswego, N. Y. (for pamphlets sent him)	25
M. H. Cone, Axtell, Kan	2 00
Channing Burnz, Mt. Vernon, N. Y	2 00
Simeon Russell, Volo, Ill	2 50
John L. Moore, Fawley Place, Quincy, Ill	5 00
Ralph Taylor, Fairmount, Cincinnati (through *Investigator*)	1 00
Mr. Elder, Fairmount, Cincinnati, (through *Investigator*)	1 00
Total	$19 75

F. C. MENDE, Treasurer, per I. C. C.

It will be seen from the above report that the last month has not been a very good one for subscriptions to the American Secular Union; and with the amount contributed, we shall not be able to go very far in the work of distributing Liberal literature.

We are preparing what we consider a very exhaustiv tract on "Church Taxation," which will soon be ready for distribution; and we need money to pay the printer and to meet the expenses consequent upon sending it out. We hope that our friends will not forget our needs.

We are working faithfully, and to some purpose; and thus far, we are free to say that we are satisfied with the results. We thank our friends for their support hitherto, and trust that they will respond in this matter at once. R. B. WESTBROOK,

Pres. American Secular Union.

IDA C. CRADDOCK,

Corr. Sec. American Secular Union.

Philadelphia, March 31, 1890.

The Relation which Religion Bears to Theology.

Mr. Junius Henri Browne, long eminent in the literary world, and deservedly so, has an article in the March number of the Boston *Arena* on the question: "What is Religion?" in which he tries to show that religion is a good, blessed, and divine thing to be sought after and possessed, but that it is theology which is chargeable with all the atrocities perpetrated by the church upon the bodies and souls of men during its whole history, and against which the nineteenth century has at length risen in revolt. This tail-end foremost way of discussing so important a subject shows that a man's judgment may be good on some topics, but very weak and unreliable on others. Mr. Browne givs evidence that he has never traced the genealogy of religion up to its first parents, nor studied the features of its character, as itself has painted them, during the whole of the historic period. He pours out the vials of his holy indignation upon the theologies, which would be as harmless as so many mummies in an Egyptian crypt unless they were animated and made a tool of by religion.

Religion is a sentiment; that is, something which a person feels. It has nothing to do whatever with the faculty of thought and of reason. The multiplication table, and the demonstrations of geometry, cannot influence it in the least. But while this is the case, it is often the very instrument by which error misleads a man by causing him to form a prejudgment on an important question of truth, before he has all the evidence presented to his mind.

Theology is a set of notions, or abstract ideas, about God, which, in the very nature of things, can not be proved true, and therefore, must be received by faith; that is, without evidence, and on the mere *ipse dixit* of some one who arrogates to himself, or party, the attribute of infallibility. If I could personify the Christian and triumphant grace of Faith, I would endow her with a boundless mouth to swallow, and a boundless stomach to contain and digest, any quantity of falsehoods and absurdities, provided always they be in the department of religion.

No wonder, when we come to think of it, that this age is permeated with Infidelity; for it is an age of inventions and progress in material things. Inventors and mechanical engineers, in all the branches of industry and money-making, finding by experience that a lie, of any size, in the department of mechanics is ruinous in its practical results, will be satisfied with nothing but the absolute and unquestionable truth. The habit of keen observation, the demand for precise measurement, and the study of the nice relationship between the different parts and functions of machinery, hav disciplined their minds to such accurate habits of thought, and created such a reverence for, and confidence in, truth, that when, on the invitation of the church, they turn their attention to the mass of conflicting theologies now in the world, they are not long in perceiving the utter absence of consistency, and, consequently, feel no interest in them whatever. Their sphere of action is in the real world of physics, where every foot-measure contains exactly twelve inches, and where everything is demonstrated to be true, and nothing taken for granted, or accepted on mere authority.

Long before there was a theology in the world man was deeply religious. Theology is metaphysical—that is, above nature and the earth, where all is speculativ. It requires a small but certain amount of intellect to formulate a creed on so unknowable a subject as God. Hence it is safe to say that, both in the order of time, as well as of nature, religion takes precedence of theology. It dates back to the era when man became a genus, having evolved, by the law of change and progress, from the condition of his fellow-beings, and taken his position as master over them all. He was, in intellect, but one remove above his animal associates, and almost imperceptibly advanced; for nature, in her evolutionary processes, never goes by leaps, but gradually, step by step The brutes may hav observed the phenomena of nature, but he not only observed but began to inquire concerning the forces that produced them. His own acts, he knew, were performed by himself, and he judged that all the other forces, such as the wind and the lightning, whose effects were so terrible to his sight, were performed by beings also, but infinitly superior in power to himself. But these beings concealed themselvs behind the phenomens, and refused to reveal their persons; and his utter ignorance and sense of helplessness bred into him the propitiatory feeling which prompted prayer and the offering of worship, and is, to this day, the characteristic feature of every form of religion. It was then that man began his education in religion, under the teaching of ignorance and fear. During thousands upon thousands of years, these two schoolmasters plied their vocation so constantly that religion became a cowardly and consequently a ferocious instinct in their pupil, which he has faithfully transmitted to his posterity, but from which all other living beings are free, thus showing that a little knowledge is a more dangerous thing than absolute ignorance. This accounts for the fact that we hav now millions of people who are as deeply religious, and, of course, zealously so, as our principal ancestors were when they crouched in their gloomy cave-dwellings and were incapable of linking together fine ideas of abstract thought.

In the relation of cause and effect religion is to theology what the invisible power of steam is to machinery. A locomotiv engin standing on the track with a cold boiler is incapable of either good or evil until it is made an instrument by the power of steam. In like manner, formulated in books, the various mysteries of theology are as innocent of evil as so many cold engins in a machine-shop. But as fire converts the visible water in a boiler into the invisible agency of steam, so religion converts a theology into the means of doing incalculable harm. Theology is the club which religion seizes in order to beat down its victims. The theologies are as numerous and antagonistic to each other as the sects which hold them, but religion, the animating and impelling principle of them all, is the same. It never changes. The Puritan Cromwell was one of the most religious men of an age when "religion was the chief concern of mortals here below." His theology was the very opposit of that of the Catholics and identically the same as that of the Scotch. Yet he regarded the Catholics of Ireland and the Presbyterians of Scotland alike, and knocked them both on the head as remorselessly as the butchers in the slaughter-houses of Chicago knock down cattle and swine. It is not theology, in its statement of abstract ideas, which revels in the bloodshed and misery of its victims any more than it is the pistol or the knife on the shelves of the merchant that commits murder. It is religion which converts a theology into an instrument of death to gratify the diabolical spirit which it inherited from its ancestors. If this were not so, then, when a new and improved theology is formulated, as the creed of the Protestants was at the Reformation of the sixteenth century, we might expect that religion also would change its character and become more just and merciful. But when, at the instigation of Calvin, the syndics of Geneva burnt Servetus at the stake for denying the eternal sonship of Christ and that a child could take no part in begetting his own father, the terrible act was approved by all the Protestant ministers of Europe. The Catholics were silent only because Calvin had robbed them of the honor of burning another heretic to death. As steam is a power which will move any kind of machinery, from that of an ocean steamship down to a thrashing-machine, so religion is a sentiment which will avail itself of any theology by the propagation of which it can indulge and exhibit its genuin spirit. Perhaps the most innocent creed in all Christendom is Unitarianism. It consists mainly of a denial of all the essential articles of the orthodox faith, and its claim to be a Christian instead of a Deistical sect rests upon the fact that it calls Christ "master."

According to Mr. Browne's theory, having little or no theology in its creed and bond of union, Unitarianism would hav a good chance to show to the expectant world that, after a long search, it had come very near finding what no other Protestant sect had found, a fine sample of the "true" religion. But we who are old enough remember well that when that great prophet, Theodore Parker, came to Boston to plant another mile stone on the highway of progress, the Unitarians frowned upon him as a teacher of damnable heresy—just as Calvin frowned upon Servetus when he came to Geneva—and as the laws of Massachusetts had been changed and would not permit them to punish him for his crimes, the most pious of the brethren quenched their zeal in prayer to God that he would work a miracle, and put his hook in the nose of this Sennacherib of heresy, and a bridle in his jaws, and turn him back by the way in which he came to Boston.

The Jewish system had only four points in its theology. The first was that, among all the other gods of the nations round about, Jehovah was supreme. Secondly, that a representation of his person by graven images was sinful. Thirdly, that his name was not to be spoken in a careless and irreverent spirit. And fourthly, that the seventh day of the week should be observed as a day of absolute rest, in commemoration of the rest Jehovah took after finishing the six days' work of creation, and of their escape under his guidance, from the land of Egypt and the house of bondage. These four precepts were theological; that is to say, they related immediately to God. The other six were ethical, and intended to be a code of morals for the Jewish people exclusivly, for how could the Fourth Commandment be obeyed according to law in a climate such as ours is half the year, and on a globe revolving on its axis every twenty-four hours?

The service of Jehovah consisted in a strict observance of the laws dictated by him to Moses, and which are recorded at length in the Pentateuch, or first five books of the Bible.

Now, the Jewish theology, consisting of only four points, or phases of faith concerning God, was comparativly a small affair. By actual count of one of these gentlemen who are now engaged in doctoring the divinity of the Presbyterian Confession, that creed has more than two thousand phases of faith. Let us see what was the temper or religious feeling toward those Jews who changed their creed, and adopted that of any of the neighboring nations. The law is laid down in Deut. xiii, and may be examined as it there stands. As the Old Testament is as much inspired and as much a rule of faith and practice as the New, we see clearly how Christianity came to harmonize with Judaism in prosecuting a man by law for holding wrong theological opinions. It was the Jews who first taught this cruel and idiotic doctrin; and in taking their own medicin, administered by the Christians for nearly two thousand years, they hav suffered as no other people under heaven hav suffered. This unceasing persecution of them because they do not exchange their theology for that of the Christians, has altered their national character, and made a trading and commercial people out of a nation of farmers, as they were in Palestine. It has bred into them the humble and craven spirit of fear and subjection to such a degree that, although they hav in large numbers become citizens of the United States and taxpayers, and form little or no part of the pauper and criminal classes, and hav both the spirit and letter of the national Constitution on their side, they uncomplainingly submit to unconstitutional state laws, which rob them of no less than fifty-two working days in the year, as a fine and punishment for being Israelites, and observing the seventh day of the week as the Sabbath appointed by Jehovah, instead of the first day of the week as commanded by the emperor Constantine and the Christian church. In Num. xv, we hav a recorded case, showing the stringency of the law for the observance of the Sabbath in the Jewish theocracy, and the deeply religious zeal and devotion with which the officers of the government enforced it. To save space and labor we refer the reader to the record.

Did the spirit of religion change its character when the meek and lowly Jesus appeared upon the stage, eighteen hundred years ago, as a teacher and exemplar to his followers? Let us see. James and John were his favorit disciples, and Luke, the evangelist, in chap. ix, 51, of his gospel informs us that when the time was come that he should be received up, Jesus steadfastly set his face to go to Jerusalem, and sent messengers to a village of the Samaritans to make ready for him. But the Samaritans, who were mongrel Jews, and committed the great crime of worshiping Jehovah on Mount Gerizzim instead of Mount Zion, seeing that he was bound for Jerusa-

lem, thus discriminating against them, took umbrage at the offense and refused to receive him; and when James and John saw this appearance of disrespect they waxed angry, and said: "Lord, wilt thou that we command fire to come down out of heaven, and consume them even as Elias did?" Here we see that the persecuting spirit was latent in the hearts of these devoted followers of Christ, as naturally as fire is latent in the cold stone and iron and always shows its presence when the friction of circumstances takes place.

The Moslem or Mohammedan theology is different from ours in that it puts the prophet Mohammed in the place of Christ, the Koran in the place of the New Testament, and Allah in the place of the triune God. If Mr. Browne's logic is correct, there should hav been a modification of the spirit of religion, as the impelling power, corresponding with the radical difference existing between the two theologies. But the animating principle of both is identically the same. The religion of the Moslem, when stirred up with zeal for the glory of Allah, slaughters the Christians with a curved instrument called a cimeter; while the religion of the Christians, when fired with holy ardor for the glory of the triune God, slaughters the Moslem with a nearly straight weapon called a sword. It is religion, *per se*, which first forms, and then puts the devil of persecution into, every system of theology that exists or has ever existed; and this is the reason why the Jewish, the Catholic, the Moslem, the Episcopal, the Congregational, and the Presbyterian churches, when they had political power, as they all once had, were guilty of the crime of persecution for opinion's sake. The caldron of fire and brimstone is the only alembic where an infernal chemistry can distil out of the elements of ignorance and fear the intoxicating and cruel spirit of persecution that has ever characterized the church as an organization when it had political power. Who ever heard of an Infidel evincing a desire to send a man to prison, or the stake, on account of what he believes or disbelieves in the matter of theology? No one. Why? Because an Infidel has no religion. He is governed in his sentiments and conducts this life by that lofty code of morals which originates out of the natural constitution of things, and which never lowers its requirements to suit the vices and crimes of any age, but is the same, yesterday, to-day, and forever.

This is indeed the ninetieth year of the present century, and the spread of knowledge has so enlightened the world, and the laws of every civilized nation, that even the pope of Rome is disarmed of power, and can no longer persecute a man on account of his religion. But he that reads the literature of that set of religionists now struggling to insert into the United States Constitution a theological creed, and compel by law the observance of religious ceremonies, without the least regard to the wishes and convictions of the overwhelming majority of the American people; whoever notices the despicable trickery, the downright fraud, perjury, and forgery resorted to by the clergy and the devout women, with Senator Blair at their head; whoever has observed that, in the memorials to Congress asking for a union of church and state, there are such false statements made as to the number of petitioners that mealy-mouthed senators declare from their places, and in the ears of the nation, that "the statements" of these intensely religious people "are not true;" whoever, I say, notices these facts and many others like them will come to the conviction, however much against his will, that the sentiment of religion now making a display of itself in our political affairs, is exactly the same as it has always been in the persecuting ages of the past, mean, lying, unscrupulous, essentially traitorous, and the greatest danger that now threatens the existence of this republic.

A. B. BRADFORD.

Enon Valley, Pa., March 20, 1890.

The Plaint of an Old-timer.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir*: I think I violate no confidence or friendship in sending a copy for publication of the following singular but seemingly well-meant letter addressed to me from an early Connecticut school companion. DAVID BRUCE.

Brooklyn, N. Y.

FRIEND D.: It is seldom I hear from you now. But Oh, how my heart aches when your name is mentioned, dancing as it were over the mouth of hell, the bottomless pit, trusting as it were to something they call science! You well know what the scriptures say about science. But I am afraid the reports I heard of your apostasy from your early teachings is too true.

When Deacon Jones made you his last friendly visit he absolutely saw Tom Paine's "Age of Reason" on your library shelves, and also strewn around your table that Infidel paper called THE TRUTH SEEKER, and many other soul-endangering spiritual papers. Now, my old school-mate D. B., we were reared under the self-restraining laws of Connecticut. Your hair was trimmed to the same lawful length as my own, and with the same shears, and now I fear you are in a state of frightful apostasy, while, thank God, I hav never changed. Thank God, I never change; never, never.

It is true New York city has tended to familiarize you with city vices, with its twenty or thirty theaters and other places of sinful fascinations all tending to hell. I hav no idea of temporizing with sin; with these misleading miscreants who call themselvs Agnostics; creatures presuming to doubt, to exercise human reason. Do you think if the wholesome laws of our forefathers had always been properly enforced that such disturbers as Colonel Ingersoll, Pentecost, and hundreds of others would hav been allowed utterance? By no means. You and your whole set of progressiv thinkers, men and women, would be flogged at the tail of carts until you sang praises to Jesus that you lived in a God-fearing land. As this probably is my last effort to reclaim a ruined soul let me add it is a painful reflection that prospectivly I may be looking down from heaven and see you gyrating and waltzing hopelessly in the flames of hell.

Norwalk, Conn. DEACON WEED.

Christopher Columbus's Bones.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In your issue on the 15th inst., you hav published that the Dominican government had offered the bones of Christopher Columbus for $20,000 and part of the amount collected during the exhibition in 1892.

I am sorry to say that your good faith has been imposed upon, as you will see by the inclosed letter from the Dominican consul in this city relativ to the subject; and the translation of which, herewith also inclosed, I request of you to publish in your important paper as an act of justice to all parties concerned. JOSEPH FELIX GONZALEZ.

New York.

THE CONSUL'S LETTER.

DOMINICAN CONSULATE IN NEW YORK,
NEW YORK, March 26, 1890.

DEAR SIR: I hav received your letter of yesterday's date about the news published by some newspapers of this city concerning the alleged negotiations initiated by the Dominican government with the object of disposing for a certain amount of the bones of Christopher Columbus. In reply I hav to state that my government has not only authorized me to deny the veracity of said news, but has also informed me of all that has transpired on the subject.

About the middle of last year Mr. H. C. C. Astwood, consul of the United States of America in the city of San Domingo, made proposals to my government about exhibiting the bones of Christopher Columbus in this country. The answer given by my government to Mr. H. C. C. Astwood's proposal was to immediately withdraw his *exequatur*, and demand that the American government annul, by telegraph, his appointment as consul of the United States of America in San Domingo. I am, etc.,

(Signed) M. DE J. GALVAN, Lijo.

Mr. Burr Has the Last Word.

BROTHER MACDONALD: Why shouldn't I retort "with considerable acerbity" to an acerb criticism? And is "Oh, hades!" a closer approach to profanity than "Great Jupiter!" or "Lord, Lord?" See?

No "signature on a slate" at Keeler's, so far as I know or hav heard, is "an illegible scrawl," and rarely so on a tablet, except when it is held unsteadily before the curtain to be written on by a visible hand.

Facts are paramount with me. I take little or no interest in arguments between Materialists and Spiritualists. In my experience of more than forty years I hav found avowed Spiritualists to be the most careful, diligent, and critical investigators of the phenomena. I hav known Darius Lyman, late chief in the treasury department, for thirty years past. He certifies to General Lippitt that he has "been present probably at over a hundred of these (Keeler) séances," and has "seen no reasonable ground to suspect fraud." General Lippitt thinks he has himself attended "a hundred or more," many of which he describes in his pamphlet. And I recommend the same to anyone who thinks that the Seybert commission detected any fraud at the single séance at Keeler's which they (*i.e.*, seven of the ten) attended. The upshot of their report is stated by General Lippitt as follows:

First, That Keeler "might hav" surreptitiously got his right arm free.

Second, That once the medium's right arm disengaged, every one of the manifestations "might hav" been produced by himself.

But the evidence reported by the committee, as anyone can see, proves the contrary.

The committee received ten or twelve written messages thrown over the screen to its various members. At the close of the séance the committee declined to read them, saying "they would publish them in their coming report;" but the messages were suppressed.

I once sat with General Lippitt and Mr. Keeler, at a private house. A hand came out between our shoulders. It beckoned to a skeptical German to come up and shake. The German had been allowed to attend the séance under promis to make no disturbance. But he thought here was an opportunity to expose a fraud. So he tried to hold on to the hand, but instead of that he got jerked almost through the curtain and lost his grip. "It ish Keeler's hand," he said. "Why didn't you hold on to it?" retorted the imperturbable Keeler. "You would hav been the first that ever did it."

This disturbance ended the séance, and as we sitters were uncovered, at my request Mr. Keeler extended his arm as far as he could around General Lippitt's shoulders toward mine. Mr. Keeler's hand fell short of the point where the "spirit" hand appeared by about eight inches. And it was that "spirit" hand that gave the sturdy Dutchman such a pull, when, as General Lippitt attests, the medium's two hands were grasping his own right arm.

"Let us hav the facts as they occur," says the Editor of THE TRUTH SEEKER, and to that I say amen. BURR.

The Resurrection!

I read Mr. W. S. Bell's essay on "The Resurrection of Jesus," and find that, from a scientific standpoint, according to the law of gravitation, a material body could not then, and cannot now, ascend to heaven, as such a body would necessarily be brought down to earth again. It is true that another law has been discovered (solidarity) that displays the fact that, when one goes up, all go up. Now, according to the Christian religion, confirmation, membership in a church, and holy communion, are not essential or absolutely necessary to salvation. The true doctrin, or essence, of Christianity is to simply believe in Christ Jesus and all his word, and not the preacher's. If the story of the cross and resurrection is not a true one, then, of course, the Christian religion, as a divine institution, must necessarily fall.

Nauvoo, Ill. GEO. ALEX. RITTER.

Items of Science.

The Mount Morgan gold mine in Queensland, Australia, has paid dividends equal to $5 500,000 during the past year. In that time it has produced 323 542 ounces of gold.

Incandescent electric lamps of three thousand candle power each are now being experimented with in Germany. These lamps hav a uniform, clear, yellowish light, differing from the ordinary incandescent lamps only in their greater illuminating power. They are said to hav a life of one thousand hours, require no attention more than to turn them on or off, and are intended to take the place of arc lamps.

A submarine plow one hundred feet long, thirty-five feet wide, and twelve feet deep, is about to be constructed in San Francisco. It is intended to plow out the many bars on the Sacramento river. It will be operated by steam-engins of fifty-four horse-power, and it is expected to scoop out a space six feet deep and forty feet wide at each drive through the bar, the swift current carrying the sand farther down the river. A machine somewhat similar in construction was used in the lower part of the Mississippi river before Eads constructed the jetties at its mouth.

The Eiffel tower, for meteorological purposes, it has been discovered, possesses most of the advantages of a mountain observatory. Recently, while a severe frost prevailed in the streets of Paris, the summit of the tower was favored by a warm breeze, and the temperature prevailing at the summit traveled slowly to the base, reaching it three days afterward.

Lectures and Meetings.

AT the Liberal Club next Friday evening, April 11th, Mr. William Dudley Foulke will speak upon "Civil Service Reform."

W. F. JAMIESON has been lecturing in Nebraska and Iowa to appreciativ audiences. His address at Cooke, Neb., was the first Liberal lecture ever delivered in the town. At Auburn he spoke on the labor question—"Bellamy's Dream." After speaking thrice at Shenandoah, Ia., he visited Peoria. His address is Des Moines, Ia.

THE remaining lectures for April at the Brooklyn Philosophical Association, Fraternity Rooms, Bedford avenue and South Second street, are as follows: Sunday, April 13th, Mr. J. A. Skilton; subject, "The Mechanic Arts and Patent Laws." Sunday, April 20th, Dr. L. G. Janes; subject, "Ultimate Social Tendencies under the Law of Evolution." Sunday, April 27th, Miss Helen H. Gardener; subject, "Pulpit, Pew, and Cradle." These lectures are followed by discussion. Lecture at 3 P.M.

FREETHOUGHT has at last secured a foothold in the orthodox commonwealth of Arkansas. J. E. Remsburg has made two trips to that state this spring and has everywhere been greeted with large and appreciativ audiences. At Rogers he has just closed a four nights' debate with the Rev. J. F. Ackers, a prominent Campbellite divine, which drew large crowds, a special train being run for the accommodation of those who wished to attend. The Liberals are jubilant over the result and the Christians are correspondingly depressed.

Communications.

God.

It is quite interesting to trace the evolution and characteristics of the Jewish and Christian God. According to Genesis, God, in Adam's day, was thoroughly anthropomorphic, with real flesh and blood—at least, his sons were, for they came down to earth, courted and married the daughters of men, and raised up families of great strapping boys, who became "giants in those days, men of renown" (Gen. vi, 2, 4). As Ingersoll says, "I don't blame them for leaving such a Shaker community as heaven is represented to be, where 'they neither marry nor are given in marriage,' and joining one where more congenial social relations existed." But it puzzles me, on this hypothesis, how God came legitimately by his sons. Neither does it appear how Christ could be his only begotten son in view of these facts. But perhaps this is part of the mystery of godliness. At this early date this God was not, as now, a spirit, neither was he unchangeable, all-wise, or almighty, as scripture history proves. In those days men acted so wickedly that God repented that he had made man, and it grieved him at his heart. So he drowned him. Now, an unchangeable God could not thus repent or be grieved. Man also did acts of wickedness that had not come into his mind—that he had not thought of. An infinitly wise God scans at a glance the whole cycle of eternity, and knowing all things, cannot thus be taken by surprise. God required his servants to fear him, and sometimes he tempted them, to ascertain whether they did or not, which an all-wise God would not hav needed to do. It is said God tempted Abraham. He commanded him to offer up as a burnt offering his only son Isaac, and, like a similar stupid, irrational, blind victim of a devilish superstition at Pocasset, proceeded to perpetrate the unnatural, fiendish murder. But just as he raised the knife to perpetrate the horrid deed God told him to stop, and gave this reason: "For now I know that thou fearest me." He was no longer ignorant on that point. Speaking of Sodom, God said: "I will go down now and see whether they hav done altogether according to the cry of it that is come unto me, and if not I will know." His servants seem to hav brought so distressing a report of the wickedness of Sodom that he doubted its truth, and he thought if he would go down himself and make a thorough personal investigation of the matter he would know just how it was, so he went down, called with Abraham, had a long talk with him, ate his calf, got his feet washed also, etc. This was all natural enough. At that time the world was flat, the heavens, where God and the angels resided, were only a mile or two above the earth, as the holy, infallible mother church less than three hundred years ago compelled us to believe, or, like Bruno, be burnt at the stake. Sodom was, perhaps, forty miles away. The telescope had not then been invented, and it would require uncommonly good natural eyesight in one so old as God was to see minutely what was going on at such a distance. Jehovah was a Hebrew and Jewish product, and, as is the case generally, was just like his authors, only more so. He was located above their country, and, like them, was fond of the smell of roasting flesh, and when they sacrificed their burnt offerings and the smoke ascended to his abode, he smelt a sweet savor and was happy. The more offerings they burnt the better he liked them and the more surely he would protect them. At least, so they thought. He was not the almighty who never wearies, for he sometimes got tired and rested and was refreshed. He drank wine to such an extent that it cheered his heart. Sometimes he got defeated in a fair fight, as when he and Judah could not drive out the inhabitants of the valley because they had chariots of iron. Neither was he a match for Jacob as a wrestler, and in acknowledgment of Jacob's victory his name, which meant a supplanter, was changed to Israel, which meant God-conqueror.

Sometimes this God exhibited himself and talked face to face with men, as a man talketh with a friend, and at other times he showed his back parts. He seemed to hav very large approbativness, and would get very angry if people did not speak well of him, and praise him constantly. He would even get into such a passion that he would so far forget himself as to use profane language, and swear in his wrath, when it was well to keep out of his way or he might trample you in his fury. He moved David to number the people, and when David had done so he killed seventy thousand innocent people because he did it, and went on with his cruel, merciless slaughter, till even David expostulated with him, saying, "These sheep, what hav they done?" He was killing the sheep instead of the wolf, like the man who killed the goslings because the gander bit him. On another occasion he killed fifty thousand and seventy men who had been reaping wheat in the valley of Bethshemish, because they climbed on a big stone that lay in the field and looked into a venerated old box they called the ark, to see some relics and curiosities he kept in it. At another time he prepared a great fish that it might swallow up a disobedient prophet, and adjusted its internal compartments so that he could liv, but without much comfort, in it. The prophet called the fish hell. Jonah said, "Out of the belly of hell cried I." Christian Theists, while professing to believe in this same God, hav stripped him of many of his anthropomorphic features, and given him a much more spiritual character. They define God thus: "God is a spirit, infinit, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth. They teach that this earth, and the universe of which it is an atom, were designed by God's wisdom and created by his power. All agree that he knew from eternity exactly what would be the result of his work. And a very large per cent of the Christian world believe that he foreordained or decreed every event, both good and bad—whatsoever comes to pass. If God is infinit in power, he could just as easily, had he so willed, hav made our race strong, wise, and virtuous, as weak, foolish, and vicious. Had he done so, it would hav been saved from the terrible suffering and agony folly and vice hav brought upon it. But he, foreseeing the result, made the world and the race just as he did, preparing a hell in which to torture in eternal fire the nine-tenths, perhaps, of all mankind. He made us too weak to stand, and then damned us for falling. We must believe in Christ, of whom not one in ten of all the billions of the human race ever heard, or be damned. "For every idle word or thought [simply idle] God will bring us into judgment." The catechism declares that every sin, no matter how trivial, deserves God's wrath and curse, both in this life and that which is to come—that is, hell. According to the creed of Christendom, God made no adequate revelation of his laws and requirements to the vast majority of our race, and therefore they ignorantly break them. Yet still he damns them. Orthodoxy teaches that God is no respecter of persons. Yet he selects a few, often the chief of sinners, "makes them willing in the day of his power," and saves them, while to another class of sinners he sends strong delusion that they should believe a lie, that they all might be damned. Of others it is said, "He hath blinded their eyes and hardened their hearts lest they should see with their eyes and understand with their hearts and be converted, and I should heal them."

The church tells us that God demands absolute, perfect obedience to all his laws, moral, mental, and physical. Yet he has, himself, rendered such obedience impossible. How can we obey the laws of health, when the air God has given us to breathe is charged with miasmatic poisons fatal to health and life? The water, also, that we are often compelled to drink, contains germs of various diseases, against which we know not how to protect ourselvs. These diseases often destroy the moral and mental balance, and render perfection, in the absolute strict sense of the catechisms, a sheer impossibility and absurdity. God placed us here without knowledge or experience among fierce, carnivorous wild beasts, poisonous reptils and insects, where poisonous fruits grow upon the trees and vines, and poisonous vegetables in the ground, and did not giv us one word of counsel or information as to how we might know or avoid the terrible and fatal dangers that surrounded us. He left us to learn the fatal character of the serpent's fangs by the agony and death they inflicted, and that of the poisonous fruits and vegetables in a similar manner, and then damned us if we did not love him with all our heart, soul, strength, and mind, and honor and worship him as our kind protector, father, and friend!

Christians defend God's action in this matter by telling us that the infinit God cannot be expected to devote his time and attention to such trifles. But would not giving a little needed instruction to his ignorant children when, according to his own arrangement, their salvation from death and hell depended on it, hav been as reasonable and beneficial as counting the hairs of our heads, or watching the sparrows? Would not the giving of such instruction hav been more creditable to God, and much more beneficial to his rational creatures, than giving directions as to the pattern and fringes of the priest's breeches, and how to besmear the great toe of his right foot, the thumb of his right hand, and his right ear with blood, and the thousand and one other directions and tomfooleries recorded in Leviticus?

God, it seems, could find time to inspire the writers of the Old Testament to record the lewd, vulgar, and disgusting sayings and doings of the old patriarchs and others; and David to write the fiendish exterminating curses on the innocent, fatherless children of his enemies, recorded in Psalms cix; and Solomon to write his prize obscene Song of Songs. But he had neither the time nor the inclination to giv his unfortunate children sufficient information in art, science, etc., to secure to the people that genuin enlightenment and civilization which would hav guaranteed to all education, equal rights, and the enjoyment of civil and religious liberty, and the highest development of the race. Had he done so, mankind would hav escaped the curses of paganism, and the far greater curses of the Christian brutality and heathenism of the Dark Ages.

Is it strange that the great scientists and honest, truth-loving thinkers of our age should repudiate such a God, and retire him with the god-myths of the ancient nations? Such is his inevitable destiny. We are commanded to "be followers of God as dear children." Yet, were we to follow the example he sets us every day, we would deserve the penitentiary or the gallows. To witness a crime we could prevent, and make no effort to do so, renders us equally guilty with the perpetrator of it. But God has been the constant witness of crimes the most horrible and atrocious. He has seen the innocent victims of Christian superstition and hate tortured and starved in dark, dank dungeons; broken on the wheel; burnt at the stake; roasted in ovens; their nails and tongues torn out; their eyes bored out with red-hot irons, and their flesh torn with red-hot pincers. He saw Christians hate, and plot and execute the butchery of sixty or seventy thousand innocent men, women, and children in the massacre of St. Bartholomew, and saw ten thousand other nameless atrocities, which he could just as easily hav prevented as permitted had he wished. Yet he remained as inactiv and, apparently, as unsympathetic as a marble statue. Still we are taught that, all down through the ages, he was taking a deep interest in human affairs. He struck Ananias and Sapphira dead for telling a white lie, at the bidding of Peter, who was himself a perjured liar and still alive.

According to Catholicism, he has been working third-rate miracles ever since. To accommodate a pack of ignorant, besotted priests, he has been constantly changing bread into the real flesh, and wine into the real blood of Christ, so that the faithful could eat and digest him. That is the God they worshiped. He has also been working miracles by means of relics, etc., such as the bones of former saints; sometimes, through mistake, they hav been wrought in connection with the bones of an ancient, defunct ass, they answering the purpose just as well. According to the Catholics, the most important thing their God found to do, as he stood in the midst of the horrors of the Johnstown disaster, was to save the picture of the Virgin, though five thousand of his helpless children, in the agonies of a frightful death, were crying to him in vain for help! Nor was the Protestant God any better. He saw the Presbyterians and Puritans torture and murder thousands of innocent people, on the foolish charge of witchcraft. He witnessed the sickening cruelties of the slave trade and slavery, in this and other countries, without the slightest intimation of disapproval. None of these things moved him. But if he saw some young people bathing on Sunday, or innocently enjoying themselvs in a boat on the water on that day, it affected him, as the church blasphemously teaches, as the red rag does the bull—made him very angry, and he would likely swear in his wrath that they should not enter into his rest, and proceed at once to upset their boat and drown them. Or if he saw parties securing their harvest on Sunday, he would strike their barns with lightning, and burn them. See publications of the American Tract Society on the Sabbath question. Thus the Christian churches picture their God. What a cruel monster they make him!

W. W. WALKER

Is there No Remedy?

The economic inequity, with its long series of social, political, and other wrongs, forces itself upon everybody's attention everywhere, either in its concrete ugliness, or through the daily press, and it is only those who want to ignore it, that affect not to see it. Charity cannot be a remedy, and as a means of temporary relief, it only fosters the demoralizing influences of poverty. Married life, this corner stone of humanism, has become a luxury long ago, because a wage-worker hardly earns enough to support himself steadily. The open and secret prostitution has implanted habits of depravity, and has established such license in the intercourse that flies would be ashamed of it, if they ever had a notion of the family institution. Children under ten years are required to support parents who, through sickness, or for some other reasons, are unable to earn their living. Girls, who ought to be under training and be preparing themselvs to become good wives and loving mothers, are driving out of offices, stores, factories, and shops their fathers and brothers, into prisons and correctional institutions. Suicide is beginning to be looked upon as the only available means for putting an end to misery, and to escape starvation. Respectable living cannot be obtained by honest exertion, and it is only by robbing others of the fruits of their labor that one can provide his family with a comfortable home. Wages are getting lamer and lamer every day, and it is only by being a political worker that one can secure a fair pay. Fair-minded employers of large numbers of hands confess their inability to increase the wages of their men, on account of competition, which compels them to adhere to the lowest current rates, under the penalty of having to

close their establishments. Corruption of judges, of the administration, and of the daily press, aggravates the evils by playing into the hands of the rich against the wage-earners. Gambling with all kinds of stocks and securities, together with the organizing of trusts and corners, tends to lower the wages and to increase the number of those who liv comfortably, without working, on the interest on the money legally squeezed out of the producing classes. The distress is considerably intensified by the circumstance that no marketable article can be produced in our days without using improved tools and costly machinery, *i.e.*, without having first spent quite a considerable amount of money in the acquisition of the necessary instruments and means of production. Industry carried on on a small scale almost without capital, as it existed fifty years ago, does not, and cannot, exist now. Add to this frequent lockouts, due to greediness or to the pressure brought by larger capital on the smaller one, and the odds against which wage-earners hav to fight, with nothing but their muscles and willingness to work, are apt to crush the strongest among them.

As this distressing state of economic conditions could not be entirely ignored by political leaders and legislators without compromising them in the eyes of their constituents, we find as a result of their efforts various acts and ordinances passed with the avowed purpose of abating some of these wrongs or for the sake of giving at least partial relief. The bureau of statistics, the investigation of the condition of labor in mining districts, the limitation of the day's work to ten hours, the exclusion of children from factories and mines, the introduction of safety appliances in shops, the compulsory education, the boards of arbitration, the liability of employers, and other measures of minor importance were passed with this object. Whether the fathers of those ordinances were in earnest, or it was for them merely a means of advancing their personal interests, matters little. The result remains still this: That most of those enactments are so much wasted paper, at least for the wage-worker, and hav not brought about the slightest betterment in his conditions. The computation of earnings and of the number of workmen could not increase their wages or improve their chances of making a living. The investigation of distress has not removed the cause of it. The ten hours law does not prevent railroad companies from exacting twenty hours' service from their locomotiv engineers, as it was recently proved to the satisfaction of a criminal jury in a case of manslaughter, of which an engineer was accused for having run over and killed a man, while he, the engineer, fell asleep, with his hand grasping the throttle lever. Children continue to work everywhere, and our streets are overrun with newsboys, bootblacks, telegraph and telephone messenger boys, when they should be attending the school. Safety guards, fire escapes, and belt protectors exist mostly on paper, and capital has even found it profitable to build such dwellings for workmen that they hav no more stability than a toy house. Compulsory education has merely given employment to an army of truant officers who probably would not be able to earn their salt in any other capacity, and it has, moreover, brought with it another evil of sending the truant children to a common prison, as it was found afterward that the legislativ act did not make any provision for a reformatory institution. The boards of arbitration are either playing fools—as they hav no authority of enforcing their decisions—or they hav occasionally a good time with an employer, who invites them to a lunch, and, as a matter of course, they arbitrate for the caterer and the sideboard. The liability of employers has only increased the business of lawyers, who fight each other in the courts and levy heavily on both sides. All these measures are more or less failures in regard to the relief expected from them. They may hav done some good to others, but not to the wage-worker, who became only so much wiser by seeing that capital can defy the law whenever it pleases. Add to this, that the courts hav on several occasions rendered decisions adverse to strikes and boycotting, which for workmen were the only means of expressing their protest against imposition in an effectiv manner.

Simultaneously with these practical attempts at relieving the working masses, there was going on an uninterrupted theoretical discussion and search for means to that effect. The literature of the subject is quite bulky; but, so far, the reformers and agitators are not agreed yet either as to the main cause or the manner of improving the economic conditions. Leaving aside factions and disagreement on points of secondary importance, there are two principal suggestions—the nationalization of land or the single tax scheme, and the nationalization of all means of production. As to the Anarchists, they hav not explained yet with sufficient precision, in what way, by abolishing the political state, will the unrestricted freedom of individual activity destroy the economic inequities.

That the single-tax scheme is not apt to put the economic conditions on a rational basis, is obvious from the consideration, that land is only one factor, but not the whole factor of the production. This has been pointed out in a very forcible manner by a very talented opponent of Henry George's doctrin, who proves that the claims of the immense capital invested in machinery and industrial plants cannot be disregarded.

The second project appears much more radical, so far as the destruction of the existing economic conditions is concerned. But there is not the slightest hint given as to how the new order will evolve from it, and what will be its characteristic features. Will it be of the nature of Fourier's phalansteries—or must we prepare ourselvs for a government of philosophers, in accordance with St. Simon's view—or will Robert Owen's educational scheme prevail—or any other entirely new program?

In view of the above indicated failures of practice and theory to solve the dilemma, what are we going to do with it? To be sitting idly and waiting, that something satisfactory may turn up from some quarter of the windrose, would be a crime, seeing that the evil is assuming larger proportions with every day, and that the masses may be driven to desperation by the increasing oppression. That the dissatisfaction is steadily growing is an open secret, and those who, while enjoying all the comfort money can purchase and industrial arts furnish, express their surprise that workmen are discontented with their precarious mode of living, notwithstanding that they liv much better than their fathers did fifty years ago, reason from a wrong standpoint. You cannot appease a man's hunger by arguing with him that he has just finished his dinner and consequently cannot be hungry, when he knows very well that he had not had enough of it and that the food was not as palatable as he would like to hav it. That his grandfather, probably, would hav been perfectly pleased with the meal he had just finished, is no reason that he should be. It is not the wage-worker, but the wealthy man, who is reasoning from wrong premises and committing the same fallacy which was the cause of the tragic death of Louis XVI. That king of France was as good-hearted a man as ever lived, and even much better than the average kings of France were. Yet his goodness did not save him and he expired on the scaffold for the single error he had committed, viz., that he did not want to put himself mentally into the position of those who were suffering through his extravagant mode of living and his bad administration of public affairs.

My suggestion is simply this, to call a convention of delegates from the states for the purpose of discussing the economic question and of devising some means for the abolishment of the existing inequities. The delegates may be chosen either in accordance with the United States election laws, or under state rules. The convention must sit permanently, until it has agreed upon some kind of proclamation of principles and of a scheme bringing about the reform.

New York city. EDWARD L. STARCK.

Extracts from Father Chiniquy's Book, "The Priest, the Woman, and the Confessional."

After twenty-five years of hearing the confessions of the common people, and of the highest classes of society, of the laymen and the priests, of the grand vicars, bishops, and nuns, I conscientiously say before the world, that the immorality of the confessional is of a more dangerous and degrading nature than that which we attribute to the social evil of our great cities. I declare that the confessor himself encounters more terrible dangers when hearing the confessions of refined and highly educated ladies, than when listening to those of a humbler class of his female penitents. I solemnly testify that the well-educated lady, when she has once surrendered herself to the power of her confessor, becomes at least as vulnerable to the arrows of the enemy as the poorer and less educated. Nay, I must say that, once on the downhill road of perdition, the high bred lady runs headlong into the pit with more deplorable rapidity than her humble sister.

Many would be the folio volumes which I should hav to write, were I to publish all that my twenty five years' experience in the confessional has taught me of the unspeakable secret corruption of the *greatest* part of the so-called respectable ladies, who hav unconditionally surrendered themselvs into the hands of their "holy" confessors.

I hav heard the confession of more than two hundred priests, and, to say the truth, as God knows it, I must declare that only twenty-one had not to weep over the secret or public sins committed through the irresistible, corrupting influences of auricular confession. I am now more than seventy-seven years old, and, in a short time, I shall be in my grave. I shall hav to giv an account of what I now say. Well, in the presence of my great judge, with my tomb before my eyes, I declare to the world that very few—yes, very few—priests escape from falling into the pit of the most horrible moral depravity the world has ever known, through the confessions of females.

Not long ago a printer in England was sent to jail and severely punished for having published in English the questions put by the priest to the women in the confessional; and the sentence was equitable, for all who read those questions will conclude that no girl or woman who brings her mind into contact with the contents of that book can escape from moral death. But what are the priests of Rome doing in the confessional? Do they not pass the greatest part of their time in questioning females, old and young, and hearing their answers on those very matters? . . . What is the difference between a woman or a girl learning those things in a book or learning them from the lips of a man? . . . Let us suppose that each priest hears the confessions of only five female penitents every day (though we know the daily average is ten), it givs the awful number of five hundred thousand women whom the priests of Rome hav the legal right to pollute and destroy each day of the year!

There is not a single one of the Roman Catholic authors who hav written on this subject for the priests who has not deplored the innumerable and degrading sins against purity on account of the auricular confession; but those very men will be the first to try to prove the very contrary when they write books for the people.

Freethou ht Martyrs.

SWEDISH FREETHINKERS WHO HAV BEEN FOUND GUILTY AND PUNISHED FOR BLASPHEMY.

Victor E. Lennstrand, sentenced in Nov., 1888, to three months' imprisonment for "denial of God, a life after this, and the pure evangelical religion," in Oerebro. In Oct., 1889, to three months' imprisonment for blasphemy against God in the lecture, "Why I Am Hostil toward Christianity," delivered at Stalmo. Sentenced at the same time to three months' imprisonment for blasphemy in the lecture on "God," delivered at Stockholm. Sentenced in Dec., 1889, Svea Hofrätt, to six months' imprisonment for blasphemy in the lecture, "Why I Am Hostil Toward Christianity," held in Uppkeddiha. The king has not yet indorsed this sentence, and an additional case is yet to be decided by the courts. The poet Axel Danilsson, sentenced to a fine of five hundred crowns for reprinting Lennstrand's "A Greeting," and to respectivly four, three, and three months for blasphemy, these judgments by Stalmo city court. Henry Branting, sentenced by Stockholm city court to a fine of three hundred crowns for Lennstrand's "A Greeting," and to three and a half months' imprisonment for blasphemy. C. A. Rydgreen, to four months' imprisonment for reprinting the article, "To the Originator of the Universe." Alfred Lindquist, to one month's imprisonment for reprinting the pamphlet, "Who Is to be Damned if Christianity Is True?" for which Lennstrand was twice acquitted by a jury. J. A. Berg, sentenced to one month's imprisonment for delivering a parody on "Our Father."

All in all, thirteen judgments for blasphemy since 1888, and in the nineteenth century, in a civilized country, by a government whose officials profess a belief in the command of Jesus, "Love your enemies."

Brotherhood of Moralists.

Report of the propaganda committee of the Brotherhood of Moralists of Hannibal, Mo., for the month of March, 1890:

SECRETARY'S REPORT.

During the month 54 membership certificates were issued, making the total number enrolled 947. The new members are: From Oregon, 25; Texas, 1; New Mexico, 2; Iowa, 13; California, 1; Missouri, 1; Ohio, 1; Georgia, 1; Idaho, 6; Kansas, 1; Colorado, 2.

During the month two local brotherhoods hav been organized: one at Taney, Ida., and one at Prairie City, Ia. The secretary of the former is Thomas Weaver, and of the latter F. V. Draper. We are under obligations to Brothers C. Close, Hatton, Mich; F. M Cone, Axtell, Kan.; J. D. Shaw, Waco, Tex.; George Macdonald, San Francisco, Cal.; H. L. Green, Buffalo, N. Y., for papers and magazines.

F. H. RAU, Sec.

TREASURER'S REPORT.

Balance from February	$3 30
Received from Samos Parsons, Cal	5 00
H. Feetish, New Mexico	2 00
L. A. Thornton, Alabama	1 00
G. W. Tillotson, N. Y.	75
Amasa Wood, Mass.	30
R. M. Stender, Missouri	40
S. Kitchens, Georgia	15
J. W. Fitch, Massachusetts; Charles Miller, M. Goulan, Charles Dalkenburg, South Dakota; J. W. Swaysgood, Indiana. each 50 cents	2 50
Dr. Lottridge, Kansas, and A. L. McFarlane, Idaho, each 25 cents	50
G. H. Eversole, F. Steiner, T. Weaver, Charles Lambert, W. G. Morgan, J. Newman, D. Cook, each 10 cents	70
Total	$16 60
Expended in mailing constitutions, circulars, membership certificates, letters, etc	6 35
Balance	$10 25

A. R. AYRES, Treas.

WE should as jealously defend freedom in others as in ourselvs, and see that they are not unjustly dealt with in our interest, any more than against it. The liberty of our opponent may be as important to us as is our own liberty; and we should always concede to all what we ask for ourselvs, and even insist that they hav it when our partisans would withhold it.—*Bierbower.*

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Any number over five at the same rate, invariably with one remittance.

Pictorial Arguments Against the Church.

Some other chapters in the Cartoon Book, besides the ones given last week, will be on:

SABBATH LAWS:
- Sabbatarian Efforts in the United States Senate.
- Sunday in a Sabbatarian City.
- The Clergy's Opportunity.
- As the Clergy Desire Sunday (three pictures).

CHILDREN AND THE CHURCH:
- Two Ways to Go.
- Which Shall We Hav?
- A Teacher We Do Not Want.
- The Shadow in Our Schools.
- A New Application of an Old Text.
- The Reptils in the Path.
- Recruiting for Church Institutions.
- A Parochial School Lesson.
- Products of the Parochial Schools.
- A Web for the Unwary.
- The Religious Trap.
- Sunday-School Scholars.
- The Joys of the Sunday-School Boy.

WOMAN AND THE CHURCH:
- Woman's Path from Servitude to Freedom.
- Encouragement to Go Astray.
- St. Paul As a Member of a School Board.
- The Church's Use for Women.
- A Contrast—the "Mother Superior" and the Superior Mother.
- Woman the Supporter of Preacher and Pope.
- Woman Helping the Church.
- When Womanhood Awakes.

Each one of these pictures is accompanied by a full page of reading matter, consisting of facts, extracts from church authorities, historical authorities, Liberal writers, etc., showing how the artist's illustration is but a feeble portraiture of the actual truth.

A Coming Conflict.

The *Christian Statesman* says:

"We hav come near to a grave crisis in our national history. We stand at the dividing of the ways. Either we shall soon witness a genuin turning of the nation to God, or the nation will cast off the remnants of Christian character which hav clung to us heretofore. The decision of the supreme court of Wisconsin, elsewhere referred to; the provision in the new constitution of Idaho that no religious instruction shall be given in the schools; the strenuous efforts of the Secularists, reinforced later by the Seventh Day Adventist contingent, indicate that we are on the eve of a general discussion of the claims of Christ as the nation's king, and a practical decision upon them. The hour is one of momentous interest and of rare opportunity."

The *Statesman* is largely right. The sentiment of the country is undoubtedly growing secular. The churches hav ruled the world and proved failures. People are getting tired of the clergy. There is a dim suspicion creeping through their minds that the ministers are more or less humbugs; that the pulpiteers know little or nothing about another world, and that their influence in this is, on the whole, pernicious. Backs that hav long been bent for the clergy to climb on are gradually straightening up; brains that hav been bound by creeds are slowly growing and bursting the bonds; hearts that hav been chilled by fear are warming with human emotions; lips that hav so long been accustomed to say, Lord, I am thy servant, are learning to form new sentences. There is a general stretching of cramped limbs and exercising of unused muscles, a preparation, let us hope, for going out of church.

If there could be stiffer backbones put into our politicians, the *Christian Statesman* would hav still more cause than it has for alarm. The politicians are yet "working the church racket," as they call it, and it will take some decisiv defeats by Liberals to get the knowledge into their heads that there are people in this country who own themselvs. But we are gaining. The Northwest is permeated with Liberalism. A friend, one of the prominent men in his section of Washington, tells us that he went before the committee appointed to draft the Bill of Rights for his new state and found them to the last man Liberals. The hand of Liberalism was felt in all the new states during the past year, and if we do not mistake the temper of their people, that hand will be laid heavier upon the ecclesiastics during the next twelve months. If Idaho comes into the Union, it will be with a constitution prohibiting the direct use of state funds for religious purposes, though the churches will unfortunately be exempt from taxation.

Let the discussion upon Christ's claims to be king of this country be hurried along. The Secularists are ready for it. The opportunity of the Christians is also their opportunity, and their interest in the question is not less than that of their foes. But "as to the issue of the coming conflict, can anyone doubt? Whatever is resting on fiction and fraud will be overthrown. Institutions that organize impostures and spread delusions must show what right they hav to exist. Faith must render an account of herself to Reason. Mysteries must giv place to facts. Religion must relinquish that imperious, that domineering position which she has so long maintained against Science. There must be absolute freedom for thought. The ecclesiastic must learn to keep himself within the domain he has chosen, and cease to tyrannize over the philosopher, who, conscious of his own strength and the purity of his motivs, will bear such interference no longer. What was written by Esdras near the willow-fringed rivers of Babylon, more than twenty-three centuries ago, still holds good: 'As for Truth it endureth and is always strong; it liveth and conquereth for evermore.'"

The Secularists are on the side of truth. They are for humanity, for liberty. While those who would set up Christ as king are reactionists who would take us back to days that are gone, let us hope, forever.

Sunday at the World's Fair.

The Sabbatarians and God-in-the-Constitution fanatics are already at work on a scheme to shut the doors of the proposed World's Fair at Chicago. The National Reform Association has taken the lead in the matter, and its corresponding secretary, by direction of its executiv committee, has been pestering members of Congress to insert a "Sabbath Rest clause" in the national legislation concerning the fair. The result of his labors is given in the Association's organ in these words:

"Mr. Chandler, of Massachusetts, the chairman of the house committee on the quadro-centennial celebration, was entirely non-committal on the subject, but requested that the suggestion be laid in writing before the committee. A prominent member of the House from a Western state, who is a member of the same committee, was found to be zealously in favor of the opening of the fair on the Sabbath, and his ready reasoning and fluent suggestions as to the various innocent and elevating exercises which could be arranged for the masses on that day, showed that the proposal had already been carefully considered by the enemies of the Sabbath Rest. Another member of the House, from a Southern state, well known as an activ and influential Christian man, was not prepared to express an opinion as to the advisability of the proposed provision in the national legislation, but thought it might safely be left to the commission which would be created for the management of the fair. This was the opinion also of an eminent New England senator who is better qualified by experience than any of his colleagues to speak on the question, and who had no fear that any commission which would be appointed could either be driven or persuaded to run the fair without regard to the Sabbath. Another eminent Western senator jauntily assured us that there was not the slightest danger; that Chicago would not tolerate a Sabbath-breaking exhibition, and that if there was any occasion 'he himself would see to it that the fair should not be open on the Sabbath.' Evidently the senator had not apprehended the gravity of the situation, or the strength and determination of the forces which are even now combining to force the gates of this great commemorativ exhibition open for pleasure and gain on the Lord's day. One distinct impression gained in these interviews was that those who favor the opening of the fair on that day hav maturely considered and definitly decided on the matter, while the friends of the Sabbath in Congress hav hardly as yet given a thought to the subject."

Heretofore, all important events of the nature of this fair hav been run by men who worked in the interest of churchmen. Hawley, the "eminent New England senator" spoken of in the Reform Association organ, closed the 1876 Philadelphia Exposition on Sunday, at the bidding of the fanatics and against the wishes of the majority of Philadelphia's laboring people. Then he and his fellow-hypocrits would escort parties of distinguished people through the buildings on that day, thus making it a politician's and aristocrat's day. This is a common thing for the pious-for-votes officials to do. It is only two weeks ago that Mrs. Wanamaker, on a trip South, was taken through a horticultural show on Sunday, when the public was excluded, though she and her husband are rabid Sunday advocates. If the World's Fair at Chicago be closed on Sundays, the day will be used by the officials as *their* day.

However, sentiment has greatly changed in regard to this question since the Centennial Exhibition. In the West several local fairs of considerable magnitude hav been, after a contest between the Sabbatarians and the people, opened on Sunday, and the indications are that when this World's Fair is started it will be opened every day in the week. The matter will probably be left to the commission which manages the fair, and before that body decides the matter the people can be heard from. Liberals should consider the subject and be prepared to act when the time is auspicious.

Attendant Reforms.

It may be noted that Infidelity never stands unaccompanied, a solitary belief; that this principle of denial of the Christian religion does not occupy exclusivly the space of any publication denominated Infidel, or constitute the sole theme of any Anti-christian lecturer. It appears that whenever disbelief in Christianity is established in the mind, there immediately succeeds an opening up of the nature to a thousand influences, an arousing of the faculties to a thousand useful activities, before ineffectiv and inert. Let us glance over the chief of these reformatory movements.

The first is Freethought. Freedom of thought, of speech, of press—the surpassing value of these to the human race quickly becomes evident to the man who has sloughed the Christian creed. He is ever afterward foremost in demanding these inestimable blessings, and sacred birthrights, for every individual on earth.

Liberalism follows. It is not sufficient, the Infidel soon sees, that opinion be merely free. But we must, besides allowing our neighbor the right to tell us his thought, also exercise toward it a charitableness, a hospitality, a gratification in receiving and an impartiality in examining, that go beyond this.

Abolition of war is an end toward which we find many Freethinkers directing their endeavors. Notwithstanding some injunctions in favor of peace given by Christ, the influence of the church has always been, either by direct or by indirect means, conduciv to the maintenance of war. Those men whose writings are the fullest of assaults upon the practice, and whose influence has done the most to stop its continuance or mitigate its ferocity, hav been those who are the most noted as destroyers of Christianity. The Christian opposition to warfare has consisted of naught but feeble protests without a reason subjoined. The Freethinker's antagonism to the custom has brought to bear upon it a tremendous array of convincing argument and scathing satire that turn against this evil every man of sense that reads.

Infidels believe in opening the labor question to a full and free discussion. Some of them think it possible to devise a system under which labor-products shall be awarded more exactly in proportion to labor and merit than they are at present. Others, again, regard the present system as the best, and as needing no change. But, whatever their divergencies of opinion on this point, Infidels one and all concur that

the problem should receive the most searching inquiry and freest debate. There is among them none of the tyrant's repressiv and silencing policy, so characteristic of the man of Christian habits of thought. They see the discord, and continual danger of resort to force, that now exist, and know that this is owing solely to a default of a demonstration of the truth on the matter in shape so clear that all may be convinced and misunderstanding pass away. The scientific method—a conscientious and dispassionate ascertainment of the facts of the matter, of the inflexible laws that they know must govern this just as they do every other department of the moral or physical universe—this is what Infidels insist upon. They hav experienced how the scientific method operates with religion, and they rest with unfaltering confidence upon its ability to solve demonstrably and finally every other problem. Whichever way the decision may go, they do not care, if it be only that which Science has laid her hand upon and stamped as the truth.

In examination of the causes why so many remain benighted in the Christian superstition, the Infidel soon detects, as one of the chief causes of their continuing void of true knowledge on religion or any other subject, the engrossment of much or most of their time in study of profitless things. Said Thomas Paine: "As the Christian system of faith has made a revolution in theology, so also has it made a revolution in the state of learning. That which is now called learning, was not learning, originally. Learning does not consist, as the schools now make it consist, in the knowledge of languages, but in the knowledge of things to which language givs names." Says Professor Oswald: "The experience of the last three hundred years has as yet failed to disassociate the ideas of Latin and Greek from the scholastic notions of culture, and the time may come when practical educators will almost fail to realize the possibility of the fact that, in our own rapid age of discovery and invention, millions of our most gifted students had to waste from one-third to three-fifths of their time on the study of dead languages." The hours devoted to the dead, continues this writer, "leave not a minute's time for the study of such problems of life as biology and rational hygiene; not a minute for anatomy, political economy, philosophy, rhetoric, or non-sectarian ethics." "What," says Herbert Spencer, in bitter contempt of those who foster the antiquated system, "what shall we say of the wisdom of those, including nearly all who occupy influential positions, who persist in thinking that preparation for successful and complete living (which is the purpose of rational education) is best effected by learning to speak and write after the manner of two extinct peoples, and by gaining knowledge of their chief men, their superstitions, their deeds of war, etc.—who, in their leading school, devote two hours per week to getting some ideas about the constitution of the world they are born into, and thirty-six hours per week to construing Latin and Greek, and making verses, of small sense or none; and who, in the competitiv examinations they devise, giv to knowledge of words double the number of marks which they giv to knowledge of things? That, it seems to me, is not a very worshipful degree of intelligence which fails to recognize the obvious truth that there is an Order of Nature, pervading alike the actions going on within us and without us, to which, from moment to moment, our lives must conform under penalty of one or other evil; and that therefore our first business must be to study this Order of Nature." In this urging of reform of the selection of subjects of education, Freethinkers are unremitting in endeavor.

A reform of a similar nature, that Infidels are prominent in demanding, is reform of our present scheme of grammar. The existing system is a legacy of barbarism. Its rules are abitrary, illogical, conflicting, and in number a hundredfold more than is necessary. In but a few decades more, children will be enabled to learn in a few hours or days a simple and logical grammar, and to devote the remainder of the years now wasted to acquiring knowledge of "the Order of Nature" in and about us.

Infidels are conspicuous in the ranks of those who advocate a reform and simplification of spelling, aimed at the same purposes and productiv of as great benefits as the reconstruction of grammar mentioned. And THE TRUTH SEEKER has in the spelling in its columns taken the first of the steps in the installation of this theory in practice.

To Infidels, as they become more and more imbued with the scientific conception of the universality and immutability of law, it is gradually suggested that we may by ascertaining the laws of the moral world as fully as we hav those of the physical world, find it as easy to produce results in the moral world—for instance, to produce characters of whatever degree of intellectuality and morality is desired—as it is now to produce our magnificent material effects. Infidels would substitute for cure, prevention; for punishment, the production of beings who will not need punishment; for the gallows, text-books of heredity. Says Prof. Frances Emily White: "The triumph of the scientific method is, as yet, far from complete; and not until a science of morals is as definitly recognized as a science of eclipses, or of any phenomenon whatever, can the era of science be said to hav more than begun. When she shall hav mastered the principles of morals, as she already has the principles of physics, and when the science of morals, thus formulated, shall hav become an *applied* science, then real progress in morals will be assured, and will be as much more rapid than it has hitherto been, as the advance in physical science in these modern times has surpassed the slow growth of the pre-scientific era." "The intelligent people of the world," says Colonel Ingersoll, "many of them, are endeavoring to find out the great facts of nature that control the dispositions of men. So other intelligent people are endeavoring to ascertain the facts and conditions that govern what we call Health, and what we call Disease, and the object of these people is finally to produce a race without disease of flesh and without disease of mind. These people look forward to the time when there need be neither hospitals nor penitentiaries."

Such are a few among the numerous reforms, full of lofty promis for coming generations, to which whoever emerges from the Christian prison of the mind soon commences to devote his labor, his means, and his thought. And the more he studies and labors upon them the deeper becomes his conviction that the necessary condition to them is the abolition of religion. Men bound by religious conservatism cannot be influenced by humanitarian appeals.

Sectarian Influence in New York's Schools.

The Bennett school law now in force in Wisconsin, making education compulsory, contains besides this clause:

"No school shall be regarded as a school, under this act, unless there shall be taught therein, as part of the elementary education of children, reading, writing, arithmetic, and United States history in the English language."

The law is opposed by the Catholics and Lutherans because the membership of those churches is largely German and Scandinavian, and it is the policy of those churches to keep their supporters ignorant of the English language in order to hold them more closely. By perpetuating old-country ideas, and preventing the acquisition of general information, the members of those churches are more easily controled and fleeced. Both churches hav established parochial schools, wherein such instruction as the church allows is given in a foreign tongue. The Bennett law strikes at these schools.

Considering this subject on Friday, the 4th inst., the *Sun* of this city was moved to say:

"If the local authorities of New York were to direct that Greek or Latin should no longer be taught in any of our colleges; if they undertook to furnish the text-books of history to be used in private schools, and to interdict all others; if they assumed to interfere with the religious training of the young, either in parochial or Sunday schools, a strong expression of dissent would promptly follow. The state maintains its own schools, and *there is no interference of any sort, sectarian or political, with their management.*"

The last sentence in this paragraph reveals a degree of ignorance or moral recklessness surprising in a journal so generally well informed. It is one of those statements to which Horace Greeley would reply, "You lie, sir; you lie!" On the very day when the statement appeared, every public school in New York city was closed because—why? It was "Good Friday!" That looks very much as though sectarian, if not political, influence interfered considerably in the management of our schools.

New York needs a Bennett law, a Wisconsin supreme court decision, and a few other laws regulating the public schools, and taking them out of the hands in which political deals and combinations hav placed them. And some of our daily journals need to hav their truth-telling capacity enormously enlarged.

Discreet Discretion.

In a very recent issue of the *Christian Advocate* the Rev. J. M. Buckley falls into a reminiscent and reflectiv mood, the latter mood being so rare with a Methodist that it is worth chronicling. The subject of his meditations is the late Courtlandt Palmer and the method and work of the Nineteenth Century Club.

It appears that Mr. Palmer was desirous that Mr. Buckley should appear before the Club, and on four different occasions wrote him to that effect. The matter is recalled to Mr. Buckley's mind at this time by the receipt from a thoughtful correspondent of an inquiry whether, if a club similar should be founded in the correspondent's city, and the correspondent should be asked to read one of three papers (the other two representing Infidelity and Spiritualism) before it, the invitation should be accepted?

The question sets Mr. Buckley off on his reflectiv train. Beginning with the "carefully-formed" opinion that a "Christian minister has no place in such a symposium," his recollection slides gracefully back to the time when he himself was tempted, and to how he resisted the seductiv invitations of Mr. Palmer. These are the reasons why he would not speak at the Nineteenth Century Club, as set forth in a letter to Mr. Palmer:

"First, because I cannot attend regularly; and if I attended occasionally, and not regularly, the community would connect me with a general indorsement of the propriety of discussing the various topics which are handled in the clubs in an organization of that kind; whereas it is a fundamental conviction, which I hav often expressed, that religion derives no benefit from oral discussions not conducted in a religious, as distinguished from merely an intellectual atmosphere."

Subsequent events hav confirmed James in his views. "A short time ago," he says, "the full text of the discussion in the Nineteenth Century Club, between Colonel Ingersoll and two distinguished lawyers, the Hon. F. R. Coudert, a Roman Catholic, and General Stewart L. Woodford, a Protestant, was published by an Atheistic house. As usual, the advocate of Infidelity had both the opening and the closing." We admit that we hav published the full text of the discussion, kindly revised by all the eminent gentlemen engaged therein, but why, we ask, is complaint made that, "*as usual*," the champion of Freethought had the opening and the closing? Is it always so? Is the whole world in league against the church to never allow her champions fair play? Or rather, is not the arrangement of debates governed by well-established rules, one of which is that the affirmer shall hav also an opportunity to set up again, within a very small proportion of the time consumed in the opening, so much of his argument as he can that his opponents hav tumbled down? If Mr. Coudert, or General Woodford, had opened the discussion on the Limitations of Toleration would not he hav been entitled to the closing? What significance, then, hav the words, "*as usual*," except as a disingenuous attempt to lead the readers of the *Advocate* to believe that in a debate between Freethought and Christianity, the latter never had, nor can hav, equal chance with the former? or are they used to bolster up Mr. Buckley himself in the seemingly timid position he holds?

Be this as it may, the result of the publication of that discussion is to strengthen our discreet friend in his castle. He reflects: "Having attended some of the most able discussions of fundamental questions before promiscuous audiences between representativs of open Infidelity and Christianity, and read those which hav been reported, we doubt whether, in a single instance, Christianity ever made the slightest gain. A shrewd unbeliever can, in half an hour, utter objections to Christianity which could not be answered in thirty discourses of an hour each, and which could never be answered to the satisfaction of those who carry through the entire discussion a doubt of the being of God." From Mr. Buckley's conduct and words there does not seem to be more than one conclusion to be drawn, and that is that he knows, given debaters of equal ability, discussion between Freethinkers and Christians can only benefit Freethought; and, like a wise general, he does not propose to giv aid and comfort to the enemy. For if the man is wise who fights and runs away, how much wiser is he who fights not at all

Letters from Friends.

PROVIDENCE, R. I., March 31, 1890.

MR. EDITOR: Please put me down as a subscriber for the book of pictures. JAMES L. FOSS.

CENTRAL CITY, COL., March 24, 1890.

MR. EDITOR: Please find $2 to pay for the new picture-book when ready. C. S. JONES.

CHATHAM, N. Y., March 10, 1890.

MR. EDITOR: Inclosed you will find $1. Send the TRUTH SEEKER ANNUAL. Use the balance for the Distribution Fund.

Most respectfully, T. R. BURROWS.

NORTH HUDSON, N. Y., March 9, 1890.

MR. EDITOR: Inclosed find $4.25—$3 for subscription for THE TRUTH SEEKER for one year, $1 for the Heston cartoon fund, and twenty-five cents for the ANNUAL.

JAMES M. COSAD.

SOUTH OIL CITY, PA., March 8, 1890.

MR. EDITOR: Inclosed please find $5—$3 for THE TRUTH SEEKER, twenty-five cents for the ANNUAL, and balance for the pictures. Should the pictures fail, then apply it to the TRUTH SEEKER office. CHAS. HENSHAW.

BELLE PLAINE, IA., March 26, 1890.

MR. EDITOR: Inclosed find $2. Please send me the new cartoon-book as soon as issued. I hav often wished I could hav all the pictures that hav appeared in THE TRUTH SEEKER. They are silent arguments that cannot be evaded.

Yours truly, C. P. HOSMER.

CLINTON, MO., March 25, 1890.

MR. EDITOR: I hav not yet succeeded in getting a subscriber to THE TRUTH SEEKER, but I herewith inclose $2 in payment for the first-page-cartoon picture-book, as advertised in THE TRUTH SEEKER. I want the book to lie on my center-table. S. E. PRICE.

ST. PAUL, MINN., March 14, 1890.

MR. EDITOR: I thought it was about time for me to write again and send you some money, and ask you to continue the cartoons in THE TRUTH SEEKER. Very often I hav no time to read, but I always take time to see the pictures.

Yours truly, MAX WARSHANER.

ST. LOUIS, MO., March 24, 1890.

MR. EDITOR: I see that you are getting up a book of the pictures. I hope you will do so. You can count me for one when it is ready. I hav had THE TRUTH SEEKER for the last seven years in my room. I cannot do without it. Two dollars is nothing for that book. The pictures I hav got here are worth the money. JOHN HEANEY.

AINSWORTH, IA., March 29, 1890.

MR. EDITOR: Please put me down for one of Heston's picture-books. My father gets THE TRUTH SEEKER, and we all enjoy it very much. I would like to get you a subscriber, but cannot. There are four gospel-shops here where they feed poor dying sinners with the blood of the lamb. Find inclosed $2. J. W. MORGAN.

LEADVILLE, COL., March 24, 1890.

MR. EDITOR: Please find inclosed money for B. F. Underwood's "Woman: Her Past and Present, Her Rights and Wrongs." We read THE TRUTH SEEKER, and my husband desires me to say that we like the pictures, and think one chance at the pictures will set some people to thinking who would not stop to read the paper. METTIE WERTMAN.

LAGON, ILL., March 10, 1890.

MR. EDITOR: Inclosed find $5. Please renew my subscription and add to your list one new subscriber. It is discouraging to think how many Freethinkers there are all around us, but how few take interest enough in the question to subscribe for your paper. This is the first subscriber I hav obtained in many years. However, the Liberal ideas are growing. EDWARD GREEN.

SPRING MILLS, PA., March 19, 1890.

MR. EDITOR: It gave me much pleasure to learn that Heston's high talent shall not be hid under a bushel. The forthcoming book is very cheap at $2, and will be an eye-opener to many of our orthodox friends. By all means let the pictorial arguments be continued in THE TRUTH SEEKER. Please send me a TRUTH SEEKER ANNUAL, and one of the pictorial books as soon as they are out. J. W. GROH.

SODOM, O., March 6, 1890.

MR. EDITOR: Inclosed please find $2—twenty-five cents each for the ANNUAL and the following other books. For the other dollar count my vote one in favor of the continuance of the pictures. As yet I hav failed to get a new subscriber, but I shall ever be on hand to do so whenever the opportunity presents itself. If I cannot get a new subscriber, at least you will never lose an old one in me.

Yours respectfully, ROBERT BROWN.

MT. JACKSON, VA., March 19, 1890.

MR. EDITOR: I vote for the pictures. Friend Heston's pictures are good enough for me, and I think ought to be good enough for all open-minded Liberals. I hav been taking the good old TRUTH SEEKER ever since April 17, 1879. Please find $8—$3 for THE TRUTH SEEKER, $2 to Mr. Heston for the pictures, $2 for the pictures in book form when ready to send out, and $1 for four TRUTH SEEKER ANNUALS for 1890.

Yours very truly, LEONARD WALTERS.

GIBSON, GA., March 22, 1890.

MR. EDITOR: I see that you are going to publish in book form all of Heston's pictures in your paper, THE TRUTH SEEKER, up to the 1st of January, this year, and that said work will contain about four hundred pages, and that it can be furnished at $2 per copy. Now, this is to say, Mr. Editor, that you may put me down as a subscriber for one copy at least. I think such a book would be very entertaining as well as interesting. SEABORN KITCHENS.

NEWARK, N. J., March 10, 1890.

MR. EDITOR: Inclosed please find my subscription to THE TRUTH SEEKER, which I wish to renew and perpetuate, for however stringent times may get to be, I cannot do without the ever dear old TRUTH SEEKER, founded by the equally dear Bennett. And allow me also to say a few words in commendation of the social gathering of the officers elect and friends and members of the American Secular Union at the house of our esteemed friend Doctor Foote, in Lexington avenue, for long, long will that event be cherished as one of the green spots of an eventful life. Ever yours,

H. G. AVERY, of the Newark Liberal League.

CLINTON, IA., March 18, 1890.

MR. EDITOR: Inclosed find $8. Hoorah! I hav got a new subscriber. Apply $5 to pay for four ANNUALS you sent me a fortnight ago, and use what is left as you see fit, and some time when I hav not the ready cash I may send for something else. And the other three apply on one new subscription. I find it a pretty uphill job. I circulate my *Freethought*, *Twentieth Century*, *Investigator*, and TRUTH SEEKER among my acquaintances, where I can find anyone to read. But so far I hav been able to get only two subscribers, one for the *Investigator* and this present one for THE TRUTH SEEKER. Fraternally, JAMES A. GREENHILL.

BUTLER, PA., March 29, 1890.

MR. EDITOR: Some time ago I informed you that I was in favor of having the pictures continued, and also sent a new subscriber to help support my vote. But as some object to the pictures, I would suggest that they be printed on separate sheets. Then we could present the paper to Christians with or without the pictures, or we could hav them framed and placed on the walls of our rooms, or by the time Ingersoll's "coming man" gets here we may induce Christians to decorate the walls of the Sunday-school rooms with them, as they would be splendid lessons for the children, and the teachers might get a good deal of useful knowledge from them. J. O. FULLERTON.

ASPEN, COL., March 23, 290.

MR. EDITOR: Will you please allow me to say a few words in praise of Heston's picture of March 8th, "How Mankind is Crucified between Two Thieves?" This picture is admirable, and ought to be distributed all over the United States. It means a great deal. A man who could not read a word of English could read that, and you ought to hav seen the grin crawl over his face when he saw the light. Allow me to suggest if Heston's pictures were printed and distributed from house to house, I believe they would be productiv of good to yourselvs and readers. If I had one thousand or five thousand I would personally spare the time and see the effect they would hav on the people. Believe me to be,

Yours for Universal Mental Liberty, W. MASON.

ORILLA, ONT., March 26, 1890.

MR. EDITOR: I inclose you the sum of $6 to renew my subscription and to pay for a new subscription. This makes three regular subscribers here. We all vote for the pictures. I expect to hav ten or a dozen TRUTH SEEKERS coming to this town before the end of the year. I think of giving you an order for a few copies and selling them out to those that want them at retail, as I am a merchant, and do a good business with both Christians and Liberals. I knew R. G. Ingersoll when I was a boy in Illinois. My father was a neighbor of his, and our farms lay not far apart. I often think of him. I also think of Lincoln, Grant, Oglesby, Yates, Logan, Douglass, and other great men who are an honor to the state of Illinois. I believe that in the near future THE TRUTH SEEKER will hav the largest circulation of any paper in the United States. I will here add a list of Liberals in the neighborhood, to whom you can send samples. THOS. W. MOFFATT.

ARENZVILLE, ILL., Dec. 28, 1889.

MR. EDITOR: I believe I am the only one who receives THE TRUTH SEEKER at this office, and I thought a word from here would not be amiss. I reside five miles from Arenzville, our nearest town. This is a thickly populated section, and twenty years ago was full of religious superstition, but it is different now. The old inhabitants hav all passed away, and the present generation is quite Liberal. There has not been a sermon preached within two miles of my residence for two years. They all know that I am an Infidel, yet I hav as many friends as any man in the neighborhood. In fact, I hav no enemies. I know I could get you a few subscribers if I was able to get around, but I am an invalid and confined to the house most of the time. I hope you will be able to continue the pictures. Our dear old TRUTH SEEKER would look bad without them, and they are certainly great object-lessons.

The only pleasure I hav in the world now is reading THE TRUTH SEEKER. T. G. SPRINGER.

HAVANA, ILL., March 6, 1890.

MR. EDITOR: Inclosed find $3.50—$3 for subscription, fifty cents for the pictures. I vote for the pictures, of course. They look ridiculous, but they represent absurd and ridiculous things. I say, keep friend Heston at those pictures. They speak volumes. I look upon THE TRUTH SEEKER as the greatest advocate of Freethought. It has fought the battle bravely, and I hope it will long liv to continue in this grand work. The Presbyterian church is beginning to feel the mighty blows dealt it by Colonel Ingersoll. He has exposed its vile and inhuman creed, its doctrin of eternal hell-fire for unbelievers. Infant and heathen damnation is becoming very unpopular, even among their own members. Now they talk of changing their creed. If they do, we can truthfully say Colonel Ingersoll did it. Evil minds produce evil things. This accounts for the creed of the Presbyterian church, which emanated from the mind of that inhuman and vile wretch, John Calvin. J. A. WEABER.

HANOVERTON, O., April 1, 1890.

MR. EDITOR: I regard THE TRUTH SEEKER as the ideal Freethought journal, affording to all an opportunity to express their peculiar views upon all subjects of a proper nature. For this reason, I hav made an effort to secure at least one new subscriber from among the half-dozen professed Infidels in this place. But the effort has been fruitless, because they are only professed Infidels, and, in fact, fear the frown of the clergy as much as those whose obligation is obedience. Next to submissiv orthodoxy, the clergy look with a self-satisfied smile upon the man whom they can bully into silence; the man who fears to express his real sentiments, and, curlike, licks the hand which inflicts punishment upon all who think with him and possess the manhood to express their unbelief. But what must such men think of themselvs when they consider that their cowardly submission is to advance the interests of the only class of men whom the law permits constantly to obtain their money under false pretenses and then traduce the character of everyone with brains enough to refuse to contribute to their support in idleness and luxury? Such is the character of the vampires whom weak-kneed Infidels practically support.

In conclusion, I will say that I consider THE TRUTH SEEKER contributors the ablest in the country, its artist very effectiv, and its editors and publishers as models of their class, all of whom I wish abundant success.

Yours for Universal Mental Liberty, W. H. KINTNER.

MCCUNE, KAN., March 26, 1890.

MR. EDITOR: Please find inclosed $5 for the grand old TRUTH SEEKER. For the last year I hav given more time and study to the preaching of the Christian religion than I hav for many years before this. I want to say it has strengthened my belief in Freethought. I am growing more confirmed as an Agnostic all the time. I am sure I enjoy the confidence of a large majority of my Christian friends, and yet I compromise nothing. I was elected justice of the peace at the last election. I am president of a very interesting Literary and Debating Society. There we often take up Liberal questions and discuss them freely. The society is carried on in connection with our high school.

My vote is to let the pictures come, the more the better. If they were stopped, the paper would lose half its usefulness to thousands of your readers.

I hav one strong desire; that is, when I or my wife die and are in the arms of death, that some good, noble, true Liberal like R. G. Ingersoll will speak the truth to the living friends that may gather around.

It seems as though there is an effort being made, after so long a time, to make Lincoln a Christian. I lived near Springfield, Ill., from the time I was a child, and at the time Lincoln came before the people and during the time he was president his enemies called him an Infidel and his friends did not deny it then. M. S. GOWIN.

PARIS, GA., April 1, 1890.

MR. EDITOR: A newspaper lately contained the following:

Dr. James Stacy, of Newnan, has in his possession a piece of timber which formed a part of the original framework of a grave inclosure erected in old Midway cemetery, Liberty county, in 1776. The timber is a species of pine quite common along the seaboard in the early part of the present century, but which is now extinct. It was known as the two-needle pine, and was remarkable for its lasting qualities. The inclosure referred to was one of the oldest in this historic burying-place, and its antiquity was established beyond question. It was removed last year.

Parson Stacy is a dear lover of sacred trees. It would make a carpenter think about whetting his tools to hear him talk about the cedars of Lebanon and the oak of Bashan. The tree the parson admires most is the Calvinistic pine, with five needles. But it, like the two-needle pine, has been driven from the original forest. Only decayed fragments of this ancient timber can be seen about old Presbyterian churches and graveyards. This timber flourished in the Dark Ages, and was worshiped by those in power, mainly for its five needles. This timber gave nothing to commerce or architecture. Ancient and modern history shows that this timber was not fit for anything but to make sacred crosses and to furnish fagots to burn philosophers and Freethinkers. The Calvinistic pine with its five sharp-pointed needles, could not stand the light of the Ingersollian sun or the cyclones of Freethought. J. WOODROW PERKINS.

NEW YORK, March 27, 1890.

MR. EDITOR: I hav read so many letters in your paper on the subject of the right of burial in Calvary cemetery by Catholics inside the pale of the church, and by those who are outside who are known as Dr. McGlynn's followers, that I thought I would giv my views on this Calvary cemetery business. I am a follower of myself, Simon F. Cummings, whom you know as the builder of a yacht named Robert G. Ingersoll. I am my own sky-pilot between this world and the next. For that reason I cannot be buried with the dust of my father, mother, and brother, notwithstanding I hold the deeds of those graves. And a foreign potentate issues his mandate forbidding my burial with them because I no longer believe in popes and kings, and American political judges of this secular government that guarantees the right to every man to think for himself. If a private individual would run a cemetery in the same way that Calvary ceme-

tery is run, he would be serving the state in the garb of a convict. The Catholic church is a power in politics, and our lawmakers must comply with their wishes or they cannot be elected to office. And the unthinking people wonder at the discontented mass of toilers, and why Anarchists, Communists, and Socialists are produced by such a government as ours, and think they are all made in Europe. They are made here, and by the same causes that produce the effects there, and these causes will continue to do so until the people rise in their might and throw off the yoke of popes, kings, and politicians. Very respectfully, SIMON F. CUMMINGS.

SAN ANTONIO, TEX., March 20, 1890.

MR. EDITOR: The Prize Moral Manual for schools should, in my estimation, be short, simple, to the point on positiv facts, and in the common English language as spoken. As our future generation is desired to be, so it must be schooled. It must be instructed and brought up in manly and good habits; enabled to select useful occupations, and imbued with personal independence. Good moral standards should be attained. Religion has ever been a stumbling-stone, causing dissensions, disputes, and bloody wars. It is time to abolish it. Introduce the ancient teachings of moral philosophies, now spiritualized, especially in schools wherein scholars of a mixed population meet together. Harmonize all phases of life and occupations, in learning to think right. In speaking truthfully, and dealing and acting honestly, the rising generation will acquire the distinction between right and wrong. Oscar H. Cooper, state superintendent of public schools, lectured here on the subject, stating that Germany induced the schools to teach on the rudimental moral philosophies; that he studied there himself; he recommended that America educate her rising generation likewise into better, honest, and upright citizens.

I would suggest to hav one or two pages in your excellent publication exclusivly for Spiritual literature.

Fraternally yours, CARL E. KREISCHE.

JOPLIN, MO., March 10, 1890.

MR. EDITOR: The indignation of the Christians' God has at last been ignited, and his huge forked tongue is reaching out for me. My Sunday-school circular has caused some of the faithful to daub on the war-paint and raise the whoop of blasphemy. Charges hav been preferred against me by some of the members of the profession to hav me expelled from the Jasper County Medical Society; charges, using ungentlemanly, unprofessional, and blasphemous language behind the back of some of the faithful. I tell them that during the thirty years that I hav been engaged in the practice of medicin, I hav many times been compelled to lose patients, little dimpled babes of Christian families. When I would see dissolution near at hand and would tell the mother that I thought her babe would never recover, many, many a one of these Christian mothers would kneel beside the cradle and pray for Christ's sake to spare the life of her darling child, at the same time bathing the cheek of the dying infant in the bitter tears of agony, and planting kiss after kiss on its fast turning brow. I tell them that there is one of two things—that every tear dropped upon the face of a dying infant by a Christian mother, and every kiss planted on its brow, is a seal that that book called the Bible is a lie, or else all the professed Christians are hypocrits, for the New Testament declares that Christ told his disciples that whatever one truly asked for in prayer shall be given. The Christian God may be a very good fellow, but he always fails to put in an appearance when he is wanted. For my part, a God that would forsake me in this world in time of trouble I would not want to trust in the next. F. D. OWEN.

PHILADELPHIA, PA., April 1, 1890.

MR. EDITOR: Inclosed find money for my subscription and for six months' subscription to each of the herein-named friends. The lady is an apostate Roman Catholic; a cultivated, intelligent Freethinker; poor, but longing for Freethought literature. I sent her a TRUTH SEEKER and it pleased her. Personally, she is an entire stranger to me. If either of these parties hav subscribed already, then you can send the paper to some other worthy person who would be glad to get it, but does not feel able to pay for it.

Our Philadelphia presbytery here are now struggling hard to save the infants from damnation. They are growing merciful! I am sure all good people will rejoice to hav them succeed.

J. E. Remsburg had a good audience here last Sunday night. His arraignment of the church and orthodoxy was terrific and overwhelming. Five of our family were present to take the lesson.

I regretted not to be able to attend the annual Secular convention and get better acquainted with more of the workers in the cause of freedom.

Remsburg's demolition of Abraham Lincoln's Christianity is a complete success.

Liberals could not do without THE TRUTH SEEKER. Your editorials are always to the point—just what ought to be told.

Dr. Foote's article to Burnham and Severance is timely and well put. It is manly and generous.

But I need not praise the paper. I read it all with avidity. But I find so few interested in its teachings and literature. Busy people cannot read it, stupid people will not, shallow people do not, weak people dare not. So you hav but the few elect as patrons.

Yours for truth and righteousness,

T. E. LONGSHORE.

CHATTANOOGA, TENN., March 18, 1890.

MR. EDITOR: In the year 1862 I became a thoroughly converted Baptist—close communion at that, based upon the most selfish principles. I may as well state that I was born a Lutheran, or Dutch Reformed; was baptized, raised up, and educated as such until 1862 I dreaded to hear even the mildest criticism of the Christian religion. I studied the Bible thoroughly to find the right path to heaven. I dreaded hell, and sometimes wished I had not been born. I read all the books I could get bearing on the subject of religion. I heard ministers, deacons, brothers, and sisters explain their views as they understood the word of God. And a Bible class composed of over fifty young men discussed various questions which could not be understood by either the wise or unwise. In those days religion was a matter of vital consequence. This life was but a moment compared with the one to come. Hell or heaven, was the question. And the chances of landing in hell were appalling. Why, it was enough to make a man quit business and look out exclusivly for the hereafter. In my religious education I had been taught that even a thought bearing on an investigation of my religion came from the devil, the master of hell. The investigation would at once be dropped, but then I could not help my thinking. I was told not to think—"Fight it off; when you do that you are fighting the devil. God will reward you for it." I read the Bible through. Finally all those things began to look fishy. My mind became more easy. I became acquainted with people who would enlighten me now and then, and to-day I look upon any religion as a thing of the past, a thing of deceit and misrepresentations, without a foundation—not even a thing. To-day I am one of the happiest mortals on earth. I am contented and satisfied. I am satisfied when I die it is the end. I shall liv a good, moral, Liberal life; do all I can to make everyone happy, to be honorable in all my transactions with my fellow-creatures. "Happy is the man who neither paints nor patches, veils nor veneers. Blessed is he who wears no mask." C. B.

NEWCOMB, TENN., March 11, 290.

MR. EDITOR: The following is a quotation from the Jacksboro *Sentinel:*

Judge Ridley, of the criminal court at Nashville, decides that the church raffles are illegal, and charges the grand jury to indict not only those persons who bought and sold tickets, but those who contributed to the running of the raffles. He said: "The churches ought to assist the courts in suppressing gambling, but instead they are violating the law by holding raffles."

Brave judge, thou hast ruled righteously, and may thy days be long upon the earth! Why should church people hav a power which the individual has not? Why should the church property go untaxed when the poor man's home, the most sacred thing on earth, is taxed? Special privileges for none, equal rights for all, is a good motto. But mottoes and sayings are plentiful and cheap. Read our Declaration of Independence, then look at the conditions of the people. We, the people, are given to dealing in glittering generalities and philosophizing, but to practice our teachings would be inconsistent, with Americans. However, it is to be hoped that the near future will lead us to practice at least some of the principles enunciated in our Declaration of Independence and laid down in the Constitution of the United States. We may read the Constitution with great profit yet. Go into any state in the Union and you will there find laws upon top of laws that conflict with the Constitution of the United States. Take this state, for instance. We hav a law here compelling the citizens to work the country roads twelve days in the year if necessary. The Constitution of the United States says: "Neither slavery nor involuntary servitude, except as a punishment for crime, shall exist within the United States, or any place subject to their jurisdiction." It seems to me that such a law as that spoken of above is in conflict with the general Constitution. I am of the opinion that over one-half of the state representativs hav never read the Constitution of the United States, or, if they hav, not done so thoughtfully. Equal burdens and equal taxation, has been the great cry of the Democrats throughout the country in every election campaign, but in the Southern states the burden of this same unjust road law prevails, as does Democracy. I am a Democrat, but not in the sense of a partisan. I believe in freedom for all mankind.

S. P. HERRON.

MILWAUKEE, ORE., Jan. 25, 1890.

MR. EDITOR: Will you allow a would-be reformer to raise his voice against these self-satisfied "Liberals" who constantly din in our ears the old, old story, not of "Jesus and his love," but one equally absurd, and that is, that the doctrin of hell fire has been cooked. When I hear a man say you do not hear any more "hell-fire preachin'," I put him down as a very misinformed individual, or, what is worse, an inert Liberal. They tell you that it is preached no more, that for the last twenty years the "other place" has been laid up for want of fuel or for repairs. That makes a very pretty joke, but of course a very old one, but the truth of the matter is, that the doctrin is still preached not only in the country, but in every town that has a spire in it.

I am attending a shorthand school, training myself for the fight with the orthodox "God." In this school there is an average attendance of about one hundred scholars. I circulated the "protest" against the Blair bill, and, strange to behold, did not get six names in that great number of students, and among the teachers none. One of the professors is given to "cuss" words occasionally, and I naturally thought that he would be Liberal enough to sign the protest, so I gave it to him to read. He read it, and took the infinit pleasure to open up his "vials of wrath" on me in the presence of the entire school. He said, pointing to the words on the protest, "No one but an Infidel would print such an article." My reply was that no one else did print it. He "tacked" then and has not referred to it since. I asked one of the other professors, and he said it was unnecessary, as the objects of the bill would not be carried through.

So much for the men; now for the gentler sex. We had a speech dictated from the "Hon." John Wanamaker, better known as "Holy John." Without warning our teacher stopped and asked one of the students, "What position in the government does the 'honorable' occupy?" He replied, "Postmaster-general." Then she wished to know what else he was noted for. Unfortunately the query was addressed to a Jew and the reply wished for was not forthcoming. She had to be satisfied to hear that he did not know that he was noted for anything beyond the great price he paid to get into the cabinet and for meddling with the affairs of the people. She waxed wroth, and said, "I think his equal has not been since the time of Jesus Christ, and in all the noted men of history I cannot find anyone who so resembles the 'meek and lowly Jesus.'" She also gave us to understand that she believed in Satan, etc. Now, here is food for thought. Party of the first part, as the lawyers would say, is the "Hon." John Wanamaker, of Philadelphia; party of the second part, Jesus Christ, formerly of Nazareth, present whereabouts unknown. Now, party of the first part can run his hand down into his pocket and pull forth, at the very least calculation, $5 or $6 in change and perhaps a postage stamp. Out of whose pocket the aforesaid coin of the realm comes is a mooted question and not in the province of this screed. Now for the party of the second part. In the entire "authentic" history of this somewhat prominent and obsolete individual we hav no direct data that he ever possessed fifteen cents, and that, gentlemen of the jury, is my first point of resemblance of the two Dromios under consideration.

In the next place, the party of the second part is reported to hav said, "Sell all that you hav and giv it to the poor," but some are so irreverent as to say that the party of the second part sells all the poor that he can to giv it to the poor —Wanamaker.

Ah, but does not Wanamaker giv all his employees a part of the profits of his house? Why, certainly; we never thought of that. He rob—we mean, makes a profit off the poor outsiders and doles it out to those within the ring. And when this great and good man goes to meet his Jesus these same profit-sharing employees will be expected to contribute from $1 to $50 for flowers. That is all right, is it not? But suppose that in spite of the profit-sharing an unlucky wight—and there are such—should happen to be financially embarrassed—if one who shares profits can ever come to that stress—and could not contribute—why, he would be a monster of ingratitude, would he not?

In the last round of the wind-up he tells us why we do not get along any better. His closing words are, "We can only really get what we deserve in this world and the next. And that is my speech to you to-day as your friend." Now, there you hav it in a nutshell. There is no use in trying to liv up to any standard. In fact, it is not necessary to liv up to any standard, for we only get what we deserve. That is a fine incentiv to effort, is it not? That is what will make us better men and women. The same old doctrin of pre-*destinatio* that so many of our Liberals buried years ago. And it is no materialized ghost of it either. It is the veritable article you covered with six feet of material earth—or thought you did, but you mistook your conceit for a more substantial article, and the same old doctrin still holds out at the same old stand.

Now a word about the "next world." Is Brother Wanamaker a medium? If not, on what authority does he prophesy? Is he on intimate terms with those in the next world, and if so, how do they know whether we will hav our "just share," whatever that may be?

There was wonder and some indignation expressed when Wanamaker had the medium Reid of Wisconsin arrested for claiming to receive messages from the dead. Now, it is clear as moonshine. You know, as a rule, one medium is always jealous of another. But "it beats Dutch" how a man with the whole United States and Anthony Commonstock under his thumb should try to down a poor medium, and then go into the same business, and with less capital, and base his prophecy on infinitly slimmer grounds than Reid did! Why did not some one serve a warrant on him for making this prophecy? Oh, that is so; he got no money for the prophecy he made. But the pastor of the church he attends gets a salary for preaching "the same old seventy-six." Is not he equally liable under the law as Reid? The preachers hav been preaching the same old thing for many a weary day and hav never attempted proof, while this medium and others hav always given proof of what they claim, or at least there are a great many able men who think this information has been vouchsafed them and in this way.

But admitting that Reid and all other mediums are frauds, are the preachers any the less so? Are they outside of the law, as their joss-houses are outside of the tax-gatherer's hands? If so, is this legislation for the people, etc., or for the "chosen of God?"

Victor Hugo once said something as follows: "In every village there is a lighted taper. That is the schoolmaster. But in every village there is an extinguisher, and that is the priest." If that is true of France she is far in advance of this country, for in nearly every place, and the country especially, the teacher is examined as to his orthodoxy—not as to his knowledge of practical education. I do not say that all Christians are fools, but I do say that a good per cent of the Christians are fools and knaves as well. Neither do I say that all Liberals are self-satisfied and inert, but I do say that this class buried the hell doctrin years ago; are of no practical use to themselvs or to the advantage of the progress we hav made and are making, in spite of the church and its influence.

And the more we get to stand forth for free speech, for free thought, and freedom from any and all ecclesiastical meddling, the better the world will advance, and the more beautifully less will be what we deserve according to Wanamaker and his ilk. "We get what we earn and that is all we do deserve." MAURITZ S. LIDEN.

Children's Corner.

Edited by Miss Susan H. Wixon, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Loving Looks.

She turned upon me her soft clear eyes,
Limpid as mountain brooks;
"If you wish your flowers to thrive," she said,
"You must giv them loving looks."

I smiled and mused. If the whole sad world
Might be nurtured in this sweet way,
Life would be full of flowers and fruit,
And December would bloom like May.

So, poet maiden, go, shed your lore
O'er the wisdom of men and books;
And the desert shall blossom as the rose
In the light of your "loving looks."

The Sun.

In contemplating the heavens the sun first demands our notice and admiration. Over our little family of worlds the sun is monarch.

All other celestial lights dwindle into insignificance when compared with the sun; at least, it seems so to us if we attempt to study the universe without the aid of science and the telescope.

But this is a delusion. The smallest speck that can be seen on a starry night may be many times larger than our sun.

Vast though it is, our great luminary is only a star of the Milky Way and has many rivals in that nebula. The reason it appears so large and powerful to us is because we are nearer to it than to any other large star. If we were to travel for some millions of miles toward some other member of this nebula, our sun would diminish in size as we receded from it; while the other star would increase in its dimensions to a sun, perhaps larger than ours.

Upon the sun we depend not only for our well-being, but for our very existence.

If the sun were to disappear or in any way lose its relation to the earth, our planet would become dark, cold, and desolate. Rain would cease to fall; birds would quit their singing; the merry hum of voices would be quieted, and even the chickens would sit on their roosts for days together, waiting for the morning light.

The ancient Greeks entertained some curious ideas regarding the great star. They asserted that it was only a foot in diameter. and supposed that the earth was a flat plain around which the sun revolved; and they also believed that Apollo was lord of day, and that the sun was a golden car in which he rode. This car was thought to be drawn by glorious white horses driven by Helios. The Greeks were the originators of a large number of curious stories about many of the heavenly bodies.

When Peru was discovered by the Spaniards, in 1526, the nativs had the most complete system of sun worship of which we hav any account. The incas, as the Peruvian monarchs were called, claimed to be the children of the sun and his representativs on earth. The Peruvians built magnificent temples and offered many sacrifices to this heavenly body.

Of the distance from the earth to the sun we can form no definit conceptions. As reckoned a number of years ago it was nearly 96,000,000 miles. Other observations since that time hav reduced it to 92,500,000 miles, according to some, and 91,430,000 miles as reckoned by others. The result of these observations would make a range of nearly 5,000.000 miles, which to us seems very indefinit. The best American authorities upon this subject hav agreed upon 92,750,000 miles, which is now considered the correct distance; but Mr. Hind has estimated the mean distance to be 91,328,600 miles.

This star is 1.400,000 times larger than our earth, and is 600 times greater than all known planets. The quantity of matter contained in the sun, as measured by weight, exceeds that of the earth 365,000 times, and is 740 times that of all planets at present known. If the earth were to be placed in the center of the sun, with the moon at its present distance, the moon would still be 187,000 miles from the surface of the sun.

It may be interesting to some to know the weight of this enormous body; it is this: 2,154,106,580,000,000,000,000,000.000 tons.

Most European astronomers reckon the diameter of the sun to be 852,584 miles. Some, however, decide it to be 860,000 miles, but it is generally thought to be 850,100 miles, or 107 times the mean diameter of the earth.

The sun rotates on its axis once in about twenty-five and a half of our days. The direction of the rotation is from west to east. This motion has no immediate effect, because it does not produce alternate day and night, as on our globe. The surface of the sun enjoys perpetual day, and has neither seasons nor years.

The sun describes an immense orbit in the skies, which fact was discovered by long continued observations.

Herschel observed that, in portions of the heavens, stars were becoming less dense, and that, in other parts, they were greatly increasing in numbers.

In performing this motion the sun moves at a velocity of nearly twenty thousand miles an hour, carrying the whole solar system with it. The sun is traveling toward a star in the constellation of Hercules, but when it reaches there we shall hav been dust, or mud, if it happens to be rainy weather, many thousands of years.

From the fact that the sun is moving toward a given point in the heavens, it must not be inferred that it is moving in a straight line. On the contrary, it performs a somewhat circular motion.

The sun has still another movement and, although overlooked by many astronomers, the study of the sun would be incomplete without its mention; it is the perturbating movement. The orbits of the planets differ much in size, some being larger and, consequently, more remote from the sun than others.

The farther a body is from the sun, the less that body is attracted by it; so that it would move with less rapidity than those nearer. It is, therefore, apparent that, at certain times, several, or all, of the planets may be on one side of the sun at one time. The combined attraction of these bodies is sufficient to draw the sun toward them for a distance equal to one-half of its diameter. The planets would then separate, and the sun would continue its course through the skies.

The sun is spherical in form and slightly oblate. Convincing proof of this lies in the fact that it rotates on its axis.

The sun has an atmosphere which extends beyond it for a distance of varying from two hundred thousand to three hundred thousand miles. It is composed, principally, of hydrogen, and also of ether, nitrogen, and oxygen. During a total eclipse of the sun by the moon, projections are seen to extend out beyond the general mass, for distances ranging from one thousand to two thousand miles. This is called the corona, and is formed by large quantities of hydrogen gas being thrown out beyond the general bulk in the form of enormous hydrogen flames.

Attempts hav been made to ascertain the correct temperature of the sun, but the estimates range from three thousand to eighteen thousand degrees. The interior of the sun is thought to be composed principally of gas, heated several thousand degrees higher than the surface. It is concluded that the great degree of heat in the interior would be sufficient to reduce matter to a gaseous state, while the less degree near the surface may be sufficient only to reduce it to a fluid condition.

It is estimated that the heat of the sun could melt in one second a block of ice measuring 1,590 square miles at the base, and 192,000 miles high. It is calculated that heat and light will travel from the sun to the earth in about eight minutes.

There are a number of theories as to the formation of the sun's crust. The gaseous theory attempts to prove that the crust of the sun is composed of gases under the immense pressure of the surrounding atmosphere. This theory has now but few supporters.

A number of eminent physicists think it to be "cloud-like," or between a vapor and fluid.

There are a few of our ablest reasoners who suppose the crust to be in a fluid condition, and about as dense as tar, or not unlike molten iron. Professor Young concludes that the crust cannot be less than ten thousand miles in thickness. All these theories leave the question undecided, and we can only wait for further developments.

Some three hundred years ago the sun was considered the emblem of purity and magnificence. When Galileo discovered that there were spots on the sun, he was ridiculed and slandered, but their existence has since become an established fact. Very few spots hav been observed beyond latitude 30°, and sixty-three per cent are within twenty degrees of the equator. Few persons hav ever attempted to account for this limitation of sun-spot area. It is a well-established fact that these spots are immense cavities in the crust of the sun. These cavities are estimated to be from thirteen thousand to one hundred thousand miles in diameter, and from four thousand to ten thousand miles in depth. They act as great chimneys through which the steam and gases of the interior escape. They do not remain permanent but last for different lengths of time, being filled by the material composing the surface of the sun. It was by means of the spots that the rotary motion was discovered. Astronomers watched the course of the spots across the disk of the sun and noted their reappearance, and from that they were able to judge the length of time necessary for one rotation.

The fuel of the sun has been a subject for much speculation and a number of theories hav been advanced. Some authorities conclude the fuel consists of comets, and others are of the opinion that electric currents are the source of the immense amount of heat radiated from the sun.

Regarding the question of the extinction of the sun, Professor Young estimates that the sun has been thirty millions of years reaching its present condition, and that ten millions of years will elapse before its light and heat are entirely extinct.

The study of the sun teaches us a lesson of humbleness. We learn that we and our earth are almost nothing when compared with this great body. It is not surprising, therefore, that some people, recognizing its importance but not acquainted with its true condition, should personify it, and worship it as if it understood their prayers.

I marvel not, O sun! that unto thee
Man should in adoration bend the knee,
And pour the prayer of mingled awe and love;
For like a God thou art, and on thy way
Of glory sheddest, with benignant ray,
Beauty and life and joyance from above.

Worcester, Mass.

Walter W. Clark (age 14).

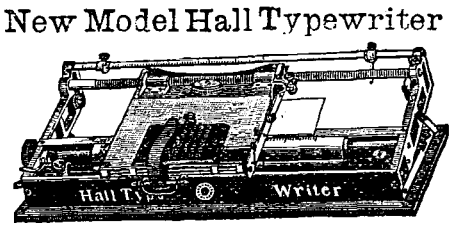
Correspondence.

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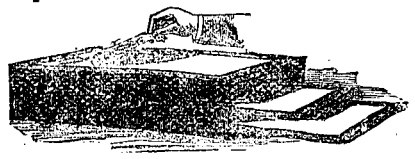
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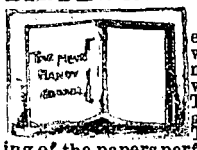
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News of the Week.

THE International Labor Conference at Berlin recommended that women and children do not work in mines, that women do no night work and occupy not over eleven hours daily, and that coal mines be scientifically protected. After making these suggestions, which no power was provided to enforce, it dissolved.

FRENCH and Dahomans are fighting.

THERE has been blood shed between Apaches and Mexicans in Mexico.

THE new extradition treaty between England and the United States has gone into effect.

CASTELAR says that what German labor needs most is disbandment of the standing army.

IN India typhoid fever has spread so as to be as much feared as cholera, and government will investigate.

THE Congo state is establishing subordinate stations for the purpose of abating cannibalism, slave trade, and human sacrifice.

THE women of Farmington, Mo., are carrying on a crusade against beer, and hav waylaid and destroyed one or two wagon-loads of it.

THE great eight-hour movement was opened on the 7th at Chicago by a strike of five thousand carpenters for forty cents an hour and the eight-hour day.

AMONG the measures proposed by the Pan-American congress, the one being pushed the most effectivly is that establishing a common coinage between the American nations.

THE house has passed by a vote of 202 to 49 the World's Fair bill referred to it by the Senate, but has postponed the time to 1893.

AT Baltimore recently members of the Polish Catholic church of St. Stanislaus got into a row that necessitated the arrest of the whole party and the interference of the courts.

JACOB ANDRESEN hanged himself in New York city recently while crazed by the belief that he was pursued by devils. The same belief, in a mitigated form, is harming many millions in varying degrees.

GERMANY maintains its character of being the nation having the least illiteracy, only by vigorous effort and disciplin, the city of Berlin alone having been compelled during 1889 to punish 6,800 cases of violation of the school law.

DOM PEDRO has refused to take the proceeds of the forced sale of his property in Brazil ordered by the provisional government. Of late he has been failing in health and in mind, and he is now reported as bordering on insanity.

MR. JONES (Ark.) has introduced in Senate for Mr. Ingalls a bill to promote the marrying by women who will care for them, of soldiers that hav lost eyes, arms, or legs, the inducement to the women being pensions of $12 a month when they become widows.

THE dikes on the Mississippi hav suffered breaks in several places. Considerable land has been overflowed. The blacks showed a tendency to become panic-stricken and unguidable. Near Henrico, Miss., a negro Baptist church floated off while services were in progress.

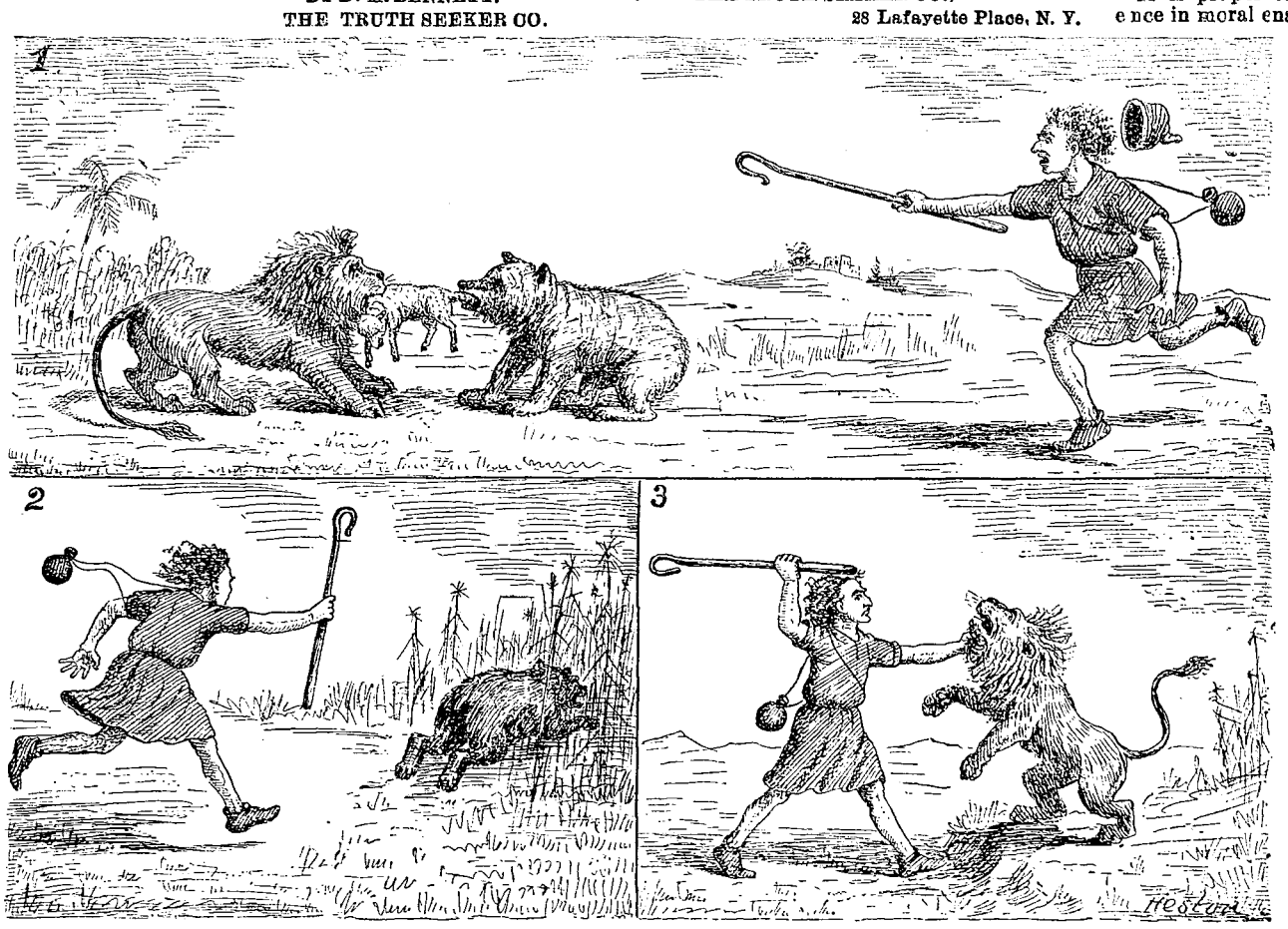
THE head of the Mormon church, President, or Prophet, Woodruff, said at the sixtieth annual conference that opened on the 4th that the day of revelations has ended; that God has revealed enough of the mysteries for the people to see salvation, and there need be no looking for more divine utterances.

IN experiments of the French army with the smokeless powder, infantry hidden in brush poured a heavy fire on opponents without betrayal of their whereabouts by smoke-puffs as formerly, while on the other hand, troops not under cover could no longer conceal their movements under friendly clouds of smoke from supporting batteries.

THE other day Mrs. Wolf, the young wife of John Wolf, a German living near Monticello, stole up behind her husband and crying, "God has ordered me to kill you, John," felled him with a club. He disarmed and quieted her, but after a few hours she stole to the woods with a babe, and though she was retaken the babe has not been found.

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And David said unto Saul, Thy servant kept his father's sheep, and there came a lion and a bear, and took a lamb out of the flock; And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him.—1 Sam. xvii, 34, 35.

Gems of Thought.

IN nations where governments are established, there is at least a third part of errors and abuses, a third part of tolerable customs, and another third of calamities and misfortunes.—*Voltaire.*

IT is proper to advert to one specific influence in moral enactments, serving to disguise the Ethical end, and to widen the distinction between morality as it has been, and morality as it ought to be. The enforcing of legal and moral enactments demands a *power of coercion*, to be lodged in the hands of certain persons; the possession of which is a temptation to exceed the strict exigencies of public safety or the common welfare. Probably many of the whims, fancies, ceremonies, likings, and antipathies, that hav found their way into the moral codes of nations, hav arisen from the arbitrary disposition of certain individuals happening to be in authority at particular junctures. Even the general community, acting in a spontaneous manner, imposes needless restraints upon itself, delighting more in the exercise of power than in the freedom of individual action. —*Bain's Moral Science.*

WERE any girl that is now with child to say, and even to swear it, that she was gotten with child by a ghost, and that an angel told her so, would she be believed? Certainly she would not. Why then are we to believe the same thing of another girl whom we never saw, told by nobody knows who, nor when, nor where? How strange and inconsistent is it, that the same circumstance that would weaken the belief even of a probable story, should be given as a motiv for believing this one, that has upon the face of it every token of absolute impossibility and imposture.—*Paine.*

MIRACLES are probable only in the far past or the very remote future. The present is the property of the natural. You say to a man, "The dead were raised four thousand years ago." He says, "Well, that's reasonable." You say to him, "In four million years we shall all be raised." He says, "That is what I believe." Say to him, "A man was raised from the dead this morning," and he will say, "What are you giving us?" Miracles never convinced at the time they were said to hav been performed.—*Ingersoll.*

THE dogmas of the Christian church hav smitten its victims with the nauseous disease of hypocrisy. The atmosphere of our whole social life is tainted with the poison of cant and dissimulation. By invoking the aid of the secular powers to protect the authority of dogmas which to all clear-sighted men hav become a mixture of blasphemy and absolute nonsense, the church offers a premium for intellectual dishonesty. Every lover of truth is branded with the reproach of eccentricity by the upholders of a system whose center has always been an untruth, and generally a very transparent untruth.—*Professor Oswald.*

TYRANNY begins her arguments by fettering
free speech,
Begin your reply by breaking your fetters.
—*Mirabeau.*

CHRISTIANITY is a degrading religion. Only mental slaves or moral cowards can accept it. A believer must begin by abandoning his reason, and end by shifting the burden of moral responsibility from his own to other shoulders. Gautama, the founder of Buddhism, in stating his noble eightfold path to happiness, put first the acceptance of "right views." But, in order that a man should know what views are right, he must hav freedom to think. Gautama saw this, and therefore urged his followers to inquire diligently after truth. The founder of Christianity was not so wise. He cared not how stupid or thoughtless men were so long as they believed in him. In fact, he declared that he was "the way, the truth, and the life;" and that no man could be saved from the wrath of a merciful God but by accepting him. "Believe and be saved; disbelieve and be damned," was the foundation-stone of all his teachings. In point of fact it came to this, that so arrogant and dogmatic was this peregrinating preacher that he led many to suppose that he was God almighty; and Christians to-day are driven into the position either of regarding Jesus as the very God, or of repudiating him altogether as an impostor.—*Arthur B. Moss.*

THE
Truth Seeker Annual
—AND—
Freethinkers' Almanac,
1890.
(E. M. 290.)
WITH ILLUSTRATIONS.

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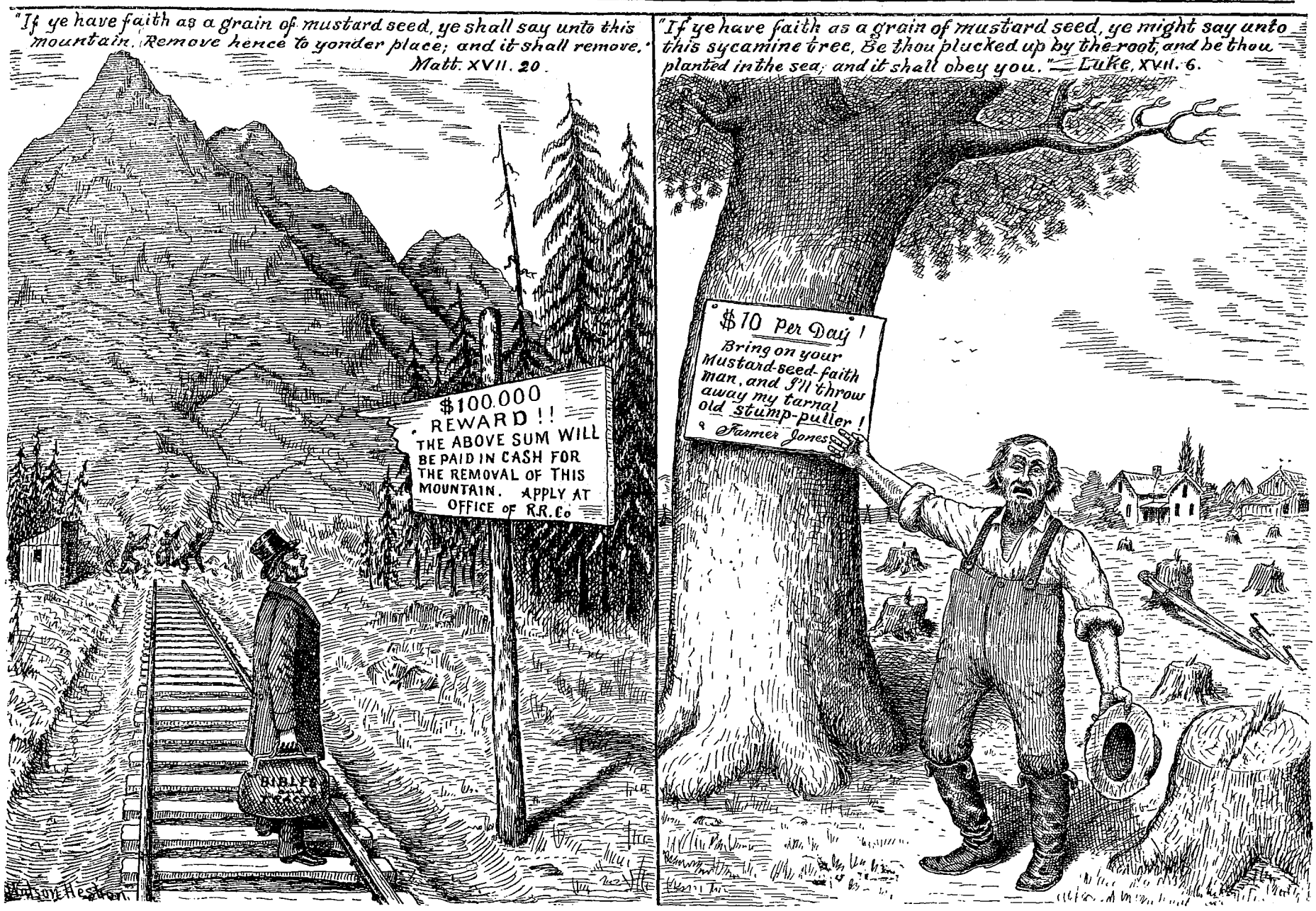
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WORK FOR THE FAITHFUL.

Notes and Clippings.

RECENTLY an Indian medicin woman residing on Rock Creek, east of Goldendale, Ore., failing to cure one of her patients, was taken out by some of the noble braves of that vicinity, a rope put around her neck, and she was dragged to death.

SUSAN B. ANTHONY denies the rumor that she intends to remove to Wyoming and there enter the race for the United States Senate. Nevertheless she hopes to liv to see the newer states of the Union sending female delegates to the national legislature. She has great hopes of North and South Dakota and Wyoming.

THE Province of Ontario is deeply exercised over a circular issued by Archbishop Cleary, of Kingston, ordering his priests to refuse the sacrament to Catholics who send their children to public in preference to parochial schools. This, says the sender of the dispatch, will greatly intensify the religious feeling throughout Canada.

GENERAL HOWARD, in an Easter contribution to the New York *Independent*, says: "Boys who lived in the interior of Maine fifty years ago, knew little or nothing of Christmas or Easter." The *Catholic Union and Times* unkindly adds: "We doubt if the boys had much the advantage of the rest of the population in those days. We always had a suspicion that those Maine Puritans were not Christians at all."

THE Sunday baseball games in and near the cities of the United States are inducing the railway companies to provide new cars, engins, trains, and other appliances for carrying tens of thousands of passengers to and from the ball grounds. Last Sunday over twenty thousand spectators witnessed the games at St. Louis. On the Pacific coast, at San Francisco, and on the shores of Lake Ontario, at Windsor Beach, near Rochester, and at other popular resorts, preparations are making to transport from twenty thousand to thirty thousand people every Sunday throughout the season.

STOVE-POLISHER MORSE, Representativ in Congress from a Massachusetts district, recently lectured in a Congregational church in Washington on "a business man's view of the gospel." This is the gem of his lecture, as reported in the daily papers: "Mr. Morse referred to Mr. Ingersoll's last lecture in Boston, and said Mr. Ingersoll was as powerless to stop the progress of the gospel as a chipping squirrel sitting on a railroad is to stop the Chicago lightning express. He referred to Mr. Ingersoll's inquiry as to whether anybody ever saw the God of the Bible, and asked: 'Did Mr. Ingersoll ever see his own brain?' and if he had he had not seen much. 'The sun,' continued Mr. Morse, 'is 95,000,000 miles from the earth, and if it was a hollow sphere it would contain 1,000 worlds like ours. There are 80,000,000 of solar systems floating in space; every star of the Milky Way is a solar system, and, for aught I know, they all revolve around the throne of God; and when a man asks you and me if we had ever seen God, I pity that man. Mr. Ingersoll says there are three hundred contradictions in the book. They are in his poor brain. The book is all right when rightly understood.'" Mr. Morse appears to be the monumental jackass of the House, as Mr. Blair from a neighboring state is of the Senate.

COLONEL NEW, consul-general in London, made a speech the other day in which he said that if England ever got into difficulty the sympathy of the people of the United States would be with her rather than with a non-English-speaking race. To this the *Sun* of this city says: "Colonel New's English hearers made a great mistake if they took this amiable nonsense as an expression of the sentiments of Americans in general. Not only would the United States render no assistance to Great Britain, should the latter need assistance, but a very large proportion, probably the majority of Americans, would be well pleased to see 'the old mother country' in difficulty, and her integrity and ascendency attacked and destroyed. She has been no friend of this country. This country is no friend of hers. There are old scores between them which may hav to be settled yet. Colonel New's after-dinner view of the relations between the two countries is different from that held by most of his fellow-citizens. As a matter of cold fact, the English as a nation heartily dislike America and the Americans, and this dislike is heartily returned." The *Sun* is talking to the Irish, and Mike Corrigan should ask the pope to send Mr. Dana the apostolical blessing. Perhaps Bernard Reilly, too, may now lower the price of his fourteenth-century communications to the Sunday *Sun*.

THERE is trouble between the inmates of heaven, and those who hav been cast out are saying hard things about the Lord. The heaven meant is not the one where Mumbo Jumbo reigns, but the one presided over by Lord Schweinfurth at Rockford, Ill., a much more real place than the other. Mr. J. T. Morgan became a follower of Christ Schweinfurth about three years ago. He was at the heaven in Rockford for two years. Then he had a happy family consisting of a wife, son, and daughter. Now he is living alone in Minneapolis, his wife is at the house of Christ Schweinfurth's chief apostle in the same city, his daughter is the runaway wife of a worthless disciple, and his son is a sort of body servant of the new Christ. Mr. Morgan speaks reproachfully of the Beekmanites. When lingering in heaven a doubt was infused into his brain by hearing Schweinfurth declare in his pulpit, "I am God and beside me there is no other." His doubt turned to absolute disbelief when he saw how this "God" grasped at all the money in sight and how he behaved toward the women in his heaven. One of these, he says, is a Mrs. Tuttle, who left a husband and four children in St. Charles, Minn., and went to liv at Schweinfurth's. Mrs. Tuttle has borne children since she went there—by order of the new Christ, she says. Mrs. Tuttle is Schweinfurth's right-hand woman. He is king; she is queen. His confession of faith is, first, to acknowledge him as the only savior; second, to promis perfect obedience; third, to deny yourself, which means giv up money, lands, and family to him. This line of conduct did not meet Mr. Morgan's views, and he is now a backslider from the faith. However, Schweinfurth has quite a household of fools left, and Mr. Morgan will probably not be missed so long as his wife remains true to the faith—and the apostles.

Communications.

Christianity and Science.

(Suggested by Heston's cartoon of the pope and the comet.)

A science is not born in a day. Every thoughtful person knows that a science is a thing of slow growth. One fact and then another and another, all bearing on the same subject, hav to be collected, arranged, and systematized, so as to be easily taught and understood, before they are erected into a science. Astronomy, chemistry, geology, and all other sciences hav been built up in this way.

We hav been gathering facts upon which the science of astronomy rests for more than four thousand years. We hav Chinese records which show that these ancient people were studying celestial motion as long ago as the time mentioned. Thence we trace the contributions to this science through the Chaldean observers to Thales, Pythagoras, Copernicus, and Galileo down to the present time.

While a class of scientific delvers hav been trying to lift the minds of men out of the ruts of tradition and superstition, a class of visionaries who claimed to be inspired by God, hav been engaged in writing out commands and instructions from this heavenly boss whom they knew as little about as the pope did about the comet. And it so happens that the truths which these scientists enunciate are constantly coming in contact with what the visionaries hav written.

The scientist says: Here are a thousand facts which hav been gathered by the most careful observers, and arranged by the most competent and patient toilers, and these facts do not agree with what the visionaries declare their God has set forth. The visionaries reply: Your science is not ripe. It is only in the bud. When you shall hav gathered a thousand other facts, classified and arranged them, science will be then in accord with the word of God.

Years roll on. The scientist says: We hav collected a thousand other facts, and they all point in the same direction as those collected before. There are now two thousand facts which contradict your so-called holy writ.

The holy egotist replies: God has said it. Let God be true and every man a liar. Whatever contradicts God's word is of the devil.

The disinterested savants hav been the few. The bigoted and intolerant hav been the many, and the power of the brain has too often been sacrificed to the power of ignorant numbers. No one can tell to what hights we might hav attained if science had not been compelled to succumb to superstition.

To compare the uncertainties of superstition with the exact work of science is the object of this article.

In the year 1456 a large comet made its appearance. It spread a greater terror than an earthquake that would hav sunk a dozen cities. It must be remembered that at that time the power of the church was at its zenith, and shaped the minds of the people as the potter shapes the clay.

Scientific aspiration had been crushed out, schools of learning abolished, and even high church dignitaries were controled more by superstition than reason.

The nature of comets at that day was little understood. But still there were a few who knew something about the theory of Thales and Pythagoras, and had good reason to believe that the harmless comet belonged to a grand and harmonious system, and that its mission was not to terrify or work injury to the human race. But they well knew that prison doors would fly open and fires would be kindled if they gave utterance to their thoughts.

A history of this comet would help us to understand the ignorance of the times when the rule of the church was supreme, more than any other single circumstance.

At the time of its appearance the belief was entertained by all classes of the people, and no doubt magnified by the wiles of the priesthood, that the comet would strike the earth and that the judgment day was at hand. It was also believed that the Turks would overrun all Europe, and this added to the general gloom.

To prepare the world for the doom which awaited it, Pope Calixtus III. ordered the Ave Maria to be repeated three times a day instead of two. To the Ave Maria the prayer was added, "Lord, deliver us from the devil, the Turk, and the comet." Once each day the devil, the Turk, and the comet had to suffer excommunication. The churches and cathedrals were crowded for confessions of sins, and treasures beyond computation were poured into the lap of the church.

It may be stated as a fact, though not generally known, that the great wealth and consequent power of the church was derived in a great degree from the appearance of this comet.

After curses and excommunications repeated day by day, the much abused yet harmless comet beat a retreat from those who did nothing but dread and curse it, joy soon returned to the people, but their money and houses and lands, never.

As is always the case with the wire pullers in the church, the pope made the people believe that he had driven the monster from the skies, and that their money had saved their lives and kept the world from being jammed to powder by this great fiery pestle, and though they had poured millions of treasure, like water, down the dilated gullet of the church, their safety and that of the world had been purchased at a cheap rate.

These historical facts help us to understand, in a great degree, the hypocritical claims of the church. It is put forth with a seeming confidence, worthy of a better cause, that those whom God has inspired or called or regenerated are given a clearer vision—that they see with the spiritual eye what is forever hidden from the unregenerate man—that they are guided by the spirit and less liable to err than those who put their trust only in an "arm of flesh" and never put their trust in God. Now let us try this claim by the test of science and historical fact.

The great comet of 1456, which so terrified the pope and the people, is now known as Halley's comet—the first, as far as we know, whose orbit was ever computed. In 1680 Newton attempted to ascertain whether the great law which he had discovered also held the comets in its grasp. In that year a wonderful comet appeared, but it was a bad comet to experiment on, owing to its vast period of 600 years and the great eccentricity of its orbit.

The comet which so badly frightened the pope appeared again in the year 1682. To the investigation of this comet Halley applied all the energies of a great mind. Looking back through all the records, even to the vanishing-point of cometary history, he found in the years of 248, 324, 309, 1006, 1456, 1531, and 1607 accounts of comets which he believed to be identical with the comet of 1682.

Here was a pretty strong hold on the fact that the comet had returned at stated periods, and that the period could not vary far from 76 years. If you take the date of its first appearance, 248, and add the number 76, the sum will be 324, the date of its second appearance. If to the last number 76 be again added, the sum will be 399, the date of its third appearance, and so on.

But this will not produce the exact dates at which the comet appeared in every instance, because the period of the comet is not exactly 76 years, and because there were other influences which affected the motion of it, which cannot be fully explained in an article of this kind, which is designed to be historical rather than scientific.

After obtaining these facts Halley set himself down to the task of computing its orbit. There are few who can understand the difficulties attending the solution of the problem at that day. It suffices to say that after he had gone through the maze of figures he was astounded at the result. His calculations showed that in its aphelion the distance which intervened between it and the sun was no less than 3,400,000,000 miles.

He was sure his calculations were correct, and predicted that the comet would return at the close of 1758, or the beginning of 1759. He knew he could not liv to witness its return, but, modest as all great scientists are, he lost sight of his own fame to giv glory to his country. He only asked posterity to do justice to his country by remembering that this first prediction of a comet's return had been made by an Englishman.

Now, I ask any fair-minded man to compare this scientific triumph with the farcical attitude of old Calixtus III., and all his deluded and ignorant dupes.

If the Christian religion be true, the pope must hav been under the direct control of God. The people believed him to be infallible—one who took his cue from Jesus Christ himself, through St. Peter the head of the church. If there was a man in the world who should hav occupied the very highest position in the world among civilized people, it was he.

If the Christian religion carries with it the elements of civilization, Christians ought to hav occupied at that time a position which civilized peoples would hav envied. It was the noonday of the church's power, and yet we find the pope and all his people ringing bells, uttering prayers, and pronouncing curses upon a comet which had peacefully visited us hundreds of times before.

If Christianity had not been interfered with by scientific research, at every unusual appearance in nature men would still be upon their knees howling like dervishes, and imploring an imaginary power which never did and never can help them. Every knee would quake and fear would be upon every countenance.

Instead of going down upon his knees, Halley went to investigating comets and their orbits. He wiped away the cobwebs of superstition by subjecting them to the most rigid analysis, and demonstrating to the world that they were subject to the same law which governed the planets in their orderly courses. Oh, what a contrast between this scientific treatment of a comet and the mummery of the pope and his people.

Instead of working upon the minds of the people with objects of fear and dread, Halley satisfied them that, for perhaps millions of years, these fiery visitors had been shooting athwart the sky, and had never worked injury to the planet on which we liv, or any other.

The most acute minds hav investigated the subject, and are well satisfied that there is not one chance in a million for us to be injured by one of these law-abiding travelers. The fears of the people hav been calmed, and, among the more intelligent, perfect confidence obtained in regard to the orderly movements of all celestial bodies. Oh, what a boon it has proved to the people to hav these superstitious fears driven from the mind.

Having glanced at what can be accomplished when mind is guided by reason, let us see what is accomplished by Christians who put not their trust in an "arm of flesh," but trust in the living God, and who are governed by prophecies and revelations, rather than reason.

When I was about ten years old it was predicted that, on a given day, the world would come to an end, and I waited with terrible anxiety and awful foreboding for the fatal day. I looked upon the day preceding as my last day on earth. On the day appointed I was up before the sun, which I watched, hour by hour, and then minute by minute, until I saw it sink behind the western hills. And it seemed as though I had been taken from under a crushing weight when night closed in and I was still alive. Oh, what a day for a timid, sensitiv boy. The horror of that day will never be erased from my mind. On that day I could hav been induced to pray, or join the church, or do anything else to avert the awful calamity. The fear of hell has built up the church. It has always been the policy of the priesthood, in some way, to keep the people frightened. They are never as pliant as when thoroughly scared. How many times a general smash-up has been predicted, I am unable to say, and yet the old world undeviatingly pursues its course without paying any attention to these biblical lunatics.

But in the year 1842, or about that time, the fright was brought to a white heat by announcing that Gabriel was on the rampage and would blow his long horn without mistake.

This calculation was based on the prophecies; the whole ground had been gone over; the old tables had been recast; every error had been eliminated, and the true date of the final destruction had been ascertained. There was only one fact which these astute calculators had overlooked, and that was that a prophecy is something like a cloud which looks to one man like a whale, and to another like a weasel. Well, the date had been fixed, and men perambulated the country exhibiting charts showing all the horned and hideous monsters which ever inhabited earth, air, or sea, and many which never existed anywhere. I hav seen those charts filled with such horrible monsters as would lead one to believe that they had been designed by somebody who had snakes in his boots, for they would throw anyone into delirium tremens who looked at them. Many times I hav seen the problem worked out with mathematical exactness, and the true date arrived at. Then the speaker would turn to the audience and say, "These figures are based upon the word of God."

Many believed that God's word must stand, and that the end was near. Business was abandoned by many, farms were deserted, property was given away. What was the use of it all, when in a few days they would be caught up into the clouds? Ascension robes were prepared and everything made ready for the day of doom.

When the final day arrived the earth did not "melt with fervent heat," the heavens were not "rolled together like a scroll," nor did anyone get "caught up into the clouds," nor was "the sun darkened." But the earth attended strictly to business—revolved upon its axis as though it had got used to it, and pursued its journey around the sun as though it was of too much importance to be interfered with.

Such is the folly of Christian calculation resting upon the sayings of such men as Moses and David, and such the folly of trying to make science conform to the babblings of men who were far enough beside themselvs to believe that silly drivel was inspired by supreme wisdom. That men of the nineteenth century should hav more confidence in the ravings of such holy blatherskites than they do in the scientific deductions of such men as Copernicus, Kepler, Newton, and Halley, can only be accounted for in one way, and that is, that lunatics often believe themselvs to be the keenest men in the world.

Before closing this article I wish to compare one or two other scientific triumphs with the nightmare of Revelations, and with the prophecies, and the story of the shadow which moved back on the dial, and that of the feat of Joshua the great planetary juggler, and any other fish story or snake story found in the Bible.

It was not long after the discovery of Uranus that geometers fited it out with an orbit, which at first represented its place in the heavens. But it was

soon found that the planet was getting out of place. It seemed in no way inclined to follow the path prescribed for it. Old tables were reviewed and new calculations made, but no orbit was constructed to correspond with its position. It seemed determined to jump the track and bid defiance to every known law. It continued to swing out, until in 1838 the difference between its actual place and its presented path was greater than the distance between the earth and the moon. Many theories were given for the planet's deviation from its computed place, but none gave entire satisfaction.

Such was the condition of the problem when Leverier, a young French geometer, undertook a solution.

It would be too difficult to follow Leverier through all his calculations, but it may be stated that he weighed with the utmost exactness every known influence which could effect the position of the planet. Then he commenced by a series of mathematical reasoning to ascertain where the disturbing influence was located, which by its attracting power was dragging the planet out of its course.

It would be quite difficult to convey to the mind of the general reader an adequate idea of the intricacies of this profound investigation.

There was much already known which helped him in the solution of the problem. And yet the complexity of the vast work before him is far out of the reach of those who hav given but little attention to the subject.

In brief it may be stated that from the manner in which Uranus was pulled out of its orbit, and from the distance, Leverier had to cipher out the position of the disturbing influence and the power of its attractiv force.

On Sept. 18, 1846, after Leverier had by his mathematical calculation located the new planet, he wrote to M. Galle, of Berlin, asking him to direct his telescope to the point in the heavens where his figures had placed the planet, in order that the correctness of his reasoning might be verified.

The same night that M. Galle received the letters, he turned his telescope to the quarter of the heavens indicated by the letter, and there lay the beautiful stranger within less than one degree of the place pointed out, throwing its light back to us from a distance of more than 3,000,000,000 of miles.

I can do no more than giv a brief sketch of this wonderful scientific achievement.

A thousand times it has been asserted that the Bible is the word of God. And as evidence of what is assumed as a fact it is claimed that man could never hav produced such a book. Now I ask any fair-minded man to look through the books of Moses, and through Revelations and the gospels, and through the prophecies, and see if anything can be found at all comparable with this one mental achievement.

I will giv one other instance to show what can be accomplished by the human mind without inspiration or any help from God, and to show also that all that has ever been said by so-called inspired writers is but as the chatterings of a magpie compared with the great scientific triumph which I am about to notice.

In the distances between the planets from Mercury outward there seems to be something like a harmonious proportion, with the exception of the distance between Mars and Jupiter. Between these two planets was found an immense gap, which, so to speak, destroyed the "harmony of the spheres."

So sure were astronomers of the existence of an unknown planet, which revolved between Mars and Jupiter, that an association of astronomers was actually formed to search for the new planet.

On Jan. 1, 1801, Piazzi, of Palermo, discovered a small planet between the orbits of Mars and Jupiter. He traced it only through four degrees of its orbit when he was taken ill, and the planet was lost.

Every telescope was brought in requisition to rediscover the lost planet, but in vain. Gauss, a young astronomer, undertook, from these meager data, to compute the place of the planet. It must be remembered that a year had elapsed since the planet was seen, and then followed through only four degrees of its orbit.

Few can conceive the close and rigid analysis that this intricate problem involved.

After he had completed his calculations, he turned his telescope to the point in the heavens where his figures had located the planet, and, behold, it burst upon his astonished gaze as bright as a diamond. Such are the wonderful triumphs of science—such the power and scope of the human brain.

Now let the Bible writers, who had a God to help them who knew everything, be compared with these grand scientists. From Genesis to Revelations there is not a single chapter which has a scientific basis. Think of the Christian calculations based upon the prophecies from which were predicted the end of the world, as compared with the calculations of astronomers. Think of a great pope, the head of the church, and God's viceregerent on earth, who is supposed, by thousands, to be the greatest man in the world, cursing a comet and calling upon an imaginary power to withdraw the fiery monster from the skies, and millions of his dupes upon their knees asking to be delivered from a thing as much subject to law as the moon, and just as harmless. Instead of praying, "Deliver us from the comet," a more rational prayer would hav been, "Deliver us from ignorance." Then think of a patient toiler like Halley following that comet backward for nearly two thousand years—comparing the dates of its appearances, satisfying himself that it was the same comet which had appeared, and following it out into space 3,400,000,000 miles and correctly predicting its return after a journey of 76 years.

Were these mighty achievements wrought out by studying the Bible, or praying to a God without "body or parts?" I never knew a man who was always poring over his Bible to find out the will of God, who was mentally keen. Such men as Copernicus, Newton, Kepler, Halley, Gauss, and Leverier did not obtain their knowledge by studying the Bible.

I often think how many Newtons and Keplers and Halleys there might hav been to bless the world if all the time and means spent for religious purposes had been used to make the people wiser and better. My mind is always stretching forward to a time when the mind shall be freed from the trammels of superstition—when most of the precious time will not be spent upon subjects which it is impossible for us to know anything about, and when the whole power of the human intellect shall be turned to the improvement of the race.

While science has weighed worlds as in a balance, Christianity has been on its knees asking an imaginary power not to damn the human race for doing just what that power designed they should do. For if one thing can happen without God's design, then the design argument is not worth a penny whistle.

When Christianity was at the zenith of its power the planets and stars were studied, not to ascertain their motions, magnitudes, revolutions, and distance, but to build up a Christian science known as astrology. To this so-called science the church was indebted for much of its wealth and power.

Christian schemers imposed upon the people by making them believe that by studying the aspect of the planets they could read every page in the book of fate and foretell future events and predict with certainty the success or failure of any enterprise or undertaking.

When the minds of the people were fairly captured by this hallucination, and when it is seen what a leverage it had on the minds of the masses, it will seem like no wonder that vast sums were extorted from the Christian simpletons. Ignorant of the true principles of astronomy, they regarded every comet and eclipse as a harbinger of some awful calamity, and these trembling, terror-stricken wretches crowded the confessional in every church and cathedral, and in many instances they gave up their all to the priesthood.

Is it any wonder that astronomers were persecuted and put to death for unfolding the cause of the appearance of the celestial phenomena which they beheld?

When it was shown that an eclipse was only the shadow of one dark body falling upon another, and could do us no more harm than a shadow falling upon the ground, and that the time of its occurrence could be calculated with the nicest exactness, the people could no longer be frightened out of their wits, eclipses ceased to yield revenues to the church, and a great burden was lifted from the shoulders of the people.

When it was demonstrated that comets were peaceful messengers, and their orbits calculated, and their return predicted with certainty, they lost their terror and neither pope nor priest could longer extort money from the people whom in times before they first frightened and then robbed. Until they were brought under the searching analysis of science they were regarded as the precursors of war or famin or some other great calamity. Now every celestial phenomenon is viewed by the eye of science with tranquillity and eager delight. By banishing such superstitious dread from the minds of the people astronomers in a great degree destroyed the power of the church, and the church burnt astronomers.

The church insists that a snake persuaded a woman to eat an apple six thousand years ago, which so thwarted the plans of God that he was compelled to kill his own son instead of killing the snake. The belief in this story is of more importance to Christians than all the scientific achievements which hav ever been wrought. But has such belief ever done the world any good?

Goodyear, wrestling with poverty and want year after year to make the bud of a thought ripen into fruit, is a grander subject for contemplation than all the snake stories which hav ever been told. There is scarcely a house or business or profession that is not using some article of utility or comfort as the result of that thought. He conferred a greater blessing upon the world than all the saviors which hav been worshiped or dreamed of. This great blessing was the result of a scientific mind. It was not derived from the church, neither was it obtained by kneeling in prayer or from reading the Bible.

There was a Scotchman who scratched his sandy head and scratched out an idea. That idea is doing more work in England, Scotland, and Ireland alone, than could be accomplished by the whole civilized world without it. Wherever there is a footprint of civilization the blessings of that idea hav been carried out. In every home in every country there is something of comfort or utility as the outgrowth of that idea. It was the engin which rendered the power of steam available. And let it never be forgotten that that idea was born on Sunday. Was there any Bible about that? Was that great invention the result of prayer—was it a child of the church? The plan of salvation dwindles into littleness and nothingness when compared with it. The one has cost the world millions of treasure and oceans of blood, the other has proved a real savior.

"Poor John Fitch," who is really entitled to the credit of applying steam to the propelling of boats, conferred a greater blessing upon human kind than all the popes and priests who ever imposed upon an unsuspecting people. The same is true of Stevenson, Gutenburg, and Morse, and many others. In short, all the great scientific triumphs which hav added such innumerable blessings to the people of the nineteenth century are in no sense the outgrowth of the church, neither are they the creatures of Christianity nor of any other system of supernatural religion. They are children of the brain, the result of thought, which the church has always tried to cripple and dwarf.

Of course Christianity claims that wherever the people are most on their knees there will be found the most grit and push and enterprise, and that the fruits of science will most bless the people. That is to say that the more weight a horse carries the faster he can run.

To say that many of these great inventors and scientists were Christians does not help the matter any more than to say that they had gray eyes or black hair.

The people who are ever upon their knees and spend half their time pondering an old book written by those who had made no proficiency in scientific attainments, and spend half they produce in building churches and cathedrals, whose cardinal doctrin is that their kingdom is not of this world, and that they are to take no thought of the morrow, are not the ones to bless the world with scientific discoveries or great inventions.

What militates against the Christian's claim is the fact that as Christianity arose and became dominant, European learning declined. When Christianity was in the zenith of its power and influence learning was at its lowest ebb, and when learning revived Christianity declined. The day of great churches was the worst day for institutions of learning. When the cross was upon every church and grave and banner, the teachers of learning were most persecuted.

Notwithstanding the great inventions and discoveries of the nineteenth century which so much distinguish us, it is next to impossible for us to measure the hights to which we might hav attained if it had not been for the drag-weight of the Christian religion. Nor will the human mind ever fully understand its powers and capabilities until it is freed from the trammels of every system of supernatural religion.

Science has weighed worlds as in a balance, numbered the stars, and even measured their distances. It has harnessed the steam and made the winds do the will of man. It has tamed the lightning and brought men within speaking distance throughout the civilized world. Through the printing-press a speaker has all the civilized peoples of this world as an audience.

While scientists hav been wrestling with these mighty problems, Christianity has been inventing instruments of torture, and hunting these scientists through the world like wolves. While science has showered its blessings upon every home, Christianity has deluged the country from the north of Europe to the Holy Land with blood.

With bowed head I pay this tribute of homage to science. In the name of outraged humanity I bring this terrible indictment against Christianity.

Naples, N. Y. JOHN PECK.

THE sound of the Sabbath bell far away, now breaking on these shores, does not awaken pleasing associations, but melancholy and somber ones rather. One involuntarily rests on his oar, to humor his unusually meditativ mood. It is as the sound of many catechisms and religious books twanging a canting peal round the earth, seeming to issue from some Egyptian temple and echo along the shores of the Nile, right opposit to Pharaoh's palace and Moses in the bulrushes, starting a multitude of storks and alligators basking in the sun.—*Thoreau.*

AN honest opinion, like an honest dollar, should elicit respect. We should demand no more for our views than for our property rights, but remember that the like rights of others are part of the same system which makes ours possible.—*Bierbower.*

The Miracles of Religion.

Extracts from a Symposium in the New York Sun.

1. Do you believe there is such a thing as a miracle, or that there has ever been?

2 What is your explanation of the miracles referred to in the Old and New Testaments?

3. Can modern magicians, that is, the magicians of to-day, duplicate or equal those ancient marvels?

JOHN RANSOM BRIDGE PRESIDENT OF THE BOSTON THEOSOPHIC SOCIETY.

. . . The firing of a cannon would be to a savage who knew nothing of powder or guns a miracle. The wiser a people become the less they can be imposed upon by the priestly hierarchies which, wiser than the common people, hav always worked their "miracles" to mystify and delude the ignorant.

PROF. E. D. COPE, OF THE UNIVERSITY OF PENNSYLVANIA.

1. Interference with the laws of matter and energy is not to be expected. I hav never known of a case.

2 Careless observation, inexact recording, and absolute fabrication.

3. They can perform some of them. Others can not be duplicated.

DR. ALLAN M'LANE HAMILTON.

1. As I understand a miracle to be the occurrence or performance of an impossibility, I certainly do not believe such a thing has ever taken place, and, of course, this means the total disbelief in many so-called holy things. As everyone knows (putting aside the question of biblical authority), the miracles of all ages hav been shown to be in the most part simply forms of deception or instances of legitimate delusion. The elder Disraeli, in his "Curiosities of Literature," dryly describes the thousand and one instances of deception and the manufacture of spurious relics, mentioning in particular the Gloucestershire miracle of the blood of Christ, which was visible only to those who were not in mortal sin. It turned out to be the blood of a duck which was contained in a vial having one side opaque and the other side transparent, and the monk upon whom devolved the duty of showman turned the side he thought desirable to the pilgrims, being governed somewhat by the size of the offerings made by the latter. The religious history of the Middle Ages is so full of these instances of trickery that there is usually no difficulty in divesting the so called miracles of their supernatural significance. Personally, I believe there are no miracles that cannot be repeated or explained in these days of the telephone and phonograph. Houdin, Pepper, and others hav exposed the Delphic oracles and many of the supposed workings of the miracles of the scriptures, and those which occasionally occur to-day depend upon visual or auditory illusions or hallucinations. The visions of the patients in the wards of Saltpetrière are as startling in their way as those which hav come to be accepted as inspired. I can very easily imagin how a person in a state of religious enthusiasm which borders on insanity can believe in a communication from heaven, and I see such cases every day. A supposed miracle of great importance in certain religious sects is cutaneous hemorrhage or stigmatization, which in hysterical women is often a symptom of their disease, and may sometimes be cured by a strong mental effort.

3. Modern magicians and sleight-of-hand performers, especially those who possess a keen insight into human character and the weaknesses of credulous people, are able with very little apparatus to duplicate many of the ancient marvels, turning water into wine, taking liberties with fire, and apparently producing tangible and visible materials from space.

MAGICIAN HERRMANN.

1 and 2. I think the "miracles" were simply sleight-of-hand tricks, or what we to-day term illusions, practiced by adepts inspired sometimes with purposes that were laudable, some with purposes that were the reverse. I think, for instance, that Moses was an excellent sleight-of-hand performer and adept prestidigitateur, who did not hesitate to use his skill in this direction to fortify and strengthen his position as a leader. The ignorant masses are always greatly given to credulity, and are only too ready to ascribe anything that their limited understanding and intelligence cannot reason out to the supernatural. Upon very slight provocation they are ready to shout, "A miracle!" Even in these days of civilization, general education, and popular intelligence any ordinary magician who chose to fraudulently claim that he was gifted with supernatural powers could, by performing some of the commonest and easiest tricks known to magicians, acquire a large following who would uphold him as a supernatural being and a miracle worker. Witness, for instance, the tendency of thousands in all parts of the world who place implicit confidence and belief in so-called Spiritualists, clairvoyants, mediums, seventh daughters of a seventh daughter, etc. Human nature has, and always has had, a strong leaning toward the inexplicable, the seemingly supernatural.

3 Magic, like most other mundane matters, has progressed with the advance of time and the perfection of mechanical contrivances. I think that the magicians of to day are the best magicians the world has ever known. In all probability the performances of the ancient magicians hav been greatly exaggerated, as most things are apt to become by repetition. If we could see those same tricks exactly reproduced on some modern stage we should very likely find them very crude. To answer the question directly, I say that I think pretty well any of the old-time "marvels" could be reproduced by the magicians of to-day, and that they could be reproduced with improvements on the original performance.

DANIEL GREENLEAF THOMPSON.

. . . Those statements in the scriptures which set forth facts commonly styled miraculous are, in my judgment, false; their falsity coming rather from mistakes of fact made in relying upon traditions with their primitiv credulity, which is seen in all eastern peoples.

KELLAR, THE MAGICIAN.

1. No. I believe there is a natural cause for every event, although we may be ignorant often of the cause of the phenomenon. As we all hav a grain of superstition in our nature we are prone to ascribe to some supernatural power things that we do not understand.

2. My opinion is that Christianity is a new form of solar worship; that Christ is a sun god, and that all the miracles ascribed to him in the New Testament are merely a history of natural events veiled in allegory, caused by the sun's action on the earth. For instance, the changing of water into wine is the transformation by the sun's warmth of the waters of January into the grapes of September; the changing the five small loaves into sufficient to feed five thousand, and when they had all eaten there remained fragments sufficient to fill twelve baskets, is a miracle performed annually by the sun, when his rays fecundate the earth and change the grains sown by the husbandman into the autumnal harvests. Christ's death and burial and his resurrection on the third day is, in my opinion, allegorical of the winter solstice, when the sun is further south and apparently stands still, as far as his north and southward motion is concerned, for about three days before he starts on his northern course again and rises toward the zenith of his glory to giv comfort, cheer, and new life to all countries north of the equator, that by his absence were left cold, dark, and desolate. There are many reasons for believing that Christ was the sun personified: He was born on the 25th of December, when the new sun is born. Christ was ushered in by John the Baptist, who baptized with water; the new sun is also ushered in by Janus, or Janarius (January). And the sign of January is the waterman. A very singular fact is John saying to the multitude: "I indeed baptize you with water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose. He shall baptize you with the Holy Ghost and with fire." Christ had twelve apostles; the sun passes through the twelve signs of the zodiac. One of the apostles was a doubter; his name was Thomas, also called Didymus, which being interpreted means a twin; the doubting stars in the zodiac are called the twins. Regarding the miracles of Moses, some of them now take place every year. The changing the waters of the Nile into blood occurs every season; when the waters rise they turn to a blood red, caused by the flood washing down the red mud from the upper countries. The miracle of the plague of lice and flies occurs every year; in fact, Egypt is never free from these pests. The plague of locusts also is a common occurrence in the east; in fact, I hav seen such swarms of them in the air as to obscure the sun and turn the day into Egyptian darkness.

3. No; for reasons I hav examined in answer to question 2.

Are These Statements True?

From the New York Herald.

Theoretically woman suffrage shines with the bright electric light of a panacea for all the evils contained in a political campaign. Practically it is not the glittering success which its leaders fondly predicted when they obtained a foothold in the Sunflower state. Perhaps the women who carried to success the exciting campaign at Edgerton, Kan., will not accept just yet any such idea as this. Their triumph, as described in a dispatch to the *Herald*, will not lose any of its brilliancy in their eyes until they hav experienced the difficulties and vexations of administering government. Then so many of the men think they will be only too anxious to lay down their new-found powers.

As each succeeding election comes, the female vote grows smaller and beautifully less, until it has now come to be a recognized fact that the only female voters who go to the polls to drop their ballots are those who insist that they are ladies and those who think they hav a principle to maintain by upholding their franchise.

There are a few reasons why the suffrage for women will never be a political success. These hav been developed in the recent municipal elections throughout Kansas. When women find that equal suffrage means social equality on and for a few weeks before election day they begin to hesitate before they will place themselvs in such a position that they may be compelled to appear on the same social plane as their servant. This one question of social equality cuts by far the largest figure in the matter of influence on the day of election of all things that are calculated to bias the mind of the voter.

Then, too, there is the apprehension which arises in the minds of most women that they will be accused of having been influenced by some other of their sex who may be one of the activ workers for their candidates. This alone has caused a woman to vote for an aspirant for office whom she has used influence against before the day of election.

In fifty-seven cities in Kansas elections were held last week, but only in a few of them did female suffrage cut much of a figure. The female vote was an element in all the elections, but in most of the cities it was merely an incident to which little importance was attached. In some of the elections, however, the female vote and the consequence thereof were of more than ordinary importance. An instance in point was the election of Mrs. Dr. Jackson, at Emporia. This lady was nominated for member of the school board, and her opponent was a leading druggist who has many times been under arrest for violations of the Murray law. One would naturally suppose that the women would turn out *en masse* in support of one of their own sex, especially when she was standing as the exponent of temperance against a known lawbreaker.

But Mrs. Jackson, in addition to her aspirations politically, aimed at being a social leader, and in this she overstepped the bound placed by the social leaders in her city. A council of the elect was called, and it was decided to make a fight on Mrs. Jackson and elect the whisky-seller. Here is where one of the anomalies of the election comes in. The temperance men, the church men, and all that class of citizens who are recognized as being the exponents of law, order, and morality, were ranged on one side, while on the other were their wives hobnobbing with the bum element and buttonholing toughs and negroes in their endeavor to defeat a woman politically whom they did not desire to become a leader socially. Prohibition was thrown to the winds when social distinction was in danger of being invaded by one who was not thought to be one of the elect.

But in the defeat of her opponent at the polls Mrs. Jackson gained a double victory. Her campaign was conducted in an admirable manner, and her tact was so great that she went through the fight without causing harsh feelings, and the result was that she was given the social as well as the political distinction she desired.

Probably the most striking incident of the whole range of election was the campaign at Salina. The election was for aldermen and members of the school board. The suffragists nominated lady candidates from the third and fourth wards for members of the school board. There was a bitter fight against the nomination of women, and the anti-suffragists determined to deal the whole fabric a death-blow. Mrs. James Roberson, the wife of a leading merchant, and Mrs. Frank Anderson, the wife of a lawyer, were the candidates. They were recognized as being two of the best educated ladies in the city, and it was a difficult matter to get anyone to allow his name to be used against them for the position, as it would mean almost social extinction for their families, even though they should be elected.

Late at night, just before the election, the anti-suffragists met and concocted a plan which was carried to a successful ending next day. The colored element is a power at the polls at Salina, and neither side had ever recognized the negroes when it came to the distribution of the offices. Here then was their chance of defeating the women and making the whole thing obnoxious, not only to the ladies but to the men who were backing them. Both Mrs. Roberson and Mrs. Anderson had colored servants. Lydia Fulkerson and Mollie Booker were the dusky damsels who found themselvs suddenly lifted out of their obscurity and placed on the pinnacle of political equality.

It was not a difficult task to persuade the girls to allow their names to be used. They were told that if they failed of election they need hav no fear of losing a position by their action, for their nominators would see that they could rule a kitchen if not a school board. What was the horror of the proud dames next morning, when they donned their best apparel and started on their campaign, to find that their cooks were ahead of them in the field, and were using all the family secrets which had been learned during their reign below-stairs to create an impression against their whilom mistresses? The fight was on, and it was too late to retreat. It was a question of life or death for the suffragists, yet they could use no arguments against their opponents that would not redound to their own defeat. They dare not ask the people to reject them on account of their color, for that would be going against their own avowed principles. They could not bring their sex against them, for that would be talking against themselvs.

Here was a dilemma, and they could grasp neither

horn. The only thing they could depend upon was their individual popularity, and they at once began to work the voters in true candidate's style. Hacks were furnished the colored women by their sponsors and all day long the battle raged. The negroes voted solidly for their own race and the whites were badly split. It was decided to carry the war into Africa, and the ladies were seen riding around the negro quarters soliciting votes with an energy that would hav done credit to a candidate for mayor where the office was worth thousands of dollars, instead of being done for an office which paid nothing except abuse to the holder from everyone else in the district.

All day long they worked, but the colored women seemed to hav the "pull," and went into office with an overwhelming majority. The suffragists were taught the woes of the candidate and the ladies were compelled to accept the situation, and their only satisfaction was derived from the hasty manner in which they sent their ungrateful help out into the cold world.

Hiawatha remembered its experience of last year and the offices went begging. The ladies had enough of it, and the men said they felt so much relieved since the women had taken the matter of governing from them that they did not care to resume the reins. The result was that only two hundred votes were polled and nobody would hav the position of councilman. A school board was elected, but Hiawatha is governed by the same set of aldermen, or women, if you please, who ran things last year. They caught the place then and can't let go. It was one of the curious incidents of the workings of woman's suffrage. The women had enough of their power, but were unable to get free from the net which they had drawn about themselvs. Instead of working for an election the soliciting was to get some one to help them let go.

At Manhattan the taste of brief authority was not so bitter. At this city the ladies two years ago captured all the offices from mayor down to janitor of the school-house. They were in full control of the whole political machine and ran it as if they had served their full apprenticeship at the business. They appointed women as judges and clerks of the election, and placed a ticket in the field in which men were not recognized. The Republicans and Democrats both had tickets out, but when election day came they "were not in it."

One of the prominent lady candidates is the proud mother of two fine babies born last January. Her husband is an outspoken opponent of women's suffrage, and has spent much time in electioneering against the woman's ticket. The leaders of the Republican party depended upon him to do much poll work on election day. But the hours went by and he came not. At last, when the managers saw that things were in a bad shape, they sent a messenger to the house to find out what had become of their worker. Mrs. Williams, the wife, had been at the polls and around the city all day doing good service for the cause of suffrage, but Williams was not to be found.

The messenger arrived at the house and found the man who was supposed to be able to sway the multitudes, sitting with a baby on each knee, holding two nursing-bottles, from which the infants were obtaining their sustenance. His wife had asked him to hold the children for a minute and then basely left him tied to the house with no possible way of getting away until she came and relieved him. She had taken all the ladies of her acquaintance into her confidence and they not only refused to relieve him, but had prevented him from hiring anyone to take his place long enough to let him go to vote. A council of war was held and it was determined that the men should take turn about in caring for the "kids" while Williams went to the polls. An attempt was made to carry this into execution, but the infants set up such a howl of protest that the poor man was left to his fate.

At Leavenworth the Republicans placed four women on their ticket, but the Democrats made a clean sweep. The Women's Christian Temperance Union took a hand in this fight and marshaled their forces to do electioneering at the polls where the voting for the women was to be. They set dainty tables with free lunch and invited all who would to partake of their coffee and sandwiches. But the men had not yet been educated up to the use of coffee as a campaign beverage and were easily persuaded to follow a man who would hold up to view a talismanic beer-bottle cork. The lunch was elegant, but it wasn't the right stuff to arouse campaign enthusiasm.

Probably Kansas City, Kan., showed more clearly the objectionable features of woman's suffrage than any other city in the state. This city is the home of an element which bears the generic title of "hobo." That liv in what is known as "Hell's Half Acre." In this locality the "hobo" is both male and female, and if there are any odds to be given for vileness, it goes to the favor of the female. Still, the women of this city had a principle at stake, and it was necessary to carry "Hell's Half Acre" in the interest of one of the aldermen. The ladies shuddered at the prospect, and only two of them were brave enough to go down among the heathen on their missionary work They will never repeat the experience. They were received with mock humility by the denizens of the delectable neighborhood and escorted through all the vilest portions of the section until they had been fully shown, and then a howling mob of women reviled and jeered at them until they were compelled to call for police assistance to escort them out.

Protestant Clerical Hypocrisy.

From the Manitoba Free Press.

It is proposed, or has been, to do away with all tax exemptions. It has been held that churches and church property should be taxed, the same as property of any other kind. They are benefited by municipal improvements—hav their electric lights and sidewalks and fire protection in common with the rest of the municipality; they should, therefore, it is claimed, be made to pay their share of the cost. Exemption, again, is but another name for state endowment. Every religious denomination in the province of Manitoba possessing property that is exempt from taxation is endowed by the state to the amount of that exemption. This should be clear to everyone.

With few exceptions the Protestant clergymen of Winnipeg hav been urging the government to make short work with separate schools. There should be no connection, they said, between church and state. By granting public moneys to separate schools the state was simply endowing the Catholic church. That was their strong argument. Why should this particular church be favored more than the others? It is a downright outrage that $1 of public money should go to the support of separate schools in which the distinctiv tenets of the Catholic church were taught. What was this but the perpetuation of the connection between church and state, which Protestants in Canada had renounced? Away, then, with separate schools, and down with those Catholic privileges. Such was the cry, joined in from the highest to the lowest. It was useless to point out that separate schools were as much entitled to state aid as the Protestant schools; that the money was given in both cases in aid of education, not of this church or that. Separate schools were Catholic schools and no good Protestant required to know more. Through those schools the Catholic church was endowed by the state, and that must no longer be tolerated in this free British country. Away with them.

But exemptions—ah, that is quite another question. To do away with church exemptions—which is another name for church endowment—would be to hit us Protestants as well as the Catholics. That will never do. All well enough to abolish separate schools, for that hits Catholics only; but to abolish exemptions comes home to us as well. We are quite willing to cry out against any union of church and state so long as Catholics alone are affected, but where we are concerned it is really a very good thing. As good Protestants, we are rather glad than otherwise to hav every Catholic privilege abolished; but our privileges, gentlemen of the legislature, are to be preserved and respected. So hands off church exemptions, which means so much money in pocket to us.

Readers of the free press who hav kept an eye on our news and correspondence columns will bear witness to the sudden change of tune, as also that this is the burden of the present one. There are Protestants by the hundred in Manitoba who will blush at the inconsistency of the men who are content to stand by and applaud the raid on the Roman Catholics, while they are thus zealously careful to protect their own privileges. So long as church property is exempt from taxation there is the most direct connection between church and state. It was through a pretended horror of the principle involved in that connection that there was so much union among local divines in depriving Catholics of their schools. But in these there was no church endowment, while in what they are now seeking to preserve for themselvs there is.

W. E. Reid Convicted.

From the Grand Rapids, Mich., Telegram-Herald of April 7th.

The Reid trial is at last ended. When the United States court opened Saturday morning, Judge Severens delivered his charge to the jury, which is as follows:

Gentlemen of the jury: The indictment in this case, in several counts, charges what, for practical purposes, may be regarded as substantially the same offense.

The substance of the charge is that the defendant, having contrived a scheme to defraud the public, employed the mails of the United States in the prosecution of that scheme. That, shortly stated, is the substance of the offense with which the defendant is charged. There is a statute of the United States upon which this indictment is framed, which in effect, makes the use of the United States mails in furtherance of a scheme to defraud previously formed by the party so using the mails, an offense. The policy being, to prevent the facilities afforded by our postal arrangements, from being employed in uses which are prejudicial to the interests of the public.

The defendant in this case founds his defense upon the claim, as urged by his counsel, that this was not a scheme to defraud. In order to lay the foundation, and to establish the ground of the accusation contained in this indictment, as the jury will see from what the court has just said, it is necessary that the scheme should be fraudulent and, secondly, that the mail should be used in the prosecution of that scheme. The question of fact is, upon this first head, what was the intention, or more precisely, what was the belief of the defendant as to his capacity or power to get answers to questions contained in sealed letters from the spirits of the departed.

Now, gentlemen, every man has an absolute right to believe what he will. It is a phase of religious privilege which is guaranteed by the fundamental law of the land to every citizen. This right of belief and the right of association for its promulgation is complete, and the party holding any belief may engage in any practice founded upon it unless he thereby injures the peace and welfare of the public. A man may not carry his belief into conduct which is injurious to the public and contrary to law. This is a distinction of great importance in view of the guarantee of religious freedom and of opinion in all matters of belief which is secured by the constitutions of the several states, and in large measure by the Constitution of the United States. It is the difference between belief and action, of opinion and conduct in practical matters. If a man carries his belief into a practice or business involving a fraud, and known by him to be such, he is liable to be dealt with by the law, and if he also uses the mails to promote such business, he is liable to indictment and punishment in the courts of the United States. The interests of society require that every man's conduct should conform to the law; and while it protects him in his freedom of opinion and belief in all religious or spiritual matters, it will not permit him, under the guise of that belief, to do a thing which the laws of the country condemn. To permit this (to employ the language of the Supreme Court of the United States in dealing with an analogous question) would be to make the professed doctrins of religious belief superior to the law of the land, and in effect to permit every citizen to become a law unto himself. There could be no government under such circumstances, and it could not be tolerated.

Upon the question whether there is an intent to devise a scheme to defraud, the rule is this: If the scheme be adapted in its plan to work a fraud upon others, and the defendant knew that a material representation therein contained and calculated to deceive was not true, or if he did not believe that it was true, then the intent is made out. So that the material question here is, did the defendant devise his scheme or business in good faith? Did he believe that he could obtain answers to sealed letters from the spirits of the departed relativs and friends of the inquirers? Evidence has been laid before you bearing upon this question, and you are the sole judges of its weight, credit, and the effect to be given to it. You are to look at this proof and determin the issue by the exercise of your own sound sense. You must not abandon the search of truth upon the suggestion that the elements of inquiry are not open to your pursuits, if your reasons seem to you sufficient to see the facts. In other words, you are not to disregard or fail to giv effect to your own convictions, upon the testimony, about the facts, by a cloud of mysteries which you cannot penetrate. For the purpose of administering the law we must adhere to what is practical, and solve all questions by the best practical means at hand. No man has a right to embark in a business and insist that the legality of it shall be tested by principles beyond the understanding of others, and not by the apprehension of the courts and juries of the country, if when tried and tested by common human understanding the purpose is found mischievous and unlawful.

In order to convict this respondent, you must find upon the evidence, beyond a reasonable doubt, that he did not believe that he could do what he represented he could do. All the other questions in the case are eliminated by concession, so that the whole case is resolved into the question of the defendant's good faith in the conception and prosecution of his scheme. If he acted in good faith then there was nothing criminal in what he did, because the law looks, in determining the question of fraud, to the intent with which the act charged to hav been done was done. The court does not feel called upon to elaborate any more fully in these instructions to the jury in this case, for the reason that, as already stated, the point is simple. There is but one question of fact for you to determin in view of the testimony in the case, and that is, to repeat it again, Did the defendant believe that what he pretended he could do he could do? It is a question of actual good faith. If this was a scheme gotten up by him, without any belief on his part that he could get answers to sealed letters from the spirits of the dead, and if, without regard to the question of his ability to do this, he devised this scheme for the purpose of imposing upon and gulling the public, and getting money through that means, it was a fraud and should be denounced as such. If, on the other hand, he honestly believed he could do this which he advertised he could do, then there is no fraud.

Now, gentlemen, you must apply your own sound discretion and common sense to the case, and determin it, in view of what is conceded, upon the effect which you giv the testimony in the case upon the point, which has been presented as the issue.

The jury retired and took one ballot, when they returned a verdict of guilty as charged. The verdict produced a decided sensation in the court room, and many of the doctor's friends were stricken with grief. The defendant and his affianced were as calm as usual, however. The defendant was released on a bond of $1,500, and thirty days were given in which to move for a new trial.

Lectures and Meetings.

MR. JAMES A. SKILTON will deliver his lecture on "The Evolution of the Mechanic Arts," at the Liberal Club meeting, Friday evening, April 18th, at 220 East Fifteenth street.

THE Secular Union of Des Moines, Ia., held its quarterly meeting for the election of officers Sunday evening, March 31st. For president, Franklin Steiner; vice-president, T. A. Carpenter; secretary, Mrs. N. Zediker; treasurer, Mrs. D. H. Cross; financial secretary, A. L. Yoeman.

Communications.

A Search for a Christian.

The writer has many times been solicited by ministers of the gospel and other self-styled Christians to unite with the church, or, as they expressed it, to become a Christian, and when I asked what constitutes a Christian, they hav almost invariably replied to the effect that Christianity consists in believing the Bible and following the teachings of Jesus Christ as laid down in the New Testament.

This agrees with the definitions in Webster's Dictionary, where I find that a Christian is one who professes to believe, or is assumed to believe, in the religion of Christ—especially one whose inward and outward life is conformed to the doctrin of Christ. I find by the same authority that Christianity is the religion of Christians, the system of doctrins and precepts taught by Christ. But I hav searched in vain for a single follower of these doctrins and precepts, or a single one whose inward and outward life is conformed to the doctrins of Christ. Nevertheless each one of the holy brothers with whom I hav spoken claims that he tries to follow all of them, although he does everything which Christ forbade and neglects everything which he commanded, and this, so far as I can discover, has but one exception. And when I ask for explanation I am told that Christ does not mean what he says.

We are commanded to wash each other's feet (John xiii, 14–15), but Christian friends say he means that we must not wash them literally, but in a spiritual sense. But he washed the feet of his disciples literally, saying: "I hav given you an example that ye should do as I hav done." And if we fail to do so, he may well exclaim, "Why call ye me Lord, Lord, and do not the things which I say" (Luke vi, 46)?

We are forbidden to hav riches. "A rich man shall hardly enter the kingdom of heaven" (Matt. xix, 23; Mark x, 23; Luke xviii, 24). "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven" (Matt. xix, 24; Mark x, 25; Luke xviii, 25). "If thou wilt be perfect, go and sell all thou hast and giv to the poor" (Matt. xix, 21; Mark x, 21). "Yet lackest thou one thing, sell all that thou hast and distribute unto the poor" (Luke xviii, 22). But they tell me that he does not mean what he says, but only those who are very rich and make ill use of their wealth. But what is ill use? They say that the word all does not mean all, but a very small part. "Sell all that thou hast and giv to the poor" means to giv one per cent or less. "What shall it profit a man if he gain the whole world and lose his own soul" (Mark viii, 36; Luke ix, 25)? Yet every Christian in the world is trying to gain all he can of it. "Woe unto you that are rich" (Luke vi, 24). "So likewise whosoever he be of you that forsaketh not all that he hath cannot be my disciple" (Luke xiv, 33). Here again is the word all, which, of course, means a small part of wealth and no part of anything else. "When thou makest a feast, call the poor, the maimed, the lame, and the blind" (Luke xiv, 13). But no Christian does this. They sometimes giv crusts to tramps and beggars, but feast only those who are able to feast them in return, and which is positivly forbidden. "When thou makest a dinner or a supper, call not thy friends nor thy brethren, neither thy kinsmen nor thy rich neighbor, lest they also bid thee again and a recompense be made thee" (Luke xiv, 12). But these are the very ones who are always called, because when Christ forbids us to call our rich friends, brethren, kinsmen, and rich neighbors, he means that we must call them, in order that we may be recompensed for the all that we hav given to the poor.

If there is any one thing between the lids of the "holy" Bible which Jesus Christ condemned in the clearest, most positiv and emphatic language, it is the ownership of property. But there is not a Christian in the world but who owns or desires to own property. "And why call ye me Lord, Lord, and do not the things which I say" (Luke vi, 46)?

We will next consider the sayings of our Lord and savior regarding the observance of the Sabbath. We find that he was himself a Sabbath-breaker. He went through the corn fields. He and his disciples plucked ears of corn on the Sabbath day (Matt. xii, 1; Mark, ii, 23; Luke vi, 1), and defended the same, saying that priests profane the Sabbath and are blameless (Matt. xii, 5). He healed the sick and the lame, restored the blind, and commanded a man to carry his bed on the Sabbath day (John v, 8). "Are ye angry at me because I hav made a man whole on the Sabbath day" (John vii, 23)? "What man shall there be among you that shall hav one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold of it and lift it out" (Matt. xii, 11)? "It is lawful to do well on the Sabbath day" (Matt. x, 11; Luke vi, 9). "Thou hypocrit; doth not each one of you on the Sabbath day loose his ox or his ass from the stall and lead him away to watering" (Luke xiii, 15))? "Ought not this woman . . . be loosed from this bond on the Sabbath day" (Luke xiii, 16)? "The Sabbath was made for man, not man for the Sabbath. The son of man is Lord also of the Sabbath" (Mark ii, 27, 28).

Christians call Sunday the Sabbath and pretend to observe it, although there is not a word in the whole of the New Testament to authorize such observance, and not only do they violate the will of their Lord themselvs by neglecting to follow his example, but they will not allow others to follow it. "The Sabbath was made for man, not man for the Sabbath," but Christian law makes it just the reverse. "It is lawful to do well on the Sabbath day," but if I want to save my hay or care for my crops on that day I am prevented by Christians, who neither do well nor allow others to do so. "And why call ye me Lord, Lord, and do not the things which I say?"

"Forgiv thy brother not seven times, but seventy times seven" (Matt. xviii, 22). "Resist not evil; if smitten on one cheek, turn also the other (Matt. v, 39; Luke vi, 29). Did any Christian in the world ever do that? Instead of forgiving seventy times, an offense is rarely forgiven at all. Brothers are beaten and abused, clapped into prison, fined, and sent to the gallows by people who call themselvs brothers in Christ.

If any man take your coat by law, giv him a cloak also (Matt. v, 40; Luke vi, 29). But giving a cloak seems to mean giving a kick, for if caught, the thief is imprisoned, or the one who sues is hated and despised, receiving curses instead of a cloak.

If compelled to go a mile, go twain (Matt. v, 41). But no Christian who was compelled to go anywhere against his will ever doubled the amount of that compulsion; but they resist evil, or what they consider evil, in every possible manner, and continually seek vengeance instead of forgiving seventy times seven times. Yet they claim to be following the footsteps of Christ. O hypocrits! "why call ye me Lord, Lord, and do not the things which I say?"

"Take no thought for your life, what ye shall eat . . . or what ye shall put on. Is not life more than meat and body more that raiment?" (Matt. vi, 25). But we are told that the command, take no thought, means that we must take thought, and for the very things forbidden. Of course Christ always means just the reverse of what he says. Or we are told that it is impracticable or impossible to follow such commands, which is simply saying that Christ did not know what he was talking about, or that he is unable to fulfill his promises. "Take no thought for the morrow" (Matt. vi, 34; Luke xii, 22). This, of course, means that we *must* take thought for the morrow. We must sow our seed in autumn and spring for the next summer's crops. We must raise wheat in summer in order to hav bread the next winter. Take no thought for the morrow means that we must be continually thinking and providing for the future. Oh, yes; Christ always means just what he did not say, and never what he did say!

I cannot accuse Christians of loving work any too well, but they do it because they must, and, as they say, because it is a religious duty. Certainly. Christ says: "Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns, yet your heavenly father feedeth them, are ye not much better than they? . . . Consider the lilies of the field how they grow, they toil not neither do they spin, and yet I say unto you that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, . . . shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, what shall we eat or what shall we drink, or wherewithal shall we be clothed? For after all these things do the gentiles seek. . . . But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you" (Matt. vi, 26–33). Then there is no reason or necessity for the vast amount of labor performed by humanity in order to liv. The fowls of the air sow not, neither do they reap nor gather into barns, and why should we? Our heavenly father feedeth them and are we not much better than they? The lilies of the field toil not neither do they spin, and why should we? If God so clothe the grass of the field, shall he not much more clothe us? Shall we not sit down in the grass, or upon a rotten log, fold our arms, say, "Lord, I believe," and wait for food and clothing to come tumbling out of heaven? Oh, no; Christ did not mean what he said, but something which he did not say, and which directly opposes what he did say. But "the father hath committed all judgment to the son" (John v, 22), and what is the use of our calling him Lord, Lord, unless we are willing to do the things which he says, and not what we may think he means.

"If any man come unto me and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple" (Luke xiv, 26). I regret that some people who call themselvs Christians do follow this command, but the majority do not. There seems to be love, or at least a kindly feeling, among the members of nearly all Christian families. But we must hate our relatiVs, or we cannot be disciples of Christ. But he did not mean that, they say. Oh, no, of course when he says hate he means love. "I come not to send peace, but a sword," I am come to put man at a variance against man (Matt. x, 34). This may be considered the one exception, the one command of Christ which Christians hav always followed with great zeal. History is a record of bloodshed and carnage, and, as Ingersoll says, "the world is covered with forts to protect Christians from other Christians." In this one instance they hav called him Lord, Lord, and done the thing which he said.

"Woe unto you when all men shall speak well of you" (Luke vi, 26). But there is not a church-member in Christendom who does not seek or desire fame and popularity, or who does not prefer a good name to precious ointment; but of course the Lord did not mean what he said.

"They which shall be accounted worthy to attain that world, neither marry, nor are given in marriage" (Luke xx, 34). From this we must infer that they who marry shall not be accounted worthy to attain that world; but it seems that he did not mean that either, when we consider the amount of marrying done in the church.

But Christ said black, therefore he means white.

But let us see what our great redeemer says about prayer. "When thou prayest, thou shalt not be as the hypocrits are, for they love to pray in the synagogs and on the corners of the streets that they may be seen of men . . . but when thou prayest enter into thy closet and when thou hast shut thy door, pray in secret" (Matt. vi, 5, 6).

But there is not a church which has not its public prayers. Very few people, if any, ever enter their closets and shut the doors for the purpose of secret prayer. The Salvation Army howl about the corners of the streets; Methodists, and some other denominations, during their revival meetings, jump and shout like a set of maniacs, but since Christ always means just the reverse of what he says, public prayer is consistent with his teachings. "And all things whatsoever ye shall ask in prayer, ye shall receive" (Matt. xxi, 22). "If ye abide in me, and my words abide in you, ye shall ask whatsoever ye will and it shall be done unto you" (John xv, 7). "And whatsoever ye shall ask in my name that will I do. . . . If ye shall ask anything in my name I will do it" (John xiv, 13, 14). It seems that he did not mean any of these things either, for Christians daily ask hundreds of thousands of things which are never granted. Almost the entire Christian world prayed for the recovery of Garfield; thousands prayed for the deliverance of themselvs, or their friends, from the terrors of the Johnstown flood; a dozen helpless girls in the upper story of a burning building in Indianapolis, beyond human help, prayed for rescue; hundreds of horror-stricken spectators prayed also, but our loving savior allowed them to suffer a most cruel death, although he says: "Whatsoever ye shall ask in my name that will I do."

The most probable explanation of this is that he did not mean what he said, *i.e.*, that he would *not* do what we may ask in his name, or that we call him Lord, Lord, and do not a single thing that he says; and he is, therefore, relieved of all obligations.

He approved the use of wine, made it an emblem of his blood, and even became a distiller of wine himself (John ii, 7, 8). But Christians desire to be advocates of temperance, gospel temperance indeed, but, in this instance, he has occasionally laid a heavy hand upon his disobedient subjects. He burnt Talmage's Tabernacle, and, in a still more striking instance, sent a cyclone upon Washington Court House, O., which tore out a number of churches, wrecked several more, but carefully avoided the saloons, not harming one of them. Had it been just the reverse, all Christendom would hav howled about the vengeance of God visited upon the saloons; as it is, they are quiet.

My search for a Christian is ended. I hav failed to find a single one who follows the teachings of our great redeemer except in the matter of cutting the others' throats; failed to find a single one who is followed by the signs which were to be the test of the believer; failed to find one who can cast out devils, speak with new tongues, take up serpents, drink deadly things with impunity, or lay hands on the sick and heal them (Mark xvi, 17, 18). Well may the loving savior look from his great throne down upon his pretended followers and exclaim: "Why call ye me Lord, Lord, and do not the things which I say?"

"Not every one that saith unto me Lord, Lord, shall enter the kingdom of heaven" (Matt. vii, 21).

Locust Corner, O. CHAS. O. HAYS.

Kissing the Book.

There appears to be a great deal of trouble occurring in the courts recently in the administration of oaths. To me it seems like nonsense and foolishness, whether it be by the uplifted hand, burning papers with prayers written on them, by joss-sticks, by crosses, or by kissing a book, dirty, greasy, and filthy outwardly, and full of dirt, smut, filth, and obscenity inwardly.

What is the use of any kind of monkey-show about the business, anyway? A simple affirmation, under the pains and penalties of perjury, to tell so much of the truth as the court and counsel will permit, to the best of one's knowledge and ability, ought to be sufficient.

A far better way than that would be to hav all oaths bills repealed. Let perjury be defined as giving false testimony. Then enact that all testimony before any and all officers shall be under the pains and penalties of perjury. That would place all men, saints and sinners, citizens and aliens, on a common, legal level before the law.

Then John Smith would tell his story. Pat O'Flynn would tell his, and Ah Sin, Ole Oleson, Hans Dumblesprecht, *et al*, would tell theirs, while the jury would sift and weigh their testimony just the same as now. And if any of them were untruthful, they could be prosecuted for it just the same as if they had kissed a book, dirty and greasy on the outside, and dirtier and filthier on the inside.

For myself, I would as soon think of kissing the caudal appendage of a mud monkey as of kissing any book, and especially one so vile and filthy that it could not be admitted into a mail-bag.

Judge Arnold was right, and I say, all honor to the young lady that had bravery and independence enough to assert her right. I thank her for her act more than I can tell. I doff my hat to her and the judge, hoping that their rebellion may be as near the end of legal superstition as John Brown's was near the end of human slavery. L. L. Goodwin.

St. Elmo, Tenn., April 6, 1890.

Our London Letter.

Mr. Gladstone has contributed to a semi-religious publication the first of a series of articles on "The Impregnable Rock of Holy Scripture." It is only the power of his name that givs any importance to these, as, to judge by the present instalment, there is nothing said likely to be of any importance to a Freethinker, whatever it may appear to a believer. As he is willing to grant to specialists the right of negativ and destructiv inquiries as to age, text, and authorship of the books of the Bible, only holding to himself the ideas conveyed by them, he practically givs up the defense, as he thereby tacitly admits that the doctrin of inspiration is untenable, and more fully when he goes on to acknowledge certain limitations, as, imperfect comprehension of that which was communicated; imperfect expression of what had been comprehended; lapse of memory in written transmissions; changes with the lapse of time in the sense of words; variations arising from renderings into different tongues, and that there are three variant chronologies of the Old Testament according to the Hebrew, the Septuagint, and the Samaritan Pentateuch. And he wishes his readers to look at the subject as they would at the British constitution or the poetry of Shakspere. Why, he is actually admitting all the points that Freethinkers hav been persecuted for urging, and, in the face of these admissions, yet claiming to hold a firm belief in Christianity. He appears to be gaining light in spite of himself, and if he goes on in this manner, he may, in a few more years, blossom into an avowed Atheist. Of course, some of his statements are erroneous, such as declaring that Christendom regards the Bible as an inestimable treasure. I do not think he will find, on inquiry, the Roman Catholic church holds this opinion. And he is scarcely correct in saying the Bible invites, attracts, and commands the adhesion of mankind, unless he holds that those who do not believe the contents of the book are outside the pale of humanity. He intends to show in succeeding articles that science and research hav done much to sustain the historical credit of the Old Testament, but if he does not make out a better case than he has in his opening article his work will be so much labor in vain.

A story from Russia has recently gone the round of the papers to the effect that a farmer died suddenly in the village of Lovroffsky—or rather, apparently died, as when the coffin was being lowered into the grave the lid was forced open and the supposed dead man rose up, to the great horror and fright of the mourners, who all "left him and fled." The poor wretch scrambled out of his grave and made for the village, but found all doors barred against him, but one, into which he entered for shelter and warmth, but meanwhile the peasants, arming themselvs with poles and stakes of aspen wood, attacked the miserable man, whom they deemed a wizard, and pinned him with the stakes to the ground, and made a genuin corpse of him. This is very terrible to an enlightened person, but why "Christians" should speak of it as a "horrible superstition" passes my comprehension. They profess to believe that the book containing the command, "Thou shalt not suffer a witch [or wizard] to liv" is divinely inspired, but shudder with horror when one of its express commands is carried into execution. What splendid hypocrits are true believers.

I see it stated in *Light*, a Spiritualistic organ, that a society has just been founded called the Christo-Theosophical Society, of which Mrs. Besant is one of the lecturers, and presumably a member. Judging by the name, I cannot see what it can possibly hav in common with Atheism, but perhaps it may be more closely allied than appears to the uninitiated.

Mr. Bradlaugh's action with regard to the eight-hours labor question has excited much comment, and it is difficult to see why a strong Radical in politics should be in opposition. He contends that the working classes should combine and help themselvs, which may be quite right in theory, but unfortunately the vast majority cannot do so, being mere children in organizing powers. Their constant work with no time for play or relaxation stultifies the brain, and leaves them completely helpless in the hands of the capitalist. But few men hav his power of self-help. Determination of will is possessed by a very small minority. J. D.

A Long Farewell.

[The following funeral address was recently delivered at the grave of a young Freethinker, in Graceland cemetery, Washington, D. C.]

The soul's farewell to the body, and the living's farewell to the dead.

We are here to giv a respectful burial to a respectable stranger. The young man has not been in this country long enough to make friends. To all here except two he was unknown. Of these two, one knew him and knew his family in France, and the other not only knew him at home but crossed the Atlantic a few weeks ago in companionship with him. Both speak well of him. For myself, I saw him alive only once. But one look at his frank, intelligent face was enough to tell me that he was an honest man. A single glance at his personal belongings was sufficient to convince me that he tried to liv like an honest man and a gentleman. Now, if Alexandre Courtemanche has gone to travel in a land beyond this grave; if he has gone to journey in an undiscovered country, these two considerations should be the amplest guarantee that he will be welcome wherever he goes.

It is under circumstances extraordinary and solemn that we meet together at this grave. Alexandre Courtemanche once belonged to the Catholic church, but for years he had not been a Catholic in the full and practical sense of this word as this church understands it. From being a good Catholic he became a good Freethinker, to use his own term and the term employed by the good priest who was requested to visit him on his deathbed. The sick man rejected the services of the priest and declared he would die as he had latterly lived, a Freethinker.

Whether his decision would hav been the same had he been in full possession of all his senses and faculties, we do not know. Had he accepted the proffered ministrations of the church, which in the delirium of his sickness he rejected, the majestic funeral rites of the church of Rome would hav solemnized his burial instead of the few weak words we now utter.

The Christians teach that after death there is judgment. Well, if an account of our lives is to be rendered beyond the grave is it not reasonable to hope that he to whom this account must be given is just and generous, prompt to acquit a man of responsibility when he has been bereft of his reason? The delirium preceding this poor young man's death was the visitation of providence. It was incidental to a terrible malady against which no human intelligence could guard and which no human skill could master.

Alexandre Courtemanche came to this country a few weeks ago. A few days ago he came to this city. Within a week of his arrival here he was taken ill with pneumonia, and within another week he died despite all the doctors could do for him. Dying as he did, estranged from the church and far away from his friends, it becomes our duty under the broad laws of humanity to giv him a decent burial. His family and his friends in France may not yet know of his death. When they receive the unwelcome news, as they must before long, it may be some consolation to them to know that humanity is not so inhuman but that here in Washington, thousands of miles from his home, there are people who to their natural respect for the dead add a hearty sympathy with the living who survive to mourn.

In obedience to a command which all must obey, the spirit of Alexandre Courtemanche has gone hence. Our solemn duty to-day is to lay the body in the earth easefully and reverently, as becomes the long farewell which the living must take of the dead.

The soul is a thing about which we know little. To the human gaze it seems to be identical with this life, and with the parting breath it takes its departure. Is the soul merely another name for the life of the body, and with the death of the body does the soul become extinct? When we say that the spirit has departed do we simply mean that the body is dead, or do we mean something more? When we speak of the soul's departure, do we merely express a change in the condition of the physical man—a change from life to death—or do we really mean that some living part of a man, something immortal, leaves us here and goes to another place, where under other conditions it continues to liv? And if we mean this, where is the continuation of the parting soul? Whither does it go?

Faith alone can answer; and faith sees only through the eyes of imagination. When life is no more the soul is invisible. We do not see it without light. It is like the taper's light, and seems to go where the light goes when the flame is extinguished. Will it liv again? Does it continue to liv, only changing its environment? Or, is it as defunct and annihilate as the perfume of last year's flowers? Has it graduated into non-existence like the minutes and hours that we spent yesterday, like all the time that men hav killed in the past? In short, is the soul immortal? Is it to liv forever, or does life terminate with the body's parting breath? We do not know.

But if the soul is immortal, let us hope that he who, in his wisdom and his power, gave it everlasting life, will, in his goodness, giv it everlasting happiness.

David Lewsley.

Doubters and Honesty.

As Freethinkers we often hav the statement thrown at us, that we are not sincere in our belief, and that we merely assert our opinions for the sake of notoriety, or merely to hav something to say. In fact, among ignorant Christians, this idea predominates. This base slander, when spit in the face of an honest man, who has, perhaps, borne much humiliation, and endured the

> Whips and scorns of time,
> The oppressor's wrong, the proud man's contumely,

simply because he has dared to express his honest thoughts, in an age noted for its shams and shows, this falsehood rouses a spirit of righteous indignation. These thoughts came forward with great emphasis in the mind of the writer, when he heard a prominent evangelist, in addressing a religious meeting, make the assertion that there is not an honest doubter in the world!

In the first place, what is a doubt? Webster defines it as "a fluctuation of mind arising from defect of knowledge, or evidence." Sir William Hamilton says, "Doubt is the beginning and the end of our efforts to know." In other words, when we attempt to investigate a subject, if a doubt arises in our minds, it shows that we hav made an effort to gain knowledge upon that subject, and the doubt precludes our accepting either side of the question. Unless new evidence is brought forward, which will abolish the doubt, so that we may decide upon one side or the other, it may be said that that is the end of our knowledge upon the subject, although it may not be the end of our efforts to obtain that knowledge. True doubt, then, as defined above, must carry honesty with it in order to be a doubt. A man may, by influence of prejudice, leave unnoticed certain evidence against his particular opinions, or, if he does notice it, his prejudice may be so strong as to prevent him from giving it its proper weight. In this case the man is bigoted, but not dishonest. In this case it shows that his mental organization is so constructed that he can accept only the one opinion. On the other hand, if the man, upon examining the evidence, is convinced of its validity, and yet abstains from acting thereon, that man is dishonest, but he is not a doubter, for he is convinced of the truth, and will not acknowledge it. These two instances apply to people of all shades of opinion, and it is absurd to say that either one applies especially to one sect or another.

Christianity is built upon alleged supernatural occurrences. It professes that its early founders did certain things beyond the power of ordinary men, under ordinary circumstances. We know that such things do not occur to-day. We know that time does not add to probability, and hence, in default of further evidence, we are compelled to say that we doubt the reality of the miracles. Some would go even further, and deny their reality. But, to use the mildest term, we doubt it. Christians themselvs apply this rule in every-day life.

The same applies to every doctrin of Christianity, except where there is positiv evidence against the doctrin. The laws of nature are the only guide we hav. They form the only one which we know anything about. As Pope says in his "Essay on Man:"

> Say first, of God above, or man below,
> What can we reason, but of what we know?
> Of man, what see we but his station here,
> From which to reason, or to which refer?

When any person declares the truth of an occurrence beyond the power of nature to accomplish, we hav the right to doubt the truth of his statement, or even to deny it, until he givs us some proof of its reality, for, so far as we know, the laws of nature are immutable. Any man who says that there is not an honest doubter in the world, is deficient either in honesty or common sense himself.

Des Moines, Ia. Franklin Steiner.

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THE Book.

Some more chapters in the Cartoon Book which hav been compiled during the past week are these:

STUDIES IN NATURAL HISTORY:
A Question for Theological Ethnologists.
Some Problems in Evolution.
The Prototype of the Methodist Revival.
Religion in Man and Instinct in the Brute.

THE BIBLE AND SCIENCE:
Geology and the Bible.
Geography and the Bible.

THE CLERGY AND THEIR FLOCKS:
Shearing Time.
The Clergy's Hold Upon the People.
One of a Very Numerous Class.
The Physician to the Flock.
Duty to the Clergy.
Conference Time.
Work of a Methodist Conference in New York in 1886.
The Burden of the Cross.
The Theologian's Conception of Clerical Privileges.
The Ark of the Lord.
Sympathizing With their Pastor.
One Triumphant Saint.
Appearance and Fact.
Chaplains in the Army and Navy.
A Desirable Bargain.

Considerable encouragement in the shape of advance orders has been received in the same time, which has caused much diligence on the part of the editor. The price of the book is $2.

The Methodists and the Wisconsin Supreme Court.

At the Methodist conference held in this city last week Dr. James M. King presented a report which was adopted, consisting of an argument against the recent decision by the Wisconsin supreme court that the Bible is a sectarian book and therefore not entitled to a place in the public schools. The gist of the argument was that as it is the interest of government in education to provide for a citizenship made up of morally accountable beings, public schools should be neither secular nor sectarian, but should be religious from the Christian standpoint. The report says:

"In the present state of the controversy we hold it to be the duty of Christian citizens of a commonwealth Christian in its history and in the character of its laws to deny that the Bible is a sectarian book, and claim for it a place wherever the state attempts to educate youth for the duties of citizenship."

This conference report was preceded by an editorial in the Methodist organ in this city, in which the same thought was advanced, the argument being that as "all truly Christian bodies" accept the Bible as a divine revelation to man it cannot therefore be a sectarian book. Each truly Christian body, says the organ, "appeals to it as supporting the particular doctrins it advocates. It is not the Bible that is sectarian, but the interpretations of it on which the sects build their creeds. Universalists do not believe in eternal punishment, which, as the court says, the Bible seems to teach; but they would be the last to claim that the Bible is therefore sectarian. They claim, though forming a very small minority, that, rightly interpreted, the Bible teaches Universalism, and not eternal punishment."

Of course, if this is not so, if any one of the sects does not believe the Bible to be a "divine revelation to man," then the argument falls to the ground. And, of course, if it is divine revelation, it must be faultless, for a perfect God could not teach error. What then is the Bible to our Unitarian friends who ever since the Arian controversy hav denied the dogma of the divinity of Christ, holding him to be not equal to God, but only an exalted man whose life and teachings, rather than his alleged supernatural origin, constitute the real Christianity? Or will the organ squirm out of this by asserting that the Unitarians do not believe that the Bible teaches the divinity of Christ?

There is, however, a point the organ overlooks, and which it must admit renders Bible reading impracticable if perfect fairness between the sects is to be maintained. The Wisconsin court said, and the organ must admit its accuracy, that "some of the portions [of the Bible] so read seem to inculcate doctrins of the divinity of Jesus Christ and of the punishment of the wicked after death." This being so, in fairness to the Unitarian and Universalist children other portions combating these views must also be read, else sectarian instruction is an accomplished fact. And so with all other sectarian differences. Texts supporting all doctrins must be read or none at all. To do otherwise would constitute unfairness between the sects themselvs. But to do this is utterly impossible, and even adopting the organ's line of argument, that the Bible, as it embraces all, cannot be sectarian, the only way to please all is to please none!

But the view that the Bible, being the source of all Christianity, can be lawfully used, cannot for a moment be maintained without the acceptance first of another premis—that this is a Christian country. Were this true, if every man, woman, and child were a Christian—even then the Bible, as we hav seen, would be a source of trouble between the sects, for the reason that all sectarianism could not be taught equally, and because members of one sect would not desire their children to know the tenets of the other sects. Of course the Methodists hold this to be an "eminently Christian country," and so do some others. But the supreme court does not so hold, and state courts hav decided both ways, according to the fanaticism of the judge. But the Christian religion is excluded from the national and state constitutions, and tradition and the general spirit are against the notion that the country is Christian. Certainly it is not legally so. George Washington spoke for the whole people, and, let us hope, for all time, when he said that the government of the United States is in no sense founded on the Christian religion.

This being so, what becomes of the organ's hair-splitting? Christianity being only one of several religions taught in the country, and having no legal preëminence above any one of them—all forms of religion being equally recognized in our courts—it becomes only one sect, a sect being, according to the organ, a division. The people of the country are divided into Christians, Jews, Atheists, Agnostics, Confucians, Positivists, and there are probably a few Mohammedans and other "heathen" among us. To a Jew the New Testament is mental poison. To an Atheist the whole Bible is superstitious folly. To an Agnostic it is a mythical compilation, about the truth of which he knows nothing, except as human experience has taught him that the majority of its statements are false. To a Rationalist, it is the barbarian's idea of the origin of the universe—the folk lore and religious aspirations of uncultivated people. Among many religions, therefore, Christianity is but a sect, a division, with no more right to thrust its peculiar religious book upon the public schools than has any other religious division. As well might the Jews claim to hav the Talmud read; or the Mohammedans, the Koran; or the Positivists, the "General Principles of Positivism;" or the Agnostics—and there are a host of them—the polemical essays of Professor Huxley; or the Atheists, Büchner's "Force and Matter;" or the Confucians "the five King" or "the four Shoo."

It is true the individual states could, according to the United States court's interpretation of the binding force of the amendments to the Constitution, establish religion if they pleased; but the majority hav *not* pleased, and hav placed in their constitutions prohibitions of any such act. They are therefore restrained like the national government, and in general the same legal argument holds good in all the states. Christianity is not a part of their laws, and they are not "Christian states." The Bible, being the religious compilation of one division of the people, cannot be other than a sectarian book, so far as it is a book at all; and whether viewed from this broad plane, or from the narrower one of the Wisconsin court, the decision must in either case be the same. As between the evangelical and non-evangelical churches—leaving out the Catholic church—the Bible is a strong supporter of the former, and the probabilities are great that the child of a non-evangelical, taught simply to believe the Bible, would become an evangelical Christian if left to itself and the book. Unitarianism and Universalism hav to read *into* the Bible all the humanity and morality they extract from it. Read literally, it maintains the absurd and horrible doctrins of the Roman Catholics and the evangelicals.

The *Catholic Standard* is nearer right than the Methodist organ, for it says that the decision of the Wisconsin court is the only logical and possible conclusion that can be reached with the principle of unsectarian public schools as the premis.

We Again Correct a Contemporary.

We hope that in time some of our esteemed contemporaries may be induced to pay more attention to accuracy of statement, but hav to confess that our genial ironplated friend of Indianapolis is a difficult subject. In the *Age* of March 29th, in announcing the defeat in the United States Senate of Blair's Educational bill, he said:

"This bill, the religious features of which were so artfully concealed, we believe would hav at least passed the senate again but for the determined and dogged opposition of the religious sect known as Seventh Day Adventists. It had the luring bait of a $77,000,000 appropriation to be distributed amongst the states in proportion to the density of illiteracy. But the chief object of the bill was to enforce religious instructions in the public schools by national authority and the acknowledgment of Jesus Christ as the supreme ruler of nations. And to think that a measure so un-American, so pernicious, so unconstitutional as this could poll so large a vote as it did in the Senate of the United States in this age of general intelligence must make every true patriot shudder for the welfare of his country."

In transferring this to THE TRUTH SEEKER, for the purpose of pleading for accuracy, we remarked:

"Senator Blair is the responsible author of so many iniquitous and crazy measures that it is not strange, perhaps, that his critics should occasionally get mixed up. But the bill recently voted on was not the one to which the criticism of Dr. Monroe would apply. This was a bill 'to aid in the establishment and temporary support of common schools,' and it provided for a grant of some seventy odd millions, extending through a series of years, by the general government, to the states, for the maintenance of common schools, the money to be divided on the basis of illiteracy of population. A careful perusal of the bill (which the Senator kindly forwarded us) fails to show any direct advantage to the churches from it. Opposition to it proceeded from political rather than religious reasons.

"The measures which the Adventists opposed are Senator Blair's Educational Amendment to the Constitution and his Sunday law bill. The first provides that the general government shall guarantee that the various states shall maintain schools in which shall be taught the principles of the Christian religion; the second provides for the religious observance of Sunday so far as the general government's jurisdiction goes. The errors which may be counted in our esteemed contemporary's remarks are, therefore, as follows:

"1. The Adventists hav not doggedly opposed the Educational *bill*. 2. The object of the bill was not to enforce religious instruction in the public schools. 3. It does not acknowledge Jesus Christ as the supreme ruler of nations (the Educational *Amendment* does not do that). 4. The bill was not unconstitutional, not particularly un-American, and not pernicious from a Liberal standpoint. As a political measure Jeffersonians wou'd oppose it, but several Southern Liberals, whose states would get the major portion of the money, favored its enactment into law.

"To Senator Blair's Educational Amendment to the Constitution, however, Dr. Monroe's criticism applies with pertinence, with the exception of the line about Jesus Christ. Setting up that ancient individual as the supreme ruler of nations is the notion of the National Reform Association, otherwise known as the God-in-the-Constitution party."

Now, what does our genial friend say? Why, this:

"It is a weakness of genius at times to mistake its own obfuscation for other people's obtuseness of vision. March 29th, we spoke of the defeat of the Blair Educational bill, not in the least confounding it with the Blair Sunday Rest bill. The chief features of the defeated bill were briefly referred to and not at all confounded with those of any other bill introduced by this crazy and blatant Puritan. So THE TRUTH SEEKER must look into its own mental machinery for the muddled condition that inspired its courteous but misdirected criticism upon our simple announcement of the defeat of the Educational bill. Senator Blair is a mischievous pest and a national bore and ass, but we did not believe him smart enough to so confuse a level-headed Infidel Editor as to make him believe his own mental muddle the condition of some man a thousand miles away."

Let's see how this paragraph stands as regards accuracy! Did we say that our genial contemporary had confounded the Educational bill with the Sunday Rest bill? We do not find such an assertion. The confounding was with the Educational Amendment to the national Constitution. And the "chief features of the defeated bill," as Dr. Monroe states, are a provision of that amendment, and a plank of the National Reform Association's platform, which piece of pious lumber is neither in the Blair Educational Amendment nor in the Blair bill! He distinctly says: "The chief object of the bill was to enforce religious instruction in the public schools by national authority, and the acknowledgment of Jesus Christ as the supreme ruler of nations." But the bill does not do either, and his "chief features of the defeated bill" are not in the bill at all. The bill says nothing about religion and nothing about Jesus Christ, but specifies the instruction in the schools benefiting by the act to be "the art of reading, writing, and speaking the English language, arithmetic, geography, history of the United States, and such other branches of useful knowledge as may be taught under local laws." And it further provides "that the moneys distributed under the provisions of this act shall be used only for common schools, not sectarian in character." The word sectarian is all the reference to religion the bill makes So it is seen that his "chief features" *were* confounded with the other measures—one Blair's Educational Amendment, the other, the National Reform Association's platform.

Considering the facts in the matter, our genial friend's comments upon our correction seem to be pointless; or, at best, reveal a disposition to deceive, which is much to be regretted in so stanch a friend to George Washington.

A Queer State of Things.

The criticisms of THE TRUTH SEEKER upon the use of filthy words in Mr. Harman's crusade against social vices and brutish abuse of marital privileges has revealed a queer state of affairs among his thick-and-thin supporters. They seem to think that he and they are the only ones who should say anything, and that unless people can agree with him and them they should keep quiet. Some of them even go so far as to assert the old Jesuit maxim, the end justifies the means. Others, like Dr. Abbie Knapp—a woman for whom we hav a sincere respect—think that it must necessarily be a lack of moral courage which prevents an unqualified support of the use of filthy expressions. By others we are warned that we cannot afford to utter any condemnation of the trash, and one good man holds that if Mr. Harman goes to prison it will hav been THE TRUTH SEEKER which put him there. Read these lines:

In *Lucifer* of March 28th, Mr. C. M. Overton, of Salida, Col., says:

"I hav just been reading THE TRUTH SEEKER'S savage criticism, and take time to say that my daughter, Mrs. Whitehead, a pure-minded, intelligent, and somewhat conservativ woman, differs *in toto* from friend Macdonald, both as to the animus and merit of the contribution which has caused the second arrest. *A righteous end*, she holds, *justifies any means essential to the end.*"

Lucifer, of April 4th, has this from Dr. C. H. Drayne, of Sebree, Ky.:

"THE TRUTH SEEKER of March 8th devotes more than a column to an illogical, unfeeling, and uncalled-for attack upon the editor of *Lucifer* for printing the O'Neil letter. It seems to me that a brother and co-worker in the noble cause of liberty, when he finds, 'as he thinks,' that another brother has stepped aside or in any way done an injury to the cause, instead of jumping on him with both feet, or dealing him blow after blow, straight from the shoulder, it seems to me that it would be much better to pass it by in silence.

"It strikes me that the spirit that prompts a man to utter such language about a co-worker in the ranks of Liberalism is the same devilish spirit that established the *Auto-dă-fé* and lighted the fagots around its victims.

"I am an old reader of *Lucifer*, and with my head whitened by the frosts of many winters, I can truthfully say I hav never yet seen an article, a sentence, or even a word which I would call vulgar or indecent in its columns."

And our readers will recollect these words by Dr. Knapp:

"If you hav not the moral stamina requisit to aid in this work, for our sake, do not, I beg, hinder those who hav."

Mr. E. H. Heywood prints this oracular utterance in his *Word:*

"Relativ to the last assault on that clean, brave, able pioneer in Freethought, Moses Harman, perhaps Eugene Macdonald, Moses Hull, and other editors can afford to speak or be silent, in the way they are doing, but I doubt it."

What shall we think of the mental condition of these critics? If the end justifies the means, then, to accomplish a good purpose, murder is justifiable! It is the argument of the fanatic. To get men into heaven the church has persecuted and murdered them here—and used Mr. Overton's conservativ daughter's argument to justify the crime. Freethinkers, however, who do not possess the virtue of conservatism, hav usually condemned the acts and despised the fallacious argument.

And why should we keep quiet, when we do not agree with Mr. Harman's methods? Does he remain silent when he disagrees with us? Must we also pass by in silence the utterances of the Christians because we do not agree with them? Must we be restrained from condemning Comstock's law—the very one under which Mr. Harman suffers—because we do not agree with its principles? And why did Dr. Drayne say anything concerning our "unfeeling attack" upon *Lucifer* if he disagrees with us? Would it not hav been better, if he finds that we hav stepped aside or in any way done an injury to a noble cause, to pass it by in silence? Dr. Drayne's logic would forever prevent any protests against wrong, and silence Mr. Harman himself! It won't do, as Colonel Ingersoll would observe. Speech must be free; the press must be free; the mails must be free; and those who hold one idea must be as free to protest against what they conceive to be wrong as those who hold any other idea. Mr. Harman and his friends protest against the abuse of persons; cannot we protest against his abuse of the English language? For, notwithstanding Dr. Drayne's remarkable certificate to its purity, if Dr. O'Neil's letter is not vulgar and indecent, those words never truthfully described any language.

As for Dr. Knapp's opinion, it occurs to us that it requires more moral stamina to reprove a friend than to score an enemy. But, really, is it a sign of a lack of courage to say that a vulgar and useless screed, even though written by one of those highly privileged characters called physicians, should never hav been printed, and that it is an insult to a person to hav it thrust upon him, as though *that* were the sort of literature the editor knew he wanted? It is true it does not require much courage to say it, for nine hundred and ninety-nine of every thousand persons will agree with the opinion, but neither is it a sign of moral cowardice to express it. We are as willing now as when we wrote the sentence Dr. Foote's *Health Monthly* recalls to "fight for another's right to differ with us," but how is it with our critics? Are they willing to fight for *our* right to differ with *them?* It looks very much as though they were *not.* We shall sustain Mr. Harman's right to hold and propagate any opinions he pleases upon any subject, but we cannot uphold his invasion of other people's rights by printing matter that would teach corruption. Supposing a child obtained that copy of *Lucifer* before such child was, in the judgment of its parents, old enough to be warned against the beastliness of some degraded specimens of the race? Would not its parents hav good cause to reprove the editor for thrusting it upon them in a paper they trusted and had previously taken in good faith? Out upon such stuff! There is no sophistry in the world, in all the books of all the Jesuits, that can get around the fact that a parent has a right to protect his child from contamination. The only way Mr. Harman could hav justified sending that copy of *Lucifer* to his subscribers would hav been to write to each a private letter and ask them if they wanted such literature. Even Mr. Heywood, who goes as far as anyone in urging the right to print everything, admits that he has no right at all to send his broad-gage linguistic notions to those who do not desire them.

As to whether we can afford to speak as we do or be silent—in other words, whether we can afford to do anything but support Mr. Harman's conduct, we imagin we can always afford to tell the truth and say what we think. When we cannot, the church will be our haven. And why not? Does Mr. Heywood propose to persecute us for expressing our opinion? Is anyone who differs from us going to do that? What form will our punishment take—ostracism, boycotting, dungeon, or a grave? If that shall occur, what becomes of our critics' logic? of their pleas for freedom of expression? Why shouldn't we speak as well as Mr. Harman, or Mr. Heywood, or Dr. Knapp, or Dr. Drayne, or Mr. Overton, or Mr. Overton's conservativ daughter? Do they form a consensus of the competent with whom everybody must agree or be silent? If so, who made them the consensus, and, above all, who made them the competent?

The statement that every person has the natural right to do as he wills, provided that in doing it he infringes no other person's equal freedom, is perfectly impregnable—but that infringement! ah, there's the rub. We invite our friends, and especially friend Harman, to study the matter a little more closely.

Bad Advice.

The appended letter is from a friend who livs in Oswego:

"BROTHER MACDONALD: Get a sitting with Dr. Slade, and when the slate you hold under the table with your right hand begins to 'push back,' drop it and instantly grab his foot, and you'll not look for a spirit very long.

"A. H. WALKER."

We do not propose to follow this violent suggestion. It is unnecessary, and would probably lead to a row. The fact that Mr. Slade used his foot to push the slate held under the table is as well established by sight as by feeling. When we visit mediums we shall go to them in the gentlest spirit of inquiry, conscious of the imperfections of our skeptical nature, and seek light through their own willingness to shed it. If they are not willing, then the light won't be shed. There is no use fighting one's way into the spirit-land. And a medium who will not afford every opportunity for preventing sleight-of-hand manipulation, the use of chemicals, or other trickery, lays himself open to the suspicion that he needs one of them to produce slate-writing. Wait till McArthur finds a medium who will let us hav everything our own way and then see what occurs.

Editorial Notes.

C. B. REYNOLDS, secretary of the Washington Secular Union, writes that the board of directors of that organization propose to test the question of the right of the school teachers to read the Bible or compel school children to recite in concert the Lord's prayer or to open the school sessions with prayer, as is now done in some of the public schools in that state. This is a good move, and the Secular Union should hav the activ encouragement of every Freethinker in Washington. The office is located at 1526 Sixth street, Seattle.

THE following is from the *Working Woman*, published by Charlotte Smith at Washington, D. C.: "One of the brightest and brainiest women of the East is Susan H. Wixon, of Fall River, Mass., who has been flooding that section with Woman's League literature in behalf of woman's recognition in the management of the World's Fair. Susan and her sister co-workers are indefatigable in the cause of women and reform. Miss Wixon has spent both time and money and should be recognized by Governor Brackett as one of the women appointed from Massachusetts to represent the educational and industrial women of that state at the World's Fair Exposition at Chicago."

NOT alone in Sweden are the Scandinavians waking up out of their religious sleep. The last four numbers of the *Svenska Folkets Tidning* (Swedish People's Journal), of Minneapolis, devote two or three editorial columns to the church's war against science (*Kyrkans Strid mot Vetenskapen*). They go over the whole ground of its opposition to astronomy, geography, geology, and medicin, especially its opposition to the use of anesthetics in labor cases; and tells again of the persecution of Galileo and the martyrdom of Bruno. The writer shows the church's errors in the domain of economics even down to Luther's time, and quotes from that worthy as follows: "Every usurer is a thief, and ought to be hanged. I call him an usurer who lends money on interest." This is notable in a Swedish paper having many Lutheran subscribers. The paper concludes: "We see here, in great and small matters, how mankind step by step has had to struggle with unspeakable pain against the church's despotism that was so wicked as to attempt to destroy all possibilities of human weal."

Letters from Friends.

SORGHO, KY., March 9, 1890.
MR. EDITOR: I vote for the pictures. M. F. BALEE.

DENVER, COL., March 11, 1890.
MR. EDITOR: Register our votes for the continuance of the cartoons. Very respectfully, FRITZ THIES.

BARNUM, MINN., March 20, 1890.
MR. EDITOR: Sen me the ANNUAL. I shall vote for the pictures. A. M. TOWNSEND.

ENGLEWOOD, April 2, 1890.
MR. EDITOR: I will send you $2 in a few days for the cartoon book. JOHN HUDSON.

MARTINSBURG, W. VA., March 24, 1890.
MR. EDITOR: I am glad to see that the pictures are to be continued, and when the book comes out I expect to get one. LOUIS WOLFES.

JAMESTOWN, March 17, 1800.
MR. EDITOR: I am more than pleased with the work of Heston, and shall, I hope, shortly giv him some proofs of my admiration. Yours very truly, JOHN SPRING.

CHARLES CITY, IA., April 1, 1890.
MR. EDITOR: I would vote in favor of continuing the publication of the pictures, as they are excellent—just the thing to show our orthodox friends. ANDREW HIGH.

COHOES, N. Y., April 7, 1890.
MR. EDITOR: Please send one copy of your picture book. I think that this book will do more good to the cause of Freethought than any book yet published. D. MCELWAIN.

HAY SPRINGS, NEB., March 8, 1890.
MR. EDITOR: I will continue to try to get more subscribers to THE TRUTH SEEKER. But debts are the terror of the settlers here, as in all new countries.
Yours for Secularism, E. W. MINER.

HUDSON, O., April 1, 1890.
MR. EDITOR: Please send me two copies of your cartoon book. If you publish the Bible illustrations, I want them also. They are the best thing yet. MORRIS JOHNSON.

GOUVERNEUR, March 20, 1890.
MR. EDITOR: Inclosed you will find $7.25 for renewal, Heston's picture book, and the TRUTH SEEKER ANNUAL. Keep Heston busy making pictures, for God's sake.
Yours with respect, M. W. BAOON.

NAUVOO, ILL., March 29, 1890.
MR. EDITOR: Please find inclosed $1.25, for which you will please send me one dollar's worth of the staff of life, commonly called THE TRUTH SEEKER, and the ANNUAL for 1890. W. H. FULTON.

NOOKSACK, WASH., March 11, 290.
MR. EDITOR: I hope you will giv Heston room. C. B. Reynolds was here and left his tracks, *i. e*, an organization of seven, with one office heaped upon your scribe, local state secretary. DR. J. W. BELL.

FOSTORIA, O., March 31, 1890.
MR. EDITOR: I send money for the ANNUAL and a new subscriber. We send our votes for the pictures. Giv us the portraits of some of our free writers and free speakers on the last page, instead of so much old Bible.
Yours for truth, WHIT. STEVENSON.

REDDICK, ILL., March 29, 1890.
MR. EDITOR: I hav tried hard to get a new subscriber, but cannot, as times are very hard here. I like the paper with or without the cartoons. As the most of the subscribers seem to like them, I do also. Wishing you success, I am, Yours for liberty, HENRY PALMER.

LASSATER, TEX., March 24, 1890.
MR. EDITOR: I send a new subscriber. I would like to send a good many more names, but the people in this country are so narrow-minded that they are almost afraid to even look at my paper, and often tell me that I am on a sure road to ruin. Your friend, W. P. JEMISON.

VICTOR, MONT., April 3, 1890.
MR. EDITOR: Inclosed find fifty cents—twenty-five cents for the ANNUAL and the rest for pictures. I say, giv us all the pictures you can, for they are convincing and instructiv. You can count on me as a life subscriber, for I would not do without the paper. Yours for truth, M. KERCHNER.

SNOHOMISH, WASH., March 28, 1890.
MR. EDITOR: If there is anything left after squaring my account, please turn it over to the Literature Fund. Put me down for two volumes of the picture book, one to be sent to the friend's address inclosed, and the other to myself with bill for the two volumes. J. S. MARTIN.

HALIFAX, N. S., April 5, 1890.
MR. EDITOR: I received a sample copy of THE TRUTH SEEKER which you so kindly forwarded, and was glad to receive the same. Often, when at home in England, I hav heard Mr. Foote, and other eminent Atheists, speak in terms of the highest commendation of your paper, and I was anxious to learn for myself what this fearless exponent of Secularism might be like. The reality surpassed even my most sanguin expectations; for though we are taught that America is the land of freedom, yet it is a fact, a deplorable fact, that the press is notorious for its "lickspittleness" and subserviency. I am glad that your paper is a noble exception to this rule; and I trust that the ultra-refined feelings of those who are agitating for the discontinuance of the pictures will hav no weight with you. Ridicule is a strong weapon, and a fair weapon to use against a superstition which has wrought incalculable mischief wherever it has been taught.
Yours truly, W. MILLYARD.

ROCHESTER, N. H., March 26, 1890.
MR. EDITOR: I am highly pleased with the picture-book idea. One for me for the first off-go, and very likely several others in a short time. Yes, by all means keep Heston at it. I inclose $4.50—$3 for renewal, twenty-five cents for Remsburg's "Bible Morals," twenty-five cents for the ANNUAL, and $1 for the cartoons. E. J. FOSS.

CENTRALIA, ILL., March 2, 1890.
MR. EDITOR: I am glad you will publish the first-page pictures in book form, and I send you the following six names as buyers of the book, with check to pay for the same. I add money for fifty cents' worth of "Crimes against Criminals." All of the names given are TRUTH SEEKER readers, and all vote for the pictures. F. D. REXFORD.

BARBOURVILLE, N. Y., April 1, 1890.
MR. EDITOR: I think it just about as easy for a rich man to enter the kingdom of heaven as it is for me to get another subscriber to THE TRUTH SEEKER. I vote for the pictures. I would rather hav them detached from the paper. They would be so nice to send to Sunday-school for them to illustrate from when they hav a superintendent that cannot read very well, as in our case last year. EDGAR BURNSIDE.

SODOM, O., March 5, 1890.
MR. EDITOR: Find inclosed $5, for renewal, ANNUAL, and books as named. The balance giv to Heston for his pictures Do not let the pictures go out of existence. It is just the stuff to make the Christian ashamed of his old Jewish God and his Bible. There is no chance to get you a new subscriber for the paper in this place. There are too many Christians of the U. P. kind. I will try and do all I can to get one. R. A. WEBB.

GARNETT, KAN., March 19, 1890.
MR. EDITOR: Inclosed please find $1 to continue the cartoons, which is according to promis in my last, and I must say, that for unadulterated truthfulness, and incomparable accuracy in delineating and setting forth in true colors the maneuvering of the church and the Bible's absurd and foolish yarns, Watson Heston beats all creation, and "Auld Clooty" besides. So let the cartoons come, and I will do more when I can. CHAS. GREGG.

MISSOULA, MONT., March 23, 1890.
MR. EDITOR: I hasten to renew, as I do not wish to lose a number of that G. O. P.(aper), THE TRUTH SEEKER. Send me the TRUTH SEEKER ANNUAL. I would like to get that "Try-Square," but cannot just at present. I hope to send for some books soon, among which will be that book of illustrations. Long life to Heston, and long may his services be retained by the Truth Seeker Company to keep the paper what it is at present, the greatest paper on earth.
W. H. REID.

KOKOMO, IND., Dec. 31, 1889.
MR. EDITOR: I had expected to go to the congress at Philadelphia, but the sickness of my brother, Dr. C. N. Willis, of Grantville, N. C., prevented. He passed to spirit-life November 3d. My brother was a subscriber to THE TRUTH SEEKER, and a worker for justice, liberty, and equal rights, and far more radical than most so-called Infidels. He was a Spiritologist. He knew spirit-life to be a fact, and I hav conversed with him frequently since he has been living outside of his worn-out earth body. W. L. WILLIS.

MAITLAND, MO., March 27, 1890.
MR. EDITOR: Inclosed find bills, for which please renew my subscription, and send me the ANNUAL and apply twenty-five cents to the picture fund. My experience with the pictures is that they do much good. I keep the papers lying around where they can easily be seen, and many persons coming in pick them up, look at them, and laugh and comment on them, frequently in anything but flattering terms to Bible and church; and occasionally one will ask to take them home, a favor I always grant. The pictures do good, and I would like to see them continued. H. B. MAXWELL.

ROME, GA., March 26, 1890.
MR. EDITOR: I cannot get any subscribers in this hell-ridden place. What with the Young Men's Christian Association and fifteen churches in a town of fifteen thousand, superstition reigns supreme. But I will keep on trying, though it is an almost hopeless task. I want to say that I am heartily in favor of Heston's pictures, and hope they will be continued. You can count on me as a subscriber for life. I hope your paper will keep on getting better, as it has during the short time I hav been a subscriber.
AUGUSTUS L. HANSON.

COVELO, CAL., March 17, 1890.
MR. EDITOR: I see so much said about Heston's pictures, I claim the privilege of adding my vote for pictures, and the more pictures the better. The pictures got you one subscriber from this place that I know of. I say, giv Heston a chance. I think he must be inspired. We hav but one fire insurance agent here of the Presbyterian persuasion, but the people do not seem to be in any hurry to get out any policies against fire in the next world. It has cost at least $2,000 since they can claim to hav saved a soul by conversion, but when the sick and destitute ask for help it is non-members that respond with a will and almost without an exception. Success to Heston. IRA C. HOXIE.

DAYTON, O., March 28, 1890.
MR. EDITOR: I would like replies to the following from some of your able contributors, as well as yourself:
1. Is man sympathetic?
2. Is man a production of nature?
3. Is nature sympathetic?
4. Is nature non-sympathetic?
5. Is it possible for a non-sympathetic element to produce anything containing sympathy?

I would like to hear from Colonel Ingersoll on this matter if possible. I. S. BRADLEY.

ROSLYN, WASH., March 31, 1890.
MR. EDITOR: Inclosed find an order for $14, for which send five copies of THE TRUTH SEEKER cartoon book as herein stated, and use $3 for renewal for a subscriber to THE TRUTH SEEKER, and use the rest for books and pamphlets as in orders inclosed. The cartoon books will be monuments of arguments, and there should be one in every theological graveyard. Hoping that the cartoon book business will be a success so that you can begin work on the pictorial Bible, I will look around for some more oliv branches before the water gets too low. HENRY BEIOHLING.

HANKINS, N. Y., March 21, 1890.
MR. EDITOR: I see by THE TRUTH SEEKER of last week that you are about to publish a book of the illustrations of THE TRUTH SEEKER. Good! If it is a possible thing, I will be more than anxious to hav one or more copies. I am very much pleased to know that we hav elected Heston for another year, at any rate. I am the only Freethinker in this place that I know of. This place is about equally divided between Catholics and Protestants, and I hav to smile when I think of some remarks that were made to me shortly after I came here, about a year ago, such as, "Mr. Galloway, you must be a very good Christian." I ask, "Why?" "Because you never swear, and always are so kind and obliging, always willing to help anyone that is in need," etc. My answer was at that time, "No, I do not profess to be a Christian, but do as near right as I am able."
Yours for liberty, WM. S. GALLOWAY.

MILFORD, PA., April 2, 1890.
MR. EDITOR: I should hav written long before this what my family and myself think of the pictures, but hav delayed doing so, thinking I could get you a new subscriber. I tried at three neighbors of mine, but did not succeed, although they all liked THE TRUTH SEEKER. But I will try again when there is any chance of success. My wife and myself want the "Try-Square," the TRUTH SEEKER ANNUAL for 1890, and the cartoon book when ready; also "For Her Daily Bread," a novel. You sent me this book over one year ago, and I hav lent it to a friend, and when it is returned shall lend it again, but want another copy to keep, as I like it so well. And I send $1 toward the pictures both on the first and last pages. We all like them, the children especially. Even our one-year-old baby Norma will soon be interested, and looks them over now.

I like President Westbrook's proposal to put woman suffrage among the Secular Demands, and it ought to hav been one of them when they were made; it being no more than just, no matter what the result may be. C. C. FISK.

DETROIT, MICH., March 30, 1890.
MR. EDITOR: Just forty years ago I was branded as an Antichrist. Instead of my outgrowing the effects of that mark, the scar has been growing more indelible from that day to this. Therefore the Lord did not see fit to let me prosper as he did my Christian neighbors, who often tell me that it is a wonder that God permits me to liv at all; consequently I am now too poor to subscribe for THE TRUTH SEEKER or anything else. But I manage to hav eight cents each Saturday to buy a copy of the paper at the news-store. I hav a sort of weakness that prompts me to mark articles with which I am forcibly impressed; then I lend those marked papers till they are worn out or fail to come back. Those pictures speak volumes, and their argument is utterly unanswerable. A dozen copies of your paper, with Heston's pictures, judiciously distributed among a lot of Sunday-school pupils or a Young Men's Christian Association, will work just like so many dynamite bombs thrown into a soldiers' camp. They will break up the nest every time. Try it, all. CARL BLITZ.

CHICAGO, March 29, 1890.
MR. EDITOR: While there is so much being said in your paper about Spiritualism, and ye Editor's search after a spirit, and some ridicule at those who do believe in the continuation of life beyond the grave, I would like to know what portion of your subscribers are in possession of this knowledge. I for one know we do liv beyond the grave, and that friends who hav left this life can and do return and communicate, under favorable conditions, with those in the body. In the nine years I hav been investigating this subject I hav had evidence enough to convince every reader of THE TRUTH SEEKER, including Brother Macdonald, Colonel Ingersoll, and Mrs. Slenker. I do not hav to go from home, or outside my own family, for evidence. I am considered neither a crank nor a fanatic. I am a Freethinker, and read THE TRUTH SEEKER every week, also a half dozen Spiritual papers. This is not a belief or a religion, but a fact, which every intelligent man and woman may know if they care to investigate. You may put me down for ten copies of Heston's picture book at $2 each, if that is to be your price. I would giv $10 for one rather than miss it.
Yours truly, S. M. BIDDISON.

MONGO, IND., March 30, 1890.

MR. EDITOR: Inclosed please find $5 to pay for two subscriptions. I am sorry I can send you but one new subscriber. This is a Liberal community and priestcraft has but a small hold. Liberals in this community are like all others, they care only for themselvs. I know of men and women that belonged to the church for twenty, thirty, and even forty years; they attended the sanctuary every Sunday to tell God how good he was and how mean they were themselvs, and paid their money liberally to the clergy; and when they were convinced of their error and foolishness you could not get a dollar from them to support the cause that liberated them.

Now, as to the pictures, I think they are half the paper. There is not less than a dozen little boys and girls that come to my house regularly every week to look at Heston's pictures, and it is a lesson to them that will ever remain stamped on their minds. Then again, any person that has his modesty shocked by the cartoons is not a Liberal and belongs to the pews in the church. Those weak-kneed Liberals say they are afraid of hurting the feelings of Christians. Did it ever occur to them that a Christian was careful about treading on Liberals? I sometimes attend meetings out of curiosity, and I hardly ever escape without being told that I am only fit to be burnt. No, by all means continue the pictures, and I will giv $5 for a book with all the pictures Heston has made in THE TRUTH SEEKER. NATE REED.

CELINA, O., April 5, 1890.

MR. EDITOR: As you are calling for a vote on the pictures, I will send in my mite. Let us hav the pictures continued. I am convinced they attract more than they repel. I do not think any loyal Liberal can object to them. They teach more useful lessons than all the preachers in Christendom. I think the few that dare not show their paper for fear of the pictures offending are very lukewarm Liberals, and they will never set the world on fire by their efforts to advance our cause. Are the dear Christians so tender of our feelings that they will hesitate at anything for fear of offending us? No, indeed; they call us heathen, and fit subjects for that country where apples never freeze, and by all the rest of the epithets that come so readily to the Christian's tongue. Now, what we want is good and loyal live men and women that will fear nothing and dare everything for the cause of justice and right. We want men and women that will speak their mind at all times and in all places, and will work for mental freedom at all times. I think a Liberal that will mugwump and hold his peace is a detriment to the cause. We want live men and women who are not afraid to show their papers for fear they may offend. Why, I hav a little girl ten years old that is braver than that. She does not hesitate to say to anyone that there is no God. Let us all do all we can. There is no one but has some influence. Then let us make the best use of that influence and speak a good word for a good cause whenever and wherever we can. If we all do this we are sure to gain ground and keep the dear old flag afloat. MRS. MATTIE NICOUM.

SAN JOSE, CAL., Dec. 22, 1889.

MR. EDITOR: For the inclosed stamps please send two copies of the ANNUAL for 1890. I shall make a huge effort to gain some new subscribers to help retain the pictures. Colonel Ingersoll once said that "anything that could be laughed out of this world ought not to stay in it." There is no better nor speedier way of getting rid of the priests and converting their foolish followers than by laughing and ridiculing their religious nonsense out of them, and common sense into them. And no man is doing a greater service in this cause than Mr. Watson Heston by his striking illustrations. "But," say our orthodox friends, "those horrible pictures shock our senses." I hav no doubt of that, my Christian friends. You hav inherited a shocking disease, and nothing will ever do you any good except a shocking dose of your own shocking medicin. Take it, as directed by Dr. Heston. Giv it to the children; their merry laugh will help restore your reason, and in time you will get rid of your shocking complaint. Yes, let us vigorously employ every humane method to get rid of this infamous, lying, hypocritical fraud, Christianity. All the murdering, plundering, deceiving schemes to rob the human race ever conceived by the brains of human devils, Christianity excels. It is the very essence of villainy. It commenced in blood, it has fed on blood—but let us try to bid it a bloodless adieu. In its present attempt to destroy our liberties, I hope the love of liberty will destroy it. We cannot shirk this trouble. It is already here. Let us do all we peacefully can to educate and raise up from the present generation a nation of men and women intelligent enough, and brave enough, to stand forth and declare: No God, no Christ, no pope, no priest, no cross of Christ, shall ever tower above our sacred Constitution and the American flag. L. R. TITUS.

SANTA FE, N. M., March 22, 1890.

MR. EDITOR: I expect to be able shortly to add a new subscriber to your list, or will remit something myself toward keeping up the pictures. They are a very important and necessary feature of THE TRUTH SEEKER, and many persons notice them who do not care at first to read the paper. As it is, I got you two lady readers here during the winter, but as times are hard they find it easier to buy their papers every week at the news depot. They are or were both good church-members, and the "shock" received by looking at those horrible pictures seems to hav been very beneficial in its effect. Do not be too hard on our Catholic fallow-citizens, for we Freethinkers ought to consider them a very necessary help in keeping up the balance against our hypocritical American Protestants. It is true they cause some trouble in our public school system, but then they hav good cause as long as the Protestants will keep up their Bible-reading and prayer practice. The Jews, too, hav just cause for complaint, but that class of people are singularly submissiv, and care for nothing but money-making. I cannot help but think what a power the Jews could exercise with so much wealth at their command. I do not agree with you in calling the religious persecutions in this country un-American. I think they are strictly American, and the Liberal people of this country hav always been and are as yet in a deplorable minority. Here a man can occupy no public position of importance unless he conforms seemingly to the accepted religious notions. It is here where the Talmages find their richest harvests, as in no other country, and even President Lincoln had to become a hypocrit in his riper years and issue pious state papers. No wonder his friends at home laughed over it (see Remsburg's Lincoln). They should hav cried over it, properly. I repeat, we hav nothing to fear from the Catholics. The pope may issue bulls, but he cannot enforce them. The Catholics themselvs are progressiv, and as proof of my assertion I refer you to Italy, France, Mexico, Brazil, and other countries; also our state of California, where Catholics and foreigners are largely represented.

LEWIS SCHOEMOYE.

MILFORD, MASS., March 30, 1890.

MR. EDITOR: In the story of the exodus from Egypt we read that there were six hundred thousand Israelites on foot that were men, besides children. It makes no reference to any women, thus eclipsing the story of the immaculate conception, as in that affair the woman was one of the main factors. God put the "pillar of the cloud" between the Israelites and the Egyptians, giving light to the Israelites and darkness to the Egyptians. The Israelites had not provided themselvs with any victuals. God sent quails—not on toast, but covered the camp with them—and then rained bread from heaven, that if not picked till the next morning bred worms and stank. That *cuisine* might do for Red sea travel, but would not satisfy the tourists on a Cunarder. The cartoons, unlike the "pillar," giv light in all directions, and aid many people to escape from a superstition worse than the despotism of Pharaoh, and THE TRUTH SEEKER furnishes a kind of food that does not breed worms if not used till morning, and always retains its flavor. When you announced your purpose of issuing the book of pictures, I began to send to friends what TRUTH SEEKERS had been saved for the pictures, hoping that some may feel moved to send you $2. I am anxious to see the book of pictures. Why not? Inclosed I send you $4, for which send two copies of the book. It has been said that "people who like the pictures ought to be religious." If they are, the religious element seems to be on the increase, and to THE TRUTH SEEKER be all the praise. Whittier in his last poem says:

No longer forward or behind
I look in hope or fear,
But grateful take the good I find,
The best of Now and Here.

That must include THE TRUTH SEEKER.

CHARLES C. JOHNSON.

SOUTH AMBOY, N. J., March 27, 1890.

MR. EDITOR: Inclosed please find $3 for one year's passage on the iron-clad TRUTH SEEKER boat. I hav only been a subscriber for six months, and regret I did not know there were any Freethought papers in existence until I read it in the *Twentieth Century*. When I first subscribed to THE TRUTH SEEKER I was a Theist, but since then, after reading works by French authors on the laws of nature, I hav become a pronounced Materialist. From my boyhood I hav always been a rationalist, like most Germans that still cling to orthodoxy but are indifferent to its teachings. There are very few Germans of the orthodox type that pray, although they go to church as a mere matter of custom. I hav never implored the blessings of an imaginary personal God, but when a school-boy was compelled to learn my catechism. All that is required of a consistent Christian in Germany is to go to church and take communion every once in a while, no matter how much beer the communicants drink or how much they gamble after the service is over. In almost all parts of Germany you will always find a saloon close by the house of the Lord Jesus Christ, where the pious indulge a little before and after the church service. This priest-ridden town is full of pious church-members, and there is not a town in Jersey where you will find more rum-shops than here according to the population. Those of the church-members that do not drink do not pay the debts they contract. I know any number of these hypocrits who wear fine clothes to Sunday meetings and praise the Lord that they are not like other people, but do not own the clothes they hav got on their back. All crimes, licentiousness, etc., are done by professors of religion in this town, and still, when one of the pious dies, he goes straight to heaven, because at the last moment he repented his wickedness. I would rather be damned to hell-fire forever than associate with such a crowd of fanatics in heaven that only believe in mouth service and are far from being honest in their dealings. I hav never been as happy in my life as since I embraced the teachings of the only true bible, nature, in which no man can be deceived. *Vive* Heston and John Peck, the uncompromising foes of superstition. I am, Yours truly, AUGUST BEHN.

SPRINGFIELD, ILL., March 9, 1890.

MR. EDITOR: Allow me to express my thanks for Remsburg's masterly exposition of the truth of history in regard to Lincoln's belief on religious topics. It is not denied by anyone here, that I hav spoken to, who is old enough to know, that Abraham Lincoln was an Infidel. There are plenty of people here who believe that Christianity is a fraud, but there is a lamentable lack of intellectually honest people. If it were not so, we would not hav the Bible, that filthy collection of ancient tales, read in our public schools. I believe there are not ten young people of school age, in this city of thirty thousand, who hav the least doubt that Abraham Lincoln was a model Christian. Last April, during the celebration of the Washington centennial, the preachers here all spoke of Washington as a Christian. One of them said, in making a temperance speech, that Washington never touched alcohol in any of its forms. Yet Lossing, in his "Field Book of the Revolution," page 839, speaks of him as drinking a glass of wine on taking leave of his officers at Fraunce's tavern; but a preacher does not hesitate to do evil that good may come of it. But I fail ever to hear that they return good for evil.

I think that Freethought and mental liberty among the masses can best be hastened by study and solution of the social problem. There can never be Universal Mental Liberty while there is universal industrial slavery. The concentration of wealth in the hands of a few, as shown in Thomas G. Shearman's article in the *Forum*, "Who Owns the United States," is truly alarming. When we consider that there are, according to the Illinois bureau of labor statistics, recorded farm mortgages to the amount of $124,000,000, in this state, bearing interest at the rate of eight per cent; and when corn sells for twenty cents per bushel in the central part of this state, and wheat for seventy cents per bushel, you can get an idea as to how the concentration is going on. Forty-nine million six hundred thousand bushels of corn out of the annual production to pay the interest on farm mortgages alone! And then the taxes, the tariff tax, the tax on improvements, and the road tax. Now, what is the cause, and what is the remedy for this state of things? I believe, with Henry George and Thomas G. Shearman, that the cause is land monopoly, and the restricted production that springs therefrom; and the tariff and other taxes that hinder and restrict trade and exchange. And I also believe with them that the remedy lies in a single tax on land values; for carried out to its logical conclusion, it would do away with the landlord, who, as such, does not justify his existence by doing anything useful or necessary. And then the increased production due to the freedom of opportunity which would then prevail, would be equitably divided between capital and labor. And poverty, and the evils that spring therefrom—not the least of which is the degrading superstition known as Christianity—would be banished from the land. HENRY WALKER.

ROGERS, ARK., April 2, 1890.

MR. EDITOR: In this section I think we hav more religion of the assorted varieties than in any other part of the country; and especially the sort which requires supreme ignorance and blind faith in the make-up of its devotees. We hav Methodists—both sides of Mason and Dixon's line—Presbyterians, "soul-sleepers" and "sanctificationists," "Disciples of Christ," and "Latter-day Saints." And a bigoted lot they are. They hav been fighting each other with as much hatred as the followers of the "meek and lowly" are wont to exhibit. Well, we hav furnished these fanatical followers of a three-ply God with some new material to divert their minds. Last month Mr. J. E. Remsburg gave "Sabbath Breaking" and "False Claims" in our Opera Hall, which so aroused the ire of some of the faithful that they determined to run Mr. Remsburg out of town if he attempted to lecture again. Well, the Freethinkers, knowing how given to lying these prophets are, decided to giv them a chance to hav the *one* prophecy fulfilled; so had Mr. Remsburg come back the 25th of March—and behold, the "Lord put a lying spirit into the mouth of the prophet," and the "son of Belial" again knocked the props from under the structure reared by superstition. Mr. Akers, the Christian minister, took exception to some statements of Mr. Remsburg in his lecture "False Claims," and after the lecturer had been gone three weeks, and was a thousand miles from here, issued a challenge in our local paper to debate. Mr. Remsburg, being duly notified by the secretary of the Secular Union, promptly came to the scratch, much to the consternation, I think, of Mr. Akers, who had to face the music, or back squarely out. He bravely came to the front, and for four nights the people had to listen to one of the most one-sided discussions since the Whitecaps used to take people from their beds at midnight, and with the Bible in one hand and a rope or shotgun in the other, "argyfy." Mr. Remsburg affirmed two nights the question, "The Bible is of human origin, and contains many historical and scientific errors, immoral teachings, and glaring contradictions," Akers denying. Two evenings following, Akers affirmed, "The Bible is of divine origin." From the very first start our J. E. Remsburg had a clean walk-over. Akers accused Freethinkers and Infidels, and the "whole lot," of being free lovers. It would hav brought joy to your heart and laughter to your lips to hav seen our J. E. Remsburg dispose of that fling. He stepped to the pulpit, and laying his hand upon the Bible, said, "You accuse Infidels of being free lovers, and charge that their teachings lead to a violation of the sexual relations"—then snatching the Bible and holding it between thumb and finger with countenance which indicated a fear of being smeared with something, exclaimed—"Do you read that book? Hav you heard of the saintly Solomon with his numerous wives and concubines? And the celestial David, the man after God's own heart? And do you then accuse Infidels of being free lovers?" Then giving the book a contemptuous fling, not even looking where it went, he continued, "Tell us we teach the violation of the sexual relations! Will the gentleman go with me to the penitentiaries and examin the records? If he will, I will agree to giv him $5 for every Infidel or Liberal he will find there, if he will giv me $1 for every clergyman sent up for violation of laws governing the relation of the sexes."

I am hopeful of getting some subscribers soon. I vote for the pictures, and will take a volume of them when it is ready. GEO. N. BIXLER.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

A Little Visitor.

Somebody tum to us las' night,
The dearest little midget;
He's des as wee as he tan be;
He tum all by hisself, an' he
Des laughs, an' cries, an' winks at me,
An' keeps me in a fidget.

He des tum in from babyland,
The angels bwung him over;
And papa told me that he found
The little fellow on the ground,
An' he was sleeping des as sound
As I do, in the clover.

'Tourse I ain't sorry that he tum.
I's glad to see him—only
I wants some love and tisses, too;
For since he tum, they don't—boo—hoo!—
Play wis me like they ust to do,
An' I is awful lonely.

He's des bran new—an' that is why
They fuss about him! maybe;
An' papa said I musn't cwy
'Tause he'd det bigger by an' by,
But ain't he little now? Oh, my!—
He's only des a baby.

Dood dracious!—won't he ever stop?
I tan't hear nuffin near him.
No wonder all the angels thought
That they could spare this little tot—
He cwies so much, that's why they brought
Him where they couldn't h'ar him!

—*C. M. Snyder in Pittsburg Bulletin.*

Composition about Boys.

[DEAR MISS WIXON: Here I am at your door again all covered with mud as usual. I hav brought my sister Mary along, and if you will not let us in we will love you just the same. What I want is for the boys to love the grand old TRUTH SEEKER or some Freethought paper, then this country will be safe. Come, boys, let us get right in and lift.—J. M. F.]

As boys and girls are the most important subjects in this world, I hav selected boys to write about. Boys belong to the animal world and are made of clay, which ought to account for their faces being muddy when it rains. The mud, too, is liable to get on a boy's clothes. When a boy wants to go forward he goes sideways—first one side is pushed ahead and then the other, and he goes most always on one end. Boys are the truck they make men of, and that will account for their looking some like boys, otherwise they might look like the devil. A boy has a knot on the up end of his body called a pericranium, or poll by the assessor, and his poll costs $4 every year in this county when he gets big. Some polls are no good.

Some boys (buoys) stay all the time in the water near rocks or harbors, and if the wind blows they sing. Most presidents hav been boys, and if a boy has a dirty face, knees out, and only one "gallis," the better president he will make. That is because he needs to be tough. Mr. Harrison is not much good. Bears like boys to eat, but lions will not eat a man if his name is Danyell. I like a boy that will not always mind, because he who obeys is a slave. Some day I will tell you what the world has gained by the heroic boys that would not mind. There is a fine place in Idaho called Boise City. You never heard of girls' city, did you? And then there is Manchester and Manhattan—lucky he had a hat on, old Comstock would hav had him long ago if he hadn't had something on. Mothers are said to love their boys the best. That is because they can get wood, milk the cow, and drudge. When a boy gets old he has made his mark in the world, and you can most generally tell by looking at the mark the kind of a boy he has been. A boy sometimes livs to the age of eighty or ninety years, but he is not a boy all this time, only the first twenty and the last twenty years of his life. Oh, it is fine to be a boy. JAS. M. FOSTER.

Elk Grove, Cal., Dec. 1, 1889.

MARY'S REPLY TO COMPOSITION ABOUT BOYS.

I want to say a few words about boys that James seems to hav forgotten. I am pretty sure boys came up from the lower animals. I can only giv you a few hints why I think so. Where did boys get such a foolish play as leapfrog? Can any boy tell how old that play is? Did you ever notice how boys take to water in the spring? Do you know when doctors want to learn anything about boys they get a frog and dissect it, and then they know all about boys. Funny, is it not?—only it's a little tough on the frogs. "Girls ain't done nothing, oh, no." Well, we'll see. Ida Ho (Idaho) is a thousand times larger than Boise City. He can see Manchester, but he cannot see Victoria. There is a state in this Union called the Mother of Presidents. Did you ever hear of a state called the father of presidents? Did he never hear of Miss Ala Bama (Alabama)? Then there is the Carolina girls, and Callie Fornia (California), and Miss Flora Day (Florida), and the two Misses, Mississippi and Missouri, and little Rhoda Island, and Louisiana, and dear Minne Sota, and sweet Ori Gon (Oregon), and there is my Maryland—dear old Maryland with her lovely daughter Anna Polis. Why, this country is overflowing with splendid girls. Why, look at the Pacific girls, there. Why, you ought to thank Miss Gaute Mala every morning of this life for that delicious cup of coffee made by a lady's hand, so delicious as only a mother or a sister knows how to make. There is Miss Allie Meda and Amy Door (Amador county), Callie Varis (Calavaris county), and Mary Posey. Yes, and we hav a saint, too—Santa Clara."

James (rising): "We hav more Saints in California and Mexico than they hav harps for up there."

Teacher: "James, sit down!"

"Why, the largest river on this continent is a lady, Miss——"

James here interrupts, saying: "Father of Waters! Father of Waters!"

Mary: "Miss doesn't stand for father—nothing stands for father—but the old cow and her calf would, too, if father were here."

James sits down.

"The largest river in South America bears a lady's name, Amy Zone. They say, 'Girls ain't done much'—oh, no. The horrid wretches! What won't they claim nex'! 'The hand that rocks the cradle moves the world.' And a boy was never known to rock the cradle five minutes at a time in his life."

James (rising): "Take me to the Isle of Man."

Mary: "Take me to mother."

Elk Grove, Cal. MARY V. FOSTER.

His Very Own.

Little Tommy passes for a very practical youth. The other day his Uncle John brought him, as a birthday present, a "word game," which Tommy had never played, and which did not seem to be particularly attractiv to him.

Nevertheless Tommy thanked his uncle; and by and by, edging around his chair, he asked:

"Say, Uncle John?"

"Well?"

"This game truly belongs to me now, don't it?"

"Why, of course."

"To do just what I want with it?"

"Certainly."

"Then I'll tell you what I'll do. I'll sell it to you for ten cents."—*Youth's Companion.*

Correspondence.

PAGOLET, S. C., March 10, 1890.

DEAR MISS WIXON: As Sister Essie is writing to you about religious Joe, I want to write too. I am ten years old. I hav the "Story Hour" and love to read it. And I sometimes read the godly books too. I love to read about old Abraham and his sheep, and goats, and about old Mrs. Lot stewing herself down to salt as mamma makes soap, and about the children going through the river. Of course I don't think that God wrote it. But it sounds funny to me. I must close.

Yours truly, MELLIE THOMASON.

WEXFORD, PA., Feb 24, 1890.

DEAR AUNT SUSIE: I suppose you will think I hav forgotten to write. It has been two years since I wrote to you. Harry and I go to school every day when we are well. We hav a good teacher this winter. His name is Mr. A. E. Stevenson. He boards at our place. The directors tried to put him out because he was a Freethinker, but as that was all the fault he had, they could not do it. Grandma was seventy-four years old on the 21st, and she is as smart as some at sixty. Uncle Andrew Beveridge will be sixty-four years old on the 19th of March, and he is going to hav a party. We each hav a present for him. I will write again soon.

I send you one of my name cards.

From your little friend.

EFFIE J. PEARCE.

[Thanks, Effie, dear, for the little flower card. It is very pretty.—ED. C. C.]

PAGOLET, S. C., March 10, 1890.

DEAR MISS WIXON: I want to tell my little Liberal friends about a negro boy that we hav. His name is Joe Tucker; he is fourteen years old, has a bony face, long mouth, flat nose, wears a cap that comes down over his ears, chews gum, and carries milk to supply mamma's customers. When he first came here he was very religious, prayed to Jesus, and thought us very wicked to speak hard things against the Bible; but, one day, my sister, Zeelemina, told him that Christians say the Bible teaches that when one got to heaven, if he should see his mother in hell, he could smile at her punishment. Joe said "that if the Bible taught that, it tells a cussed infernal lie!" And since that time Joe does not pray so much, and says but little about Jesus.

I am going to school; am thirteen years old, and love the Children's Corner very much, and love all of your books. "Apples of Gold" is the best book I ever read.

ESSIE THOMASON.

WHEELING, W. VA., March 1, 1890.

DEAR AUNT SUSAN: I heard you were in Washington and saw Mrs. Lyndall. She stopped here on her way home. She told us that you said for me to write again, and not to forget you. Thanks to you for requesting us to write to you.

Mrs. Lyndall read the poetry you composed and read in the convention. It was grand.

I hav been reading about the Washington monument.

We are having very cool weather here.

I am studying phrenology.

Well, the church bells are making so much noise I can hardly write.

My pa and Mr. E. A. Watkins are going to hav a debate this evening. The subject will be, "Is the God of the Bible the God of the Universe?" They are going to hav it in the G. A. R. Hall. We went to the debate last night. The hall was well filled, and the audience was deeply interested throughout. They are going to hav another next Sunday evening. Subject: "Resolved, That the Constitution Should be so Amended as to Recognize the Christian's God and that a Strict Observance of the Christian Sabbath Should be Enforced." E. A. Watkins affirms and pa denies. We expect a good time, for it is an important subject.

My sister will write before long. I would like some more of the Liberal boys and girls to write to me. Good-bye.

Respectfully yours,

ORLO INGERSOLL NOE.

MOODY, TEX., March 10, 1890.

DEAR MISS WIXON: It is with a sad heart that I write a few lines to the Children's Corner, to let them know the sad news of my loving father's death. He died March 1st and was buried March 2d, 1890. This is my second letter to the Children's Corner. I wrote one last summer. I told you that my grandma and pa were sick. Grandma died the 14th of November, 1889. Oh, children, you don't know how we miss our loved ones, unless you hav had a trial of it. Pa had not been able to do a day's work for ten months. He suffered a great deal till the last two days. He died easy. He said he didn't want us to grieve after him. He said when he was dead he would be at rest. Father was a plain, straight, and Liberal man. He loved to read THE TRUTH SEEKER and thought it was a good paper. Our time is out for the paper now, and as we are not able to pay for it ma says she will hav it stopped coming, and I am sorry. Brother George and I liked to look at the pictures and read the funny pieces in the good old TRUTH SEEKER. My uncle, Frank Fitch, has spent the winter with us. He was lots of company to his poor sick brother and stayed by him till the last. He is going to stay with us this summer. I don't know how we could do without him, for he is so good and kind to all of us. Oh, dear little children, be good and kind to your parents, for you may be left fatherless or motherless some day. And you will hav enough to think about anyway. I am eleven years of age and my brother is fifteen. I am going to school and hav a good teacher. Her name is Miss Sallie Denton. I remain a true Liberal friend, ALLIE FITCH.

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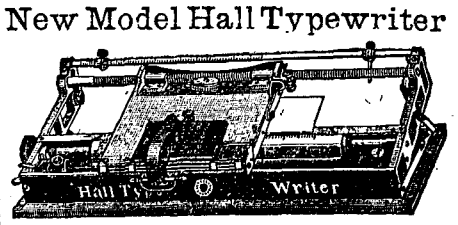
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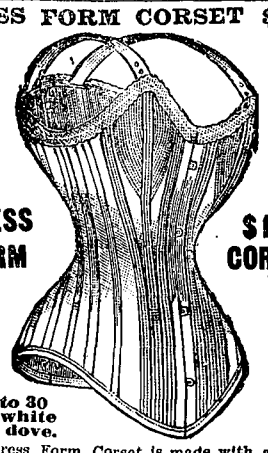
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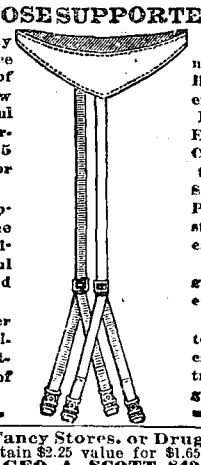
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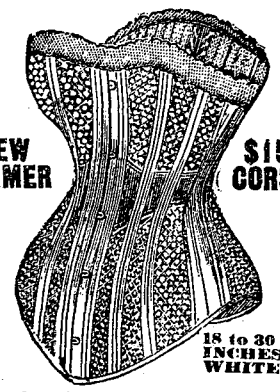
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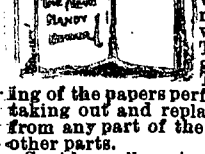
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On Sunday night, March 31st, James Allen, one of our oldest and most highly respected citizens, passed gently away in death. Father Allen has been an outspoken Freethinker for over a third of a century, and had been a subscriber to THE TRUTH SEEKER for fifteen or more years. He put to flight the Christian fanatic's idea of a Liberal's death, and died as serenely and happily as any Christian who ever lived, remaining firm and steadfast to his convictions in religious matters.

Prof. F. S. Reefy, editor of the Elyria, O., *Democrat*, an able Liberal, conducted the funeral, at the oft-repeated request of the deceased. Mr. Reefy was listened to with marked attention by the neighbors, friends, and kindred of Father Allen, and one and all, Christian as well as Liberal, spoke highly of his address.

Father Allen and the writer were the only two Liberals in this community who were readers of your paper, and now I am left alone, although we hav a score or more Liberals in this community. You can depend on me remaining a subscriber as long as I liv; and as I am yet a young man, it may be for a long time. Long liv THE TRUTH SEEKER! May she continue to send forth red-hot shots of truth for universal mental freedom, is the prayer of Yours respectfully,

Wilmot, O. E. W. SPIDELL.

Cyrus Fillmore passed away in his eighty-eighth year. He was a brother of the ex-president. He was a stanch Liberal, and a constant reader of THE TRUTH SEEKER; fearless and outspoken in defense of the principles he so firmly advocated. He was a priest-hater. He gave never a dollar for the church, but to the needy and those that were worthy he was a liberal giver. He was a man that did right because it was right, not because he was afraid of the resurrection in another world. He took the precaution to make arrangements a year before his death for his funeral. He selected Dr. Furgeson, a Materialist, to preach his sermon. His remains were followed to his resting-place by a large concourse of people. He leaves a host of friends to mourn his loss.

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Inquiries are frequently received asking what we know about Dr. Fellows, of Vineland, N. J. First, we know that he is a reliable gentleman of rare professional skill, who has earned success by good work. Second that he fulfills all his agreements to the letter. Third, that he has performed cures of hopeless cases that in the olden time his skill would have been called miraculous. Fourth, and last, we know him to be an honest man and a stanch Liberal.—*The Better Way.*

News of the Week.

THE need of moral instruction in schools is pointed out by the Paris inspectors of child labor. who after visiting factories say: "The lack of moral instruction among these children is very painful. To all our questions about their duties to the family, to society, to their country, they responded poorly, or not at all."

SAMUEL J. RANDALL died last Sunday morning.

FRENCH scientists and engineers are contemplating a railway across Sahara.

IN Spain Carlist and anti-Carlist feeling is causing conflicts between troops and the people.

THE Iowa legislature is much exercised over prohibition, or restriction, of the liquor traffic.

BISMARCK'S seventy-fifth birthday was celebrated with many honors from the German people.

STANLEY thinks the Germans are getting too much of Africa, and that England should hav more.

ANOTHER attempt has been made on the czar's life, and he has been forced to giv up an intended trip.

AT Rome on the 13th a meeting of unemployed workmen used such anarchical language that the police dispersed them.

THE Farmers' Alliance in Georgia wants the government to build warehouses in which farmers may store their grain, obtaining loans thereon.

IN Russia the demand for a constitution and a parliament has secured support in the czar's private circle, and he may accede hoping to end the attempts on his life.

ON May 1st there will be great labor demonstrations in nearly all the European countries, with agitation in favor of eight hours. That dav may be made an annual labor holiday in Europe.

IN Boston British-Americans and Irish-Americans are engaged in a wrangle that arose from the presentation by the former of a United States flag to a public school, which the Irish scholars resented.

ON the 8th tornadoes did damage at several places in Michigan, and Norwalk, O. It visited Illinois, with less violence. Buildings were blown down and a church steeple or two taken off. One or two lives were lost, and a number were injured.

THE recent Methodist conference at New York passed resolutions against the Secularization of the common school education. "Purely secular education," say the resolutions, "is impossible in a land whose literature, history, and laws are the product of a Christian civilization. Christian citizens must deny the right of the state to assume to giv such an inadequate education."

AT Vienna on the 8th a meeting of strikers came into conflict with the police, whom they stoned. The rioters then damaged some buildings, but were dispersed by cavalry and infantry. Many civilians and fourteen police were hurt. Later, 8,000 unemployed men held a meeting, and demolished a police guard room, set fire to a spirit shop, kept the fire service away, and sacked several Jews' shops. At night rain fell, and helped the troops to disperse the rioters.

THE provisional government of Brazil, having decreed all the great popular measures demanded by the people, is now trying to avoid the danger and inconvenience that attended the adoption of the American Constitution. They hav nominated a number of well-known specialists to frame a constitution which is to be presented to the constituent assembly. The republic is composed of states, federal districts, provinces, and territories. The government is representativ, federal, and republican. Each state shall be governed by its own laws. The federal government shall guarantee to all a republican form of government. The federal government shall interfere in the government of the states only for the purpose of guaranteeing a republican form of government, the sanction of sentences of the federal courts, and in case of rebellion. In the last-named contingency a state of siege may be proclaimed and the federal power will assume the government until the cause of the trouble be removed. Provinces are to be regularly organized political bodies that require pecuniary assistance from the supreme federal government.

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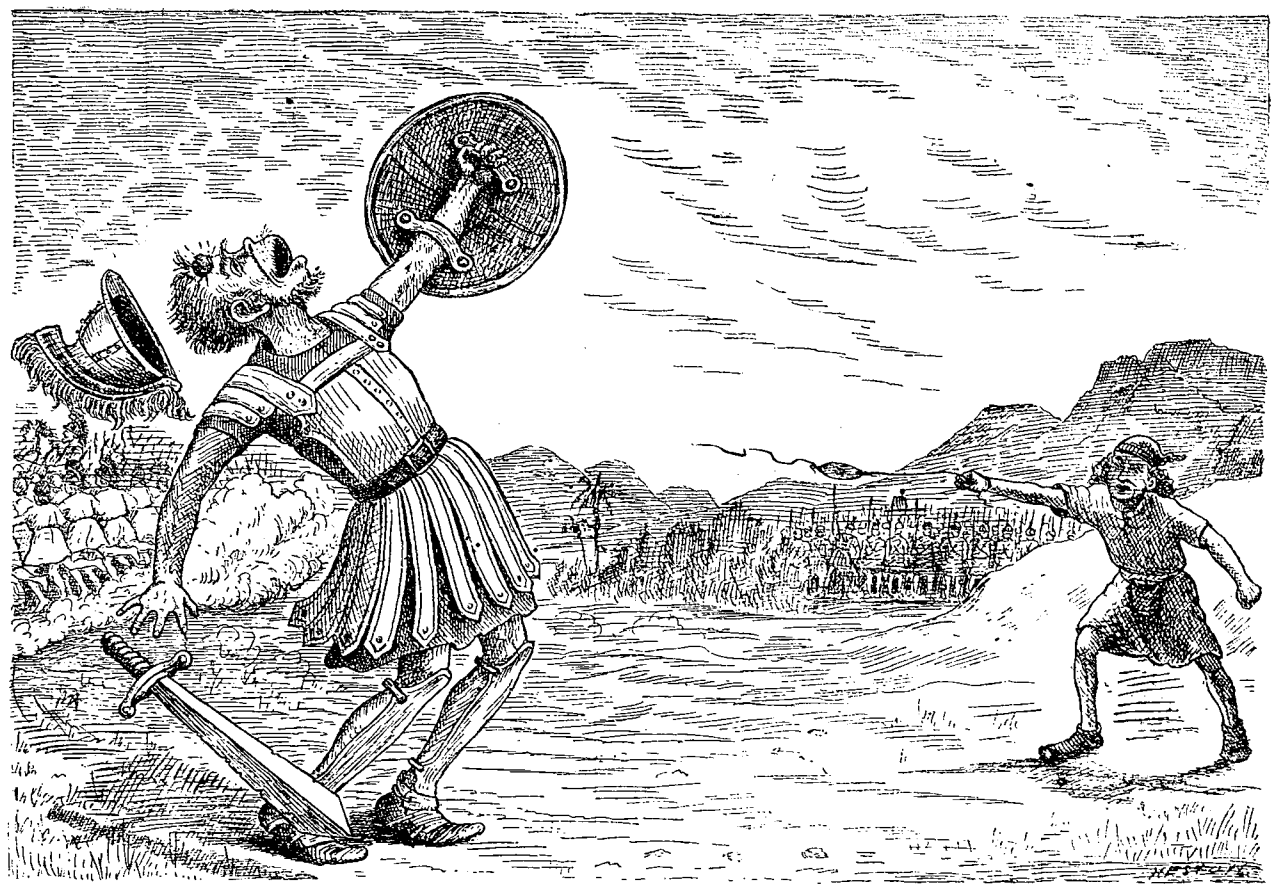
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DAVID KNOCKETH GOLIATH OUT.

So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David.—1 Sam. xvii, 50.

THE

Truth Seeker Annual

—AND—

Freethinkers' Almanac,

1890.

(E. M. 290.)

WITH ILLUSTRATIONS.

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Gems of Thought.

EVEN in countries said to be free, it is in vain to look for that freedom which violates none of the natural rights of man, and which secures indefeasible possession and uncontroled exercise. On the contrary, the liberty existing there, founded upon a positiv right unequally shared, confers upon an individual prerogativs greater or less according to the town which he inhabits, the class in which he is born, the fortune he possesses, or the trade he may exercise. In these countries, however, civil and personal liberty are guaranteed by the law. If man be not all that he ought to be, still the dignity of his nature is not totally degraded; some of his rights are at least acknowledged; it can no longer be said of him that he is a slave, but only that he does not yet know how to become truly free.—*Condorcet.*

THIS is not liberty which we can hope for, that no grievance ever should arise in the commonwealth, that let no man in this world expect; but when complaints are freely heard, deeply considered, and speedily reformed, then is the utmost bound of civil liberty obtained that wise men look for.—*Milton.*

THE author of a great reformation is almost always unpopular in his own age. He generally passes his life in disquiet and danger. It is therefore for the interest of the human race that the memory of such men should be held in reverence, and that they should be supported against the scorn and hatred of their contemporaries by the hope of leaving a great and imperishable name. To go on the forlorn hope of truth is a service of peril. Who will undertake it, if it be not also a service of honor? It is easy enough, after the ramparts are carried, to find men to plant the flag on the highest tower. The difficulty is to find men who are ready to go first into the breach.—*Macaulay.*

WERE we as thankful for what we hav received as the favors of society deserve, we should think more kindly of men generally, since nearly everything comes from some source unknown. Our ancestors, our predecessors, and our contemporaries hav all done something for us, which we can return only in gratitude to the race.—*Bierbower.*

NATURE is a book that is open to all peoples; it recognizes no distinction of color, or nationality, or sex; it is free to impart its wonders to all who are prepared to read its ever-unfolding pages.—*Arthur B. Moss.*

The analogies of body and mind are most strikingly exhibited in the development of physical and moral *poison habits.* At first every poison is repulsiv. Children abhor the very smell of alcohol. The first effect of tobacco is that of a nauseating drug. The disgusting taste of opium prevails through every disguise. Nature protests against the incipience of an insidious "second nature," and this protectiv instinct often saves where neither law nor science yields its aid. . . . Gross vices do not achieve an easy conquest: the protests of a faithful conscience warn us again and again; but, if that protest is persistently disregarded, nature at last adapts herself to the abnormal condition, and the instinctiv repugnance givs way to a morbid craving for the unnatural stimulus. Healthy food grows insipid. The toper becomes a slave to his drug; and, by educational influences, the baneful habit may develop into a hereditary or even national vice. In a similar way, such moral poisons as hypocrisy, the miracle-mania, and pessimism hav to overcome the resistance of every healthier instinct before they can enslave the mind of a whole nation. In southern Europe, the doctrins of the Galilean church hav achieved this victory. Among the Caucasian races of the Mediterranean peninsula millions of our fellow-men hav lost the normal instincts of their species, and hav come to enjoy the poison of anti-naturalism. The Greek and Roman monks vied in self-abasement, self-mutilation, and the voluntary sacrifice of their reason, as their forefathers vied in science and heroic games. Patriotism has withered under the influence of anti-natural dogmas. Unmanliness has ceased to be a reproach. Manly self-reliance and athletic sports hav lost their charm. The prescriptions of the Jesuitical poison-mongers hav made simple truth insipid: their victims hav contracted a morbid craving for supernaturalism, and love cant for its own sake.—*Prof. Felix L. Oswald, M.D., in The Secret of the East.*

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THE PAPAL COLOSSUS.

Beneath the shadow of that papal curse stalked the specters of war, pestilence, famin, desolation, and death.—*La Croix.*

Notes and Clippings.

In the course of an article on "Flaws in Ingersollism," in the April *North American Review*, the Rev. Lyman Abbott expresses surprise that the "inspiring story" of Abraham should hav no attraction for Colonel Ingersoll. Abraham, it will be remembered, was commanded by the Lord to kill his son, and appears to hav been willing, if not anxious, to obey the command. A similarly "inspiring story" now comes from Faulkton, South Dakota, to the effect that E. Eckhart, while suffering from theological dementia, stabbed his two young sons with a bread-knife, and cut his wife's throat. Eckhart claims that the Lord told him to commit the murder. Since this incident, says *Freethought*, involves the killing of three persons instead of one, Dr. Abbott should find it three times as inspiring as the story of Abraham.

This is the Milwaukee *Sentinel's* estimate of the Bennett law: "The very pith and marrow of the law are in these two provisions: 1. Every child between the ages of seven and fourteen shall attend school—unless excused for good reason—for at least twelve consecutiv weeks in each year. 2. That every child, as above, shall during the period mentioned, receive instruction in reading, writing, arithmetic, and United States history in the English language. Nothing is said about parochial schools. If it is shown that a child receives this instruction for the time mentioned in any school, or at home, or has already had instruction equivalent to that mentioned, its parents are exempt from all penalty. The parochial schools may teach religion much, little, or altogether; may teach German or any other language exclusivly the year round; may do exactly what they choose to do, as far as this law is concerned. The law only prescribes that parents shall see that their children get twelve weeks of schooling each year, a part of the studies to be conducted in English." And the fact that the children must hav twelve weeks' schooling in useful studies in the English language is just why the foreign Catholics and Lutherans of the state are against the law!

During the discussion on the public worship estimates in the lower house of the Prussian diet on the 18th, Dr. Windthorst, the leader of the clerical party, asked for the creation of a Catholic section in the ecclesiastical affairs department; a settlement of the question relativ to the appointment of priests; the abrogation of the *sperrgesetz*, by which priests in certain cases are deprived of their stipends; a supervision of the schools by priests; the free admission of Catholic religious orders into Prussia, and the prohibition of the use of Catholic churches by Old Catholics. Dr. von Gossler, minister of ecclesiastical affairs, in reply to Dr. Windthorst, said that the government could not comply with the demands of the clericals. Particular denominations, he declared, could not claim to be represented in the ministry. Catholic matters were attended to by Catholic officials. In affairs affecting the schools and universities the opinions of the Catholic leaders were taken. Dr. von Gossler announced that a bill dealing with the *sperrgesetz* would be introduced in the diet. He declined to interfere with the Old Catholics. The government, he said, had received no complaints regarding them. The question of the entry of religious orders into Prussia, Dr. von Gossler declared, could not be decided by the ministry of ecclesiastical affair, alone.

A friend of Henry G. Marquand, who is perhaps more largely responsible than is any other one man for the failure of the trustees of the Metropolitan Museum to open it to the public on Sundays, has this to say in the *World*, of the reasons which influence Mr. Marquand in this course: "It is all a question of money, of expense, and not of sentiment or devotion. There are a few persons like Mrs. Robert L. Stuart who giv and will continue to giv, as long as the museum is kept closed on Sunday, a handsome yearly sum to cover the daily expense of keeping it open, of policing it, and lighting and cleaning it. Those donations would stop were the museum to be opened Sunday. But opened it would be, nevertheless, if the trustees saw any certainty of getting elsewhere, from the city or from other public-spirited citizens, an equivalent sum to pay current expenses. The custodians and special officials must be men of good character and good address. Such men cannot be secured for less than $3 a day. A score of them, for several are necessary in each room or department, eat up a large sum every week. Who will supply that sum and open the museum Sundays? Some years ago costly Etruscan gold ornaments were stolen. Nothing can be made away with now, the trustees believe." We scarcely credit Mr. Marquand's assertions, for the museum managers defeated a bill providing for the maintenance of the museum on condition that it was opened Sundays.

Foster North, of Kewanee, Ill., a son of a Truth Seeker correspondent and subscriber, has filed a petition in the supreme court for a mandamus to compel the trustees of the University of Illinois to restore him to the privileges of the university, from which he was suspended six weeks before he was to graduate in June, 1885, because he refused to attend religious worship in the chapel. He alleges that absence from the chapel is the only offense with which he is charged; that the institution is supported and controled exclusivly by the state, and that the constitution provides that "No person shall be required to attend or support any ministry or place of worship against his consent." He claims that these religious services in the university are illegal, and the rule requiring attendance is illegal and void; that excuse for absence from such exercises cannot be required; that as he has violated no legal rule, and has fulfilled all lawful conditions necessary to the enjoyment of the advantages of the university, he has a legal right of attendance there. Shortly before his suspension Governor Oglesby and the penitentiary commissioners, believing that attendance upon religious worship could not justly and legally be required of convicts in the state penitentiaries, ordered that such convicts be allowed to absent themselvs from any or all religious services without being required to giv any excuse or reason therefor. He thinks that students, as well as convicted murderers and thieves, hav rights which the authorities of the state are bound to respect. The late decision of the supreme court of Wisconsin, in Wells vs. School Board of Edgerton, in which Bible-reading in public schools was declared illegal under constitutional provisions similar to those of Illinois, fully sustains the position of Mr. North.

Communications.

What Is Spirit?

If spirit is what it is said to be, then it is a veritable chameleon nondescript. It is anything ideality, speculation, and metaphysics may make it. The word "spirit" represents an abstraction and not an entity. But superstition and the imagination hav invested it, as they hav terms representing many abstract virtues and moral qualities, with the halo and glow of a divine personified imagery. Justice is represented by the image of a divinely human figure holding the scales to balance righteousness.

Mercy is another tender human representation, inclining over the humble, repentant sinner, with the posture and aspects of forgivness and sympathetic love.

Liberty is personated by the erect or sitting female figure, in the habiliments of freedom, with her staff and banner floating in the breeze. In ancient Greece more than now, the abstract virtues, the passions and emotions, were imaged by varied impersonations, which were deified and titled as their gods. It is only mature minds and philosophic thinkers who dispense with these external representations of abstract conceptions. Immature, undeveloped intellects, inexperienced, limited, and uncritical thinkers, can never rise above physical associations and personifications in their attempts at abstract thought, or in their conceptions of psychical or metaphysical questions. Nations, as well as individuals, liv and die and never advance beyond this sensuous, rudimentary mental state, from what may be called arrested intellectual development. Those who are religious, or the spiritual-minded—so called—priests and people, teachers and taught, the educated and ignorant, the cultured and refined, are invariably and voluntarily the victims of this ancient illusory faith, that originated in the earlier ages, the childhood of the race.

The terms spirit or spiritual cannot be thought of in connection with man, without the conception of an image, an entity, which, in some sense, exists as a personality, either with or without the individual homo. Civilized or Christian nations owe their conceptions of the spirit to the ancient mythological records that hav been preserved, reproduced, and interpreted by the savants and leaders in literature and religion, which hav molded and given direction to civilized thought.

This theory and literature of ghosts, or personified moral and physical forces, is as ancient as written language. It is the earliest and oldest method of generating and impressing thought. It belongs to the cave, the wigwam, and the tent, to prehistoric man in his gropings for mental illumination. Its antiquity imparts to it a seeming of divine authority, and inspires the affection and tenacity with which it is cherished. It is cherished now with a confidence that the world would go to ruin and chaos, and heaven be unfilled, without it. It is reverenced as a God-given boon, to save man from perdition. To abandon it for any cause, we are told, would be to surrender all motiv or restraint, all moral sense and obligation, all regard for life or death, time or eternity, heaven or hell, man or God.

Science has assaulted and taken the outposts, and is storming the very citadel in which this mythical impersonativ faith is intrenched. But such is the affection for this time-honored, all-absorbing delusion, that every inch of ground is being contested and maintained with an inveteracy that has always characterized the zealots of superstition. It is wonderful with what a fatuity and desperation the feelings and faith cling to that which cannot be logically maintained and is without foundation! It is wonderful how illusions can be so implanted, and interwoven with every moral fiber of being, that life seems to depend on them for its continuance!

Thinking and wise men coin words for practical use; the thoughtless and visionary pervert and abuse them in defense of ignorance and to maintain superstition. The Greek word representing spirit, meaning life and energy, has been captured by the blind and bigoted, construed into several meanings, and made to do service in behalf of the bias and to support the vagaries of the visionary religious enthusiast. Everyone wrests or defines it to suit his fancy, or to build up his own faith. One says that it is a synonym of soul; another, that it is a synonym of mind; another, that it is a synonym of life; and another says that it is a supernatural entity, and represents a disembodied human being, an organized personal intelligence, an intangible or ethereal duplicate of the previous personality.

Others among the more illiterate ancients, notably as described in the scriptures, believed in a realm of spirits, existences independent of men yet with the power of coming to them and entering into and taking possession of their persons and functions. Many of these were called evil spirits or devils, and those whom they occupied were said to be "possessed of devils." The evil spirits are described as producing various disturbances of the nervous system, driving their victims into spasms, fits, and extremes of impropriety, from which there was no release till the spirits could be exorcised or expelled by some magic or superhuman power, which was said to hav been exercised successfully for that purpose on many occasions.

All these different definitions of the spirit prevail in society now, and lead to great confusion of ideas among those who undertake to compare views or to instruct each other in the mysteries of spirituality.

It is a popular idea with some that the spirit or spirits make revelations to the human mind or feelings of the high or profound and otherwise inscrutable ways and purposes of the divine arcana, concerning the welfare and destiny of man.

With all these and still other definitions of the spirit, it can readily be seen in what interminable confusion and embarrassment are placed all those who indulge in the literature and theories of spirit and devote their time to making acquisitions to their stores and stock of spiritual knowledge. Scarcely any two assign to the word the same definition.

What is called spiritual impression, or any form of the spiritual craze, is generally an irremediable malady. When deeply seated it assumes supremacy over the intellect, and no evidence or reasoning presented to the mind can expel it from its throne in the mental citadel. Facts, arguments, proofs, and demonstrations fall ineffectiv when led against the network the spirit has woven around the mind. Every verbal doubt may be silenced, every vestige of sophistry in defense of the faith may be proved fallacious and visionary, yet the presence and power of the spirit remains the supreme arbiter unshaken and unchallenged by any logic. When the intellect, the understanding and reasoning powers, are subjugated to the blind impulses and fancied dictates of the spirit, there is seldom any hope of relief from the infatuation. If we can save the young, it is our only hope. If we can teach them intelligent, rational views of the spirit before they are captured and enslaved by the terrorizing power of the fabulous ones, they may be saved in a condition of sanity, with the mind open to the lessons of reason and truth. They must learn from the demonstrations of science that there is but one proper meaning for the word spirit, and that is, to represent the physical, moral, and intellectual life of man; and learn that when these leave a man he has lost his life, or soul, or mind, and all that remains with us that is cognizable is the lifeless form that will molder into earth. This is the intelligent thought for which the word was made to stand, and it still remains so for the honest, unsophisticated, rational thinker. Between him and the spiritual lunatic there is a chasm, that cannot easily be bridged, because of the utter incompatibility of science and superstition.

Spirit, soul, mind, or life, in their separate or combined sense, in any practical, scientific, comprehensible sense, are one and the same thing. They express when cursorily and separately used, generally but parts of what in a united sense they represent, as the product and sum of the vitalized activities of a living human being. We cannot understand them, and neither can they be of any intelligent use to us, unless we ascribe, and can trace them, to a physical basis. They indicate only conditions, qualities, and functions of the activ organism. Of a man we can say, He is of a "meek and quiet spirit;" or of a "sweet and tender spirit;" or of a "bold, daring, and warlike spirit." We speak of a large-souled man, a magnanimous soul, a grand or a mean soul; or say, He puts soul in his business, or, He has no soul in his work. A man of great mind; or, He has a mind of his own; or, He improves his mind or neglects his mind; or, He uses his mind; or, He does not mind his business—are other expressions very common, and in this sense they are uniformly understood.

The "life" of a man means simply the unsuspended functions of the organic structure. To hav life is to hav the spirit, soul, or mind still represented in the body, as the product of this life. We say, a useful life, an activ life, a low or high life, a fruitful or valuable, or an instructiv and interesting life, when we speak of a biography. Only when we associate these words with a physical basis, with a cognizable being, can we use them to convey intelligent thought. Our observations and experiences, the cognition of our senses, familiarize us with their meaning when they are used in connection with the functions of living, moving beings. But the moment we attempt to think of them as something separate or self-existent we flounder in the realms of the interminable, the fantastic and deluding. When the imagination is released from its moorings to some real substratum, its range is without law and limit. In this region nothing is known or expected to be known; everything is believed. No common ground between partisans of faith can be found; but every imaginable aspect of the fields of illusion is occupied.

What do we know about these abstract, metaphysical subjects? And what can we learn of them except the speculativ opinions of the benighted past, as left on record by the ancients? And how can we know what these ancients really thought or meant, by the very indefinit and obscure way they hav come down to us?

In the New Testament we read, "God is *a* spirit;" and then, "God is love," not *a* love; "God is light," not *a* light. Here we see the indefinit article used before spirit, meaning that God is one spirit. The implication is that there are other spirits, or that there is a realm or order of spirits, and God is one of them. If that was not the belief of the writer, he would hav written, "God is spirit," which would hav been accordant with the other two forms of expression. We are informed by the late revisers of the New Testament that the translators of the authorized copy were not at all particular or accurate in the use or disuse of the articles in that version. They sometimes used them when the Greek text did not justify it, and at other places they dropped them where they should hav used them. And then again, they inserted the indefinit *a* where they should hav put the definit *the;* and at other places they dropped both and substituted the adjectivs *this* and *that*, where there was no warrant for so doing, materially changing the sense of the original text.

These changes, with many more, were unjustifiably made, sometimes from carelessness, oversight, or neglect, and in other instances, on purpose to change the text to accord more with the individual bias or with the popular superstition. The revisers rectified some of these errors, and they admit they let some remain unchanged, because readers so long accustomed to them would not receive the improvement or correction of the text if they had made it, on account of their attachment to and faith in the old and false. Were it not for this prejudice the revision could hav been made to read, God is spirit; or, God is *a* love; or, God is *a* light; or *the* spirit, *the* love, *the* light, just as well as in the way we hav it now. The revisers evidently desired to make such changes as they deemed expedient, and as far as they thought the readers would tolerate, in the direction of modern scientific thought, and in the direction of accord with the revelations and discoveries of the latest enlightened biblical scholarship.

If God is spirit, light, and love, then spirit, light, and love are God. And this scientific idea of spirit and of God is rapidly gaining credence and acceptance in all the higher, advanced, intelligent circles of society, as notably among the clergy as among the scientists. The old fabulous, personifying beliefs and teachings hav had their day, hav done their work, and must now rapidly giv way to the more rational demonstrations of science.

Such expressions as, the spirit of God, and, the spirit of Christ, are often used; but when we attempt to analyze them in order to ascertain what meaning or thought they contain, we find it utterly impossible to giv them any definition, or to make them convey any thought or idea that is adapted to the human understanding. They are archaic sounds or words addressed to the feelings or faith, which make an impression so indefinit that the understanding or intelligence cannot recognize or describe it. The reverence for the words is all the significance there is in the sentences that contain them. To be more specific in statement: In the first place, we say God is spirit, and think we agree in that. Then immediately we proceed to speak of the spirit of God, making God something else besides spirit, and spirit as one of his properties, as though God could hav a spirit when he or it is nothing else but spirit. The spirit is the whole of the reality of what we call God or deity. God being spirit, how can we speak of his spirit and say the spirit of spirit, and make any sense? What can we understand by such language? How can we make an attribute of a thing out of the thing itself? We can just as well and truly say, the universe of the universe, the God of God, or the man of man.

"The spirit of Christ," means nothing, and really is without sense. Christ is a word in the Greek, which stands for wisdom, or its equivalent in our language. Scholars all agree that it simply represents a title, and not a name or a person. Jesus was never known by that name. It became associated with his name in after centuries, on account of his lessons and life, to distinguish them from those of others. We know that wisdom has no spirit. Thought has no spirit; neither has ignorance or want of thought. There is no spirit in an abstraction or a principle. There is a spirit in a man or an animal—in all living personalities. There was a spirit in Jesus, but there is no spirit where there is no life. There is no spirit in wisdom or Christ. Then the expression, spirit of Christ, is meaningless verbiage.

While such conflicting, paradoxical use is made of the word spirit; while the word is used with equal freedom and license to make it represent something or nothing, so rendering the term a misnomer or mystery, bringing it into discredit and dishonor among earnest, thoughtful, intelligent people, those who use it so flippantly and ignorantly are doing harm rather than good. It is time some intelligent standard definition were established and the abuse and misrepresentations of the word abridged. Expressions without intelligence, from otherwise respectable and exemplary people, tend to embarrass and distract the minds of inquirers, and create a d

gust or aversion for religious questions, and an indifference for the virtues which true religion should teach.

We hear such expressions as, the "spirit of the gospel," the "spirit of the law," the "spirit of the Constitution," and in the scriptures, the "letter killeth but the spirit maketh alive"—spirit in this last use meaning the intent, object, or end to be accomplished by what was written or taught in the letter, and not a mere unappreciativ conformity to the written word without any higher or further motiv than a literal fulfillment of the letter of the law or verbal assent to it. Here, by metaphor, spirit is given to lessons, laws, and teachings, and does in some measure represent distinct thought, but only in a figurativ sense. The paucity of words to express all forms and shades of thought may be a sufficient excuse for resorting to metaphor, and it can not produce much harm, provided it is known and understood as metaphor.

It is when metaphor is taught and taken as the literal reality, that the heavens and the earth are peopled with invisible spirits, and the personifications of metaphor are made to represent wandering ghosts, holy or otherwise, and demons from a fancied spirit world, haunting, pervading, inspiring, and prompting the human family to every action they perform, with the belief that all life depends on spirit in the sense, "of myself I can do nothing"—it is then that faith in the spirit works its greatest mischief. It then destroys volition, paralyzes energy, opposes intelligence, blights reason, and produces more or less mental inanity. It may seem to be a negativ and harmless illusion only, but it is a positiv obstruction and destroyer of human progress; an incubus that poisons the well-spring of life and keeps the mind in a state of perpetual bondage.

We hav received our definition and meaning of the word spirit more from Greek mythology and polytheism, than from Hebrew Theism and metaphysics. The New Testament, a product of Greek writers, has been more precious and authoritativ to us than the Hebrew scriptures. Modern conceptions and speculations about the spirit, and all the various ideas and uses we make of the word, we hav inherited from our pagan Greek ancestors and their coadjutors, their barbarian Roman allies. They come from nowhere else, and every student of history and ecclesiasticism knows this to be an absolute certainty. We owe to the benighted barbarians all we hav, all there is, and all we can make of our wonderful "spirit illumination." When we look back to the violent conflicts, to the fierce and bloody wars, to the Crusades and Inquisitions, to the martyrdoms and tortures, to the millions that hav been sacrificed by the commands and duties laid upon the human family by this ghostly phantom called the spirit, we may well estimate the value of the dear illusion, and what our present conflicting views of it hav cost the world in human life and treasure. T. E. LONGSHORE.

Philadelphia, Sept., 1889.

Freethought in Sweden.

In Sweden the fourteenth judgment for blasphemy since 1888 has seen the light of day. Victor E. Lennstrand has by the king's court been sentenced to an additional three months' imprisonment.

Now, we hav always had sympathy for the old and feeble, and a word or two in praise of those who assist them, so as to make their last days comfortable, yet in all cases we invariably drew the line seven feet above the earth's surface. The compassion taken upon old Jehovah by King Oscar II. and his ecclesiastic and civil authorities is nothing if not ridiculous. The gentlemen are evidently yet chewing the rubber ring given them by their respectiv mammas. To think that these poor, miserable mortals act as self-appointed guardians and defenders of an old sinner, an almighty and immortal being who, if he appeared here on earth, would require the strait-jacket and inhabit the murderer's cell! What conceited and inconsistent fools these mortals be! Yet we can assure them that, whatever may happen to them, they can always be sure of a living. Any enterprising dime museum man will gladly pay them $100 a week apiece to hav them pose in his museum as natural monstrosities or live fossils.

This new instance of persecution has, however, not diminished the ardor of our brethren. They are activ and busy as ever. The petitions which we mentioned in a late letter hav received nearly fifteen thousand signatures, and Captain Thomson and S. W. Hentzer are kept more than comfortably busy, while Henry V. Berghell, following the example set by Jesus, travels all over the country giving lectures, forms branches of Utilistiska Samfundet, and makes old orthodoxy raise her long ears and bray.

If our friends will now but organize so as to show a solid front toward the enemy, and leave all money matters out, we can predict that victory will ere long be theirs. The attention of the civilized world is directed toward Sweden, and it is the attitude of her Freethinking men and women that will decide whether future historians shall note the present Freethought movement as a deed or as a *saga blott*.

G. N.

Nationalism: Is It Fact or Fancy?

Nothing has so stirred the heart of the multitude for a long time as the force called Nationalism. The advent of a new book is not so very important a matter in this age of many books; but Bellamy's "Looking Backward," from whence sprang into being a strong, energetic power, has swept from end to end of the continent, and like some magic influence, wide spreading and far-reaching, it has sped across the ocean, finding lodgment wherever a human heart throbbed in pity or longed for better circumstances than it knew. What has caused this *furore?* What mighty impulse has so shaken and thrilled humanity?

The book seemed but to adapt to present thought many ideas already known to the world through its thinkers and reformers. The question arises, were the ideas given by reformers aforetime precipitated upon the world too soon? And has the mind of today grown ripe enough to welcome the advent of Nationalism and comprehend its deep and powerful meaning?

It is worth while, in passing, to note the condition of humanity in the economic world when Nationalism, like Jove in thunder, burst upon the half-bewildered minds of men.

Let us see.

One who inclined his ear at the time of the advent of the book "Looking Backward," would hav heard the great pulsing heart of the wage-working world beating, beating with a strong and fierce determination. The beholder would hav looked upon a strange spectacle—on the one hand a chaos of poverty, dissatisfaction, strikes, riots, anarchism, labor unions, miners with grimed faces and bloodshot eyes whose little children, with wan, pinched faces, begged piteously for bread, railroad employees demanding increase of wages to purchase the very necessaries of life, and all pleading for better food and warmer clothing. On the other hand were arrayed a multitude of trusts, combines, pools, syndicates, ever increasing to larger proportions, and a host of millionaires with swelling coffers, living in palatial residences far superior to the palaces of kings in olden times. Each millionaire held in his hand a lash, made thick and strong with banknotes to hold the masses in check and to keep them at their tasks. Wage-workers formed unions to protect themselvs and to assist in the battle for enough to keep soul and body together. Capitalists combined, they said, to keep posted on prices of raw material and to regulate the wages of those who did their bidding.

On the one side appeared want, toil, misery, ignorance, poverty, privation, poor pay, and starvation; on the other, ease, pride, plenty, luxury, pleasure, idleness, abundance, and much polished pretension.

There was heard the surging of a coming storm—the rushing of a human tide, like the lashing waves of ocean ere the whole fury of the winds bursts upon them.

Thought moved swiftly. It traveled back a hundred years—to France, and the uprising there, after Vergimond's famous speech declaring the country to be in danger, and then it moved forward with lightning speed, forward a couple of years to 1892. They who watched with keen vision the progress of events said: "Is a transition period at hand? Will it be a repetition of that dreadful slaughter in France that rent that beautiful country with strife and discord, that shadowed it with horror and dismay, or will it be a painless passing to a higher, better, nobler birth?" It was evident that something must be done, and that quickly.

In the midst of much confusion came Nationalism with its one splendid sentence crowded with great meaning: "The nationalization of industry and the brotherhood of man."

It has made a lull in the nearing storm. It has made a rift in the clouds, through which has come a glimmer of warm sunshine.

While, practically, the situation in the economic world is unchanged, a better feeling has grown with the ever-increasing numbers of believers in the philosophy of Nationalism. People are beginning to think it may be possible to harmonize the present tumult and disorder—that the inequalities in the social world can be, and should be, leveled—that crooked paths and crooked individuals can each be made straight—that there can be improvement made in all departments of living. They are beginning to see that competition is not kind and brotherly; that it is a survival, not of the fittest and noblest, but of the cruel, selfish, and savage instincts of humanity. They are beginning to feel that only in warm whole-heartedness, in the actual demonstration of brotherly love and tenderness, in coöperation, is true progression.

They are beginning to understand that the increase of capital in the hands of a few, and, at the same time, the multiplying of paupers, is not compatible with a healthy state of human society, for,

> Ill fares the land, to hastening ills a prey,
> Where wealth accumulates and men decay.

Great monopolies of that which belongs to the whole people can only entail the worst consequences. Humanity, the good of the whole, should be the first consideration, not the last.

If Nationalism is a solid and substantial reality, and not a chimera, a fancy doomed to fade like dew before the morning sun, then it contains the very essence of true life, real liberty. Its picture of a new national life holds untold good in the advancement and enlightenment of the race.

The past hundred years in this country has been characterized by material growth. It is as the physical development of the child. Will the next century, under Nationalistic influences, develop the moral and intellectual sphere of a nobler manhood and loftier womanhood? Is the time ripe for the flowering of the real genius of America? Has the hour struck when selfishness must be eliminated from the mind, from the thought and deed? And, in its place, shall the pure white rose of unselfishness and tender interest bloom for all?

Wealth has followed in the wake of successful competition, but it has left evils in its path, pain, sorrow, and suffering. There is another kind of wealth. It is the strong, harmonious wealth of right-doing, right-living. It is the recognition of the brotherhood of the race. It is the sweet heritage of all the good there is—the heritage, not of a few, but of all.

Shall not the people hav their own?

S. H. WIXON.

Eminent Women.

MERCY OTIS WARREN.

While the men heroes of the American Revolution are historically worshiped and remembered, we hav but few and scanty records of the women heroes, whose hearts were as loyal, and whose words and works were as earnest, as were those of the other sex.

Considering their inferior position, socially and politically, women truly did far more than men could or would hav done in their condition. Woman, being of the superior sex, and being, through her motherhood, the head of the race, is the natural leader, guide, and protector. But man has dominated her, relegated her to the kitchen, nursery, and home as her proper sphere, making it a virtue of her sex to appear modest, retiring, and inane. Therefore, if any woman did a deed worth recording, it was published in some man's name, or if she received a share of the credit, it was merely mentioned as an aside adjunct to the history of the day, hence the names and deeds of many of the bravest, noblest, and best of the patriots of the Revolution are entirely unknown to us. A few are here and there spoken of in brief mention, and even then few only make their mark on the minds of scholars and historians, while the general reader knows nothing of them.

One of the remembered heroes of the times that tried human souls—women's as well as men's—was Mercy Otis Warren, a sister of James Otis, whose fiery, enthusiastic utterances did so much to arouse and intensify the feelings of the colonists against British tyranny and oppression. This brother and sister were patriots of the purest water, and true and warm friends and co-workers in the cause of freedom.

The home of Mercy was the resort of the patriots and the headquarters of the rebellion, and as she herself wrote, "By the Plymouth fireside were many political plans organized, discussed, and digested." She corresponded with eminent men of the Rebellion. She was the first one who based the struggle upon "inherent rights," a phrase afterward made the corner-stone of political authority. Jefferson was one of her correspondents, and the Declaration of Independence shows the influence of her mind. She was the first person who counseled separation, and pressed these views upon John Adams when he sought for advice before the opening of the first Congress. At that time even Washington had no thought of the final independence of the colonies, emphatically denying any such intention or desire on their part, and John Adams was shunned in the streets of Philadelphia for having dared to hint such a possibility. Mercy Warren was his mentor, and encouraged and urged him on to bold and brave work for independence. Her advice was sought in many an emergency. She believed not in the freedom of man alone, but in that of woman as well.

All honor to this true hero, and may her name be blessed and remembered by all human kind wherever freedom and equal rights are the watchwords of the race.

ELMINA DRAKE SLENKER.

Snowville, Va.

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From the Industrial Age, Duluth, Minn.

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Church Taxation.

The promised pamphlet on "Church Taxation," issued by the American Secular Union, is now ready for distribution among our members. It is written by President Westbrook, and is a *resumé* of just the facts that our people need to hav at hand in their missionary work.

A moderate estimate, according to Dr. Westbrook's researches, places the value of the present untaxed church property in the United States at about $1 500,000,000. This sum, at two per cent taxation, would yield the state governments the sum of $30,000,000 annually. Church property, however, as has been more than once shown, is always estimated far below its real value. For instance, in New York, the church buildings of the Protestant Episcopal church alone, exclusiv of its hospitals and other charitable institutions, are estimated at only $13,319 000; "whereas it has recently been shown by Louis N. Megargee, a well-known journalist," says Dr. Westbrook, "that this does not cover the exempt property of Trinity church corporation alone."

The above, with other interesting statements, will be found in our pamphlet on "Church Taxation." Dr. Westbrook sums up his argument at the close, in the following

POINTS.

1. The exemption of churches from regular taxation is in violation of every principle of equality and justice, and is an evident disregard of the most obvious obligations of public morality.

2. The church does not render an equivalent for this exemption. Two-thirds of the people do not regularly attend any church; and they should not be taxed to pay for the other third. Moreover, those who attend the churches are, for the most part, of that educated and refined class who do not need any special moral restraint to secure the observance of law.

3. It creates a prejudice against the church, and drives the masses into an attitude of antagonism, because of the huge injustice of the church's increasing their personal taxes and receiving favors to which it has not the shadow of a claim.

4. It detracts from the glory and independence of true religion to be a pauper and a leech upon the state; and all honorable persons should be ashamed to imply that the church needs this favor from the state, even if an incidental service be rendered.

5. The people are in duty bound to carefully consider whether any given appropriation of the public money is wisely made; but, as exemption from taxation is the same as appropriation, they hav no opportunity to judge and act in this matter.

6. The taxation of church property would make very little difference to church-goers, as they are already mainly taxpayers, and what is saved to the church by exemption is added to the duplicate of personal taxation.

7. A system of mendicancy is encouraged by the exemption of convents and similar institutions, where the vow of poverty is taken, and convent expenses are paid by the proceeds of beggary.

8. The same reasons can be given for the exemption of many other kinds of property from taxation, that are given for the exemption of church property; and if these additional exemptions were allowed, the state would become bankrupt, and sequestration and revolution would be the result.

9. Why should the church assume the character of a beggar, asking remission of taxes, instead of paying its full share of the cost of protection and defense, and thus rendering unto Cæsar that which rightfully belongs to Cæsar?

10. We do not attack the rights of the church when we insist upon the just taxation of its property, but we champion the rights of the people in claiming that all property, except that belonging to the state, shall be equally liable to taxation.

11. In new countries there may hav been some excuse for encouraging the building of churches by exempting them from taxation; but this policy does not apply to our large towns and cities. The most valuable property on our principal streets is owned by the churches, Catholic and Protestant alike, which pay no taxes. This is manifest injustice, if not downright dishonesty.

12. The people are ready for the just policy of taxing church property in common with other property.

One very curious fact came to light during the compilation of this pamphlet. In the census of 1880, no returns for churches, schools, cemeteries, and other similar institutions were made. In 1850, 1860, and 1870, however, the figures seem to hav been obtainable, as President Grant gives the amounts in his message to Congress in 1875. For details see the pamphlet.

Why did the census of 1880 omit an estimate on the untaxed church property of the United States?

Why, indeed, but because there was somebody who was interested in suppressing the facts? That our latest and most thorough census should hav left completely out of account the statistics of $15,000,000,000 worth of property, is inexplicable upon any other hypothesis but this. Of course, the church is the party specially interested in maintaining the present unjust system of taxation, by which all citizens are obliged to help support places of worship, whether they attend them or not.

The census of 1890 is now being arranged for by the powers that be. Will the statistics of untaxed church property be omitted this time also? It is quite possible. Silently as well as openly the church is massing its forces for a great and final war of extermination against religious liberty and freedom of thought; and it would be a poor general indeed who sought to display his sources of strength before the day of battle, especially when he is the attacking party, and when he knows that the enemy, though unorganized, are far greater in numbers than his army.

American Secular Unionists, here is a matter in which you can do practical work for the cause of Freethought. Insist upon our census-takers being instructed to make returns on all untaxed church property. In your local papers, where you hav influence, by personal appeal to your friends and neighbors, by the distribution of our pamphlet on "Church Taxation;" in short,

To all the people you can,
At all the times you can,
In all the places you can,
In all the ways you can,

do your best to make apparent the facts and figures and the injustice of allowing churches to escape taxation.

Within a week or two from now, one of these pamphlets on "Church Taxation" will hav been mailed free to every member of our society. We want you to read them over carefully, fortify yourselvs with the facts and arguments contained therein, and pass the word along to others. These pamphlets are not sent you to be tucked away on your closet shelvs, out of sight; they are weapons put into your hands to do battle with, every day, if possible; and they should lie on the table in your living-room and on your office desk. If one pamphlet be not sufficient to do our missionary work, so much the better. Send us ten cents for another copy, or sixty cents for a dozen, and so help to put money into the treasury, at the same time that you supply yourselvs with more ammunition. Our treasury is very low, and we are straining a point in sending out these pamphlets now to you, without waiting for the postage and printing money for which we appealed to you a week or two ago. But we realize how pressing is the need that more light should be turned upon this subject throughout the length and breadth of our land.

We have been obliged, through lack of money chiefly, to move more slowly than we at first planned to do. This pamphlet on "Church Taxation," as you will see, deals with the first of our "Nine Demands;" and we propose to take the others up, one by one, as money and opportunity offer. But, until the other eight pamphlets do appear, we trust that you will make good use of the weapon which we now hav ready to put into your hands. Many and many a conservativ church-member will be found willing to agree with us on this subject of church taxation, and, if rightly approached, even to ally himself with us. Let us, one and all, work hard to swell our ranks, and press steadily forward all along the line to do battle in behalf of this, the first of our "Nine Demands"—"the equitable taxation of church property in common with other property."

IDA C. CRADDOCK,
Corr. Sec. American Secular Union.

A Swedish Helper.

It is a great honor to be king or president, but it is better to be an honest and Liberal-minded man. We can do without kings, political frogs and theological vampires, but the world cannot be enlightened very well without Liberals. I for my part do not need or want a clerical loafer to think for me as long as I can do my own thinking, or to act as a middle party between me and God, if there is a God, the existence of which I neither deny or affirm. And if there is a God, and he is such as the Bible paints him, I would hav nothing to do with him, for he is not an honest God, but a cruel and unjust monster. I would sooner worship a tiger, because there is more mercy in him than in the Christian God. Oh, what a loving God, who creates people only to fling them into a burning hell forever! A God who punishes the innocent for the guilty and blesses all who will persecute Freethinking men and women! No, the Bible is a humbug from beginning to end, and its defenders ignorant slaves or superstitious cranks, and the rest of them nothing but a lot of lazy and intriguing hypocrits. I hav been a city missionary myself in Chicago, and as such hav had plenty of time to study church people and I know them as well as myself. I preached for the money that was in it, just like the other hypocrits, and kept it up about a year and a half; but it finally became so unbearable that I gave it up and once more became an honest man. I had no true peace, no joy, and what pleasure I had was found through the back doors. I did just as the other gospel workers did, but it was a living hell to do so. I had to sneak out like a thief, afraid of being found out, and had no friends except a lot of narrow-minded cranks, whose company was a torture to me. Out of forty missionaries, evangelists, and preachers with whom I was personally acquainted there were only four or five really sincere men who believed what they preached, and the rest of them were nothing but frauds. I watched them as they watched me, and I tried to come to a secret understanding with them to show ourselvs to each other as we were and thus lighten our burden. But although I myself had seen them doing crooked things, they would not come to an understanding with me, and tried to make me believe I was mistaken, and asked God to hav mercy on me, a poor backslider. They disgusted me, and as I still had some respect for myself, I left both them and the church forever. Four years hav passed since then, and those four hav been the best part of my life, and neither gods nor devils can change me from being a Liberal. From a financial standpoint it is no success, but although I see myself ignored and despised, I enjoy a truer peace than ever and hav nothing to fear. I would rather be scorned and prosecuted for telling my honest opinions than earn a good living as a lying preacher. Money cannot giv the peace and pleasure that truth givs; and when I now and then discover new truths in your valuable paper, I feel as happy as a half-drunken preacher over a large collection, if not more so. I intend to giv Secular lectures next month among my countrymen, the Swedes, and will try to organize a Secular Union among them, if such is possible. I hav many enemies to contend against, who will do all they can to hinder me and blacken my reputation; but I am going to pitch in anyway and see what can be done.

I am glad to see that THE TRUTH SEEKER takes such a lively interest in the Liberal movements of Sweden. I wish I were over there now to fight for the cause, which I could do with better success than Mr. Lennstrand—not because of ability, but because I am an American citizen, and as such they could not put me in prison. I never could think that such a mighty battle would take place in Sweden this century, and I should not be a bit surprised if this fight for religious liberty would overthrow the whole government and a republic be established in a short time. I hope I shall liv to see that country liberated from royalty, aristocracy, and a state church. Mr. Lennstrand, who is still in prison at Stockholm, wrote last month to a friend of mine a letter, of which the following is a translation:

LANGHOLMEN PENITENTIARY, March 15, 1890.

MY DEAR FRIEND: It is an earnest battle that recently has commenced here—a battle which surely will awaken nobler principles than the ones that are now considered sufficient for our salvation. Be assured I never in any of my efforts or in any of my lectures hav done or said anything improper. Every lecture was carefully prepared and every word fully considered. But it caused a stir among the people, and thousands who were indifferent began to awaken, and I took it all in earnest and acted accordingly. A general cry for organization was heard, and it was just in this that danger was seen. The authorities began to tremble and wished everything restored to its former tranquillity; but they used the wrong means to obtain this. Imprisonment only helped to bring forward new and strong champions for our cause, and when I am set free again my voice shall be stronger than ever.

I am not fighting against the good in Christianity, but against the false and absurd that is found in it. But unfortunately it is this way, that doctrinal theology is the essential part of Christianity, and by which Christianity is separated from Buddhism, Stoicism, and so forth. You know as well as I do that Christianity never has given the world anything new in a moral meaning, or that the new it has given is not true. And it is because of this I attack Christianity. Take that part away and we hav nothing but rational ethics remaining. This must be explained aloud to the people, who hav always listened to and blindly believed the jeremiads and harangs of ignorant preachers. The spirit of to-day can not be fettered by old and rotten laws—cannot liv inside the narrow boundaries of the three articles of faith; it craves something better and more substantial and free from nonsense.

Giv my best regards to my friends in the far-away West, who, with me, are longing for something higher and truer than what the churches are offering to us. Our age has its own truths to liv on, and has no longer any need to see its only savior in him who died on the cross. Jerusalem is no longer our city, and we hav better Bibles than holy robber stories and licentious epistles written two thousand years ago. The old border stakes are torn away, and the Herculean rivers of the dark past are explored, and a new, resplendent country begins to appear with light and joy and with truer bliss than ever was dreamed of in the age of barbarism. This life becomes of higher importance, and to lighten its burdens becomes our duty. The gods disappear more and more and the man steps forward. For man and by man, must be our motto if anything of lasting value shall be possible to do. And above all things, every human being should hav the right to express his honest opinions, even if they be against old and conventional laws and custom. Free speech is a public as well as an individual right. Only the defender of lies and falsehood will suffer from a free and public discussion; but truth has nothing to fear and can forbear criticism. This seems to me to be the conclusion they of my American friends hav come to, who take such an interest in me, and I am glad of it. Truth's free republic is bound by no oceans; it is as extensiv as the universe, and all are friends and brothers who are citizens of that republic, no matter if it is on this or the western half of the globe. There is an unseen link, a link of love and sympathy, that unites the free sons of reason.

I see the dawning of a better day in this country. I do not stand alone in this struggle, for thousands hav declared themselvs willing to fight for truth and liberty for this and coming generations. Our organization is growing stronger every day, and I only wish my countrymen in America

would do something jointly to drive away all nonsense, prejudice, and superstition that has bedimmed our eyes and stolen away interest for our real welfare.

I hav of late received many encouraging letters from countrymen in America, but hav not had time to answer all of them. They hav seen that when superstition is attacked there is always a crowd who shout that we are trampling upon their religious feelings and that we blaspheme their saints and heavenly beings and other imagined creatures. It always was and will forever be so. Truth was always a blasphemy before ignorance and bigotry; but coming generations will think otherwise. But if truth shall conquer we hav got to fight for it and to the bitter end. None can do everything in that battle, but none is superfluous.

(Signed) VICTOR E. LENNSTRAND.

It will take a long time yet before Mr. Lennstrand is free again, because there are other indictments hanging over his head and he will be rearrested as soon as released from his present term. The authorities seem to intend to punish him for every lecture he has delivered—punish him for one at a time, and thus he can be kept for years in prison. It makes me wild when I think of the tyrannical government of Sweden and its hypocrit of a king. He knows that Mr. Lennstrand has done no wrong, and almost every office-holder in the whole kingdom is a Freethinker, yet they are against Lennstrand, because if they should admit he is right they might lose their office, and that would not do. And thus you see what a bitter fight he has before him, and I earnestly wish some of your readers would assist him financially to his defense. He is a poor man, and deserves a better fate. And where they cannot assist him with a dollar or two, I know he would be very much pleased and encouraged if some of our American friends would send him a few friendly and encouraging lines. They could send their help either direct to himself or by THE TRUTH SEEKER. I ask you in the name of truth, justice, and humanity to do for him what you can. There is not at present a single man in all Europe who is so severely persecuted as he is, for telling the truth.

LOUIS HEDENFELT.

Seattle, Wash., April 10 1890.

A Lett r from Captain Thomson.

MR. E. M. MACDONALD, *Dear Sir:* I notified you by telegram, March 31st, of Mr. Lennstrand's new sentence to an additional three months' imprisonment. The following day, April 1st, I headed a deputation to Prince Charles and delivered a protest against the shameful persecutions of the authorities against Mr. Lennstrand, signed by more than nine thousand persons. The prince received us very kindly and spoke at first very freely, but he became more and more guarded and reserved in his expressions as the conversation proceeded, which lasted under three-quarters of an hour, when he dismissed us. He promised to the very same day lay our protest before the government and forward it to his father the king when he came home. The lecture for which Mr. Lennstrand now is for the second time sentenced has been after the sentence read publicly by other persons, attended by numerous audiences, and received with applause; and sharp protests hav been given at the same time against the judicial authorities. The lecture has been in print for this two months without any remark; now it is at last prosecuted by demand of *Utilistiska Samfundet* in order to get it judged by a jury. I hope Mr. G. Nelson will explain more when he gets No. 8 of *Fritänkaren.*

We are in full activity to make it as unpleasant for the authorities as we can. The opinion is turning against them all over the country. They see that we are challenging them, and that we do not care for them. Mr. Lennstrand is as cheerful and brave as ever.

We hav to thank you, Mr. Macdonald, for your kindness in making our movement in Sweden and ourselvs so well known in America, and so favorably forwarding the movement as you hav done in the columns of THE TRUTH SEEKER.

I called on Mr. Lennstrand yesterday. He was well, cheerful, and resigned, and he entreated me to forward his best wishes to you and all his New York friends, in which I join heartily. OTTO THOMSON.

Stockholm, 25 Bryggargalen, Sweden, April 2, 1890.

The Penitentes.

I witnessed a scene the day before yesterday (Good Friday) that carried me back four centuries. I refer to the self-inflicted flagellations of the *penitentes*, or the good, devout Mexican Catholics who hav committed grievous sins within the past year, and who believe they can square accounts with an angry deity by beating themselvs unmercifully. The performances last for three days and include a crucifixion, not a very mock one either, for often the self-elected victim succumbs to the brutal scourging which precedes it. But I missed that part of the play, as I was unwilling to lose much time to attend all the ceremonies; all I saw was the procession to the cross.

After a semi-barbaric blowing of whistles and rattling of stones in a box, the *penitentes* issued from a shanty on the hillside in much the same attitude that Jehovah assumed when he had his celebrated interview with Moses, only the *penitentes* were clad in a pair of cotton drawers. As they issued forth they began beating themselvs over the back with their whips, and formed a procession to a cross some two hundred yards distant. They were accompanied by a number who had already settled up their little accounts, and were therefore in the odor of sanctity. The pace was very slow, and soon after leaving the hut the *penitentes* were covered with blood. Arriving at the cross they circled it two or three times, then one took it up and slowly carried it back (it must hav weighed two hundred pounds), the rest whipping themselvs as before. By this time their sole garment was soaked with blood. The exhibition was disgusting in its brutality, and I frankly confess that I endured it more in the hope of seeing some of the sublimated idiots kill themselvs than anything else.

The officials of the Catholic church claim that they forbid these demonstrations, and that if they are persisted in, excommunication will be the fate of the hardened *penitente;* that is what they tell the Americans, but it is certain that they secretly encourage it among the ignorant Mexicans; at any rate, the practice shows no sign of abatement, and as it was brought and taught by the priests of the immutable church it stands to reason they still encourage it, and are working with all the strength and cunning they hav to bring all men back to the level of the poor fanatics who still continue this barbaric practice. Right here is illustrated the forced advance of the church; here the nineteenth century Catholicism from the north meets the sixteenth century Catholicism from the south, and the priesthood hav to do some hard lying to explain away some ugly phases in the practices of the latter. I am told that the scourges used by the *penitentes* can be of any material that will bring the blood. Some use small bags filled with cactus; one fellow on Friday had a broad piece of leather driven through with tacks.

Raton, N. M. W. A. GRAVES.

A Sermon to Negroes.

Preached at Fort Worth, Tex., by Revivalist Jones.

"What kinder talk you niggers want? Kin giv you two kinds. One kind put'cher to shoutin' and t'other kind'll do you good. What you want now?"

The negroes answered unanimously that they wanted the kind that would do them good. Brother Jones continued:

"Well, I never see no good much about this 'ere shoutin' nohow. Heaven's a good deal further off After you get to shoutin' you find that'cher got to go a heap further then. Ain't that so? I don't mind shoutin' when yer got anything to shout about. What you got to shout about, you old stove-colored gander? I've lived among the niggers all my life an' I know 'em, I do. I know more about 'em in a minute than a Northern philanthropist ever did know. I lived among 'em and I know what I am talking about, I do. I'm a better friend to the colored folks than any of 'em.

"I'll tell you whatch you white folks need to make you respectable. Listen. There are four things—honesty, industry, purity, and religion. A colored man can't be too honest. A dishonest white man is low enough, but a dishonest nigger has no show at all. You know the white folks all say that the nigger will steal. Why, bless you, they steal heap more from you than you hav from them. They oughter pay you better. [Cries of "Dat's so."] If you owned all the property and hired them and paid 'em no better wages than you git, they would steal a great deal more than you do. ["Dat's the troof."] An honest nigger gets there all right. You show me a colored man that's honest, and I'll show you a colored man that's getting 'long all right. Ain't that so? It is. I'll tell why. Honest folks are always industrious. That good old colored woman, busy all the week cookin' and washin', you never see her in trouble.

"Listen, this is a white man's country, and taint no use talking, you can't be clerks and conductors and engineers. Keep your place and try to elevate yourself and your race. Let one of these coons git a little education and the first thing you know he is on the chain gang. One of these nigger mashers, a kinder potato-colored dude, gits on the chain gang, sho. Whenever you see an educated colored man, he is one of three things. He is either a preacher, a teacher, or he is on the chain gang. Ain't it so? Be industrious and honest.

"A colored man that says he can't be honest is a liar. You old flat-nosed chicken thief, you! Some of you people ain't going to be honest the way you are doin'. You buy on credit and then walk around the block when you get paid off. He ain't a decent dog, is he? When you see a colored man drinking whisky, and his wife at the washtub all the week, he's a dog. You oughter be tuk out and hav your old head cut off, you old mangy moke of hell. Did you ever see a nigger that didn't like a dram? All the niggers here that don't like a dram, stand up. (Six stood up). Now, don't you stand up and tell a lie, you old black hog. What you need is a sentiment that will make you quit drinking whisky. You ain't got no money to be spending on whisky, you old yellow hound. Ain't I talking facts? Don't I know the colored people? Didn't I tell you I knod'em? [Cries of, "You know 'em."] If you want to be a respectable people be honest and quit drinking. Keep out of bad company. Don't associate with low-down white folks. First-class niggers don't want to go with white folks, and first-class white folks don't want to go with niggers. Ain't that so?

"And I tell you, niggers, to take an interest in your homes. Don't let this here old white trash come sneaking around your house. If they do, you get the old musket down and drop them. If you kill him you'll benefit your race and ours too. The more of 'em you kill the better off all of us will be. You quit copying after the white folks and run your own machine. White folks are not good enough to copy after nohow. Quit your old dancing, you colored ball fellers. Don't you look nice floating around on an old store floor, you old niggers? You old hop-skip-and-a-jump beast, your old feet look like trash piles, and you don't smell good, neither [cries of "Dat's de gospel sho."]. You old black goose cutting the pigeon wing, you look like a pillow with a string in the middle of it. What kind of people you meet at that ball? Half of 'em drunk. Cutting and shooting and razors flying through the air. Half of 'm got no virtue. A colored ball is a dandy, ain't it? Where do you go after supper? Instead of staying at home with your wife and children, where do you go? Suppose your wife knew you like God knows you, you old coon. She'd break your old neck, and it would serve you right. Did you ever hear any preaching like this before? It fits your case, though, don't it? Quit stealing chickens. You don't want to go to the trouble of raising 'em, you old hen-roost thief. You hate ducks because they stay on the ground. You don't hav to steal. Don't say you can't help stealing chickens, you old black devil, you. Take an honest nigger and the people will do for him. If he hain't, he will steal from you when you are asleep. Be honest under all circumstances. It is better to hav a black skin and a white character than to hav a white skin and a black character. 'Tain't what sort of a hide you've got but the sort of a fellow that's in the hide."

Items of Science.

An official test for deflection was made on the great Fort bridge in Scotland recently. Two trains of fifty loaded coal cars and three of the heaviest engins, eighteen hundred tons in all, were massed on the two seventeen hundred foot spans. The deflections were in exact accordance with the calculations of the engineers, and the bridge exhibited exceptional stiffness in all directions.

The United States arsenal at Rock Island, Ill., is to be converted into a great gun manufactory if the government will consent. Power will be furnished by a water privilege of nearly two thousand horse-power some distance away.

An electric railway two hundred and fifty miles long, to connect Atlanta and Savannah, is projected. The motiv power to generate the current will be furnished by water-wheels on river-banks at different points on the line of the road.

On the Manchester ship canal, now in course of construction, there are employed 169 locomotivs, 5 900 cars, 182 horses, and 11,489 men and boys. The amount of coal consumed each month on the job is 10,000 tons.

Lectures and Meetings.

AT the Liberal Club, Friday evening, April 25th, Mr. T. B. Wakeman will speak on the "Limits of Competition." Also, election of officers.

W. F. JAMESON can be addressed at Des Moines, Ia. He gave three lectures in Muchakinock, Ia., to a packed house. It is a mining-camp. He is engaged to return to Peoria, Ia., to giv more lectures the first Sunday of May. A debate is talked of at Neola.

THE Texas papers giv lengthy and friendly reports of J. E Remsburg's recent lectures in that state. From the Victoria *Review* we quote the following: "As an eloquent and logical expounder and champion of Freethought doctrin, Mr. J. E. Remsburg is acknowledged to hav few rivals. This he proved here too in his three lectures, which were numerously attended by friends and foes, and most attentivly listened to. Two of his chief attractions were his elegant and refined style, and his careful abstinence from bitter and violent abuse of the church or any sect thereof. With but few exceptions, all who heard him, and chiefly those who had the pleasure of meeting him personally, agree in placing him in the front rank of logical orators and refined gentlemen."

Our Annual.

From the Independent Pulpit.

Our thanks are due the Truth Seeker Company for a copy of their ANNUAL for 1890. This, like its predecessors, is a handsomely gotten up and useful pamphlet. It contains a calendar for 1890, many instructiv articles on Liberal topics, and a number of illustrations. Every Liberal should hav a copy. Price twenty-five cents. Address Truth Seeker Company, 28 Lafayette place, New York.

Communications.

The Washington Secular Union.

To the Liberals of Washington: I deplore my sickness in that it has hindered the work of perfecting the organization of the Washington Secular Union. But with feeble tokens of regaining health I am resolved to resume labor. The board of directors hav had 2,000 copies of the constitution printed; they are now ready for distribution, and will be forwarded to the Liberals throughout the state.

The constitution certainly commends itself to every true Liberal. It givs us an organization founded on strictly business principles, devoted to advancing the cause of Liberalism, the secularization of our government, and protection of its every member from persecution, ostracism, and misrepresentation of press, politician, priest, and parson; compelling that consideration and respect, which in the past they hav denied us on account of our supposed weakness and lack of organization.

By our plan of organization the rights and interests of every precinct, and of every member—in the most remote part of the state as in the city—are equally guarded. All hav equal interest, equal voice and influence in deciding the action of the organization. No one person, no clique or faction, can ever dominate.

The payment of $1 dues each six months in advance—if all but do their duty—will enable the work to be carried on without occupying the time of the secretary in making begging appeals. No such appeals, public or private, will be made unless under especial emergency.

Since the organization of our state Union we hav enforced the abolition of paid chaplains in our state legislature. For this we are under deep obligations to the Walla Walla Liberal Club for sending out letters to Liberals of the state to be forwarded to their members of the legislature. Over seven hundred such letters were sent. Nor can we afford to fail in acknowledgment and appreciation of the effectiv and brave service rendered us by G. T. Thomson in the Senate, and A. H. Eddy, of Snohomish, in the House of Representativs. They fearlessly took the lead in denouncing the injustice and enforcing compliance with the constitution in this matter of paid chaplains.

Thanks to the very generous aid of our treasurer, Geo. M. Boman, and his Heston cartoon and lesflet, "Taxed and Untaxed," of which I distributed by mail over eighteen hundred, and sent eight hundred personal letters, the entire expense being defrayed by Mr. Boman. The Hughes revenue bill, which originally exempted all church property from taxation, was amended in committee so that no church property, private school, or hospital is exempt from taxation. All must be taxed at full valuation. The bill passed the house and the senate and is now in the hands of the governor.

The Truth Seeker Fund, which has done grand and effectiv work with the money received, by distribution of telling Liberal publications, will, I hope, henceforth be generously sustained. There are no red-tape delays, no salaries, office rent, or commissions deducted, but every cent received has been promptly expended in sending just the needed pamphlets to the right persons, and the Truth Seeker Company hav furnished the publications at lowest wholesale rates, donating the labor of mailing, and giving strict account of all moneys received. It is only necessary to call attention to these facts to insure contributions to that fund, for it is doing a great, much needed, and national work.

Notwithstanding the good work accomplished, there never was greater need of earnest coöperation, and thorough organization of the Liberals of our state, than now.

The Bible is read daily in many of our public schools, and in some schools the children are punished for lack of reverence and attention to the opening prayers. Yet our constitution declares there shall be no sectarian instruction in our public schools.

The supreme court of Wisconsin has justly decided that reading the Bible is "sectarian instruction."

The Washington Secular Union proposes to insist on obedience to the constitution by each and all of our public school teachers, or it will appeal to the courts to enforce it.

Next August each vice-president should examin the assessment roll of his or her precinct, and when church property is not fully and fairly assessed, demand justice, and compliance with the law.

If at any time there are religious rites or ceremonies, prayers or Bible-reading in the public schools, at once protest, and insist on its discontinuance, and when it is persisted in, notify the Washington Secular Union secretary, and the whole force of the united Liberals of the state will be brought to bear to enforce justice and compliance with the law.

We hav no wish or intent to in the slightest degree encroach on the rights of others, but we are unitedly pledged, henceforth to fully protect and maintain our own.

The urgent need of election of a vice-president, to be the executiv officer and representativ of the Washington Secular Union, in every precinct in the state, is self-evident.

One of our greatest difficulties is that women often refuse to read any Liberal publication, much more to attend a Liberal lecture. Many will not even allow the subject to be talked of in their presence.

Without the earnest, hearty coöperation of women no local organization can long exist, and our success is impossible. If we win the women, we are then sure of the children, and more generous support, more real, live, earnest zeal in the cause, on the part of the men.

How get the truth before the women?

Women will read their local paper. I propose to send at least as often as every other week from a quarter column to two columns of really interesting items and brief articles pertaining to Liberalism, evolution, etc., that will awake to thought without arousing prejudice, that will stimulate curiosity and desire to hear further—live, readable items that will be read with avidity—to every vice-president in the state for publication in his local paper. But to do this work effectually I must hav the coöperation of vice-presidents in all parts of the state who will insure publication of items, to whom I can send publications for distribution to follow up the work.

In every precinct the vice-president should appoint from one to three persons who, if they cannot deliver an original oration, can and will learn one by rote, or at least read nicely, and conduct funeral services.

The Washington Secular Union proposes to furnish each vice-president with orations suitable for aged, middle-aged, youth, and babe, together with form of funeral services.

Also suggestiv form of by-laws for formation and conducting local unions—how to keep up interest, establish science school, lyceum, socials, semi-monthly dances, etc.

I am yet quite sick, sadly lacking strength—disease is robbing me of vim and energy. I appeal to the Liberals of Washington to help me in this work. I cannot write you all individually. You who love the cause, whose hearts are in this work, will you circulate copies of the constitution, secure members, and send me a list of their names, and as soon as Liberals of your neighborhood hav become members of the Washington Secular Union, urge their promptly electing a vice-president who shall at once open correspondence with me, and so keep the board of directors fully posted on the condition, wants, and needs of your precinct?

If you hav sent in your name, make a little extra effort and secure at least one more member. Write to me for copies of the constitution, or for any information desired; but act at once. Let us get ready now for effectiv work, and a grand victory shall reward our efforts. I need your help, your hearty coöperation, to enable me to discharge the duties of my office as secretary, especially at this time, so that, in my sick and feeble condition, I shall not be aggravated by the irritating fact that the cause is suffering because of my sickness and consequent lack of energy and ability to work. Help! help! help! Secure list of names of members, elect vice-presidents, and where this has been done write to me what you deem most necessary to giv renewed impetus to the cause in your neighborhood.

C. B. Reynolds,
Sec. Washington Secular Union.

Seattle, Wash.

The Religion of Humanity.

ITS BASIS.

It being an acknowledged fact that man only does his best when he is absolutely dependent upon his own exertions, and not when he has somebody else to fall back on, humanitarians claim that it is only possible for man to attain to the highest perfection, not by always expecting to be saved from and forgiven for his sins through somebody's suffering, but by once for all examining his every action, nay, even every word, and if he find it in any way or for any reason unworthy, at once remedying the misdeed—not going on and letting these misdeeds accumulate, and then offering prayer and sacrifice with the idea and belief of being forgiven. Humanitarians believe in acting properly, and making amends, if at all, by their actions—not by prayer. They believe, in short, that man must do his best, because it is his duty to his fellow-men, and not because he shall be rewarded by any supernatural being or agency. He must concentrate all his energies on his or her task, in order to accomplish it properly, because these energies are in his possession only for that purpose. Men should act toward their neighbors only in the most frank and aboveboard manner, not because they expect and wish to be rewarded in a future world, but because their conscience tells them that it is right to act in such a manner. They do not only say selfishly, "Do as you would be done by," but they say, do good for its own sake, not because of an expected return of favor, but because it is your duty to do good. You should no more be rewarded than the flowers are for producing their honey and fragrance; nay, you should not wonder, but should rather expect, like these very fragrant flowers, to be plucked for doing your duty.

ITS ADVANTAGES.

The first and most prominent advantage to be gained is peace—first to yourself, naturally following, as it almost always does, a sense of having done one's duty. It shall do away with all the intricacies of the so-called holy book, by abolishing its holiness. It shall do away with the immense number of human parasites—that is, bishops, priests, monks, pastors, nuns, etc., who, doing nothing but to practice deceptions of every kind, thrive upon the very marrow of the poor and unenlightened workingman. Having done away with these parasites, there shall be sufficient, aye, more than sufficient, means to educate their present victims, and to eventually remove the thick veil which shrouds their holy light of conscience.

Leonard J. Pastor.

A Voice From the West Indies.

Trinidad has just passed from a great state of excitement. Recently there was circulated about from one end of the island to the other Freethought leaflets, which caused quite a sensation among the orthodox classes. The Port-of-Spain *Gazette*, whose proprietor is a conservativ religio-maniac, employs a set of penny-a-liners to write whatever nonsense might spring from his fertil and capacious brain.

Commenting on the recent distribution of Freethought literature, one of the penny-a-liners said: "We hav received from some individual, doubtless ashamed to sign his name, two idiotic Atheistic tracts. . . . We hav every reason to believe that there is a knot of individuals in the community, with as much brains as principles, who hav taken upon themselvs to preach the scoffing, shameless tenets of a rank Atheism. A cat can look at a king, so can the foul mouthed Atheist rail at the almighty." And again, that "men of that stamp cannot long escape contact with the laws." These comparisons are all very fine to make, but when we consider under what circumstances they were written, what can we think but that the writer in question knows not how to make an analogy, or that he is ignorant of the very first principles of logic?

But again, when we take into consideration that the proprietor of this paper was dubbed a few years ago by one of the puisne judges with a title that fits him to perfection—no less a title than "an unmitigated ass"—when we consider all these facts, can we but say, "poor fellow?"

To return to the Freethought literature, the sensation it caused was never yet heard in any anti-religious commotion in the colony. The editor of the paper mentioned above called upon the attorney-general, and a meeting in "solemn conclave" was arranged to see whether the writer of these tracts could not be prosecuted for blasphemy. Besides the two individuals mentioned, there were the famous archbishop of Port-of-Spain, and the bigoted, fanatical solicitor-general. The whole affair was kept secret, but it failed deplorably. Blasphemy cannot be defined.

Considering the difficulties under which the small band of Freethinkers labor, and also their small number, we cannot but look with pride and satisfaction at the progress our cause is making here. When we look around us and see that in a population of nearly two hundred thousand, a small band of about one hundred and fifty people cause such a sensation, can we not but be satisfied and say, "Well done, thou noble pioneers of Freethought in Trinidad." When, in fifty years hence, the last mendicant friar is made to quit his abode and seek some other occupation whereby he may gain an honest livelihood, when the twenty-two different churches we hav in this city and its suburbs are all converted into colleges of science, theaters, and academies, then the generation that will then be living will look back and read of those noble names who braved an overwhelming majority so as to spread truth in this remote corner of the globe.

Trinidad might well be called a country of saints. I hav another saint to add to my former list of saints, of which the history is as follows: It appears that in the village of Arima in this island there was once a society connected with the church there, and who possessed a large statue representing Jesus Christ in the passion. The people gave the name of Saint Patience to the image. The society disbanded and the saint was taken away into the country on a cacao plantation where the owner, a lady, built a small shed to cover the poor fellow from getting wet, and from the hot rays of the sun. The estate was sold on account of the pecuniary embarrassment of the owner, to a Protestant, who took Mr. Saint Patience and placed him in the woods. He was found there a few weeks ago and taken into Port-of-Spain, where he was exhibited for a few days. The report was soon about town and thousands flocked to see the new saint, who it was reported began to work miracles. It was reported that in one day the person who had the saint in charge made $150. Now comes

the sequel. Mr. Dominican friar visits the image and informs the people that authority from the archbishop must be had before it can be known whether it is to be worshiped or not. It is taken away to the Roman Catholic church, where I suppose that it will be placed in some corner and a collection-box placed near it, to extract pennies from the deluded victims.

SOTNAS.

Personal Antipathy.

Mr. Ingersoll has repeatedly been charged with injuring his own cause by speaking with too much vehemence, "as though," says a writer in the Baltimore *American*, "Christianity has done some activ personal wrong to him and he owed it a grudge which he intended to pay back with compound interest." Perhaps this is partly true, perhaps he does owe it a *personal grudge*. Mr. Ingersoll has a big heart, and I do not wonder, when he looks about him as he jostles along the crowded streets of New York and sees so much poverty and want, riches and plenty, side by side; so much degradation and oppression, superstition and hypocrisy, and knows that the money wasted on the costly temples of worship, paid to sky pilots, and shipped to foreign lands, might clothe the naked and feed the hungry throughout the breadth and length of this fair land—that he feels personally aggrieved and incensed. Indeed, when I look around me, first at my own family and find my precious wife so imbued by her early religious training as to be blind to reason, and sacrificing many of the innocent pleasures of life at the mandate of the church; when my little boys come home from the public school (for which I am taxed) full of the stories of the Bible deviled into them as "gospel truths," which I out of love for my wife cannot gainsay; when I visit my sisters only to hav them pity me for my skepticism and offer me "the sweet consolations of religion;" when I go out into the world to be constantly meeting persons who are practically slaves to their superstitious ideas, and to find in nearly every paper I pick up—alongside, perchance, of some ministerial scandal—a lot of religious twaddle about "Recognition in Heaven," or some such guess-work nonsense, it certainly makes me feel as though I had a personal grudge against Christianity. I go to church—I hav to go there to keep peace in the family—and I am insulted and hav my feelings and sense of justice outraged. I stay at home and the ringing of the church bells starts a flood of reveries that lead to honest indignation.

I walk the streets and meet the broadclothed gentlemen of the pulpit or pass the magnificent palaces which "keep open Sundays," and I think, Where does the money come from to support such follies? At the cradle, at the marriage, and at the grave I find these superstition-venders, and believing as I do that all this is folly and worse than folly, I feel that no words could be too strong to awaken my brothers to freedom. I see hypocrisy and Christianity hand in hand; I behold highwaymen robbing the poor "in the name of the Lord;" I see the institutions of learning checkmated by Bible-reading. I behold the little ones, dear innocent little ones, housed up in Sunday-schools and taught most outrageous falsehoods as truths. I am accused by my friends of being an ingrate and of committing horrible sin because I do not join my wife in teaching my children the doctrin of damnation and the kindred beauties of religion; so, am I to blame if I feel bitter against the institution which I know would lead me now, if it had the power, to the stake or the caldron or the gibbet?

Now for a suggestion, Mr. Editor. Don't you think a strong Liberal Club could be organized in this dear old Catholic citadel? Boston, Philadelphia, NewYork, Brooklyn, and other large cities hav such, but here we are with over 400,000 inhabitants and not a congenial "place of worship" for a pious old Infidel like me to put his head into. Couldn't you get one of your noblest workers to come down here and stir our people up? I will gladly contribute to the cause, and I believe there are many more here who will do the same.

EDGAR L. STROUGHTON.

Baltimore, April 13, 1890.

Religion in Civil Affairs Would Destroy Our Government.

From the Madison, Wis., State Journal.

A few days since, when the Wisconsin supreme court decided what is commonly known as the "Edgerton Bible case," the *State Journal* gave liberal extracts from the admirable opinions of Justices Lyon and Cassoday. The remaining opinion, by Justice Orton, is so clear on the point of the relation of the state constitution to religious teachings in the common schools, and withal so brief, that we are constrained to publish it in full, feeling sure that the able discussion of the question will be of great public interest and that the conclusions reached will meet with general concurrence. Justice Orton said:

"I most fully and cordially concur in the decision and in the opinions of Justices Lyon and Cassoday in this case.

"It is not needful that any other opinion should be written, but I thought it proper to state briefly some of the reasons which hav induced such concurrence in the decision.

"The right of every man to worship almighty God according to the dictates of his own conscience shall never be infringed; nor shall any man be compelled to attend, erect or support any place of worship . . . nor shall any control or interference with the rights of conscience be permitted or any preference be given by law to any religious establishments or modes of worship."—Constitution, Art. I, sec. 18.

"No religious test shall ever be required as a qualification for any office of public trust, under the state, and no person shall be rendered incompetent to giv evidence in any court of law or equity, in consequence of his opinions on the subject of religion."—Constitution, Art. I, sec. 19.

"The interest of 'the school fund,' and all other revenues derived from the school lands shall be exclusivly applied," etc., "to the support and maintenance of *common schools* in each school district," etc.—Art. X, sec. 2, subd. 1.

"The legislature shall provide by law for the establishment of district schools which shall be as nearly *uniform* as practicable; and such schools shall be *free*, and without charge for tuition, to *all* children between the ages of four and twenty years; and no *sectarian* instruction shall be allowed therein."—Art. X, sec. 3.

"Each town and city shall be required to raise *by tax* annually for the support of *common schools* therein a sum not less," etc.—Art. X, sec. 4. "Provision shall be made by law for the distribution of the income of the school fund among the several towns and cities of the state for the support of *common schools* therein," etc.—Art. X, sec. 5

"These provisions of the constitution are cited together to show how completely this state as a civil government, and all its civil institutions, are divorced from all possible connection or alliance with any and all religions, religious worship, religious establishments or modes of worship, and with everything of a religious character or appertaining to religion; and to show how completely all are protected in their religion and rights of conscience, and that no one shall ever be taxed or compelled to support any religion or place of worship, or to attend upon the same, and more especially to show that our *common schools*, as one of the institutions of the state created by the constitution, stand, in all these respects, like any other institution of the state, completely excluded from all possible connection or alliance with religion or religious worship, or with anything of a religious character, and guarded by the constitutional prohibition that 'no sectarian instruction shall be *allowed* therein.' They show also that the common schools are free to all alike, to all nationalities, to all sects of religion, to all ranks of society, and to all complexions. For these equal privileges and rights of instruction in them, all are taxed equally and proportionately. The constitutional name, 'common schools,' expresses their equality and universal patronage and support. *Common* schools are not common as being low in character or grade, but *common* to all alike, to everybody and to all sects or denominations of religion, but without bringing religion into them. The common schools, like all the other institutions of the state, are protected by the constitution from all 'control or interference with the rights of conscience,' and from all preferences given by law to any religious establishments or modes of worship. As the state can hav nothing to do with religion except to protect everyone in the enjoyment of his own, so the common schools can hav nothing to do with religion in any respect whatever. They are as completely secular as any of the other institutions of the state, in which all the people alike hav equal rights and privileges. The people cannot be taxed for religion in schools more than anywhere else. Religious instruction in the common schools is as clearly prohibited by these general clauses of the constitution as religious instruction or worship in any other department of state supported by the revenues derived from taxation. The clause that 'no sectarian instruction shall be allowed therein' was inserted *ex industria* to exclude everything pertaining to religion. They are called by those who wish to hav not only religion, but their own religion, taught therein, 'godless schools.' They are godless, and the educational department of the government is godless, in the same sense that the executiv, legislativ, and administrativ departments are godless. So long as our constitution remains as it is, no one's religion can be taught in our common schools. By religion I mean religon as a system, not religion in the sense of natural law. Religion in the latter sense is the source of all law and government, justice and truth. Religion, as a system of belief, cannot be taught without offense to those who hav their own peculiar views of religion no more than it can be without offense to the different sects of religion. How can religion, in this sense, be taught in the common schools without taxing the people for or on account of it? The only object, purpose, or use for taxation by law in this state must be exclusivly *secular*. There is no such source and cause of strife, quarrel, fights, malignant opposition, persecution and war, and all evil in the state, as religion. Let it once enter into our civil affairs, our government would soon be destroyed. Let it once enter into our common schools, they would be destroyed. Those who made our constitution saw this, and used the most apt and comprehensiv language in it, to prevent such a catastrophe. It is said if reading the Protestant version of the Bible in school is offensiv to the parents of some of the scholars, and antagonistic to their own religious views, their children can retire. They ought not to be compelled to go out of the school for such a reason, for one moment. The suggestion itself concedes the whole argument. That version of the Bible is hostil to the belief of many who are taxed to support the common schools, and who hav equal rights and privileges in them. It is a source of religious and sectarian strife. That is enough. It violates the letter and spirit of the constitution. No state constitution ever existed that so completely excludes and precludes the possibility of religious strife in the civil affairs of the state, and yet so fully protects all alike in the enjoyment of their own religion. All sects and denominations may teach the people their own doctrins in all proper places. Our constitution protects all and favors none. But they must keep out of the common schools and civil affairs. It requires but little argument to prove that the Protestant version of the Bible, or any other version of the Bible, is the source of religious strife and opposition, and opposed to the religious belief of many of our people. It is a sectarian book. The Protestants were a very small sect in religion at one time, and they are a sect yet, to the great Catholic church against whose usages they protested, and so is their version of the Bible sectarian, as against the Catholic version of it. The common school is one of the most indispensable, useful, and valuable civil institutions this state has. It is democratic, and free to all alike, in perfect equality, where all the children of our people stand on a common platform, and may enjoy the benefits of an equal and common education. An enemy to our common schools is an enemy to our state government. It is the same hostility that would cause any religious denomination that had acquired the ascendency over all others, to remodel our constitution, and change our government and all of its institutions, so as to make them favorable only to itself, and exclude all others from their benefits and protection. In such an event, religious and sectarian instruction will be given in all schools. Religion needs no support from the state. It is stronger and much purer without it.

"This case is important and timely. It brings before the courts a case of the plausible, insidious, and apparently innocent entrance of religion into our civil affairs, and of an assault upon the most valuable provisions of the constitution. Those provisions should be pondered and heeded by all of our people, of all nationalities and of all denominations of religion, who desire the perpetuity and value the blessings of our free government. That such is their meaning, and interpretation, no one can doubt, and it requires no citation of authorities to show. It is religion and sectarian instruction that are excluded by them. Morality and good conduct may be inculcated in the common schools, and should be. The connection of church and state, corrupts religion and makes the state despotic."

Items of Science.

A company has been chartered in Virginia, with a capital of $3,000,000, for extracting aluminum from North Carolina clay by a new process. In this process a combination of electricity, fusion, and distillation will be used, and it is claimed that nearly pure aluminum will be produced at a cost of less than thirty cents a pound.

A company in Colorado hav contracted for the construction of two hundred and twenty five miles of irrigating canals and fifteen large storage reservoirs. They intend to irrigate about half a million acres of land with water taken from the Arkansas river.

Antimony ore of high grade has been discovered in Kern county, Cal.

Dividends amounting to more than twenty-five millions of dollars hav been paid from Lake Superior copper mines on land originally owned by the St. Mary's Canal Mineral Land Company of Michigan. Many of the most profitable Michigan copper mines are on land originally owned by this company.

Nothing shows better the great progress made in the art of photography, from its origin to the present day, than pictures of clocks. In the early days, when an exposure of from a quarter to half an hour was required, both hands of the clock were blurred, the minute hand especially being lost in a fog. The improvement has been constant, and in modern photographs taken with quick exposure both hands are equally distinct.

Important sponge banks hav lately been discovered on the southern coast of Sicily, extending over a surface of from ninety to a hundred miles. All varieties of sponges hav been found there, including those in greatest commercial demand.

A long-distance telephone connects Buenos Ayres and Montevideo, crossing the Rio de la Plata by means of submarine cables twenty-eight miles in length. The charge for use is about a dollar a minute, and the line gives satisfaction both in loudness and in distinct articulation.

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The Presbyterian Creed.

The *Independent* has been figuring on the probabilities of the revision of the Presbyterian Confession of Faith by the general assembly which meets at Saratoga on the 15th of next month. The *Independent* finds this state of things to exist: "Including the presbytery of Flint, in Michigan, which we suppose to be a new presbytery, as we do not find it in the 'Minutes of the General Assembly,' there are two hundred and twelve in all. We giv the vote of one hundred and twenty-two. Four others hav either declined or failed to vote, so that only eighty-six presbyteries are now to be heard from. The returns of the hundred and twenty-two show that they hav voted two to one in favor of revision. As the effect of not voting is really to vote against revision, the four presbyteries of Albany—which desire a new creed—Zacatecas, Alaska, and Urumia, must be added to the negativ vote, thus increasing it to forty-four. Forty-four is one-third of one hundred and thirty-two, consequently the affirmativ vote is six short of being two-thirds."

There is some difference of opinion as to whether a two-thirds vote is requisit, and that question will be decided by the general assembly. It is probable, however, that the two-thirds rule will be adhered to, which will render impossible any change in the Confession of Faith at present. But that so large a majority of the presbyteries favor revision is none the less significant, and indicates that the Presbyterian church, like other organizations, is subject to the law of evolution—something of which many people hav had serious doubts. The followers of Calvin hav been so grimly determined to learn nothing and orget nothing, that the wave of progress has apparently swept by them, leaving them anchored like a rock in a running stream. It is encouraging to know that some of them, at least, are making efforts to extricate themselvs from the mud. On this subject the *Independent* says: "One thing is clear, whatever may be the decision as to the question of a majority or two-thirds, that the Presbyterian church, as represented by its presbyteries, is not satisfied with its standards as they are. It desires that its confession be amended. Something must be done. Exactly what will be done is not clear. It may be revision; it may be a short new creed. Sooner or later, it will be one or the other."

Any man who is endeavoring to break away from the cast-iron cruelty of the Presbyterian creed is worthy of encouragement. That creed is such a libel on the character of any decent divinity and such a disparagement of mankind, that its complete or partial abolition cannot but help the progress of any country in which any considerable number of people hav been enslaved by it. From the time when Calvin busied himself in ordering the style of clothes to be worn and the food to be eaten by the citizens of Geneva to the last expulsion for heresy from the ministry of a Presbyterian preacher, the creed which Calvin and Farel concocted has been at once the most truly Christian and the worst of all Protestant efforts to befool mankind. "Fortunately for us," says Ingersoll, "civilization has had a softening effect even upon the Presbyterian church. To the ennobling influence of the arts and sciences the savage spirit of Calvinism has, in some slight degree, succumbed. True, the old creed remains substantially as it was written, but by a kind of tacit understanding it has come to be regarded as a relic of the past. The cry of 'heresy' has been growing fainter and fainter, and, as a consequence, the ministers of that denomination hav ventured, now and then, to express doubts as to the damnation of infants, and the doctrin of total depravity. The fact is, the old ideas became a little monotonous to the people. The fall of man, the scheme of redemption and irresistible grace, began to hav a familiar sound. The preachers told the old stories while the congregations slept. Some of the ministers became tired of these stories themselvs. The five points grew dull, and they felt that nothing short of irresistible grace could bear this endless repetition. The outside world was full of progress, and in every direction men advanced, while this church, anchored to a creed, idly rotted at the shore. Other denominations, imbued some little with the spirit of investigation, were springing up on every side, while the old Presbyterian ark rested on the Ararat of the past, filled with the theological monsters of another age."

And now, the old creed itself must soon succumb to the softening effects of civilization. It is only a few weeks ago that a Presbyterian minister said that "infant damnation is a legacy from our pagan ancestors," and was allowed to keep his pulpit. Some of the sleeping congregations hav awakened and some of the ministers can stand the stories no longer. They want to be more in harmony with the outside world, and so they demand the revision of the creed. It seems they never knew till now just what it contained, as Mr. Henry Day, one of the lay delegates to the Saratoga convention, confesses. Mr. Day is an elder in the church, yet when the Westminster confession was first under criticism, Mr. Day expressed himself as astonished to learn that he had been professing to believe in its fundamental teachings.

What is to be the effect of this movement for revision? Simply this, to still further discredit evangelical Christianity and to add to the ranks of the "Liberal Christians" and the Agnostics. The doctrin of election, which is now found abhorrent by the great majority of Presbyterians, is the very keystone of the Calvinistic creed, and its elimination will bring down the moss-covered theological arch, if the revisers carry their changes as far as logic demands. "Election and its declared consequences," says the *Sun* in commenting upon the revision movement, "lie at the very foundation, are the premises and the conclusions from premises necessary to the support of the entire system of Presbyterian theology. If they believe in the personality of God and in future retribution, they must believe in them. There is no escape short of Infidelity or Universalism." And the same journal further declares that this proposed revision is a "march toward Infidelity." Unquestionably these statements are true. It is a fact that the more cruelly absurd, logically damnable, and unfit for human adoption a creed or sect can be, the closer is it related to Christianity as built up from a literal acceptance of the Bible. The worst churches hav always been those which most closely followed the teaching of the two Testaments. Calvinism and Catholicism hav more support in that barbaric book than all the gentler sects put together. The fiddle plays all tunes, but some of its strings are louder sounding than others. The effect, therefore, of changing a creed so inextricably entangled with the Bible, must necessarily be followed by tearing out parts of the Bible itself.

Persecution for "Sabbath" Breaking.

A late issue of the Cleveland *News and Herald* has this dispatch from the Seventh Day Adventists of Battle Creek, Mich.:

"A peculiar case was tried in the circuit court at Troy, Obion county, Tenn., recently. The indictment was against R. M. King, and was based on the following charges: 'Plowing on Sunday and doing various other kinds of work on that day without regard to said Sabbath days.' Mr. King is a member of a small but respectable sect of Christians known as Seventh Day Adventists, who observe the seventh day (Saturday) as the Sabbath. Six witnesses were examined, five for the prosecution and one for the defense All the witnesses testified to the good character of the defendant as a law-abiding citizen, with the one exception of working on Sunday. The defendant offered to prove that he had been brought before a justice and fined for the principal offense charged in the indictment, and that he had paid his fine; but the court would not permit him to do so. The examination of the witnesses showed that two of them belonged to an organization whose members had bound themselvs together by a written agreement to prosecute every violation of the Sunday laws. The counsel for the defendant then offered to prove that men in the same neighborhood where Mr. King lived had cut wheat with a self-binder, rafted logs, and done other work on Sunday, for which they had never been called in question, but the court would not permit him to prove it. The work done by Mr. King was all on his own premises and not in sight of any public place of worship. The witnesses all testified that they were not disturbed in any way except that their moral and religious feelings were shocked. The cross-examination developed the fact that two of the witnesses were going to another part of the neighborhood after a cow, and a third was engaging harvest hands, when they saw Mr. King at work on Sunday. The defendant had lived in the same neighborhood from a child and had always borne a good character, both as a citizen and a Christian gentleman. About two years ago he changed his religious belief, uniting with the Seventh Day Adventists, since which time no opportunity has been lost by his former brethren to harass and injure him.

"The prosecuting attorney made an inflammatory speech, in which he confounded the Adventists with the Mormons. In the conclusion of his speech he said: 'I wish we had more Methodist churches, and more Baptist churches, and more Presbyterian churches, and more Episcopal churches, and more Catholic churches, until every man was brought under the benign influence of these churches; but I do not want any Adventist churches or Mormon churches. Mr. Guiteau, when he had a revelation from God (and I expect had a Seventh Day Adventist lawyer to defend him) took a pistol, and shot down the ruler of this nation, and they hung him, and that is what they ought to do with all of these fellows.'

"The jury brought in a verdict of guilty and assessed the fine at $75. In overruling a motion for a new hearing the judge said: 'The law is clear. I charged it properly. The fine is a reasonable one and well warranted. The laws are made to be obeyed, and Mr. King and all other men should and must obey or leave the country. I make these remarks that they may know that I intend to hav the law strictly enforced in the future. Mr. King and his brethren hav a right to keep another day if they choose, but as Christian men it is their duty to obey the laws of the state and they must do it.'

"People here are asking if we are returning to the days of Cotton Mather or of the Spanish Inquisition, that faithful law-abiding citizens must be fined or driven from the country when their only offense consists in quietly carrying out the convictions of conscience."

This is another outrage which, happily, can be committed only in a few unprogressiv states like Alabama, Arkansas, Georgia, and Tennessee. That it can be committed in any state of the Union is of course a damage to the country, and a disgrace to humanity, but if the American Sabbath Union can compass its objects, we shall hav such scenes in every court room in the country. There are Sunday laws upon the statute books of all the states and territories but California and Arizona, and if the Sabbath Union can get the fanatics organized and compel their general enforcement the case of Mr. King will not be so conspicuous by reason of its comparativ novelty. If anyone thinks this is not so, let him read the speeches and reports of work done in the Sabbath Union's report. The *Banner of Light* truly says, "The spirit of bigotry is by no means dead—the age of intolerance has not yet entirely passed away. Old error dies hard, and the lover of personal liberty must be ever on the alert to guard his rights and to protect his principles at any cost, if he would not be overthrown by the enemy." United with the churches, these Sabbatarians hav vice-presidents and secretaries in every state, district secretaries working wherever opportunity presents, organizations in counties and villages with membership comprising a large part of the pious of the neighborhood, and traveling speakers using churches for week-day meetings to spread their tyrannical ideas. In many of the large cities they hav miscalled law and order leagues the special

business of which is to poke their noses into other folks' business affairs and to make intolerable nuisances of themselvs generally by complaining of barbers, milkmen, candy and drug sellers, and such inoffensiv merchants and tradesmen. In Massachusetts alone there are over one hundred of these leagues of organized hypocrits, and it is their desire to make a Toronto out of every village in the United States; for they are never tired of holding up that priest-ridden and minister-ridden town as a model. At the annual meeting one fossil quoted from the description of Boston two hundred years ago written by an Englishman who visited the town. The letter so well pictures the state of society then, and the state again demanded by the Sabbath Union, that we print it here:

"Their observation of the Sabbath (which they rather choose to call by the name of the Lord's day, whensoever they hav occasion to mention it), is the strictest kept that ever yet I saw anywhere. On that day no man, woman, or child is permitted to go out of town on any pretense whatsoever; nor can any that are out of town come in on the Lord's day. The town being situated on a peninsula, there is but one way out of it by land, which is over a narrow neck of land at the south end of the town, which is inclosed by a fortification, and the gates shut by way of prevention.

"There is a ferry, indeed, at the north end of the town, but care is taken by way of prevention there, also. But if they could escape out of the town at either of these places it wouldn't answer their end, for the same care is taken all the country over to prevent traveling on Sundays, and they are as diligent in the detection of offenders of this sort all over the New England government as we in England are of stopping up of highways—more; and those who are of the Independent persuasion refrain from any attempts of this kind in point of conscience.

"And, as they will by no means admit of trading on Sunday, so they are equally tenacious about preserving good order in the town on the Lord's day; and they will not suffer anyone to walk down to the water's side, though some of the houses are adjoining to the several wharfs; nor, even in the hottest days of summer, will they admit of anyone to take the air on the common, which lies contiguous to the town, as Moorfield does to Finsbury. And if two or three people who meet one another in the street by accident, stand talking together, if they do not disperse immediately upon the first notice, they are liable to fine and imprisonment; and I believe, whoever it be that incurs the penalties on this account, are sure to feel the weight of them.

"But that which is the most extraordinary is that they commence the Sabbath from the setting of the sun on the Saturday evening, and, in conformity to that, all trade and business ceases, and every shop in the town is shut up. Even a barber is finable for shaving after that time. Nor are any of the taverns permitted to entertain company, for in that case, not only the town, but every person found therein, is finable.

"I don't mention this strict observance of the Lord's day as intended rather to keep people within the bounds of decency and good order than to be strictly complied with, or that the appointment of this duty was only by some primary law grown obsolete, but that it is now in full force and vigor, and that the justices, attended with a posse of constables, go about every week to compel obedience to this law."

Just think of the kind of men they must be who want that condition of things revived! But the greatest wonder of all is that they are supported by hundreds of thousands of persons, and can also find legislators and judges who will make and enforce laws at their command! To use the words of one of the opposers of Blair's Sunday Rest bill: "In the name of law, constitutional and statutory, moral and civil; in the name of enlightenment and progress; in the name of reason, why should the people of such a nation as this, living under such a Constitution as is our national Constitution, be asked to return to the wicked system that characterized the Middle Ages?" Yet that Tennessee judge could hav fittingly sat upon the judicial bench in Scotland or Massachusetts two hundred years ago. If there are any more like him in the land, may they, with him, soon be called to their rewards. They are too good for this world.

Mr. Harman Convicted.

Mr. E. W. Chamberlain, of this city, who made a journey to Kansas to help Mr. Harman in his legal defense, sends us this telegram: "Harman defrauded. Convicted on Markland and Whitehead letters before my arrival, judge apparently conniving. Trial a farce."

The folly of publishing the O'Neil letter is made clear by this conviction on the letters previously published. The Markland and Whitehead letters are not obscene at all, and could Mr. Harman hav had good counsel to defend him there would hav been a chance, notwithstanding Judge Foster's opinion expressed in his decision on the demurrer of Mr. Harman's counsel, of his acquittal. But the printing of the O'Neil letter caused his counsel to withdraw from his defense, and he was left alone. That was the reason why Mr. Chamberlain felt it to be his duty to go to Kansas, and it is much to be regretted that his presence was rendered valueless by the precipitancy of the court.

On the letters on which the conviction was gained we hav several times commented. They do not come within the meaning even of the unconstitutional Comstock law. It is a legal outrage to send a man to prison for printing them. So much we all know, but the practical question is, what can be done for Mr. Harman? We fear, nothing; but that can be told better when Mr. Chamberlain is heard from. He is fertil of resource, and it may be can devise some scheme of relief.

A Chance for the Sabbath Union.

The American Sabbath Union has issued its first annual report, and in it we find the basis and object of the Union stated as follows:

"The basis of this American Sabbath Union is the divine authority and universal and perpetual obligation of the Sabbath, as manifested in the order and constitution of nature, declared in the revealed will of God, formulated in the Fourth Commandment of the moral law, interpreted and applied by our Lord and savior Jesus Christ, transferred to the Christian Sabbath, or Lord's day, by Christ and his apostles, and approved by its beneficent influence upon personal and national life. The object of the American Sabbath Union is to preserve the Christian Sabbath as a day of rest and worship."

If the Union is so sure that Jesus and his apostles transferred the Sabbath from Saturday to Sunday that it makes the transference its basis, why does not the Union accept J. E. Remsburg's oft repeated offer to giv one hundred dollars to anyone who will show that assertion to be a fact by the Bible? The Sabbath Union needs funds, for the report shows that its treasury has been chiefly replenished from the pocket of E. F. Shepard, a gentleman who denounces all Sunday newspapers, but advertises his own journal of Saturdays as eminently fit print to be read on Sundays!

Editorial Notes.

THE *Mail and Express* says:

"At David Dows's funeral Dr. Rainsford commented on the fact that he had never connected himself with any Christian church, and, alas! commended him for it.

"D. D. himself now takes a different view."

What does Mr. Shepard mean by this--that David Dows is now in hell, and is sorry for it?

THE kind of Catholic society which meets the approbation of the authorities of that church is the Boston "Order of Athenians," the constitution of which has this provision: "At any of its meetings the pastor of the parish may enter without permit or passport." This, according to a Catholic journal, shows the right spirit. There is, however, another provision which might hav been added that we conceive would suit the priests even better than this—something to the effect that the pastor might also use the members for doormats whenever and wherever he saw fit to do so!

THE *Catholic Review* is interested in the tariff bill now before Congress, and waxes very indignant at the rumor that Congress is about to put a tariff on stained glass windows for churches, owing to the pressure brought to bear upon the committee by the very few American manufacturers. Although there is at present a duty of forty per cent on stained glass, the churches get their windows free by special exemption, and the proposal to take away that privilege and "leave the church furnishers and church builders at the mercy of the tariff or in the clutches of the American manufacturers," as the *Review* puts it, is held by the church to be little short of sacrilege. Probably if the Roman church bishops could hav their way, the men who proposed such a scheme would be racked.

A MAN by the name of Brown has begun in Indianopolis the publication of a driveling patent-plate paper called the *Ram's Horn*. It is supposed to be a religious sheet. Mr. Brown advertises himself extensivly as a converted Infidel, and was, he says, "one of the mistaken number who, a few years ago, helped to send a New York Infidel editor on a trip around the world, in order that he might study the different religions from personal observation, and thereby be better qualified to pitch into Christianity." It is hard to see where the mistake was made by Mr. Brown, unless he thought that Mr. Bennett would supply him with brains as well as books for his money. We think, indeed, that if Mr. Brown bought a set of "Round the World" his act was in every way more creditable than his present venture in patent-plate religion, and if that was the worst act of his life he has been a singularly virtuous individual. Mr. Brown alleges that he was converted four years ago and now "engages in the publication of the *Ram's Horn* because he believes that he owes it to God and Christian people to do all in his power to help make known the truth against which he formerly battled." Buying that set of books undoubtedly needs an awful lot of atonement, but if Mr. Brown could make his sacrificial offering assume some other shape than the issuance of this stereotype foundry sheet a long suffering public would probably be grateful.

A CUBAN correspondent of the *Herald* declares that the people in Cuba desire independence from Spain or annexation to the United States. One of the reasons for the change in dependency is thus given: "Another paper, *La Lucha*, has also been suppressed, because it contained extracts from a private letter of the late Captain-general Salamanca to the minister of Ultra Mar. Previous to its suppression *La Lucha* announced that the treasury intended to prefer charges against the clergy. It is alleged that churches which hav only one priest and one janitor hav been drawing salaries for two priests, and that churches which hav one priest and two janitors hav been drawing salaries for three priests. As the clergy are very powerful these charges may not be pressed, and even if a decision should be given against them it is quite likely that the court itself would be suppressed by the government."

THE Springfield *State Register* prints this item among its religious intelligence: "The Rev. L. C. Goodrich retires today from the pastorate of the Christian church at Mt. Pulaski to assume charge of the 'People's church,' organized in this city some time ago. He also expects to establish what he calls a 'non-sectarian' congregation in Mt. Pulaski. In an article in the current number of the Mt. Pulaski *News*, he says: 'Having myself publicly denied and ignored the infamous and God-dishonoring doctrin of an endless hell, that is, literal fire, and believing that punishment for sin is certain and that God demands final and inexorable justice, not revenge, of all men, and that punishment is causatory, and effects good, not evil, now, from all these considerations, and others which I will mention in my farewell discourse on Sunday night next, I am compelled to announce that I will on Sunday night, March 16th, at 7:30 P.M., cease to preach for any denomination or church having for its chief end only sectarian bigotry.'" This seems to be a case of a good man gone right—something very rare among the ministers.

LAST February Wallace Nelson, an English Freethought believer, issued at Brisbane, Queensland, Australia, the first number of a monthly Freethought journal called the *Stockwhip*. The postmaster-general promptly declined to afford him postal facilities except at transient postal rates. Of the postmaster-general's action Mr. Nelson says: "To deny to a Freethought publication privileges accorded to religious ones, is an act of despotism worthy of Russian imperialism. Such high-handed authority must be resisted to the death; he who tamely submits to tyranny is a traitor to liberty, and deserves to be a slave. The executiv government has no right, moral nor legal, to invade our rights because it does not agree with our opinions. If our publication is illegal, let us be prosecuted at law. If we are guilty of blasphemy, let that charge be preferred against us before the proper tribunals. If we violate the law, the law has, perhaps, a right to punish us; but we deny the right of the executiv government to become at once our prosecutor and our judge, and to condemn us unheard. We assure our readers that this attempt to persecute us, will only inspire us with greater vitality. The existence of such contemptible bigotry, even in high quarters, is a splendid justification of our policy, and will, doubtless, win us increased sympathy from our friends. Already one Sydney news-agent has ordered 1,000 copies of our next issue. In order to defeat the government we shall, for the present, increase the size and price of our publication, and, if our friends continue to support us, we shall continue to exist, and even to flourish, in spite of all obstacles."

WHAT Mr. H. O. Pentecost would probably call "long range" alarm is that displayed by the Protestants of Toronto who hav sent to the German emperor the following document:

"DEAR AND HONORED SIR: As citizens of the western world who feel the pulsations of the life that throbs at this hour in the heart of the Germans, we desire to assure you that, having followed your accession to the throne with grave apprehension and alarm, learning that the Jesuits hav expressed a determination to return in force to the land from which they were banished in consequence of their implacable hostility to the government of which the late emperor William I. of blessed memory was the honored head, equally sad hav we been made by assurances that negotiations hav been entered into which shall recognize Pope Leo XIII. as the head of the government, which is false in fact and hurtful in theory.

"Germany is the natural head of Protestantism. Luther marked off the channel along which is the current of Freethought sweeping into the future. To surrender to Rome is to cut loose from God and betray the trust committed to the liberty-loving people of every land. Your rejection of the overtures of Leo XIII. in the spring of 1887, your loyalty to God and his commands, manifested in your elevated purpose to honor and keep the holy Sabbath at home and abroad, and your determination to champion the people's interests, lead us to hope that you hav been chosen of God to strike Romanism its fatal blow and to build up the nation of which you are the honored head in all ennobling virtues. March at the head of the advancing thought of the hour and you shall be more than emperor of Germany; you shall be one of the leaders of the embattled hosts of God on earth."

It occurs to us that the Protestants of Toronto can find their Jesuit enemy much nearer home than Germany and in sufficient strength to tax the resources of themselvs, Kaiser William, and that God who is, according to them, all on their side.

Then the Good Result Will Be Produced.

From the Independent Pulpit.

The Truth Seeker Company announce that they will publish a volume of the illustrations that hav appeared in THE TRUTH SEEKER from time to time. A judicious selection of these illustrations will, no doubt, be productiv of good results.

Letters from Friends.

GREENSBURGH, PA., April 8, 1890.

MR. EDITOR: Two old subscribers, and the two new ones I herewith inclose, all vote for pictures. JNO. S. BYERS.

DENVER, COL., April 3, 1890.

MR. EDITOR: Inclosed is $3.25, for which send me the ANNUAL for 1890, and the book of cartoons as soon as completed. Very respectfully, FRITZ THIES.

BALTIMORE, MD., April 14, 1890.

MR. EDITOR: The inclosed is for Heston's picture book when published. I would hav preferred a book of his Bible illustrations, but hope that will also be forthcoming.

Truly yours, A. PARLETT LLOYD.

CANNONSBURG, PA., April 10, 1890.

MR. EDITOR: Find inclosed $8.75 for four new subscribers for THE TRUTH SEEKER and Col. R. G. Ingersoll's argument on "Blasphemy." BEN EYNON.

MOUNT PLEASANT, PA., April 12, 1890.

MR. EDITOR: The pictures, and the paper altogether, come as a pleasant treat every week, which I would surely miss if it was not forthcoming. JAMES RODGERS.

SCOTTSVILLE, ARK., April 5, 1890.

MR. EDITOR: Send me the ANNUAL and other books named. I hav taken THE TRUTH SEEKER for ten years or more. I could not do without it. I vote for the cartoons.

W. R. HALE.

ELDORADO, IA., April 5, 1890.

MR. EDITOR: Find inclosed $3.25, for which send THE TRUTH SEEKER and ANNUAL for 1890. My vote on the cartoon question is, continue the cartoons if possible.

Yours respectfully, JOS. HUNTSINGER.

ROWLEY, COL., May 7, 1890.

MR. EDITOR: Inclosed find $5 for myself and a new subscriber. You can count these two votes for the pictures. As far as I am concerned I shall take THE TRUTH SEEKER with or without pictures. F. SHRALL.

OPHIR, CAL., April 10, 1890.

MR. EDITOR: I am in favor of Heston's pictures, and will do something for them as soon as I possibly can. The boys at Ophir, Cal., last Friday gave the Salvation Army a shower of rotten eggs and quartz rocks for the benefit of their souls.

LEWIS KAISER.

BURNS, MINN., April 6, 1890.

MR. EDITOR: Inclosed please find money for the ANNUAL for 1890, and "Crimes against Criminals," by R. G. Ingersoll. Keep Heston at work, is the word with me, and I will send something to help pay him after a while.

Yours, etc., E. M. RATHBUN.

FORT SILL, IND. TERR., April 7, 1890.

MR. EDITOR: I am glad that you hav decided to publish the pictures of the dear TRUTH SEEKER in book form. I herewith inclose $5—$2 for the cartoon book, the rest for the ANNUAL and other books as on list inclosed.

C. C. DE RUDIA.

CLOVERPORT, KY., April 11, 1890.

MR. EDITOR: I think I will be able to send in two new subscribers. When I renew my own subscription in May I will send and get the cartoon book. I am doing all I can for the cause wherever I go. Some twelve years ago I was the only Freethinker in my neighborhood. Now several of the best men there are Freethinkers. W. B. CLARK.

IOWA CITY, IA., April 6, 1890.

MR. EDITOR: Inclosed please find $5 and appropriate as follows: $1 for Brother Heston and $2 for his forthcoming book, $1 to the Literature Fund, and balance as per order inclosed. I hav been a constant reader of the dear old TRUTH SEEKER for fifteen years, and will continue for fifteen more provided I liv so long. J. J. DIETZ.

NAT. SOLDIERS' HOME, LEAVENWORTH, KAN., Jan. 9, 1890.

MR. EDITOR: Great work you hav done. An immense Union is in waiting for you to create, which shall burst forth through the clouds of superstition and cast into oblivion the whole. Words cannot express my gratitude to all great laborers in the cause for humanity. Send me the ANNUAL.

FLORIAN LEBER, SR.

S. DENNIS, MASS., April 1, 1890.

MR. EDITOR: Continue my name on the roll. The paper suits me to a charm. I hav been an old shipmaster and hav sailed the world over for more than fifty years. Keep THE TRUTH SEEKER under all sail, and may she ever hav a fair wind, and never alter her course, but run down all error and superstition, and sink it ten thousand fathoms deep.

Yours truly, A. HALLETT.

RIDGWAY, MO., March 26, 1890.

MR. EDITOR: Inclosed please find $7.40, for which send tracts and books as directed. I hav been trying for some time to get a subscriber. I finally succeeded in getting one for a year; and one trial subscriber, but I think he will renew when his time is out. Liberalism is growing here some, and, I think, will get stronger in a few years. We like the cartoons very well, and here are three votes for them. I think THE TRUTH SEEKER is the best paper published.

E. M. GILES.

CANTON, O., April 10, 1890.

MR. EDITOR: Inclosed find $2—$1 for the balance of my subscription, twenty-five cents for the TRUTH SEEKER ANNUAL, and seventy-five cents for Heston. I am glad to see in the paper that you hav received enough new subscribers and money to continue the pictures for a year at least. I am doing some missionary work now with my paper, and I hav the promis of one new subscriber when I renew, and perhaps more. I will do all I can to get more till that time. D. S. AUNGST.

SAN DIEGO, CAL., April 9, 1890.

MR. EDITOR: Inclosed I send $5 for a friend of this city to pay for THE TRUTH SEEKER one year and also for the forthcoming book of pictures. The gentleman is a Liberal Spiritualist—is particularly pleased with the pictures as a means of educating Christians who are only able to take in ideas from object-lessons.

Our city is favored at this time with a series of lectures by Dr. J. L. York, who is moving the minds of the people, and stirring up the muddy streams of ignorance and superstition as they hav never been stirred before. MARY A. WHITE.

GLENS FALLS, April 10, 1890.

MR. EDITOR: I think the Freethinkers ought to get up a petition for the repeal of the law that givs all foreigners the privilege of voting. None should hav that privilege that owe their allegiance to Rome. None but American citizens ought to hav the power to vote. It is giving the scum of creation a chance to crush our best institutions. It is too much to bear. They hav desolated every country where they hav got the power, and it is asking too much to request to let them spread their rust and mildew over this America.

H. A. HOLCOMB.

SACRAMENTO, CAL., April 7, 1890.

MR. EDITOR: Inclosed find $10; place the same to my credit to pay for Watson Heston's pictorial educator. Send me two copies. Then I will decide to whom I will send a copy free. I believe the picture book will find a ready sale. It will be an eye-opener to the investigator and a powerful weapon in the hands of Freethinkers. I am anxious to hav the pictorial Bible appear. You can calculate on me to help on the good work. Long life to Watson Heston and THE TRUTH SEEKER. Yours truly, R. BUTTERFIELD.

NEW CAMBRIA, KAN., April 15, 1890.

MR. EDITOR: Although only a private in the Liberal ranks, I wish to say a word in regard to the course the Secular Union has mapped out. I approve of its present course, and hav circulated petitions on three different occasions, which givs me a pretty good chance to know how much help we can get from Christians. I circulated a petition in Illinois for the taxation of church property. With very little effort I got sixty-eight signers, knowing the most of them personally. Both Catholics and Protestants signed it. It is safe to say fully one-third were Christians of some kind.

JOHN W. ABBOTT.

FOSTER CENTRE, R. I., April 9, 1890.

MR. EDITOR: Inclosed find $2, for which you will send me the cartoon book when published.

Foster Centre is a way-back place in the big state of Rhode Island, away from railroads. Nothing but the old-fashioned stage brings the mail. But the people, though old-fashioned folks, are more Liberal than in that ignorant orthodox camp of Georgiaville. The only nuisance in the place is one Baptist church that they do not run but one Sunday in four for the lack of a minister. If they were all that way, what a sight to behold! I will look around and see if I cannot get a subscriber. Times and money are not very good at present.

Yours truly, WILLIAM A. BENNETT.

YPSILANTI, MICH., April 12, 1890.

MR. EDITOR: Every man, woman, and child should read Remsburg's life of grand old Tom. Thomas Paine's "Rights of Man," "Common Sense," and "Crisis" should be in every school-room in this land. It is strange how few know there are any such works in existence, much less of their real character. If they were fully known and understood, the man who undertook to rob him of his well-earned fame would meet with such a rebuke that a second edition would not be necessary. I am much pleased with the able articles found in THE TRUTH SEEKER so far. I think you can safely count on me as a fixture in the future.

Very respectfully yours, JAMES P. DICKINSON.

SAN JOSE, CAL., April 12, 1890.

MR. EDITOR: I inclose $10 to help the cause of Freethought a little. Let it go toward a sample copy fund, which I think should be established in every Freethought office in the United States. My idea of a sample copy fund is, to send out sample copies, not to old-established Infidels, but to the young students of high schools, normal schools, universities, colleges, and seminaries. You cannot change the mind of old bigots, for they hav lost their reason. You need not try to change the mind of a good Infidel, for the "whole need not a physician, but they that are sick." Try the young students whose minds are not made up. Good luck to the old TRUTH SEEKER. My best wishes go with this.

SAMOS PARSONS.

CLINTON, IA., April 12, 1890.

MR. EDITOR: "A Truth Seeker Around the World," four volumes, came to hand yesterday. I am well pleased with it. I hope you may be able to sell thousands. I accompanied Mr. Bennett as far as Edinburgh last evening, and recognize his trip across the ocean as very much like my own of sixteen months ago. Inclosed I send you $10, which I wish you to apply on the above four volumes, also a cartoon book, and send it when ready. And I would giv $1 more with pleasure for the book, if you would embellish it with likenesses of E. Macdonald, C. P. Somerby, and Mr. Heston. Now suit yourself; pay your money and take your choice. Hoping you are having success in your work upon it, I remain, Fraternally, JAMES A. GREENHILL.

[We'll "split the difference" with our friend and put in Mr. Heston's picture.—ED. T. S.]

PORT OF-SPAIN, TRINIDAD, March 19, 1890.

MR. EDITOR: Having the pleasure of seeing one of your valuable journals of January 4th, and being delighted with the pictures on first and last pages, I am compelled to take the liberty to pray that you will continue the same, as I am about to become a subscriber and induce several of my friends to do the same. After reading the contents and studying the same carefully, I can but conclude to be one of your number. The present state of Trinidad requires such a paper to enlighten its benighted inhabitants on the truths of nature, and remove from their priest-stricken consciences the darkness of the doctrins of the church of Rome. I therefore beg that you will forward to me by the earliest opportunity a copy of your paper, with the terms of subscription to Trinidad. I may state that I hav acted as agent for many publishers of magazines in the United States, and should you require an agent my way I shall undertake the business with all diligence. Send me one of your catalogs of books, and any useful papers on Freethought that you can spare.

THOS. C. JACKSON.

IPAVIA, ILL., April 15, 1890.

MR. EDITOR: I cannot think of doing without THE TRUTH SEEKER. To me it is a continual light, sparkling with richness in reality during the day, and a beautiful vision by night (Jacob's ladder). Keep it shining, for many poor, benighted travelers will be guided into the path that leads to Freethought truth. As the lamp was an improvement on the candle, as the electric light was an improvement in beauty and brilliancy on the gas light, so are the truth seekers in advance of those studying myths for miracles. We are in for an intellectual war. It cannot be avoided. The pen held in the hand of THE TRUTH SEEKER, guided by Science, is moving on, casting light into unexplored regions. Reason has gone forth and is battling for supremacy. Can anyone doubt the result? Why, it is like the eagle and the owl—one loves light, the other darkness; one is brain and wings, the other loud noise and eyes. Surely Reason in her brilliancy will shine preëminently above all Gods, Christs, and Bible myths. And as the good child remembers and venerates the hand that guided it in infancy, so all the truth seekers will remember the G. O. TRUTH SEEKER, for leading us from darkness into light. C. S. RANDOLPH.

GREENSBURG, April 8, 1890.

MR. EDITOR: Being a reader of THE TRUTH SEEKER, I desire to express my admiration for its enticing pages; especially the first and last, as I am greatly in favor of the pictures, for this one particular object. In our town we are surrounded by Catholics and Protestants. The Catholics dare not, and the Protestants will not, read the Bible, until they see these pictures, and are so truthfully informed that such is found in their holy book, which they certainly deny—but soon, without a long search for it, they must be convinced of the fact. So this is one of the ways I can get their curiosity aroused enough to read their holy Bible.

Words cannot express the praise Col. R. G. Ingersoll and John Peck really deserve, and to me their talks are first in the field.

But our town has entirely too much superstition in it, with about twenty agents at its head, for it ever to be honored with such able speakers, which most certainly would be a great benefit to all if they would only allow their thinking faculties to comprehend honestly for them. But I want to see as many of your papers with the pictures in them in our green town as possible, and I shall do all I can to hav the people read their own belief, for if a few more would read what they pretend to believe I know a great many ideas would be changed. H. H. NULL.

FOND DU LAC, WIS., April 8, 1890.

MR. EDITOR: Inclosed find $14 75, for which send THE TRUTH SEEKER to names inclosed, and the ANNUAL and cartoon book and other books per list. I hav tried for some time, but this is all the subscribers I hav got, and all favor the pictures and will bolt if Heston gets converted.

Our supreme court, on the application of some Catholics, has decided, in effect, that the Protestant Bible shall not be read in our public schools. The good to result may be small, except in places and abroad, because before it becomes permanent and widespread they will see the Liberals are quietly looking on and enjoying the Kilkenny fight, and that they are feeling as the old Quaker lady did who said when she saw her husband and the bear fighting, that her spirit only moved to see a good fight but she had no choice which whipped.

And now we hav another question. The Catholics and Lutherans are making a fuss about the Bennett law, so called, which requires all persons having under their control a child between the age of seven and fourteen years to cause such child to attend annually some public or private day school, where shall be taught—the radical doctrin—reading, writing, arithmetic, and United States history, in the English language, for twelve consecutiv weeks, under penalty of a fine from $3 to $20. And the Democracy will accept their assistance, and hand-bill the scheme for a campaign, expecting nothing but their votes and the spoils. And the Republicans will fight on any question for the

spoils. So that another term of the Dark Ages must be endured.

On the pictures, after reading much of what you hav published on the subject, I will say I am glad the pictures must continue, and so satisfy reasonable people. Though they may freeze and scare a Christian at sight, that is what they are made for; and no Liberal can expect a person fooled and made to believe any Christian creed when young, who has never outgrown it, will take the paper or do anything but burn or destroy it. DR. W. C. PRIEST.

ARAGO, ORE., March 30, 1890.

MR. EDITOR: I hav labored diligently to get you a few new subscribers, but hav failed. Our section of country has sustained considerable loss by floods, and people are loth to part with money except for necessaries. There is a bright outlook for the future, however, and I may succeed better hereafter. I hav sustained considerable loss myself, so I am short of the filthy lucre. However, I send you the last five dollars I hav just now, trusting to providence to again fill up the purse (and if it doesn't I know persistent effort will), to show you my appreciation of THE TRUTH SEEKER by paying two years in advance.

I was interested in the cartoon controversy, and anxiously awaited the result. I intended ere this to register my vote in favor of retaining the cartoons. It seems the objection to them is, they ridicule things sacred to the other fellow. Now, what more potent power is there than ridicule to open the other fellow's eyes? It is my experience that my TRUTH SEEKERS hav done better missionary work with the cartoons than before they appeared. There are whole sermons in some of the pictures on the first page, and sometimes two in one of those on the last page. If the caricatures were less grotesque, would it make any difference? If they were discontinued, would THE TRUTH SEEKER be held in any higher estimation by the other fellow? I think not.

Yours fraternally, J. HENRY SCHROEDER.

EATON RAPIDS, MICH., April 10, 1890.

MR. EDITOR: When I commenced reading the "Letters from Friends" in THE TRUTH SEEKER of March 22d, my eye first fell on that of Lizzie Praise Hawkins, and I gave a hearty laugh at the reception she gave the Bible agent; and my heart gave a throb of sympathy, and in imagination a hand-clasp to her, in her enthusiasm in her Arizona home. The next letter, that of James Porgey, is only a repetition of the many so-called Liberals who are afraid to come out and own that they are. We hav many here in our town who through fear of Mrs. Grundy and Christian patronage, keep dark publicly as to their belief, even going so far as to patronize the church. I can hardly feel contempt enough for such a humbug. We are talking some of having, in a few weeks, a good speaker in our place for a lecture or two. Would it not be well to come from quite a distance to help enjoy it with us? There are Liberals enough here to welcome those that would like to come. Due notice will be given in THE TRUTH SEEKER.

If the book containing pictures is ever printed, send one copy to my address.

Now one thing more and I am done—and I think it will be the first suggestion of the kind ever given to the public, unless Liberal. Mo., might claim it. It is this: Why can we not hav a Liberal school? Christians hav theirs; why can we not? My daughters hav attended school here for many years and they hav been compelled to hear morning prayers, religious hymns sung, and other such nonsense. This we hav been compelled to support, and our children to hear, and I for one am not content to hav it so. Now, friends, what do you say about it? Can we hav a school started? MRS. R. E. ATWOOD.

POTTER, ARK., March 30, 1890.

MR. EDITOR: As it is more a duty than privilege for Freethinkers to write to our famous periodical, THE TRUTH SEEKER, I hav been impressed to write. I like to read the letters of our friends in that noble paper. I was a faithful member of the Methodist church for over fifteen years. I really feel ashamed to own it. I read the Bible a great deal during that time. I noticed a great many passages which appeared strange to me, but never conversing with anyone or reading any book or paper on the opposit side, I was slow to investigate. But, nevertheless, I commenced. I advanced slowly in all ways, never biting off more than I could chew. But I steadily held my ground, with parson and all. Is it possible a God would hate little children before they are born, that he himself made? If so, I hate him. I see in one of Talmage's sermons he says, in speaking of the Westminster creed, there is one belief sufficient for all, that is to believe Jesus Christ is the son of God. But to believe this is just as hard a job as any of the rest, for the same evidence you hav to rely on for that teaches all the rest of the absurdities found in that book. By accident a copy of THE TRUTH SEEKER was placed in my hands some time ago, and I never had anything stimulate me so, and I hav subscribed for it and hav done my part to induce others to do so. I will giv you a few names of Liberals in this country, to whom it might be of advantage to send a sample copy of your paper and a little sheet of literature.

Some Freethinkers hav to be instructed with some good reason before they can realize their duty to help on the good cause.

The cartoons, I think, set off our paper nicely.

The Christians in this country are softening down. The clergy do as much work as ever, but with less effect. People are beginning to peep behind the curtains to see if any ghost is there; they do not see any, and they hav mostly quit trembling. There are a few yet who cannot be induced to accept their reason. They are as a negro was about an elephant. On seeing an elephant he said, "Good Lo'd, what a mule! You don't catch dis darkey foolin' 'bout dat mule, case he's got a tail on bofe ends." Some people are afraid to fool with the Bible.

I will be glad to see that picture book, with explanations. I send you twenty-five cents for the TRUTH SEEKER ANNUAL. I am too poor to help the cause as I would wish.

Peace and prosperity to THE TRUTH SEEKER, and all good, honest Infidels. I had as soon be called by that name as any. J. R. PERRY.

LAHORE, PUNJAUB, INDIA, March 6, 1890.

MR. EDITOR: I beg to take this opportunity to inquire herein whether you could tell me of a gentleman amongst your Secular friends who could spare a little of his time and talents for the propagation of Freethought principles in this land, Punjaub. The advent of English education, with the diffusion of scientific ideas of the West, has prepared a large number of men here to accept Secular principles. The people in this part of the country hav long been accustomed to come in contact with foreign views on matters social and religious, and are consequently more susceptible to commonsense principles than their brethren in the East and South. The field for sowing Freethought here is large and fertil. Only a steady, practiced sower is wanting, and if some one able to propagate what he knows and believes to be true could be induced to try his talents for the amelioration of his fallen brethren in this priest-ridden country, I doubt not that he would not hav long to wait for a plentiful harvest as the result of his labors. All that is wanted is to express in reasonable, logical language, by tracts, pamphlets, and reviews, the superstitious notions that hav got hold of the people, through priestly education, about speculativ subjects. What I mean is that if some Secular gentleman willing to enlighten his fellow-beings in this benighted land would undertake to show the untenability of the dogmas and doctrins that are being preached and taught here by advocates of theology—if he would please to write out critical reviews of the publications issued by these advocates in support of their theses, I hav every hope that the educated community here, who are mostly open to conviction, would not take long to be converted to Secularism. I can send the theological publications mentioned here on demand. If I can hear from any gentleman who would be willing to help us, I will communicate with him. GOVERDHAN DASS.

CENTERVILLE, UTAH, March 17, 1890.

MR. EDITOR: Please send two ANNUALS. Well, it seems most of your readers are giving their opinions in regard to the pictures, so I suppose I must giv mine, which is, let the pictures continue, for there is broad meaning in each one. But it seems there are a few that are against them. Well, now let me ask all the readers of THE TRUTH SEEKER this question, Do we not get the full worth of our money independent of the cartoons? Mr. Heston nor no other person can make that infernal old Jew book appear too ridiculous. I am one with John Peck. I am on the warpath against all cursed, illogical, twaddling humbug from this time forth.

I want to say a little about what you say about this infernal Mormon, treasonable humbug in THE TRUTH SEEKER of Feb. 22, 1890, entitled, "Some Persecution by the Dominant Sect." It seems you are mistaken with regard to Mormon rascality. The American government has disfranchised the whole beastly, adulterous outfit. The government is right in doing so. This Mormon hierarchy is an alien government to this nation. No person can be a good Mormon and at the same time be a loyal citizen of this great nation. Of course that infernal old Jew book backs up all the rascality and dishonest tricks of these saintly thugs, including murder. Yes, this mountain Mormonism is an organized system of crime and rascality. But there is a change coming over its dreams since the 10th of February.

I hav no fault to find with THE TRUTH SEEKER, but will say to some of your readers, do not find fault or throw out any insinuations on Mr. Parton, or any that hav written against the cartoons. I expect Mr. Parton, with others, pay for their paper as well as the rest of us, and are as desirous for the final overthrow of all Bibles and humbugging priestcraft. And remember we are not all constituted alike, so as to those that do not like the pictures, let them hav the privilege to say so in their own way. WILLIAM WILLIAMS.

SHINGLE HOUSE, PA., April 15, 1890.

MR. EDITOR: I hav had it in contemplation for a long time to subscribe for your paper. I hav read it more or less for a number of years past. The numbers that I hav read were some that I borrowed from the neighbors. I hav taken a great comfort in reading THE TRUTH SEEKER, and think it is not only a truth seeker but also a truth teller. When I read in history of the doings of that devil of devils, the Catholic church—the burning at the stake and robbing of people for opinion's sake, the tyrannical and unjust laws that they get passed in their favor by which they are freed from taxation or from bearing any of the burdens of the state—my blood fairly boils with hatred and indignation toward the whole system of Christianity. And the Protestants are not much better. They hav lived up to the divine command, "Thou shalt not suffer a witch to liv," and thereby thousands of poor, innocent people hav been hanged or put to death in some way—people who were most of them better folks in every way than the bigots who murdered them. And when I read in the old book about the doings of the God that they want us to worship—where he commanded the Israelites to dash the little children to pieces and to rip up the women except those who had not known a man, and to take such as had not known a man and keep them to gratify their lusts! Call such a God a God of mercy forsooth! The meanest devil that we ever heard of never was accused of such cruelties. In the language of Robert Ingersoll, "Great God, what a God!" I would sooner fall down and worship the most hideous Chinese idol than such a God, for an idol, if it did no good, would do no harm.

A couple of sky-pointers are holding a protracted meeting in this place. They are both big, strapping fellows and able, if they would, to work in the woods or on a farm. But you will not catch them doing that. It would soil their pretty white hands. They are both great pets with the ladies. I consider all such men to be nothing more than genteel paupers. And all that such men get from me they can stick in their eye and it will not hurt them. If I hav anything to giv away I will giv it to some poor family who are not able to work. LEWIS STEVENS.

NEW YORK, Jan. 10, 1890.

MR. EDITOR: All good Christians profess to believe the whole Bible from beginning to end. Now, as the Bible contains so many contradictions, it is easy for any Freethinkers in a controversy to silence them. One will always find that the more ignorant one is, the more sure he is that he knows the will of God. The blind belief and ignorance of the mass is astonishing, and is the direct cause of the amazing arrogance of the clergy, who put themselvs up as vicars of Christ and God, to promulgate his will, and what they say and teach people must not doubt nor inquire into, but take as given from God. And the people obey their behest. Yet this is called the nineteenth century, so much praised for progress and inventions. With Puck, I exclaim, "What fools these mortals be!" To all that is true, good, and sensible in the Bible I agree, but the rest I reject. The Christian accepts much more—but, to be sure, only what suits him, too, and that part to which he cannot agree he tries to twist out of all sense, to coincide. Now, where is the line to be drawn? I believe less; the Christian much more, but still not all. The Christian believes in a future heaven and hell. I believe I will return to the existence I was in before born, and that time suited me well enough then and will hereafter. To refute a Christian's hereafter and show his ignorance of it I cite him his own Bible: "For that befalleth the sons of men which befalleth beasts; even one thing befalleth them. As the one dieth, so dieth the other; yea, they hav all one breath, so that a man hath no preëminence above a beast, for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" (Eccl. iii, 19–21). Who knoweth? I ask again. Belief proves nothing. Belief commences where knowledge ends. "Wherefore I perceive that there is nothing better than that a man should rejoice in his own works; for that is his portion. For who shall bring him to see what shall be after him?" (Eccl. iii, 22). True, true. But to get a minister into a discussion is almost impossible. He has always an engagement, and is in haste to go. The ministers feel their littleness, their false position, in presence of an independent man. But when in their pulpits, these cowards' castles, their arrogance has free run and swing, and no limit. The clergy put themselvs up as mankind's keepers, as leaders and teachers of morals to be found only in the Bible, what they please to call God's word, when any intelligent man knows that ministers are the most immoral beings, as a class. FREDERICK KOEZLY.

BYRON, MINN., April 12, 1890.

MR. EDITOR: While I hav not sent you any new subscribers I hav at the same time influenced some to send in subscriptions to you, and am pleased to say they are professional men and good citizens, men who dare think for themselvs, men who believe that the highest attainment is to help one's fellow-man. I think it almost wasting time to ask any other kind of men to subscribe for your paper, as there is nothing in your columns that will please any other class. I wish I could spend the time and money to help more than I do to emancipate our poor superstitious church slaves, to the end that I could make them feel that they are individuals; men, not mice; independent by themselvs, not slaves to any dogmas or isms; standing erect upon their individuality, not leaning against any steepled poorhouse.

I noticed in the TRUTH SEEKER ANNUAL the article, "In Search of a Spirit," and several comments in several Liberal papers concerning it and on slate-writing. Now, Mr. Editor, while I do not know what there is to this slate-writing business, nor do I choose to get into a controversy with anyone, yet I feel it the duty of all true Liberals to giv to the readers of all Liberal journals their honest thoughts in regard to this great question of the spirit-world, and with your kind permission I will as best I can tell you of what I know of slate-writing. Some two or three years ago I was handling farm produce in a warehouse with a small hall over it. There was during this time a sleight-of-hand performer giving entertainments in this hall, and one evening as I was looking up the hall in conversation with the performer I said I would like to know how that slate-writing was done, as I had met people doing slate-writing who claimed that the spirits of the dead wrote on the slates and who told me they could get communications from my friends that were dead, but of course they wanted a fee to let my dead brother, or sister, as the case might be, write to me; and I told him that if I had any dead friend who wanted me to pay some one to let them write on a slate I did not care to go to that trouble. The sleight-of-hand performer told me if he had the time he would tell me how it was done so that I could in a short time do the trick myself, and when I asked if it was the spirits did the writing he laughed and said, "The spirits, the devil!" Again he said, "Do you think it was the spirits that turned that clear water into wine in the hands of a man in the audience?" I hav questioned the spirit slate-writing ever since, still I do not know what there is to it.

I will ask you to send a copy of your valuable paper to names and addresses inclosed, trusting they may enjoy the fruit thereof. WALTER A. JOHNSON.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Wouldn't You Like to Be Happy?

He that believeth shall be saved, and he that believeth not shall be damned.—*Bible.*

Say, wouldn't you like to be happy?
Then believe in heaven and hell,
And so if you'd like to be happy,
Believe in the Bible as well.

Say, wouldn't you like to be happy?
Then believe the earth to be flat,
For couldn't you be just as happy
To believe in this and in that?

Say, wouldn't you like to be happy,
By taking the story of Eve?
Then don't be cranky, but happy—
'Tis easy enough to believe.

Say, wouldn't you like to be happy?
Then believe the moon to be cheese.
You might just as well be happy,
I know you can gulp this with ease.

Say, wouldn't you like to be happy?
Then believe in old Noah's flood,
For you might just as well be happy,
For the thing is as clear as mud.

Say, wouldn't you like to be happy?
Then absorb the pillar of salt;
If you ever wish to be happy,
Believe all and ne'er call a halt.

Say, wouldn't you like to be happy,
If you could be as well as not?
Why, then never think, but be happy
By believing the tale of Lot.

Say, wouldn't you like to be happy?
Then hope in Jesus the man-god.
Believe, yes, believe and be happy,
Though it press your throat like a wad.

Say, wouldn't you like to be happy?
Believe in Jesus the God-man,
'Tis belief that makes a man happy,
This thing is a mighty good plan.

Say, wouldn't you like to be happy?
Believe two and two make seven,
And so, if you'd be very happy,
Believe all things under heaven.

(Presto, change!)

Fools! No one o'er all the broad land
Can believe all things at command.
Would you shut up man's eyes,
Bid him look to the skies,
And believe what he can't understand?

Would you hav us with bandaged eyes,
Go it blind when wolves in disguise,
With fangs dipped in gore,
And whose cry is for more,
Only wait to web you with lies.

Would you hav us turn fools and believe
Tales of Adam and Eve,
When fair Reason should teach
Every man within reach,
Such stories were made to deceive?

Then why, reckless man, tell me why
You should cherish a lie?
Come, now, up and be men,
Trust to reason, and then
You'll be quick such stuff to deny.

Harwich, Mass., March 10, 1890. B. F. REBBINS.

POSTSCRIPT.

Now, Susan dear, isn't it queer
That I should take pains to write this 'ere,
And spend my time in making rhyme,
That other folks may laugh and sneer?

So now I'll stop, my pen I'll drop,
And for a pen a book I'll swap;
And when I've read, then I'll to bed,
And rest my tired and sleepy head.

SAME ONE.

The Baby's Writing.

The baby's writing—oh, who shall say
Those pencil marks in their tangled skein
Which the baby made in his aimless play
Were not put there for some human gain?

The baby's writing—a funny scrawl,
'Tis just a purposeless maze of lines,
Yet out of the maze, sweet voices call
And the steady light of a pure love shines.

The baby's writing—it calls to mind
The child that is or the child that was,
Now gone the way of all humankind,
Or grown in accordance with nature's laws.

A smile half blooms on the mother's face
And a lump creeps into the tender throat,
As she finds in those lines all void of grace
Some memory of what her baby wrote.

The baby's writing—how like is this
To the mark of the aged, dying man!
Yet between them lie all grief and bliss
That are crowded into a life's brief span.

—*Columbus Dispatch.*

J. T. Foster's Second Speech.

I suppose the other side would like to claim the Himalayas and the Andes. It does beat all. Now, ladies and boys, the greatest things in this world bear gentlemen's names. I hav an uncle—the greatest man in this world. He has more brains than anyone I hav ever seen. He belongs to the best families in this world. His right arm is in Alaskan waters, while his feet are bathed in the Southern gulf. From Maine to California his shoulders are from ocean to ocean. His name is Uncle Sam. And I am proud of my blood—more royal than the blood of kings. I am one of Uncle Sam's sons. All of his children are free. Free to go and come. Free to enjoy life, liberty, and happiness forever. Free to sit under their own vine and fig-tree. Why, everybody wants to get on the good side of him. The pope of Rome, the vicar of Christ, the holy see, is trying to court him. She wants his help. Now, that is funny, is it not? For, you must remember, Uncle Sam is a Freethinker. Yes, sir, from boyhood he was a Freethinker. Let me tell you, Uncle Sam is a little like the prodigal son; he, too, left his father's house when a boy, but he never would hav eaten shucks while there was a pig left—you can bet your life.

Now, Uncle Sam's old mother was orthodox. She said she ruled her house by divine right. She said he must be subject to the powers that be, for the powers that be are ordained of God. Now, you ought to hav seen Uncle Sam pull down one corner of his eye this way (he pulls down one corner of his eye), sort of bad boy like. For he knew this ordained business was all a hoax. He said, "I will build me a house different from yours. I will be guided by reason, not by customs. In the government of my house, authority comes from the family, not from the clouds." This was his arsenal. "Governments derive their just powers from the consent of the governed." This was his monster gun—his iron-clad ship—his man of war, that will clear every sea of all the pirates of the world. She called him a heretic. He called her a tyrant—said he had more right to the title, "Defender of the Faith," than George III. George III. was his step-papa. And here the racket began. He upset her tea, and then she tried to whip him, and could not do it; and so he left his father's house, and ever since that time, his mother has been trying to fix her house like his. And Uncle Sam gave all his children a bill of rights—a kind of a Magna Charta, a guarantee of liberty. Oh, I tell you he is head and shoulders above all the men of his time. Are you not fond of him? Sons and daughters of this grand country, are you not proud of your blood? Are you not proud of such a brave man? Why, away back, when young, he said to Miss France, "Millions for defense, but not one cent for tribute."

(A voice: "Uncle Sam is a myth!")

I don't care if he is a myth. This great country he represents is no myth. This country of a hundred years is no myth. This nation of fifty millions of people is no myth. The doctrin of religious liberty is no myth. A country of the grandest rivers, happiest homes, and the brainiest people is no myth. A country looking to the energies of her people for success is no myth. A country with the sacred word liberty written on the foreheads of forty millions of her people is no myth. Boys, in the name of this great country—in the name of her noble institutions—in the name of her free secular schools—in the name of her heroes and heroins, living and dead, let us stand by the heritage our fathers left us. I tell you there is the grandest future before the sons and daughters of this country of any beneath the sun.

J. T. FOSTER.

MARY'S SECOND REPLY.

To be truly great, to be magnificently grand, one must do good for the happiness it brings.

Her motto will be like this: "The world is my country, to do good my religion."

She must be impartial. She must rise above state, rise above religion (as it is commonly understood), above worship, for all these belong to all peoples in all the ages gone, from barbarism up to civilization. Civilization, the grandest word in all the language of the world; civilization, daughter of all the progress we hav made; the culmination of all the hopes of all the heroic dead. But she that has produced all these, is greater than they. Nature, that dear old mother, has fed and clothed you and given rest to the weary. She has given you every drop of your blood; every fiber of your body, and every thought of your fertil brain. She has furnished the field for mighty battles; the sublime mountains; the great and roaring rivers; the golden harvest, and the happy homes. She has cradled everything from protoplasm up to the grandest woman of this generation. Her resources are without limits, without bounds, and without end. Nations and their religions die, and new ones are constantly being born. But nature will survive all. She is the sum and substance of all that is known. MARY W. FOSTER (aged 13).

Noblesse Oblige.

An accurate remembrance of names and faces has been called a gift of princes; another gift, showing the nobility of both heart and breeding, is that of punctilious courtesy toward the humble as well as toward the great.

"Why should you thank a servant?" asked a father, who was fond of the Socratic method of teaching, and loved to question his little son, until the lad reached wise conclusions by his own wit. "They are paid for what they do. Do you owe them anything but money?"

"I owe them money," said the lad, somewhat perplexed in expressing what he really felt, "and I thank them because—because I owe it to myself to be polite."

He had learned the meaning of the old, grand motto, *Noblesse ob'ige.*

Her Preference.

The fondness of Phillips Brooks, of Boston, the distinguished rector of Trinity church, for little children is well known. Not very long ago Dr. Brooks was calling on a friend in Cambridge, who is the happy mother of three children—two boys and a little girl. Dr. Brooks soon had all three of the little folk about him and was questioning them in regard to their views of an occupation when they should be "grown up." One boy would be an architect, he said, and plan Queen Anne houses; the other thought he would be a poet, like his late distinguished grandfather. "And what would you wish to be, my dear?" said the clergyman to the little four-year-old daughter of the house. "I think, sir," she replied modestly, as she caressed her doll, "that I should like to be a mother."

Correspondence.

COALING, ALA., March 23, 1890.

MISS S. H. WIXON: Check received with thanks. I accept your advice.

Yours truly, J. HAROLD WARD.

WORCESTER, MASS., March 25, 1890.

DEAR MISS WIXON: I received your letter and check for $3 to-day. I am glad that you divided the prize, so that all may hav what they deserve. I cared more for the winning of the prize than for the money. My share goes toward buying me a set of encyclopedias. Thanks for your encouraging words.

Respectfully yours, W. W. CLARK.

LISBON, IA., March 13, 1890.

DEAR MISS WIXON: I thought I would write to you, as I see so many girls and boys writing to the Corner. I hav five brothers and one sister. My younger brother, who is eight years old, has been sick for nearly eight weeks. I am twelve years old; my birthday is in December. I like to read the letters of the girls and boys that write to the Corner. I wish some girls would write to me; I would be very glad to answer them. There are no Liberals around here. We hav taken THE TRUTH SEEKER for as long as I can remember. I will close. Wishing success to the Corner, I remain, MAGGIE SAILOR.

GLENDALE, CAL., March 27, 1890.

DEAR MISS WIXON: This is my first letter to the Corner. I like to read the letters in the Corner. I go to school, but we are having vacation this week. We are going to celebrate Arbor day. We hav about sixty scholars. My teacher's name is Miss Clark. I am eleven years old, and will be twelve the 13th of August. I hav two brothers and two sisters. We hav beautiful wild flowers here. We hav a span of mules and a span of horses. We hav some little chickens; they just hatched this morning. There are not many Freethinkers where I liv. I will close, hoping to see this letter in print. Good-bye,

From your Freethinker friend,
WANDA A. PEET.

FINDLEY, MICH., March 14, 1890.

DEAR MISS WIXON: As I like to write letters, I thought I would write to you. I am seven years old. I hav a little baby sister, almost three months old. She laughs and tries to eat up her fists. I go to school and read in the Second Reader. I bring my book home every night, so if I do not go to school I can learn my lesson at home. I like to go to school very much, and I think a great deal of my teacher and playmates. My dear grandpa and grandma liv just one mile from here; I stayed all night with them Friday night. I had rather go there than any other place I know of. I guess I hav written enough for my first letter, so will close. I hope I can do better when I get older.

From your friend, FERN THURSTON.

VERSAILLES, IND., March 21, 1890.

DEAR MISS WIXON: I received the check for the three dollars that you awarded me for the essay.

I had not the least idea of receiving a prize for it. I wrote it more for the benefit it would afford both to the children of the Corner and to myself.

We know not what we can accomplish until we giv it a fair trial, and the young readers, especially, should remember this.

You were judicious in dividing the prize between us.

I am very thankful for the prize, and also the kind feelings which promp'ed the donor to make the offer in order to encourage the young readers of the Corner.

I will close with my best wishes for the welfare of the Corner. I am your true Liberal friend, LEONORA STOCKINGER.

OKLAHOMA CITY, IND. TERR., April 2, 1890.

DEAR MISS WIXON: As I hav not seen any letters from this place, I thought I would try to write one. I like the Corner very much, also the pictures. We liv on the side of the North Canadian river, which is a very pretty stream. We came here from Texas, and like this place much the best, although we hav not as many Liberal friends here as there. I do not go to school. I hav two brothers and three sisters; the baby sister is named Susan H. and we call her Wixon.

I would like to tell the readers of the Corner about my mother's first acquaintance with THE TRUTH SEEKER. As she was a member of the Presbyterian church, I think it real funny. If you can spare room in the Corner I will write it in my next letter. Pa takes THE TRUTH SEEKER, and the *Independent Pulpit*, published by J. D. Shaw, of Waco, Tex. Mr. Shaw is a favorit with us. Well, this is taking too much room. I will close. Wishing the Corner good success, I remain,

Your Liberal friend, ANDY THOMPSON.

ALTOONA, PA., March 24, 1890.

EDITOR CHILDREN'S CORNER: Many moons hav waxed and waned since I had the pleasure of introducing myself in the garb of a puzzle writer for your department. It is only occasionally that I hav seen our good old TRUTH SEEKER, but Mr. Moore has been jogging my memory so frequently that once more I hav awakened from my lethargy, and after a week's laugh at the parrot and the monkey I feel like giving you all a word of good cheer in the good work you are all doing. Where are all our puzzle writers—J. K. P. Baker, Isaac A. Pool, William Scott, and others? Are they dead or too busy to let themselvs be heard? I beg pardon, but I do envy your invitation to spend the summer at Mono lake. I just wish I could get such an invitation to roam among the Sierras, as I am a mountain climber No. 1. With best wishes for your success as a school director,

WILLY WISP.

[Glad to hear from you, Willy. We thought you had forgotten us. We believe our puzzlers are all alive, but how can you expect brains to spin out puzzles forever? They need a rest sometimes. Besides, some of us nearly went crazy finding the solution of such intricate puzzles of puzzledom. We wanted to rest too. Thanks for kind wishes. —ED C. C.]

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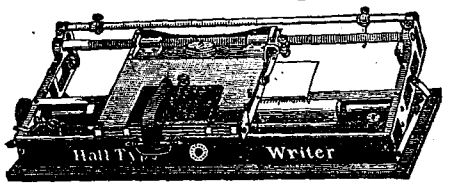
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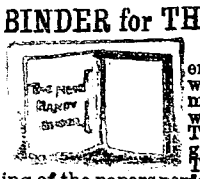
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Odds and Ends.

SUNDAY-SCHOOL teacher (also cashier in a bank): "Can you tell me, Johnny, what a miracle is?" Johnny: "Yes, teacher. Pa says if you don't skip to Canada before long it will be a miracle, sure."

GOOD minister: "I wish you would call the attention of the chief of police to that terrible riot which was going on during the entire service this morning, and demand that the streets be better patroled." Sexton: "Please, sir, there was no riot outside this morning. That was a little misunderstanding in the choir."—*The Jury.*

THE New Orleans *Picayune* declares that the Bostonian is a philosopher from the cradle. A night or two ago a Beacon street matron had occasion to reprove her little boy, aged six and a half years, for some unusually mischievous nonsense. "I am afraid," she said, "that you will not go to heaven." "I'm sorry," said the criminal, "but I've been to the circus and a party this week, don't you know, and of course one can't take in everything."

BABY spirit (up in heaven): "So I must go down to earth and get born, must I? What am I to be, a man or a woman?" Guardian angel: "Let me see. You hav many talents, hav you not?" "Yes, indeed, ever so many. I can keep track of forty things at once, hav my thoughts on one thing and do a dozen other things correctly, sleep with one eye open, and on waking up at any time hav full possession of all my faculties in an instant." "'Tis well. You shall be a woman."—*New York Weekly.*

MEN were buried and babies were born,
Ships sailed around Good Hope and the Horn,
Youths turned into oldsters gray,
But Big Bore Blair still talked away.

Day after day a steady rain
Of dullness from a cloudy brain;
Day after day a fog most thick
With words confused and lunatic.

The weary galleries slept and snored,
Ingalls looked acid, bilious, bored;
And visitors, with bated breath,
Asked, "Will Blair talk himself to death?"

Alas, there is no hope he will!
Others, but not himself, he'll kill.
All Christendom's junk shops he'll fill
With speeches on his blasted bill.
—*New York Sun.*

"HAV you seen the devil?" I asked of an old negro preacher who was regarded by everyone with extreme veneration. "Cose I has. Whut you come foolin' wid me dat way fur? How I gwine ter know so much erbout him ef I ain't dun seed him?" "What does he look like?" "I ain't got time ter tell you whut he do look like, sah. Da's so much erbout him ter tell dat I wouldn't like ter undertake de job. Monst'us, sah; oh, he was monst'us." "Now, look here, old man, you are too intelligent to believe in such nonsense. You know that no devil has been seen; you know that you started the report yourself." "Look yere, sah," he exclaimed, turning wrathfully upon me, "whut you mean by comin' down yere a 'foolin' an' a meddlin' wid our 'ligious affairs? Ain't you got no bizness ter tend ter at home? Doan you know dat you got ter keep de devil constantly befo' dese niggers or da ain't gwine do no good? Whar I preached last year I got up an' tole 'em dat I didn' bl'eve dat dar wuz any devil an' whut did da do? Da cut down my salary an' den didn't gib me but half o' de cut down. An' stead o' takin' off dar hats when da met me in de road like da uster do, da'd laugh at me an' call me old knock-kneed Ben. So when I come ober yere I 'lowed ter myse'f, I did, dat I wuz gwine ter use diffunt tactics, an' I has. W'y, sah, ef you take de devil outen religion, de nigger preacher would starve ter death, so go on away, now, an' quit foolin' wid er bizness dat you ain't got no intrust in."—*New York Mercury.*



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Meets every Friday evening, at 8 o'clock, at German Masonic Temple, 220 East 15th street. Lectures and discussions. The public cordially invited.

Brooklyn Philosophical Association
Meets at Fraternity rooms, Bedford avenue and South 2d street, Brooklyn, E. D., at 3 P.M., every Sunday. Admission free. Discussions follow lectures.

The Newark Liberal League
Meets every Sunday afternoon at 3 o'clock at Liberal League Hall, 177 Halsey st., cor. Market st., Newark, N. J. Lectures and discussions on religious and social questions. Seats free and everybody welcome.

Philadelphia Liberal League 257
meets every Sunday in Industrial Hall, Broad and Wood sts., at 2:30 and 7:30 P.M. for lectures and free discussions on religious and social questions. Able speakers interest the audience. N.B.—Truth Seeker publications always on hand at cheap rates.

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Meets every Sunday (from October to June) at 2:45 P.M., at Paine Memorial Building, Appleton street.

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Meets semi-monthly, first and third Sundays, at 2 P.M., at the town hall. All friends of human cultivation are invited. MARIUS HEIGHTON, Sec.

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Holds meetings every Sunday evening at 216 Grand ave., (Fraternity Hall). Lecture followed by debates. The public cordially invited.

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Meets every Sunday in the Liberal reading-room hall at 2:30 P.M. All Liberals are cordially invited. F. V. DRAPER, Cor. Sec.

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News of the Week.

FRIENDS of the modified Australian reformed balloting praise its working in Rhode Island, Missouri, and Wisconsin.

THE conference of the African M. E. church expelled the Rev. G. H. Smith on the remarkable charge of being a thief, a fugitiv from justice, and a conjuror.

THE school question continues a burning one in Wisconsin.

DORTMUND, Prussia, coal-pit strikers hav been arrested for rioting.

EMIN PASHA has been made governor of Germany's possessions in Africa.

BISMAROK will publish memoirs of the last twenty-five years of his official life.

THE white population of the Congo State, in the middle of Africa, has reached 450.

THE reception to Stanley at London will occur May 2d. The prince of Wales will preside.

DOM PEDRO thinks he will die soon, and wishes to return and pass away among the people of his own land.

PARLIAMENT is still busy considering schemes of helping Irish tenant farmers to buy their farms.

MANY Mormons are leaving Utah for Chihuahua, Mexico, where they hav purchased a vast tract.

BEN ELSEY, hanged at Birmingham, Ala., on the 18th, left a written confession of having murdered twenty-one people.

AT the Boston Methodist conference one of the brethren attempted to advertise a certain wine for communion purposes.

ARREST for assault in church, is the outcome of a war of factions that has long raged in the church at Babylon, N. Y.

BRAZILIAN capitalists who hav been running banks opposed the establishment of a national bank, which would reduce their gains, so effectivly as to force the government into a compromise.

THE Farmers' Allianee is pushing schemes by which the government will lend farmers money at one per cent on their land or crops. One plan is to hav the government pay off present mortgages and take new ones at one per cent.

IT is doubtful that all the European governments will allow their workingmen to set apart May 1st as an annual Labor day. The ruling classes in Austria are working to secure a prohibition of demonstrations on that date.

AT Philadelphia on the 15th two small riots arose from attacks on Italian street-cleaners who had taken at $1 25 a day the places of other Italians who had struck for $1.50, the attacking party being the wives and sweethearts of the latter.

AT New York, on the 15th, an old lady named Josefa Machata, upon her hair catching fire, stood in the middle of the room and prayed. A neighbor ran in and put out the fire, which had spread to her clothes, by wrapping bedding round her. She cannot liv.

THE eight-hour movement is not joined in by some bodies, but a great number will take part in it. Brooklyn plasterers, who hav worked nine hours, hav arranged with their employers to work eight at the same pay. The Chicago carpenters that struck are still out.

THE late persecution of the Jews in Vienna became so dangerous to all shopkeepers that the city recently appeared covered with such signs as "I am a Christian Tradesman;" "Christian Brandy Shop;" "Christian Cheesemonger;" "Christian Old Clothes Shop."

ON account of the prophecy of Erickson, Mrs. Woodworth, and others, that Oakland, San Francisco, Chicago, and Milwaukee were to be destroyed by a tidal wave sent by the wrath of God, all the weakminded in Oakland hav been half-crazed for weeks, and from dark until midnight the main street has been a pandemonium of Salvation brass bands, corner preachers, delirious doom-sealers, and fleeing 'woebegones' with torches. When the 14th passed without the expected calamity, the faithful were confounded.

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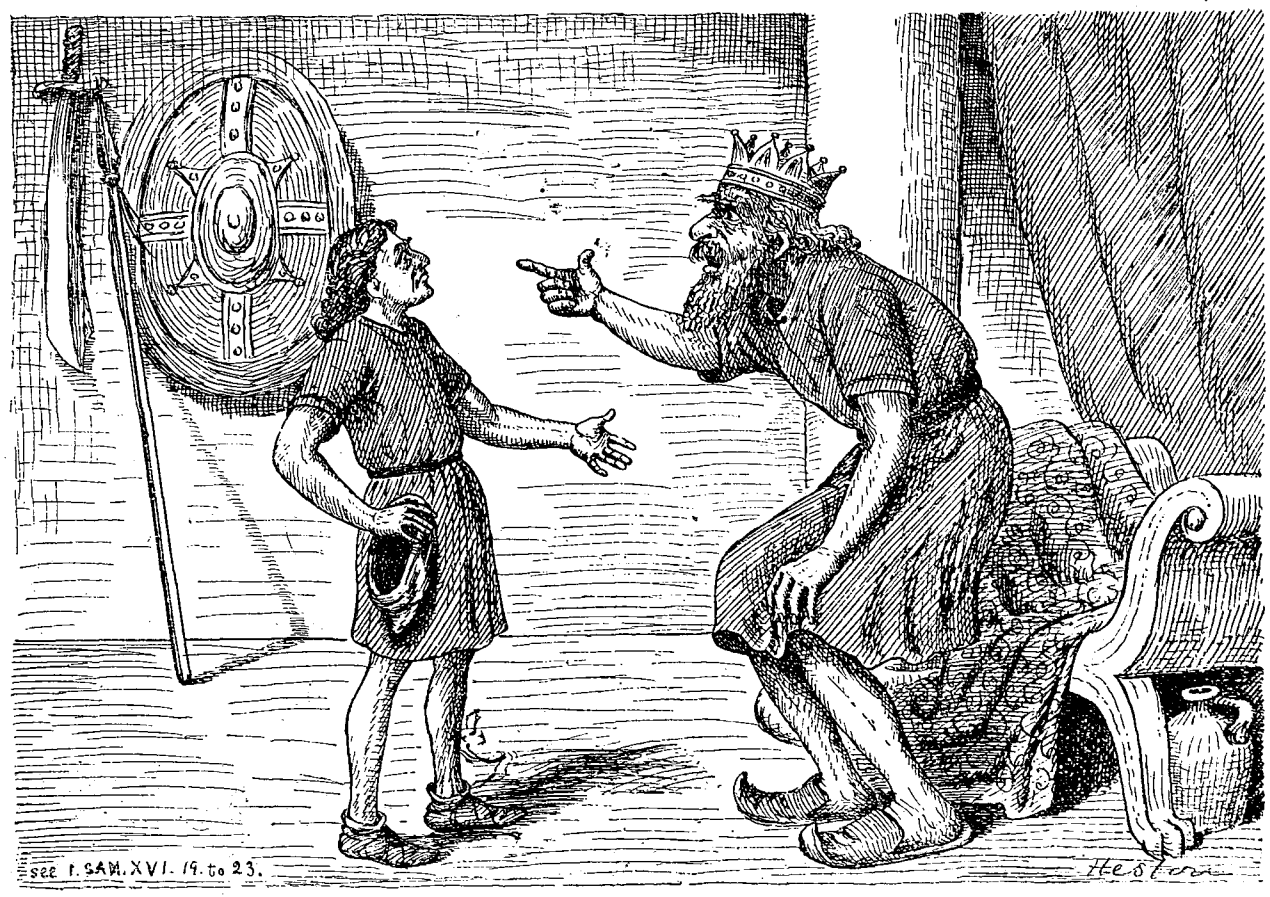
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SAUL DOESN'T KNOW DAVID.

And Saul said to him, Whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse the Beth-lehemite.—1 Sam. xvii, 58.

Gems of Thought.

IF we turn our attention from the narrow and puerile view of the Bible to the large and comprehensiv view of science, we shall find that the universe is in reality the one great open book—a revelation to man just up to the measure of his capability of reading and understanding it. The diligent and earnest student of nature day by day grasps some new fact, and, speculating upon its value, opens up new mines of thought for future exploration. . . . Never for a moment silent, this universe, in its ceaseless changes, is ever ready to deliver its message to whomsoever is willing to receive.—*A. B. Moss.*

SUPPOSE Joshua out of the way (and he is going fast), the problem of human life remains. Here we are, a thousand million of us [the estimated population of the globe], upon this "bank and shoal of time," alone, alone, alone, with none to help us but ourselvs. Let us help ourselvs and one another. And that is the whole of the coming man's religion.—*Jas. Parton.*

IN the insane or weak, conscience may impose whimsical duties, so that it sometimes gets a bad name through enforcing a senseless morality; for conscience is no security to a fool against his folly. In the interest of virtue one should avoid justifying silly things by conscience, and, in following it, learn not to sin. Inspect your conscience as well as your observance of it; or, rather, look after your views of right, as well as your conformity thereto; and do not expect to get along in morals on less sense than in business. Those who assume arbitrary duties must often violate their conscience through the very multitude of their scruples, which violation, becoming habitual, disables conscience for real duties. One can not do much that is not right for right and hav strength left to do the right for right. Do not habituate yourself, therefore, to do wrong by having so many foolish things for right that every time you are sensible, you are in danger of violating your conscience. For one who is silly when right is apt to be guilty when reasonable. For he who violates his conscience when not doing wrong, accustoms himself to violation as much as if he were doing wrong, so that he will more likely violate it in cases of real wrong than if he reserved his conscience for only the matters of conscience. One cannot support a conscience long on error, but he who uses it up in nonsense has no more left than he who uses up his intellect in nonsense.—*Bierbower.*

THERE is a gradual tendency to withdraw from the moral code, observances originating purely in sentiment, and having little or no connection with human welfare. We hav abandoned the divine sacredness of kings. We no longer consider ourselvs morally bound to denounce and extirpate heretics and witches, still less to observe fasts and sacred days. Even in regard to the Christian Sabbath, the opinion is growing in favor of withdrawing both the legal and popular sanction formerly so stringent; while the arguments for Sabbath observance are more and more charged with considerations of secular utility.—*Bain's Moral Science.*

BELIEF is regarded as the one essential thing. To practice justice, to love mercy, is not enough. You must believe in some incomprehensible creed. You must say, "Once one is three, and three times one is one." The man who practiced every virtue, but failed to believe, was execrated.—*Ingersoll.*

THE present is our scene of action—the future is for speculation and for trust. We firmly believe that man was sent upon the earth to liv in it, to enjoy it, to study it, to love it, to embellish it—to make the most of it in short. It is his country, on which he should lavish his affections and his efforts.—*Greg.*

THE grand doctrin that every human being should hav the means of self-culturing, of progress in knowledge and virtue, of health, comfort, and happiness, of exercising the powers and affections of a man; this is slowly taking its place, as the highest social truth. That the world was made for all and not for a few; that society is to care for all; that no human being shall perish but through his own faults; that the great end of government is to spread a shield over the rights of all—these propositions are growing into axioms, and the spirit of them is coming forth in all the departments of life.—*Dr. Channing.*

THE

Truth Seeker Annual

—AND—

Freethinkers' Almanac,

1890.

(E. M. 290.)

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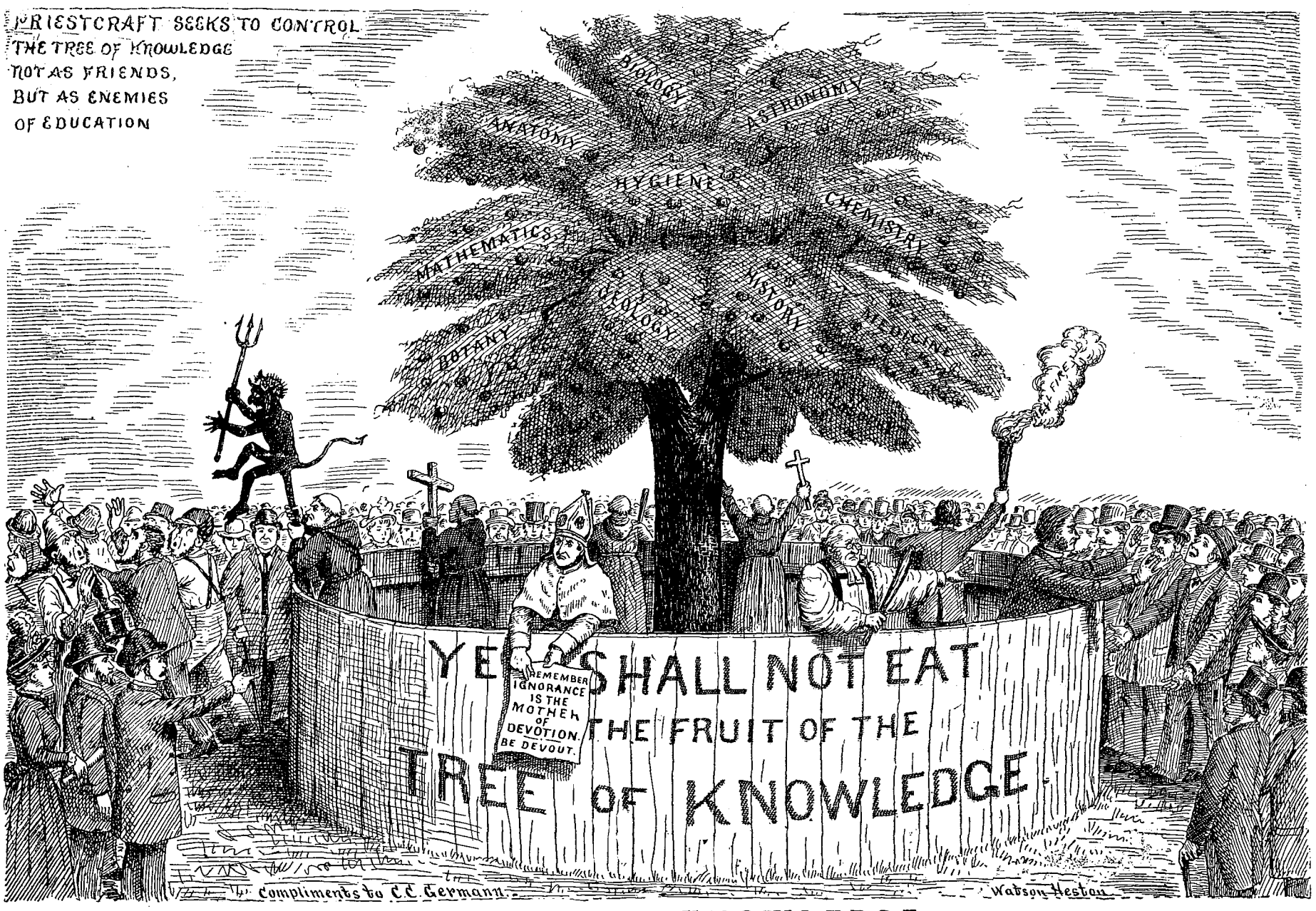
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THE TREE OF KNOWLEDGE.

Notes and Clippings.

MURAT HALSTEAD, in his last letter to the *Commercial Gazette*, declares himself in favor of the instantaneous photograph as an aid to modern journalism. The instantaneous subscriber can help out a little, too, adds the *World*.

SOUTH MISSOURI preacher reported by *Life*: "Now, my brethren, having disposed of that ar lyin' hypocritical cuss, who runs the Methodist church across the way, I'll continue my discourse on 'peace on earth, good will to men.'"

THE Illinois supreme court has decided that the Young Men's Christian Association is not a religious body within the meaning of the law, and so awards it a large bequest. What is it when the taxes are being assessed? —*Gardiner Home Journal*.

THE pope has authorized the archbishop of Paris to communicate to the clergy the decision of the holy see against cremation. It forbids Catholics to cremate their dead, and orders the priests to refuse ecclesiastical burial to the bodies of persons cremated.

THE Australian *Radical* says: "The *Christian World* has discovered that six out of every seven of the convicts in penal establishments, and those confined in prisons and reformatories, hav been Sunday-school scholars. Thus the little Sunday-school saving bubble bursts."

IN the House of Commons on the 22d ult., Mr. Bartley having made a motion for a committee of inquiry on the labor question, Mr. Bradlaugh severely attacked Cunningham Graham for inciting strife among starving laborers. He contended that the condition of the working classes had enormously improved, and that in this respect England stood in advance of every other country in Europe. Mr. Graham, after repeated but futil efforts to interrupt Mr. Bradlaugh, denied that he had incited people to violence, but said that he would do so the moment the workers became powerful enough.

IN Berlin the other day Wilhelm Irmacher, a Socialistic saloon-keeper, referred in a speech to Emperor William as a hog. He was tried and sentenced to prison for one year. This language was used in the heat of a campaign and it might hav been excused, but the present emperor is determined that his subjects shall know that he is one of the Lord's anointed. When a man has been properly anointed and commissioned with a divine right to rule, tax, and destroy men, it is a gross breach of etiquet to refer to him as a hog.

THE Jewish ministry of New York are taking up the case of Rosa Ladner, a Jewish girl who, they complain, is being forcibly Christianized by having been committed by Police Justice O'Reilly to the Protestant Episcopal House of Mercy. They say: "Both the Society for Prevention of Cruelty and the Protestant Episcopal institution hav exceeded their legitimate functions to become tools of conversion to Christianity, against which it is our duty as representativs of Judaism to protest or seek every possible means of redress." We shall be gratified when Freethinkers hav become sufficiently aroused to abolish the present connection between churches and the charitable institutions required for civil purposes.

SOME nations hav funny ways. A Panama correspondent of the Colon *Telegram* states that on Sunday morning at the Wesleyan chapel, "just before service, a band of men who seemed to hav been Colombians came in the yard, and several carried cocks in their hands. The oldest of this mob, a man with hoary locks, ascended the steps of the chapel, and he was soon followed by members of the gang. The birds were put down and a cock fight followed, accompanied with the usual oaths, noise, and curses, and offers to bet, etc."

AN extraordinary scene took place at the cathedral in the ancient town of Passau, about ninety miles from Munich, Bavaria, during the Good Friday services. Vicar Pichler, in his discourse on this solemn occasion, launched out into some very sweeping denunciations of women, accusing them as a class of vanity, prodigality, and unchastity. Immediately an exciting scene followed. Women all over the church arose and protested that the charges were unfounded, and left the cathedral in a body. It is said tha the vicar will be proceeded against in the courts for slander.

THE following paragraph is printed in the Byron, Ill., *Express*: "Much curiosity has been aroused by reports from the Weldon farm, the home of Schweinfurth, and the 'heaven' of the Beekmanites. Last week a two-year-old child was taken ill and died. Schweinfurth was invoked to bring the little one back to life, which he seemed loath to do. Still the entreaties prevailed and much faith was exercised. At last he could resist the supplications no longer, and on Friday last, after the child had been dead two days and the body beginning to decompose slightly, he laid his hands on the child and prayed for the return of life. His prayer was answered and the little one was restored to life and health. This will do much toward increasing his power among the surrounding people." The evil effects of religion are clearly shown by the astonishing fact that there are people in the world who will believe such stories.

A DISPATCH from Montreal says: "The conservativs hav made the charge that six priests attended a caucus of the opposing party the other evening, and a serious accusation in consequence has been laid before Archbishop Fabre against Abbé Bédard, curé of Saint-Constant. The curé is accused of having refused to giv Easter communion to a number of his parishioners because they opposed those candidates at the municipal election in which he was interested. The archbishop is said to hav ordered an inquiry unless Abbé Bédard givs up his parish and takes another. The priest refuses to leave. The abbé is very activ in politics. At recent provincial elections a number of his parishioners say they gave him money which they had received as bribes to vote for nationalist candidates and which their consciences would not allow them to keep. The abbé, it is stated, said nothing about it until he was made to appear in court and put in the witness-stand. He has also a large number of lawsuits against him. The probabilities are that a great sensation will be caused by the revelations that are threatened by the conservativ party, and which will clearly show, it is believed, to what a great extent the elections in Quebec are practically controled by the clergy, and, it is hinted, usually for a money consideration."

Communications.

Life of Satan.

A BIOGRAPHICAL SKETCH.

The devil, I can safely aver,
Has neither hoof nor tail nor sting:
Nor is he, as some sages swear,
A spirit, neither here nor there—
In nothing, yet in everything.—*Shelley.*

It would be very difficult to giv a description of his satanic majesty as he appears to a modern Christian mind. Even among the strictly orthodox people his person is extremely vague. They believe in his existence, of course, but at the same time, this belief is not that of their ancestors. Physical science, comparativ mythology, common sense, and last but not least, the altruistic feeling which marks our time, hav made the devil smaller and smaller and placed his abode somewhere in the nowhere. Yes, some, but by no means the lesser number, of believers hav even dared to exchange the customary exclamation point (!) that followed his name, for an immense interrogation point (?). I hav conversed with numerous people, both here and in Europe, on the subject of Christian dualism, and, mark, people who considered themselvs Christians, and eight cases out of ten the answer given me has been that the devil is but a personification of our egoistic thoughts, feelings, and actions, and that all the hell there is we receive here on earth in form of natural consequences. That the spirit of our time is decidedly hostil to the old fashionable devil idea is evident to even the most superficial observer, and it is likewise plain that in the battle the devil always occupies the position of under dog.

Twenty-five or thirty years ago it was very common to hear ministers of the "gospel of love and peace" entertain their audiences with red-hot brimstone sermons, in which they with particular fondness dwelt upon the pains of those wicked souls who kept the devil company, either because they had been merciful and honest enough to repudiate the slanders heaped upon an all-loving God by his dear children and representativs, or perhaps because they had failed to pay the due homage in behavior and hard cash to his self-appointed guardians here on earth. But where can we, nowadays, find an educated, self-respecting minister who dares to insult his audience with such discourses? Only in way-back settlements here in the East and in the haunts of men like Talmage and Sam Jones. Educated people draw back in disgust from such "glad tidings" as the dogma of eternal punishment, and it is to this Christian message, the pronouncing of which ought to make a Nero, a Caligula, yes, even a cannibal shudder, that the church, at the present time at least, owes most of her losses. Even the clergy itself is ashamed of this its best ally. In private conversations clergymen either entirely repudiate it, or they affirm the time for the "eternal" punishment of each individual to be in exact proportion to the sins committed; in short, hell is made a Protestant purgatory.

But before venturing any further, it will be necessary, in order to understand the real character of the much abused gentleman of whom this paper treats, to retrace our steps and go back to a time long anterior to that assigned for the Mosaic creation of the world.

When man after a long course of ages had reached that stage in mental evolution which enabled him to anthropomorphize the various phenomena of nature, the ancient division of these into three classes, beneficial, indifferent, and destructiv, was naturally kept alive, and powers like winter, darkness, storm, lightning, drouth, were by their very nature regarded as belonging to the latter class. Yet this is not the only source from which these personifications of darkness and destruction were recruited. We must yet mention the souls of enemies, of bad men within the tribe, and of the persons who for one or another reason had been left unburied. But while these spirits continued for a long time to be regarded as separate, individual ghosts, the powers of nature became—caused by their manifestations, which primitiv man, on account of his lack of knowledge of physical nature, could not keep apart—soon smaller and smaller in number and were finally combined in the person of one, which is considered as the supreme evil being. Thus Pani the "robber," Cushna, "the parcher," Ahi, the "strangler," these different Vedaic emanations of the dark powers are at last identified with Vitra, the "concealer," who becomes one of the Pani or night-demons, and whose name is made to signify "enemy," and as such applied to any evil spirit, while Vitra himself, the demon of drouth and darkness, after absorbing the other powers is called Adeva "the enemy of the gods."

Such is, in short outline, the history of Vedic dualism, which at its highest development never rises any higher than expressed in the prayer that the followers of Indra may not be ruled by Vitra. It is among those Aryans who, leaving their home on Indian soil, spread themselvs over Europe and western Asia, that we find the further development of those dual germs from which, on Iranian soil, arose that philosophical system known as dualism, and which is a conflict between a good and an evil god. But since it is from this Iranian dualism that the Jews and subsequently the Christians received their Satan, it will not be without interest to inquire into the principal characteristics of the religion.

According to the theology of the ancient Persians or Iranians the universe is divided between two self-existent spirits, Ormuzd and Ahriman, the first mentioned being the good, the last the evil, deity. Says the Zend Avesta: "In the beginning there were two spirits, each of a peculiar activity. These are the good and the bad in thought, word, and deed. Choose one of these two spirits. Be good, not bad."

Ormuzd, who in the Zend Avesta is called Ahura Mazda, the all-wise spirit, or Spento Mainyus, the spirit of life, is thus the embodiment of everything good and beautiful, while to his adversary, Ahriman or Angro Mainyus (the dark intelligence, from *angro*, dark, or black, and *mainyus*, mind, or intelligence), who corrupts and ruins whatever is made by Ormuzd, we owe not alone every destructiv natural phenomenon, but also sickness and all those calamities which embitter the life of man on earth. The poisonous serpent, the ferocious wild beast, the deadly herb, are his creations. He is the originator and introducer of witchcraft, cannibalism, murder, lying, and unbelief. Yet these two great spirits do not stand alone. On the side of either fights an innumerable host of *asuras* (angels) and *devs* or *devas* (demons), the former under command of Serosh, the Iranian archangel Michael, while the latter are marshaled by a number of captains, among whom we must mention Drukhs (destruction), Druais (poverty), and Aêshimo (rapine). In the battles, which are fought on almost equal terms, Ahriman, like the Christian Satan, is quite frequently the victor, and Ormuzd, in spite of all his almighty power and wisdom, cannot kill him or even damage his cause to any serious extent, a circumstance which must, on more than one occasion, hav aroused the sympathy and brotherly feeling of Jehovah, who certainly knows how one feels when worsted by a devil.

Such is the Iranian conception of the supreme God and the supreme devil, and very much like it is that entertained by the Jews since the time of the Babylonian captivity, and by the Christian.

The clause, "since the Babylonian captivity," demands an explanation, which I am perfectly willing to giv, since I thereby can perhaps do something to vindicate the subject of this sketch from the many false accusations which are heaped upon his, I dare say, innocent head.

The fact is that no good, substantial proof can be produced in favor of the assumption that the Jews, previously to the Babylonian captivity, believed in the existence of a devil.

In this age of inquiry certain wicked men, of both Christian and Infidel persuasion, hav had the audacity to question the veracity of the clergy, when it asserted the divine inspiration and consequently the accuracy of the "big" book. It is my intention to follow these gentlemen in their inquiries into the genuinness and authenticity of the Old Testament, but I will, to evade the accusation of unfairness, follow and quote such authorities only as are by all admitted to be "eminent" Christians.

In Gen. i, we are given an account of the origin of things and in chapter ii we are given another, which, as Dean Stanley says, "differs from the first" in almost every particular of time, and place and order; yet this is not all. We find in no subsequent chapter of the Old Testament a single certain allusion to either the garden of Eden narrativ or the "fall of man." These facts, which the most ingenious theological interpretation has failed to bring into harmony with each other, we can but explain by admitting that the first chapter and the first three verses of the second chapter of Genesis were the last which were written, and that such is really the case we will now endeavor to prove.

It is well known that among primitiv people the art of recording events is entirely unknown, and that such proceedings belong to a further advanced stage of civilization. Now, the Jews, although being Jehovah's chosen people, are no exception to this rule, and their so-called inspired writers differ in no particular from the inspired writers of other nations of antiquity or modern times. All do they draw from the great storehouse of national tradition, and all do they not hesitate to misrepresent, exaggerate, subtract from, nor even compose anew, if such proceedings can in any way increase the glory and prosperity of that particular cause which they themselvs regard as being true and good. And if the authority of their own name is not sufficient to command the often very heavy draft on public credulity, they, with a spirit of fraternity, otherwise seldom known among writers, attribute the authorship of the dead child of their own imagination to one or another individual who by force of circumstances is unable to resist the sometimes rather doubtful honor, therefore generally a good or a long deceased person. That proceedings of such and similar kind are but plain forgeries, evidently never entered the mind of these divinely inspired writers; at least, they hav continued in the practice until our days, officially for the "glory of God," privately for their individual prosperity.

In the modern version of the Bible the Pentateuch is ascribed to Moses, who thus must hav been not alone a very modest man (he speaks of himself as being "meek"), but likewise a very persistent writer, since he must hav written the account of his own death and funeral and the thirty days' weeping (Deut. xxxiv, 5–12) after he had left this earth and become seated in the bosom of Abraham. Yet the amount of faith necessary to believe this has not been found in even the most orthodox theologian, and to this doubt Bishop Colenso givs word in his book, "The Pentateuch and Book of Joshua Critically Examined," when he says: "The books of the Pentateuch are never ascribed to Moses in the inscriptions of Hebrew manuscripts or in printed copies of the Hebrew Bible. Nor are they styled the books of Moses in the Septuagint or Vulgate."

J. Knappert, D.D., the Dutch biblical critic, arrives at the conclusions of Bishop Colenso. He says, it was after the Babylonian captivity that the Jews ascribed the Pentateuch to Moses, and yet "nothing in the whole law really comes from Moses himself except the Ten Commandments, and even these were not delivered by him in the same form as we find them now."

The question now naturally arises: Who wrote the Pentateuch? To which we will answer, that it was written by different persons at different times.

Like the primitiv historian of any nation, one of the Pentateuch composers takes upon himself the task of writing a history of his people which goes back to the very beginning of things. This writer, the Jehovistic, as he is termed, begins his history at Gen. ii, 4, and closes it with the entrance of the Jews into Canaan, and in it we are, for the first time, made acquainted with the account of creation and fall of man, narrativs which the Jews at that time, 725 B.C., received from Assyrian colonists from Persia, Babylon, and other places, who were by Salmanassar sent into Canaan to fill the place of those Jews who were carried to Babylon.

The Elohistic writer makes his appearance 620 B.C., and is author of Deut. iv, 44, to xxvi, and xxviii, and of certain "new passages," some of which appear interwoven in the work of the Jehovistic writer.

The third Pentateuchian writer is Ezra, 444 B.C., who redits the work of his predecessors and adds some new laws and narrativs which he received from Babylonian priests during his stay in said country, and which were evidently a condensed translation of the Bundehesh, a Persian sacred book devoted principally to cosmogony.

Even after the death of Ezra some more changes and additions were made, but on these, which are of less importance, as well as with the authorship and composition of the other books comprised in the Old Testament, we will not dwell, inasmuch as it is of no consequence to the due understanding of the subject of the sketch, and I will merely add that previous to the Babylonian captivity the Jews had no sacred writings, and it was only after the time of the Elohistic writer, who attributed his and the Jehovist productions to Moses, that the Pentateuch was considered authoritativ, while the canonicity of the rest of the Old Testament books was an unsettled question until the time of Rabbi Akiba, about 210 A.D.

The conclusions of biblical criticism are also sustained by the words of early books in the Old Testament. The writers of the books of Samuel, Isaiah, and Amos agree in attributing to Jehovah himself the dispensation of good and evil. "And again the anger of the Lord was kindled against Israel, and he moved David against them to say, So number Israel and Judah" (2 Sam. xxiv, 1. Time: division of Jewish kingdom). Likewise in Isaiah (710 B.C.) xlv, 7: "I make peace and create evil; I, the Lord, do all these things." And also in Amos (790 B.C.) iii, 6: "Shall there be evil in a city and the Lord hath not done it?"

We hav thus seen that previous to the Babylonian captivity the Jews had no conception of a devil as author of evil, and will now proceed to point out the close similarity between the then accepted devil and his prototype of other religions, and especially Ahriman. Yet it must not be supposed that the change in the religious conceptions of the Jews was the work of a few years, nor even of an age. Religious beliefs appear not in their mature form at the outset—they do not emerge full-grown from their originators like Pallas Athene from the forehead of Zeus. Like every other product, mental or physical, they are subject to outward influences, and the rate of their growth is in exact proportion to the character of their environments.

In the book of Job, written, according to Bleek, in the time between the Assyrian and Babylonian captivity, Satan is introduced to us as a son of Elohim holding the office of celestial accuser. But the practice as such has destroyed every vestige of his faith in human goodness and piety, and the dislike of the Jews toward him increased steadily, until they at last attributed to him the character of Ahriman, a

belief which heretofore had been held by a few only.

The story of a war in heaven seems to be a common property to most religions both ancient and modern, and is, as we hav already pointed out, the result partly of perverted language, partly of the application of moral ideas to physical apparitions. We hav seen it existed among the ancient Aryans, that it was believed in by the Persians, and we find it among nations as far apart as the ancient Egyptians and the inhabitants of Scandinavia, the Greeks and Romans, the Battas of Sumatra, the nativs of the Caroline islands, the Salvias of New Granada, etc. They all tell the same story of a war between a good and a bad spirit, the latter of whom was invariably cast out of the heavens either because he attempted to usurp the throne of the most high, or on account of his disobedience of the commands of the good spirit. But while the rest of the Semitic nations adopted the Egyptian myth of the war between Typhon and Isiris, the Jews, and later the Christians, as already stated, embraced the Persian conception of Ahriman.

Isaiah xiv, 13, 14, informs us that Satan once, desiring to be as great as God, soliloquized as follows: ". . . I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north. I will ascend above the hights of the clouds; I will be like the most high."

But Satan, being a man of business, soon ceased to speak "in his heart," and gave life and action to his thoughts, and thus it happened "there was a war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceived the whole world; he was cast out into the earth, and his angels were cast out with him" (Rev. xii, 7–9). Of course, this rather rough treatment would exasperate any gentleman, so Satan naturally took offense, and to show his anger, he, according to some Talmudists, spit at God, but as the earth was flat then and Satan consequently never had been in America, he had not acquired the Yankee facility for spitting straight; he missed his aim and his saliva fell on the moon and produced the dark spots visible on her surface.

GUSTAVE NELSON.

Montreal and Its Freethought Club.

I hav just returned from Montreal, where I was invited by the Pioneer Freethought Club to lecture. I do not know that I am well enough acquainted with all of the Freethought organizations in this country to say with Mr. George Jacob Holyoake that "it is, for the social position and influence of its members, the most important institution of the kind extant;" but I can truly say that so far as I hav become acquainted with such organizations I know of none in the United States that is its equal in all regards.

This was a great surprise to me, for Montreal would hardly impress one as a promising location for a flourishing club of the kind. It is a handsome city, but the awful clutch of the Roman church is to be seen there as I hav seen it nowhere else on the continent. In spite of this fact the influence of the Pioneer Freethought Club has brought about a most remarkable change. My lecture was given upon the club's tenth anniversary—its tin wedding, so to speak—and the club had secured the best hall in the city, which would compare favorably with Chickering Hall in New York city, and the audience filled the hall.

That is to say, it filled the hall when I began speaking. Something like forty people, who did not agree with my opinion of the low moral status of a God who ordered the degradation of all the pure young girls of one entire nation, arose and departed therefrom accompanied by the loud and continued applause of the rest of the thousand or so people.

They appeared to think that the forcible degradation of thirty-two thousand girls and the attendant brutality of the camp of the Lord's anointed under the leadership and commands of Moses and God, were worthy of a place in the record of a being good enough and pure enough to worship as an ideal God; but that to mention the fact and object to the immorality of it was a thing they should not listen to.

In other words, they approve of and sustain acts and a condition of morals which they look upon as unmentionable in abstract form even if the mention is solely to condemn. At least, that is the way I interpreted the attitude of those who went out when I spoke of certain of the commands of God which Moses was pleased to execute. It was all right to commit a deed, but all wrong to mention it.

It was very funny; but I am not afraid to assert that there was a deal of Bible-reading next day to discover just what Jehovah did command for woman, and what she owes him. Well, that was exactly my aim, and any woman whose self-respect will allow her to worship him after she does know that, has not enough to make a basis for Freethought possible within her. Now, I say this as a salve for some of our friends who sometimes think I say rather savage things about men. I do not believe that that man livs in any enlightened country who, if it were for himself, has little enough self-respect to accept the position Jehovah givs to woman—the indignities he heaps upon her—and worship him.

Woman's training in all the past has undermined her self-respect. She needs to be stung into a realization of this sad fact, and if the record of her treatment by Jehovah will not do it, I claim that her case is hopeless. So you see I hav as much confidence in the shaken faith of the forty who rushed home to read up on woman's status in the Bible, as in the nine hundred odd who laughed at them for going. The yeast will work. Their anger at me will, by and by, swing around to its proper object, Jehovah—to him who commits an outrage rather than to her who condemns it.

It was a fine audience—intelligent, wide-awake, and a good audience to look at. Captain Adams, author of that delightfully written book, "Travels in Faith," and now president of the club, introduced me in a charming speech.

I did not hav an opportunity to hear Captain Adams make an address, but from all I did see and hear I am sure that one of the main reasons why the club is so large, so well equipped, and so firm, is that it possesses such a president.

His fine personal character, his broad culture, and his earnest, loyal enthusiasm are of the first value to such an organization. The captain is fortunate, too, in having a wife and son who march shoulder to shoulder with him. I spent nearly a week in their charming home and enjoyed every minute of it. Whether I was trying to learn to play billiards with the bright son as my teacher, driving over the mountains in the dog cart, or discussing philosophy in the drawing-room, it was all the frank, free hospitality of the cultured home of earnest people.

With such a leader might we not hav equally successful clubs in every city in the states? I think so, and therefore I most heartily congratulate the Montreal Pioneer Club upon its president.

I met much less intimately the other members of the club; but they all impressed me as able and devoted advocates of the first and basic need of humanity, the right to think for one's self and to express that thought without fear.

Ten years ago no such society existed in Montreal. A few years later the authorities would not rent any but a poor little hall to even the greatest Freethought lecturer, and only a very few people dared go to hear such a speaker. To-day the club takes the finest hall in the city and draws a splendid audience. That is a record to be proud of. Only fine ability and splendid character could hav accomplished it.

One fight is yet before the club. The newspapers preserve a masterly silence in regard to its work. An audience of one-tenth the size it attracts receives due notice and comment. Not a line, not a letter, appears in any Montreal paper in regard to the Pioneer Club's doings. With us a newspaper is supposed to giv the news, and usually it does so even if it does not giv it with full regard to facts; but a newspaper in Montreal is not conducted on that theory. If a happening takes place which is in the line of established public opinion it is news. Otherwise it is not news—so far as the papers are concerned.

That there is a political club of ten people or a religious one of fifteen engaged in doing a certain thing is news and receives due notice. That there is a large club of intelligent, cultured men and women meeting each week, conducting lectures, owning a good library, taking the leading periodicals for their reading-rooms, and drawing audiences of a thousand people is not news—from the Montreal newspaper's outlook.

That is rather funny to one from the states, where newspapers *are news* papers, whatever one may think of them as tracts or as scientific treatises.

If you hav space, I wish that you would giv your readers the inclosed record of the Montreal Club. I believe that it will be both interesting and instructiv, and let us hope that many of our earnest men may go and do likewise.

The Montreal Pioneer Freethought Club was formed in 1880 by a few earnest men, chief among whom were George Martin (now honorary president for life), Feodor Boas, George S. Wilson, and B. Marcuse. Private meetings were held in an upper hall belonging to Mr. Martin and its membership extended, embracing one resident of the eastern townships, Mr. Baker, who, dying soon after, left a legacy of $500 to the club. This gave the nucleus for the formation of a library, and with the help of wealthy friends in Montreal a fine collection of standard Liberal works was secured. Mr. Martin, who is a fine poet and vigorous thinker, gave an intellectual stimulus to the club, and Mr. Boas, who is a man of extraordinary energy and business genius, promoted its material interests. In its second year it was strengthened by the accession of Capt. R. C. Adams, a new convert to Liberalism. He showed a zeal and capacity for lecturing, and it was felt that the time had come to open the meetings to the public. The club moved to spacious quarters up-town, having good reading and social rooms and a hall capable of seating two hundred people. After five years of successful work the club removed to a somewhat smaller hall, which it uses for its reading-room and ordinary lectures, engaging large public halls for special efforts. The lecturing has devolved chiefly upon Captain Adams. A number of wealthy men in the city who are not members of the club subscribe to its expenses, and its membership, though small in numbers, comprises men of fortune and high position as well as workingmen. George Jacob Holyoake, when he visited Montreal, said in his paper, *To-Day*, that this Freethought club, for the social position and influence of its members, was the most important institution of the kind extant. Finding that the Montreal public will not pay to hear Freethought lectures, the club occasionally goes to the expense of giving a free lecture in a large hall with imported talent. Upon the last occasion of this sort I was the speaker. On previous anniversaries they hav had Felix Adler and Mr. Underwood.

The very funniest thing I saw while I was gone was the grave of a man who was buried in consecrated ground and then had it *un*consecrated right from under him. Here is the record as I got it on the spot.

Monsieur Guibord was a member of the Institut Canadien, which persisted in keeping in its library Voltaire's works and other books placed under the ban in the Index Expurgatorius. When he died the church refused to let him be buried in the lot that he had paid for in the Catholic cemetery, his membership being the offense. The case was lost in the courts but gained before the privy council in England. A Catholic mob prevented the burial, but a second attempt under arms succeeded. Cement and scrap iron were placed over the coffin and a huge stone the full length of the grave. The bishop *un*consecrated the ground.

Now if that poor man is not in a tight place, who is? The Protestants cemented him into scrap iron and cemented a stone, six feet by three, down on top of him. Then the Catholics came along and *un*consecrated the scrap iron and things, and there he is.

It seems to me he is more or less liable to stay there, too, when Gabriel calls time. Still, it is hard to tell. That unconsecration may work through and he may turn up in China and scare the celestials out of their wits in the last great day.

I confess that unconsecrated scrap iron and cement is altogether too heavy a problem for me; but I saw a lot of people in Montreal who took it seriously—Catholics who felt happy because they had poor Guibord's soul safely sealed for hell and Protestants who felt happy because they had his body safely sealed in the Catholic burying-ground. The Agnostics smiled.

HELEN H. GARDENER.

Too Much Religion.

Last Sunday, in the Ada street Methodist Episcopal church, Chicago, the Rev. J. P. Brushingham preached on "Religious Fanaticism." The object of the discourse was to take up and review what is known as the Schweinfurth religious colony, at Rockford, Ill. Schweinfurth has about one thousand followers. He (Schweinfurth) says that he is Christ come in the flesh to right the world, and like all new religions, this one will be sought to be put down by the strong hand of state power. The Rev. Brushingham had an interview, in the very near past, with the Rev. Schweinfurth, and spoke as follows. We quote from the Chicago daily *Herald:*

> The interview convinced Rev. Mr. Brushingham that while Schweinfurth was sincere in his pretensions, there was too much religious liberty in this country, and that such impostors should be dealt with as business frauds. "It is very difficult to reach them, on account of being accused of persecuting a religious sect, but something ought to be done to check the progress of these people."

Too much religious liberty in this country! This is the old cry, iterated for a thousand years! Brushingham is a reflex of all his cloth! Orthodoxy is my doxy—heterodoxy is your doxy. That is the key. To millions of intellectual and reasoning people, the doxy of the Rev. Schweinfurth is as true a doxy as that of the Rev. Brushingham and his kith. Why not?

There is as much evidence of the divinity of Schweinfurth as of Christ. We hav their words for it. Schweinfurth has performed a miracle by healing a woman as well as Jesus. Now, in what respect is the religion of Jesus any more a religion revealed than that of Schweinfurth's? Put him down as a "business fraud!" How cheeky, how narrow and bigoted, this Chicago reverend! Do you not see the great anxiety such men hav for power, that great remedy for heresy? Bring out the thumbscrews, light the fagot, burn the bones of heretics! Put the state into the hands of religious bigots of this Chicago stripe, and we may bid adieu to personal and mental liberty. What more does the Rockford bigot get as a "business fraud" than the one in Chicago? Both promis you heaven and its good things if you will faithfully pay your insurance premiums to the priests. Both are the same. They are instituted by man for the lazy priesthood. There is no merit in either, and the sooner such hog-wash is spilled on the ground and buried the better for the world. If one is to be "put down," let all of the "religions for revenue" be put down together.

JOHN BUSHEL.

A Practical Reform.

I hav read with much interest, in the late numbers of THE TRUTH SEEKER, the symposiumistic utterances of the brethren on what they call "constructiv Liberalism," in answer, I suppose, to the question put to them so constantly by religious people: "If you take away from mankind the church, with its restraints and safeguards to good morals, what will you put in its place?"

To me, the rooting out from a man's character of an old and groveling superstition, whether he does the work himself, unaided and alone, or is helped by another to do it, is a great, positiv achievement; for his intellect then becomes consciously free and he begins a career of self-enlightenment on other, but kindred, subjects, which, as he progresses, satisfies his soul and makes him happy. He takes a new view of the universe and his relation to it; of the family of mankind to which he belongs, thus becoming a cosmopolitan as well as a sincere patriot; of the globe on which he livs, making it only one of an infinit number of grains of sand, instead of the center of the universe, around which the sun, moon, and stars revolve. He becomes a reconstructed man in his thoughts, feelings, and purposes of life. At least, this was the revolutionary effect produced on myself by Radicalism—I hate the timorous, apologetic phase, Liberalism—when I threw overboard the puerilities of the church and accepted the new philosophy which sheds its glory upon the closing years of the nineteenth century. If it has done nothing else than reconstruct, out of the poor, blasted materials furnished by the church, the individual characters of so many of the Freethinkers, Radicalism is worth to the world all the sacrifice it has cost; for, our enemies being judges, it has formed a class of men, and especially women, who are distinguished for their intelligence and good morals. The church can be strengthened by numbers, though they be ever so ignorant, for each person counts one, and pays his church taxes into the treasury; but it is the glorious misfortune of Radicalism that it cannot compete with the church in this line, because it cannot make a convert to its cause out of a man who is an ignoramus and a coward. A candidate for admission to our ranks must hav intelligence enough to form opinions on subjects which require thought; and he must hav courage enough to express them to others.

In all the discussions produced by the symposium there seems to hav been no suggestion made by any one, to take up some particular enterprise of practical reform as a part of the work of reconstructing society on the basis of radical doctrin. Some critics might suspect that this was because the wine, which the members of the symposium drank, was all of the same brand. But I attribute it to the fact that, as a class, the Radicals are unorganized, and so individualized as to be totally unable to do any practical work which requires unity of purpose and coöperation. But there is one great reformatory enterprise which they can, and I think ought to, act in in their individual capacity, and make a peculiarity of Radicalism. It is the burial reform, or the disposal of the dead by cremating their bodies, and returning them in the form of ashes to the earth, instead of placing them in shallow graves, where, in the process of decomposition, they injure the health of the living.

Probably one hundred thousand human bodies, dying of all manner of pestilential diseases, in a single year are carried out of the two cities of New York and Brooklyn, and deposited in the neighboring cemeteries, near the surface of the earth, where, in the natural process of decomposition, the gases burst their coffins and send up through the loose mold into the atmosphere, and impart to the veins of water which permeate the earth, millions of the germs of the diseases of which they died, to renew and extend, under favorable circumstances, the work of death among the living. The fact, and how these germs liv, defying everything but fire, and how they are carried on every wind that blows, crossing thousands of miles of ocean and of land, and visiting remote islands of the sea with their deadly influence, is seen, at the present time, in the prevalence of the grip. Hence, it is not necessary, when a cholera or small-pox patient dies and is buried at New York, that, in order to inoculate distant communities in the West with those diseases, their putrefying bodies should be disinterred and openly carried there, and exposed. The germs of these diseases, being living and activ agents, are commissioned by human ignorance, or carelessness, to go forth on their errands of death, and they use the wind as a vehicle.

This barbarous state of things, like so many other evils, is traceable to the church, which, for eighteen hundred years, has propagated the false and absurd idea taught by the apostle Paul, that the self-same bodies of saints and sinners, which die, and are buried in the ground, are the same which will be resurrected when the archangel blows his trumpet, announcing the arrival of Jesus Christ in the clouds of heaven, to judge the quick and the dead, and to set up his kingdom upon the earth. In every church pulpit, and at every open grave, some one of our eighty thousand clergymen stands and tells the ignorant people this great falsehood, and they believe it. Hence, the care that families should lie in groups with their faces to the east, so that they may respectfully meet Christ at his coming, when they rise out of their graves.

We Radicals do not believe this absurdity, but, except a few of us who shudder at the prospect, "to lie in cold obstruction and to rot," and who do not wish to be nuisances to the living when we are dead and gone, we countenance and giv aid and comfort to the mischievous superstition by conforming to the church custom and making people believe that, really and after all, we do believe in the dogma of the resurrection of the dead. Even the Spiritualists, who hold that after a man dies and his personality escapes from the ruins of his earthly tabernacle, his body is of no more account than his cast off, old clothes, follow the example of the church in burying, instead of cremating, their dead, and thus giv the lie to what they profess to believe and know to be true.

But there is another consideration which appeals to our humanity. The expense and ostentation of funerals hav become such an evil that many of the church people themselvs, in this country, are protesting against it as a barbarism. The wealthy classes show the unnaturalness of their conduct, and the vulgarity of their taste, by their extravagant display on such occasions. In this democratic country, where a poor man's vote is equal in weight to that of a rich man, many a family is impoverished by the sickness and the burial expenses of one of their number. The *amor sceleratus habendi*, or hell-fire greed, as the Scotch call it, has taken possession of the undertakers, who, knowing that the poor are as ambitious to giv a respectable funeral to their dead as the rich are to theirs, charge ten times as much for their coffins and services as they did fifty years ago. I know of a man who, after a lingering and expensiv illness, which consumed all he had except the little lot of ground on which he lived, died, and the undertaker, who charged $20 for a coffin, refused to furnish it to the widow and children unless a citizen able to pay would become responsible for the money. The man was buried, and the heroic widow paid the doctor bill and the funeral expenses, but it took several years of hard work and self-denial to do so. I was present at the town of Washington, Pa., when the first cremation of a human body, in a building erected for the purpose, took place. Dr. Lemoyne, the owner, told me on that occasion that the total necessary expense of reducing a body to ashes might be covered by $10. A cheap pine coffin, the wages of the fireman, the expense of the fuel and of an urn to receive the ashes for burial, would not reach at the utmost more than $15. What a contrast between this sum and that expended in the funerals now in fashion!

Besides this, and much more, how delightful the thought that the body of a loved one, kept so clean and sweet all during life, need not see corruption when it dies, but may, by the purifying process of fire, be returned immediately to the earth in the form of ashes, thus doing in an hour and without the least annoyance what it would take the grave years to do by a process too horrible to think of.

Then, in order to testify against the absurdity and impossibility of the church doctrin of the resurrection; in order to cheapen and do away with the unnecessary expense, and the empty parade of public funerals, and in order to set a good example in the way of sanitary reform, ought not everyone who rejects the popular superstition to enlist in the burial reform, and thus do his part in making the movement popular? These, no doubt, were the motivs which made our late co-worker, Courtlandt Palmer, giv orders to his family to hav his remains cremated; and it should be the peculiarity of the whole class of Radicals to which he belonged.

A. B. BRADFORD.

Enon Valley, Pa., Feb. 23, 1890.

The Harman Case.

Another outrage, equal in its enormity to that which D. M. Bennett suffered, has been enacted, and Moses Harman is the victim.

I had not seriously thought of taking part in Mr. Harman's defense, for I considered that he was in the hands of very capable counsel who would defend him with ample ability. Such was my desire, however, to see everything done that could be done for the grand old man who had braved so much, that I wrote, in March, that if business which was then demanding my entire attention should be concluded so as to leave me free to go to Kansas I would go, if I were wanted, on notification of the day fixed for trial. Later on came news of the disaffection of counsel. Messrs. Overmyer and Clemens, the only lawyers, with the exception of Mr. T. B. Wakeman, that I had ever known or heard of who had any conception of the way in which a charge like that against Mr. Harman should be met and defended, declined to go on with the case. Their abandonment of Mr. Harman was due to a combination of various influences which it is not necessary to dwell upon, such as local politics, disapproval of certain of Mr. Harman's methods of management, financial and otherwise, conflict of interest between Mr. Harman and the other clients, *i. e.*, E. C. Walker and George Harman, etc. I cannot look upon their abandonment of Mr. Harman as justifiable.

As the time for the opening of the court was approaching I felt great anxiety to hav some proper provision for the fair presentation of Mr. Harman's defense fixed, determined, and positivly settled upon at the earliest possible day. There seemed to be only three ways possible. First for Mr. Harman to defend himself. I urged him to prepare for this in case he was driven to it. The matter published in *Lucifer* for the past three years would hav furnished many good suggestions for this preparation. Second, to bring about a reconciliation between Mr. Harman and his council. I did all I could by correspondence with all parties to accomplish this. Third, to go myself, my ability to do which was at this time doubtful.

On the morning of April 12th, I received a night message from Mr. Harman asking me to go West. It was not until the evening of that day that I knew I should be free to go. I then answered expressing my willingness to go and asking when it would be necessary for me to be there. A message substantially the same was received by me on the 14th, to which I returned the same answer. On the morning of the 15th two telegrams lay on my desk on my arrival at my office. Both were dated 15th of April. One, a night message, presumably the first sent, said, "Case set for to-morrow, will defend myself probably," the other a full-rate message saying, "Come on, will try to hold them down till you come." Unwilling to undertake such a journey on an uncertainty I wired to Mr. Harman, "Messages contradictory. Shall I go or not? Will start to-night if you say come." I also telegraphed to the judge, "Will you hold Harman case till I reach Topeka? If you will start to-night, please answer immediately." I received no answer from the judge. I did get an answer from Mr. Harman as follows: "Yes, come on at once. Answer to same place." I replied, "Leave to-night on six o'clock train," and I started accordingly, assuming, as I think I had a right to do, that some understanding had been had between Mr. Harman and the judge or that at least a chance for a fair hearing would be given.

I made a long and tedious journey, in good faith, with the honest intention of trying the Harman case upon its merits. Had I been met with equal good faith and honesty on the part of the court, the result might hav been very different.

On the morning of April 16th the case was called, and Mr. Harman presented the affidavits printed at length in *Lucifer* (issue of April 18th) showing the agreement of the prosecution to fix a day for trial, their failure to do so, and the fact that I had been sent for, and moved for a brief delay.

This affidavit, with Mr. Harman's explanation, and the knowledge of the judge derived from my telegram to him, puts the judge in the position of denying a chance for me to reach the place of trial—though I had used all possible diligence to do so, and he knew that I was on the way—or of altogether refusing Mr. Harman a chance to be heard through me as his counsel.

Mr. Harman's motion for delay was denied, and in denying it the judge is said to hav used very nearly these words: "If you had been as diligent in looking up counsel as you hav been in instructing me in my duties, you would not now be unprepared for trial." This remark exhibits very clearly the judge's true spirit, and tells the whole story of his disposition toward Mr. Harman. He was piqued, as no large-minded man ever would be, at something that had been said of him in *Lucifer*, and was mean enough to take such an opportunity of gaining his revenge; and his willingness to retaliate for utterances that he was vain enough and weak enough to consider personal criticisms, but which certainly Mr. Harman never intended offensivly, seems to hav entirely run away with his sense of fairness. Moreover, the judge could not hav known of Mr. Harman's instructing him in his duties without having paid more or less attention to the articles published in *Lucifer*, and his reading of any single number of *Lucifer*, however superficial, if sufficient to indicate that Mr. Harman was instructing him in his duties, was also sufficient to inform him that the present case was one of an unusual nature, purely fictitious, one to which there was a perfectly good defense, and one which was not likely to be fairly tried by any attorney without adequate preparation.

I find it difficult to understand how any fair-minded judge should take offense at being instructed in his duties. I should think that the one thing which any honest judge, resolved to do what was right, would, above all others, joyously welcome, would be the most ample, abundant, and thorough instruction in his duties from any source whatever.

There was no good reason why Mr. Harman's request for delay should not hav been granted, for there were many other cases on the calendar that might hav been tried, and the business of the court need not hav been interrupted by this brief delay. In-

deed, I am informed that in this very case the district attorney had announced himself as not ready to proceed on the first day of the term on account of the non-attendance of his witnesses, and on that ground had procured the same favor which the judge denied to Mr. Harman.

There were some reasons not creditable to the district attorney why he was eager to hasten this case. This case was on the four first indicted articles. They had been generally circulated all over the country by Mr. Harman, and by common consent everybody whose opinion was at all respectable had agreed that they were not obscene. If unfair advantage could be taken of Mr. Harman a verdict favorable to the prosecution might yet be procured. The O'Neil letter had been presented to the grand jury, but no bill was yet found. If the prosecution had waited until there were two indictments before the court for two acts or transactions of the same class, one on the four first indicted articles and another on the O'Neil letter, the court, however high-handed its methods, would hardly hav dared refuse one of two things, either to require the consolidation of the indictments or to compel the prosecution to elect which indictment should be tried and ignore the other.

The indictment upon the four articles was under the law of 1876. The indictment upon the O'Neil letter would be under the law of 1888. The law of 1876 provided a savage, brutal punishment entirely disproportioned to the triviality of Mr. Harman's pretended offense. When the revision of 1888 was before the Senate, Senator Hoar of Massachusetts protested against the outrageous punishment affixed to this law, and on his suggestion the minimum limit of the penalty was removed, so that if Mr. Harman were convicted on the first indictment, under the old law, the judge could inflict a fine of $100 or imprisonment for one year, the minimum limit, whereas if he inflicted a like excessiv sentence on a conviction upon the new indictment under the law of 1888, which prescribed no minimum limit, it would be clear evidence of his malignity.

I cannot believe the judge was entirely unmindful of this situation nor of the advantage it gave him for the gratification of the pique he manifested.

The trial went on through Wednesday and Thursday, a part of the performance being the assignment as attorney to defend Mr. Harman of a gentleman who had so little understanding of the case and its real merits that he made the whole proceeding ridiculous by his efforts to convince the jury that Mr. Harman was insane. No one knew better than the judge the deep-dyed infamy of thus pouring ridicule upon the good old man's earnestness. Had the judge improved some of the instructions in his duty, the obtrusion of which so ruffled his trumpery dignity, he would hav shown greater wisdom and more fitness for his office than he did show.

I am informed that Mr. Harman protested against this outrage until he was silenced by the judge by actual physical force and could protest no longer, the bailiffs being called upon to compel him to keep his seat.

I arrived Friday morning in time to hear a very unfair charge from the judge. He spoke mildly of the *several* counts in the indictment. In a former opinion he had spoken of the multitude of counts (38 Fed. Rep., 829). As a matter of fact they were piled up to such a number as to very clearly indicate a dishonest purpose on the part of the person who prepared the indictment. He rejected the old, silly definition of obscenity, and substituted one quite as silly and possibly more dangerous to the defendant. It was as follows: "A matter is obscene when it is offensiv to chastity. Presenting that which delicacy, decency, purity forbid to be exposed." As to the suggestion of insanity the judge mercilessly turned it against the poor defendant, though it was not Mr. Harman's plea but his lawyer's, by saying to the jury, "Insanity is a defectiv power of the will—it is an inability to realize the effect of an illegal act. You are not to confuse insanity with other matters. It does not follow that because a man is an enthusiast or a fanatic or a crank that he is necessarily insane. It does not follow because a man asserts his will against the will of all the world that he is insane." The judge craftily omitted to tell the jury that if they found Mr. Harman to be an enthusiast, a fanatic, or a crank, that condition was, to the extent to which they found it to exist, an assurance of his sincerity and honesty and of the absence of criminal intent. On that point the judge charged what was clearly bad law, "That it does not relieve a party from the operation of the law because he sincerely believes that the matter is not obscene," and omitted to charge what he had previously declared (and with good reason) to be the law, "That the question of obscenity in any particular case must depend largely on the place, manner, and object of its publication," and "That if the writer was in good faith attacking some great flagrant wrong, the use of plain language, although offensiv to ears polite, might be permitted."

There was no suggestion from the court that the jury were judges of the law as well as of the fact. The judge simply said, "The question of obscenity is left to you."

Thus Harman was bilked.

At the conclusion of the charge, the attorney who acted for Mr. Harman called the attention of the court to my presence. I could do nothing but throw the responsibility for the situation upon the court, where it rightfully belonged.

I will say in conclusion, that I do not believe there was any disposition or intention on the part of the prosecution nor of the court that Mr. Harman should hav a fair trial. ED. W. CHAMBERLAIN.

Concerning Liberalism, Obscenity, and Injustice.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In your editorial headed, "A Queer State of Things," in THE TRUTH SEEKER of April 19th, you close by inviting your friends to study the matter a little more closely. I hav been studying this matter a good deal all along, and would like to report conclusions. Much of what you say in that editorial can not be well disputed by anyone who makes any claim to stand up for freedom of expression of opinion, but, of course, that is a claim upon which many folks think they are most consistent whom you hav shown to be ill-Liberal and inconsistent in their criticisms of your remarks upon the Harman O'Neil publication. One is apt to think that, when a man like Mr. Harman is in the clutches of the law, it is rather unsympathetic, if not unfriendly, to criticise his acts as sharply as you did, but it should be remembered that Mr. Harman himself has not been kind to himself. At the time of publishing the O'Neil letter he was already under indictment, approaching trial on another affair, and so, in publishing the O'Neil letter in such an emergency, he adopted a policy which, from any politic point of view, must be regarded as extra hazardous. It may be quite right to shout, "No popery," whenever I want to, but if I should take the notion to do it in some crowds, I would be apt to get my head split open, and could hardly expect sympathy from my friends all around. So your criticism of the O'Neil letter could certainly not do Mr. Harman as much harm, under the circumstances, as his own act had done. On another point, however, I differ from you. You think Mr. Harman ought not to hav published the letter without sending private notices in advance to each subscriber that it was about to be printed.

It seems to me that readers of *Lucifer* for a year or two previous to the printing of the O'Neil letter, should hav been prepared for that letter, and ought not to hav been surprised by its appearance. The policy of the paper had been sufficiently and frankly stated all along. The publication of the letter was consistent with its well-known policy. Now comes in the question whether the letter was obscene. By its origin and make-up we would take that word to mean the displaying of anything which ought not to be displayed. A thing is obscene which is seen out of place. Nudity is not obscenity in one's own private apartment, whereas nude exposure in public places is considered an obscene act. In many a surgical clinic exposures are made before several hundred persons which would doubtless be considered obscene by any but medical students who are there for a purpose and for a proper purpose and know that there is no obscenity in the proceedings because they are proper under the circumstances. A manure heap is all right in a back yard. Everyone expects to see it there, but on the front porch, even so much of a manure heap as may be tracked in on the heel of the boot becomes an obscene thing.

Next the question arises, whether such accounts of sexual perversity as stated by Dr. O'Neil, should find place in any publication other than a medical journal. They are not often seen even in medical journals—perhaps owing to the natural disinclination of even medical men to say much about them. But from what I know of the profession, I am sure that a large number of physicians systematically repress or conceal a great deal in the way of vice and abuse which ought somehow to be denounced and abated. Seeing no ready cure for it, they doubtless think the least said the better, but I think that because of their silence and desire to save themselvs from unpopularity, they are more or less responsible for the continuance of evils which they constantly see, but do little to abate.

Outside of the medical profession come up honest men like Harman who propose to do something about it, and it may be they will blunder in their efforts, but in their earnest, honest purposes I contend that they hav a right to work for a better state of things without taking any professional degrees. I cannot see why physicians should be allowed freedom of discussion on these matters any more than well-meaning philanthropists who are willing to undertake Herculean labors in Augean stables that the doctors prefer to ignore. The abolition of the laws in England in reference to contagious diseases and the licensing of prostitution was accomplished by earnest reformers, many of them women, who suffered much ostracism simply because it was impossible to effect their object without bringing to public notice many very unpleasant particulars. I doubt if what Harman published is any more objectionable than things which hav been published with a view to abolish the confessional; but now that *Lucifer's* field of work is known, and since it is a necessary though an unsavory task he has undertaken almost single-handed, it is hardly fair to consider anything which is likely to appear in its columns as obscene or out of place, and those like Mrs. Whitehead, who cannot bear the malodor of an investigation, can easily cut themselvs off its list.

From the little information already received concerning Mr. Harman's conviction on the Markland and Whitehead letters, it looks as though he had been railroaded through that trial by a pack of hounds, as officials, who didn't dare to giv him a fair show to clear himself, and so I say, whatever his would-be friends may think of the last and untried charge, they should nevertheless do all in their power to help him at this moment, when he stands convicted on the Markland and Whitehead correspondence—letters which we must not allow to be indictable under the existing law—and which conviction we ought all to resent and denounce, and, if possible, reverse by an appeal to a higher, to what may be a less hell-bent, barbarous, and hot-headed court. Yours always for the under dog,

E. B. FOOTE, JR.

Lectures and Meetings.

W. F. JAMIESON recently delivered four lectures at Des Moines, and two at Taintor, Ia. Address him at the former place.

THE Des Moines *Daily News* said: "The lectures by W. F. Jamieson at Good Templar Hall yesterday afternoon and evening were well attended, and the audience was well pleased. Mr. Jamieson will be in the city one week longer, and next Sunday afternoon will lecture on the East Side upon the labor question, or "Bellamy's Dream;" in the evening at Good Templar's Hall, subject: "Has Jesus any Followers on Earth?" The Liberals concluded to hire a larger hall, the Capital City Opera House.

AT the Liberal Club Friday evening, May 2d, Col. A. H. H. Dawson will speak upon "The Modern Press;" 220 East Fifteenth street. The officers of the club elected at the meeting of May 25th were: E. B. Foote, Jr., M.D., president; E. W. Chamberlain, Augustus A. Levy, R. A. Gunn, M.D., vice-presidents; Mrs. A. C. Macdonald, secretary; Samuel Levin, treasurer; Mrs. Cynthia Leonard, librarian; Isaac Rosenborough, W. C. Kidney, James Morris, trustees. Mr. Moses Oppenheimer was appointed *pro tem* secretary during the illness of Mrs. Macdonald, who is suffering from acute rheumatism, a legacy from the grip. She will probably not be able to read the minutes at the meetings until next fall.

MRS. MATTIE KREKEL'S California lecture engagements for this month are as follows: Los Angeles, May 4; Livermore, May 6, 7; San Francisco and Oakland, May 11; Santa Cruz, May 13, 14, 15; San Jose, May 18; Lodi, May 20, 21; Stockton, May 25. June 1 she speaks at Sacramento. She may be addressed in care of *Freethought*, 838 Howard street, San Francisco, Cal. The critical observation writer in that discriminating journal says of her lecture in that city: "Many persons who attended the meeting of the Freethought Society last Sunday evening declared that Mrs. Krekel's address was the most eloquent they had ever heard, and no doubt they were right. I expect there is not in the ranks of Freethought, or in the ranks of anything else, another woman who so combines the reasoning faculty with good judgment as to what ought to be said, and the power to express it in language that so carries an idea into the head that a legible impression is made on the mind. Her thoughts are mainly original, and she presents her subjects in fresh attire. Yet she makes things so plain that the hearer wonders why he had not thought of that before."

Something Can Be Learned from It.

From Secular Thought.

The symposium on the destructiv and constructiv aspects of Freethought published by THE TRUTH SEEKER is an interesting series of papers. The authors are Ingersoll, Watts, Captain Adams, "Saladin," and fourteen or fifteen others—all leading lights in the Secular world. The series taken together forms perhaps one of the most valuable aids to a complete understanding of the Secular platform it is possible to find. The subjects of the several papers are as follows: Is there an affirmativ, positiv, and constructiv side to Freethought? If not, the reason why? If there be, in what, in your opinion, does it consist, and in what should it consist?

IT was observed of the Jesuits, that they constantly inculcated a thorough contempt of worldly things in their doctrins, but eagerly grasped at them in their lives. They were wise in their generation; for they cried down worldly things, because they wanted to obtain them, and cried up spiritual things, because they wanted to dispose of them.—*Colton.*

THE mental differences between the lowest men and the animals are less than those between the lowest and the highest men. . . . Our theory of development explains the origin of man and the course of his historical development in the only natural manner. We see in his gradually ascensiv development out of the lower vertebrata the greatest triumph of humanity over the whole of the rest of nature.—*Haeckel.*

Communications.

Spiritualism as a Science.

To the Editor of The Truth Seeker, *Sir:* In yours of March 15th, D. B. makes the assertion that Spiritualism is the outgrowth of science, and that Materialists stultify themselvs by denying the immortality of the "soul." To this I would reply that his doctrin is in direct opposition to the laws of nature and therefore cannot be in harmony with science. The fundamental law of nature and science is that relating to the conservation or transmutation of energy, which teaches that matter or force is transmutable from one form of energy into another, but that in the entirety of its various phases and formations it can neither be diminished nor increased; in other words, that not one tittle can be subtracted from or added to the sum total of all existences. Viewing Spiritualism from this, the most important of all standpoints, its fallacy must become apparent, for is it not claimed that with the ushering of every new "soul" into the world the sum total of all existences is increased? It is not asserted that a transmutation of matter or force into souls is going on, or that soul substance is derived or extracted from matter as this would result in its eventual declension and final extinction, but that matter or force can produce souls—through the conception and birth of human beings—without impairing or diminishing the properties and number of the atoms from which said "souls" were derived. It might as well be claimed that ten quarts of sweet milk might be made out of two pints. The fallacy of the doctrin of immortality can therefore almost be mathematically demonstrated. It is conceded by all scientists that there is as much matter—or force appearing as such—in the universe as there was we will say a hundred million years ago. But how many "souls" were born into existence within that time passes our comprehension. If this vast number of spirits still exists, the sum total of all existences has increased to that extent, but as atoms remain virtually the same through all eternity no transmutation of "matter" into soul or spirit substance can hav taken place.

From what, then, was this spirit substance derived?

Matter or force is the same now as ever. It has lost none of its properties, nor deteriorated in quality, as it is indestructible. If soul-substance had emanated from it, there would soon be nothing left but an inert residue. And then its soul-producing property would cease. Matter or force can therefore not possibly produce immortal souls. It can be reconverted into its primordial elements, but can never metamorphose itself into spirit substance. It would result in the annihilation of the energy of which all so-called material bodies are composed.

Mr. B.'s assertion that the disclaiming of immortality stultifies man is on a par with the Christian whine, "What will you giv us instead?" Giv you instead of what, Mr. B.? Instead of a castle in the air? Instead of a figment of fancy? I see you want to strike a sharp bargain! You want us to giv you something for nothing. Open your hand and let us see first whether there is anything in it before we think of offering you something "on sight, unseen." But, seriously speaking, if you are so confident of possessing immortality, how can we take it, or you barter it away? You virtually admit that you can be deprived of immortality—by the mere exercise of reason! You would not ask, "What will you giv us instead?" or assert that a denial of eternal life stultifies man, if you really felt convinced that it is your irrevocable heritage, and therefore not subject to exchange for an equivalent. You propose to resign your claim to a shadow if we can giv you something of substantial value, showing how little faith you hav in immortality yourself. You shrewdly want to exchange the visions of a dream for a substantial reality, for something that it is not in the power of nature or man to giv.

But is there not gross egotism and rank conceit at the bottom of this belief in immortality? In India there is a sect called Anthropomorphites who believe that the almighty exists in every human being. How inspiring, to consider that we poor earth-worms are part and parcel of the supreme being. And how debasing and "stultifying" to think that we are devoid of this deistical "attribute." If Mr. B. were to imagin himself to be the almighty *in toto*, how stultified he would no doubt feel to be convinced that he is not superior to other mortals. Well, his aspirations do not reach quite that high, but they are not far removed from it, he fancying himself to be an immortal spirit.

But what is the most stultifying, to believe the truth be it what it may, or to argue yourself into impossibilities? Is it not stultifying reason to suppose that, after the organ of mind, or soul, is destroyed soul can still continue to be evolved from the decomposed matter? Are you in quest of truth, Mr. B., or of "soft soap?" If of the latter, you can purchase plenty of it behind the portals of any church edifice. Sycophancy will there turn you into, if not the almighty himself, at least his veritable image.

No, Mr. B., you must not ask of nature any more than she is able to giv. Would she not play false with matter if she were to extract thousands of souls from it every hour, never giving anything in return? Would her spirit reservoir not soon become exhausted? If spirit-substance is extracted from matter, it is robbed of its most precious property, which is in direct contravention to all known laws of science. But do we behold any deterioration that would necessarily follow if soul-substance were constantly withdrawn from matter, or what we conceive as such? No, the mind-force that was temporarily extracted has been returned, that new bodies and new minds may be evolved. Life and consciousness are eternally developed, but at the end of the period allotted to each conscious being, nature demands every tittle of the loan in return.

And, by the way, is life immortal so desirable or pleasant to contemplate? Picture to yourself the dread monotony of such a life for thousands, millions, trillions of years, and who would not then lie down to rest, even to "a sleep that knows no waking?"

As for the so-called spirit manifestations, if they cannot be explained in accordance with the teachings of science, or of the psychological laws of mesmerism, we must look for their elucidation in the realm of jugglery or legerdemain. H. Wettstein.

Marengo, Ill., April 10, 1890.

"In Search of a" Theory.

The Truth Seeker, both by its Editor and correspondents, has recently had much to say on "In Search of a Spirit." I also hav something to say on the same line, but under the above heading. While the experience of the Editor with Dr. Slade and the Keeler brothers no doubt was not satisfactory, still other investigators, with other media, hav had most wonderful manifestations occur in their presence, under circumstances utterly precluding the hypothesis of fraud, collusion, hallucination, or hypnotism. It is to some of these facts I now call attention and ask for a theory that will satisfactorily explain them on any other supposition than that of a spiritual origin. A fact is cold and stubborn. It will not be ignored or carelessly brushed aside. It demands recognition and investigation, no matter if the process should dash to pieces the most cherished and pleasing theoretical structure. I invite Materialists to candidly present a theory that shall account for the facts which follow, on a rational and scientific basis, or to modestly hold their peace till some one more wise than they shall hav performed this task in accordance with their pet supposition that physical death ends all personal consciousness.

For over thirty years I hav been a Materialist. During that time I hav never failed to embrace all available opportunities to investigate alleged spiritual phenomena. In these researches I hav met and uncovered some frauds of gigantic proportions. I hav also met media who were honest beyond question, and hav been confronted with enough phenomena which were inexplicable on any known laws of mental or physical philosophy to fill several numbers of The Truth Seeker, even if briefly stated. For these phenomena, or rather the newer portion of them, I want to find a reasonable theory, for which I am hunting diligently. I do not want dogmatic denial. I do not want to be told by you or your readers that this evidence is second-hand; that you or they were not personal witnesses. I already know this fact, and I also know something of the rules of evidence and the value of testimony. The testimony I offer to your readers is just as reliable and no more second-hand to them than was your testimony to them of any possible experience you could hav had with Dr. Slade, the Keeler brothers, or any other media. Neither do I wish to be told that the individuals whose names I will mention are cranks or fools, who would be willingly deceived, for they are all of more than average intelligence and whose reputations are of the very best, whose word would be taken without question on any other subject, and who are ready to be sworn that the following statements in reference to this subject are true. So, as an impartial attorney, I present the case to the jury of your readers, and ask them either to accept the facts for what they purport to be or to present a theory for their explanation that shall possess the elements of satisfaction, fairness, and common sense.

Leaving the great volume of alleged spiritual phenomena I hav encountered in former years, I shall confine myself in this letter to but one phase of mediumship, to wit, independent slate-writing, and to but one medium, Mr. W. Mansfield, and to phenomena which hav occurred in Boulder, Col., within the three weeks last passed. It is proper to state that Mr. Mansfield has been the guest of myself and wife at our home near Boulder for the period just named, a member of our family for the time, and under such circumstances as to convince us that he is an honest man in every respect. Either you or any of your readers can hav the opportunity of testing his mediumship and his honesty at the Cassadaga Lake, N. Y., Spiritualistic Camp Meeting which will commence the last week in July. Until that time he will be in Colorado. I am thus particular only to afford you or any of your doubting readers the opportunity to satisfy themselvs by a personal test, should they question the correctness of my statements, or feel sufficient interest in the subject to take the trouble.

Mr. Mansfield gave sittings to Mr. Develing, a prominent, level-headed citizen and business man of this place, also to his estimable wife. The slates were thoroughly cleaned by them. A small piece of pencil was dropped between the slates by Mr. Mansfield. The slates were on the table, in broad sunlight, the hands of the parties on them all the time, and at no time was it possible for Mr. Mansfield to manipulate or tamper with them without instant and complete detection. The sitters and medium were total strangers to each other. With the slates thus placed and guarded, communications were written inside the closed slates from their three sons, in their own handwriting, signed by their full names, and the signature of one, at least, a fac simile of his signature as written by his living, bodily hand. The sitters distinctly heard the movement of the pencil inside the slates while the writing was being executed. The nature of the communications thus given bore unmistakable internal evidence that the messages were written by the identical persons who claimed to hav written them.

Mr. Charles Dabney, a citizen of this place for thirty years, a reliable and wide-awake business man, who has filled acceptably several offices of public trust, together with his excellent wife, received messages from their son and daughter and a very dear friend, under precisely similar test conditions, with equally as strong internal evidence of the personality and genuinness of the messages. They also distinctly heard the writing between the slates while it was going on.

Mr. J. K. McGinnis, another reliable citizen of this town, his wife and daughter, also each received messages written in the closed slates, while in their hands, which they had never left from the time they had washed them till the messages were written. They all distinctly heard the writing while being done. The internal evidence was even more strong here than in the other cases, besides containing a most remarkable prophecy relativ to an absent daughter, which was literally and unexpectedly fulfilled within the time stated. These parties were also total strangers to Mr. Mansfield.

Yesterday, April 12th, Mrs. Carrie Case, a lady of our acquaintance, while visiting us, had a sitting with Mr. Mansfield in our parlor. The sun was streaming into the room through two large windows. Mrs. Case washed the slates and Mr. Mansfield placed a small bit of pencil between them. They were then closed and placed on the table between the parties, the hands of Mrs. Case on the slates all the time. My wife was also called into the room and the three took the slates in their hands, gripping them together tightly as possible. While thus held the pencil was distinctly heard writing between the slates. When they were opened a message was found purporting to come from the favorit son of Mrs. Case, who had been dead some eight years, which could not hav contained more internal evidence that it was written by him if his own living human hand had guided the pencil. In this case, also, the medium and the sitter was total strangers. These cases are only a small part of similar ones occurring in the presence of Mr. Mansfield while in Boulder.

Here are facts which can be verified by the oath or affirmation of witnesses whose testimony would be taken in any court and in any cause relating to the material world. The medium testifies that the writing is done by the spirits of those who once occupied a human body and yet liv and love in spirit life. The witnesses testify that the medium could not possibly hav done the writing by any agency exclusivly his own. The pencil was moved by an intelligent agent unseen by any of the parties present. The communications were to the point, in answer to questions written by the sitter, folded, kept away from and unseen and unknown by the medium, purporting to come from the spirits addressed. In each case the body of the message bore unmistakable internal evidence of the personality of the writer. In one case, at least, information was conveyed which was absolutely unknown to either medium or sitter, because it was a future event, which literally took place as predicted.

Now let us briefly review these facts and see what can be made of them. That they are facts is beyond question. I think it may be safely claimed that human language can be written only by human beings.

If there is any other means by which spontaneous human thought can be clothed in written human language, it is unknown to the present race of men, and has been unknown in all the ages of the past. Human science and philosophy are both dumb in the presence of this phenomenon. The statement that science will yet develop the occult force that can perform this feat without the aid of disembodied spirits is in the nature of a prophecy, largely made up of a

wild and childish faith, and is only used by objectors because no better explanation can be offered.

If, then, so far as we know, human language can be written only by human beings, and the fact is established that intelligent, relevant human language was written without visible human agency, it follows, with a fair degree of logic, that a human being, invisible to the natural eye, did the writing. This granted, what can we do but accept the statement of the intelligence guiding the pencil, that it is the identical, living, conscious, though unseen, spirit it claims to be? How much more sensible and satisfying is this hypothesis than the preposterous one that blind force has all this power and intelligence, to be furnished to order, in bundles to suit, dug up from the vast universe of the attributes of matter, and only to hoodwink and befool poor, hoping mortals. The ignorant, orthodox explanation that it is the work of the devil is respectable in comparison. How much less the stretch of credulity would be to suppose that the life that animates this body is the real man, unseen as much while wearing it as when it is put away in the change called death, and retaining all that really constitutes the ego as completely as while wearing the fleshly garment.

Come, now, brother Materialists, let us reason together on these facts. Let us not "search for a spirit" quite so much, and giv a little honest effort to find a sensible un-spiritual theory to account for them. A majestic wave of the hand has not much argument in it, you must allow. A fact is brutal in that it will not submit to be brushed aside by those who deny it. It will forever stare one in the face, if it be a fact. Dogmatic and unreasoning denial can no more destroy it than can the pope's bull drive the comet from the sky. Then how did the fact get there? What brought it to view? These are the vital questions to answer.

Before leaving your readers for the present, I beg of them, as Liberals, not to be so infernally illiberal. It is a lesson they need to learn. Spiritualists are substantially in the same procession with the Materialists in the battle for universal mental liberty. They outnumber Materialists more than ten to one. They are the most numerous patrons of THE TRUTH SEEKER and all other Liberal publications. Yet, alleged Liberals too often turn their childish, not to say bitter and senseless, guns on their friends. This, I need scarcely say, is wrong in every way. This is why the American Secular Union is so puny, with not much hope for future strength. Even to me, a Materialist, the unprovoked attack on the faith of the Spiritualists, both from the Liberal press and rostrum, is most tiresome and discouraging. It is time for the professed Liberals to stop such unmanly nonsense. JOS. WOLFF.

Boulder, Col., April 13, 1890.

More About that Search.

I hav been much interested in the articles in THE TRUTH SEEKER by Burr and McArthur on Spiritualism, also in the Editor's Search for a Spirit, published in the ANNUAL, and it occurred to me that he was not at all anxious to find one, but went along with his friend to please him. Now, I hav the most profound respect for the Editor of THE TRUTH SEEKER, for he is Liberal enough to admit both sides of any question in his paper, so that all may hav a fair hearing. He also is striving to make this world better, if he does not believe in any other, and doing that which he considers the most needed to bring about the best results. And as long as he seems perfectly satisfied to become *non est* at the grave and say, "Thus far and no farther," I think it is folly and time wasted to try to convince him to the contrary. When he takes interest enough in Spiritualism to investigate for himself and will spend time and money to do so and be very anxious to find a "spirit," then, I think, it will be time enough to aid him in his search.

I wish that there were more Spiritualists that would work as hard as he does to help enlighten the people, to bring about more liberty of thought and action, and spend less time in hunting angels and singing, "Nearer, My God, to Thee," and the "Sweet By and By," and work for something practical in this life. But I want to say right here that there are Spiritualists in the front ranks of all reforms, shoulder to shoulder with the most advanced thinkers, who are not afraid of "hurting the cause, either."

Such ones will work hand in hand with Friend Macdonald for the betterment of this world; while there is a class of Spiritualists that think it impossible to work in harmony with a Materialist for any good purpose, while to my mind it does not matter what he calls himself, whether it be Spiritualist or Materialist or Freethinker, as long as he is interested in and willing to work for the reforms of the day in this life. I think it unfortunate for any person that does not know anything of Spiritualism and still more unfortunate if they do not want to know.

But as long as he or she does not think so, they do not realize their loss, and are perfectly willing to pocket the loss. The phenomenal part of Spiritualism is very necessary, as it is the foundation of a grand and beautiful philosophy, yet many never get beyond the phenomena and are hunting for tests. The teachings of Spiritualism in all its phases are felt, more or less, all over the civilized world. But I am sorry to admit that many Spiritualists are ready to go into the churches just as soon as they (the churches) will accept spirit communion.

PROF. A. B. SEVERANCE.

Milwaukee, April 22, 1890.

Woman Suffrage in Kansas.

In the April 19th number of THE TRUTH SEEKER is an article taken from the New York *Herald*, purporting to be the substance of a dispatch to that paper, in regard to the late woman's suffrage vote in Kansas.

The extract has the heading, "Are These Statements True?"

Let us look at some of them a little.

The narrated incident at Manhattan—where "one of the prominent lady candidates is the proud mother of two fine babies born last January," a "Mrs. Williams" whose husband happened to be "an outspoken opponent of woman's suffrage and usually spent much of his time electioneering against the woman's ticket," but was kept at home the livelong election day by his wife's ruse in "asking him to hold the children for a minute, and basely leaving him tied to the house," having previously "taken all the ladies of her acquaintance into her confidence" so that "they not only refused to relieve him, but prevented him from hiring anyone to take his place long enough to go and vote"—and how he was found by a deputation of his party, later in the day, at his home, sitting with a kid on each knee and holding two bottles from which they were feeding—all this, and more, has such a chestnutty suggestivness of an old Valentine cut bandied about years ago as a take off on woman's suffrage, representing a man sitting at home on election day with a twin on each knee and a nursing-bottle in each hand, while his wife had gone to attend the polls, that it seems as if that same old reminiscence had chiefly inspired this *Herald* reporter's yarn.

Again: "In fifty-seven cities of Kansas elections were held last week," etc. It is quite doubtful if there is more than half that number of chartered cities in the state of Kansas at the present time.

Of the six named persons in the article four of them were Jackson, Anderson, Robertson, and Fulkerson.

In the last paragraph we find: "Probably Kansas City, Kan., [!] showed more clearly the objectionable features of woman's suffrage than *any other city* in the state," etc.

Then follows an allusion to some low, vile, quarter in said city, known as Hell's Half-Acre, and to its inmates by the generic title of "hobo," telling how two of the bravest of the electioneering ladies suffered themselvs to be escorted through those vile dens by some of their tenants, in pursuit of voters, and, at last, had to call the police to conduct them away again, amid the hootings and jeers of the rabble, etc. —smacking, all along, very much of the myth and canard. But Kansas City happens to be in the state of Missouri, and no female voting for alderman there at all.

The *Herald* man's ignorance of geography seems to be the avenging Nemesis to help show up the falsity of the whole statement. C. H. GREENE.

Rochester, Mich., April 20, 1890.

Mariolatry.

Not long ago I took up the *Illustrated Catholic American*, of the date Dec. 18, 1886. In turning its pages I found a piece which I will send, and if you think it would be of interest to your readers, you hav my permission to print it. EVA LEE.

A BEAUTIFUL LEGEND.

One day, while our Lord was walking through paradise, he was surprised to see a group of persons —men and women, young and old—whom he had not met before. It seemed strange that they should appear amongst the elect. This affair must be investigated. "How is this? This is something unusual! Has Peter been remiss in his duty?"

Thinking thus, our Lord directed his steps toward the gate of heaven. There he found St. Peter with his large golden keys in his hand. The master looked at the prince of the apostles, who grew pale and began to be troubled. However, as his conscience did not reproach him for anything, he maintained a respectful silence.

"Peter," said the sovereign judge, "I hav just seen here some among the elect who are strangers to me. I do not suppose that you hav smuggled them in, but it may be that you were absent for a short time and forgot to close the gate. Now, tell me the truth, with all your usual simplicity and frankness."

"Lord," said St. Peter, "I assure thee I keep the gate constantly closed, and open it only after positivly assuring myself that those who seek admission hav their names, surnames, occupations, and countries inscribed in the index to the book of life. It is true that sometimes I may be absent, but this happens very rarely, and then I always take care to hav my brother Andrew take my place; and I hav as much confidence in him as in myself."

"It is very strange," said our Lord. He then called to him some of the "suspects" among the elect, and mildly questioned them. They gave their family and baptismal names, but none could be found in the index to the book of life. The master's face became clouded, and St. Peter began to tremble. But the Lord said: "Do not be disturbed. I shall giv you three days to make an investigation, and produce a detailed report."

The gatekeeper of heaven lost no time. Intrusting his keys to St. Andrew, whom he advised to be extremely careful, he went in search of the elect whose names had not been written in the book of life.

"How did you get into paradise?" he said to them, "you surely did not come in by the gate!"

"No, sir," replied an old man, speaking in the name of all. "This is how it happened. We knocked long and loud at the gate, but in vain; you would not open. At length, in despair, we went around the holy city, vainly hoping that we might find some opening in the walls. We found none; the walls of heaven are as impenetrable as they are beautiful. Suddenly, just as we thought all was lost, we heard a voice, sweeter and more harmonious than all the angelic choirs, saying to us, 'Come, my children, come!' At the same time an opening appeared in a wall, which closed just after we entered. It is unnecessary for me to tell you who it was that called us, and thus mercifully brought us in?"

"Indeed," said St. Peter, "you need say no more. You may be in peace until the sovereign judge givs his decision."

The prince of the apostles then went in haste to his master. "Lord," he said, "I hav made the investigation which thou hast ordered. It is all as I had foreseen. It was not at the gate these elect entered. It was—it was——"

"Be not afraid; explain," said the king, who saw that St. Peter hesitated and trembled.

"It was thy mother who called them and admitted them through a break made in the wall."

"I thought so," said the Lord, with a sweet smile, "However," he added, "the book of life must not be untrue; the names of these elect must be written there. Look again, Peter—not simply in the index but in the body of the book."

St. Peter obeyed. Scarcely had he turned a few leaves when he noticed some lines written in a fine, elegant, and evidently a feminin hand. He had seen the writing too often before, on supplications and petitions, not to know who it was. Everything was now explained; the Blessed Virgin had written the names of the elect in the book of life, but neglected or forgot to write them in the index, and once more justice yielded to mercy.

"Poor Peter," said the prince of the apostles to himself, as he returned to his post, "you are but a mere turnkey. The Blessed Virgin Mary is the true gatekeeper of heaven, or rather is the gate itself. Well may Christians often say to her: *Fanna Coeli, ora pro nobis*—gate of heaven, pray for us."

Who Wrote These Lines?

The city of New York is blessed with various daily newspapers, and their conductors are generally remarkable for taste and shrewdness. The following lines—which were thought by me quite beautiful—were sent recently to two of our leading papers for publication, with the request to name the author if they knew. But the passage never came out. It was obtained from a London type-founder's specimen book. It ran as follows:

Learning and Rome alike in empire grew,
And arts still flourished where her eagles flew.
From the same cause they had their fatal doom,
And the same age saw learning fall, and Rome.
Much was believed but little understood,
And to be dull was construed to be good.
A second deluge learning thus o'erran,
And the monks finished what the Goths began.

It is not difficult to guess whose political track it was likely to cross. DAVID BRUCE.

Brooklyn, N. Y.

A Work, for Its Purpose, Without an Equal.

From San Francisco Freethought.

Twenty writers contribute to THE TRUTH SEEKER's symposium on "Freethought—Is it Destructiv or Constructiv?" now issued in a twenty-five cent pamphlet, and there is substantial agreement among them that the question should be answered in the affirmativ. As a reply to the current objection that Freethought is a mere negation, the work is without an equal.

A Shackle Breaker.

From the Better Way.

THE TRUTH SEEKER comes regularly to our table and is filled with thoughts that are calculated to free the enslaved mind and enlighten it on things that are good to know.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - Editor.
C. P. SOMERBY, - - Business Manager.

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A BLASPHEMOUS LECTURE.

We shall print next week a translation of the lecture for delivering which Victor E. Lennstrand is now suffering in Sweden imprisonment for blasphemy, having been sentenced by three courts to terms aggregating twelve months, with a possibility of more indictments and more sentencing. From a perusal of the lecture and a careful consideration of the particularly "blasphemous" passages, it will readily be seen that in civilization Sweden is a good many decades behind the age. Her courts appear to hav no conception of what is meant by the words, freedom of speech.

Pictorial Arguments Against the Church.

Additional chapters in the Cartoon Book completed during the past week are:

PIETY IN THE PENITENTIARIES.
A Religious Procession.
THE ATONEMENT SCHEME.
The Atonement Doctrin.
Practical Application of the Doctrin.
The Great Efficacy of Baptism.
How to Get a Halo and a Harp.
THE LORD AND HIS WORKS.
Divine Benevolence.
The Tabernacles of the Lord (two pictures).
A Few Victims of Divine Benevolence.
PRAYER.
A Drouth in Cambridge, Ill., in 1887.
The Christian God No Help in Time of Need.
THE CREEDS.
What is Christianity? (three pictures).
The Clamor of the Creeds.
Sustaining the Creeds.
The Creedal Fiddle.
Christianity's Holy Family.
Janus-Faced Creedalists.
The Creedalists and the Government.
MISSIONARIES.
The Hypocrisy of Christian Missionary Effort (two pictures).
Christian Missionaries in India.
Missionary Methods in the Church of England.
A Poor Rule that Doesn't Work Both Ways.

The Picture and Literature Funds.

Since the last acknowledgment we hav received the following sums contributed to maintain THE TRUTH SEEKER as an illustrated journal:

J. E Perrault	$ 75	Jacob Heater	$1 00
P. S. Gould	75	Jas. Crowell	75
C. C. Fisk	1 00	Dr. E. N. Ogden	1 00
Leroy Dutton	1 00	D. R. Fruit	50
J. J. Dirtz	1 00	S. H. Davis	1 00
D. S. August	75	"Cash"	1 00
G. S. Croft	60	C. W. Doane	1 75
Robt. C. Adams	5 00		

For the gratuitous distribution of Freethought literature where it will do good, we hav received these amounts:

"Cash"	1 00	Josiah Friend	5 00
Samos Parsons	10 00		

Our thanks are hereby returned to these friends who hav the cause at heart.

Some Things that May be Called Victories.

The Washington Liberals are getting away ahead of the rest of the country. In that state the contest for justice began with the incorporation of the state and the drafting of its constitution, and has been maintained vigorously ever since. The result is that chaplains are abolished in both branches of the legislature, and the churches and private religious schools and hospitals are taxed, as they should be. Now the Secular Union proposes to get the Bible and sectarian religious instruction out of the public schools.

One incident showing the drift of public sentiment in Washington and incidentally what the Liberals can do when they mean business, is the result of the recent city election in Montesano. A correspondent from that place, who appears to hav been on the winning ticket, writes us:

"The Liberals put up a ticket of their own with the intention of getting there. Our old church-members and their herders are working hard to keep the Infidels down. Up and down the streets they run, shaking hands and giving courage to the holy cause, which was sure to win, they said. We did not deny we were Infidels, but said that the Liberal ticket must win. We showed our colors and gained a sweeping victory. In fact, we had a walk-over. Of course our ticket was A No. 1. All the objections our enemies could oppose to us did not amount to anything, and the indifferent men had to say that though the ticket was an Infidel one, it was a very good one."

The writer concludes:

"Now, Liberals, take a step to the front. Show your colors wherever there is an opportunity. Go for the best of your men—men without faults. Nominate them, work for them, go into the fight with the determination of winning, and you will win as we hav done.

"Many church-members, of course—such as go to church because it is the fashion—voted for us here. Why not elsewhere? Let us all work in city, county, and state elections. Let us make at least a good showing, and then at our next national election let us vote for one for president whose appearance in the White House would purify the air around the capital, and his name would be Robert G. Ingersoll."

There is a good deal of encouragement in all these victories. Public opinion is coming our way. The old creeds are going, and with them is going the idea that religion must rule, and be coddled and exempted and submitted to as something from heaven. One swallow doesn't make a summer, but we look upon the events in Washington as significant of greater changes still in the policy of government. The disturbing Catholic element is helping secularization, for it is the only permanent solution of the school question, and a great many are wise enough to see it. The fanatics of the Protestant church also help us, for when they call attention to their demands sensible people, hitherto indifferent because ignorant of the subject, conclude that their ultimate object is religious tyranny. Religionists are most dangerous when they work silently and underhandedly, keeping the people in the dark as to their actions. Let state secularization be discussed in the broad light of day and the result is not so much a matter of doubt as it is of delay to act because of a non-realization of its importance.

Hurrah for Washington!

The Conviction of Mr. Harman.

As THE TRUTH SEEKER goes to press, we hav not heard from Kansas as to what has been done with Mr. Harman by the United States district court, which on April 18th convicted him of mailing obscene matter. A motion for a new trial was argued on the 22d ult, but the result has not been intimated to Mr. Harman's Eastern friends.

In another place in this issue Mr. Chamberlain describes the story of the conviction, so far as he was connected with the matter. In *Fair Play* of last week, published immediately after the trial, Mr. Walker givs his side of the story, and incidentally reflects severely upon Mr. Chamberlain for giving bad advice to Mr. Harman. Mr. Harman also explains the matter in *Lucifer* of the 18th ult. Mr. Chamberlain's statement our readers hav. Mr. Walker says of the trial:

"The government had asked for conviction on seven counts, five for mailing the 'Markland letter' and two for mailing the 'Whitehead letter.' The prosecution had not evinced a disposition to make a fight on the 'Millerite Story' and the 'Comments on Chavannes Article,' Judge Foster intimating that the former was something of a 'chestnut.' The jury brought in a verdict of 'guilty' on four counts and 'not guilty on three.' Meanwhile the grand jury had brought in indictments against the defendant for mailing the O'Neil letter. The government was ready to proceed with the trial of Mr. Harman on these indictments, but he asked for a continuance, which was granted, to the next term of court. At this point United States Attorney Ady entered a *nolle prosequi* in the cases of Geo. Harman and E. C. Walker, the fact having been brought out during the trial that the former was at work upon a farm, and that the latter was 'in the field' in the north when the articles complained of were published, hence that they were in no way responsible for their appearance."

Mr. Walker's reflections upon Mr. Chamberlain are contained in these paragraphs:

"The defense was a botch from beginning to end. In order to understand how this came to be so we must go back to a time previous to the publication of the O'Neil letter. It seems that Ed. W. Chamberlain, of New York, secretary of the National Defense Association, in the course of his correspondence with Mr. Harman, wrote that this Dr. O'Neil was talking of sending a letter anent the *Lucifer* case, to Judge Foster, as was being done by many others. But after talking the matter over with Attorney Chamberlain the doctor concluded to write out some of his experiences as a physician, and forward the same to *Lucifer* for publication. Chamberlain advised Mr. Harman to publish whatever O'Neil might write. So great was the Kansas editor's faith in the New York lawyer's judgment that when the letter from O'Neil was received it was handed to the compositor *without being read*.

"Well, the O'Neil letter was printed. David Overmyer and G. C. Clemens, able and radical men, cool-headed and influential attorneys, had, up to this time, been the counsel of all the Valley Falls defendants. Upon the appearance of this foolish letter Mr. Overmyer remonstrated earnestly with the editor of *Lucifer*. But Mr. Harman was sure his own methods of propaganda were the best and, tired of 'the law's delays,' always ill at ease when contemplating a merely technical defense, and anxious to hav the question tried upon its merits, decided to dismiss counsel and conduct the case himself. 'Of course we paid no attention to this dismissal,' said Mr. Overmyer to the writer. But as weeks came and went and other letters, approving, and somewhat supplementing in style, that of O'Neil, appeared in *Lucifer*, Mr. Overmyer finally determined to withdraw.

"Mr. Harman went to Topeka Sunday night, April 13th, and on Monday tried to make arrangements for a continuance for a few days so that Chamberlain could come in response to a telegram and be on hand to defend when the cause should be called. It was thought that such an arrangement had been previously made, but it seems that there was a misunderstanding, and the judge said the case would come in regular order Tuesday. Mr. Overmyer acted for Mr. Harman temporarily. Tuesday forenoon the case was called by the clerk, but Government Attorney Ady said that some of their witnesses had not yet arrived and so no more was heard of it until Wednesday. In the mean time Mr. Overmyer had prepared affidavits for M. and G. Harman, which affidavits stated that, as the affiants had understood him, Assistant United States Attorney Soper had agreed to fix a date for the trial and inform Mr. Harman thereof, giving him time to bring on Mr. Chamberlain in response to a telegram. Wednesday morning arrived and the cause was called. As three members of Overmyer's family were dangerously ill it was wholly impossible for him to be in court, he residing in one of the most distant suburbs, three miles or more from the center of the city. Mr. Harman read the affidavits and asked for a continuance. Assistant Attorney Soper denied that he had said what the affiants had understood him to say. Judge Foster quickly decided that the trial must proceed at once. He said to Mr. Harman that there had been ample time given for preparation for defense; that Mr. Chamberlain could not in reason expect this court to delay its business and keep all the witnesses away from theirs, merely to convenience him."

This matter is explained by Mr. Chamberlain in his statement, and we can but think that Mr. Walker has done Mr. Chamberlain a gross injustice in his comments. This view is further supported by Mr. Harman's statement in *Lucifer*, as follows:

"It will be seen by reading the somewhat lengthy affidavits in the column headed 'Topeka Notes,' that I was compelled to go into trial under very embarrassing circumstances. Messrs. Overmyer and Clemens hav lately withdrawn from the defense of the senior defendant, on account of difference of opinion as to the best line of defense. I had made arrangements to hav E. W. Chamberlain, of New York, to come and assist me, as advisory counsel at least. Mr. Chamberlain agreed to come only on condition that he be notified definitly as to the day set for trial, so that no time should be lost in waiting. This date, after making diligent effort to ascertain, we failed to find out. When the affidavits referred to were presented we had been informed by telegram from Mr. Chamberlain that he would start at 6 o'clock Tuesday evening—time required to reach Topeka about forty-eight hours, so that, reasonably speaking, he was then—10 A.M. Wednesday—about one-third of the distance on his way to the capital of Kansas."

On the trial itself we must quote both *Fair Play* and *Lucifer*, to get an intelligent understanding of it, for it has occurred to no one of the parties interested to make a plain, unvarnished statement of the case. Everyone seems to hav some ulterior motiv hidden away, and some particular theory to support. Mr. Walker's account is as follows:

"Judge Foster appointed Colonel Bradley as counsel for Mr. Harman, the latter evidently supposing that the attorney would aid him in the examination of the jury, only, leaving him free to conduct his own defense, otherwise. But the lawyer stuck to him through it all. The jury was impaneled,

and duly examined, one man being challenged by the defense, and rejected.

"Colonel Bradley now outlined the theory of the defense. He said that they would maintain, first, the articles were not deposited to be mailed as charged in the indictment, and, second, if they were so deposited, then Harman was insane, as no man, whose intentions were good, would attempt to disseminate such unutterably filthy matter. This announcement fell like a dynamite bomb, creating a most decided sensation. Probably nearly all in the court room fully expected to see Mr. Harman arise and hear him repudiate the line of defense announced by his counsel, but he kept his seat and remained silent, although subsequently, on the witness stand, he declared he was perfectly sane, and also, when Bradley was making his closing argument to the jury, he attempted to discharge him. But during the process of the trial, with these exceptions, 'insanity,' 'monomania,' 'dementia,' etc., were the cards played by the attorney, while his client sat there, a helpless victim of adverse circumstances, his own zeal, and the very peculiar tactics of an aristocratic member of the New York bar—who did not put in an appearance until the case had gone to the jury.

"Colonel Bradley introduced for the defense most of the witnesses previously called by the government. These were neighbors of Mr. Harman's, men who had known him for many years, and they all, with the exception of the prosecuting witness, Simpson, testified that his private character was the very best. Most of them thought he was 'off' to a greater or less extent. This testimony was intended to support Bradley's theory that the defendant was a very good man who was 'out of his head' on the subject of the sex relations, this monomania having been caused by 'brooding' over the matter for a long time. Only those who know how earnestly Mr. Harman has striven to make this defensiv fight upon the ground of principle, who realize how intensely he detests anything looking like 'compromise,' 'expediency' or 'policy,' can imagin how gratingly upon his ear fell from the lips of his attorney these and similar expressions, referring to himself: 'Poor wounded mind;' 'peculiar appearance;' 'poor demented fellow here;' 'because you yourself [the jurymen] are not inflicted as he is;' 'visitation from the almighty God sits heavily upon him;' 'demented;' 'weak;' 'insanity;' 'weak-minded.' In addition to all this Bradley vied with the prosecution in denunciation of the indicted articles. Whatever he may hav *thought* of them, this denunciation was part of the work of defense. His witnesses had established his presumption that the defendant was personally pure; *therefore* he must be insane to publish such 'vile' stuff, and the viler he could make it appear to be, the more unusual and 'unreasonable' the opinions of Mr. Harman, the stronger would be the insanity theory. Once, it is true, he covertly or carelessly defended the publication of the Markland letter, but he atoned for his indiscretion by the increased virulence of the epithets which he afterwards bestowed upon the unfortunate missiv. With all reasonable minds, however, his explanatory defense would greatly outweigh his vituperativ denunciations. Had the jury said reasonable minds? is the question."

That is the way it looked to Mr. Walker. This is the way Mr. Harman viewed his attorney's wonderful defense:

"The notes given elsewhere show that I employed Colonel Bradley, of Topeka, to assist me in the defense. His line of defense was:

"1. That the indicted articles are not obscene within the meaning of the law.

"2. The defendant, Moses Harman, did not deposit the offending articles in the post-office.

"3. On the question of the right relations of the sexes, the defendant is a monomaniac—is insane!

"Now that the smoke of battle has cleared away I would say, to begin with, that, if regrets were ever allowable in regard to any action done with good motiv, I would now be tempted to regret that I selected Colonel Bradley to assist in my defense, or more correctly speaking, that I allowed him to put in the plea of *insanity*.

"My reasons for allowing that plea to go to the jury were briefly these:

"(*a*) I felt a little curious to know whether a jury of ordinarily sane men could be found who would adjudge a man insane simply because of his earnest and persistent efforts to secure to woman her natural right of self-ownership, her right to freedom from invasion in the most important part of her nature as woman—her sex-nature, her maternal capabilities and functions.

"(*b*) I was somewhat desirous to know whether my neighbors and fellow-citizens would testify under oath that they regarded me insane on the above-named question, as many of them profess to believe.

"(*c*) But by far the most controling reason for allowing this plea of mania to go to the jury was that thereby I might *gain time!* When peremptorily ruled to trial, as related elsewhere, I entered a solemn protest—and asked that my protest should be entered upon the records of the court—against being forced into trial without the aid of the counsel of my choice when that counsel was already on his way to my assistance, and when it was clearly shown to be not my fault that he was not then on the ground. I knew that the plea of insanity would open up a wider field of discussion, and thought it possible if not probable that by this delay the final arguments would not be reached till the arrival of my counsel. I fully intended all the while to repudiate, at the proper time, Colonel Bradley's plea of insanity, as I *did* repudiate on the witness-stand his plea that I was not personally responsible for the mailing of the indicted articles."

A comparison of these differing statements with that made by Mr. Chamberlain shows that the blame for not being on hand should fall not upon the "aristocratic New York lawyer," but upon the Kansas people who were at cross purposes, thus leaving Mr. Harman to conduct entirely his own defense. Having a great many things to think about, money being scarce, and not being used to the turmoil and procedure of prosecutions and their defense, Mr. Harman made errors of judgment, with the result that he was convicted a little more expeditiously and under more annoying circumstances than he would otherwise hav been.

It is no time now for criticisms upon anything connected with the trial, or with its cause. Mr. Harman has been convicted of an offense he did not commit. The matter charged as obscene in the indictment is not of that sort for printing which any man should be put in prison. It has, however, proved sufficient for the purpose of the prosecution. Whether it is their further intention to shut him up or to fine him we do not know. What they desire is to suppress the publication of *Lucifer* because they conceive that its location in Valley Falls is a detriment to the prosperity of the town—though it is safe to say that without that radical journal the fame of Valley Falls would not hav extended beyond the border of the state. Their purpose should be thwarted in some way. It is probably of no use to go to our Presbyterian elder president for a pardon; Comstock's backers hav too much influence there. If the conviction could be appealed from, there is a possibility, though not a strong one, that the verdict could be set aside. But the only thing, it seems to us, to do is for those who hav egged Mr. Harman on in his linguistic crusade to come to the front and help him out of the scrape by seeing to it that *Lucifer* is kept going and that its editor suffers as little as possible. It will be too bad for him to bear the burden which ought to be shared by a good many more. Vicarious atonement never was and never will be a righteous scheme.

The Alaska Missions.

In the letter containing his subscription to THE TRUTH SEEKER, in which he uses his opportunity also to vote for the pictures and to pay a handsome compliment to the paper, our only subscriber in Sitka, Alaska, Mr. R. Albertstone, givs some information regarding the religious condition of the territory and the work of the missionaries there. Since the presidency of Mr. Harrison the Presbyterians hav been carrying their heads high up in the air, and at the same time sparing no efforts to make the government pay them still more munificently for their presence. Sitka, a little city of one street, contains eight churches and Christian schools, all subsidized, reports Mr. Albertstone, by the government, and all teaching religion. The Russian government takes care of the Greek church to the extent of $50,000 annually, while the Presbyterians received from the United States government $25,000 with which to build a school, and are drawing annually from the treasury another $25,000 with which to support it. Besides this, the Greek church makes hundreds of dollars annually by exhibiting the church, which is very gorgeous, to the tourists; and the Presbyterians reap a harvest of dollars during the tourist season by begging of visitors. So profitable are the tourists to the Presbyterians that a brass band of twenty pieces is maintained by them, the sole occupation of which, says Mr. Albertstone, in the summer months, is "to entice the tourists from the wharf to the great show prepared for them and to gather from them donations for the benefit of the poor Indians, who are in fact the wealthiest people in the territory." Yet the managers of the missions are not satisfied, amd demand greater subsidies. Our correspondent, who is a man of some prominence in Sitka, having been in business there eleven years, has been plainly told that unless he joins with them in trying to influence the government to increase the annual grant for the maintenance of these mission schools he can never expect to succeed financially.

That the mission schools of Alaska are badly managed and are no credit to Alaska nor to the churches which maintain them is pretty broadly hinted in the report which A. P. Swineford, then governor of the territory, made to the department of the interior last year. He names two or three persons, prominent in the work, as constant mischief-makers, and asserts that they do not hesitate to lie "about the condition of affairs in Alaska for the purpose of exciting the sympathies and opening wide the pocketbooks of the good Christian people of the East." He adds: "I venture, with the best of motivs and with no other view than to promote the success of the good work in which it is engaged, to suggest to the Presbyterian Board of Home Missions that a thorough investigation of the management of its missions and schools in Alaska will be apt to reveal a condition of affairs its officers would hardly be willing to credit on the strength of information in any other wise obtained. As a mere indication of what I mean, not wishing, not daring to giv utterance to truths struggling to escape, I simply call attention to Exhibit F."

The exhibit to which he calls attention is an extract from the *Alaskan* of June 16, 1888, giving an account of the arrest, conviction, and fining of the superintendent of the Presbyterian mission school for cruelly beating two young girls, both inmates of the school. The testimony of the committee which investigated the charges showed that the girls—one twelve and the other sixteen years of age—had been beaten with large sticks. On the body of one were found nine bruises. "Three welts or cuts the size of one's little finger" were on the other girl's back. One child received sixty-two blows; the other, thirty-six. The judge also examined the backs and arms of the children and was "satisfied that the punishment was not moderate." It must, he said, hav required hard blows to produce the marks he saw.

Wherever it is tried, the attempt to civilize "heathen" natives by turning them over to the churches to be "educated" is a failure and leads to gross abuses of all kinds. In Alaska the delinquencies of the missionaries are of several sorts—cruelty to the children, interference with government, attempted bulldozing of citizens, underhand and dishonest influencing of government subsidies, and lying about the country "to excite the sympathies and open wide the pocketbooks of the good Christian people of the East." Probably all other Christian Indian schools in this country are controled by no better men, and the practical union of church and state effected in these matters is but a disgrace to the churches and a robbery of the taxpayers. The government should build and control its own Indian schools. It would save thousands of dollars every year by doing so, and the children would learn something besides the catechism and the Lord's Prayer. We hope the Presbyterian Board of Home Missions has ere this acted upon Governor Swineford's suggestions.

MARK BERRY, a noted musical composer of England, has set to music George Remsburg's poetical tribute to Horace Seaver.

J. E. REMSBURG'S "Was Abraham Lincoln a Christian?" will be published in book form. He will revise it before publishing, and desires those possessing any facts or evidence relativ to the subject not already published to send it to him. His address is Oak Mills, Kan.

MR. B. C. MURRAY, editor of the *Sunday Gazetteer* of Denison, Texas, and who has one of the largest printing establishments in the state, writes thus about a book now in process of manufacture, in THE TRUTH SEEKER office: "I am pleased to see that you hav decided to giv the public THE TRUTH SEEKER pictures in book form. The price is much lower than I expected. I inclose the money for three copies, and will take two more if you find the sales do not warrant the publication." As a practical printer Mr. Murray knows he will get a big value in size of book for his money, and his order for three copies shows what he thinks of its quality.

THE church papers are printing an anecdote of the late Speaker Randall, alleged to be related by J. T. Miller. The story is given in the words of Mr. Miller: "Two years ago I happened to be in the room of the House committee on appropriations talking with several members of the committee. Randall, then chairman of the committee, sat in his place at the head of the table writing letters, and apparently paying no attention to the conversation. We talked about many subjects, and finally drifted past philosophy on to religion. I said nothing on this latter subject, but all the others expressed in turn skeptical views of religion. Apparently Randall was not listening, but when we got through he rose to his feet in that masterful way which made him so impressiv in the House, his face stern but bright, and said in his crisp way: 'Gentlemen, Christianity is truth. The man who doubts it discredits his own intelligence. I hav examined this matter for myself.'" For the credit of Mr. Randall, we trust his friends will not often repeat the tale. If it is true, it simply writes Mr. Randall down a dogmatic idiot. If it is not true, it slanders him by making him appear one. No really intelligent man in the world will say he *knows* a thing to be true about which no one *really* knows anything. The fundamental assumptions of Christianity are simply unprovable, and are so conceded.

Letters from Friends.

NASHVILLE, MO., April 4, 1890.

MR. EDITOR: I vote for the pictures, and so do all that see them. Respectfully, WM. G. WARNER.

ONO, WYOMING TERR., April 7, 1890.

MR. EDITOR: Please find inclosed $2 for the cartoon book. Yours for truth and progress, MRS. H. M. SPANG.

KALAMA, April 3, 1890.

MR. EDITOR: Inclosed find $6, for which send three copies of the cartoon book when ready.

Your honest well-wisher, GEO. G. SVENSON.

GRANBURY, TEXAS, April 18, 1890.

MR. EDITOR: Send me the new picture-book. I desire the illustrations in a more valuable and permanent shape than in the paper. Yours truly, F. C. BUSH.

LOUISVILLE, KY., April 18, 1890.

MR. EDITOR: Mrs. Renwick commences to hoard nickels for Heston's cartoons. She will get there. If you will giv me a list of your subscribers in this city, I will try to organize. WM. E. RENWICK.

BROKVILLE, ILL., April 14, 1890.

MR. EDITOR: I hav been trying to get some new subscribers. There are a good many Freethinkers here, but all re afraid of the church. Record one vote for the pictures. I think the pictures are excellent. E. G. BOWERS.

WEST BAY, N. S., Jan. 20, 1890.

MR. EDITOR: Your bold TRUTH SEEKER is enlightening a few of us here. Freethought was always considered terrible this way, for ignorance and religion had no opposition until now, but now we hit whenever there is a chance.

R. MCRAE.

NEWARK, N. J., April 10, 1890.

MR. EDITOR: I like your paper and the cause it advocates. If I was a rich man, I would giv to build up a TRUTH SEEKER building. There are plenty of rich Liberals that could do so. Respectfully, W. W. MORRIS.

SAN JOSE, Jan. 6, 1890.

MR. EDITOR: Inclosed find $5 50. $3 to be applied for THE TRUTH SEEKER, $2 to where it will do the most good toward the Liberal cause, fifty cents for the book called "Maria Monk." Respectfully yours, LEWIS ROTHEMEL.

VINELAND, N. J., April 21, 1890.

MR. EDITOR: I send for the ANNUAL, the cartoon book, and other books as on inclosed list. I am trying to circulate Liberal books and papers by lending such as I hav. My sending pay for the book of cartoons shows my vote.

J. S. SHEPARD.

POCAHONTAS, ILL., April 13, 1890.

MR. EDITOR: Inclosed find money for renewal and the ANNUAL. My children tell me to be sure to vote for the pictures. Thus you see how the pictures affect the rising generation. They are seed sown on good ground, which will yield a good crop in due time. HENRY KLEINMANN.

AUBURN, N. Y., April 19, 1890.

MR. EDITOR: Being a Spiritualist, I think there are some things in THE TRUTH SEEKER that might be left out to giv room for better things, and it would be fully as satisfactory to others. There is much that I like, and much that I can overlook that I do not approve. WM. A. KIRBY.

KEATING, April 8, 1890.

MR. EDITOR: Inclosed please find $5—twenty-five cents for the ANNUAL; fifty cents for the cartoons; $4.25 to my subscription for the best paper I ever read, the grand old TRUTH SEEKER. I think the pictures are a great help to the young and unthinking, as they show a different side to what they hear from the pulpit. D. R. FRUIT.

PITTSFIELD, MASS., April 22, 1890.

MR. EDITOR: Please send cartoon book when ready, for which find inclosed $2. This is a hard town to look for subscribers to any Freethought papers. You would think so if you were here on a Sunday morning. I suppose when a lone Freethinker up here dies he will hav to be buried without any sermon whatever unless one gets a sky-pilot.

FREDERICK WEIDMANN.

MILTON, N. DAK., Jan. 21, 1890.

MR. EDITOR: I hav read your (to me) most valuable paper published in America the last year. Retain the illustrations if possible. I think Heston hits just the kind of blows that tell. I feel like Mr. Peck. He says, "Up and at 'em!" So say I. Do not strangle any individual, but strangle the cursed theory of orthodoxy. S. E. HAIGHT.

BOSTON, MASS., Jan. 20, 1890.

MR. EDITOR: I am going to celebrate Paine's birthday by sending you a new subscriber. I wish I could do more. When I see how much there is to be done and so little time to work, I feel that no time should be wasted. Of course I know philosophically that we are progressing according to the unvarying law of growth, and in that sense I am content. Long life and success to you, my boy.

C. FANNIE ALLYN.

EAST PORTLAND, ORE., April 1, 1890.

MR. EDITOR: The Portland Secular Union not long ago had the pleasure of several able lectures by Lois Waisbroker, author of "Helen Harlow's Vow," "Perfect Motherhood," and other valuable works. These lectures were delivered in her usual forcible, convincing, and pleasing manner. Her lectures must of necessity influence every unbiased mind for good. For depth of thought, clearness of expression, and amount of information we hav seldom if ever heard these lectures excelled. Her address is East Portland, Ore.

MATTIE BLAISDEL, Secretary.

ORANGEVILLE, April 18, 1890.

MR. EDITOR: Please find inclosed $2 for the new picture book. I was one among others that suggested, some time ago, to hav these pictures published in book form. I am pleased to hav them substantially bound. If I can sell them I will send for more. And when you put the last-page pictures in book form I want one book sure.

Yours for more light, M. S. HAYHURST.

SYDNEY, NEW SOUTH WALES, AUSTRALIA, March 19, 1890.

MR. EDITOR: I see that there is some change possible in relation to THE TRUTH SEEKER. I hope the Secularists of America will appreciate the value of this organ of their cause and worthily sustain it. As regards the pictures, I believe that the majority of readers here are in favor of the pictures being retained, and that these latter form the chief attraction to buyers. W. WILLIS.

LEAVENWORTH, KAN., Jan. 20, 1890.

MR. EDITOR: Please send the ANNUAL and following books. I suggest that you get up an index to the Bible, embracing about all of the absurd passages in it. Such an index plentifully distributed in Sunday-schools, and pasted to the inside covers of the Bibles throughout the land, would be more effectiv, and reach more of our deluded brothers and sisters, than anything else that can be done to reach them, in my opinion. Respectfully, D. C. COLEMAN.

EMMETTSBURG, IA., April 15, 1890.

MR. EDITOR: Put me down for three volumes of your first-page-picture book, at $2 a volume. Send them along as soon as they are out, and I will honor your draft for $6. I hope that the book will be a success. There are about seven of us poor Infidels in this town. Three of us want a book bad. The probabilities are that you can dispose of at least seven books in Emmettsburg.

I am glad to see that Agnosticism is flourishing. We are thinking of organizing in this town. I wish we had a thousand members. T. J. PROUTY AND C. E. COHOON.

DALLAS, ORE., April 12, 1890.

MR. EDITOR: Inclosed find $7, for renewal, also one new subscriber, also one cartoon book to myself. If I was a Vanderbilt I would donate half a million of dollars to John Peck and Heston, but as I am not I will hav to be content to subscribe for your paper and giv an occasional order for books, and will always do my utmost to further the cause of justice and truth as advocated by its great champion, THE TRUTH SEEKER. Wishing success to Heston and John Peck, and with an earnest desire for the success of THE TRUTH SEEKER, I remain, Yours for the truth,

THEODORE ROE.

BARRE MILLS, WIS., Feb. 1, 1890.

MR. EDITOR: Inclosed you will find $6; apply it on my subscription for this year, and on the subscription of the herein-named friend. Please do not forget to send us all numbers you hav published this year; we want to hav the seventeenth volume complete. I got a sample copy some weeks ago, and am highly pleased with it. I never saw a portrait of Robert Burns before, but the works of that great poet are well known in Germany, and I read them in the language of my country. HEINRICH HENNINGS.

CULLMAN, ALA., April 13, 1890.

MR. EDITOR: Your paper arrives always on Sunday, and as soon as I open the wrapper and look over the contents, I lay it on the table. The next thing is, some one steals it, and I do not see it any more till the next comes again.

Now, I offer $50,000 to any God or ghost to manufacture a genuin Eve from a piece of rib taken out of a man. The god or gods must perform this Eve creation in the presence of a committee of three good Liberal men, within three months' time. All gods and ghosts are hereby invited to earn the above reward.

I inclose names of friends for sample copies.

WM. RICHTER.

KIMBALL, April 8, 1890.

MR. EDITOR: Through the kindness of a friend at this place I hav been reading a few copies of your paper, which I like very much, so much so that I hav perused them several times with extreme delight. It may become my Bible yet. A few years ago I read our Robert G. Ingersoll's pamphlets, which was the means of my cutting loose from all of the sky-pilots' teachings. I inclose for the paper and the ANNUAL. I expect many of your readers hav reading matter not in use; if they hav and will send some along, I will see it put where it will be read and appreciated.

Truly yours, JOHN M. MCKEE.

MARION, CONN., April 16, 1890.

MR. EDITOR: I spent the last winter in the South, mostly in Florida. I would advise some of the heathen missionaries to return to America and see if they cannot halfway civilize the negro. The poor negro, I pity him! But I prefer to remain away from him. You might as well talk Infidelity to a rock as to talk it to the negro. He is too thoroughly saturated with Christian orthodoxy—rather ancient interpretation though—for the sense of Infidelity to get into him. He is a little like some white Christians. He believes the Bible before he is born. He believes it without reading it. When he does read it he does not get the sense of it—and I do not know that anyone else does. I will write ere long a more extended account of superstition in the South.

EDWIN N. BEECHER.

LEWISPORT, KY., April 16, 1890.

MR. EDITOR: I will, on my return home, send one year's subscription and $2 for your book of pictures. Cartoons are the proper thing. I hav some friends to meet in Louisville, May 1st, who are working up subscriptions for THE TRUTH SEEKER—workingmen, machinists generally, who of all people hav a direct interest in driving superstition out of the land. Never, never can good government, a firm civilization, exist with sky-pilots and joss-houses. They are really the only obstruction to life. My opinion is, and has been for forty-five years (I am now seventy-five), that the clergy is the vilest class on the earth. The blackleg is a beauty beside them as a class. GEO. SMITH.

GRANTFORK, ILL., April 18, 1890.

MR. EDITOR: I see that you intend to get the Heston cartoons in THE TRUTH SEEKER in book form, which I think is a move in the right direction, and the sooner out the better. You can put me down as a subscriber for three books for $6. And when you get out the biblical part of the cartoons you may put me down as a subscriber. I would suggest that you urge John Peck to get his articles written in THE TRUTH SEEKER in book form. I put him down as a second Ingersoll. I enjoy reading his articles as well as Ingersoll's, for he strikes right from the shoulder, and puts in red-hot licks into the clergy, under which they must crumble and tumble and show the white feather. ANTON J. KRAFT.

SPRINGWATER, ORE., April 14, 1890.

MR. EDITOR: Find inclosed $5 for the ANNUAL and other books named. The author of one of the books, George Jacob Holyoake, I know will do to hitch to. He used to lecture before our institute, Dudley, England, forty-three years ago. He also edited a paper, the *Reasoner*. It scintillated the electric sparks of Freethought. He was the founder of Secularism, separating the real from the imaginary, the grain from the chaff. These principles hav become deeply imbedded in the minds of the people—are broadening and advancing up the hill of time to make the world grow brighter. This grand old Trojan has occupied nearly half a century in the advocacy of Secular principles.

E. H. GUTTRIDGE.

PORT-OF-SPAIN, TRINIDAD, April 8, 1890.

MR. EDITOR: I herewith inclose $11.14 for books. The Freethinkers' association was finally organized on March 21st, and its name is the "Freethought League." We number very few at present and cannot as yet afford to come out publicly. We are persecuted by our enemies—Christians—right roundly. We number about thirty, but we hope before the year is out to count over one hundred. "The objects of the League are to encourage ethical culture and to disseminate Freethought. As a means to secure this end the circulation of Freethought literature must be persistently, diligently, and gratuitously performed." We shall order tracts and books nearly every mail from your company. We intend to storm the country with them.

EM. DOS GANTOS.

WALLA WALLA, WASH., April 12, 1890.

MR. EDITOR: Please find inclosed $3 50 for my subscription and two ANNUALS. I hav been unsuccessful in getting that new subscriber, but send in a big vote for the pictures all the same. We hav good times at the Union every Sunday night. We hav changed the meetings to 7:30 Sunday evenings. We expect to hav Mr. Remsburg here before long to giv us a course of lectures, and we are going to hav a big time. I heard Rev. P Hennberg at the Catholic church a few nights ago. He told the Catholics that it is better to let their children attend no school, but run in the streets in ignorance, if they cannot attend a parochial school, for once they went to the secular schools they would leave the church never to return. I wonder how long people will allow such vipers in the country. ARTHUR VENN.

BUNDYSBURGH, O., Feb. 14, 1890.

MR. EDITOR: I will be one of five hundred Infidels to giv $1.50 for a Life of Mr. Paine, of three hundred pages, written by W. H. Burr, of Washington. There has been six or seven so-called Lives of this heroic philanthropist, but knowing as I do that Mr. Burr has made modern discoveries pertaining to this immortal champion of human rights, and that those discoveries are liable to become unknown to future generations, unless preserved by being incorporated in book form, I desire to feel of the Infidel pulse of America, and see how many, if any, will place their names in a column in THE TRUTH SEEKER for the purpose herein stated. "Modern Thinkers," by Denslow, suggests some things that, if they could be successfully cleared up, would render hitherto uncertain matters plain. B. O. FENTON.

DALTON, GA., April 14, 1890.

MR. EDITOR: I see in a late copy of THE TRUTH SEEKER a picture of Uncle Sam with his trousers strapped down. He looks as though he meant business. He puts me in mind of a picture I saw of him down here in Georgia in 1861. He had his breeches strapped down then and meant business. He then had a high plug hat and a long-tailed blue coat on, and looked quite tall, and said to the gentlemen in the ship of state to throw the "tarnel nigger" overboard or he would sink the whole craft. We are in a worse condition now than in 1861. The same political isms as before the war are in power North and South, and the negro is still a hobby to fight over. We Freethinkers hav a big job ahead of us to perpetuate the republic with those fanatics in power. So hurrah for Heston, Peck, and Ingersoll. I want Peck's and Ingersoll's writings put in a neat volume, so every true

American can read the truth. I am an old California forty-niner, and a Materialist, I am proud to say. You are doing more to enlighten the people than any other man now in America. W. W. BAKER.

OMAHA, NEB., April 9, 1890.

MR. EDITOR: I hav been a reader of your valuable paper for some time, and earnestly desire to see the good work go on. I appeal to all Liberals to be up and working for the grand cause of liberty and Freethought, and to break down these barriers called churches, so detrimental to all human happiness and progress. I ask any sane person whose mind is not prejudiced, Is not the past history of Christianity rotten to the core? Are its pages not stained with the blood of innocent men? Do not statistics of our penitentiaries all over the land corroborate my statement? Are not nine-tenths of the convicts religious people? Does the doctrin of Jesus Christ hav a tendency to soften the hearts of people? Does it do good to teach children they can be the vilest criminals, and by one application of the blood of Jesus Christ fit them for eternal glory, where they can look with triumph upon their victims writhing in agony in eternal hell? Down with this damnable doctrin of ignorance. Let every man be his own preacher and interpreter. Liv for mankind and happiness here on earth. Let God take care of himself. If he is not happy it is no fault of ours.

EDWARD J. BOYLE.

NEW YORK, April 17, 1890.

MR. EDITOR: After reading your and Mr. McArthur's articles about slate-writing, I wish to ask the question, Can one get writing done on slates laid on tables in full, plain view, not in contact or held by anybody? I hav never visited a spiritual séance, but from all I hav ever read, I hav an impression that mediums, so called, can succeed only under certain conditions. They need a cabinet; they want darkness; persons present must join hands—that is, be bound—and what not of other conditions and hocus-pocus. If asked to believe and to investigate these phenomena, I could and would never submit to such conditions under any circumstances, because I cannot see, if there are any such spirits of deceased persons able and willing to communicate with their friends, why they cannot do it in broad daylight, without any aid from anybody. All these conditions necessary to be favorable for successfully working their schemes are foolish, and advantageous to deceive and impose on the credulous. These circles may do for amusement, but for rational beings they look more like tomfoolery. In my view these mediums are not much better than, and belong in the same class with, the clergy, astrologers, and soothsayers. We hav never heard of *one* useful communication received from a spirit. I do not believe in a God, devil, or spirit outside of animals' bodies or alcohol. There is no use wasting money or time under these conditions. FRED. KOEZLY.

MARTINSBURG, W. VA., April 3, 1890.

MR. EDITOR: In the glorious movement for Universal Mental Liberty, there are signs on every side of its victory over superstition and religious bigotry. I never heard of so much skepticism as is manifested. Friends of Freethought and liberty can rejoice at the progress of our cause. I come in contact with many who for a good part of their lives accepted and believed in Christianity who are now wavering in their faith.

I am sure all desire to liv eternally. If there is such a place as heaven, then its bliss and glory cannot be described. This life is indeed a vale of tears, with its sorrow, but we are not responsible for its sad conditions. The sad conditions of life cannot be changed. Life is thrust upon us and we must make the best we can of it. We must learn by experience to obey the laws of nature, and put in action only such causes as will insure happy results, for all that tends to happiness is good.

Taking everything in this strange world into consideration—its inequalities, imperfections, and incompleteness; its injustice; man's inhumanity to man; the oppression of the strong over the weak, and might making right—it is astonishing how so many millions believe that an almighty God livs who permits such sad conditions to exist. But these are facts to any sensible, just person. He or she cannot believe that a God rules the destiny of men and nations.

THOS. J. CONNERS.

ATLANTA, GA., April 18, 1890.

MR. EDITOR: The subscriptions inclosed redeem a promis made of backing up Heston and his pictures. I rejoice in the renewed vigor which seems to animate the pencil of this second Voltaire, who, in a different department of the same field of labor, strips the church of its thin disguises and holds up to the scorn and ridicule of the world the claims of its popes and its priests, its bishops and its pastors, to be the proper custodians of the minds and consciences of mankind. In fertility of resource he is surpassed by no artist of the present day; and in the comprehension and treatment of his subjects he shows the skill of the master. The startling contrasts he produces between superstition on the one hand and science and enlightened philosophy on the other, should awaken every thoughtful mind to the dangers with which the liberties of the republic are threatened by dominating ecclesiasticism, and strengthen the determination to resist by every means its tyrannical encroachments. A hearty welcome then to the courageous artist under the withering strokes of whose pencil dogmatic pretension shrinks to infinitesimal dimensions, and who in his love for the beautiful and the true brings out in bold relief the opposit and grander elements of manhood and womanhood.

Many Spiritualists are found in the ranks of THE TRUTH SEEKER'S subscriptions, and if I can measure their feelings by my own, they wish THE TRUTH SEEKER and its redoubtable champion that abundant success worthy of such unwearied efforts in behalf of truth and liberty. I shall send for the volume of pictures when it appears.

Very truly yours, THOMAS M. TAYLOR.

DEGRAFF, O., April 5, 1890.

MR. EDITOR: It is deplorable, to say the least, that in a country boasted as a "land of liberty," there should exist a spirit of tyranny, in the form of religious preference, sufficient to forestall and abridge every effort at reform. Some weeks ago a few of the Liberals of the community arranged for a Liberal lecture at Quincy, O., to be given by P. H. McCrosky, entitled, "Why am I a Liberal?" There is in the town a church building, formerly occupied by the Universalists, now owned by a Mr. Leach, who has been in the habit of leasing it for lectures or other meetings. The nature of the lecture being made known to Mr. Leach, he assented to the use of the building, the lecture to take place Saturday evening, December 28th. Arrangements were accordingly made, some expense incurred, and prospects seemed fair for reasonable success. No sooner, however, had the ball been fairly started rolling, than the spirit of the Dark Ages broke loose, was joined by the forces of Mr. Grundy, and a *furore* of excitement in and about Quincy prevailed. Semi-idiots of the Jonah school tore their hair, and the Ribitis pawed the ground. Mr. Leach was notified that unless he let up on the contract he would be ostracised, if not assassinated. And the good man with fear and trembling begged to be allowed to sacrifice his word of promis to the Infidels, which was finally granted, he agreeing to furnish chairs to seat an unused and unseated hall. But word was furnished by the enemies of Freethought to the effect that the lecture would be defeated, as there was no other hall to be procured, and but few came out. But the lecture went on all the same, and while it could not be called a success, it fairly illustrates the determination of Freethinkers to persevere even in the face of disappointment and the barking of orthodox hounds. P. H. MCCROSKY.

ELMIRA, N. Y., Feb. 10, 1890.

MR. EDITOR: The two extra copies of THE TRUTH SEEKER came to hand in this morning's mail, and I hav already got them started on their missionary work in different directions where they will do some good. Having constituted myself a missionary in proselyting, I feel it has been the "Lord's will for me to engage myself in bringing souls to him" for these many years. So confident am I of this fact (through a divine revelation imparted to me last night by a most troublesome dream), that I can now proclaim to a sinful world that "I know my redeemer liveth" and that I am not mistaken in my "calling." I hav forwarded these two copies to two young converts of Liberalism, recently ushered into the "kingdom of heaven," by the new birth, having been "born again," and now ardently seeking for a knowledge of the religion of the Christ of humanity, which will be gloriously administered unto them by a careful study of its teachings through the columns of THE TRUTH SEEKER. Yesterday I lent my paper to a friend recently out of college, who has never before seen a Liberal paper, and believe me, he was just delighted with it, especially in reading the articles of the "Symposium," from Ingersoll and other prominent writers. I believe this one reading has really awakened new thoughts in the mind of this friend of ours. He will be eager to get the next number, which I hav promised to furnish him. I do believe that by the time the extra subscription expires, his gratuitous circulation on the writer's part will hav secured not a few new subscribers, and wrought no little change for the aggrandizement of our noble cause. One very great need of the Freethought movement is to get its good, useful, and instructiv literature before the masses and get them interested in it; urge them to life, liberty, and pursuit of happiness, and that it is man's complete salvation to exist outside the church and Christianity.

L. DEWITT GRISWOLD.

KENT, O., April 1, 1890.

MR. EDITOR: Civilization has always shown various relics of barbarism. Among these is the tendency to follow some leader. A certain type of character indorsed Luther, and became Lutherans. Calvin's bent of mind suited others, and they adored him as a leader; hence Calvinism as a public doctrin. The same was true of Wesley, Campbell, and a host of others. And now when Col. R. G. Ingersoll has become popular, a class are inclined to follow him, and seem never to see a defect in anything he says. To me, Mr. Ingersoll appears to be in error in some points. Whether this be the case, or I hav not advanced far enough to receive the truth, it is not for me to judge; but I write this mainly to say, I am in the most hearty sympathy with the colonel's sentiments as expressed in his "God in the Constitution," an article published in THE TRUTH SEEKER. This article should by all means be published in tract form. Among the Liberals are some of the most forcible writers of the present age. It would not be difficult to collect a couple of dozen of the most telling treatises relating to the proposed union of church and state, encroachments of Rome, etc. Remember, I write not as an Infidel, but as a Christian, for I yet retain the name. Also, I am of foreign birth; spent twenty years of my early life under the abominable conspiracy system of monarch and priest, and want no more of it; but see plainly where things are drifting on Columbia's blood-bought free soil. The different types of priests are uniting in a movement which will result in common plunder, as all union of church and state does. Those who cannot conscientiously put your paper on a mission work on account of the pictures, would zealously distribute such a class of tracts. Friends of liberty, lovers of human rights, this is no time for childish quibbles and silly bickerings. We must "hang together," or, in time, we shall "hang separately" for meddling with the interests of the old Mother of Harlots.

In love of my adopted country, JOHN DAVEY.

VAN BUREN, ARK., April 16, 1890.

MR. EDITOR: I always like THE TRUTH SEEKER, but it appears to me that your paper of the 12th inst. is an extra good number. Edward L. Stark's piece, "Is there no Remedy?" referring to the economic inequity, with its long series of social, political, and other wrongs, should engage the attention of every friend of humanity. Our essayist's suggestion of calling a convention is very good, but the prospect of its accomplishment is very slim. Our free institutions, our political freedom, are menaced on all sides, and can only be preserved by the intelligence and virtue of the people. Our institutions of learning and free schools are designed exclusivly for the education of the young and rising generation. This is right, but we need the men and women now on the stage of action educated. Our present systems are too much merely literary, while a large majority of the educated, so-called, including our school-teachers, are grossly ignorant of the problems of life, and the world they liv in; and what vastly adds to this dark picture is the ignorance and indifference everywhere in regard to it. Parochial and denominational schools are getting full control of education. They teach literature, foreign and dead languages, and use every means that a depraved ingenuity can invent to keep the mind in darkness and bondage. They turn out vast numbers of educated illiterates, who expect to make a living by fastening this large incubus upon the rising generation. Now, "Is there no Remedy?" Let every Liberal do his duty. Hold up the hands of our lecturers and editors. Establish or aid in establishing libraries, reading-rooms, with lectures and discussions, free to all, provided only that both sides be heard. Let moral and mental science be simplified and popularized and taught.

I believe one of the most efficient means of striking old orthodoxy in a tender place, is with evolution; the term is coming into general use, and its proof is so clear that no one can honestly resist it. With it established, special creation must soon fall, and as special creation falls, special providence it seems to me must follow. HENRY SHIBLEY.

EUGENE, ORE., April 7, 1890.

MR. EDITOR: When Colonel Copeland lectured here for the Methodist church a few months ago, they billed and boomed him as "The prince of orators." But he proved himself the prince of snobs. Personally I heard him only on his "Mistakes of Bob." I was surprised to hear him quote Ingersoll so much and so correctly. He was evidently flattered with the thought of shining in such borrowed jewelry. Copeland's pious tirade against Ingersoll, together with the silly and clownish criticism of science and its advocates, were not approved by the thinking class. Of course he fed the clergy on that sweet manna which is so nutritious and inflating.

But the Methodist saints made a recent display of their holy zeal, by going in cahoots with a darkey show for a few nights and then flooding the city with cards, leaflets, etc., announcing the "Rev. Weber, the great comic revivalist," for the holidays. Soon the theological jumping-jack and his pocket-Lord arrived. Then the "inspired oracle" informed the people that he was now going to convert one hundred people per week, for the small sum of $50. Cheap indeed, for souls—less than cost. Tickets to heaven only fifty cents! Free and glorious transit insured on the old solar ark of Zion. (Noah got there on the celestial air-rate, *i.e.*, Ararat.) But Captain Jesus now runs this free and only line. Hurrah, drive in all the lambs, and old sheep too, for now's the rare chance to get first-class tickets from the cheap-John auctioneer. One night this pulpit clown said to the gentlemen, "Boys, raise them winders there, this house is suffocating;" then, addressing the ladies, he said, "Girls, look to your wraps there, for if you take cold and die you'll all go to hell." When this inspired dime-seeker sees one or a group neglecting to sing, he favors them with a pious rebuke, and then trots his songbook pedler round again, to "accommodate all the needy—only ten cents apiece." When the "sermon" is ended, those who wish no further and direct interest in the meeting are dismissed. Then the preacher says, "You who remain are now in our private meeting, our private house, our trap. And you are all committed to an interest in our church and the salvation of your souls through its open and heavenly door." Then such a pious boring begins as either a sensible Lord or devil would be ashamed of. A few nights ago, after a fluent display of slang, taffy, and cheap gossip, the preacher collared and importuned a young Mr. Babb until he said, "No, I will not go to the mourners' bench, nor I don't go much on you or your kind of preaching." Then the pious ape thrust the boy out of the house, his mother following. As soon as Weber was arrested, and pending trial for a few days, he and the two other clerical ignoramuses, together with some of the dupes who are also on gushing terms with the mythological firm, joined in a protracted and agonizing wail to their Bible God & Co. It is said that the terra-celestial wires were kept red-hot with the holy message to Jove. Thus he was adjured to promptly send a potent delegation, with a barrel, and jug or two, full of the best quality of "inspiring grace," so as to immediately vindicate the saints and squelch the devil. But our reporter says that the wires burnt off at the home isolator just when expectation was most ardent. That was too bad. Possibly the heavenly firm didn't get here in time. At any rate, they must hav been a little bashful in materializing before the city recorder; so the case went "agin the Lord," and Weber had to pay a fine of $5 and costs, $41. The pulpit dunce is yet hooting away to some of the large and small children who like to hear the false and silly twaddle of church theology. J. C. SNODGRASS.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

My Winter Boarders.

Some people keep in summer
A "home" by ocean spray;
But I take winter boarders,
And find I make it pay.
I need no cups and saucers,
No glass or linen fine,
My blessed little boarders
Care not for tea or wine.

For meat they hav no fancy,
But brown bread they think right,
They eat like "little Yankees,"
With hearty appetite.
I do not "set my table,"
I "set" my window sills,
And strange enough that daily
They all "present their bills."

They hav no hour for breakfast,
They care not when they dine,
And if they hav no supper,
They seem not to repine;
They never giv me trouble,
For they are very shy;
I've learned, when they are eating
No one must venture nigh.

I hasten to my window,
When morn its glory sends,
And call, "Come home to breakfast,
My darling birdie friends;"
A moment—all is silent—
Then, presently you see
Brown nodding heads come chirping,
"Good morning," back to me.

When hungry, they come rushing
On blinds and fences near,
As if to say, "We're ready,
If you will disappear;"
And even while they're flying,
Their bright eyes seem to see
Their evident thanksgiving
Is pay enough for me.

When summer takes them from me,
I miss them with regret,
So happy hav they made me,
I think I'm in their debt.
If anyone is gloomy,
Just advertise and say:
"Wanted, some birdie boarders,
Till winter goes away."

And when they come, don't let them
Find on your hats such things
As birdies' heads, all useless,
Or helpless, cut-off wings.
And then you'll find the secret
Of happiness and cheer
Is making others happy,
And starting heaven here.

—*C. Fannie Allyn in Our Dumb Animals.*

Correspondence.

FAIRDALE, O., March 31, 1890.

DEAR MISS WIXON: I am eight years old. I hav three sisters. Little Elma is dead. She would hav been three years old to-day. We liv with Grandpa Burns. I just got through my first Reader. I hav been sick and could not go to school all the time. My grandpa takes THE TRUTH SEEKER and the Corner is for me. Papa says, make a short call.

ERNIE L. BURNS.

ARLINGTON, NEB., April 3, 1890.

DEAR MISS WIXON: My father has taken THE TRUTH SEEKER for nearly seven years, and I hav thought I would write for a long time but I hav failed to write till now. I hav read the letters in the Children's Corner ever since I hav been old enough to read. I am ten years old. I go to school and study reading, writing, arithmetic, spelling, and grammar. We liv a quarter of a mile from the school-house. We are having vacation now. I hav two brothers; one is twenty-five and the other is eighteen. My sister died a year ago last August; she was twenty-two.

I will close for this time, hoping to see this in print. You must excuse a short letter, as this is my first one. I remain,

Your true friend, EFFIE WHITFORD.

NORWEGIAN CONSULATE, SALONICA,
TURKEY, March 20, 1890.

MY DEAR MISS WIXON: Fifteen days ago we received newspapers telling us of the death of our dear friend Mr. Fisk. Mamma says we hav lost the only true friend we possessed. She was very grieved about it. We hav not yet heard the particulars of his death, although we knew from his secretary, Mr. Hodge, how ill he was; but we hav not heard from him since. We should be much obliged to you if you would write and tell us all about him.

On the day we heard of poor Mr. Fisk's death our new baby was born, and it is a little boy this time, so there are now five of us.

I hav been teaching the boys for the last six weeks, as mother was too unwell to attend to them. I must say I did not like it. I hav to go down stairs now, so please excuse a onger letter. With much love, I remain, dear Miss Wixon,

Yours affectionately, DAISY SUTER.

ROGERS, ARK., April 6, 1890.

MISS WIXON, *Madam:* I hav never written to THE TRUTH SEEKER, and hav often thought of doing so. There are quite a number of Liberals in Rogers, but so many Christians that we can do very little good. We hav been having the honored man, Mr. J. E. Remsburg, to lecture for us, and while here, organize a Secular Union. He gave us two lectures, "Sunday Laws" and "False Claims," about two months ago; and we had to hav him again, for the first only excited the people's curiosity. Mr. Ackers, the Campbellite preacher, challenged Mr. Remsburg for a debate, and he accepted, of course. The question for debate was: "The Bible is of human origin, contains many historical and scientific errors, immoral teachings, and many glaring contradictions," Mr. Remsburg taking the affirmativ and Mr. Ackers taking the negativ. Mr. Remsburg triumphed. Freethought is gaining ground fast, and every young Freethinker should improve every moment of their time in posting themselvs. I loaned THE TRUTH SEEKER to some of my friends, and they seem to be very much pleased.

Our Secular Union meets to-day, and I think we are doing well. I would like to see the letters in the paper of Florence Ward, Alma Wineman, Fred Hoffman, and others. Also send me postal autographs. I am making a postal autograph album and hav quite a number, among them the autograph of Mr. J. E. Remsburg. I also wish the autograph of Mr. George Remsburg.

This will do, as I am making my letter too lengthy.

I will compliment Leonora Stockinger for her "What is Morality?"

Progress to Mr. Heston and his pictures.

Wishing progress to THE TRUTH SEEKER, I am, Yours, EMMA BIXLER.

Science Column.

Birds.

Birds are found in all parts of the world, but there are more of them in warm than in cold climates.

Birds make us admire them by their sweet songs and beautiful plumage. In most cases the male has a more brilliant plumage than the female, and is often so different from the female in plumage that an inexperienced person would not know that they belonged to the same species. The goldfinch is a good example.

Birds are vertebrates, are covered with feathers, and hav hollow bones, thereby combining strength with lightness, which makes it easy for them to fly. All the bones and even the quills hav air in them, and the birds can force air into them at will from their lungs. When they hav a large supply of air they can fly higher and swifter on account of their lightness. The birds that hav the largest supply of air are the fleetest and can fly the highest, the chimney swift, for instance. All birds, with but few exceptions, can raise themselvs in the air. The ostrich and penguin cannot on account of their rudimentary wings.

The birds of the warmer climates hav a more beautiful and brilliant plumage than those of the colder northern climates. They generally shed their feathers twice a year, and in some cases the winter plumage differs from the summer—the bluebird, for example. Its winter plumage is brighter and thicker than in the summer.

The shedding of feathers is necessary to life and is the most painful event of a bird's life. The plumage is made waterproof by the oil with which they dress their feathers. The oil is secreted by a gland situated in the tail.

Birds swallow their food whole, and it first passes into the crop and then into another sack, where it is moistened, and after it is well moistened it passes into the gizzard, where it is digested with the aid of small stones and other hard substances which the birds swallow for that purpose.

Most birds build nests in which to raise their young, but there are some that build no nest, but lay their eggs on the ground and in holes in trees. While some lay their eggs in the nest of other birds, these usually lay but one egg in a place.

Birds build their nests in bushes, trees, chimneys, boxes, holes in trees, and on rocky cliffs.

Some birds hav to mine to make their nest. The bank swallows dig into the sand to make their nests. Then there are others who are masons. The chimney swift, for instance, builds its nest against the inside of the chimney. Then there are the weavers, domebuilders, and basketmakers, all of which liv in the warmer climates. The marsh wren, Baltimore oriole, quail, and magpie are good examples of this class.

The woodpecker, yellow-shaft flicker, and American sapsucker are diggers, for they dig into old trees and stumps to make their nests. The goldfinch, canary, and humming-birds are good examples of the feltmakers. The feltmakers chew up the material until it resembles felt and then form it into nests.

The eggs are laid by the female and she generally sits on them to hatch them; but in some cases the male sits on the eggs a part or all of the time. When the eggs are hatched the young are fed by the old birds on bugs, worms, and seed of weeds, etc. The young birds hav a sharp point on the end of their bills with which they break through the shell. When they are a few days old this point falls off, as it has served the purpose for which it was intended.

Some birds hatch two broods in a summer. The number of eggs laid by birds differs greatly. Some lay but two eggs, while others lay as many as thirty-six in a brood.

There are from ten to twelve thousand different kinds of birds in the world. In North America there are about seven hundred kinds.

All birds are divided into seven great classes, according to their habits, viz.: the Birds of Prey, the Climbers, Perchers, Scratchers, Runners, Waders, and the Swimmers.

The birds of prey are so called because of their habit of catching birds and other small animals for food, and some of this class liv on the carcasses of animals. They are provided by nature with large, spreading wings, long and sharp claws, and very powerful muscles, and also with a strong, hooked bill, and a very piercing sight, and acute sense of smell. The female is generally the largest. This class mate for life, the same as man. The eagle, kite, hawk, owl, vulture, and buzzard are the principal birds belonging to the class.

The climbers hav their toes in pairs, two in front and two behind. This arrangement makes it easy for them to hold fast to the bark of trees. To this class the parrot, cuckoo, woodpecker, and sapsucker belong.

The perchers are the commonest kind of birds, and contain almost all the small birds, such as the humming-birds, warblers, mocking-birds, and thrushes.

The dove, turkey, wild pigeon, hen, quail, grouse, and pheasant are the principal scratchers. This family is very important to man, as they furnish him with some of the best meat for his table. Birds of this class liv on the ground most of the time, and feed on seed, grain, and berries. One peculiarity of this class is that, except in the case of the doves and pigeons, the young birds run away from the nest, and hide in the grass as soon as they are hatched.

The runners are a very small class of birds, consisting of the ostrich and its relations. They hav very long legs, and rudimentary wings.

The waders hav very long necks, legs, and bills. They are adapted to wading in shallow water, and they liv mostly on worms and shell-fish. They inhabit the swamps, marshes, and the shores of streams. The heron, ibis, rail, plover, and crane belong to this class.

The swimmers are adapted to living in water. They hav webbed feet, and a very thick coat of feathers, which is made watertight by the oil with which they dress their feathers. Some of this class go north in summer to brood and liv in the south in winter. This class swim and dive with the greatest ease. The duck, goose, penguin, swan, and divers make up this class.

The eggs of birds are as beautiful as the birds themselvs. The eggs hav every color on them that is known to the colorist. The eggs are of all sizes. The largest egg laid by a North American bird is that laid by the California condor, which measures 4 40x2.50 inches, while that which is the smallest is laid by the rufous humming-birds, which measure but .45x.33 inches. Some eggs are pure white, without a spot, while others hav a darker background, and hav spots of a dozen different colors.

The eggs of the birds of the same family resemble each other in either color, size, or shape.

Some of the birds which generally lay pure white eggs hav been known to lay eggs with spots on, and *vice versa*.

All birds make some kind of a sound called singing. The singing of different birds varies as much as either their eggs or plumage. The songs of some birds are not as pleasing to the ear as others. Some of the finest singers are the mocking-bird, cul-bird, red-bird, brown thrush, and canary. The house wren must not be forgotten, for it builds its nest near the house, and its song is heard all day long.

All know that the blackbird, crow, and raven are not what might be called singing birds, as they only utter harsh cries.

What would this world be without the birds to cheer and comfort man with their sweet songs? The woods would lose all its attraction on a spring morning if it was not for the song and presence of the birds singing among the boughs. Nature would not hav fulfilled her mission had she forgotten the birds.

WM. L. PALM.

Lawrence, Kan., Feb. 15, 1890.

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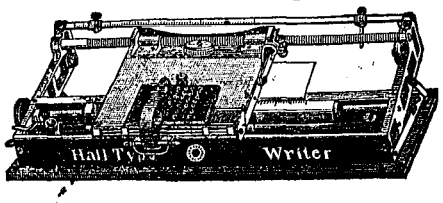
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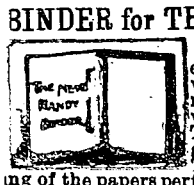
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THE BIBLE AND EVOLUTION. By Arthur C. Moss. Preface by H. J. Hardwicke, M.D., F.R.C.S. London: Watts & Co. Cloth, $1.

This is an excellent book, which we can recommend to our readers as clear in language, trustworthy in statement, and irrefutable in reasoning. A perusal of the chapter titles will impart an idea of the topics that it treats: Introduction; Chapter I, Bible Astronomy and Evolution; II, Bible Biology and Evolution; III, Bible Myths and Evolution; IV, Bible History and Evolution; V, Bible Morality and Evolution; VI, Bible Miracles and Evolution; VII, Miracles Incredible; VIII, Bible Poetry and Evolution; IX, Bible Art and Evolution; X. Bible God and Evolution; XI, Soul and Future and Evolution; XII, Heaven Hereafter; XIII, Conclusion. Thus we hav a complete anatomization and annihilation of scriptural error and absurdity of every order—astronomical, biological, mythical, historical, ethical, supernatural, and all. Some of the chapters hav appeared in the columns of THE TRUTH SEEKER, and these hav been revised and improved, while new ones hav been added. An opinion on Jesus, from the chapter, "Jesus as God," is as follows:

"From all the evidence accessible to us, it seems perfectly clear that Jesus was an enthusiast, who did not always assume the noblest bearing toward those who differed from him, and who not only condemned his opponents in extravagantly strong terms, but urged his disciples to take an even more offensiv course (Mark vi, 2). Jesus indeed sometimes appeared to lose his mental balance, so much so that his own friends declared that he was beside himself (Mark iii, 21). From the evidence afforded by the gospels, Jules Soury concludes that Jesus suffered periodically from congestion of the brain, and was sometimes insane. . . . . Strange, too, that when Jesus came to die, he prayed, 'Oh, my father, if it be possible, let this cup pass from me!' (Matt. xxvi, 39). If Jesus were God, he must hav known that to let the cup pass was at one stroke to send the whole of mankind to eternal perdition. Moreover, he surely knew his own mind, and was not likely, by a prayer to himself, to change his own immutable will. But all these difficulties shrink to comparativly small proportions beside that which is involved in his exclamation in the last agony of all, as he hung stretched upon the cross, '*Eloi, Eloi, lama sabachthani!*' 'My God, my God, why hast thou forsaken me?' If Jesus were God, in what sense could it be that he had forsaken himself? If he had come to die, to save the world, was this extraordinary utterance indicativ of grief at having to undergo such a trying ordeal?"

AN OPEN LETTER TO HON. EDWARD M. PAXSON, chief-justice of Pennsylvania. By Richard B. Westbrook, of the Philadelphia bar. Philadelphia: J. B. Lippincott Co. Paper, pp. 36, 10 cents.

In this pamphlet the learned and able president of our Secular Union chastises Chief-justice Paxson for having delivered to the law school of the University of Pennsylvania, on Oct. 2, 1889, an address containing statements not sustained by the facts of history, which, coming from so high an authority, might hav an undesirable influence over the young hearers. The animadversions fall mostly under two heads, indicated in the queries: "1. Was the law of Sinai 'the first of which we hav knowledge?' 2. Was Moses the 'greatest statesman and lawgiver the world has ever produced?'" The passages especially objected to are these:

"The first law of which we hav knowledge was given to the world amid the storms and the clouds, the lightning and thunders of Mount Sinai. It has come down to us through the roll of the ages stamped with the awful seal of the godhead."

"The law of Sinai was a moral law. Something more was needed for the political government of the people to whom it was immediately addressed. This was supplied by the greatest statesman and lawgiver the world has ever produced. Upon this man and the system of law which he formulated with divine aid, the world has looked with admiration for thousands of years, and will continue to do so to the end of time."

A preposterous error of time is the first that is exposed, and this is done as follows:

"In speaking of time your honor uses two dates. You say, on pages 19 and 20, 'Whether wise or not, the principle originated with the great Mosaic lawgiver, fourteen hundred and fifty-one years before the birth of Christ.' And on page 19 you say, 'It has taken the world three thousand three hundred and odd years to come up to the standard here laid down by Moses.' . . . You think Moses promulgated the law about fourteen hundred and fifty-one years before Christ, and this must hav been about two thousand five hundred and fifty-three years after the creation, which added to eighteen hundred and ninety, the present date, would make the world just five thousand eight hundred and ninety-four years old. Lyell, a most judicious geologist, estimated the delta of the Mississippi at one hundred thousand years, and some persons think these figures should hav been doubled. Professor John Fiske thinks the glacial period began two hundred and forty thousand years ago, and that human beings inhabited Europe at least one hundred and sixty thousand years earlier, thus giving an antiquity to our race of not less than four hundred thousand years. Other scientists talk of hundreds of thousands and even millions of years, but we attach no importance to specific figures. We simply insist upon an antiquity which very far exceeds six thousand years."

The effectiv way in which Mr. Westbrook uncovers and derides the many other absurdities that were attempted to be palmed off as nineteenth-century facts, space limits do not permit us to display here. Whoever procures and reads the work will feel pride in our champion against the too numerous and too obtrusiv and odious shams of the age.

In India Freethought is making a certain moderate progress, and beginning to overturn the vast and ancient system of pessimistic belief that constitutes the religion there, in the same manner as it has already progressed so far in inroads upon the derived pessimistic faith of our own land. A Freethought periodical just started there is the *Cosmopolitan*, published and edited in Calcutta by Raliprasanna Ravyabishared. We wish it good fortune.

"All About Devils," is a fifteen-cent pamphlet by Moses Hull. It is described on its title-page as "An inquiry as to whether modern Spiritualism and other great reforms come from his satanic majesty and his subordinates in the kingdom of darkness." It deals many and piercing blows to the inconsistent and unguarded position the church has taken in regard to the diabolology of the Bible, Spiritualism, and corollary matters.

A very handsome new edition of Count Volney's "Ruins; or, Meditation on the Revolutions of Empires," has been got out by Peter Eckler. The volume also contains "The Law of Nature," another work by the same distinguished author. The book is embellished with a portrait of Volney, and other illustrations. We are willing to pronounce as our private opinion that whoever has omitted to read this veteran Antichristian disquisition possesses a course of Freethought instruction that is yet defectiv and incomplete. The price is $1.

"Theological Presumption," a 5-cent pamphlet published by Charles Watts, is "An open letter to the Rev. Dr. R. F. Burns, of Halifax, N. S." It deals with the following subjects: 1. Why do the clergy avoid debate? 2 The position of Agnosticism toward Christianity. 3. Freethought and men of science. 4. The difference between facts and opinions. 5. Christ and heroism. 6. Christianity and slavery. We should say that this address may fittingly be presented not to Rev. Mr. Burns alone, but as well to almost any of the presumptuous clerics whose spreading pretense requires unending clipping down with the blades of fact and sense.

"Simple Elements of Navigation." By Lucien Young, U. S. N. With numerous plates and tables. 12mo, morocco flaps, $2. Published by John Wiley & Sons, 53 East Tenth street, New York. The publishers claim that this book supplies admirably the great want of all seafaring men for a pocket manual of navigation. No navigator, they say, should be without it, whether he goes to sea as a business or for amusement, because it presents in a condensed form everything that a navigator wants to know, and in such a plain and simple manner that anyone who knows the four rules of arithmetic can readily understand it. All complicated mathematical formulas and difficult calculations are rendered unnecessary by the use of this handbook, and yet it contains all that is required for the proper and safe navigation of any ship, provided with suitable charts, to or from any part of the globe. The solution of the problems is reduced to one simple and uniform method, and all the necessary tables are given in the same covers. For anyone requiring a safe, simple, and easy process by which to navigate a vessel, the book is indispensable.

In the latest number of the *Popular Science Monthly* Andrew D. White continues his account of "Comparativ Mythology," as illustrated by the decline of the Dead sea legends. There is a paper on "Absolute Political Ethics," by Herbert Spencer, asserting the practical value of the highest possible standard for political action. One of the many spirited replies to Grant Allen's recent article depreciating woman's ability which hav poured in upon the magazine is published in this number. It is by Mrs. M. F. Armstrong, of Hampton College, and is entitled, "The Mission of Educated Women." Mrs. Sophie B. Herrick contributes an illustrated article on "The Laws of Films," which are shown in many curious ways by soap-bubbles, drops of oil, etc. An instructiv essay, by Prof. G. T. W. Patrick, on "The Psychology of Prejudice," shows how easy it is to take biased views of things. The "Origin of Land Ownership" is discussed by Daniel E. Wing, who maintains that the landowner is only the tenant of the community. An article on taking advantage of the fresh and eager questioning spirit of childhood in teaching the facts and ways of nature is contributed by Prof. C. H. Henderson, under the title, "A Chemical Prolog." There is a copiously illustrated article on the "Physiognomy of the Mouth," by Th. Piderot, explaining the different expressions which the mouth takes on. "The Meaning of Pictured Spheres," by J. Z Houzeau, describes the forms which different peoples hav imagined the star-groups to represent. There are a "Sketch" and portrait of Plateau, a Belgian physicist, who continued his valuable work after becoming blind.

The April number of the *North American Review* represents the same unwearying care and liberal expenditure which hav made that magazine what it is. The many difficult questions involved in such a case as that of the United States ship Enterprise and her crew are discussed by the admiral of the United States navy, David D. Porter, whose selection by the editor for the treatment of this subject is another instance of the determination of the *Review* to bring into every issue the most authoritativ and enlightened opinion. A no less timely article is furnished by Oswald Ottendorfer, the eminent editor of the *Staats Zeitung*, on German Socialism. To scientific readers the most important contribution to the number will be that of Francis Galton on "Kinship and Correlation," in which that distinguished scientist givs the results of some of his recent researches. No higher authority on the subject of heredity is alive to-day than Mr. Galton, who is the cousin of Charles and the grandson of Erasmus Darwin, and the author of (among many other works) "Hereditary Genius; Its Laws and Consequences" and of "Natural Inheritance," the latter recently published. Religion is represented in the same number by the Rev. Dr. Lyman Abbott and the Rev. Dr. Edward Beecher; Philanthropy, by the Right Rev. Bishop Whipple, of Minnesota; the Knights of Labor by Master Workman Powderly; the South and its Needs by ex-Governor Lowry, of Mississippi; Literature by Marion Harland and O. B. Bunce; Political Reform by Senator Saxton, and Social Life as it exists in Paris by the brilliant and vivacious Madame Adam. Mention should also be made of an earnest article against "Immorality in Conversation," by Mrs. Amelia E. Barr, the novelist, and of various "Notes and Comments," which, with an able chapter by the Hon. W. P. Breckinridge, of Kentucky, continuing the Gladstone-Blaine controversy, complete the number.

No. 121 of the Humboldt Library is "Utilitarianism," by John Stuart Mill, the standard English writer whose works form part of the library of every scholar. The opening remark of this work is that "there are few circumstances among those which make up the present condition of human knowledge, more unlike what might hav been expected, or more significant of the backward state in which speculation on the most important subjects still lingers, than the little progress which has been made in the decision of the controversy respecting the criterion of right and wrong." The doctrin of morals which Mr. Mill brings forward as a substitute for that of which the sanction is God's command, and the end God's favor, is thus stated: "The creed which accepts as the foundation of morals, Utility, or the Greatest Happiness Principle, holds that actions are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness. By happiness is intended pleasure, and the absence of pain; by unhappiness, pain, and the privation of pleasure." One common misapprehension of this creed the author thus notices: "Such a theory of life excites in many minds, and among them in some of the most estimable in feeling and purpose, inveterate dislike. To suppose that life has (as they express it) no higher end than pleasure—no better and nobler object of desire and pursuit—they designate as utterly mean and groveling; as a doctrin worthy only of swine, to whom the followers of Epicurus, were, at a very early period, contemptuously likened; and modern holders of the doctrin are occasionally made the subject of equally polite comparisons by its German, French, and English assailants." And to this objection, or willful misunderstanding, the explanation is given: "When thus attacked, the Epicureans hav always answered, that it is not they, but their accusers, who represent human nature in a degrading light; since the accusation supposes human beings to be capable of no pleasures except those of which swine are capable. . . . There is no known Epicurean theory of life which does not assign to the pleasures of the intellect, of the feelings and imagination, and of the moral sentiments, a much higher value as pleasures than to those of mere sensation. . . . Utilitarian writers in general hav placed the superiority of mental over bodily pleasures chiefly in the greater permanency, safety, uncostliness, etc., of the former." The further exposition of the Utilitarian moral system, and maintenance of it against its old dogmatical rivals, we hav not space to follow. We may add that the publishers merit praise for the handsome new form, with large type and fine paper, in which the Library now appears. Price of this number, 15 cents.

The *Twentieth Century* of the 21st ult. contains Colonel Ingersoll's latest contribution to Freethought, an answer to the question, "How do you account for the great change that has taken place in the religious thought of the world?" The colonel says:

"The average of intelligence has in the last few years greatly increased. Man may hav as much credulity as he ever had, on some subjects, but certainly on the old subjects he has less. There is not as great a difference to-day between the members of the learned professions and the common people. Man is governed less and less by authority. He cares but little for the conclusions of the universities. He does not feel bound by the action of synods or ecumenical councils—neither does he bow to the decisions of the highest tribunals, unless the reasons given for the decisions satisfy his intellect. One reason for this is, that the so-called 'learned' do not agree among themselvs—that the universities dispute each other—that the synod attacks the ecumenical council—that the parson snaps his fingers at the priest, and even the Protestant bishop holds the pope in contempt. If the learned can thus disagree, there is no reason why the common people should hold to one opinion. They are at least called upon to decide as between the universities or synods; and in order to decide, they must examin both sides, and having examined both sides, they generally hav an opinion of their own.

"There was a time when the average man knew nothing of medicin—he simply opened his mouth and took the dose. If he died it was a dispensation of providence—if he got well, it was a triumph of science. Now this average man not only asks the doctor what is the matter with him—not only asks what medicin will be good for him,—but insists on knowing the philosophy of the cure—asks the doctor why he givs it—what result he expects—and as a rule has a judgment of his own.

"So in law. The average business man has an exceedingly good idea of the law affecting his business. There is nothing now mysterious about what goes on in courts or in the decisions of judges—they are published in every direction, and all intelligent people who happen to read these opinions hav their ideas as to whether the opinions are right or wrong. They are no longer the victims of doctors or of lawyers or of courts.

"The same is true in the world of art and literature. The average man has an opinion of his own. He is no longer a parrot repeating what somebody else says. He not only has opinions, but he has the courage to express them. In literature the old models fail to satisfy him. He has the courage to say that Milton is tiresome—that Dante is prolix—that they deal with subjects having no human interest. He laughs at Young's "Night Thoughts" and Pollock's "Course of Time," knowing that both are filled with hypocrisies and absurdities. He no longer falls upon his knees before the mechanical poetry of Mr. Pope. He chooses—and stands by his own opinion. I do not mean that he is entirely independent, but that he is going in that direction.

"The same is true of pictures. He prefers the modern to the old masters. He prefers Corot to Raphael. He gets more real pleasure from Millet and Troyon than from all the pictures of all the saints and donkeys of the Middle Ages.

"In other words, the days of authority are passing away."

We advise our readers to send five cents for a copy of the *Twentieth Century* and read all of the article, thereby getting some new ideas. The same issue also contains a poem by Edgar Fawcett. "At the Window," and two articles, by Van Buren Denslow and Prof. W. G. Sumner, opening an economic symposium which will discuss from week to week what Mr. Pentecost assumes to be the most important systems of proposed reform.

Obituary.

I am commissioned to chronicle the death of another stanch Freethinker—one who has been a subscriber and constant reader of THE TRUTH SEEKER for several years past. Rachel H. Baker was born in Clinton county, O., May 3, 1813. Her parents, Joseph and Rhoda Anthony, whose memory she held sacred, had moved from Richmond, Va., one year prior to her birth. She was married to John Y. Baker Nov. 30, 1833; moved to Hamilton county, Ind., in the fall of 1840, being among the first settlers. She was the mother of ten children; four of them having preceded her to the spirit world. Six are left, together with her aged husband, to mourn her departure. She passed away calmly and peacefully near 9 o'clock Sunday evening, April 6, 1890. She was a very industrious woman, devoted wife and mother, and a kind neighbor. She was noted for her good qualities as a nurse. She was strictly moral, honest, and punctual in all her dealings. At an early period in her life she became interested in the subject of woman's rights, which was then very unpopular. She was raised in the Quaker church, her mother being a minister and strictly orthodox, but her father was very Liberal in his views, and she partaking more of his organization, she naturally developed in that direction as she grew older. She believed firmly in a future existence, but never in a place of future punishment, that being inconsistent with her every sense of right and justice. She embraced the Spiritual philosophy in 1854, remaining firmly in this belief from that time on; it being a source of great comfort and consolation to her in all her troubles and trials in earth-life. LIZZIE F. BAKER.

Baker's Corner, April 15, 1890.

Truth Seeker Tracts.

NOTE.—These tracts are especially intended for distribution as Freethought missionary documents. When sending subscriptions for your Truth Seeker, or money for books, please add whatever you can for tracts, and, when received, hand them around among your neighbors, or leave them in hotels, places of public assembly, etc. To allow much to be done in this way with a little money the following discounts are made. On one dollar's worth 10 per cent. off; on two dollars' worth, 20 off; on five dollars' worth, 40 off; on ten dollars' worth, 50 off. This rate of discount is given on these tracts only. Please order by numbers. The numbers not mentioned are out of print.

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☞ See note at head of column.

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Liberal Meetings.

These notices are for the benefit of Liberals who may be visiting the places where these societies are located. Local Secular Unions and Freethought Societies meeting regularly can hav their gatherings advertised here free by forwarding the necessary information.

The Manhattan Liberal Club, N.Y.
Meets every Friday evening, at 8 o'clock, at German Masonic Temple, 220 East 5th street. Lectures and discussions. The public cordially invited.

Brooklyn Philosophical Association
Meets at Fraternity rooms, Bedford avenue and South 2d street, Brooklyn, E. D., at 3 P.M., every Sunday. Admission free. Discussions follow lectures.

The Newark Liberal League
Meets every Sunday afternoon at 3 o'clock at Liberal League Hall, 177 Halsey st., cor. Market st., Newark, N. J. Lectures and discussions on religious and social questions. Seats free and everybody welcome.

Philadelphia Liberal League 257
meets every Sunday in Industrial Hall, Broad and Wood sts., at 2:30 and 7:30 P.M. for lectures and free discussions on religious and social questions. Able speakers interest the audience. N.B.—Truth Seeker publications always on hand at cheap rates.

Ingersoll Secular Society, Boston,
Meets every Sunday (from October to June) at 2:45 P.M., at Paine Memorial Building, Appleton street.

Chicago Secular Union
Meets every Snuday evening at 7:30 P.M., at Princess Opera House, 558 West Madison street. Lectures and debates. Strangers from abroad are welcome.

The Secular Society of Kent, O.,
Meets semi-monthly, first and third Sundays, at 2 P.M., at the town hall. All friends of human cultivation are invited. MARIUS HEIGHTON, Sec.

The Minneapolis Secular Union
Meets every Sunday at 7:30 P.M., at 412 Nicollet ave., Rooms 12 and 14, Eastman block, Minneapolis, Minn. J. F. MACOMBER, Pres.: LEROY BERRIER, Sec.

Elizur Wright Secular Union
Of Alliance, O., meets the first and fourth Sundays of each month at Independent Church, at 10:30 A.M. Free discussion on all Liberal subjects. Subscriptions to THE TRUTH SEEKER and *Investigator* are solicited. R. G. SMITH, Cor. Sec.

The Walla Walla Liberal Club
Meets every Sunday at 2 P.M. in Grand Army hall, Main street, Walla Walla, Washington. Science Lectures.—Free Discussions.—Original and Selected Readings and Poems. A large valuable library is at the service of members and friends. C. B. REYNOLDS, Pres.; A. W. CALDER, Sec.

Milwaukee, Wis., Liberal Club
Holds meetings every Sunday evening at 216 Grand ave., (Fraternity Hall). Lecture followed by debates. The public cordially invited.

Brotherhood of Moralists, No. 903, Prairie City, Ia,
Meets every Sunday in the Liberal reading room hall at 2:30 P M All Liberals are cordially invited. F. V. DRAPER, Cor. Sec.

San Francisco, Cal, Freethought Society
Meets every Sunday evening at Union Square Hall, 421 Post street, at 8 o'clock. A cordial invitation is extended to all. Seats free.

Des Moines Secular Union
Holds regular meetings at Good Templar Hall, Flynn Block, S.E corner 7th and Locust Streets. Lectures followed by discussion. Friends from abroad heartily welcome.
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News of the Week.

IT is said that the Roman Catholic church desires the annexation of Canada and Mexico that she may elect a Catholic president.

THE International Arbitration and Peace Association hav asked Emperor William to set Europe an example by disbanding his armies.

EMIN PASHA has started for central Africa again, with six hundred men.

THE worst flood known in northern Texas prevails in the Trinity river country.

IN his latest utterance the pope says that "in America the vicar *of* Christ is respected, but *it* is not always so in Europe."

IT is said that England is encroaching on Venezuelan territory, and it is hoped that a federation of American republics will stop such appropriations.

AT London on the 26th ult. Signor Succi ended a forty days' fast, during which he had wasted from 176 to 92 pounds and lost one inch in hight.

SEVERAL breaks in the Mississippi river levees hav occurred. In West Baton Rouge parish, La., six negroes were drowned. New Orleans is partly submerged, and federal aid is asked.

THE Indians of the Tongue river agency, Mont., are excited over the appearance among them of a Christ, a white man that shows scars of the wounds in his hands, feet, and side.

SENTIMENTS of freedom hav spread to the czar's own family, the young grand duke Constantine having taken to writing revolutionary poetry.

PROFESSOR STOLZLE announces the discovery in a library at Augsburg of a manuscript of Giordano Bruno, containing criticisms on Aristotle and letters relating to various studies.

SPEAKER REED of the House of Representativs said on the 26th ult. that the way to stop the deprivation of rights at the polls which, Republicans allege, negroes suffer, is to remove elections from state into federal management and protection.

IN the summer of 1891 an Antarctic expedition will be sent out at the joint expense of Baron Oscar Dickson of Gothenburg, the Antarctic Exploration Committee of the Royal Society of Victoria, and the Royal Geographical Society of Australasia.

AT the funeral of Frank Richmond, lecturer for Buffalo Bill's Wild West, at New York last Sunday, Rev. Dr. Canfield of the Church of Our Father read the service of the Universalist church and a selection from Colonel Ingersoll's oration at the grave of his brother-in-law.

A SUPERIOR officer who was lately given a post in Siberia writes that all the people there are "wicked and depraved, given to gossiping, slandering, spying, and secret denunciations;" that the small officers are recruited from criminals and are "all thieves and drunkards," and that it is "impossible to find an honest man" there.

THE management of Claflin College, S. C., the second largest colored college in the Union, supported partly by the Claflin fund and partly by the state, are adjudicating the trouble that convulsed the institution lately. The white professor of mathematics came to blows with the colored professor of morals over a religious revival which was complained of by the former as interfering with the students' work. The students all sided with the professor of morals and refused to attend the class-room of mathematics until the professor should be removed.

MEAT AX, the big medicin man of the Shoshone reservation, predicts that in July a flood will drown all white men as retribution for their treatment of the Indians. Runners hav been sent all over the reservation, and to the Crows, Cheyennes, and Sioux, to herald the calamity, and a rush of Indians to the Wind River mountains, the scheduled haven, is expected. Meat Ax exhibits considerable ingenuity in arranging for the general sousing. He has it that all the whites and half-breeds will be drowned, and that the game will apparently die to make the play strong, but that as the waters recede the beasts will revive, to become the prey of the braves.

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SAUL IS PLEASED.

And Michal, Saul's daughter, loved David: and they told Saul and the thing pleased him.—1 Sam. xviii, 20.

THE
Truth Seeker Annual
—AND—
Freethinkers' Almanac,
1890.
(E. M. 290.)
WITH ILLUSTRATIONS.

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Gems of Thought.

To see the absurdity of the prejudice against it [science] we need only remark that science is simply a higher development of common knowledge; and that, if science is repudiated, all knowledge must be repudiated along with it. The extremest bigot will not suspect any harm in the observation that the sun rises earlier and sets later in the summer than in the winter, but will rather consider such an observation as a useful aid in fulfilling the duties of life. Well, astronomy is an organized body of similar observations, made with greater nicety, extended to a larger number of objects, and so analyzed as to disclose the real arrangement of the heavens, and to dispel our false conceptions of them. That iron will rust in water, that wood will burn, that long-kept viands become putrid, the most timid sectarian will teach without alarm, as things useful to be known. But these are chemical truths; chemistry is a systematized collection of such facts, ascertained with precision, and so classified and generalized as to enable us to say with certainty, concerning each simple or compound substance, what change will occur in it under given conditions. And thus it is with all the sciences.—*Spencer.*

SCIENCE and common knowledge are composed of the same material—viz, facts. Common knowledge, however, consists of facts unorganized and unconnected; science, of facts organized.—*Jno. Wilson.*

IN the same sense that everything may be said to be a mystery, so also may it be said that everything is a miracle, and that no one thing is a greater miracle than another. The elephant, though larger, is not a greater miracle than a mite; nor a mountain a greater miracle than an atom. To an almighty power, it is no more difficult to make the one than the other; and no more difficult to make a million of worlds than to make one. Everything, therefore, is a miracle, in one sense, whilst in the other sense there is no such thing as a miracle. . . . Mankind hav conceived to themselvs certain laws, by which what they call nature is supposed to act; and that a miracle is something contrary to the operation and effect of those laws.—*Paine.*

WHY! Who makes much of a miracle?
As to me, I know nothing else but miracles.
To me every hour of the light and dark is a miracle;
Every cubic inch of space is a miracle;
Every square yard of the surface of the earth is spread with the same;
Every cubic foot of the interior swarms with the same;
Every spear of grass—the frames, limbs, organs of men and women and all that concerns them—
All these to me are unmistakably perfect miracles.
To me the sea is a continual miracle—
The fishes that swim, the rocks, the motion of the waves, the ships with men in them—
What stranger miracles are there?—*Whitman.*

I LOVE a soul not all of wood,
Predestinated to be good,
But true to the backbone
Unto itself alone,
And false to none;
Born to its own affairs,
Its own joys and own cares;
By whom the work which God begun
Is finished and not undone;
Taken up where he left off,
Whether to worship or to scoff;
If not good, why then evil,
If not good God, good devil.
Goodness! you hypocrit, come out of that!
Liv your life, do your work, then take your hat. —*Thoreau.*

WELL-DOING [taught Socrates] consisted in doing well whatever a man undertook. "The best man," he said, "and the most beloved by the gods, is he that, as a husbandman, performs well the duties of husbandry; as a surgeon, the duties of the medical art; in political life, his duty toward the commonwealth. The man that does nothing well is neither useful nor agreeable to the gods." And as knowledge is essential to all undertakings, knowledge is the one thing needful. This exclusiv regard to knowledge was his one sidedness as a moral theorist; but he did not consistently exclude all reference to the voluntary control of appetite and passion.—*Bain's Moral Science.*

THE TRUTH SEEKER

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WOMAN'S PERILS, PAST AND PRESENT.

Notes and Clippings.

THE attention of Senator Blair is called by the *Ironclad Age* to the fact that a "real old-fashioned hoe-down ball was held in the White House at Washington the other night! No Christian government can stand up under the weight of such wickedness. If God were in the Constitution such sa'anic carryings-on could be sot down onto, and hard. Only think of a nation that shuts God out, but takes the fiddler in! Verily Brother Blair has got much hard work before him."

THE case of R. M. King, chronicled in these columns three weeks ago, in which he was fined $75 for Sunday labor by Judge Swiggert in the circuit court of Obion county, Tenn., and appealed to the supreme court, will be argued on appeal during the present term of the court. The case will be reached some time in May. The similar case against L. A. Callicott in the circuit court of Dyer county has been continued to await the action of the supreme court in the appealed case of Mr. King.

CLYDE LONG, of Logansport, aged seventeen, says he is Jesus Christ, and that he must be crucified. He has repeatedly begged his parents and friends to nail him to a cross which he has erected. Upon their refusal he will take a knife and inflict severe wounds upon himself, stabbing his hands and body in a terrible manner. He also swallows carbolic acid in quantities sufficient to cause terrible pain, but not enough to kill him, and he asserts that he must die on the cross. Long says he has received orders from heaven that he must suffer on the cross to save the wicked people of his township.

WE learn from our brotherly Frisco contemporary that the Catholic newspapers are placing Lilian Leland's book, "A Woman's Journey Around the World," on the index expurgatorius along with the writings of Mark Twain. Miss Leland, in describing the Vatican paintings at Rome, was candid enough to admit that the pictures were well executed, but the most of the subjects portrayed were in bad taste, the old saints and martyrs wearing, as a general thing, "an expression of sublime idiocy." The Washington *Church News* (Catholic) is especially worried about the effect of that kind of treatment of sacred subjects.

A PAPER called *Christian Science Thought*, published at Kansas City, Mo., makes this statement: "A friend has just told me of a very remarkable case that came under her notice yesterday. A lady let a heavy window fall on her hand and it cut two of her fingers clear off. She was treated by a Christian scientist and those fingers hav grown on, nails and all perfect, and just as shapely as before." So the age of miracles is not past, comments *Freethought*, that is to say, there are still people mendacious enough to affirm the miraculous, and others credulous enough to believe them; and that is all that was ever necessary to any age of miracles.

THE *Presbyterian Review*, noticing the present avowed desire to be free from the bondage of old creeds, says: "The causes of this present-day unrest are not far to seek. Without attempting to enumerate all the various causes, we would put first, the influence of the French and German Rationalistic schools, which by denying the divinity of Christ seek to overturn the foundations of the Christian religion. Strenuous efforts are made to show that Christ's death was not an atoning sacrifice, and that it is possible for men to be saved without believing upon Christ and his finished work. If such teaching be accepted, it is evident a large part of the creeds of Christian churches must go."

SAYS G. W. Foote, president of the National Secular Society of England: "Mrs. Besant has definitivly resigned her vice-presidency of the National Secular Society, and I presume her membership as well. The reason she assigns is that she could not work in harmony with the new president. Behind this, of course, is the fact that she has become a leader of Theosophy. Greatly as I deplore the loss of Mrs. Besant I do not feel any shock at her nominal resignation. Her real resignation took place many months ago, when she gave her enthusiasm to the cause of Theosophy, and ceased attending the executiv meetings of the National Secular Society." The daily papers of this city allege that Mrs. Besant is now on her way to the United States to lecture on Theosophy and Socialism.

AN American journal says: "Let the people pursue their secular avocations or pleasures on a Sunday and the preacher's occupation is gone. Consequently the preacher is fighting for his trade as any other business man would do, and he proposes to boycott the daily papers having a Sunday issue. It is merely a struggle for trade between the preacher and the Sunday paper." Now, this is frank. The Sunday paper is struggling for trade whose effect is to be to make the people pursue their secular avocations or pleasures on Sunday; and if it succeeds, the preacher's occupation—which is, remember, to beseech men to be reconciled to God—is gone. A more deliberate declaration of war upon religion has surely never been penned. Well, it is worth while for us to know what the Sunday paper means.—*London Methodist Times.*

THE London *Freethinker* publishes these items of news from France: At the general assembly of the French Freethought Federation held at the Salle de l'Ermitage, 29 rue de Jussieu, Paris, on Sunday, April 20th, the statutes of the new federation were approved and the following persons elected on the commission: E. Pasquier, C. Cilwa, Madam Pasquier, G. Verone, MM. Beugnot, Schacre, Bevalet, Cottar, Okecki, Odin, Mlle. Chelega, Loevy, MM. Lebey, Dobelle, Cordeau, and Rouselle. The energetic secretary, M. Pasquier, and our good friend, M. Cilwa, were level at the head of the poll, and the rest followed in the order given. Our French friends also organized a *Dernier de la Libre Pensée*, for collecting money after the fashion of Peter's Pence for the propagation of Freethought. President Carnot, who is too much of a Freethinker to go to church, has had a splendid reception in the south of France. Boulanger, who coquetted with the church, is pretty well played out, while Carnot is daily rising in the esteem and affection of the people. At Corsica he was rather startled when the fishermen kissed his hand; it looked like treating him as a king; but it was only their fashion of treating the great. One of these fine fellows saved twenty lives in a violent storm. While Carnot is respected by such men he may laugh at Boulanger and the church too.

Communications.

Why I Am Opposed to Christianity.

Translated by G. N.

[For delivering this lecture, which we giv here in the author's own words but in condensed form, Viktor E. Lennstrand was sentenced to three months' imprisonment by Shanska Hofratten, to six months' additional imprisonment by Svea Hofratt, and to three months' further confinement by the King's court. The chief of Stockholm police prohibited it in Stockholm, yet it has since been delivered there as well as in Orebro, Gefle, Sodertelje, and other cities, and although those who delivered it notified the police authorities and demanded to be indicted, since they had committed the same crime as Lennstrand, yet these officers of law and justice chose to ignore the fact. The "blasphemous" passages are in italics.]

With regard to the infallibility of the Bible, a minister of the Swedish state church has informed me that in this book there hav been found no less than nine thousand mistakes in science, and double as many in history and chronology. Yet this is not all. In 1873 Rev. Pumarius Fehr stated in an essay on the antiquities of the New Testament, published in the magazine *Loesning for Falket*, that the interpolations and forgeries are no fewer than thirty thousand. . . .

The Bible informs us what year the universe, earth, and man were created. And this would hav taken place 5,892 years ago, as from Adam to Abraham there are, according to Gen. vi and xi, 2,008 years, and from Abraham to Christ, likewise according to Bible chronology, 1,996 years. But now, it cannot be disputed that Egypt had a highly developed civilization eleven thousand years ago—that is, five thousand years, according to Bible computation, before God created man. What is still more, in the deeper layers of the Mississippi delta human bones hav been discovered which fifty-seven thousand years ago constituted parts of living beings. These people must then hav lived fifty thousand years before man was made. But what do these bones, found six hundred feet under the surface and covered with layers of pine cones, amount to; of what importance is evidence gathered from the monuments and sculptures of the ancient Egyptians, when the Bible says that the earth and human family are but six thousand years of age? And should anyone doubt, and consider the discoveries of science of greater value than an old Hebrew story, let him pause and remember that the church has at her command such convincing proofs as fine and imprisonment. What is still worse, "he that believeth not shall be damned." . . .

We do not hav to read very far in the Bible to find the one extravagant story after the other. In Gen. vi and vii the flood is mentioned. The reason for its appearance is said to be the increasing wickedness of mankind. It seems that God at that time knew no means whereby to make mankind better, hence he became sorrowful in his heart; and then, finding a way to get those evil beings out of this world, he said, "I will destroy man whom I hav created from the face of the earth; both man and beast, and the creeping things and the fowls of the air, for it repenteth me that I hav made them." [Compare Gen. i, 31; Num. xxiii, 19.—Translator.] But even if God had reason to be angry with mankind, and resolve to destroy it, what sensible excuse can be given for his destroying both animals and birds? And if he, as it is stated, intended to destroy all, why did he then save four or seven pairs of each kind? How can this exemption be made to agree with the plan of the total destruction of all that lived? But no matter. God commanded Noah to build an ark, three hundred cubits long, fifty cubits wide, and thirty cubits high, and in this ark he was to take all kinds of living beings and food necessary to keep them. "Thus did Noah, according to all that God commanded him, so did he." It has been computed that if this is true, then did the ark contain 43,000 birds, 5,000 mammals, 1 000 reptils, 1,500,000 insects, amounting to 1,558,000 beings. One year and seventeen days were they in the dark, prevented from moving, and with one small window only. I will not now think upon how it could be with the atmosphere and cleanliness in such a menagerie, but I will suppose they were there, 1,500,000 lower animals and 8 human beings, more than a year in darkness, dirt, and want for food. But whence did all the water come which covered the whole earth, even the highest mountains? John Leslie states in the Encyclopedia Britannica, that even if the atmosphere at once poured down its whole quantity of water, yet this cloud-burst would not produce five inches of water covering the entire earth. And William Denton writes in one of his works, that to make it possible for the water to cover the highest mountains, it must hav rained at least seven hundred feet every twenty-four hours during forty days, or in other words, it should every day hav rained down one thousand four hundred times more water than the atmosphere contains. . . .

I am opposed to Christianity because it considers a book filled with mistakes, contradictions, and impossibilities to be a divine authority on all questions, both of fact and of justice. I combat Christianity because its Gods are just as imperfect and unreal as all other gods. The Bible is a human product, no revelation; and *the Gods of Christianity are human fabrications.*

Let me first speak about the Old Testament's God. There never lived a tyrant, a human monster, who has consigned to ruin so many fathers, mothers, babies, boys, and girls, as this God, in whose mouth are put the words, "Thou shalt not kill." I beg of you to read the fifth book of Moses and the book of Joshua. Read those as you would any other tale [*rafvarhistoria*; sarcasm lost by translation], and tell me then if I am a fallen being because I cannot kneel in devotion to and worship the God there depicted. . . .

And I come to the New Testament's God and ask you: What do you think of this God who takes care of the birds—but in a way that permits thousands of these to die from hunger and cold; who watches the lilies of the field—thousands of which die from drouth and cold; and who takes care of mankind—yet allows millions to suffer? I ask you, Can you love a God like him as your father?

But Jesus is also said to be a God. And it is said of him, that he was without sin. He is represented to us as an example worthy of following in all respects. I must say that from certain incidents in the gospels it is possible to create an ideal Jesus, but this one is not the real historic Jesus. I am sorry if I hav to say something *that will place him not alongside of, but even far below, those whom we commonly rank as possessing moral excellence.*

When you go home take your Bible and read Mark iv, 10–12. Jesus had spoken in a parable, which none of his audience seems to hav comprehended. They did not know what he meant. "And when he was alone they that were about him with the twelve asked of him the parable. And he said unto them, Unto you it is given to know the mystery of the kingdom of God; but unto them that are without, all these things are done in parables. That seeing they may see and not perceive; and hearing they may hear and not understand; lest at any time they should be converted, and their sins should be forgiven them." . . . It may by the authorities be deemed blasphemous, yet I ask you: Who of you can defend such conduct as in these verses is attributed to Jesus? Suppose Christianity is true. Suppose there is an eternally burning hell. Suppose that all people that do not believe in Christ will be punished during all eternity. Here stands Jesus and speaks to hundreds, yes, thousands, of people. They listen with attention to his words. They do their utmost to understand what he says. But he speaks to them in such a language that none of those present can comprehend his meaning. And when asked why he did so, he answers: I do it that the great multitude seeing may not perceive, hearing may not understand, lest at any time it should be converted and its sins should be forgiven. I speak to them in parables, that I on the judgment day may be able to say to them, You saw me, you heard me speak, but you did not believe on me—depart hence, you cursed ones, to the eternal fire. I ask you, was it their fault that they did not understand what he said, that they did not receive him and believe upon him? Who is it that, according to justice, is responsible for their damnation? You call Jesus the savior of the world. I ask you, was he the savior of those to whom he then spoke?

And what do you say to Jesus's cursing a fig-tree? He is said to hav cursed a fig-tree because it did not bear fruit on a time of the year when no fig-tree could bear. Does this not show a want of sense and a disposition so miserable that such a man, in place of being held up as a pattern to imitate, ought to be considered a warning?

You may say it is not right of me to speak of such traits of Christ, but when you worship him as a God it is my duty to show you that he was everything but a perfect being.

And then the Holy Ghost. It is said it is he who inspired the writers of the Bible, and if this is so then he must be responsible for all the mistakes, contradictions, and absurdities which it contains. . . .

Here is another little book, published by our energetic and courageous comrade in England, editor G. W. Foote. In this book Bible quotation is placed against Bible quotation. Four hundred different quotations contradict one another. I think that under such conditions I hav a right to state that *there never existed so deceitful an individual as the Holy Ghost.*

I stand wondering at and inquiring into the great secrets of nature, the world and life; I bow with respect and humility to these great questions, which we can not answer—but just therefore I am so indignant when the Christian comes with his *dwarf-like Gods* and says: it is these you shall kneel to and worship as the creators of the universe. Then I cannot help that my blood boils in the veins, that my cheeks blush from indignation; then I cannot govern myself. I must stand up and say: O you ignorant, you blinded, you foolish people, who really can believe that these Gods, which you yourselvs hav created in your own image, Gods burdened down with their own shortcomings and infirmities, Gods who belong to an age long passed and who do not approach our ideas of morality and intellectual development—O men who really do believe that these your small idols are the creators of the universe, enlarge your vision, look up in the starlight into heaven's boundless space and may the conception of the vastness, the infinity of the universe fill your mind with devotion. Go out in the night and see these millions of worlds, these burning suns, these constellations, and think upon this wonderful life whose powerful forces and incomprehensible laws are embodied in and govern it all, and then bow thy head with humility and confess thy ignorance, thy impotence to explain it all, to measure it all with thy mind's little yardstick! Acknowledge that figures do not suffice, and that no computation can cover the hights and measure the depths of this infinit space. . . . You may say, if you please, *that I hate these small Gods*, which are so holy to you. To be honest about it, I many a time cannot keep from smiling when I speak of them. And I know that your ministers when together alone sit and make themselvs merry over your ignorance. But so long as you pay them twelve crowns a year you must not be surprised to see them with a pious and devotional expression in the pulpit. . . .

I am opposed to Christianity because it teaches that we through prayers can get what we can in no other way. This teaching is an untruth. In this world there are found causes and effects, but no God that breaks the laws of nature. Are there not sufficient probabilities for a thing? Then it will not come to pass even if all the Christians of the world do nothing else but pray for it. Our own experience denies the existence of a prayer-hearing God, even if reason had not a word to state with regard to this question. In Mark xi, 24, we read the following: "What things soever ye desire, when ye pray, believe that ye shall receive them, and ye shall hav them." Here we hav a promis, without conditions, without limitations. It covers everything, no matter what. All right—who can stand up and say, "This promis is true; I hav received all that I in my faith hav asked God for?" Be who you may, you must remember at least once when you trustfully and earnestly asked God for a thing. No one knew your secret but yourself, but you thought that if God desired your welfare he ought to fulfill your wish. It was nothing sinful you asked for. but you knew your happiness depended upon it. You prayed during the long nights when you reclined on your couch. You prayed when morning came—prayed your heavenly father to giv you what your heart desired. You prayed with humility and in faith. You believed on God and you were convinced that he saw your anguish and that he knew your misery. You told no one but him. To him you opened your heart. Like a child going to its father or mother, you went to God. But I ask you, did you receive an answer? You prayed and hoped and prayed, and prayed again and waited days, years—yet you lost not your courage. You continued to pray and persisted in hoping. But I ask you, was there an ear up there which listened to your voice? Was there a heart up there which felt for you? Did any help descend from above? No! You had to remain forsaken in your misery, alone with your anguish—alone.

I am opposed to Christianity because it teaches man can be saved through blind faith and damned for honest doubt. Life is nothing, belief is all. . . . I ask you, can a more demoralizing teaching be preached than this, that it is better to depend upon the church's alms and to appropriate to one's self the merits of Jesus, than personally to be good and honest?

To-day in all churches, chapels, and mission houses the crucifixion of Jesus has been mentioned as a useful and good thing. I ask you, is it not terrible that *one of the greatest crimes ever committed by man* shall be considered a God-pleasing deed, a deed that reconciled God to man and made him friendly to him later; that on account of that murder only we receive forgivness for our sins and a place in heaven? Man! are you totally blinded? Hav you no conception of justice? Desist from stretching out your hands toward a savior on the cross. He cannot help you. In your own self are hidden the noble forces that shall make you better. Look at these powers and helps and be stronger and better. You can do it. Liberate yourself from all that is evil and bad and become a human being with reason and will. He only that uses his reason and shows that he has a will is a human being. . . .

I hope the day may not be far away when people leave the cold churches and cheerless mission houses; when the ministers and revivalists will hav to preach to empty benches, and when truth is taught in the Freethought festival rooms by men who are moved by love for the people's happiness.

But if that time is to arrive, then it is we who must prepare the way. Without battle the victory cannot be won. But through persistence in action the victory shall at last be ours. Beautiful future for our suffering generations! The darkness disperses. The clouds retreat. Morning arrives. The

sun rises. A day with help to the suffering, joy to the sorrowful, light to all doubting minds, is here. Glorious day! No more miscalculations on God's providence. No fear of any hell. No trembling for any devil. All is content and joy.

VIKTOR E. LENNSTRAND.

God's Character.

When we look at the character given to the God of the Bible by its authors, it is strange how any well-informed mind can accept and believe in such a God for a moment, and the only way in which it can be accounted for is, that the mind has been trained up and indoctrinated in this belief from childhood, and has had it instilled into it at the mother's knee, in the Sunday-school, in the home, in the church, all along the journey of life; and if, in maturer years, the mind partly sees the folly, the inconsistency, the falsity, of these early teachings, they are so inwrought into the mental being of the individual, that it is next to impossible for him to throw them entirely aside. This is one reason why so many hold on to the Bible and its teachings.

Another reason is that the great mass of those who giv a tacit assent to the Bible do not know what it does teach, and when these absurd and ridiculous teachings are presented to them, they really doubt their being in the Bible. For this reason, Infidels should be always careful to giv chapter and verse, and not simply giv the quotation, so that all honest inquirers could appeal to the book, and satisfy themselvs whether it taught as charged. It is too common that Christians recklessly deny the quotation as an Infidel lie, and thus lead off the mind of the unwary from further investigation, when the text is not referred to.

I now propose to giv some of the most objectionable characteristics of the Bible God, and I shall giv reference to the chapter and verse, so that any candid investigator can turn to the Bible and see for himself whether it teaches as I charge.

The Bible teaches that God is timid, God is afraid—yes, afraid of what man may say or think of him (Deut. xxxii, 27; Ex. xxxii, 10–14; Num. xiv, 16; Ex. xiii, 17). That he is liable to forget, and hence has to hav a kind of reminder, like a child tying a string on a finger to remind it of something it wishes to recollect. God has to hav a rainbow to remind him he promised never to bring another flood upon the earth (Gen. ix, 15). And yet, as a general thing, he forgets to put his remembrancer in the cloud till after it has passed over and the danger is all past. Hence it is a mere burlesque so far as quieting the apprehensions of any poor, weak mortals who fear a flood in concerned. And frequently he hangs out his sign when a mere little flake of a thunder cloud has passed over with scarcely rain enough to lay the dust, and the most timid of mortals would hardly hav been reminded that there ever had been a flood by it had not the Bible given it such prominence. Yet God swings out his sign to remind himself to stick to his promis.

According to the Bible God gets tired (Ex. xxxi, 17). Now, anyone who is liable to fatigue is liable to be so overdone by it as to bring on utter exhaustion, hence death itself! Such an idea! God worried to death! Yet this is the legitimate teaching of the Bible.

God is limited in knowledge (Gen. xviii, 21; Ex. xiii, 17; Gen. xxii, 12). God did not know whether Abraham's faith was sound without testing him, nor whether the Sodomites were as bad as he had heard, till he went down to see, nor whether the Israelites would take a panic and go back to Egypt in spite of him if he attempted to lead them the near route to Canaan through the Philistines' land. He would not risk it lest, peradventure, when the Philistines made war on them they would go back to Egypt in spite of him, although he could make one chase a thousand, and two put ten thousand to flight (Deut. xxii, 30).

The Bible represents him as irascible. His wrath waxes hot (Ex. xxii, 24). He threatens to kill the men, make wives widows, and children fatherless. He laughs at the calamities of mortals (Prov. i, 26). If the Bible be true, God indorsed polygamy. He said to David: "I gave thee thy master's wives [Saul's] into thy bosom" (2 Sam. xii, 8). He gave laws regulating polygamy but none abolishing it (Deut. xxi, 15), and disregarded and violated this his own law (Gen. xxi, 12). He indorsed slavery and made laws regulating it (Ex. xxi, 6–21). He was not reliable, but would break his word (Num. xiv, 34; 1 Sam. ii, 30). He would not do what he promised.

He was the author of both good and evil (Isa. xlv, 7; Ex. iv, 11). He was liable to disappointment and grief and repentance. "It repented the Lord that he made man and grieved him at his heart" (Gen. vi, 6).

He was a swindler. He ordered Moses to number the first-born of the Israelites, and also to number the Levites, and said he (God) would after that take the Levites for his instead of the first-born of all Israel. He also ordered Moses to estimate the difference at five shekels a head and pay it over to Aaron for the Lord. Moses did so, and made the number of the Levites 22 300 (see Num. iii, 22–28, 34), and the number of the first-born 22,273 (see 43). But Moses, in adding up his own figures, made the Levites only 22 000 (39), and collected five shekels per head for 273 first-born, for the Lord, where he ought to hav collected five shekels per head off 23 Levites and paid over to Israel. Here Moses swindled Israel out of at least $195 and paid it over to Aaron for the Lord, and I suppose the Lord took it. If poor old Israel could now recover by a suit in equity, the principal and interest would help many a poor son of Abraham who is rather short of this world's goods. This transaction is found in Num. iii, 22, 28, 34, 43.

God is also represented as a polytheist himself, though he charged Israel that they must be monotheists (Ex. xxii, 28).

If the Bible represents him correctly, he is a deceiver, a liar (2 Chron. xviii, 21; Ex. v, 1, 23) Moses charges him to his face that he has not done as he had promised, and he takes it patiently (Ex. v, 23).

He loves the smell of roasting meat (Gen. viii, 21).

He goes to bed, for he is an early riser (Jer. vii, 25).

He has all the parts and passions of man—arms, feet, legs, eyes, hands, heart, soul, ears, back parts, fears, hates, love. He is jealous; he is ignorant of things (Ex. xxxiii, 23; Jer. xliv, 21).

Now, reader, is not this enough? I could giv you much more of a similar sort, but I think this ought to suffice. If you doubt that the Bible so represents him, refer to the proof texts and see for yourself.

Madisonville, Ky. COLEBY A. SMITH.

Been at Church.

As the Campbellites are having a protracted meeting and one of their favorit preachers was to preach, I thought I would go up last evening and see what he had to say. But as usual, I could not feel paid. The sermon was on the rising of Christ from the dead, and the preacher assured us if he was not risen, we were all lost, and no matter how pure, moral, and nobly good our lives were, if we did not believe this one "fact" we could not be saved. He was one of the old-fogy kind who believe all the old Bible just as it reads. That the whale swallowed Jonah was no miracle to him, nor would it be one that Jonah swallowed the whale, if it was only in the Bible. He "proved" all he asserted by the Bible, and eschewed common sense, reasoning, and philosophy.

He boasted of the proof of the story of Christ, as supplied by contemporary writers, and specially named Josephus as one, and quoted the extract as glibly as if it had never been proved a forgery and an interpolation. He seemed entirely ignorant of the fact that no educated preacher now pretends to quote Josephus as testimony that Christ ever existed. All intelligent preachers know that all volumes of Josephus that existed before the time of the wily old priest Eusebius, contain no mention of this famous passage. Eusebius carefully interpolates it and then makes a great handle of having found the all important testimony. He exultingly exclaims: "Wherefore, since this Hebrew historian hath of old delivered these things in his own writing concerning our savior, what evasion can save those who invent arguments against these things, from standing convicted of downright impudence?" Even Dr. Lardner himself pronounces this passage in Josephus to be an interpolation. It is rejected by Bishop Warburton, Faber, and other ancient writers. "Eusebius is the sheet-anchor of reliance for all we know of the three first centuries of the Christian history." Just think of it—the forger and interpolator the main proof of all the Christian scheme of salvation! No wonder our preacher ignores the opposition and teaches the tale that best suits his own schemes. He knew that very few of his audience had ever heard of the detected forgery, and that he was tolerably safe in quoting the only contemporary historian whose works speak at all of this mythical Jesus. What matters it if it be a lie, so that the lie abounds more to the good and glory of the church than the truth could possibly do?

The next speaker got up claiming that religion was free to all; that while books were published for the money there was in them, the gospel was purely a free offering. And in the next breath he asked for contributions to defray the expenses of the meeting! He failed to remember that he himself was preaching for a salary, and depending as much upon that salary for his living as authors and publishers do upon their books. He failed to tell the people that religion was the most costly luxury of the land; that even Infidels were taxed to keep up creed and church, and help support the false theology that wrapped the world in ignorance and barbarism.

Darling delusions are dear to the heart, and woe to the thinker who asks that they be examined and proved or disproved. The preacher sets up his men of straw and knocks them down one after another, and the congregation go away full of awe at the wonderful ability displayed in the feat.

ELMINA DRAKE SLENKER.

Read This and Make Your Own Comments.

From the Christian Statesman, Organ of the God in the Constitution Party.

From the founding of the government our national legislature has been accustomed to worship God after the Christian manner. On the morning after Mr. Randall's death the Rev. J. G. Butler, D.D., the chaplain of the Senate, offered the following prayer:

We thank thee, O father, Lord of heaven and earth, for the refuge of the mercy seat, even unto the shadow of death. We thank thee for Jesus Christ, thy son, our savior, who has abolished death and brought life and immortality to light. We rejoice in the light that comes from heaven upon this dark pilgrim pathway. Teach us heavenly wisdom and sanctify to us, we pray thee, the ordering of thy providence.

We bless thee for the long and useful life of thy servant now departed, whose departure we mourn. We bless thee for his faith in the Lord Jesus Christ, for his patient suffering, and that his end has been peace. We commend to thee those who now gather under the dark shadow in the home circle. Thou judge of the widow and father of the fatherless ones, comfort them in sorrow, lead them, keep them, and giv unto them thy peace.

Help us to meet each day's responsibility in the fear of God and in the service of men, that when the end of labor, and toil, and anxiety, and pain, and sorrow shall come, we may enter into rest. We thank thee for the past Sabbath. Follow with thy blessing the labors of thy servants everywhere, and do thou lift up this great land of ours, which thou hast led through all these years, higher and higher in the scale of righteousness. Make us a righteous and a God-fearing people.

Bless these thy servants to-day. Guide them in judgment. Fill them with thy spirit, and giv unto them a father's blessing We ask it all, with pardon and grace, in the name of Christ. Amen.

The chaplain of the House of Representativs, the Rev. W. H Milburn, D D., opened the proceedings of that body with the following words:

We bless thee, almighty God, that in the gloom which enshrouds us there is the clear shining of thy love, and that in the awful stillness about the mouth of an opening tomb, a voice clothed with almighty power speaks, "I am the resurrection and the life." Bowing with submission to thy will, we surrender to thy fatherhood our beloved friend and brother. His name is inscribed among the heroes, patriots, and statesmen of the country, upon the imperishable tablet of its history, and the memory of his deeds and character is enshrined in the hearts of his countrymen, for whose honor and welfare he so long and faithfully wrought.

Oh, thou who didst shed the precious drops of pity and of sympathy at Bethany's grave, wilt thou not come to the wife whose wedded life has been one long joyous act of self-devotion, and to the children bereft by this irreparable loss; bring home to them and to us the comfort and the consolation that no noble life is really extinguished by death, but passing behind the veil which sense makes, enters upon a higher and grander being in the glorious light of thy presence. Bring them and us into that higher life, we pray through Jesus Christ our Lord. Amen.

Our readers will notice the frank and explicit Christian tone of these prayers. They are the official and formal acknowledgment of the Christian religion by the legislature of the nation. If the decision of the supreme court of Wisconsin that the Bible is a sectarian book is good American doctrin, then these prayers are also sectarian. If the silence of the national Constitution as to religion is to be construed as a deliberate and intentional renunciation of all religion by the American nation, then such prayers, or any prayers, in Congress or in any state legislature, are an impertinence and an anachronism, and ought to be abolished. And to this it will surely come. Such prayers, offered in legislativ assemblies and spread in full, as these were, on the pages of the "Congressional Record," are an educating power, and as fit ground for complaint and for legal injunction as the reading of the Bible in the schools. The real question is whether this nation, as a nation, has any God or not to whom it can pray, or any relations to Jesus Christ the delegated ruler of the world. All who object to the Bible in the schools and to the acknowledgment of Christ in Thanksgiving proclamations are striving to answer this question in the negativ.

It is sometimes said that these prayers are not official acts of Congress, but express simply the devotional feelings of the individual members. That is not correct. We were recently present when the House of Representativs was opened with prayer. At the hour of twelve the silver mace which symbolizes the authority of the House was lifted to its place, indicating that the session had begun, and the speaker took his place and said: "The House will be in order. The chaplain will offer prayer." We were pleased to see, moreover, that a large number of the members rose and stood reverently during the prayer, while other heads were bowed upon their desks.

The seat of the whole misunderstanding and confusion on this subject is in the Constitution of the United States. If that instrument had contained the religious acknowledgments which are found in nearly all state constitutions, no such war as is now waged would hav been made upon the Christian features of our government. It is an open question whether the silence of that great instrument, nourishing and supporting as it does the secular theory of government, will not yet avail to blot out every vestige of our national Christianity and to make our national life a Godless, Christless, unbelieving blank. Which may heaven forefend!

God of our fathers, be the God
Of their succeeding race.

Communications.

At the Liberal Club.

The subject chosen by the Manhattan Liberal Club for consideration Friday evening, May 2d, was a good one for a good many people. Speaking on the "Modern Press" the lecturer of the evening got even with the *World* for caricaturing him in its columns while he was discharging his duties as assistant district attorney; the critics who had had business with the lecturer's office got a chance to denounce Colonel Fellows, the district attorney, and the lecturer assistant; the lawyers of the Club found opportunity to denounce the courts in which they had lost cases; the friends of Mr. Harman had a sympathetic audience to which to recite his wrongs, and the newspapers of the city, for reporters galore were there, picked up material for some sensational writing. The *World* got over a column out of the lecturer alone.

Colonel Andrew H. H. Dawson, he of the flexible wrist, extravagant gesture, prehensil forefinger, and exclamation points, was the speaker. Since he electrified the Club with his oratory some ten or twelve years ago he has become assistant district attorney and portly. He has also allowed his hair to grow. He began his lecture by recalling his first acquaintance with the Club twenty years ago. He was passing Plympton Hall, he said, when Horace Greeley caught him and conveyed him inside the building to see the club that he (Greeley) had founded, and which he (Dawson) had since found to be the only place in the city where a man can tell his honest thoughts without being insulted. As a Southerner he appreciated liberty of speech, the more because in his nativ section of the country, in the years agone, it was unknown; but he thanked God slavery was wiped out, though he supported the custom of his state in ante-bellum days.

The press, said the colonel after these reminiscences, is endowed with power almost approaching omnipotence! It is a wonderful shedder of light, flashing to the ends of the earth, and illuminating the darkest corners! It wields more power than the pulpit, and there is no place where a bad man can do so much mischief and a good man so much good as in the editorial chair! But editors ought to hav their consciences educated! The press once upon a time was restrained by the proprieties of life; but now it is induced to be slanderous by a low, morbid type of Christianity! He had recently been in its hands, and had been most discourteously used! There is somsthing in human nature that rejoices in the misfortunes of our best friends! The foundation of the press is that most infamous of things—tariff—money! The press would be glad to sell a million lies if it could be paid for them! It is the object of a certain journal in this city to destroy the district attorney's office! To do this it had caricatured him, the lecturer, while he was engaged in trying a typefounder for arson, and made it appear that all the witnesses he called in the case testified for the defense! The place was insured for $27,000; the appraiser before the fire swore the foundry was worth only $17,000; at the trial the appraiser swore it was worth $60,000! Was the district attorney to blame? To destroy the district attorney's office the journal concealed the facts! Wicked efforts to injure! No remedy! Gloomy subject! The press gets the public mind full of p-o-i-s-o-n!! It renders it impossible, by its pragmatical propensities, to get an intelligent jury! If the press could sell scalps at $1 each the Liberal Club would go home hairless! Legislatures should restrict notices of crime, because now business men are cunning and read the papers, form an opinion, and render themselvs unfit to go into the jury box! Men who never before, in all their lives, had an opinion of their own, find one when called to serve on juries! The press was to blame! It was cowardly, mean, unprincipled, but it had to be borne because there is no remedy until the people are educated! In the South, there is a remedy! If a man insults a woman, off goes his head! That was a better state of things!

Along here the colonel stopped, and said he wanted to go home. He was getting into the sere and yellow leaf of life, and had no time to waste in preparing his lecture, or on abstractions or transcendentalism. He had been caricatured by the press and made to appear awful ugly; but he did not care. He had not seen his own face in five years, and if his wife didn't comb his hair it would never be combed. She and the barber were responsible for his personal appearance. He was riding in the horse-car the other day, when a woman pointed him out to her companion, saying, "See, that is Colonel Dawson, of the district attorney's office!" Her companion replied, "Why! I thought he was the ugliest man in the world! He is really handsome!" This, said Mr. Dawson, was all the fault of the press. In the *World*, in the report of the arson case, thirteen lines contained twelve lies! There should be some law to prevent such slanderous work!

The lecturer selected Mr. Wakeman to answer the critics of the oration. He had promised his wife not to try to make a speech, and he thought the audience would agree with him that he had kept his word. The public was to blame for the vileness of the press—people should not patronize the papers! He hadn't drank a drop, but was staggering from weariness from being confined in the fetid air of court rooms trying to get jurors from men who had been influenced by the press! "What there is left of me," pathetically added the colonel, "ain't worth burying," and he appropriately closed the speech he hadn't tried to make, but which nevertheless the audience enjoyed.

Before Colonel Dawson could get out of the hall City Marshal Goode was on his feet. He wanted to say something, and he wanted Colonel Dawson to hear it. He also wanted to thank God that there was a press to let sunlight into the dark district attorney's office. Pointing his finger at Colonel Dawson, Marshal Goode said: "That gentleman has been telling you that the press interferes with the course of justice in the district attorney's office. I tell you that there is no justice in that office. I am a public officer. More than a year ago, while serving a writ upon a man in this city, he crawled behind me, shot me through the body, and in the face. While still on my sick bed I was approached by people who told me that it would be worth thousands of dollars to me not to prosecute. I refused to compromise, and insisted that the district attorney should push the case against my assailant. The trial resulted in a disagreement of the jury, ten of them standing for conviction and two for acquittal. I had been offered $4,000 to $10,000 not to prosecute that case, and when I refused the money I believe it was placed where it would do the most good. Last December, without my knowledge, the man who tried to murder me was released on bail by John R. Fellows. I hav tried in vain to hav him retried, but what can be expected of a district attorney whom the press published before his election as a swindler, and who seems to hav been elected because he was so disreputable. If he had been running on any other ticket than the one he was he wouldn't hav been in it."

As Marshal Goode concluded Colonel Dawson took the floor. "Didn't I ask you to get the district attorney to assign me to the case you speak of, and didn't I promis you in case he did so to fix him?" "You told me," rejoined the angry marshal, "a lot of stuff about having the man tried, but the fact is, the district attorney won't try him." When the audience got seated again Colonel Dawson went on: "I want to say that I hav been two and a half years in the district attorney's office. Colonel Fellows has made me the keeper of his secrets. I never knew a more perfectly honest and honorable man than he. He passed into my hands the trial of O'Donovan Rossa, to prevent which all kinds of influence had been used. I convicted O'Rossa and am proud of it." Colonel Dawson then went home.

Mrs. Leonard said women ought to go on juries. She had tried to get on. When she went before Judge Lawrence she found he had been prejudiced against her by reading the papers. All the men in the Club put together had not had as much said about them in the press as she had. She didn't care. The press is a good thing, only it ought to be purified. People fear the press more than they do God.

The president of the Club, Dr. Foote, Jr., said he desired to read some resolutions about Mr. Harman. No greater outrage had been recently perpetrated anywhere than the sentencing of Mr. Harman to five years' imprisonment. The resolutions were as follows:

WHEREAS, Mr. Moses Harman, editor of *Lucifer, the Light Bearer*, of Valley Falls, Kan., at the age of fifty-nine years, after having led a useful, honorable, noble life devoted to doing good, has been forced through a farce of a trial without opportunity to fairly present his defense, convicted by an unjust and strained construction of the Comstock law, and sentenced to five years' imprisonment and three hundred dollars' fine.

Resolved, That we hasten to express our sincere sympathy for this unfortunate editor. That we regard him as a martyr to freedom of the press, an earnest, honest, and useful worker in a worthy, philanthropic cause—the emancipation of women from marital slavery and sexual abuse—and a victim of ignorant bigotry and partisan malice. That his conviction was a prostitution of the true purposes of law in order to serve the inhuman purposes of his enemies, and that the unusually severe sentence imposed is *prima facie* evidence of the judge's prejudiced state of mind and of his unfitness to preside in the court of a civilized nation.

Dr. Foote explained the matter for publishing which Mr. Harman is in bonds, and said that every woman in the country should stand by him; if they did not they deserved all the abuse they got.

Mr. Sutherland, treasurer of the Club, once upon a time had a man arrested for voting upon his, Mr. Sutherland's, name. Judge Duffy held the man for trial and Colonel Dawson was assigned to try him. But the colonel subpœnaed no witnesses. The jury was obtained and the case dismissed. It was tomfoolery, disgusting. He had hoped that the colonel would hav remained to hear him say this.

Mr. Chamberlain said that Colonel Dawson had complained because officials were ridiculed, but that was really the only purpose most of them could subserve. Mr. Chamberlain had been denounced as a baby-eater, a cannibal, by all the papers in the country, because of a remark he had made at the Constitution Club. He didn't care. Legislation would do no good, but make our censorship worse than it is now.

Moses Oppenheimer did not think that public officers were worthy of confidence. The district attorney had ten thousand excise cases pigeonholed, and out of that great mass he selected Justus Schwab for trial. Why did he do this, unless it were to persecute Mr. Schwab because he is a Socialist? Mr. Wakeman could tell some tales of his experience when, as a member of a labor committee, he endeavored to induce the district attorney to punish bribers.

Dr. O'Neil, of epistolary fame, got the platform. Mr. Harman, he said, had committed no offense. He is convicted under a press-gagging law, which was so contorted as to preclude the discussion of all physiological subjects. Mr. Harman is in prison for discussing these subjects in a pure manner. It is a damnable outrage. The district attorney's office is a den of thieves and the jury system all wrong. Judge Foster simply got angry at Mr. Harman and used the court as an instrument of oppression.

Mr. Wakeman had the summing-up. If he was to try to defend the office of district attorney of this city, he said, he might as well giv up existence. It is one of the most indefensible things on earth. He never had seen Colonel Fellows, and didn't think he ever should till that gentleman was out of office. The press, he said, is the best remedy for evil. How can Judge Foster be reached except through the press? The Liberal newspapers were the only ones in which justice could be had. The sentence of Mr. Harman is an enormous outrage, an enormous disgrace. Mr. Harman has never injured anyone; he is a harmless person who thinks woman should not be abused. The evil of the Comstock law Mr. Wakeman foretold long ago. The worst of it is that it is enforced by private agents, and is virtually ecclesiastical mob law. The press is the only remedy, and the utmost freedom of comment must be allowed. The trial of Mr. Harman was one of the most remarkable trials on earth. To call him insane was most absurd, and to go to a jury against his protest with that plea was practically a mistrial. As a joke it might do; but under the circumstances it was carrying a joke too far. The simple truth is that the conviction and sentence constitute an outrage. The judge in allowing the proceedings committed a greater offense than the prisoner. The remedy is to blaze away in the press at the whole Comstock business.

When Mr. Wakeman closed, the Harman resolutions were passed without dissent, and with loud acclaim. The cruel sentence inflicted has aroused the indignation of the Liberals hereabouts, and if Judge Foster could be buttonholed for a moment he would hear some mighty uncomplimentary things said about himself.

Mr. E. H. Heywood in Trouble.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* You know quite well the extent and malicious venom of tyranny manifest in the frenzied efforts of church bigots to supervise Freethought literature. In the annual report of his Vice Society—of 1878, I think—Anthony Comstock, who is that "society" to the extent of $4,000 annual salary, said: "Another class of publications issued by freelovers and Freethinkers is in a fair way of being stamped out. The public generally can scarcely be aware of the extent that blasphemy and filth commingled hav found vent through those various channels. Under a plausible pretense men who raise a howl about free press, free speech, etc., ruthlessly trample under foot the most sacred things, breaking down the altars of religion, bursting asunder the ties of home, and seeking to overthrow every social restraint."

As you know, Comstock then was intent on suppressing "Cupid's Yokes," "Fruits of Philosophy" (the famous Bradlaugh-Besant book, written by Dr. Chas. Knowlton, of Ashfield, Mass., and published by J. P. Mendum, of the Boston *Investigator*, more than fifty years ago), Trall's "Sexual Physiology," Bennett's "Open Letter to Jesus Christ," and other works which "still liv" and circulate widely here and in Europe. Commencing, of course, with poor and unpopular men, Comstock had expressed his purpose—after he had "stamped out" the *Word*, "Cupid's Yokes," and other publications—to "regulate" the *Index*, the *Investigator*, THE TRUTH SEEKER, the *Banner of Light*, and other heretic manifestations of "blasphemy." When he first came here for me, Nov. 2, 1877, he urged David H. Gregory, postmaster, to exclude our books from the mails, Josiah D. Gregory, Mr. Gregory's son, earnestly siding with Comstock in his "pious" purpose. Mr. Gregory, an old-time Whig, moderate and sensible, replied: "No. Mr. Heywood is a citizen here, minds his own business and harms no one, so far as we know. Leave the issue to the courts."

Now the father, D. H. Gregory, is dead, and the "earnest" son, Deacon Josiah D. Gregory, is postmaster, appointed by President Harrison to succeed Leonard Chandler, a thrifty farmer, Democrat, and a "tough old Infidel," as he calls himself. Now first, since 1873, Comstock has in President Harrison, Postmaster-general Wanamaker, and Deacon J. D. Gregory three "earnest" Christians subject to his will relativ to "stamping out" Princeton literature. Since April 15th more and more askings hav come to us from patrons of the *Word* why their papers did not appear, we knowing not why till last Monday afternoon, April 28th, when the first edition of our April issue was taken to the post-office to be mailed. After Deacon Gregory got his hand on that edition, he said he had been "instructed" from Washington to examin every issue of the *Word* hereafter, and exclude it from the mails, if he could not approve of its opinions or style; if he is in doubt, relativ to any given edition, he said, his "orders" are to "refer" the issue to Washington, and hold the paper for further "instruction." Since April 15th he has received, weighed, and we supposed forwarded to patrons papers, but unable or afraid himself to say that any given paper was "objectionable," he has been "referring" the *Word* to Mr. Wanamaker. He wished to take, overnight, to examin, April *Word;* next day he said he was unable to say whether the paper is mailable or not, and would "refer" it to Mr. Wanamaker, who may report back three, six months, or a year hence!

I said, "Since you decide not to mail the papers, I will take the April edition and also all previous issues that hav been accumulating in your hands since April 15th, and forward them to subscribers by express or otherwise." He refused to return them to us, saying his "orders" are to "hold" all the papers subject to Mr. Wanamaker's disposal. This, as you know, is flat violation of United States and state law relativ to the rights of publishers of newspapers and subscribers thereto, and freedom to circulate outside the mails. Our subscribers, and members of the Coöperativ Publishing Company, publishers of the *Word,* are considering what redress for this invasiv outrage can be had in Massachusetts courts. The conspiracy has been maturing several weeks; many citizens here think Deacon Gregory instigated this "regulation." When Comstock first "visited" us Deacon Gregory said, "Mr. Heywood ought to be imprisoned for circulating 'Cupid's Yokes.'" Though endowed with no natural or acquired intelligence to spare, he seems incapable of even "tolerating" anyone who differs from him in opinion; and, probably by Comstock's, Harrison's, Wanamaker's, and God's help hopes to bring me, Mrs. Heywood, and other heretics here "to Jesus" this time. I asked leave to copy Mr. Wanamaker's "order." Deacon Gregory refused to allow me to do so, saying the "correspondence" between him and the post office department is "private" matter. The "business" in hand is to suppress a newspaper; yet, though the plot is a blow at every citizen's right of opinion, the letters between Deacon Gregory and Postmaster-general Wanamaker are "private" matter! Deacon Gregory says it will be his "official duty" to "examin" not only all issues of the *Word,* but also stamped matter deposited in his office by our heretic people. To what extent he will feel it his "duty" to break seals, in search of "objectionable matter," in letters or other parcels, I know not. He is an intense Christian, a "high-toned," prohibitory, "anti-saloon" Republican, and will certainly do duty revealed to him, in prayer or otherwise.

From 1877 to 1884, seven years, I served in the jail phases of evolution; "Cupid's Yokes," "Leaves of Grass," the *Word,* all the publications indicted, were vindicated, all the points won in the courts, and the United States and state governments beaten on every issue. Now, a new mountain confronts us, to be crossed or tunneled. Four times in a quartet of cases the *Word* has been "suppressed"—once in West Virginia; once in Minnesota; once in Charlottetown, Prince Edward's Island, when the city marshal arrested Josephine Tilton, took all her publications, including Mr. Tucker's *Radical Review,* and burnt them in the public square; and, lastly, in my second United States case in 1882–3. During the eighteen years of its life the *Word* has survived considerable killing, and has plenty of breath left. For the present the post-office here is hostil and closed to us, but many other post-offices in Massachusetts are friendly, and "Barkis is willin'." The leading cities we shall reach by express and carriers. Excluding a newspaper from the mails is a deadly stroke at its life. From 1877 to 1884 the church bigots kept me and my family oscillating between prison and poorhouse, hoping I, at least, might die in jail, forgetting that "the woman in the case" would still be at large and outspoken. Imprisonment did not "reform" me, was not a success; but "he takes my life who takes the means of living." To stop the circulation of Princeton ideas by a single "order" from Washington would indeed be death to our life-work—surer means of extinction than imprisonment. What befalls the paper will light on any other reform newspaper whenever the Comstock-Harrison wire connects with the local postmaster. No nation on earth has such a cunningly devised, powerful, argus-eyed, vindictiv agency as the church now employs in these Comstock statutes to suppress soul liberty. That labor may hav and enjoy its own, opportunity and reciprocity prevail in business, language be ennobled by intelligent exactness, the origin and processes of life be studied, and physiological knowledge and discretion assure domestic felicity, we liv to work.

Thanking you, Mr. Editor, for all that yourself and your sainted predecessor hav done in the columns of THE TRUTH SEEKER for mental growth; rejoicing that increasing numbers of strong men and women stand together for the sacred rights of opinion assailed, and trusting that newspaper workers and readers, generally, will soon wake to realize the extent to which their liberties are imperiled by this blow at mental life, I am yours, for the overthrow of every hindrance to progress, EZRA H. HEYWOOD.

Apathy a Crime.

In the state of Washington, at cost of much labor, means, anxiety, and self-sacrifice, the justice of the demands of Liberals hav been conceded, and in some important particulars their claims allowed and their right legally assured. While all true friends of liberty rejoice at the victories won, the question that is agitating the workers, those who bore the brunt and fought the battles, is: Shall the triumphs of justice achieved, shall all the efforts expended, be rendered null and void through apathy and indifference on the part of the Liberals throughout the state as to the enforcement of the law? True, under the new law, the Hughes bill, all church property is to be taxed at its full valuation. But unless systematic effort is made by the united Liberals of the state, will it be?

Under the late law church property is exempt only to the value of $5,000. There is not a church in Seattle that is assessed higher than $4,000. So they all go free. Yet I doubt if ten of a half hundred of the churches in this city would sell out for twice, and many boast their church property is worth over ten times, that amount. Will churches be more conscientious in complying with the new law than the old? With demagog politicians or pious deacons for assessors, church valuations will be rated so low as to make the law nugatory. Churches realize this, and so are giving themselvs no anxiety about the matter.

Our state constitution reads:

ART. I, Sec. 11. No public money or property shall be appropriated for, or applied to any religious worship, exercise, or instruction, or the support of any religious establishment.

Yet in many public schools throughout the state children are punished for not committing to memory, or for lack of reverence in reciting, the Lord's prayer. In some schools children of Liberals, Jews, and Catholics are told to go out and stand in the hallway while "the blessed and holy Bible" is being read to the good Christian children. How would you like it if it was your child so treated?

Next August the assessment rolls in every precinct should be examined, and protest made in every case of under-valuation of church property. Simultaneous action in every precinct throughout the entire state is what is needed.

At once, wherever there are any religious exercises in any public school, demands for the discontinuance of such exercises should be made, and compliance with the law insisted on.

But that is just the difficulty. The Liberal of the neighborhood, best qualified to make these protests, feels diffident about rushing to the front and assuming so great responsibility; naturally hesitates to involve himself in dispute with neighbors, and possibly expensiv litigation. But if that Liberal is the chosen representativ of the responsible Liberals of his precinct, and has been elected a vice-president of the Washington Secular Union, to act as its authorized executiv officer; if instead of making the demand in his own name, as a private citizen, he does so as the accredited representativ, the trusted and honored officer, of the state organization of Liberals; and he knows, and can impress on those with whom he is brought into controversy, that he is backed by the moral and financial support of the united Liberals of the entire state, will it not make a big difference? Under such circumstances his duties would not be so very onerous. As the authorized representativ of an organization extending to every part of the state, he would be sure of respectful consideration, and as the law is clear and emphatic, would generally obtain prompt compliance with his demands without recourse to the courts.

But to secure the enforcement of the law we shall sometimes hav to go into the courts. To do so effectivly briefs must be prepared, counsel retained, legal fees provided for, so that should bigotry and church influence sway decision in lower courts we can promptly appeal to the supreme court.

Now, Liberals of Washington, you who hav hitherto been so profoundly indifferent, what are you going to do about it? Do you desire we should go into court, as a self-sustaining, powerful organization, with every precinct of the entire state represented, and thus effectually refute the church falsehood that Infidels comprise but a beggarly few, lacking in respectability, means, or influence, and destitute of any bond of unity or harmony of purpose? You do? Then hav you no immediate duty to perform? Should you not at once become a member of the Washington Secular Union, use all your influence to induce others to do so, and help elect the best Liberal in your vicinity as vice-president? Do you realize what a powerful help, what prestige, it would giv to Liberals in every part of the state, if as a united body we go into court demanding justice and compliance with the law? How it would change the tactics of press, politician, and church! They would thenceforth treat Liberals with respect, instead of insolently ignoring, ridiculing, or wilfully misrepresenting them. The Liberals of any precinct becoming members of the Washington Secular Union hav at once a bond of interest. Their coming together to select and elect one of their own number as vice-president of the state society, would be the first step toward better acquaintance, and greater mutual interest in each other's welfare, and lead to the formation of a local Union.

The Washington Secular Union is founded on strictly business principles—pay as you go; all receive benefit. The work done is for the advantage of all; all should contribute. The dues, in order to carry on the work and forward the aims and objects of the society, are $1 each six months, payable in advance—less than four cents a week. I accepted the position of secretary knowing it would at first be one of thankless, unremitting toil, with small and doubtful pay, but I hav confidence in the grand nobility of character Liberalism inspires in all honest hearts—they will sustain me in the work. I am not in the cause exclusivly for gain. When gain becomes my sole object, the church will gladly pay me ten dollars for every one paid me by Liberalism.

I know the mighty power of efficient organization, and that once established in Washington, the glorious results attained will prompt other states to follow her lead. Some one had to step into the breach and suffer and endure until the forces are all in good working order. Then any intelligent, zealous woman or man can fill the office of secretary, and I shall be only too glad to lay my heavy burden down, the work accomplished.

Dr. H. Doane, the distinguished electrician, one of the most able and successful physicians on this coast—and a stanch Liberal—warns me that my condition is most critical, and positivly forbids the least over-exertion. My appeal for help was not on account of personal needs, however much cause may exist for making such appeal—not for myself, who perchance ere the appeal is answered may be beyond its reach, gone to my eternal rest. No! I cry for help, but it is help for the cause, help for the Liberals of Washington so they may each and all realize the present needs and grand opportunities to place the young giant state in the vanguard of mental freedom and human progress. It is not in the power of the combined churches to defeat us, unless by apathy and indifference we permit the golden opportunity to pass. Apathy, then, at this time, on the part of any Liberal of Washington, is a crime. "The next few weeks is worth an age if rightly employed, but if the time is frittered away by procrastination, not alone the state of Washington, but the cause of human progress throughout the entire continent will partake of the misfortune." To continue quotations from the "Common Sense" of that noble hero, Thomas Paine, with whom to do good was religion—"And there is no punishment which that man will not deserve, be he who or what or where he will, that may be the means of sacrificing a season so precious and useful." "The sun never shone on a cause of greater worth. It is not an affair of a city, a county, a province, or a kingdom, but of a continent. 'Tis not the concern of a day, a year, or an age; posterity are virtually involved in the contest, and will be more or less affected even to the end of time by your proceedings now."

Now is the seedtime of earnest union, of practical organization. Liberals of Washington, duty is plain before you. In perfect confidence I await your action.

C. B. REYNOLDS,
Seattle, Wash. Sec. Wash. Secular Union.

Lectures and Meetings.

"THE Paradoxes of Humanity," is the title of a lecture by Mrs. Marguerite Moore, for next Friday evening at the Liberal Club, 220 East 15th street.

W. F. JAMIESON desires his Liberal friends of Minnesota and Wisconsin to correspond with him, as he desires to lecture in those states during the summer. Address at Des Moines, Ia.

Interesting and Entertaining.

From the Byron, Ill., Express.

We wish to extend our thanks to THE TRUTH SEEKER for an interesting little book entitled. "A Symposium of Freethought, Is it Conservativ or Destructiv"—an entertaining work, for sale at THE TRUTH SEEKER's office, 28 Lafayette place, New York city.

Communications.

Life of Satan.—Continued.

A BIOGRAPHICAL SKETCH.

We do not know how long it took Satan to traverse the distance between heaven and earth, but we do know, thanks to the industry of Luke, that (x, 18) Christ "saw Satan like lightning fall from heaven." The veracity of both the eye-witnesses as well as the relator can, of course, not be doubted, hence we are able to state that the velocity of Satan during his downward journey was 186,000 miles a second. Naturally a descent of such a kind would produce considerable heat and therefore friction, yet the latter seems not to hav affected Satan. Still, the descent was not without its consequences; on striking the earth he was so unfortunate as to break his leg. This accident did, however, prove to be more serious than might hav been expected, as, owing to the lack of good medical assistance, the broken limb was never properly set—a fact that seems rather strange since according to the medieval clergy's decision the art of healing was a black, a diabolical art—and Satan, like Loki, Hephaistus, and Typhon, has been lame ever since, a truth confirmed by Christian art, which always represents Satan as being a cripple.

The angels that followed the banner of Satan, shared in his misfortune and were likewise thrust out of the heavenly city. They reached the earth in a heap, and Jehovah, taking advantage of this, placed his little finger on them and consumed them.

Some time after these events had taken place Jehovah placed a man and a woman in the garden of Eden, and Satan, wishing anew to compare his power with Jehovah's, succeeded one day, probably during a temporary absence of the last-mentioned omnipresent being, in gaining entrance to the garden. Knowing how much the feminin mind is influenced by appearance, he, to impress her with the fact of his own importance and high station in life, saddled, according to Jewish authority, the serpent, which at that time was of the size of a camel, and galloped up to the woman, who afterward was called Eve (from the verb *hayok*, to liv). The result of the conversation is well known. Eve ate of the fruit, which according to some was of an apple-tree, to others a wheat-tree, while again others state it was a fig; still, this is of less importance. Finding the taste of it delicious she invited her husband, Adam (earth), to partake, and he, with a gallantry nowadays rare among husbands, accepted her invitation at once and ate of the fruit also.

Modern Christian theology has succeeded in confounding Satan with the serpent. It is more probable, I think, that he took possession of the latter, or perhaps transformed himself into a snake like being. But let us proceed in the narrativ.

Evening came, and the voice of the Lord God, probably wishing to take some exercise before it went to bed, was promenading in one of the alleys of the garden. And although we are informed by the clergy that the Lord God is omnipresent, all-seeing, and all-wise, it seems that on this occasion these attributes were employed somewhere else, for the voice had to ask Adam, "Where art thou?" Adam answered, and the other attributes of the Lord God having meanwhile arrived, he informed the culprits that he knew all, and was exasperated over the defeat Satan had inflicted upon him. Jehovah, full of love and mercy as he is, condemned the poor fallen beings, and turning to the snake, which, like Adam and Eve before the fall, knew not "good from evil;" and which, probably scared by the voice of God, that, as we know, is "like the sound of many waters," had remained as rooted on the spot, said to it, "Upon thy belly shalt thou go and dust shalt thou eat all the days of thy life." A most severe judgment, we should think, considering that the snake never was in possession of either feet or wings. But when the anger of Jehovah grew cool he probably saw the cruel character of this his first curse; at least, he seems never to hav enforced it, for at present the snake does not eat dust all the days of its life.

The idea of a Golden Age, of a former state of innocence, health, and purity from which man falls when he, tempted by woman, disregards the command of the supreme being, forms a part of almost every religion of antiquity. We hav not the time to dwell upon this fact to such an extent as we wish. We are obliged to restrict ourselvs to giving a few of the most striking instances, and direct those of our readers who desire further information to S. Baring-Gould's "Legends of the Patriarchs and Prophets;" Smith: "Chaldean Account of Genesis;" Colenso: "The Pentateuch and Book of Joshua Critically Examined," etc, and to that most excellent compilation, "Bible Myths and Their Parallels in Other Religions," which for accuracy and general excellence we hav found unrivaled.

According to the Bundehesh Ormuzd created a human couple, Mashya and Mashayâna, which he placed in an abode called Heden, through which ran a mighty river. In this region or garden of Heden stood a tree, Höm, which contained the power of resurrection, and which was guarded by several of Ormuzd's attendants. Long did the couple liv in happiness and peace, but at the last their hour came. Ahriman, the prince of devils, sent a demon, who in the form of a serpent approached Mashayâna and gave her and her husband fruit from the tree Höm. Thus the eternal happiness of mankind was lost.

The Babylonians possessed the same legend about fifteen hundred years before the Jews heard of it, and although those cuneiform inscriptions which treat of the serpent and the tree hav not been found, yet in the sacred grove of Anu we hav evidently the Hebrew tree of life, a supposition which is strengthened by a specimen of early Babylonian art now preserved in the British Museum, and which represents "two figures sitting one on each side of a tree holding out their hands to the fruit, while at the back of one (the woman) is scratched a serpent" (Smith: Chaldean Account of Genesis, p. 91).

The Hindoos had likewise a garden of Eden. It was the mountain Meru, on which no sinful being can liv. It is adorned with celestial plants and trees, and watered by four rivers. It was in this garden, which was guarded by a terrible dragon, that Swayambhura and his wife Satarupa liv in innocence and joy until Siva, who desires to tempt this the first couple, lets fall a blossom from the sacred fig-tree Sôma. Swayambhura, tempted by his wife, takes possession of the flower, and is for this act cursed by Siva.

But it is not alone among the Persians, Babylonians, and Hindoos we find a garden of Eden, a temptation and fall of man. The ancient Greeks, Egyptians, and Scandinavians, the Chinese, Mexicans, Thibetans, etc, hav likewise their versions of the same myths. In fact, it seems to be a universal belief that man, through his disobedience, has become a fallen being.

How this myth of a former happy existence of man originated, we cannot tell with certainty, yet we believe that in the pleasure with which aged people love to dwell upon the days of their childhood and youth, a tendency which has given birth to such phrases as "the good old days" or "the blessed olden time," we hav one of the creativ factors.

It must, however, not be supposed that there always existed a belief in the literal truth of these myths. Rabbi Moses Ben Maimon, one of the most learned men the Jewish nation has produced, expressly states that we must consider these myths as allegories only, and so do other rabbis. Even Christian fathers, as St. Augustine and Origen, do not hesitate to express the same opinion, and in our days the number of these skeptics has vastly increased, even among the ministerial ranks; and yet this in spite of the fact that on the myth of the fall of man is built the whole Christian theology. For if we take away the fall, what use is there then of an atonement and a redeemer?

It is said by Jewish rabbis that Adam was created double; that he was both male and female, had two faces and one tail. This may seem rather strange to a modern mind, yet it is nevertheless the truth. For does not the Bible tell us "male and female created he them" (Gen. i, 27), and in Psalms cxxxiv, "Thou hast fashioned me before and behind?" Now, that these passages can hav no other significance is proved by the words of Adam (Gen. ii, 23), "This is now bone of my bone, and flesh of my flesh," which passage, translated into common English, means, Now I hav a wife taken from my own bones and flesh, which was not the case with my first one. But this fact of being obliged to take his wife along wherever he went, naturally enough did not suit Adam, any better than it would a modern husband. He could not go to the club, or a fishing, or to see the man around the corner, unless his wife knew it. Jehovah saw his misery, and resolved to release him from his matrimonial incumbrance, to which end he asked one of the cherubim to hand him his sword, which was a flaming one which turned every way. With it Jehovah performed the first surgical operation on record, and turned the one half of Adam away from the other half. Thus it came to pass that Adam's first wife, Lilith, enjoyed an individual existence. But Lilith was proved rather unmanageable. To tell the truth, she was a woman's rights adherent, and consequently believed herself to be as good as her husband. Such advanced notions—she was about seven thousand years ahead of her time—met with the decided disapproval of both her husband and Jehovah, who both believed that man ought to be the head of woman. The anger of God waxed hot, and I think he must hav repented of what he had done. For we know for certain that Jehovah does repent; he did so after the fall (Gen. iv), although we know also he is not "the son of man that he should repent" (Num. xxiii, 9). When his anger "waxed hot" enough he drove her out of paradise and told her to go to the devil. Lilith did as the Lord had commanded her, but before she was out of hearing distance she turned about and said, "Tell Adam that posterity shall be the judge between him and me." Posterity has given its judgment. Every believer in woman's rights, Dr. Mary Walker and the Women's Christian Temperance Union, look upon thee, O Adam, with withering scorn!

The reader will excuse this return to ante-fall days, but I believe it to be the duty of a biographer not to neglect any information that may throw light upon the life and character of his subject, and as Lilith became the better half, or rather fifth, of Satan, my proceeding is, I think, perfectly justifiable.

We know that Jehovah, after having precipitated Satan and the angels who rebelled with him from heaven, destroyed these latter and left Satan alone to mourn his fate. Although Burke had not written his work "On the Sublime and Beautiful" at that time, yet Satan thought, like him, that "the total and perpetual exclusion from all society is as great a pain as can almost be conceived;" and partly to get relief, and perhaps, also—I cannot deny this rather ignoble trait of my hero's character—to commemorate his late victory over Jehovah in the garden of Eden, he resolved to get married. Newspapers and matrimonial bureaus not having been invented yet, Satan was obliged to do his own wife-hunting. His choice fell upon Lilith, Adam's grass-widow, and she, enamored by his polished manners and attractiv appearance, stammered forth a yes, which made Satan the happiest devil in existence. The wedding took place the same day, but I am sorry I cannot satisfy the curiosity of my lady readers by describing the bride's toilet. Even tradition is silent on this subject. The bridegroom wore, besides his brightest smile, his go-to meeting suit—swimming-trousers and standing-up collar, while a length of stovepipe, which was not needed to carry away the smoke from his infernal furnaces, did service as silk hat.

Later in life—I cannot state the exact time, owing to the rather untrustworthy character of chronicles of that time—Satan took unto himself some more wives, Naama, the daughter of Lamech, Igereth and Macbalath. In these transactions Satan showed, I must admit, his moral inferiority to many men, among others to King Solomon, who had seven hundred wives and three hundred concubines (1 Kings xi, 3). By each of his four wives Satan became the proud father of a great number of devils, who, with their respectiv mothers, reign over the seasons of the year. At the change of the seasons there is a large family gathering, on which occasion the devils gather round their dear mother. It seems that to these gatherings the friends of the family are likewise invited. It is said that every St. Hans night innumerable witches are seen riding through the air, each sitting on a broomstick and accompanied by her black cat, and all are bound for Hazen or Blocksberg, in Germany, where the festivities take place. We will, however, warrant the truth of this assertion, since it is not vouched by the rabbis or church fathers, or by the gospels.

For several centuries after the marriage of Satan we hav but scanty knowledge of his sayings and doings. Then no American newspaper reporter ever called to interview him, and no Boswell took pains to note down those small traits and anecdotes which enable us to get an insight to the individual's inner life. But we do suppose that his duties as family father, and tutor for his many children—Lilith alone had 478 legions—occupied most of his time, and considering this we are sorely grieved by hearing so holy a man as the writer of Chronicles assert that "Satan stood up against Israel and provoked David to number Israel" (1 Chron. xxi, 1). And our grief is so much the deeper because this accusation is nothing but vile slander. For it is expressly stated by the writer of 2 Sam. xxiv, 1—and no one acquainted with Hebrew, Greek, and English grammar can deny it—that it was Jehovah himself, and not Satan, who "moved" David. Of course it may possibly be that the Holy Ghost, when he inspired the Chronicles writer, had left his memorandum book at home, and consequently made this mistake; in fact, we should not be the least surprised if this really was the case. Then we know, judging from the many contradictions in which both the Old and the New Testament abound, that the memory of His Ghostly Eminence is rather impaired, and only two things excite our wonder: First, Jehovah's patience with his blundering secretary, who, instead of attending to his business, spends his time not alone in seducing lonesome virgins—instances of which abound in the history of antiquity—but even in violating the sanctity of the marriage tie, an instance of which latter conduct is given us in the holy gospels; second, the forbearance of Satan in that he has not sued the secretary for slander, a course deemed perfectly justifiable by even strictly orthodox Christians of our time, and this although they are told, "Love your enemies."

At last Satan had completed the education of his progeny, and a more lively and mischievous lot of children never existed. In fact, they were full of deviltry. No wonder, therefore, that Satan, like any other father, looked upon them with pride. Yet it was not in his nature to pass his days in the bosom of his family. Even the best of Gods, devils, and men wants to know what is going on outside. Therefore, after taking a loving farewell from charming

wives and beautiful children, Satan, turning his back to his warm, comfortable home, set out on his journey to this earth. After his arrival, having no special business on hand, he, being a lover of nature, made up his mind to explore that witness of Jehovah's power, wisdom, and love, the wilderness. Here he met a gentleman who gave his name as being Christ Jesus, a Galilean Dr. Tanner, who just had finished a forty days' fast. Further conversation revealed the fact that the gentleman was a son of Jehovah, and as old as his father the Holy Ghost, both of whom existed before the beginning of creation, while his mother, the Virgin Mary, who at the time of our narrativ was about fifty years of age, was the wife of his father, Carpenter Joseph of Nazareth, a direct descendant of King David. Satan, on hearing this, at once recognized him as one of the persons of the trinity. By the way, not being able myself to explain the relationship in which the different members of this three-leaved clover stand to each other, I subjoin an extract from the world renowned document known as the Athanasian creed, a perusal of which will convince any person possessing a tolerably well-balanced mind that there is nothing mysterious whatever about this trinity if she or he will only use their faith. Reason and every-day common sense are not alone perfectly useless, but even destructiv.

The extract referred to is as follows:

> We worship one God as trinity, and trinity in unity; neither confounding the persons nor dividing the substance; for there is one person of the Father, another of the Son, and another of the Holy Ghost. But the godhead of the Father, and of the Son, and of the Holy Ghost, is all one; the glory equal, the majesty co-eternal.

Viewed with the eyes of reason it reads:

We worship one God in the person of three Gods, and the same three Gods in the person of one God; neither mixing up the persons nor dividing the one substance of which the three persons are composed. For there are three persons, but these three are one and the same person. Only the father is self-existing; the two others derive their existence from the former; yet all three are equal and of the same age. Each of them has a character different from the others, each of them possesses qualities which the others hav not, yet in spite of this they are all three three perfect beings and one perfect being.

But this latter explanation of mine is of course erroneous, for I admit I do not possess the necessary amount of faith required, so I say with St. Paul (Rom. xiv, 5): "Let every man be fully persuaded in his own mind."

But to return to Satan. As soon as he had found out who his fellow-traveler was, he naturally tried to tempt him. He used various schemes, but was unsuccessful, so at last he took Christ Jesus "up into an exceeding high mountain," which latter has either totally disappeared or at least grown smaller, and lent him his telescope, by which he was enabled to see the edge and under side of the earth, that, we know, was flat at that time. While Christ Jesus was thus engaged in viewing "all the kingdoms of the world and the glory of them," Satan addressing him said, among other things, "All these things I will giv thee if thou wilt fall down and worship me." But Christ Jesus was obstinate; he did not care for the good things of this world, a trait in his character in which he differs very much from his present representativs. And then Satan, perceiving he was "left," left him.

This highly instructiv and moral narrativ is found in the writings of the divinely inspired, and therefore truthful, writers of Matthew iv, 1–11, Mark i, 12, 13, and Luke iv. 1–13. Yet, we do not know really what to think of it. For the likewise divinely inspired writer, John, who certainly would tell the truth as well as the others, says that on the day after the baptism Christ Jesus was yet "hanging round" Jordan (i, 35), while on the second day he tramped through Galilee (43), where he on the third day provided wine for the guests at a marriage feast in Cana (ii, 1–10), after which he went down to Capernaum and thence to Jerusalem to take part in the Jewish passover (12, 13). Yet in spite of this evidence, I lean toward the belief that the three first-mentioned authors are right; then, supposing this, we hav an explanation of Satan's subsequent conduct. Taking this ground, it is evident that the splendid victory of Christ Jesus vexed Satan considerably; at least, we hear nothing more about him for quite a while; for the story told in Matt. xiii, about the devil sowing tares, I consider as a deliberate falsehood, invented purposely to soil the reputation of my hero. For after making the most diligent inquiries as to his character, I hav not found the slightest trace of his ever being on a "tear" and much less on a regular succession of "drunks," nor do I know of his ever walking from saloon to saloon treating himself to small drinks. Being acquainted with the clergy's mode of explaining the sacred text, I am fully convinced that such exposition is possible. The passage which runs as follows: "But while men slept, his enemy came and sowed tares among the wheat, and went his way," can easily be explained thus: "But while the men [the rational faculties of Satan] slept, the enemy [his passion for strong drinks] came and sowed tares [that is, influenced him to call for several small drinks, a sufficient number of which will make a person "get on a *tear*"] among the wheat [it is well known that people of that country use wheat bread, hence, in the figurativ language of the oriental the taking of a drink between every few mouthfuls of wheat bread is expressed by the phrase, sowing tares among the wheat].

But if the devil himself was not activ, his dear children made up for it. They were all over—now in the country of the Gergesenes (Matt. ix, 28–33), where two of them entered the bodies of two men; now in the land of Gadarenes, where one, by name Legion—"for we are many," said he—had taken possession of a poor fellow (Mark v, 1–14). But on both occasions they were driven out by Christ, who, using his word (Matt. viii, 16)—how I do not know, but I suppose for a fork or a shovel—made them leave their habitation. Yet for some reason or another he did not kill them, but allowed them to enter a herd of swine, among which they raised such devilish disturbance that the innocent four-footed beings got afraid and committed suicide by drowning. I do not know whether Christ ever paid the owners for the loss they had sustained. These small devils would sometimes be mean enough to say to Jesus, when he drove them out, "Thou art Christ the son of God" (Luke iv, 41), which always was sure to annoy him, since he wished no one to know what a "big bug" he really was. Yet we know only one instance where he did not suffer them to speak, and it is related by Mark i, 24. At other times the devils would be deaf and dumb, an instance of which is told by Mark ix, 17–27—yet these afflictions would not prevent them from either hearing or crying. It was not always necessary for Jesus to speak to them. Thus, the devil who plagued the Syrophenician woman's daughter left before Christ came; but he was evidently new in his business and consequently rather timid.

GUSTAVE NELSON.

(TO BE CONCLUDED.)

"Church Taxation."

I hav just read Miss Craddock's appeal to Liberals to circulate the forthcoming pamphlet on "Church Taxation," by President Westbrook. I shall want a dozen, but where shall I send for them—to THE TRUTH SEEKER office, or where?*

I wish, however, to criticise Mr. Westbrook's sixth "point," which reads as follows: "The taxation of church property would make very little difference to church-goers, as they are already mainly taxpayers, and what is saved to the church by exemption is added to the duplicate of personal taxation." This is a truth which is virtually *untrue*. For instance, Queen Victoria gets $5,000 per day; this, with other enormous sums, is raised mainly by taxing farmers. The farmer pays it and yet he does not. In order to pay the tax laid upon him, he grinds it out of the poor slavish men and women, the latter working in the fields for sixteen cents a day. (Send ten cents to John Davey, Kent, O., for "The Union and its Flag," and see how these poor women suffer.) The heavier the taxes the more the farmer must cut down labor in order to pay the taxes. It is, then, the toilers who pay the taxes. Who will deny this? Farmers, in England, seldom ever pretend to work for themselvs. They are a species of "middle men," taking the products of labor, deducting a fat living and enough to sport with, and handing over the balance for the support of idle parish priests, and to maintain the army and navy and the monstrous imposition of royalty. We are drifting into the same ruts in this country. The exemption of church property from taxation is a step in that direction.

Trusts, corporations, and even the ordinary business men never calculate to be minus in their own profits on account of taxation. No, sirs; the price of labor must be lowered or the products of labor must be raised. I belong to no labor organization and take no part, directly, in the conflicts between capital and labor, but the facts which I hav just stated are so plain the most uninformed cannot help realizing the truth of them. Our village, Kent, a few years ago was noted for the "liv and let liv" wages paid by the railroad company. Now the officials of the road hav got to imitating European nabobs, building "royal dog cars" to haul themselvs and officials of other roads over the United States "inspecting roads," etc., as if an ordinary Pullman car was not good enough. To meet this enormous expense, the wages of the men had to be cut down. Some are working at eighty cents per day. Whenever mansions, palaces, and cathedrals begin to be reared, the price of labor goes down. In the nature of things it must be so. This side of facts should not be omitted in presenting the question of "Church Taxation" to the public mind. The building of costly churches means high-salaried preachers; the presence of silks, broadcloth, cant, hypocrisy, stock-gamblers, rotten gentility; a general prostitution of the teachings of Christ, and an indirect repulsion of the masses from whose hard earnings the money has been extorted to erect those gaudy buildings. The masses of day-laborers and mechanics realize these facts, and a feeling of revenge is rising within their breasts against this return to priestly rule and despotism; hence a strong effort should be made by the Liberals to get all the facts before their minds.

The Jesuit priesthood is zealously at work to bring into the Romish church all the main moneyed men of the country and its governmental officials. That means continued exemption of church property, Catholic framing of our laws, and, after a little while, the laying of these United States at the feet of the holy father, the pope, as they are sworn to do. Liberals should distribute at least a hundred thousand of these pamphlets on taxation of church property.

Kent, O. JOHN DAVEY.

* Send to secretary American Secular Union, 930 N. 17th street, Philadelphia, Pa.—ED. T. S.

The Sympathy of Nature for Man.

In the issue of the 19th inst. Mr. I. S. Bradley, among your "Letters from Friends," proposes the following questions, to "corner" disbelievers in immortality with no doubt, but which I will dispose of in short order:

First: "Is man sympathetic?"

I reply in the affirmativ, only adding that the intensity of his sympathetic inclination depends upon the affinity or congeniality of those with whom he comes in contact.

Second: "Is man a product of nature?"

I emphatically answer Yes, without any qualification whatever.

Third: "Is nature sympathetic?"

It is so in a limited degree; her constituents, atoms, having an affinity for congenial particles, which tendency is essentially sympathetic in its character.

Fourth: "Is nature non-sympathetic?"

I reply that wherever atoms or forces are uncongenial in their character they are essentially unsympathetic.

Fifth (and last question): "Is it possible for a non-sympathetic element to produce anything containing sympathy?"

This question is already answered in the above. Nature is partly sympathetic and partly unsympathetic, these opposit tendencies manifesting themselvs in attraction and repulsion. From these two opposit forces of nature were evolved the loves and hates of organic beings, and the more pronounced sympathetic inclinations of the human species—though not all are "drawn together by a fellow-feeling that makes them wondrous kind," as Mr. Bradley is probably aware, many showing a decided repugnance to each other at first sight. Love and hate are therefore but questions of congeniality in man as well as in ultimate atoms. Sympathy in man is but the developed form of the sympathy existing inchoately in nature or in its constituent particles. It is sympathy that impels atoms to cling together, forming the bodies which clash upon our senses as matter, though nothing but aggregations of immaterial force particles which through their various molecular arrangements assume the multitudinous forms pervading space. If this sympathy existing between the particles of matter were suddenly destroyed their bond of union would be severed and disintegration would instantly ensue. How then can nature be unsympathetic while the bodies comprising it, great and small, are clinging together in a loving embrace until "death," *i.e.*, encroaching inimical elements, doth them part? In man, the product of nature, we will find therefore in a developed form what is innate in the tiniest molecule.

If Mr. Bradley is answered, and "turn about is fair play," I would propose the following questions, to which I invite the attention of believers in immortality:

1. Can a finite being giv birth to an infinit one?
2. Are souls or spirits a substance?
3. If so, from what source is this spirit substance derived?
4. Does a spirit occupy the same amount of space as when in the flesh, *i.e.*, the same number of cubic feet?
5. Can two or more spirits occupy the same space simultaneously; or in other words, must they make room for each other as they did while in the flesh?
6. Will spirits outliv the life, decay, and disintegration of their parent planet?

If these questions are logically answered I will embrace Spiritualism and resign myself to the horrible fate of being condemned to pass all eternity singing hosannas to an "unknown quantity," or cudgeling my brains solving the mysteries of the universe. What a pleasant pastime, by the way, this must be for those who cannot sing, or "never cared the snap of their finger" for the universe! But for "sich like" some other employment will hav to be found, no doubt, else they will soon be in the predicament of

> The wandering Jew,
> Who wanted to die,
> But didn't know how to.

Marengo, Ill., April 22, 1890. H. WETTSTEIN.

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A Brief Interview by Mail.

Messrs. Funk & Wagnalls, publishers of the *Voice*, a Prohibition journal of the ultra-orthodox and tyrannical sort, hav sent out a circular, receipt of which is hereby acknowledged, with a question attachment, our answers to which will be found hereto appended. The publishers of the *Voice* say: "Will you not help us to awaken public opinion in favor of the purification of politics? Senator Ingalls says, 'The purification of politics is an iridescent dream.' Are the business men of America—the men who do not care for office, but do care for the welfare of the republic—ready to settle down to the conclusion that to seek after clean politics is the chasing of rainbows? We do not believe it. If conscience cannot be forced into politics, if at least the honor that rules in business cannot be made to rule among the men who control the ballot-box, there is indeed gravest reason for apprehension. Will you not help us to make public opinion against political corruption and in favor of clean politics by writing us your answer to one or all of the inclosed questions?"

We are quite willing to do anything legitimate that shall make for honor and honesty, that shall benefit the country, enhance liberty, and help to hasten the time when all men shall be free, shall be equal before the law practically as well as theoretically, and possess the opportunity to express their unpurchased sentiments and deposit their votes uninfluenced by priests and politicians at the polls on election day. But we are not very strongly in favor of the plans of the pharisees who are behind this Prohibition circular. It is their desire to run the country themselvs in conjunction with the Women's Christian Temperance Union, the God-in-the-Constitution party, and fellows like Senator Blair of New Hampshire. The evils of the liquor traffic are but the pretext for their ambition.

These are the questions:

"1. Do you not believe that to conspire against the purity of the ballot-box should be regarded as treason against the republic, and should be most severely punished?"

We believe that influence through fear or bribery of electors is a crime. And we believe also that when Archbishop Corrigan or any other priest commands his church slaves to vote as he desires them to he is a criminal. The ordinary political influencing of votes is not so great a treason against the country as the machinations of the Roman Catholics.

"2. Is not the present domination of the liquor power in politics an exceedingly great evil, and one to be most resolutely resisted?"

The domination of any one power in politics is necessarily an evil, and inevitably leads to tyranny. That is why we oppose the efforts of Blair, the Women's Christian Temperance Union, and the National Reform Association. Let these people hav their way, and liberty in this country would be something unknown. The liquor dealers seek "domination" for only one thing; the churches are seeking to dominate us in all things—schools, holidays, taxes, even our printed thoughts and spoken words. A blasphemy law is more invasiv of liberty than a saloon; a Sunday law interferes more with a man's rights than a license law; the practical destruction of our public school system is more dangerous to the welfare of the country than the construction of whisky stills. If the liquor dealers were seeking to force everybody to use their goods, then we might compare them to the religionists who are endeavoring to force men to submit to them. At present, however, there can be no doubt at all as to which is the more dangerous element in politics.

"3 What do you think of the purchase of the public press in Pennsylvania and elsewhere by the liquor men, as confessed in the 'confidential' letters published in the *Voice*."

We think that if an editor has sold his opinion he is a dishonest man. We think also that the methods of the liquor men are dishonorable. But their immorality is as virtue compared to the miserable actions of the hypocrits who present a petition for a Sunday law, claiming fourteen million signatures, when in fact, less than three hundred ever signed the petition. And their action is compsarativly harmless beside the provision of Senator Blair's prohibition bill which would invade the home, the shop, the ships, the very closets and cellars of every man in the country in a search for the forbidden article. There is such a thing as a remedy being worse than the disease for which it is applied.

"4. What do you deem the most important practicable step towards the purification of politics?"

Get the priests of the Roman Catholic church and the fanatics of the Protestant church out of it. Let Senator Blair and Frances Willard go into retirement. Let the pharisees of the Prohibition party be honest and show their full hand. Let the God-in-the Constitutionalists disband their National Reform Association. Let the Sabbath Union cease its endeavors to make the Senate believe that the people desire the reënactment of puritan Sunday laws, and stop lying about their petition. Let the Methodists quit boasting that their church once elected a president, and can do it again. These are a few practical steps toward purifying politics—steps which the *Voice* may hav some influence in inducing the people named to take.

"5. If you hav no objection, please state with which political party you usually act?"

With the party we think is right, and for the men we think to be honest.

With the fanatics and the pharisees, Never!

Sunday Law Idolatry.

We frequently meet with the expression, "the American Sunday." According to common sense and the Constitution of the United States we should naturally conclude that this was a Sunday which every American was free to observe in any manner he pleased or not observe at all. It is difficult to imagin the existence of anything more un-American in spirit than the enforcement of Sunday laws. Yet there is one thing that equals even this in inconsistency. That is the observance of Sunday as a Sabbath by Christians professing to find their religion in the Bible.

Setting aside one day at least out of seven for purposes of rest and recreation is no doubt to be commended as a public benefit. Sunday is as suitable for that purpose as any other day, and for the convenience of those who may wish to attend public worship may be considered more suitable. There is, therefore, no reason to object to the prohibition of the employment of labor on that day, where such prohibition is not accompanied by any serious inconvenience. But to prevent any individual or number of individuals from themselvs doing on Sundays what would be lawful at any other time is politically tyranny and religiously idolatry.

When keeping Sunday as a religious day is made the chief point of practical piety, it ceases to be Christian, and becomes an idolatrous rite. It is idolatry to worship the work of our own hands, and this is what the Sunday-law persecutors are doing. Cessation from labor and business on the first day of the week is the main article in their religion. According to their own Bible they are commanded to work on that day. "Six days shalt thou labor and do all thy work. But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates. For in six days the Lord made the heaven, and earth, the sea, and all that in them is, and rested the seventh day; whereupon the Lord blessed the seventh day and hallowed it" (Ex. xx, 8–12). In Genesis i we learn that the days were to be kept from evening till morning, and we know from Jewish practice that they were so kept. The time the Bible God commenced his rest was Friday evening, and, in memory of it, the Sabbath was to be kept from that time until Saturday evening, when the first day, with its obligation of work, began. There was a Sabbath of years for the land commanded by the same authority as the weekly Sabbath for man (Lev. xxv, 1–16). If the one is absurd, why not the other? Both are Jewish institutions, and there never was a Sabbath which was not Jewish.

The Christian Sabbath is a ridiculous misnomer. To the majority of Christians themselvs, the very name is unknown. The early Christians observed the Saturday until they discovered that they were no longer Jews. In later ages the Roman church established a festival to be kept on the first day of the week in memory of Christ's resurrection, which was believed to hav occurred on that day. But it never was, and is not now, in that church, confounded with the Sabbath. In the breviaries of the church the offices for Saturday are appointed under its old name of the Sabbath, and Sunday under that of the Lord's day. If Christians wish to be consistent they should either keep the Sabbath at the time and in the manner commanded in the Old Testament, or consider that it is entirely abolished under the New Covenant, and not keep it at all.

The time appointed in the Old Testament is from Friday sunset till Saturday sunset. The manner is by entirely resting from all work ourselvs and forbidding any work to be done by our servants and cattle. We must also, if we keep the Old Testament's Sabbath, make the breach of its observance a capital crime. "Ye shall keep the Sabbath also: for it is holy unto you. Every one that defileth it shall surely be put to death" (Ex. xxxi, 14). We must visit with death the offense of lighting a fire upon a Saturday. "Whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitation on the Sabbath day" (xxxv, 2, 3). But there is no commandment respecting any form of worship to be carried on upon that day. If we stay at home and do nothing we keep the Sabbath. If we ride to church we break it and should be put to death.

But if this Jewish Sabbath is abolished under the Christian dispensation, there is not one word in the Bible or anywhere else, save in human laws, about keeping any Sabbath at all. The Romish church has commanded that servil works, *i.e.*, works usually performed by slaves, shall be abstained from, and the sacrifice of the mass attended, on the first day of the week, and the Roman church claims authority to make ceremonial laws, but how about those who reject her authority? By what curious logic does the Protestant hold himself bound to abstain from work on Sunday, and not bound to abstain from meat on Friday, when the one observance has exactly the same authority as the other? The New Testament does not contain either command. Two or three times it is mentioned that the apostles were together on the first day of the week, but nothing could be more natural than to suppose that they would be, as that day commenced on Saturday evening, and throughout the Saturday they had been together to keep the Sabbath, which had not then ceased to be observed.

Even if this extremely probable cause of their assembling together had not existed, the mere fact of their being together on any day of the week would be a poor excuse for observing that day in place of another to which a strict commandment was attached.

But the truth is that, all other religious observances having nearly died out with religious belief, the superstition inherited from the religion of the past makes people cling to the observance of one day as having a religious significance. And this superstition is so far consistent with its religious origin that it appoints a day for the observance of which as a Sabbath there is absolutely no reason at all. If the Sabbath is of obligation, it must be kept at the time and in the manner commanded. If kept at any other time, it is done in compliance with human laws. Those who keep Sunday as a Sabbath are complying not with the commands of their God, but legal enactments made by men. They are worshiping not God, but laws which are the work of their own hands. They are not Bible Christians, but Sunday-law idolators.

Mr. Harman's Sentence.

Moses Harman has been sentenced by Judge Foster to five years in the penitentiary and to pay a fine of three hundred dollars.

When our readers comprehend the meaning of these words, those of them especially who hav read the articles upon which he was convicted, their indignation will be deep and furious. A sneak thief gets a few months in jail; a burglar a year or two in the penitentiary; a man guilty of an atrocious assault thirty or forty months in the state prison—and they all, perhaps, deserve it, for they hav seriously injured their fellow-men. But Mr. Harman has done none of these things: he has stolen nothing, assaulted no one, injured no man. The crime for which he suffers this malignant sentence is in fact no crime at all. Admitting that wilful obscenity should be punished; admitting, even, for the sake of rendering the case clearer, that Mr. Harman's publication of Dr. O'Neil's communication deserved punishment, this imprisonment of five years for printing the articles upon which conviction was secured is an abominable perversion of justice, brutal in its magnitude, and undeniably evincing a persecuting spirit. The judge has obtained his revenge for the presumption which Mr. Harman displayed in instructing him in his duties.

The Comstock law ought to be swept from the statute books of the nation. The local courts are amply competent to inflict punishment upon evil doers, and therefore this villainous law serves no useful purpose, and is, besides, as unconstitutional as would be a statute authorizing treasonable actions. From the time of its enactment to the present it has been used by its procurer for tyrannical purposes only. It is the knotted club with which the despicable agents of the Vice Society beat out the brains of better, and a thousand times purer, men than themselvs. No state court in the country would inflict such barbarous punishment for no crime whatever as this United States district court has inflicted upon Mr. Harman. The sentence bears no relation to justice; it is beyond the pale of humanity; it is wanton cruelty. If its victim had been as guilty as he is innocent, five years' imprisonment would hav been a merciless retribution to hav visited upon him.

The articles upon which Mr. Harman was convicted are two. One of them is a letter which we described a few days after Mr. Harman's arrest (February 23, 1887) as a "coarsely written and exclamatory denunciation of the abuse of marital rights," but in which the "obscenity" is concentrated in the use of one word common in all medical journals. But as we said then, so we still maintain, that, yielding to Judge Benedict's definition of obscenity, the article could not corrupt the morals nor deprave the mind, and if the use of the word is in this case obscene, then it is in every case, and the publishers of all medical books may be prosecuted. The other article is a letter from Mrs. Celia B. Whitehead, a Christian lady, to Mrs. E. D. Slenker. Mrs. Whitehead's letter is a protest against the use of contraceptes and a plea for austerity of life. Though a Christian, Mrs. Whitehead is a humanitarian, and her work is always for humanity's good, as she sees it. It will probably shock her, and may or may not injure her church standing, to be legally convicted of writing articles too obscene for public print. But neither of these letters can, by any legitimate stretch of any decent imagination, be confounded with that vile class of publications which the honest part of the congressmen had in mind when they passed Comstock's law. Compared with numberless passages in the Bible the letters are refinement itself; and it is without question that the writers of both intended only good by their inditing—one to make men more gentle toward their wives, the other to induce perfect chastity on the part of both sexes.

At the beginning of this action, we said that if Mr. Harman should be convicted for the publication of these letters it would be no less an invasion of personal rights, no less an outrage, than that inflicted by Judge Benedict upon the founder of this paper—D. M. Bennett. As it has turned out, the invasion and the outrage are as much greater as five years are longer than thirteen months. Mr. Bennett was a perfectly innocent man. So is Mr. Harman. Mr. Bennett did not hav a fair trial; neither did Mr. Harman. The latter's defense was aptly described by Mr. Walker as a "botch." He was not allowed the counsel of his choice—a right which even the determinedly bigoted judge who tried C. B. Reynolds for blasphemy would not deny his prisoner. The counsel whom Mr. Harman was almost compelled to accept knew nothing of the case and showed no conception of the magnitude of the issue involved. He defended Mr. Harman as a police court lawyer would defend a sneak thief who was caught in the act and who hoped to escape punishment by claiming to hav been drunk when arrested. The best of all defenses—that the matter complained of was not indictable under the statute—was thrown away, and Mr. Harman was virtually forced to plead guilty, his lawyer denouncing the article and claiming Mr. Harman to be insane. Yet even after this fatal admission, three of the jurors—so they now affirm—agreed to a conviction only on condition that all the twelve jurors should sign a request to the judge to inflict the lowest penalty named in the law! Where is this request? Why was it not given to the judge? Or, if it was, what shall be thought of a judicial officer who would disregard such an appeal and substitute five years' imprisonment and three hundred dollars' fine for the comparativly small pecuniary penalty to which he could hav confined the sentence? On the face of the matter the conclusion is irresistible that the bench was vindictiv and misused its power.

Yet, if such be the case, we think the judge has defeated himself. The sentence is so excessiv, so out of proportion to the crime, if it be admitted to be a crime at all, that the pardoning power, rigorously Calvinistic though it be, can hardly refuse to act in the matter. If the sentence had been but a few months, probably little hope in that direction could be entertained. But that any president with human feelings in his heart will allow a man of Mr. Harman's character to suffer five years' imprisonment for so trivial an offense, is incredible. For the honor of our government, if for no other cause, the penalty should be remitted.

A Prospect.

The *Catholic Review* does not mince matters in the following paragraph:

"The author of the letters in the *Sun* signed 'Rabbinicus' is very much troubled, or perhaps delighted, over the discovery that the Catholic church will never be able to make the *imperium in imperio* a success. 'Rabbinicus' does not look at the matter from the proper point of view, which is the Catholic view. There must always remain a distinction between the spiritual and the physical orders, and in practical life the spiritual must always take first place. The Romans had to suffer from the *imperium in imperio*, and it destroyed them because they opposed it. In the same way, it will destroy every force which opposes it, which is the same as saying that Christianity is the only indestructible religious principle in the world. Governments must agree with, not attack Christianity, if they wish to liv and progress. 'Rabbinicus' would not hav so much to criticise in Christianity, but for his uneasiness that the Christian principle is destined to possess the world in the future even more thoroughly than the past."

That is to say, Christianity owns the world; Roman Catholicism is Christianity, therefore Roman Catholicism owns the world. Again, the spiritual is above the material, and must rule it. The spiritual is the Roman Catholic church, the material is the government; ergo, the Roman Catholic church must rule the government. Thirdly, the Republic is the *imperio*, the *imperium* is the Roman Catholic church; the *imperium* destroys all who oppose it. And it follows, plainly, that unless the *imperium in imperio* is allowed to be a "success," the Republic is to be destroyed.

Now, read this from Senator Blair to the *Mail and Express*—his regular weekly Washington letter:

"I do not believe that it is possible that the American nation will develop in the direction of toleration of all religions—that is, so-called religions. Whether the general public conviction shall be right or wrong, I yet believe that instead of selecting and finally tolerating all so-called religions, the American people will, by constant and irresistible pressure, gradually expel from our geographical boundaries every religion except the Christian in its varied forms. I do not expect to see the pagan and other forms existing side by side with the former, both peaceably acquiesced in for any considerable length of time. I do not think that experience will satisfy the American people that the inculcation of any positiv religious belief hostil to the Christian faith or the practice of the forms of any other worship is conduciv to the good order of society and the general welfare. There may not be an exhibition of bigotry in this. I believe that religious toleration will yet come to be considered to be an intelligent discrimination between the true and the false, and the selection of the former by such universal consent as shall exclude by general reprobation the recognition and practice of the latter.

"No religion which interposes any agency between man and God is Christianity. No other religion than Christianity—and Christianity as I hav thus defined it—is consistent with the existence of human liberty and republican institutions. This country will not long exist as a free country if any other religious teaching comes generally to prevail. No one human being is the superior of any other human being in kind, however much we may differ in the extent of our several endowments, and no religion which finds space for an authority between the creature and the creator can prevail without destroying the republic. Now, religious belief is a matter of education, and hence no free people will, or at least can, safely permit a system or a practice of education which sets up any human master of the human soul—save only the supremacy of each soul over itself.

"This does not imply that the people will undertake to teach affirmativly the dogmas of religion in the sectarian sense, or perhaps, even, in the most general and fundamental sense. But it does imply that the people of the republic will see to it that certain things are not taught to the American child. The people will not rest until they hav subverted all schools and teachers who create in the soul of the child a belief in a power greater than the right of private judgment and less than the authority of God—an allegiance to any spiritual power except the highest, or any prince, potentate, or power, save only the eternal king, which can inflict pains and penalties of a spiritual nature, or in any other life than this on earth.

"The people will not rest in their study of the subject, nor in the regulation of the educational forces of the land, until they hav compelled all citizens to be the masters of the English tongue—until they hav secured the eradication of all religious teaching which enslaves the soul of the child to any other master than its supreme father, or which clothes a mere man with powers which partake of the prerogativs of God."

That is to say, all religions but Christianity are to be suppressed; Protestantism alone is Christianity, therefore nothing but Protestantism shall exist in the country. Secondly, religion being a matter of education, the schools must teach religion. Protestantism is religion; therefore the schools must teach Protestantism. And once again, as Christianity is nothing without people to believe it, as Protestantism is the only real Christianity, as all religions but Christianity are to be suppressed, it follows that all who do not join the Protestant church are to be in some way gotten rid of!

The prospect, however it is viewed, looks dismal for everybody. 1st, The Roman Catholic church will rule or ruin. This means destruction to Protestants and Agnostics and pagans alike. 2d, The Protestant church will rule, which means suppression of everything else. This also is rough on the Agnostics and pagans and Catholics. And here comes in the question, what will Senator Blair do with all the folks who don't join his church? And how will the *Catholic Review's imperium* destroy the fellows who don't help make it a "success?" Are we to hav, on the one hand banishment, as Senator Blair's Puritan ancestors practiced it on the Quakers and Baptists, or hanging as they practiced it on witches; and on the other burial alive, beheading, tortures, dungeons, as the Catholics practiced them on the Protestants; or shall we hav the stake, the gibbet, the persecution and killing by soldiery, as both sects practiced them on each other, as opportunity offered and power permitted? We really wish the *Review* and Senator Blair would be more explicit in explaining their programs.

One thing, however, is learned with certainty from these representativ utterances—and that is, that the persecuting spirit of Christianity is not dead; and that had it the power each great division of the Christian church would be cutting the other's throat; and that with either in plenary power, the country would be one vast cemetery, for there is only one way to destroy or suppress heresy, and that is, the death of the heretic.

Letters from Friends.

BARTLETT, DAK., April 25, 1890.

MR. EDITOR: Please send me the book of pictures.

Very truly yours, E. SMITH.

FORNEY, TEX., April 21, 1890.

MR. EDITOR: Please find inclosed $2 for the book of pictures when ready. Respectfully, WM. BONDIES.

ELMO, MO., April 19. 1890.

MR. EDITOR: Inclosed find $2, for which please send me the picture book as soon as convenient. W. S. LAMME.

FORT WORTH, TEX., April 20, 1890.

MR. EDITOR: Inclosed is $2, for which please send me a copy of the pictorial arguments against the church.

Respectfully, J. M. BROWN.

NEVELON, MONT., April 5, 1890.

MR. EDITOR: I am greatly in favor of the illustrations. I consider the paper the best of any I take or see. Long may you and the cause prosper in the bright, sunny way.

F. H. LOVERING.

HOUGHTON CO., MICH., April 26, 1890.

MR. EDITOR: Inclosed find $2 25 for the picture book and Ayer's "Secular Funeral and Marriage Handbook." I hav had the grip for eight weeks, and want funeral ceremonies clear of orthodoxy. Good luck to Heston.

Yours, H. S. BEESLEY.

DETROIT, MICH., April 21, 1890.

MR. EDITOR: Please find $2 for one copy of THE TRUTH SEEKER pictures when issued. I think you hav struck the right nail on the head, for, as I send all my papers away, it is what I hav long wished for. DAVID FLEMING.

FREEDOM, April 12, 1890.

MR. EDITOR: Please send me two ANNUALS for 1890 and one for 1889. We hav just been having a series of night sweats in our little village, of the Methodist persuasion, with the usual results, which I hav written up and had published in the Earlville *Leader* of an adjoining town.

D. M. STEVENS.

WESTFIELD, N. J., April 11, 1890.

MR. EDITOR: I send a new subscriber. This man was born and raised a Catholic, but has subscribed and paid for THE TRUTH SEEKER to-day. I know that "many a mickle makes a muckle," and so shall try to send you a few more names before long. Yours very truly, M. L. NICHOLS.

SUNSET, TEX., April 18, 1890.

MR. EDITOR: I will inclose in this twenty-five cents for the ANNUAL and my vote for the pictures in my Bible. Before the year is out I will send a little to help to keep them up. And if the picture book is published and I liv I must hav one. I remain, Yours truly, HARRIET DAVIS.

CENTRALIA, ILL., April 13, 1890.

MR. EDITOR: I hope to be able to send you names of new subscribers soon. We hav four churches here who hav imported one or more evangelists each. Now we hav had a revival running for one or two weeks each. They hav reaped a large harvest of converts, a very large per cent of whom are children. F. D. REXFORD.

MOLINE, ILL., April 11, 1890.

MR. EDITOR: As I consider you are working for the benefit of all the human race, trying to giv new light to the blind dupes of the thousands of that class that should serve a life sentence in the prisons of our country for obtaining money under false pretense from their ignorant, unthinking victims, I feel thankful that you liv. Y. E. MCCLENDON.

WHATCOM, WASH., April 17, 1890.

MR. EDITOR: Inclosed find $2 for the book of cartoons when published. THE TRUTH SEEKER is a kind of kindergarten, as the illustrations make impressions that, coming only from type, would be overlooked by the ordinary psalm-singer, and consequently causes discussions that would not otherwise occur. J. Y. COLLINS.

SLOMAN, WASH., April 12, 1890.

MR. EDITOR: Send me your paper and Ingersoll's address, "Crimes Against Criminals." I hav only seen your paper for four weeks, but esteem it very much. I was induced to take it by one Frank Lillie. I can learn more from one paper than I could from the old riddle-book all my life. I think it a grand, good paper. GEORGE STEEVES.

NEW YORK, April 26, 1890.

MR. EDITOR: In THE TRUTH SEEKER of April 19th, Kellar the magician has got on the right track for the elucidation of Bible mysteries. The south represents the winter solstice, or Capricorn (the zodiacal sign), the goat, death, gloom, hades. As the ancients always depicted the gods as men, so the sun in this sign was represented by a satyr—horns, hoof, and tail. This is the popular devil or Satan.

J. F. TONKS.

HARMONY, IND., April 3, 1890.

MR. EDITOR: Seeing the team you hav hitched to your wagon, I thought I would try and take a ride, inasmuch as this theological wagon is not safe. Some of these theologians ask me if I do not believe I hav a soul. I tell them I do not know what they mean by a soul. I tell them if I had one and it was as much trouble to me as theirs seems to be, I would try and trade it for a good, sound body, if I could get an even trade, or I would not mind giving some boot. The soul grows with the body, I think. If ignorance is bliss, 'tis folly to be wise.

If you answer questions, I would like to know if the Bible is any more of an inspiration than Josephus, and how many votes Josephus lacked of throwing the Bible over the fence and being itself elected as the standard to regulate our consciences. Fearing I might be tiresome, will quit. More anon. Yours in the cause, JESSE MAURER.

WATERLOO, KAN., Apr. 28, 1890.

MR. EDITOR: If Liberalism can do something for the farmers and laborers, let it do so. And I believe it can, and will. We can no longer depend upon the selfish, bigoted Christians or their merciful God to do it for us. Self-reliance is what we want, and honest Liberals at the head of the government. Equal rights and impartial liberty is what I want. I remain,

Yours for truth, light, and liberty, JOHN T. POWELL.

COSUMNES, CAL., April 17, 1890.

MR. EDITOR: I wish to avail myself of this opportunity to express my pleasure over the announcement that the pictures are to be published in book form. It occurs to me that it would add strength and force of argument to the cartoon book to hav a full-page picture of each one of the instruments and modes of torture inflicted by the church, as is represented on a small scale in your ANNUAL. This ought to be done, even if some of the others had to be dispensed with. Please find inclosed $5 for inclosed list of books and tracts.

W. R. GRIMSHAW.

EXCELSIOR, IA., Apr. 19, 1890.

MR. EDITOR: Please send me the ANNUAL for 1890. I will say that I am expecting to get three or four new subscribers to THE TRUTH SEEKER shortly. I can hardly get time to read it till they want it from me. We are all coal miners, and I take my paper to the mine, so that the boys may see it. It is a wonder I am not scared to take it down the mine, when I know God is likely to get so angry as of yore.

We hav been talking about trying to get Mr. Jamieson, of Des Moines, to come here. We think he would create a stir in the orthodox camp, as this is a very pious place.

D. ORGAN.

SAN ANTONIO, TEX., March 8, 1890.

MR. EDITOR: John E. Remsburg recently delivered his lecture, "False Claims," in this place. The Lord gave us some pretty foul weather, but the horrid Infidels turned out just the same. If it had been a pleasant night, the hall would hav been entirely too small, but as it was, the house was well filled and I do not believe there were over a dozen Christians in it. A few men whose mental calibers were not up to the occasion left the hall in disgust. After the lecture a large number of Freethinkers remained and a temporary organization was perfected, with a membership of sixty. The San Antonio Freethinkers are just beginning to rouse and rub their eyes after a long, long sleep. Everybody was well pleased. OTTO PRAEGER.

PORTVILLE, N. Y., Feb. 22, 1890.

MR. EDITOR: Well, now, about this school question, and about reading the Bible in schools, why not let the Catholic books be read in Protestant schools and Protestant Bibles in Catholic schools, so as to let them see what they are quarreling about? It is nice stuff to quarrel about, anyway. Why not let the big scholars, young ladies and gentlemen, read in school parts of the Song of Solomon and the place describing where David danced before the ark of the Lord? I think that that would disgust them so much that it would do away with such things as quick as anything.

Yours for truth, JOHN R. COATS.

CONCORD, N. C., March 14, 1890.

MR. EDITOR: A tramp preacher by the name of Bill Fife, called the Drummer Preacher, struck this town March 3d, and carried on a gospel racket for seven days. Business men closed their stores to go to hear him. He had a crowded house day and night—crowded by persons eager to hear their neighbors lampooned *à la* Sam Jones. The result was, Bill Fife carried off $280 of the people's money. This is not the worst. One lady, Mrs. F. A. Archibald, who was made sad several months since by the death of her two children, has lost her reason and will be sent to the asylum. How sad, how sad to the family and friends of this estimable mother and wife, to see her reason dethroned by a gospel tramp! Will he, can he, restore her reason, and her happy smiles to her family? No, never. J. W. MEHAFFEY.

LOWELL, MASS., April 18, 1890.

MR. EDITOR: About two years ago I wrote you a letter which received some criticism because I believed in restricting freedom. If that critic happens to see this he will see that I hav got my eyes open a little wider, for I am now as free from political as from religious superstitions. I do not believe any man should hav or enjoy what is not his own, except by inheritance or gift, and believe that rent and interest do giv men that privilege. I do not believe ten million men hav any more right than one man to dictate to me what I shall do. I do not believe that a government by force can be reconciled either with Freethinking or with Christianity. I believe, moreover, that the freest thinkers are the best Christians. I believe also that speculation in land is as wicked as speculation in air would be if that were possible. Each one is entitled to all he can use and no more. I believe that forcible taxation is robbery, and that voluntary contributions would be freely given for public objects if taxation was not imposed upon people by force. I do not believe in free love as commonly understood, but as understood by modern Anarchists I believe in absolute individual freedom in every respect. I believe every law ever enacted is a bar to progress, and that public sentiment and Freethought will do more for the world than all the courts of justice in the universe. G. A. CHAPIN.

FORD CITY, KAN, April 20, 290.

MR. EDITOR: Inclosed find $5 25 for one new subscriber and myself, with the ANNUAL. Continue the pictures. They astonish the nativs like a clap of thunder from a clear sky. I think the picture book will be a splendid thing. I believe a panorama of those pictures would be of immense value to assist lecturers. It seems to me that I could take a panorama of them and do some good. At least, I should be willing to try one provided they could be got up at not too great an expense. I would like to comment on some or all of those pictures before an audience. I do believe with a panorama ten to one could be converted to our side, the side of truth. I do not know or think of anything that would lead them out of the ditch of ignorance and superstition as quick as that. And a little good music with it would carry them to a grander and higher temper of civilization. What would be the probable cost of a panorama of that kind? It would only be necessary to hav a few of the leading characters. I would like to hav an expression from the other readers of THE TRUTH SEEKER as well as yourself.

H. B. VON VOORHEES.

WESTERN BRANCH NATIONAL HOME,
LEAVENWORTH. KAN. April 2, 1890

MR. EDITOR used to see THE TRUTH SEEKER on file in our library, but it has disappeared in the las three month I believe I am the only regular subscriber of the twenty-two hundred members. We are quartered in thirteen companies quarters, or barracks, and only in our company, Company G, the following order was put on the bulletin board:

COMPANY G, WESTERN BRANCH, Jan. 30, 1890.

Reading aloud in the barracks is strictly prohibited, also religious and Atheistic discussions. By order of the governor, HENRY MUSSLER SERGANT.

I would politely ask you, who is ruling this institution? Is it the pope in Rome, or the czar of Russia, or a Bismarck? I am not able to see where it came from. I wonder if a prisoner in Siberia is allowed to read aloud and speak about religious matters or not.

My income is $2 per month. I am unable to work. I am sixty-nine years old. But I am bound to spend another twenty-five cents for the TRUTH SEEKER ANNUAL of 1890.

P. MINKWITZ.

NEW CASTLE, PA., April 16, 1890.

MR. EDITOR: The following is an editorial observation appearing in the Youngstown, O, *Vindicator:*

There is a foolish story going the rounds in certain quarters of the town that, while several inches of snow fell last Friday night, not one flake lay upon the neglected grave of Sterling, the murderer, who was hanged in the jail a few years ago. Probably the story is not true, or if true, the exposed place of the lonely grave in the Potter's field sufficiently accounts for it. But there are people credulous enough to believe that kindly nature declines "to hide that guilty front with innocent snow," thus making supernatural what is merely unusual, and thereby pressing closer to themselvs the everlasting cloud of mystery which at best lies close enough about us all.

The truth of the matter is that the body of Sterling found its way to the dissecting-room of a Cleveland, O., medical college within seventy two hours after the burial.

I will add a comic verse:

A mischievous urchin, named Whittleton White,
Tied a shoemaker's tool to the tail of his kite;
The cobbler looked up, with countenance wan,
And sang, "Jesus! my awl to heaven has gone."

J. EDD LESLIE.

ROCKY RIVER, O., April 25, 1890.

MR. EDITOR: The inclosed non-political paper slip, with yours in a late TRUTH SEEKER on the Persecution of Mormons subject, make two only to the thousands of newspapers in approval. Oh, Christian virtue as practiced by the clergy!

THE TRUTH SEEKER is the paper of papers for truth and fair play. Long may its Editor liv. S. GLEASON.

No more extraordinary and far-reaching opinion was ever handed down by the Supreme Court of the United States than the one on the Idaho test oath case. Idaho has a law which aims to deny to Mormons the right to vote. The citizen who cannot subscribe to an oath that he does not belong to the Mormon church is barred from the suffrage. This law the Supreme Court of the United States holds to be good. Under it one who believes in the Book of Mormon, whether he be a single man or a man with one wife only, is disfranchised along with the Mormon who has violated civil and moral laws by acts of bigamy or polygamy. This is punishing men for opinion instead of for acts, and that is why it is extraordinary. Because there are tens of millions of other people in this country besides Mormons who believe in other alleged sacred books which teach the propriety of bigamy and polygamy, it follows that this ruling of the Supreme Court if carried to its logical extreme would apply to all such as well as to Mormons. For this reason the decision may justly be said to be one that is far-reaching. It has always been held that government does enough when it punishes acts. Now, the courts can claim the right to say what a man thinks, to say that what he thinks is criminal, and having done so punish him for his alleged thought. Without doubt those guilty of bigamy or polygamy are unfit to exercise the right of suffrage whether they are Mormons or not. Upon conviction of such crimes they should be punished. As part of that punishment they could be and should be disfranchised, as is done in the case of convictions of other crimes. But when punished in that way without trial and for no reason except for having opinions, or for being suspected of having opinions, the natural question is, Whither are we drifting? Manifestly to an ultimate status

in which it will only be safe to belong to the majority. The world has tried that sort of thing several times and found it very disagreeable as well as unprofitable.

BUNDYSBURG, O., April 14, E.M. 290.

MR. EDITOR: As a subscriber to your sheet, I wish to say that I fully approve of the pictures. Why not? Do Christians respect our rights guaranteed by the Declaration of Independence and the Constitution of the United States? No, sir, they do not. Shall we respect their rights? Yes, sir, but not those fool, lying principles contained in their calendar, the Bible. Thos. Paine said, "Some people can be reasoned into sense; others hav to be shocked into it." There has been a discussion pending for some time here, between one O. H. Pennell and myself. First he wanted to hav it on the Bible and two on a side, each to hav two speeches of twenty-five minutes, and I to close in ten minutes. This I would not agree to, and then he desired to affirm that "Christianity has been the greatest civilizer known." This I agreed too, and he has backed down on that. He told me he would show "Ingersoll was gradually yielding in his views" by a paper that John Lewis, of Girard, O, takes. I wrote to Mr. Lewis; he says he never made such a statement—never told anyone such a thing.

B. O. FENTON.

LAKE CITY, IA., April 10, 1890.

MR. EDITOR: For many years I hav taken the noble old TRUTH SEEKER, and hav ever been looking for the article that could do the most good, put into leaflet form, with least expense, and hav made up my mind the article written by War en Smith, of Nashville, Tenn., in a late TRUTH SEEKER, is the article I hav been looking for. The article is written under the title, "Heathen or Christian—Which?" and is a perfect stunner and no mistake. Put into leaflet form so as to fold nicely, with a blank spot on back of leaf for name and compliments of sender, it could be slipped into an unsealed envelope and sent out by the thousands. I know of many now who were playmates of mine nearly sixty years ago, that I hav seen but once in forty years. How I should like to send them an eye-opener. Although too old for much activ work, two or three hundred of such leaflets I could put out—at least from one to two hundred to fine advantage at our home town. There ought to be one million of those leaflets spread broadcast over the world.

Mr. John E. Remsburg has been of great benefit to every truth-loving man in America, in snatching from the robbers' hands one of the brightest jewels that will crown Abraham Lincoln's immortal name in glory to generations yet unborn. Nobly has he performed that great work, and it ought to be put into pamphlet form. Is there a Freethinker in America who wants to die and not hav that pamphlet in his home? I hope not.

Inclosed find a dollar for the pictures. J. L. TOMPKINS.

BRAMBLE, IND., March 1, 1890.

MR. EDITOR: As I am living in an orthodox Christian community composed of both Catholics and Protestants, and I am opposed to any of their dogmas, and am almost a lone Freethinker in these parts, it naturally follows that I often hear their barbarous doctrins argued. The majority of them are in favor of crime. That is, if one man kills another in cold blood, these saintly Christians are ready, without the least particle of mercy, to destroy his life in just as cold blood as the first killed in. I claim that a man who exterminates his fellow-man for money, without any malice toward his victim, suffers from a disease of the brain, and there is a removable cause of such disease. I believe to take his life by hanging or otherwise does not cure others of the same disease. I believe if it is a crime for the first party to kill, that it is a crime for the second party, or the state, to kill him. One thing I know, that to hang a man for murder does not bring back the life of the murdered, nor does it retard crime. Where do men get authority to commit a deed that they forbid others committing? The law says we shall hang them and it is right to do so, cry these Bible, godlike, saintly, Christian believers. I will say, can a few men meet and make a law to take life and make it right to do so? Can might make right? Is crime a cure for crime? My mind is so I cannot think that it is. These good Christians tell me if a man kills in cold blood, that if he repents even at the gallows he will go to heaven. If he does not repent, he will go to hell. They do not wish him to liv, they wish to hurry him off to one of these places. They also tell me that most of these murderers repent and go to heaven. A pretty place to send a man whom they think sane and not fit to liv with them here. Yet they expect to go to heaven and liv with him there. Can any Christians think it wrong to kill and then think it right to kill, and be right in both hypotheses? Can or do they really believe that God will send them to heaven for taking life? It seems that they do, for I see many of them carrying revolvers and dirk-knives, and there are no wild beasts in this country either. They, the Christians of this community, still hav a great deal of the old barbarism and superstition in them. They think it right to take life, but they seem to want the right to take life themselvs. Anyone else taking life is wrong. I think as long as men make laws to take life, just that long will other men believe in mob violence. They will say, We know of a man who is guilty and we will just stretch him up without any law in it, and avoid expenses. We hav as much right to hang and punish as the law. For myself, I do not believe in taking life at all. I think if one commits murder he should hav a life sentence, or if such persons could be placed on some island they could in time be cured of the disease. Furthermore, I think when laws quit killing people it will hav a a decidedly good effect upon society. It will make better people.

I would like to subscribe for THE TRUTH SEEKER, but am not able now. I hav bought several copies from you, and like it very much. I read them with great interest. I do not think it could be better. I hav read copies of the *Twentieth Century*, *Freethinkers' Magazine*, *Secular Thought*, and other Liberal papers. I would like to take all of them, but cannot take any of them. I hope I can in the future. I hav emerged from dark superstition by the light of my own brain, with only a week's schooling, therefore I am not educated. If you consider this worthless, send it back, and I will hav it printed in pamphlet form and circulate it over this priest and preacher ridden country.

CHAS. A. GLENN.

MARTINSBURGH, W. VA., Apr. 20, 1890.

MR. EDITOR: In the great controversy between Christianity and unbelief the evidence is gradually but surely accumulating on the side of unbelief. I am by this time convinced that there is no God; that the teaching of Christianity that there is a God, heaven, and hell, is all a humbug. And I wonder and wonder why millions of people who investigate everything else in life so readily and persistently cling to the Bible and the churches. It is positivly amazing to witness their position on this ever greatest subject of life and death. To those millions, intelligent and ignorant, rich and poor, the existence of God and a heaven and hell is a matter of course, a closed question. "As true as gospel," they say in what they assert. And Freethought and unbelief are shocking to their fine Christian sensibilities. In all other subjects and affairs in life the intelligent, shrewd Christians and nominal believers will inquire and investigate in order to be made secure. In all dealings in business, political, and social matters investigation and security is sternly carried out. Things and propositions not clearly manifested to their understanding and approval are rejected. They are doubtful when there is room for doubt, but when they come to the mighty question of life and death, why, of course the Bible is true and there is a living God who created all things and all are subject to him. It is the fool only who says there is no God. This is the claim and position of millions of Christians and nominal believers, sensible enough on other questions than religion. It is astonishing to brave, independent thinkers. Christianity, as the powers that be, happen to hav almost all the wealth, all the power and influence, and almost all the number of people on its side. But just simply because of its vast power and numbers it is not necessarily true. The eternal truth cannot be changed. But this great material and mental force swings the world in all things pertaining to human rights, happiness, and welfare. The only basis for universal freedom is individualism. We must declare ourselvs absolutely free as distinct sovereign individuals to think for ourselvs entirely on all questions, and do all we can for the preservation of liberty. Christianity is no friend of liberty. Its whole teaching is to command and enslave. And the worst of it is that it humbugs millions by its promises of future bliss and threats of an eternal hell.

Life is thrust upon us. We exist a wonder to ourselvs. Whence we came and whither we drift, we know not. There is one common destiny for all. In the very nature of things all cannot believe alike. We believe what we must believe. This is sincerity, as Colonel Ingersoll says. What we are, we are, and cannot be responsible for. We are not free agents, but helpless beings, ever at the mercy of cruel fate.

I cannot see how any sensible, observing, just man or woman can still believe in God, as their experience surely ought to dispel this delusion. Intelligence ought to banish old traditions of the supernatural, and superstition, the curse of the people. As I review the past I feel how badly I hav been humbugged when too young and inexperienced to think and judge for myself all this absurd teaching of God, heaven, and hell. But, thanks to knowledge and experience, I am enjoying sweet mental liberty. This happy result came from no teaching of any man or book, but from my own honest doubts. That unbelief has not millions on its side to-day is wonderful, taking into consideration the impossibility of proving there is a God. This is a beautiful world, and heaven and hell are here. Many hav their heaven here, and many their hell on this earth. Until universal equality, just conditions, and perfection exist there can be no God. We as impartial inquirers giv the claims of Christianity a fair trial. We as lovers of the truth seek for it, whatever it may be.

Not one promis in the Bible is fulfilled or comes to pass. No prayer is ever answered. No elders in the church heal the sick by anointing in the name of the Lord. No sight is given to the blind, no healing to the deaf. No angel appears even to the most pious when dying. No miracles are worked. There is no consolation to the mournful; no God's grace; no knowledge of him whatever. THOMAS J. CONNERS.

IN THE FAR WEST, April 20, 1890.

MR. EDITOR: I cannot comply with your request and furnish names of Liberal-minded people. I circulate fifty-two numbers of THE TRUTH SEEKER where they do the most good. The reason I do not giv names is because I do not know what the coming TRUTH SEEKER may contain. Such infamous expressions as were made by one Downes, from Ohio, and Swan, of Chicago, and Winter, of Cincinnati, would simply not do. It will not do in an intelligent community to revile our naturalized citizens as the above-named social pests did a few months ago. We owe more liberty to our foreign-born citizens than we generally giv them credit for. The intelligent Germans hav stayed our fanatical, perjury-breeding Prohibition, which has made countless liars not only among common people but leading statesmen. We hav no Sunday laws in California, and none agitated till the fanatical Yankee made his advent. Wherever we hav plenty of foreigners in large towns, we hav Sunday liberty. The daily *Oregonian*, a few years ago, urged Oregon to induce Swiss people to settle its foothills in Willamet valley, saying in looking over their success in California that one thousand Swiss would be more useful to Oregon than three thousand Missourians or five thousand from Tennessee and North Carolina. And the same holds good all over the Union. Where no foreigners hav settled, from the Carolinas to New Mexico, we hav no civilization nor intelligence, nor progress, mentally or industrially, but fanaticism and cut-throatism, in place of justice and liberty. We owe liberty and all progress to foreigners, says Senator Morrill in the senate. New York and Chicago hav ninety-one and eighty-seven per cent foreigners and their children. What American is not proud of those gigantic metropolises of commerce? Set that in contrast with decaying Yankeeism in New England.

History tells us that Washington was assisted by officers and men of all nationalities. In the last war we had some two millions of men armed in four years; out of them seven hundred and odd thousands were of foreign birth. Yet the St. Louis *Globe-Democrat* stated that ninety-five per cent in the Union army were nativs, and that the foreigners amounted to little. Can a person be an American and not be a liar?

Stephen Girard, the great philanthropist, was a Swiss, born and raised in western Switzerland—not a Frenchman, as is erroneously supposed. John A. Roebling, the builder of the Niagara Falls, Alleghany, Covington, and New York and Brooklyn suspension bridges, was a Swiss engineer and architect. L. Agassiz, the founder of fundamental sciences in our country, was also a Swiss, and not a Frenchman. A Swiss senator, three years ago, in urging the adoption of a patent law, stated that through neglect they had driven many of the best mechanics to the United States, and showed to the Swiss senate that her watchworkers alone took out sixty-eight patents on watches in our country up to that time. The founder of the Smithsonian Institute was an Englishman. Henry Shaw, who donated Shaw's park to the city of St. Louis, was an Englishman, while one of our Yankees would hav sold the same for about six million dollars. John Erickson, the inventor of the monitors that saved our country when it tried men's souls, was a Swede; also the inventor of the steam fire-engin, and the most powerful and destructiv torpedo-boat, refusing a great fortune for the patent from foreign nations. The author of the San Francisco Crystal Palace is a German. One of our greatest railroad managers is a German school-boy, Henry Villard. There is but one Delmonico's in the world—in your city, founded by Chas. Delmonico, from Canton Tessina, Switzerland. The artist and donator of the Bartholdi statue is a Frenchman. The manager of the New York *World* was a Swiss, that brought that journal among the first in the nation in a short time. The architect of the New York city criminal courthouse is a young Swiss, competing among nearly forty, the best architects of the country. Captain Eads, the builder of the steel bridge at St. Louis, and the Eads jetties, had for his chief engineer a German for years. While the former did the political lobbying, the latter carried out the work and showed plans for great works. Theo. Thomas, our greatest concert musician, is a German. For years we tried to plan a railroad up to Pike's peak. Swiss engineers a few years ago were sent for. They made out plans, but our builders would not adopt them. Self-conceit did not permit at first. But after three years the capitalistic projectors ordered their adoption, and look, they are building now on the Pike's peak railroad. And next summer we shall ride up to said peak on the cars, built after the Swiss mountain system, and there I invite the leading Freethinkers of our country to celebrate the Fourth of July at nearly sixteen hundred feet hight. Some time ago the American Inland Lake and River Engineers sent a petition to Congress complaining that nearly all such engineers are foreigners, and calling the attention of Congress to what might arise in case of war. Did you hear anything more silly? Since we hav more foreign engineers, we can travel with more safety. We do not hav so many blow-ups on lakes and rivers as we had twenty years ago. I remember the horror of Westfield in your harbor—came near being blown to sheol myself. In all our wars foreign officers hav been numerous in our defense.

The foreigners do not furnish food to Jesse James's, Rube Burrows's, and Redmond's bands, who killed men by the hundreds. They do not join Moonshiners, Ku-Klux-Klan, Bald Knobbers, White Caps, Knights of the Switch, regulators, and similar shotgun midnight assassins; nor join that Yankee abomination, Prohibition spies, that cause so many murders; nor join in the Kentucky feuds that bred murders for fifty years. Twenty-one years ago the secretary in Texas reported 367 murderers being pardoned from the penitentiary and nearly one thousand not being tried yet at large, and there were no foreigners among them. So this silly Yankee from Ohio wants all foreigners debarred from justice, and Winter, of Cincinnati, toots his horn and blows, "Me too," because the Clan-na Gael killed one of their members. *Did* Mr. Downes raise his voice when our nativ Freemasons killed the Chisholm family in Mississippi fourteen years ago, and when numerous other murders were committed, always on innocent victims? or when the lower-class Freemasons and Odd Fellows hire Texas voters from place to place, as is done in eastern Colorado? And does he exclaim when the mail is interfered with under Holy John? We are ashamed of American justice, that we hav not a jury system like that of other civilized nations. The infamous history of Chicago does not exhibit enlightened justice. The Anarchists were hanged for what was not proved (I despise Anarchism). As the great Barnum said, "No people love to be humbugged like the American people." There is also an old saying that "there is no fool like an American," but I do not know the author of the latter. MUGWUMP.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Mamma's Valentine.

"I wish I had some money,
Most a bushel I'd want, I fink,
Enough to buy a valentine
All bootiful and pink.

"I'd send it to my mamma,
Way in the mountains there,
For I know her's awful lonesome
Without me and little Sair."

Said Sair: "Let's write one, Bobby,
I think they're most as nice;
Then as they don't cost anything
We won't hav to stop for price.

"Now here's some nice pink paper,
And here is pen and ink;
Now you tell me what to say
And I'll write it quick as wink."

"We'll say: Dear mamma, I love you,
And love you awfully well,
And so does little Sair—
More than we can tell.

"So we send you lots of kisses"
(Little O's between the lines)
"As a token of the love
Of your little valentines."

Then they mailed it to "My mamma"
And it started on its way;
But whether it reached her safely
I am sure I cannot say. L. L.

About Boys.

[Respectfully dedicated to Mary Foster.]

As boys are becoming so important, I would like to say a few words on the subject.

Miss Mary F. said something about the evolution of boys. Perhaps they did originally come from the lower animals, and probably girls came from the same source, only boys hav more fully developed "polls."

James made a good point when he mentioned Manchester, for *man has chased her*, by his superior headwork, nearly to *Hel ena*, and the only way she can reach his level is by copying after him. Girls are now learning to row, fish, and swim, and some of the older ones are trying to vote, and others are adopting our style of clothing.

The capital of the United States is named after "The Father of his Country," and where can you find a mother of her country?

I suppose Miss Mary never heard of Charles Town or Phil Adelphia—never read of Alex Andria, James Town, Will Mington, Frank Fort, or Frederick Sburg.

And, besides these, we hav Louis Ton, William Son, Georg Ia, Edward Sville, Jack Sonville, and Frank Lin.

Among the rivers we are represented by the grand old St. Lawrence.

It is not necessary to go to the Isle of Man for boys, for this country is overflowing with them, and perhaps that is the reason why the United States ranks at the head of all civilized nations.

The people of this country seem to hav used good judgment in naming places. In addition to those named above, we hav Napoleon Ville, William Sburg, Dick Inston, King Ston, Mans-field, and Trini-dad.

We do not object to improvement in girls, but think there is great chance for it. If they would stop tight lacing, powdering and painting their faces, wearing shoes two sizes too small, and adopt our simple, healthy, and common-sense styles, I think it would be an improvement.

Girls are good for playing with dolls and such things, and it would not be unnatural for them to take to rocking babies, but "the hand that rocks the cradle [with a boy in it] moves the world."

We boys don't want the earth, but I would advise Mary to emigrate to the isle of Sici-ly, for it is plain that this country is no place for girls. WALTER W. CLARK.

Progressiv Theology.

A certain evangelist in Western Virginia organized a Sunday-school, and by dint of diplomacy obtained a goodly following of youngsters, into whose uncombed heads and pliant hearts he instilled the rudiments of religion. Neither did he spare the correctiv rod in case his charge failed to come to taw with the catechism.

One Sunday a new arrival was discovered over in the boys' corner. He was called down before the teacher and cross-examined with a view to learning his religious acquirements.

"How many gods are there?" asked the teacher.

The boy thought a moment, and ventured the assertion that there were two.

"Wrong!" said the teacher.

"Three!"

"Oh! you must know better than that! Try again. How many gods are there?"

"Four!" whimpered the boy.

"Wrong again!" shouted the instructor. "I will giv you one more chance. If you don't answer right this time I will tan you. Now, for the last time, how many gods are there?"

"Five!" wailed the unhappy towhead.

Smack! The teacher gave him a thorough dressing down and sent him from the room in disgrace. A belated scholar found him sitting by the roadside howling at the top of his voice.

"What's the matter, Jack?"

"Teacher licked me."

"What for?"

"'Cause I didn't know how many gods there were."

"Huh! that's easy enough."

"D' you know?"

"Course."

"How many are there?"

"One, you stupid."

"One, eh. Well, just you go in there with your little one god and you'll catch it. I 'lowed there was five, and he nigh killed me."

Subjugated.

The word subjugated is of Latin origin, *sub jugum*, under the yoke. Although oftenest used in a figurativ sense, it might hav been applied in all literalness to a certain Maine boy, whose singular experiment with a calf, as described by the Lewiston *Journal*, may recall to our readers the recently published story of "Bub and Broad."

This farmer lad had always taken a special interest in oxen and delighted to brandish the goad stick over his father's good-natured pair. His great ambition was to own for himself a pair of steers.

Last summer he became the proud possessor of half a pair; in other words, his father gave him a young calf. Of course the steer could not be yoked up by itself. What did the youthful Cincinnatus do, therefore, but place one end of the yoke round his own neck and fasten it there?

The result may be imagined. The other half of the team started, and pretty soon a passing neighbor heard a shrill outcry:

"Stop us, Mr. Smith, stop us! We're running away!"

The neighbor came to the rescue, and was attempting to unyoke the boy, when he called out:

"T'other one, Mr. Smith, t'other one! I'll stand!"—*Ex.*

No Error.

Young Mr. Hale is one of the people who think it must be the easiest thing in the world to write a book, or at least a poem.

"You hav your desk, your paper and pens," said he, hopefully, in discussing the subject of literature with a more experienced friend, "and there you are!"

"Yes," said the friend, dryly, "but you've omitted one implement of the trade which ought to be in the hands of beginners—an eraser, to rub out what they hav written. Now take this petition you hav just drawn up for the Widows' Mite Society. Look over the paper with me. You havn't explained your object with clearness, and you've repeated the word 'charity' nine times in thirteen lines."

For a moment the ambitious young man looked disturbed; then suddenly his composure returned.

"Oh, well," said he, "I don't consider that repetition a mistake. You can't hav too much charity!"

Correspondence.

STONY FORD, N. Y., April 6, 1890.

DEAR MISS WIXON: My uncle Willie takes THE TRUTH SEEKER. I see so many letters in the Children's Corner, so I thought I would write one, too. I am eleven years old. I go to school. I study arithmetic, geography, reading, and spelling. I hav three bantams. I call them Billy, Grover, and Annie. They are too cute for anything. I think I hav written enough for this time. I remain,

Your little friend, SUSIE YOUNG.

[Write again, Susie.—ED. C. C.]

McLOUTH, KAN., April 1, 1890.

MISS S. H. WIXON: I thought I would write a few lines to the Corner. My father takes THE TRUTH SEEKER. I like to read the Children's Corner and look at the pictures. And when you read this I hope you will think another Freethinker is growing up. My father has sixteen lambs and I like to take care of them. As this is my first letter, I expect I will make a good many mistakes. My sister has the "Story Hour," and I like it very much. I will close, for the first time.

Yours respectfully,
LEONIDAS J. WILLITS.

[We are proud of our little band of Freethinkers. They are better than gold.—ED. C. C.]

May 1, 1890.

MISS WIXON: I like the Children's Corner and never fail to read it. As so many girls and boys write to the Corner I thought I would try. I hav not been to school this winter. I am going this summer. I am in the Fifth Reader, and study arithmetic, geography, and spelling. I hav six sisters and three brothers. I am nine years old; my birthday is June 3d. My father has taken THE TRUTH SEEKER a long while. As this is my first letter, please do not throw it into the wastebasket. Your little friend,

GOLDIE MAY DUTTON.

[Welcome to the Corner, Goldie.—ED. C. C.]

[Rose, take notice.—ED. C. C.]

INWOOD-ON-HUDSON, N. Y., April 28, 1890.

DEAR MISS WIXON: Two weeks ago M. Rose Foster wrote to the Corner and asked some girl to write to her. I did so, but as I hav received no reply, judge that she did not receive my note. If this is the case, or if not, will she please either write to the Corner and tell me, or write to me.

We hav always taken THE TRUTH SEEKER, and like it very much. I am a Liberal, as are all our family. I will not write any more this time for fear it will be too long to print, but if you would like I will write again and tell you about the place in which I liv.

Your friend, JOSEPHINE BRIDGE.

[Yes. Write again.—ED. C. C.]

A PLEASANT LETTER.

FOREST HOME, April 21, 1890

MISS WIXON, *Dear Friend:* I received your letter and the order three days ago, and you cannot think or realize how happy I am over the money. It is the first I ever earned that way. I got my order readily cashed in Sacramento for its face value. And do you know, I was not expecting any money for my composition. We only thought maybe you might publish a part of it for the amusement of our little band of Freethought readers. And so now you may know that I will remember you and the grand old TRUTH SEEKER always. And now, dear friends of the Children's Corner, let us all do what we can for the noble cause of freedom. If our letters never get into the paper, still they may do much good. They will giv our patient editor courage. She will know that there are others trying to hasten the "glad morn whose early twilight Hypatia saw in times of old." You will see by my address that we are not at Elk Grove now. I think I hav left many friends there, but none I love better than Miss Gay, my school-teacher. She was not afraid to let us read our compositions. There are four sisters and two brothers of us—

James M. and
Jacob T.,
Happy Lou and
Mary V.,
Jennie Joy and
Fairy Lee,
And papa and mamma,
As you may see.

MARY V. FOSTER.

FOR SWEET CHARITY.

GRANTFORK, ILL., April 10, 1890.

DEAR MISS WIXON: I wish to write a few lines to let the readers of THE TRUTH SEEKER and the Children's Corner know that there are two old, sick, helpless Freethinkers who are badly in need of help. One is Mr. R. M. Casey, at Five Forks, S. C., and the other is Prof. J. H. Cook, Columbus, Kan., who is in very destitute circumstances. If the boys and girls could see their letters they would respond immediately. Mr. Casey was suddenly and very violently seized with *La Grippe*, and in four days it turned to broncho-pneumonia. He had the best medical treatment, but his life was despaired of anyhow, and he was five days in a state of unconsciousness. Professor Cook is without friends and without money, and he is very sick and has nothing to liv on, and they both hav worked hard for Freethought. Mr. Cook has risked his life and health and money in going about lecturing, and it is the Freethinker's duty to help them along in their old age. Please print this song at the same time you print this letter. I think it is a song that ought to be sung in every home, and let them especially remember the chorus. Let the readers of the Corner send in their dimes to Miss Wixon, and she can publish them, providing Miss Wixon has time and is willing to take up the work.

Please let us know whether you will take it up or not. Yours for humanity,

NICHOLAS J. KRAFT.

[It is very hard when one has spent time and money in a good cause to be left poor and desolate in old age. The two cases referred to above should receive immediate attention from the friends who in former times hav received benefit from them, and from all who are benevolently inclined. A few dimes from children who do not hav much money, not being old enough to earn it, would not amount to much. Our children of the Corner, under the leadership of Sadie Thorpe, not long ago purchased a cow for Mr. Casey. Perhaps Sadie would lend her aid again in the matter broached above, as the time of the editor is wholly taken in other ways, and she could not attend to it. We think, however, while we know our children of the Corner are charitably inclined, that Mr. Casey's and Mr. Cook's condition should be investigated and looked after by older persons, who hav more means at their command than little children. We trust this will be done immediately. None in our ranks, or in any rank, should be allowed to suffer for the necessaries of life when old and feeble, or unable to work.—ED. C. C.]

OLD AND ONLY IN THE WAY.

[Words by P. J. Downey. Music by L. T. Billings.]

As we walk through the street,
How often we meet some poor old man,
Whose life is naught but woe!
With age his form is bent, in his pocket not a cent,
And for shelter he knows not where to go.
Their relations by the score
Keep all such men from the door,
And meeting on the street pass them by;
If you ask them why it's done,
They will answer you and say,
"We're poor; we're old, and only in the way."

CHORUS:

So let us cheer them on,
They won't be with us long;
Don't let us sneer because they're old and gray;
And remember while we're young,
The day to us may come
When we'll be old, and only in the way.

There was a time when the young were not so queer,
But since that time there's come an awful change;
Young men in health and might
Their old parents e'en will strike,
And it happens every day—it's nothing strange;
Take this poor wreck of time, his children him do spurn,
For death I'm sure he oftentimes does pray;
Himself and faithful wife, after toiling all their life—
When old they find that they are in the way.

CHORUS.

My little song I'm sure is for the rich as well as poor,
For take a rich man when he's growing old,
His friends will shake his hand,
His relatives round stand
Awaiting him to die: they want his gold.
Then let us from this hour do all that's in our power
To make the road of old folks light and gay,
And if they trouble on us cast, why, let us be the last
To say, they're old and only in the way.

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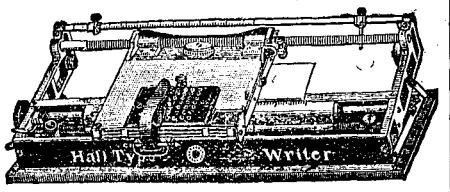
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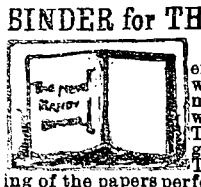
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WILLI M LLOYD GARRISON'S BIOGRAPHY.

I hav just finished reading the third volume of William Lloyd Garrison's biography, written by his children. This volume includes the years from 1841 to 1860, and the reading of it has served to throw me into a melancholy state of mind. This life of Mr. Garrison is beautifully written, and very justly, and the cause for which he and his followers so faithfully labored was partially attained in the abolition of chattel slavery at the close of the late war. Then why should the reading of this history produce sadness? Why? Alas that it is so! Though I was more or less acquainted with nearly all the persons mentioned in this work, I am, with the exception of a half-dozen or so, the only one of all this number of workers of whom this biography speaks left to read the story. Such is the penalty which one pays for outliving one's generation—to find yourself alone, not living much in the present, not at all in the future, but only in the past. And as to that past, so full of interest to an activ worker in it, who is there to enjoy with you the reference to scenes which had a life and death interest in the time to those who were in them or cotemporary with them? There is much in the history of the war with slavery—the moral warfare, I mean—that it seems to me would be interesting. could they find time to read it, that would be instructiv even to those persons who to-day are engaged in a warfare upon superstition. As with the Abolitionist, the Freethinker who is of any use in the struggle is self-pronounced. His principles hav been duly weighed in his own mind, and he is sure he is right, and he sometimes forgets that though he is in principle right, he may be entirely wrong in the methods by which he would make those principles help the world. And so, with the best intentions, he insists upon his plan of action, and by and by there are divisions and subdivisions, and the cause which both parties hav at heart is dwarfed by the non-agreement of its able workers.

It is of the utmost importance to the reformer that he keep good natured. But I must not allow my pen to write a sermon. I took it to say to my friends of THE TRUTH SEEKER, who are all, or nearly all, younger than myself, do not be too anxious for long life. Its infirmities are not pleasant. Keep as young as possible, and when you are old, if old you must be, know that you hav done all you could to help the world upward.

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News of the Week.

THE Episcopal diocesan convention which will meet at Charleston, S. C., May 7th, will hav again to wrestle with the negro problem. In 1886 nearly one-half of the delegates seceded from the convention because the bishop admitted a negro clergyman. The fight promises to be warm and bitter.

PARLIAMENT has voted down a bill to disestablish and disendow the church of Scotland.

THE Italian senate has prohibited the clergy from belonging to charitable commissions.

WILSPOINT, Tex., was struck on the 3d by a hurricane that damaged every house and killed two persons.

THE Woman Suffrage party of New York state hav thanked Parnell for asking municipal suffrage for women in Ireland.

ON the 2d, on the South Carolina coast, a sailor attempting to desert jumped overboard and was eaten by two sharks.

CATHOLICS say that if Emperor William will turn one of their faith and be crowned by the pope, they will giv him highly advantageous support.

IN Germany Bismarck's methods are already falling into disesteem. Protection will be reduced, and perhaps abolished on breadstuffs; and the Socialist persecution will be slacked.

MAYOR GRANT, of New York city, is being exposed by an investigating committee as having been engaged in much corruption while sheriff, and his party, Tammany, is disconcerted.

A COMMITTEE has ascertained that in a certain square mile in New York city there are 270,000 people, 8,000 more than in any other square mile in the world.

RUSSIA is having much trouble to suppress revolutionary thought among the students in its colleges. Police hav been put on permanent duty at St. Petersburg University.

THE bill legalizing marriage to the sister of a deceased wife, which since 1841 has been periodically passed by the English Commons and defeated by the Lords and the clergy, has entered the Commons afresh.

EMIN PASHA has taken with him into Africa, to coax the chiefs into cession of their domains, presents that include gunpowder, helmets, breastplates, model steam-engins and steamboats, and a clockwork bear.

AN arbitration treaty has been signed, in Secretary Blaine's office in the department of state, by representativs of nine American nations, viz., the United States, Guatemala, Nicaraugua, Salvador, Honduras, Bolivia, Ecuador, Hayti, and the United States of Brazil.

THOSE who are doubtful of the character of the Brazilian provisional government, exclaim against a decree that subjects to a court-martial "all persons who originate or aid in circulating, by means of the press or telegraph or in any other way, in Brazil or in foreign countries, false reports and alarming rumors, such as refer, for instance, to the disciplin of the troops, to the stability of the institutions of the country, and to public order."

IN England the eight-hour demonstrations and strikes on May 1st were slighter than in any other European country, but on Sunday London had the greatest labor manifestation since 1866. There were 170,000 men in procession and 500,000 around the speakers' stands. All was orderly, and resolutions for eight hours were passed. Throughout Germany, Austria, and France strikes and agitations were begun on the 1st that still continue. In Germany there was no violence; in Austria there was some; in France there were many conflicts with the military. Vienna had out 25,000 troops; Paris, 64,000. Spain has at last been reached by radical labor notions, and Socialists and Anarchists are making a great stir there. In Barcelona 20,000 men refused to resume work after May day, and were incited to pillage, but were dispersed by soldiery. There were strikes through this country, many of which succeeded. The carpenter trade is the one that struck most extensivly. In Chicago many trades struck, and the city is much disturbed.

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No error is fully confuted till we hav seen not only that it is an error, but how it became one; till, finding that it clashes with the principle of truth established in our own mind, we find also in what way it had seemed to harmonize with the principles of truth, established in that other mind, perhaps so unspeakably superior to ours.—*Carlyle.*

THE first duty of a wise advocate is to convince his opponents that he understands their arguments and sympathizes with their just feelings.—*Coleridge.*

THE productions of a great genius, with many lapses and inadvertencies, are infinitly preferable to the works of an inferior kind of author which are scrupulously exact.—*Addison.*

TRUTH gains more even by the errors of one who, with due study and preparation, thinks for himself, than by the true opinions of those who only hold them because they do not suffer themselvs to think.—*Mill.*

GIV me the storm and tempest of thought and action, rather than the dead calm of ignorance and faith.—*Ingersoll.*

FIRST of all is the question as to the Ethical Standard. What, in the last resort, is the test, criterion, umpire, appeal, or Standard, in determining Right and Wrong? In the concrete language of Paley, Why am I obliged to keep my word? The answer to this is the Theory of Right and Wrong, the essential part of every Ethical System. We may quote the leading answers: 1. It is alleged that the Arbitrary Will of the Deity, as expressed in the Bible, is the ultimate standard. On this view anything thus commanded is right, whatever be its consequences, or however it may clash with our sentiments and reasonings. . . . 6 The theory called Utility and Utilitarianism supposes that the well-being or happiness of mankind is the sole end and ultimate standard of morality. The agent takes account both of his own happiness and of the happiness of others, subordinating, on proper occasions, the first to the second.—*Bain's Moral Science.*

UTILITY would enjoin, first, that laws and social arrangements should place the happiness, or (as speaking practically it may be called) the interest of every individual, as nearly as possible in harmony with the interest of the whole; and secondly, that education and opinion, which hav so vast a power over human character, should so use that power as to establish in the mind of every individual an indissoluble association between his own happiness and the good of the whole; especially between his own happiness and the practice of such modes of conduct, negativ and positiv, as regard for the universal happiness prescribes: so that not only he may be unable to conceive the possibility of happiness to himself consistently with conduct opposed to the general good, but also that a direct impulse to promote the general good may be in every individual one of the habitual motivs of action, and the sentiments connected therewith may fill a large and prominent place in every human being's sentient existence. If the impugners of the Utilitarian morality represented it to their own minds in this its true character, I know not what recommendation possessed by any other morality they could possibly affirm to be wanting to it: what more beautiful or more exalted developments of human nature any other ethical system can be supposed to foster, or what springs of action, not accessible to the Utilitarian, such systems rely on for giving effect to their mandates.—*John Stuart Mill.*

As ten million circles will never form a square, so the united voices of myriads of men will never giv the least reality to what is false.—*Goldsmith.*

THE Catholic church did not, it has not, it cannot triumph over the intellectual world. To count its many millions does not tend to prove the truth of its creed. On the contrary, a creed that delights the credulous givs evidence against itself. Questions of fact or philosophy cannot be settled simply by numbers. There was a time when the Copernican system of astronomy had but few supporters—the multitude being on the other side. There was a time when the rotation of the earth was not believed by the majority.—*Ingersoll.*



JONATHAN ADVISETH DAVID TO HIDE HIMSELF.

But Jonathan, Saul's son, delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee. Now, therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place, and hide thyself.—1 Sam. xix, 2.

THE

Truth Seeker Annual

—AND—

Freethinkers' Almanac,

1890.

(E. M. 290.)

WITH ILLUSTRATIONS.

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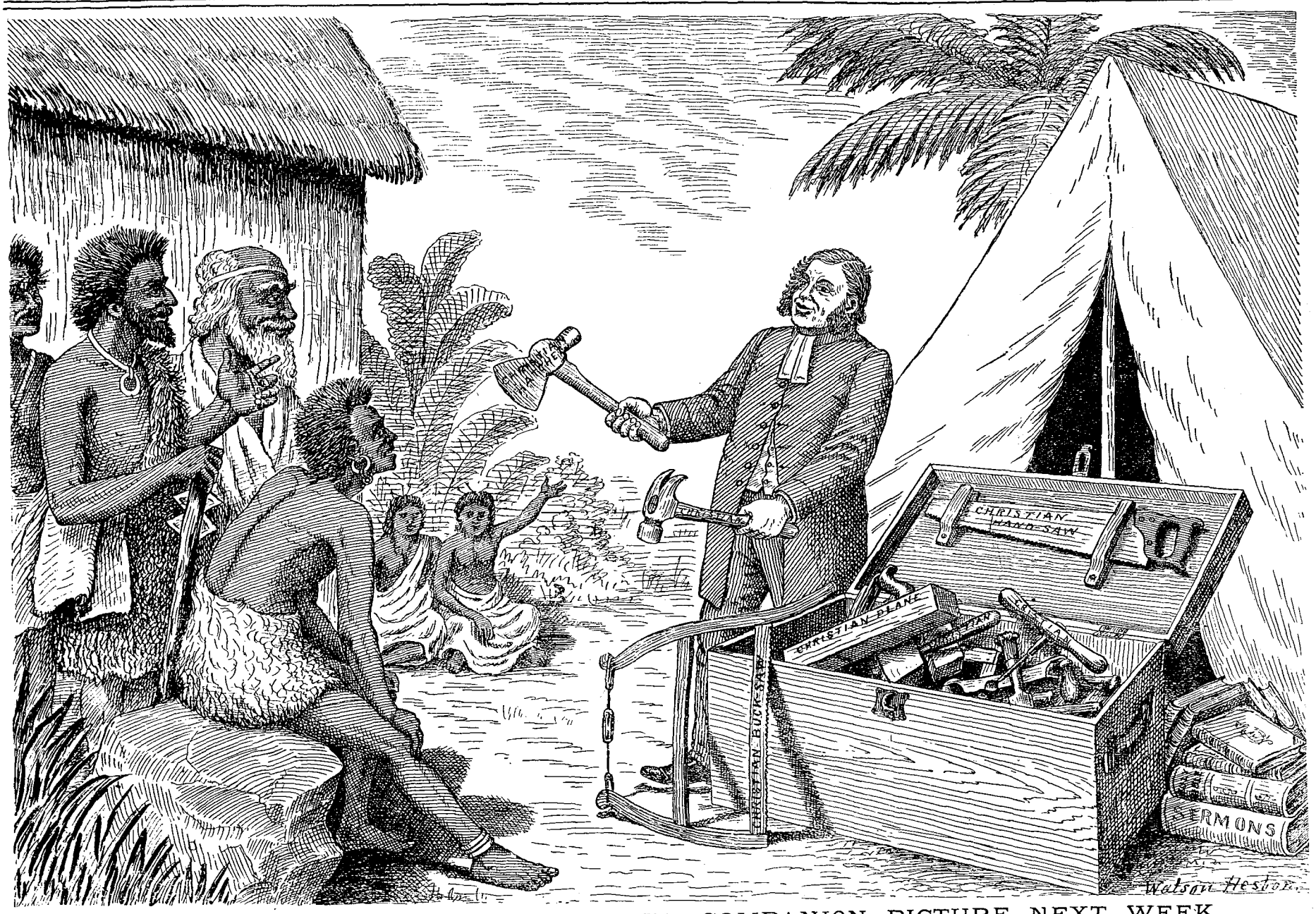
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A YANKEE WAY TO MAKE CONVERTS.—COMPANION PICTURE NEXT WEEK.

A Yankee missionary once confessed that he had won the confidence of a Fiji Islander by presenting him with a set of carpenter's tools and describing the several instruments as a Christian hatchet, a Christian claw-hammer, a Christian buck-saw.—*Oswald's Secret of the East.*

Notes and Clippings.

In England in 1868–69 there was one known thief to every 1,000 persons; in 1887–88 the percentage had fallen by nearly half, and there was only one known thief to every 1,945 persons. The decrease in the receivers of stolen goods is still greater. In 1868–69 there was one to every 8,430 people; in 1887–88 there was one to every 25,599. In 1869 there were 1,962 houses kept by receivers of stolen goods; in 1888 there were only 778. The number of suspected public houses, beer shops, and coffee shops has fallen within the same period from 3,197 to 753. Such are the last statistics.

I was asking the venerable bookseller, E. W. Stibbs, who was the most indefatigable reader of books in London, and he answered, "William E. Gladstone, unquestionably. Everything that comes to his net is fish. He is the biggest book buyer we hav; not that he indulges in rare and costly books, but that he keeps himself fully informed of everything in current literature. As soon as a new book appears he buys it, no matter whether it be a novel or a history or a philosophical treatis. He is not a rich man, yet he spends large sums of money for books; his library must be a large and curious one."—*Chicago News.*

At the Episcopal diocesan convention in Charleston, S. C., the following protest was presented: "We, the undersigned, members of the Protestant Episcopal church in the diocese of South Carolina, for themselvs and those in accord with them, respectfully request to record this their protest against the adoption of the amendment to article third of the Constitution, as it appears to them to impair the safeguards already existing in the Constitution (construed according to rules laid down by the Supreme Court of the United States), without affording in their stead any sufficient fulfilment of the pledges given in Anderson to effect a separate organization of the races."

Editor Moses Oppenheimer of the *Emigrant*, a German weekly published at 38 Broadway, New York, has a little wooden image which, he says, is a genuin statue of Buddha. It was stolen from a Buddhist temple in Ceylon by an Alsatian traveler, at the peril of his life. Had detection followed, the Alsatian would hav been put to death in a caldron of boiling oil, that being the penalty for the mutilation or surreptitious removal of Buddhist idols. The *Sun* says that "Col. Robert G. Ingersoll has seen Editor Oppenheimer's Buddha, and is willing to accept it as the genuin article, although he does not take any stock in Buddhism."

"One day, a dozen years ago," said a stoop-shouldered tramp, as he rubbed his hand over the deep pits in his face, "I came along to a house in the outskirts of Pekin, Ill. I wasn't much struck with the house, but what did hit me was a lot of coats, vests, and pants hanging on a clothes line. I was on my last pins for clothes, and as I saw them hanging there I said to myself: 'Moses, old boy, I've allus told you to trust in providence, and you now see the result. Them duds was hung out there for you. Go and git 'em.' I crawled along a fence, got over among some bushes, and after a little trouble I got a whole suit and got away with 'em. Nine days after I blossomed out with one of the prettiest cases of small-pox you ever saw, and some farmers drove me into an old barn and let me fight it out. When I knew what had got hold of me I says to myself: 'Moses, old boy, I've allus told you to trust in providence, and you now see the result.'"

The doctrin of the divine right of kings was not much heard of till the accession of James I. The extreme doctrin of divine right which Shakspere puts into the mouth of Richard II. is an anachronism. It belongs not to the fourteenth century, but in germ, perhaps, to the closing years of the sixteenth and the commencement of the seventeenth, to the Tudors and Stuarts, and not to the Plantagenets. In the words:

Not all the water in the wide rough sea
Can wash the balm from an anointed king;
The breath of worldly men cannot depose
The deputy elected by the Lord—

it is noticeable that it is not the hereditary title but election by the Lord, the consecrating balm and not primogeniture and rule of birth, on which an inalienable right is based. So in Hamlet, the usurper and murderer, Claudius, avows himself safe in the shelter of that divinity which doth so hedge a king that treason can but peep to what it will.—*Contemporary Review.*

Rev. Robt. Collyer speaks, in describing how he came to leave the Methodist pulpit, of "going to a protracted meeting and hearing a young man preaching on the text, 'God is love.' I'd been worried for a long time about the way the Methodists viewed God. They made the almighty such a terror that you couldn't understand his love. The young man whom I speak of was just out of a theological seminary, and he had it all right. He talked of the necessity of accepting religion right away. He said: 'There's that fire. I might hold my hand in it for five minutes and my suffering would giv not even a faint idea of what the sinner suffers who dies in his sins.' I said to myself: 'I won't stand it. It's blasphemy against the most high.' I began to grumble, for I wasn't brave, and then I was summoned before the general conference. I said I didn't believe in total depravity. There's good and bad in all of us. We've got to cultivate the good and put our heels on the bad. I've been happy in the Unitarian church. . . . Everything in the Bible is not to be taken for true. My little grandson, when he heard the story of Jonah and the whale, said: 'I don't think that is a likely story,' and it isn't. We can't believe these things. I was puzzled over the story of Joshua having the sun to stand still at Ajalon while he hammered the poor fellows that he had no right to hammer, and that other one of the ram's horn that battered down the wall. They may do for the meeting-house, but they wouldn't do for the world."

Communications.

Life of Satan.—Concluded.

A BIOGRAPHICAL SKETCH.

Before Christ Jesus died he had given to both his apostles and disciples the power of chasing devils out of persons inhabited by them. The devils when driven out would generally lift up their voice and weep. Strange as it may seem, yet it is nevertheless the truth, that even a devil who appeared friendly to the apostles by proclaiming, "These men are the servants of the most high God, which show us the way of salvation," even he had to suffer forcible ejection (Acts xvi, 16–18). It must not, however, be supposed that Christ Jesus and his disciples were the only ones who could cast out devils. King Solomon was an excellent hand at it, so Josephus tells us; and he likewise relates that he himself and a multitude besides saw Eleazar do the very same thing. But Josephus is not the only one that affirms it. All the Christian fathers likewise "allow this power both to the Jews and to the gentiles, as well before as after our savior's coming" (C. Middleton, D.D.: Works, vol i, p. 68).

It seems that Satan had, about 200 A.D., an attack of dementia, or perhaps periodical amnesia—I am not sure which, as the only testimony given is furnished by the fathers of the church, and is therefore not of very scientific character. Yet it appears, judging from the description of the actions of Satan given by the above-mentioned gentlemen, that he has suffered a great mental change. In fact, he seems to hav been transformed; he is a man of mature years—several thousand years old—yet his mind is like that of a child ten years of age. This deplorable state lasted for several centuries; and although our knowledge of it is very deficient, yet enough is known to establish the fact that Satan, hence also his progeny, is in possession of a nervous system analogous to that of man. This incontestable fact has, I believe, never been noted by any other writer, although it is of the greatest importance, proving, as it does, the close mental and physical similarity which exist among man, devil, and trinity. For it must not be forgotten that when two subjects are like one and the same third subject, they themselvs are like each other. Hence, since Satan and the trinity both are like man (God created man in his image), it follows that Satan and the trinity are also like each other; a conclusion I am sure no student of the Old and New Testament will dispute. Satan, who previously had been a man of undoubted courage, could during his turn of sickness be frightened away by being shown the cross—yes, simply by making a form of it by the finger in the air. Though malicious, he never appeared malignant toward man, and I know one instance only in which his joking if carried a little further would hav resulted in bodily harm. I refer to his visit in form of a blackbird to St. Benedict, on which occasion he nearly blinded the saint by flapping his wings. One time his sudden appearance as a negro boy nearly caused St. Anthony to fall into a swoon. But generally, knowing the weak point of ecclesiastics, he assumed the form of a beautiful woman, and as such caused sad havoc in the hearts of Jerome, Augustine, and Benedict, compelling St. Augustine, in an almost Adamic costume, to use himself as a thermometer to ascertain the temperature of a snow-drift, while in the form of a former sweetheart of St. Benedict he pursued the latter until he, as the only means of escape, rolled himself in thorns. Of course the mind of Satan was not always equally affected. He had his comparativly bright moments, and it was during these that he performed such tricks as above stated. At other times he appears to hav been no more than a common imbecil, possessing an extraordinary appetite and an equal taste for strong drinks. And it was owing to the last trait that Gambrinus defeated him by offering him some lager beer, which caused him to fall in a drunken sleep, over which he, when he awoke, was so mortified that he forgot to take Gambrinus along when he left. On another occasion he met a man who was molding buttons, and on asking him what he was doing, received in answer, "I am making eyes." Hearing this, Satan, whose eyes were injured from exposure to the heat from his infernal furnaces, asked the man to make him a couple. He did as he was asked, and pouring a stream of melted lead in Satan's eyes deprived him of sight. But I will not linger any longer on this painful period of my hero's life. Enough has been told. At last a change came. His former vigor of mind returned, though only gradually. Still, a great improvement had taken place with him already in the time of Luther, who, we know, received a visit from him on which occasion neither crosses, prayers, nor holy names could drive him away, and it was only when Luther, grasping the ink-bottle, hurled it at his head, that Satan was induced to retire. On the wall in Luther's room in Castle Wartburg in Germany the spots of the ink are seen to-day.

In the seventeenth century Satan, I am happy to tell, had regained the full use of his mental faculties, and as a gentleman, profound scholar, and theologian he is more than a match for the clergy.

Yet a life so long and activ cannot fail to tell its tale even on a constitution like Satan's. Trips to the earth; the baleful results of too close application to his studies; his cares and burden as husband and father; not to mention the severe strain caused by his official position as owner and manager of that great establishment formerly known under the name hell, but which now, thanks to the revisers of the holy Bible, is called sheol—all these causes hav combined to break down his youthful strength and confine him to his ultra-tropical home, where he remains, the object of his family's love and devotion. Rumors to the effect that Satan, as well as his whole family, hav perished by the explosion of hell, hav reached my ear, and although no official information of the story has arrived yet, I am grieved to state that the entire disappearance here on earth of Satan and his progeny, and the total disregard of him among intelligent people nowadays, tend only to confirm the supposition. Hence, I think that mankind in general, and the clergy especially—since the latter hav derived immeasurable profit from his existence and activity—should start a subscription to erect a monument in honor of Satan, and commemorate to future generations the name and deeds of mankind's greatest benefactor, the originator of every progressiv movement, the father of liberty, the first in peace, the first in war, and the first in filling the clergy's pockets with weak-minded persons' money.

Before proceeding any farther we will inquire into the opinions of science and Rationalism regarding devil-possessions and mental visions in general, so far as these touch upon the subject treated of.

To primitiv and savage man, the whole world is peopled with spirits, which manifest themselvs in numerous ways. In fact, every occurrence or phenomenon the cause of which he cannot understand is attributed to them. The appearance in dreams of an absent or perhaps dead person, be he relativ, friend, or enemy, causes, in connection with his own seeming activity in a dream, the belief in a double personality of human beings. Here is a particularly slippery, and therefore dangerous, passage in the rock bordering the river. A man endeavors to pass this place on his return from the chase. He slips, falls in the river, and is drowned. Some time later another man undertakes the journey and is subject to the same fate. The ghost of the first victim, malignant because his body was not buried, dragged him down, argues the savage. But it is not alone in this and similar ways that the belief in duality makes itself known. During his sleep a savage is dreaming; he raises himself partly up from his couch, he speaks, he gesticulates, etc., and then he lies down without having gained consciousness. When he awakes he remembers nothing of what has taken place, yet he is told he acted in such or such manner. Now, knowing that during sound sleep, swoon, etc., there is almost complete abeyance or absence of his own self, he and his friends at once conclude that his strange behavior was due to the fact that a strange spirit had entered his body during the absence of his own. The character of this ghost can be either good or evil, according to the physical manifestations produced by the person possessed. This being the case, then it is evident, reasons the savage, that a person who while awake acts in a manner different from his usual behavior is likewise possessed of a spirit; which, if the person is hysterical or epileptic, or suffers from amnesia, hypochondria, or the like, must of necessity be an evil one.

This belief in good and evil spirits we find among all the nations of antiquity which I hav had occasion to mention in this essay. Innumerable ghosts surrounded the Jews, and since, as Herbert Spencer says, "the possessed were said to frequent the burial-places and as demons were supposed to make tombs their favorit haunts" (compare Mark v, 3), we may conclude that by Jews in general the possessing spirit was at first conceived as a ghost; a statement supported by Josephus, who claims that demons were spirits of wicked dead, entering the bodies of the living. According to other Jewish writers demons are the progeny of devils and mortal women, yet this latter belief is not found previous to the Babylonian captivity.

We see how insanity, or mental derangement under any form, was naturally believed to be caused by the possession of an evil spirit, a demon.

This view held itself for centuries, and soon, by a very natural development, it was made to include not alone unusual actions but likewise diseases. Yet, as I hav stated, the ghost was not always an evil one. The great writers of antiquity were supposed to be inhabited by a good, a divine spirit. And the same belief was not alone held by the Jews, but is tacitly admitted by Christians of our time, for what were the "inspired" writers of both the Old and New Testaments but men inhabited by a divine ghost? And from whom does the pope receive his infallible judgment? From a Holy Ghost. Hence we see that to-day, in an age of inventions, science, and general culture, even intelligent people hav not ceased to believe in the superstitions of primeval and savage man. When will the sun of reason arise from behind the cloud of mental darkness?

Connected with the idea of spirits and demons, is the belief in the existence of persons possessing supernatural powers—sorcerers and witches. This belief, sustained by the scriptural passage, "Thou shalt suffer no witch to liv," has existed for nearly two thousand years among the Christians, and has given rise to the well-known witch persecutions by which thousands of innocent women hav suffered the most horrible death. But I will not linger upon this painful subject, which forms a large blot upon the already soiled pages of the history of Christianity—a blot which excuses, falsifications, yes, even time herself, cannot make disappear—and will turn my attention to visions.

Anyone who has observed a hysterical person must hav been impressed by the seeming lack of will power in the person thus afflicted. He or she is never the same; the character is continually changing. Yet the patient is by no means insane, but he is capable only of producing automatic acts and such as are the result of emotions and passions, and these only, thus excluding every act dictated by reason. Such persons are often under the influence of a fixed idea. Some refuse to speak, thinking that an exercise of the organs of speech will hurt them. Others, again, suffer from an imaginary paralysis of the locomotory organs and refuse therefore to leave the bed, etc. The existence of such fixed ideas proves conclusivly that the hysterical person's will power is impaired, and while it is impossible to convince such persons by reasonable argument that they are victims of a mental delusion, yet a cure can be, and is in most cases effected either by a moral shock or by the command of a strong-minded and feared individual. Of such kind were probably many of the "miraculous" cures effected by Christ Jesus and his disciples, by the fathers of the church, and by mediæval and modern priests and relics.

But while we in the case of hysterical persons hav to deal with an impaired will power only, we find in mystics and ecstasists a total extinction of the will. A person can become an ecstacist either through an excess of cerebral activity, which may or may not result in general hysteria with a fixed idea attached, or the ecstasy can be produced by a continued contemplation of a certain object. Yet in both cases the subject absorbing the mind must do so to the exclusion of every other. That is, while perfect consciousness can exist only where there is a continuous change or opposition of the different elements of consciousness, a preservation and reproduction of previously existing elements and a connection between these and later ones, consciousness is entirely absent in the ecstasist owing to the unvaried and continuous presence of *one* idea. Thus, during the ecstasy the person afflicted has lost all knowledge of his surroundings. His reason, memory, and therefore feelings—so far as these relate to any other subject than the one occupying his mind—do not exist. Hence we can understand how religious maniacs and martyrs of all ages and religions hav been capable of enduring the most severe tortures without uttering a cry of pain—they were unconscious.

When with the return of memory, reason, and feeling, the plurality of conception and thereby consciousness comes back, the ecstasist is able to describe his sensations during the attack. Hence ecstasists like St. Theresa, Anthony, Benedict, Augustine, and Luther hav been capable of noting down their individual visions, to the great consolation of the faithful, whose belief in the supernatural and in heavenly visions, likewise caused by a distorted mind, was thereby strengthened; and to the joy of the scientist, who in these descriptions, not written by Infidels, finds additional proof of the non-existence of divine interposition in human affairs, and of the fact that everything relating to mental manifestations in animate beings, the origin of consciousness excepted, can be explained on natural grounds.

Before closing this essay, it may not be without interest to dwell for a few minutes on the names and home of Satan. Being a person of eminence, Satan, like the crowned and noble heads of Europe, can glory in the possession of many names. Before he was precipitated out of heaven, where he held the office of a seraph with six wings, his name was Sammael, which is derived from the word *semmé*, to blind or deceive; still later he was called Asael Leviathan, the unclean spirit, the old serpent, Eblis, Satan, devil, etc. But I will not try the reader's patience by tracing even in outline the history of these words. I will confine myself to a few remarks concerning the last name. In ancient Sanscrit we hav a word, *div*, to shine, from which are derived the nouns *dyu* (sky, day), *dyaus* (personification of the same), and *deva* (god). When Iranian dualism came into existence, the word *deva*, in Zend *dev*, came to signify evil spirit; thus a Zoroastrian had in his confession of faith to say: "I cease to be a *deva* worshiper; I profess to be a Zoroastrian worshiper of Ahuramazda, an enemy of the *devas*, and a devotee to Ahura." Hence we see that among Aryan nations a God of a former religion was regarded as being a deceiver of mankind, vanquished by a later or true

god, and regarded therefore as an ex-god—a fact proved by the German and Danish words for idol, *abgott, afgud.* From the Zend word *dev* is derived the Teutonic words *teufel, djöfull, djœvel, diuval, djeuful,* devil, demon, etc., but from it is likewise derived the *dewel,* the gipsy name for the supreme being; the Latin *deus;* the Greek *theos;* the Lithuanian *diervas;* the French *dieu.* Thus it is plainly seen that originally the names for the supreme good being and the supreme evil one were the same. Both of them can be traced to the word *dyu,* meaning sky and day, from which fact it follows that primeval man did not possess a conception of either a good or a bad spirit, but that he was like the Bods and Dhimáls, who are so "honest and truthful," and yet hav no word either for God, for soul, for heaven, for hell, or like the Santál, who "never thinks of making money by a stranger," and "feels pained if payment is pressed upon him" for food offered, but who has no conception "of a supreme and beneficent God." It is of these savage tribes of the present day that Mr. Herbert Spencer speaks when he says, "What a pity those heathens cannot be induced to send missionaries among the Christians!"—a wish seconded by every lover of true morality. For certainly "something is rotten in the kingdom of Denmark." Christianity has been given an opportunity, and that one of nearly two thousand years' duration. She has failed. Let, therefore, either science and Rationalism be heard or the heathen Bods, Dhimáls, Santáls, Lepchas, and Arafuras, all of whom hav no god or devil.

Variable as is the name given to Satan, no less so is the character of his abode. Among the ancient Jews the word sheol merely signified the grave. Later it came to mean, although in a vague way, the place of the dead. During the Babylonian captivity sheol designated a kind of Hebrew hades, a place dreary and comfortless, a conception which later was developed so as to represent a place of torture, gehenna. This last conception, which was derived from Babylonian and Egyptian sources, was, when adopted by Christians, still further strengthened by infusion of Greek and Roman ideas. Among these nations, as among all others possessing a belief in future life, we find an underworld, reigned over by Plutôn. In this underworld ran a stream Acheron—a name for running water, which contains the root *aqua,* but to a Greek this word Acheron called up the idea of pain and grief, hence the stream was supposed to be covered with ashes and woe. Still farther, the frequent volcanic eruptions which took place in the countries east and north of the Mediterranean sea, in connection with the belief in the flatness of the earth and the situation of hell below the surface of the same, gave rise to the supposition that gehenna, hades, or hell was a place where the human souls were tortured forever by fire. Vulgar and clerical imagination added large kettles filled with fire and brimstone, in which hairy, horny, tailed devils stirred round wicked human beings with pitchforks. Yet this was not all with theological logic. Hell, although under the earth, was still placed in such position as to enable the frying victims to be within hearing distance of heaven, which place likewise was visible to them in spite of the fact that heaven was placed somewhere above the clouds. Verily, if it was not that nothing is impossible for the Lord Jehovah, I should be very apt to disbelieve these statements as to the geographical situation of heaven and hell, even if it is supported by the story about Lazarus and the rich man.

I hav now arrived at the conclusion of my essay, which necessarily suffers from several defects, owing principally to the lack of space, yet I shall be amply repaid for my trouble if the perusal of the "Life of Satan" can convince only one being that the devil is but a mythological being, born of human ignorance and fostered by heartless avarice and credulity. Life is but short, and it givs to each and every one sorrows, misery, and pain enough; let us therefore not increase these by allowing to remain, to be taught to our children, the belief in a superstition which for barbarity of conception and woeful consequence has not its equal. Let us remove the coffin now placed by the cradle and cut down the cypress whose gloomy branches cast a shadow over the face of the innocent baby. Let the sun of sympathy and love shine upon it, and let lilies and roses bloom at its feet.

GUSTAVE NELSON.

A Fable.

Jam Jee, the Thug, lay on his bed dying. He called his sons and grandsons to him and thus spoke:

"I am now one hundred years old, and my last hour is come. I can lay my hand on my heart and say, I die at peace with all mankind. I hav endeavored, with all my might, to serve our God. I can truthfully declare since I was old enough to wield the cord and knife, I hav never allowed a traveler to escape with his life. When I was sixteen years old, being large, strong, and activ for my age, I began my career, and since then for eighty-four years I hav killed one hundred persons on an average every year. Think of it, my sons, a number equal to eight regiments of soldiers.* Thus, am I wrong when I say that I hav won the favor of our God? I hope, my children, you will all liv long and emulate my example. In this world you see two things always going on, viz, Reproduction and Destruction, and one is as much a part of the plan of nature as the other. She is always under a necessity of destroying a number of human beings, in each thirty years, equal to twelve thousand millions, or one generation. The means nature employs are infinit—war, pestilence, flood, famin, disease, storms, and a thousand other means of death. You observe, in history, the greatest men hav been the greatest destroyers, and in proportion to the number they hav killed, they are honored by mankind. Millions of sharks traverse the seas destroying other fishes; millions of birds traverse the air destroying other birds, and millions of men hav traversed the earth destroying each other. All great families of nobles and kings had their origin in the slaughter and robbery of men, and many of them hav flourished for thousands of years. Nature loves the destroyer.

"One thing in my life has given me pain, and I hav ever thought of it with mortification. In my youth I visited Calcutta, and was invited by an English gentleman, who did not know that I was a Thug, to dine with him. I had been told that no greater offense against good manners could be committed among Englishmen, than to put your knife to your mouth. I had been taught to observe the proprieties among all persons, and I endeavored to avoid this offense; but I forgot myself, and found that I was eating with my knife. I looked around and saw the eyes of all the company fixed on me in dismay. I fled from the table and the city; but the memory of this mistake, ever since, has burnt in my soul like fire."

*Perhaps the memory of the aged man is not to be trusted.

The Situation.

The mind of man is disturbed. Old assertions are half believed, and dogmas once openly defended are now being revised or thrown aside.

Honesty belongs to no particular time or place. He who candidly examins the religious doctrins for consolation and consecration and finally rejects them all, is just as honest as he who accepts and believes them all.

The time has passed—and I am proud of it—when a man can be tortured for a religious belief.

Facts are revolutionizing the world faster than ever before. New ideas crowd old faiths and fancies to the wall. Times are changing.

The Methodist minister, with fine clothes and haughty bearing; the Baptist divine, cold in manners and harsh in denunciation; the Catholic priest, with one eye on heaven and the other on the beauties of woman; the Presbyterian clergyman with a John Calvin grin, pondering over the damnation of infants—you are all strangely slow in recognizing the true situation. Your churches need strong defenders as never before. The noise of battle grows louder and more distinct. Infidel sharpshooters are doing infinit harm on all sides. Agnostic pickets are marching on sacred grounds. Grape-shot and cannon-balls discharged by unbelieving brains are crippling the faithful on a thousand fields. There is no sense in ignoring this. There is no judgment in passing over these facts with a scornful smile. You richly clad divine standing in your magnificent pulpit looking upon your flock, how astonished and grieved you would be to know that fully one-third of the congregation do not believe what you preach. The churches are honeycombed with doubters, and thousands of men giv money to sustain them only on account of their wives and children. "My wife enjoys going to church and my children are employed Sundays at the Sunday-school. This is my reason for giving $50 to the cause. As for myself, I need none of their spiritual consolation. I consider it a necessary sham and delusion." These men drop in their $10 bills for policy's sake. If one is a doctor, $10 thus given is worth hundreds of dollars as an advertisment. The withholding of his donation means ruin to his practice. The same can be said of all professions. Do you preachers realize and thoroughly understand the situation, and are you satisfied to accept the money from a man who givs as a compromise and not as a religious duty? The secular press will print to-day an article from Ingersoll under large headlines, just as readily as it would the production of an eminent divine. Seventy-five years ago scarcely a paper would dare publish the utterance of an Infidel. On all sides evidences of the battle of the creeds can be seen. In every village some inquisitiv mind hems in the parson in a discussion of biblical ideas. If there is any good in religion; if civilization is dependent upon Christian supremacy; if Christianity has mainly been instrumental in making this world fit to liv in, and its influence is needed to increase and continue the good blessings in future, I for one implore the Christian people to arouse to a sense of their danger. Let them unite in harmony to combat the common foe. Lay aside your present prejudices and turn your faces to the storm. Eradicate your fanatics and in some legitimate manner exterminate your hypocrits. Pious groans and reverential amens amount to nothing. Your best energies must be exercised. All observant preachers know that their cause is losing ground. It is the hardest matter in the world to get a full attendance, and still more difficult to keep those who do attend from dozing during the sermon.

I earnestly hope that some one in the great army of Christians will step out on the intellectual battle-field and in single combat defeat each opponent until the enemy, dismayed by fear, giv up the battle and leave the field De Witt Talmage's fancy sermons do not fill the bill. Sam Jones's half-vulgar jokes do not satisfy or convince. Nothing has yet been produced to silence one Infidel. O Christians! find some one powerful in brain, masterful in logic, sincere in motiv, devoid of ambitious pomp—one who is desirous of spreading truth only. Secure some one capable of proving to a doubting age that between the lids of the holy Bible nothing inconsistent can be found. Let him prove the inspiration of the scriptures so conclusivly that doubting will perish eternally.

If such a man cannot be found then your battle may be lost. And if you do fail and giv up the field over the ruined walls of Christendom will rise Infidelity.

Peeping into the future one hundred years hence we may see a better world—we may see nobler men, kinder women, sweeter children. If the Infidels do not increase joy, they will not build an Inquisition.

Brameyard, Miss. W. A. DUNN.

Is the Court Hedging?

Recently this paragraph concerning the decision by the Wisconsin supreme court has been extensivly published:

President Albee, of the State Normal School, has received a letter from one of the judges concerning the recent decision. In answer to the questions of Mr. Albee, the judge says that the decision prohibiting the reading of the Bible in schools merely forbids its use as a special book for a specifically religious purpose. In other words, the Bible may be used in the school like a history or any other book, and as such may be read before the entire school.

On this the Philadelphia *Inquirer* comments as follows: "Just how the supreme court proposes to reconcile this with its original opinion is a matter of great interest. There may be some fine distinction of law which allows a decision in favor of two contentions diametrically opposed to each other, but it is very hard for the layman to make them out. Here is the original opinion of Justice Cassoday:

"We must hold that the stated reading of the Bible in the public schools as a text-book may be 'worship' within the meaning of the clause of the constitution under consideration. It logically follows that the place where the Bible is read is a "place of worship," and that as the taxpayers were compelled to erect and support the school-houses, and the children are, under a late law, compelled to attend the public or private schools during a certain period, the constitutional clauses forbid such use of the school-house.

"To this Justice Lyon adds:

"That the reading of the Bible in the schools, although unaccompanied by any comment on the part of the teacher, is 'instruction,' seems to us too clear for argument.

"Now, we would like to see a judge, lawyer, or anyone else reconcile the above statements with the one in the dispatch quoted: 'The Bible may be used in the school like a history or any other book, and as such may be read before the entire school.' If this is not a case of a court swallowing itself we never heard of one. The Bible cannot be read in a school-house as a text-book because it makes it a place of worship, and yet it may be read as a text-book. The only use made of the Bible as a text-book, so far as we know, is in theological seminaries. Just what it is to be used for in a non-religious sense is hard to see. It cannot be used as a purely scientific text-book, because the miracles therein noted are not to be believed except when the power of the creator to alter established laws is admitted, and this at once introduces the religious teaching which the supreme court insists upon shall be avoided.

"As a literary work it takes the highest rank; but if those parts in which religion is distinctivly taught must be avoided, nothing will be left but certain portions of the narration of the wanderings of the children of Israel, their fight for Canaan, and the books of Esther and Ruth. To read the Bible and avoid any reference to the creator is more difficult even than to understand the supreme court of Wisconsin. If the Bible is to be used as a text-book only so far as no reference is made to religion, it will be little used.

"What does the court mean? We would like to see it make one more effort to make itself intelligible. Perhaps the Bible is to be taken out and read under the trees. Perhaps it is to be taught as it stands from Genesis to Revelation. Perhaps only the enumeration of the tribes of Israel is to be read. Perhaps the court doesn't know what it does mean. Certainly no one else does."

The American Secular Union.

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The Secular Union's Monthly Report.

SUBSCRIPTIONS RECEIVED APRIL, 1890.

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Total	$81 80
Balance in treasury from March	61 06
Total	$142 86
Disbursements for April, 1890	159 89
Deficit	$17 03

F. C. MENDE, Treasurer.

The above statement of receipts for April, $81.80, which, with the balance in the treasury from March of $61.06 leaves a deficit of $17.03, and also the report of March subscriptions of only $19.75 shows a falling off in our contributions that is not encouraging; and we cannot go forward with our work unless our friends rally to our support.

A considerable number of the subscriptions for months past hav been "special;" and the executiv committee hav not been free to use them for ordinary expenses, but hav conscientiously expended them as directed.

Unless greater promptness and liberality shall be shown, we cannot carry out our liberal plans, which hav already worked so well. It is hoped that this hint will hav the effect of waking up our friends and prompting them to make immediate remittances to our more than empty treasury.

R. B. WESTBROOK, President.
F. C. MENDE, Treasurer.
IDA C. CRADDOCK, Corr Sec.

Philadelphia, Pa., May 1, 1890.

Our London Letter.

Mr. Gladstone has furnished another of his articles on "The impregnable rock of holy scripture," the title of the present instalment being "The creation story," which will no doubt be effectually dealt with in the various Freethought papers. His arguments in its favor are such that he would never think of using in secular matters, but are apparently quite good enough for "sacred" questions, or rather for those who usually read that kind of literature, and believe in it. He tells his readers that history is a record of experience, the creativ story lies outside that experience; how then does it come into the possession of a portion of mankind? He says it is not poetry; that there is not the smallest ground for regarding it as the offspring of scientific inquiry; and that to speak of it as guesswork would be irrational, for there were no materials for guessing. It is not theory, because the person who composes or transmits it seems to believe and to intend others to believe that he is dealing with matters of fact. But these matters of fact were impossible to be known, and therefore if it is, as it surely professes to be, a serious conveyance of truth, it can only be a communication from the "most high." What keen logical reasoning, to be sure. It seems that the "days" are neither the solar ones of twenty four hours, nor geologic periods, but chapters in the history of creation. He does not explain how this can be, when it is stated that the evening and the morning were the boundaries of such days, and that because the world was created and equipped in six days, and the creator rested on the seventh, the Jews were required to abstain from work on the Sabbath. Such special pleading and irrational argumentation is really not worth a serious consideration, and only goes to show what a divergence of opinion there is regarding "the word of God" amongst the most devout believers.

News has just arrived from Ceylon of the death of a missionary, who was shot while out with a hunting party. It will be interesting to hear what the Church Missionary Society will hav to say on the subject at their annual meeting. Perhaps they can explain how it is that a hard working missionary, whose life is devoted to the arduous labors of converting the "heathen," who has wholly given himself up to the "service of God," can find time and inclination to go on shooting excursions. Would the Buddhist be right in saying it was a judgment upon him for attempting to destroy life that he could not bestow? This incident should rather open the eyes of those sheep who are so well fleeced to support the good missionary, who bears cheerfully his hard lot solely for the love of his poor fellow-creature.

Letters hav been received by the Church Missionary Society from some of their missionaries at Usambiro on the Victoria Nyanza, and there seems to hav been some very busy evangelizing. The Christians hav had some considerable fighting with the Mohammedans. In the first bout the former got the worst of it, but being reinforced did better on the second occasion. The Christians had "only" two thousand guns and a large following of spearmen, the Mohammedans more guns but fewer spearmen. The Christians on taking the capital fired it, and gave it up to plunder by their nativ converts. It is satisfactory to know that now the Christians hav been the victors, they are very anxious for peace, and desire the prayers of the whole church to help in attaining that most desirable object. I suppose they fear reprisals if the Mohammedans gain allies amongst their fellow-believers, and do not care about trying further conclusions with them, but if they believe their God can effectually help them with hosts of angels, etc., their best plan would be to march straight across the continent and sweep their enemies into the sea. The gospel of peace introduced in this forcible manner ought not to be without effect, as the heathen cannot fail to see how well it is carried out by its exponents.

The president of the Baptist Union has delivered his annual address, which goes to show how judiciously the sects are hedging He tells his hearers that they should not commit the serious blunder of fighting for a technical or unimportant interpretation of a book or verse of scripture, as if the whole authority of revelation depended on the maintenance of that view. What concerned them was the spirit or aim of the revelation. Which really means, if anyone shows the absurdity or contradiction of any passage in the Bible, let it slide as being of no importance, only look out after the collections, see that the money flows in freely, and let anyone interpret the scriptures as they please. An instructiv work might now be written on the evolution of Christianity, and the writer need not go back many years to show how rapid has been the change. J. D.

London, April 30, 1890.

The Hours of Labor.

Of all the questions concerning reform now before the public the eight-hour law is of the most general interest, the most prominent, and will be the most persistent; for, like truth, though often crushed, it will still rise again, and never remain settled until it is settled aright. Many of the objections raised against it are very inconsistent when taken in connection with the sayings of the persons making the objections on other occasions. For instance, we are continually being told in the magazines and newspapers and from the rostrum and pulpit of the advances brought about by Christian civilization. Yet the very ones making these claims express fears that if men worked only eight hours a day they would be apt to spend a large amount of their spare time in the saloons instead of occupying themselvs in a profitable manner. That is a sad commentary on what has been accomplished by eighteen hundred years of that kind of civilization for the men who execute the work of the world.

We are told in the Bible that the first pair of human beings were turned from the garden of Eden because of disobedience and were given the earth as an inheritance, they and their descendants forever We are not told that a part of these descendants are to work in mines and factories at hard and toilsome labor and liv in penury and discomfort, while another portion of them pass their lives in idleness, never producing anything of use, and liv in luxury and extravagance, instead of earning their bread by the sweat of their brow, as the decree is said to hav been.

Sixty years ago I was living in an English manufacturing town, where I often had to pass a tavern, over whose door hung a sign which was called "The Six Alls." At the top and in the center was the representation of the king, dressed in robes of state, and underneath was written, "I rule all." On the right-hand side, and one beneath the other, stood the lawyer and the doctor. The one said "I plead for all;" the other, "I cure all." On the left-hand side, and one beneath the other, was the preacher and the soldier. The one said, "I pray for all;" the other, "I fight for all." At the bottom, in the center, and dressed in the common, coarse garb which is his wont, stood the working man, and, with a very dolorous expression, he said, "I pay for all." How true—how suggestiv! One of our state comptrolers told us the same thing a few years ago, when he said that labor eventually paid all the taxes.

The representations here given show us plainly that the workingman is the real Atlas who bears the world on his shoulders.

No wonder that we are so frequently called upon to see him crushed, bent, thwarted, contorted and distorted—how can it be otherwise? Nor is it wonderful that the governments and aristocracies of European countries speak of the working classes as the lower orders; nor, from the figure at which we hav been looking, does it seem at all inappropriate, as they would require either great cunning or great strength, or both, to rise to the upright position and stature of man with such dreadful weight on their shoulders. And many of them realize both their position and its causes, for in one of their songs they say:

We are low, we are low.
We are very, very low.

They are not considered too low to weave cloth, but almost too low to wear it.

Each of the figures under consideration represents a man who might, had he been taken at birth and placed in the necessary conditions, hav been made a king, a beggar, a thief, or any one of the intermediate characters composing society.

It is usually conceded that the foundation of society rests on its homes. Homes are not merely four brick or wooden walls, but places where men with their families can meet and associate in ease and comfort. That, however, is impossible so long as men work ten hours a day, most of them having to spend half an hour in the morning in going to their work, and the same time in the evening in returning from it, as being thus exhausted by continuous exertion they will be unable either to enjoy social communion with their families, or perform the political duties which devolve on the citizens of a republic, if it is to retain, even nominally, the name of a republic.

RUTH BRETTELL.

Mr. Heywood in Deeper Trouble.

POLICE DEPARTMENT OF THE CITY OF BOSTON.
OFFICE OF CITY PRISON, BASEMENT OF COURT HOUSE.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* After a hard week's work away from home, just returning to my family, I was arrested yesterday afternoon at Princeton depot, and brought back to Boston, and am in this city cellar. Vice-Society Henry Chase, who has dogged my steps for years with decoys, entered the complaint. It is the old "offense," of course, of alleged "obscenity." After Attorney-general Devens, Carl Schurz, President Hayes, Judge Nelson, Judge Pitman, hav recognized my right of opinion and called off the hounds, they are again unleashed and baying for my blood! Before, two United States cases came first, then the state case. In all three I was vindicated. From 1884 till yesterday we had a lull; now Vice Society vengeance again pursues me! The plan seems to hav been to arrest me Saturday night so as to be sure and hav me imprisoned over Sunday, at least making the arrangement of bail as difficult as possible. The case will be called in the police court here to morrow, and the day of the preliminary trial fixed. What amount of intelligence I shall meet in Boston, in judge and jury, is yet to be seen.

Boston, May 11, 1 A M., Y L. 18.

7 P M, SUNDAY.—Am bailed out and expect to go home to-morrow. This is a state case; possibly a United States case may also be sprung on me. The climax has come. E. H. HEYWOOD.

The Leavening of Providence, R. I.

The past week two notable events hav occurred in Providence, R. I., marking a change of sentiment in the direction of Liberalism auspicious in the extreme. The school committee by a unanimous vote abrogated the clause of the by-laws which required that the public schools be opened in the morning by reading a portion of the Bible or by prayer. There had been no special agitation of the matter; the action seems to hav been taken by reason of that change incident to the spirit of the age which is so rapidly disintegrating old theological ideas and the polity which is their outcome. Probably the opposition of the Catholics to our public school system has had much influence in this direction, that the school system may be on a basis which shall disarm their criticisms religion-wise. The use of the Bible in our schools has been one of the main objections raised by the Catholics, and a constant plea for parochial schools dominated by the church. The Bible shot out, we stand on much better ground, and will be in a position to meet this school question which at no distant day must come up for discussion and solution.

The ulterior claim of the Catholics will be for a share of the school money to apply to the support of their parochial schools. When this claim is made, if our public school system is on a strictly secular basis, its friends will then occupy the ground of vantage. Then we can fall back on the fundamental idea of our nation, that church and state must be absolutely divorced, which of course will apply to our schools. Theological ideas hav no business in a school. If they get there, then let the adherents of those ideas foot the bills and leave the public funds alone.

The other notable event is the opening of the public library on Sundays. The trustees hav decided to make the library accessible a good portion of the day. Possibly this may cause some squirming among the bigots, who may seek to reverse the decision. Should they do so they will fail, for the public mind has become so Liberalized it will meet the issue fearlessly. Freethought is revolutionary, and its influence, though sometimes checked, cannot be extirpated.

WM. FOSTER, JR.

Providence, R. I.

Victor Hugo's Works On the Index Expurgatorius.

Judge Davidson, sitting in the supreme court of Ottawa, Ont., gave judgment last week in the case of Tache against Cadieux & Derome. This was an action taken by Mr. Tache, private secretary to Secretary of State Chapleau, against Cadieux & Derome, booksellers of Montreal, on account of their refusal to carry out a contract for the importation of Victor Hugo's works. The morality of Victor Hugo's works was attacked, and several important points bearing on the relativ authority of the church and the state were raised in the case. The defendants pleaded that they are Catholic booksellers, and are well known to sell books only permitted by the religious authorities of the Roman Catholic church; that plaintiff represented Hughes's edition of Victor Hugo to be a permissible book, and by his artifices deceived defendants; that this edition was not in their catalog, and that some of the works contained in it are immoral, subversiv of the principles of society, and forbidden by the church. Judge Davidson in his opinion says:

In support of the allegation that some of the works included in this edition are forbidden to members of the church to which the contracting parties belong, the evidence of several ecclesiastics was taken. It appears reasonably certain that "Notre Dame de Paris," "Les Miserables," and "Le Pape" are to be found in the *index librorum prohibitorum*. Let the fact be granted, can it affect a civil contract? To say yes would be to lay down the principle that the *congregation de l'index*, or the ecclesiastical authority of any other church, would hav the power as between the members of its own communion, to interpret, qualify, or even annul contracts. As between members of different religions these courts might become the battle-grounds for the theologians. In France the *Congregation de l'index* has never, so far as I am aware, at least, within time sufficiently modern to be worthy of practical reference, been recognized as a law-giving authority. To enforce its decrees with threats is now unlawful. What, I take it, the courts hav to deal with in the maintenance of contracts is not the conscience of the individual, but that great public conscience which quickens and gives life to the body of the civil law, whose interpreters we are now. A contract with an unlawful consideration has no effect, and (C. C. 900) "the consideration is unlawful when it is prohibited by law, or is contrary to good morals or public order." The clear duty of a court is to giv universal application to this article of our code—that is, to so interpret it as that the interpretation will not vary because of the persons concerned, but be broad enough to cover all contracts of like classes, no matter who the contracting parties may be. To generalize in this fashion is easy enough, but to attempt a definition of the generic expression "good morals" is another matter.

What is "contrary to good morals?" There are works so wanton in their language, so evident in their purpose, and so violently repugnant to public morality that in their presence definitions become unnecessary. No person, however, pretends that charges such as these can be brought against the writings of Victor Hugo. I hav, therefore, sought to reach some clear and positiv conception of what in its more limited senses the expression "contrary to good morals" means. There are many things morally wrong which are not legally wrong, and care must be taken to judge between the parties according to purely legal rules and definitions. The question in a given law is not simply whether the publication be immoral, but whether it is sufficiently so to enable the criminal law to punish it as such (Pollock Contracts, No. 270). If, then, we seek for what an indictment requires, we find that it has to charge the accused with "devising, contriving, and intending to corrupt morals."

Judged by this, and, indeed, if need be, by a far stricter standard, Victor Hugo's works cannot be condemned as an "unlawful consideration" for a contract. Only two of his books hav been filed in the cause, the prose romance of "Notre Dame" and "Les Chansons des mers et des bois," a collection of lyric verse. I am not to presume anything against his other works. Even in the two specifically impugned only two or three extracts are challenged, but it is said that these are enough to taint the whole production. That Hugo has written things which marred his genius, and has committed himself to views which many men would repudiate, are undeniable facts, but all the same he was a great writer, poet, and dramatist, and an imposing central figure in the nineteenth-century literature of France.

No one can read his works without agreeing with this moderate praise of what he was and what he felt: "In his moral nature we shall find much that is strong, elevated, and tender—a true passion for France, a true sympathy for the poor and oppressed, a true fondness for children." Another eminent writer declares that "it may be asserted without the least fear of contradiction that Victor Hugo will hold to all posterity the position of the greatest poet and one of the greatest prose writers in France." One of the reverend witnesses for the defense spoke of his works as being "*magnifique au point de vue litteraire.*" They are to be found in all secular public libraries, and selections from them appear in text-books. Neither during his life nor since his death in 1885 has any court been sought to hold that any of the works of Victor Hugo were against public law or public morals, or were written for the corruption of the public conscience. His magnificent genius applied itself to loftier, if sometimes mistaken, purposes. It is by these tests that the case must be judged. As well might the works of Racine or Chateaubriand or Lamartine or Byron or Swinburne or many of the earlier classical writers of France and England be challenged as not susceptible of creating valid civil obligations because they sometimes paint the weaknesses and facts of human nature in words of greater passion or greater realism than some might think desirable or necessary.

I hold the contract to be a good one. For reasons which I need not now enter upon, but which will appear in the formal judgment, the demand is reduced to $700, and for that amount judgment goes with costs.

Woman and Dogma.

From the Woman's Journal.

To those who believe that truth is only to be discovered by open and frank discussion, it is encouraging that a woman's journal is brave enough to permit some plain speaking in regard to the Bible.

Not that even the most radical utterance on this question need alarm anyone. Pure religion and undefiled depends upon belief in no theory concerning any book. And for their comfort, let all women who call themselvs Christians remember that Christ made not a single dogma, and never even mentioned Adam nor Eve, nor the garden of Eden.

Even so conservativ a man as Bishop Watson, in so conservativ a time as the early part of this century, declared, "Whoever is afraid of submitting any question, civil or religious, to the test of free discussion, seems to me to be more in love with his own opinions than with the truth." And above all things is it necessary for women to hold this free discussion; for overwhelming proof can be given that it is the use of certain dogmas, backed up by the pretended authority of inspiration, that once fixed women in an inferior position in the church, and that still keeps them in a state of subjection to-day.

In every country where Bibles are used, we see a similar spectacle; priests declaiming against reason, declaring their dogmas based on an infallible book, and exhorting women to "believe," without sufficient investigation; and everywhere we see similar results,—men ruling and women obeying. But slavery of the mind is the most dangerous of all tyrannies; for if it givs even a mere semblance of liberty to its victims, it thereby lulls them into ignominious content with their degraded state, and they do not pursue real liberty, because they are deluded by its shadow into a vain fancy that they hold the substance. This is the case with millions in America. The great host of women and priests to-day, persistently clinging to worn-out dogmas and creeds, turning their eyes persistently away from new facts, these are the clogs upon the wheels of true progress. And this is why not only thoughtful men, but intellectual women also, often oppose placing political power in the hands of any women, while the vast majority are puppets in the hands of those who will neither think themselvs, nor, if they can help it, allow others to do so. To place legal power in such hands, they fear, will threaten a return of civilization to those dark ages when "faith" completely overpowered reason. History is full of such backslidings, and safety will never be assured until women hav become trained to perfect freedom of thought.

When women know enough to use the Bible for what it really is, a collection of books, good, bad, and indifferent, written at different times, by independent authors, each responsible for his own utterance, collected together nobody knows exactly when nor by whom, although there are various surmises; still full of mistakes, as well as much spiritual beauty of thought—with such a theory there is no quarrel. But to take the Bible as one whole, inspired book, and "claim it for woman suffrage," is like trying to claim the whole history of the United States as proving the eternal freedom and equality of the negro. "Facts are agin it." One of the passages in the Constitution proves that the men who wrote that said, "All men are created free and equal," but many other passages in our history show that we were not altogether illogical in basing the right of slavery upon that which is woven into all our history—the Bible. So we may take a passage here and there from several books in the Bible, showing that the man who wrote this or that had advanced views about women. Such stray passages can be found in all Bibles, even that oldest one of all, the Rig-Veda. But the women of India know as well as the women of America that their Bible, *as a whole*, does not admit that women are men's equals. It is expounded to them from house to house by priests who hav an interest in keeping women in due subjection. And there is no power on earth like the clutch of a man who rules a woman by her superstition. Rammohun Roy, the modern Luther of India, labored in vain to make his own mother see the truth in the Rig-Veda through his eyes. Although she forgave his heretical handling of their sacred book before she died, she remained to the last a devout believer in the priests and their theory of inspiration.

When we come to our sacred book, how can any student of the Bible claim that there is no positiv evidence that Eve was punished for her sin, so long as Paul is quoted in pulpits from Dan to Beersheba as saying: "Let the woman learn in silence with all subjection, for I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence, for Adam was first formed and then Eve, and Adam was not deceived, but the woman being deceived was in the transgression; notwithstanding, they shall be saved in child-bearing, if they continue in faith and charity and holiness with sobriety."

It must not be forgotten that Paul was bred in the Jewish school, where such teaching as this was in vogue: "If any comparison could be drawn between Eve and Adam, she stood to him in the same relation of beauty as does a monkey to a man;" or this: "God at first created Adam with a long tail; but afterward, considering him attentivly, he thought he would look better without it; resolving, however, not to lose anything that he had made, he cut it off and formed it into a woman; hence the sex derive their low and inferior nature." The Jews, we see, did not consider the Eve story so "inspired" that its inspiration could not be added to. The religious writings of the Jews, the epistles of Paul and Tertullian, and the sermons and commentaries of all the church fathers, even down to Bishop Bowman and the vast majority of both Protestant and Catholic priests to-day, furnish one continuous mass of indisputable evidence that woman is supposed to rest under a peculiar curse for having been the arch-conspirator with Satan for the introduction of sin into the world "Wives, submit; wives, be obedient; wives, be subject; wives, be silent," is the never-ending burden of the whole refrain. It saturates our poetry, poisons our law; it has led the church she has always supported to deny at one time that woman had a soul; it still leads the law of the land to refuse her the ownership of her child. For how can a silent, submissiv, obedient subject hav any right that might conflict with the will of her heaven-appointed head?

Willfully to close our eyes to this fact is to imitate the foolish ostrich, which hides its head in the sand to get rid of the enemy it does not wish to see. This is why I say it is women's cowardly superstition which binds them. The enlightened women—when they become a majority—will not need to ask for their freedom; they will simply take it. The enlightened mother will not rear a son who, with Bible in hand, will hurl Pauline texts at her head, as a reason why she should eternally withhold her hand from whatsoever it found to do in any field. When enlightened mothers send the right kind of sons to legislature and Congress, such sons will hav learned that it "is not good for man to be alone" in public, any more than in domestic life. And we shall not hav government hobbling along like the lop-sided animal whom a vivisectionist has deprived of half its brain.

It would be easy to giv a long list of extracts from the church fathers and our modern ministers and priests showing the deadly influence which for nearly two thousand years has done its utmost to humiliate women. I do not accuse these men of consciously wrong motivs; there is very little of that in the world. Our worst evils hav arisen from an ignorance that betrayed men into wrong habits of thought, from which superstition would not release them, until some outside power administered an electric shock to the intellect. Such a shock Jesus and Paul gave to the Jewish church; but again men settled down into ruts from which they were forcibly torn by Luther; and now the time has come to make patent new truths which this century has revealed.

A VIRGINIA WOMAN.

Lectures and Meetings.

MR. J. M. L. BABCOCK, of Boston, will speak on "The Extinction of Usury" at the Liberal Club, May 16th.

W. F. JAMIESON is yet lecturing in Iowa, and will probably remain in that state until July 1st. Address at Des Moines, Ia.

MR. GEORGE H. DAWES writes from North Yamhill, Ore.: "I wish to say to the Liberal friends in eastern Oregon and Idaho that it will be impossible for me to fill my engagements this summer. I may be able to do so this fall, but at present my health and strength will not admit my risking the long stage rides that would be necessary to fill my appointments. I am sorry I was obliged to disappoint the friends this spring, and yet hope that I may, some day, hav the pleasure of meeting you."

Discouraged as to the Women.

From the London Freethinker.

THE TRUTH SEEKER gives as its cartoon for April 12th, the figure of a Christian maiden clinging to a cross in the water, hard by the rocks of superstition. Priestly sharks are playing around her as the Freethought boat approaches and offers her relief. She holds to the wooden cross with such fervent devotion that it is doubtful if she will accept the proffered help.

Communications.

The Question of the Day.

In Pope Leo's late affectionate address to the American people we find this peculiar sentence: "Under your Constitution religion has perfect liberty and is a growing power." How many wonder what the pope's ideas of "perfect liberty" are! He certainly did not hav a very high estimation of "perfect liberty" when the ceremonies of the Bruno statue were taking place. What is "perfect liberty" to the Catholic church? Is it the liberty of the Dark Ages—the liberty to again use the fagot and the rack? Is it the liberty to control the affairs of nations? Has not the Catholic interpretation of "perfect liberty" ever been, Might makes right?

American men and women, awake to the pertinent issues of the day. Every lover of freedom and equity must feel a sense of awe when he sees the familiarity the Catholic church is holding with this country. Serpent-like a great power has arisen in this country, threatening the very life of our nation. It seeks by secret and collusiv methods to undermine and destroy the blood-bought freedom our forefathers hav handed down to us. It has ever been the relentless foe of independence and liberty; ever trying to control the destiny of nations and men. The time to strike the deadly blow for the total separation of church and state is now, while it is in its infancy. Allow this power to once gain control of our public schools, or even a partial management of the same, and our country is in imminent danger. Its tiger clutch cannot be released. Its dark blot on the mind cannot be erased. So avaricious for power, it cannot be expected to yield when it controls the means to resist restraint. To make a prophecy, the pope's recent letter is no more nor less than a detectiv of sentiment coming across the waters to ascertain if the United States is not a more appropriate place for the Vatican. O sun of knowledge, shine upon the record of the past! Giv the American people the power to read the undertone of the pope's recent message. It comes in the guise of liberty, but bears still the revengeful specter of the past, the dead ghost of the Dark Ages. The Catholic church already wields a telling power in our political machinery, and it is this fact, no doubt, that enthuses Pope Leo with such an affectionate regard for our nation. Let us repeat the words of an illustrious general, "Put none but Americans on guard to-night." So let none but true and tried sons of liberty stand at the post of honor to-day, and all is well. It is not a secret by any means that politicians in our day yield their direction to the dictates of the Catholic church. Judges forsake the grandest principles of right to favor this power that is trying to suck the lifeblood from our nation. Parochial schools hav been erected by this power and the public money appropriated for their use, while the public schools hav been discontinued in Catholic districts. What effrontery in the face of a free nation! A small offense in the face of justice and liberty only opens the way for more extensiv privileges.

This tyrannical power has tried to thwart the ends of justice for centuries. Its career has been a record of tyranny and oppression. Its hands are steeped in the blood of freedom, and the mangled forms of liberty lie beneath its feet. It is for you as American citizens, as lovers of justice, to deal the fatal blow to this selfish and despotic hierarchy, to make your earnest rebuke against this encroachment on our grandest principles, this invasion against the foundation of our republican government. Let each and every one labor for the preservation of our Union from sectarian wrongs and the protection of our inherent rights.

O brave illustrious dead
Who fought and struggled and bled
That we should hence be free,
Arise from out thy sacred tomb,
Dispel the darkness and the gloom
Surrounding liberty.

Richland, S. D. LOUIS N. CRILL, JR.

Is "Hell's Half Acre" in Kansas or Missouri?

Though living within forty miles of that dangerous place, I am not sure whether Brother C. H. Greene, of Rochester, Mich., is right or not. But about one thing he is both right and wrong—Kansas City is in Kansas, it is also in Missouri. It is slung across the state line like a pair of old-fashioned saddle-bags over the spine of a poor mule. The shrewd inhabitants hav used this fact to their own benefit or injury according to point of view. Gambling is forbidden in Missouri and whisky drinking permitted. Whisky drinking is forbidden in Kansas and gambling allowed. (The New England love of gain and the Virginia love of pleasure here crop out respectivly in the states that descend from them.) The enterprising borderers build "saddle-bag" houses with a long room running across the state line, a well-filled bar in one end and a gambling den in the other. The customer sits down in Kansas and gambles till he is dry, when he walks over into Missouri and calls for "old bourbon," returns to Kansas and resumes his "little game." So said and undoubtedly true, though I hav never been in one.

Though not interested in anybody's "boom," I will say that a mighty city is growing there on the two sides of the Kaw and Missouri rivers. The Kansas City, Kan., real estate agents publish facts showing that most of the meat packing and manufacturing and wholesaling is on the Kansas side of Union avenue. Then the moralists, woman suffragists, etc., like Brother Greene, want to put Hell's Half Acre off on us poor Missourians! "Tote fair," Brother Greene. My impression is strong that the piece of ground in question is on the Kansas side. To giv all the enterprise to Kansas and all the wickedness to Missouri would, as Uncle Toby said, "be setting one sadly over the head of another."

We hav two great cities on our respectiv eastern and western borders. One has "slopped over" into Kansas and one into Illinois. One summer when in Vermont I read in a paper how a desperate mulatto in East St. Louis had fought and wounded policemen who tried to capture him and his gang for robbing freight cars. Then followed the editor's remarks on lawlessness in Missouri, references to the James boys, etc. It was enough to make a Missourian tear his hair to read such a condemnation of his state because the police in an Illinois city across the river from our city of the same name couldn't manage a few "yallah niggahs" better than that. GEO. WILSON.

Lexington, Mo.

Talmage's Pagoda.

In the great city of churches over the creek from New York a pagoda is going up as fast as the workmen can lay the brick and place the stone. Among the latter is the old cobble-stone that was imported from Mars Hill when Mr. Paul talked to the heathen. It is perhaps fortunate for the acrobat Talmage that stones cannot talk, for in that case the Tabernacle people might get a good dose of heathen sense, and leave Talmage nothing but his legs and arms to operate with.

A great organ is being built by George Jardine & Son for the Brooklyn pagoda. It is to contain 110 stops, and will cost $30,000. It will be able to make noise enough to discount Major-General Joshua's concert before the walls of Jericho, and it is hinted in strictly religious circles that Talmage actually secured several of the rams' horns used on that memorable occasion by the Jewish national guard, which will be placed in the organ, and which when sounded will make all the modern Jerichobins fall prostrate as their old walls did when General Joshua executed his great military movement.

But with all this, it appears that Talmage has got his eye on the heathen Chinese. The organ will contain a "Chinese gong," whose celestial echoes will reverberate through the pagoda, and knock out the rams' horns in one round. This heavenly racket used to be heard in our hotels, but as its celestial beauties were not duly appreciated by the rattle-brained public, it has been adopted by Talmage as a means to knock into the stupid heads of his devotees what it had knocked out of everybody else—viz., their brains and all appreciation for harmonious music. It will be a drawing card for John Chinaman, however, and they will be easily captured by his leg and arm feats. They will digest the fine cardinal points of Calvin like an ancient Puritan, and enjoy hell on its original basis. The Christianizing of China is now to be an assured fact, and Talmage with his gong is going to do it.

Not only this—but in order to interest the military of the present day a series of drum effects will be introduced. There will be a bass drum, the long roll, and the kettle drum; also a chime of bells (doubly blessed), and with the rest of the organ, if there is not enough confusion among the worshipers at the pagoda to knock the devil out of them, then Talmage need not try again.

But Talmage has missed a good deal. He ought to hav got hold of the harp that old Davy used when he danced in clogs before the Lord, and the loud timbrel that Miriam used when the Jews got out of the damp of the Red sea, or he might hav imported an angel or two from the land of bliss, but the latter might be objected to by the commissioners of immigration on the ground that it was pauper labor and not permitted to land in New York. At all events Talmage is enterprising, and he might hav found a way to get around all of the above, and then what a glorious racket there would be in the pagoda. W. A. T.

Freethought in Sweden.

We always knew there was a good deal of determination to be found in Sweden, yet the reading of *Fritankaren* No. 8 informed us that our guess had been too low. There was more of it than we had estimated.

The 1st of April a deputation, consisting of Captain Thomson, Messrs. C. A. Magnussen, A. V. Lindenau, and P. Jansson were admitted to the august presence of Crown Prince Karl, to whom Captain Thompson spoke as follows:

Your royal highness! As a committee appointed by Utilistiska Samfundet, we hereby present to his royal majesty a protest made by all classes of society against that persecution of the authorities which manifests itself in the imprisonment of him or them that make a public confession of private convictions; convictions, perhaps, at variance with one derived from our ancestors' state church creed, but founded upon the results of an impartial investigation and the conclusions of science. These opinions are held by thousands, and acknowledged and expressed by the majority of scientific, educated men and women, and indorsed by over three thousand of his majesty the king's subjects, who in proof of this hav respectfully attached their signatures.

Hoping his majesty the king will protect and favor the cause of liberty of conscience, we confidently deliver these protests in the hands of your royal highness as appointed *regint pro tempore*.

The protests thus delivered were two. The first, signed by 5,338 Utilists, explained that the signers indorsed the views held by Lennstrand, and in consequence demanded either his liberation or that they receive the same punishment inflicted upon him.

The other protest, signed by 3,821 persons, petitioned in the name of justice and liberty of conscience, that the king liberate Lennstrand.

Taking into consideration that the petitions hav been out but a couple of weeks, the result is highly satisfactory.

It is rather strange to observe that every judgment by the supreme court against Lennstrand has been prónounced with one majority vote. Of course we cannot tell with certainty how this one vote is secured, but it looks like rather crooked business, remembering, as we needs must, that the ecclesiastical authorities since times long past hav been experts in buying souls. G. N.

About Certain Facts.

[Mr. E. C. Walker requests us to copy this article from *Fair Play*.]

In THE TRUTH SEEKER of May 3d, Mr. Macdonald, quoting our reflections upon the conduct of Ed. W. Chamberlain in connection with Mr. Harman, adds:

This matter is explained by Mr. Chamberlain in his statement, and we can but think that Mr. Walker did Mr. Chamberlain a gross injustice in his comments.

In that article in No. 68 we said that we would cheerfully withdraw so much of our criticism of Mr. Chamberlain as referred to that person's failure to reach Topeka in time if it should be shown that Mr. Harman had not made it clear to him that Messrs. Overmeyer and Clemens had definitly withdrawn from the case. In his TRUTH SEEKER article Mr. Chamberlain makes statements which show that he knew that the Topeka attorneys *had* withdrawn from the case. So we hav nothing to retract. In direct connection with this, he remarks that he did all he could by correspondence to bring about a reconciliation between Mr. Harman and Overmeyer and Clemens. Yes, by graciously intimating that these gentlemen could do much to *assist* him! That is, they, the old and tried attorneys in the case, could occupy positions under his majesty. Is it any wonder that this was the last straw that broke the back of the camel of Mr. Clemens's patience?

THE TRUTH SEEKER finds the accounts given in *Fair Play* and *Lucifer* contradictory. Probably the only really important discrepancy is indicated in these two extracts. We said:

Colonel Bradley now outlined the theory of the defense. He said that they would maintain, First, the articles were not deposited to be mailed as charged in the indictment, and, Second, if they were so deposited, then Harman was insane, as no man, whose intentions were good, would attempt to disseminate such unutterably filthy matter.

Lucifer puts it this way:

The notes given elsewhere show that I employed Colonel Bradley, of Topeka, to assist me in the defense. His line of defense was:

1. That the indicted articles were not obscene within the meaning of the law.
2. The defendant, Moses Harman, did not deposit the offending articles in the post-office.
3. On the question of the right relations of the sexes, the defendant is a monomaniac—is insane.

Our account is strictly correct. Mr. Harman's partial deafness explains his failure to clearly understand the low-toned opening statements of his counsel. And aside from this, Mr. Macdonald must see that in the nature of things it is not probable that Mr. Brady claimed that the articles were not obscene within the meaning of the statute. Such a plea would in no way harmonize with the claim of insanity which he set up. In fact, it would completely nullify it. The whole aim of Bradley's long and vicious and insulting examination of his client was to show that the articles published *were* obscene and demoralizing. With this went his examination of the government's witnesses, showing by their testimony that Mr. Harman was personally a pure and honest man. In brief, therefore, his theory was: These articles were very obscene and demoralizing, and Mr. Harman holds very unusual views, but personally he is pure and honest, *therefore* he is insane, a monomaniac on the sex question.

THE TRUTH SEEKER says in its closing comments:

But the only thing, it seems to us, to do is for those who hav egged Mr. Harman on in his linguistic crusade to come to the front and help him out of the scrape by seeing to it that *Lucifer* is kept going and that its editor suffers as little as possible. It will be too bad for him to bear the burden which ought to be shared by a good many more. Vicarious atonement never was and never will be a righteous scheme.

Very good; our view, precisely. Hence our criticism of Mr. Chamberlain, for no one has been more activ in the "egging on" business than this same person. He has heartily approved of the very articles to which THE TRUTH SEEKER has frequently objected; he advised the publication of the O'Neill letter (see No. 68), and in every other possible way he has encouraged Mr Harman to keep "on in his linguistic crusade." That it would be useless for Mr. Chamberlain to attempt to shirk moral responsibility for advising Mr. Harman to print the O'Neill letter, by making the plea that he had not read it, is self-evident. Prudent counselors do not giv hit-and-miss advice of that kind. But since the time of its publication in *Lucifer*, and long after he *had* read it, he has written another publisher a letter enthusiastically applauding him for publishing it in *his* paper, and backs his words with $10. We should be much pleased to hav Mr. Macdonald tell us candidly what he thinks of this "egging on" performance of the New York attorney. When we, the co-defendant and the daughter of Mr. Harman, protested against certain articles, this very man Chamberlain "sat down" upon us emphatically and did all he could to render our advice of no effect. Yes, let Mr. Chamberlain and his *confreres* put their hands deep down in their pockets and help keep *Lucifer* going, but also let them leave the conduct of the defense to the cool-headed and able lawyers who were once forced to withdraw from it chiefly because of the very "egging on" of which Mr. Macdonald speaks so tersely and truly. E. C. WALKER.

LILIAN HARMAN.

Paternal Government.

From the New York Sun.

A very objectionable manifestation of that tendency toward paternal government, which has so strongly stamped itself upon the legislation of the Republican party, is found in a bill lately introduced in the House of Representativs by Mr. Sweney, of Iowa. This bill provides for the exclusion from the mails of "any pamphlet, magazine, newspaper, story paper, or other paper devoted to the publication or principally made up of criminal news, police reports, or accounts of criminal deeds, or pictures and stories of immoral deeds, lust, or crime."

Under such a bill it would be within the power of any politician in the post-office department to stop the circulation of any newspaper of the opposing party. All that would be necessary would be to find in the paper a report of some crime or some immoral deed, and then its exclusion could be enforced. No matter what the general character of the paper, it would be at the mercy of hostil officials. The New York *Tribune* and the New York *Herald*, two journals of opposit politics against which no honest or intelligent objection could be raised under this head, would be alike subject to interference and punishment should this bill become a law.

If any newspaper offends against public morality, let it be dealt with by the regular criminal authorities and the courts of the country. To convert the post-office into an extraordinary tribunal for such a purpose, and to make every little postmaster a judge to suppress the liberty of printing which the Constitution guarantees, is an intolerable proposition.

We hav too much paternal government already, and Mr. Anthony Comstock is already too much of a grand inquisitor. No law to enlarge or intensify his power is admissible. Hands off.

LIBERTY OF THE PRESS IN DANGER.

From the Boston Daily Globe.

The Constitution of the United States guarantees a free press, but there are numerous statesmen now engaged in the work of tinkering the laws who can not rest without interfering in all the ways they can think of with the freedom of printing and circulating the news.

One of the latest schemes of this kind is the bill introduced in Congress by Mr. Sweeney of Iowa. It provides for the exclusion from the mails of "any pamphlet, magazine, newspaper, story paper, or other paper devoted to the publication or principally made up of criminal news, police reports, or accounts of criminal deeds, or pictures and stories of immoral deeds, lust, or crime."

Such a law would inevitably be strained and perverted so as to put it within the power of the post-office officials, or of a single one of them, to interfere outrageously with the liberty of the press. At a time of political excitement some superserviceable party henchman might stop the circulation of any of the great journals of the country by finding something in it which he might construe as a breach of this law.

There are laws enough now against printing and circulating immoral literature. We are in favor of their enforcement. But let the accused persons hav the benefit of trial, and do not constitute every postmaster an imperial censor of the press, empowered to say what shall or shall not go through the mails. As the New York *Sun* well says upon this point: "If any newspaper offends against public morality, let it be dealt with by the regular criminal authorities and the courts of the country. To convert the post-office into an extraordinary tribunal for such a purpose and to make every little postmaster a judge to suppress the liberty of printing which the Constitution guarantees, in an intolerable proposition."

It is time to call a halt on these Anthony Comstockian schemes to curtail the liberty of the press. The constitutional guarantee must be preserved. Kill that Sweeney bill.

Christianity and Education.

From the New York Times.

The question is whether Christianity shall be taught in the public schools, and, if so, what Christianity and how much. Toward the answer to this question the assertion that Christianity is part of the law of the land takes us a very little way. In England, from which our courts hav borrowed the expression, it has a definit meaning. It means Christianity as formulated by the Established church of the country, even including the denunciation in the Articles of the "vain talk" of "certain Anabaptists." Where the church and the state are one, the doctrin taught in the state schools is the doctrin of the church. But how does it help us in considering whether the common schools shall giv religious instruction to be told that Christianity is part of the law of the land? No lawbook lays down what the Christian doctrins are in which courts hav a judicial belief, or what doctrins are essential and what unessential. The judges who hav delivered the doctrin hav been compelled to generalize it. One of the most impressiv statements of it, that quoted by Mr. Jay from Daniel Webster, is also one of the vaguest: "Christianity, Christianity independent of sects and parties, general, tolerant Christianity, is the law of the land."

This is doubtless impressiv, but it scarcely affords the material for a curriculum of religious instruction in the secular schools. Where is "Christianity independent of sects and parties" to be found? Suppose we admit that general, tolerant Christianity should be taught in the common schools, though no other part of the law of the land is so taught, where is unsectarian Christianity to be found? Is there any Christian authority which is not also a sectarian authority? The Methodist pastor and the Catholic priest might admit each other to be Christians, though each of them would probably hav so many qualifications to make that the Christianity of the other would appear to be as unimportant as it was general. Each of them, at any rate, professes and calls himself a Christian, and each would hav as good a right as the other to say how much Christianity and what Christianity the common schools should teach. Everybody knows that they would not in the least agree about it, even though they professed to make it as "general" as possible. The Roman Catholic would insist that "the simple reading of the scripture without note or comment," which seems to be the ultimatum of the evangelical Protestants, was either too much or too little, and certainly was not a proper teaching of general Christianity. We can imagin the horror, on the other hand, with which the Methodist would recoil from any scheme of religious instruction that the Roman Catholics would propound.

As there is, practically speaking, no unsectarian Christianity, the only resource would be to invite all the Christian sects to unite in preparing a suitable course of religious instruction, and this it is certain that they could not agree upon. Yet their rights as citizens are precisely the same. Anglican Christianity is part of the law of England, but no American court has yet decided that either Protestantism or Catholicism is part of the law of this country, any more than any court has denied that both Protestantism and Catholicism are entitled to be considered forms of Christianity. Yet no religious instruction can be given in the schools upon which Catholics and Protestants will agree, although all Catholics and a limited number of Protestants agree that some religious instruction should be given. If the majority of the voters could be brought to this opinion, the division of the school fund which the Roman Catholics desire would be the natural solution of the difficulty. We believe, and we believe that a majority of the voters believe, that this would be a grievous public calamity. The only way to avert it is to hold that the instruction of the common schools should be exclusivly secular, and that anybody who insists upon the necessity or desirableness of adding religious instruction to it shall be at liberty to add it in his own way and at his own cost, but not in the common schools nor at the cost of the taxpayers. A man whose money is taken from him by the state to administer religious instruction which he disapproves is certainly not in the enjoyment of the religious liberty guaranteed to him by the Constitution. To quote, in justification of this abstraction, that Christianity is part of the law of the land is idle, meaningless, and exasperating.

A Noted Man is Gone.

From the Eau Claire, Wis., Evening Free Press of April 30th.

Marcus Thrane, father of Dr. A. D. H. Thrane, died this morning at the residence of his son, a stroke of paralysis being the cause of death.

Marcus Thrane was a man of no common order and of no common history. He was seventy-two years of age, and years ago he passed from activ life; but forty years ago he was a power not only in Norway but by indirect influence in all Europe. He was the originator of what is known as the labor movement in Norway, and was an ardent advocate of republican institutions. Not only hav his labors and sufferings in the cause of human progress enshrined him in the Scandinavian heart, but his name stands as one of the foremost in the roster of brave men who made the intellectual history of the stirring times of '48 and the years immediately succeeding that eventful period—that time of popular ferment, of awakening to new mental life and to new political aspirations. About the year 1850, Marcus Thrane and the reformer Abildgaard were the editors of a labor organ in Norway. Henrik Ibsen was a contributor to the paper, and none of the trio were in the habit of mincing their words. "Incendiary" utterances brought down the police upon the office, and the sacredness of monarchial institutions was "vindicated" by incarcerating Thrane and Abildgaard for seven years in a penitentiary at hard labor. Ibsen escaped punishment by a shrewd action of the manager of the paper, who, as the police entered, cast a quantity of Ibsen's incendiary documents on the floor and pretended to be busily secreting some innocent papers in a corner. The police were thrown off the scent, and failed to examin the papers on the floor. Thus Ibsen's complicity escaped observation, but Thrane and Abildgaard were imprisoned on general principles as well-known advocates of political progress and the rights of labor. After his release from prison, Thrane sought American soil and has breathed the air of freedom in peace. The work he did in Norway has borne fruit, and today such utterances as those for which he was imprisoned are free as breathing. After coming to America, he for a time published *Nye Tid* (*New Era*) at Chicago.

The news of Marcus Thrane's death sped eastward over the wires to-day, and, ere this, the ocean cable has borne it to the scenes of his early struggles.

The following document was found among the papers of the deceased:

MY LAST REQUESTS.

1. I wish to be buried without ministerial service and without religious ceremonies. No funeral sermon must be delivered either at the house or at the grave.

2. Only outspoken Freethinkers can follow me to the grave.

3. My coffin shall be of the plainest and cheapest kind.

4. Inasmuch as many of my friends hav assured me that after my death a large and magnificent monument will be erected to my memory, and inasmuch as monuments hav been erected for many more unworthy than myself, so to prevent such honors *post festum*, I hereby declare it my most decided wish that no such monument in memory of me shall be erected after my death. A very plain iron slab, upon which my name, date of birth and death, are inscribed, is to be placed at my grave.

The above is to be published in *Skandinaven* and *Budstikken*. MARCUS MOELLER THRANE.

Born Oct. 14, 1817.
Died ———.

Brotherhood of Moralists.

Report of the Propaganda Committee of the Brotherhood of Moralists, for the month of April, 1890.

SECRETARY'S REPORT.

HEADQUARTERS, HANNIBAL, Mo., April 30, 1890.

During the month sixty new members hav been enrolled, and a membership certificate mailed to each. This makes the total number enrolled 1,007. The new members are: From Ohio, 1; Kansas, 2; Michigan, 8; Pennsylvania, 7; Texas, 22; Missouri 4; Colorado, 4; Illinois, 2; Louisiana, 7; New Jersey, 1; New Mexico, 1, and South Dakota, 1.

The friends who hav sent us Liberal papers and encouraging letters are too numerous to mention, but we thank them all, and bespeak a continuation of these favors. The letters do us good, and the papers aid us in our work, and are afterward distributed, we hope to good advantage.

F. H. RAU, Secretary.

TREASURER'S REPORT.

Balance from last report	$10 25
L. R. Titus, California	75
Mrs. J. A. Vote, Michigan	50
M. J. Wiley, Illinois	50
W. B. Young, Michigan	1 00
F. B. Moses, Colorado	2 00
Total	$15 00
Expended	4 25
Balance	$10 75

A. R. AYRES, Treasurer.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

E. M. MACDONALD, - - - Editor.
C. P. SOMERBY, - - Business Manager.

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One subscription two years, in advance	5 00
Two new subscribers	5 00
One subscription with one new subscriber, in one remittance	5 00
One subscription with two new subscribers, in one remittance	7 00
One subscription with three new subscribers, in one remittance	8 50
One subscription with four new subscribers, in one remittance	10 00
Any number over five at the same rate, invariably with one remittance.	

Pictorial Arguments Against the Church.

Additional chapters in the Cartoon Book hav been completed during the past week as follows:

THE LORD'S INSTRUMENTS.
Religious Rule.

SOME BIBLE DOCTRINS AND SOME OF THEIR RESULTS.
Biblical Temperance Statements.
The Same Applied.
The Christian Scheme, from Genesis to the Synoptical Gospels, and the Practical Results (two pictures).
The Authority of the Footpad.
The Wisdom of Solomon.
Human Law and God's Gospels Not the Same.
Result of Faith.
Which Statements Shall We Be Damned for Disbelieving?
Irresponsibility of Christians.
Jesus Paid It All.
A Candidate for Glory—An Old Sinner But a New Saint.
Some Tests for True Believers.
Following Christ.
An Earnest Christian.
A Trial of Faith.
The Faults in Christian Morality (five pictures).
Two Incidents of Two Snow Storms (two pictures).
On the Anxious Seat.
Different Stories of An Alleged Occurrence.

THE CHURCH AND SLAVERY.
The Ghost in the Methodist Churchyard.

PRIESTS IN POLITICS.
The Colossus of New York.
The Political Caliban and the Religious Rogues.

IRELAND AND THE CHURCH.
A Contribution to the Irish Question.
The Churches in Ireland.
The Gospel of Peace in Ireland.
The Trouble with Pat.

THE CHURCH'S IDEA OF CIVILIZATION.
The Gallows One of Christian Civilization's Adjuncts.
What Rome Would Use to Civilize People.

THE USES OF THE CROSS.
Its Evolution.

UNKIND REFLECTIONS UPON THE CHURCH.
Decline of the Papacy in Italy.
The Old Tiger and His Whelps.
The Cry of the Church, "Don't Hurt Our Feelings."

PERSECUTIONS BY THE CHURCH.
The Burning of Bruno.
The Only Thing on Which the Sects Agree.
An Unwelcome Pilgrimage.
When Christians Made the Laws.
Superstition the Same in All Places and Ages.
Banishment of Roger Williams.
Case of Dr. McGlynn—the Church True to Her Record.
Casting Pearls Before Swine.
The Bigotry of Church and State.

Russia.

It may be of service to follow our late citation of the condition of the Russians as exemplification of Christianity's effects, with a few additional particulars of the state of the czar's debased subjects. Late reports of travelers, accounts in journals, and volumes on the subject, supply material.

The supreme ambition of Russia has ever been to develop military preëminence. Yet, after centuries of endeavor in this direction, she has been able to produce but a soldier feeble and uncertain in mind and body, and a mechanical and monetary backing of military operations so wretched that if improvement is not soon made she will be left helpless in her next war with the inventiv and wealthy West. The Russian soldier is described as having "an imperfect physical and mental development." He endures privations well, and in the ranks exhibits bravery, "but he is without natural daring, and when alone is a prey to childish terrors." As to the financial resources of the country, she labors under extravagant war debts, and her currency is vitiated by corruption in its issue and doubt of its worth. Russia's power to borrow has almost ceased. Her people are already taxed beyond their capability; vast irrecoverable arrears defy the efforts of collectors. The universal dishonesty of officials, besides intensifying the sufferings of the people, greatly hightens the difficulties of the government. The time when it could be predicted that Europe would be overrun by Cossacks has passed, never to return. At the time when the prediction was made, the same curse that is still keeping Russia down, the Christian religion, was likewise predominant in the nations of Western Europe. But since then the latter hav largely escaped from its deteriorativ influence, and in just the measure in which each country has done so its population has gained manly resoluteness and invincibility in action, and its national resources hav been developed by what invention and science and enterprise can do when supernatural checks are shaken off.

But however Russia may be lagging behind her Freethinking neighbors in power in military or any other competition, it is to be added that in desire for conquest, in craving directly opposit to her profession of Christlike unaggressivness, she stands unequaled. Notwithstanding her thorough permeation by a religion that is claimed by its advocates to be a promoter of peace, she has ever aimed at the glory of martial victory and spoliation as incomparable with the honors of achievement in the peaceful arts or in science or culture. For generations she has been the unresting coveter and the shameless despoiler of her neighbors. Every nation about her that was by ecclesiasticism and its paralyzing influences kept from acquiring strength superior to her own, has from age to age been made to yield part of its possessions; this rapacity has ceased only now that, as we hav said, a few lands hav acquired Freethought and science and consequent power to forbid the further encroachment of their godly sister. During the years while Christian Russia has been pursuing this course, the Infidels of France, Germany, England, and America hav been announcing, developing, and urging the great principle of universal peace and the federation of mankind.

A good citation to make to Christians arguing that their religion abolished slavery has always been that of the fact that in the hight of Christian faith Europe gave the very birth to a system of slavery the worst the world has known, that of the Africans. A similar instance that may be used in the same connection, is the fact that in Russia serfdom did not exist when Christianity had not entered its borders, while it was during the reign of that belief that it was instituted—viz., in the sixteenth century. And the abolition in 1864 was mainly the work of Tourgeneff, a Freethinking novelist.

The administration of justice in Russia is incredibly corrupt. Government officers can at pleasure arrest or modify the course of justice. A favorable judgment can almost always be obtained by purchase. Appeals are so easily procurable that a wealthy litigant can avert an unacceptable judgment almost indefinitly. The judges are ignorant; the forms and precedents are cumbrous and inaccessible. Until 1862 judicial proceedings were secret. In that year Alexander attempted some reform of the system. He effected a degree of improvement, but the procedure is still so bad that almost no confidence is placed in the courts.

One account of the Russian peasant represents him as "manifesting little desire for the possession of self-government, and no aptitude in its exercise. He seems to be contented with autocratic rule, and not to desire those popular institutions which are the glory of the enlightened Western nations. . . . The people suffer in silence, as if sent by the judgment of heaven, the miseries that the pride or folly of the czar may inflict on them." This type of character is one that students of history and investigating Freethinkers are accustomed to meet. They will readily recognize it as the one that accompanies tutelage by ecclesiastics.

The Russian peasantry remain almost without education. In most country districts not more than one in fifty of the population attends school. Even in towns the artisan who can read and write is exceptionally cultivated. Only the children of the rich receive education. Alexander, a ruler of Liberal tendencies, in the early part of his reign took some measures toward establishing schools, but the institutions were soon discouraged, and then destroyed. Of course no one will find any difficulty in assigning the cause of this uneducated condition of the people. Besides that share of the imputation that must fall to the czar's desire to keep his subjects ignorant that he may tyrannize over them, there is another and a fully equal portion of the blame that must be laid to another class. We know what class subsists on pretensions that are always exposed and overthrown by enlightenment; we know what class has ruled the other countries that are in the same uninstructed state that we hav depicted in Russia; we know what class labors with untiring malignity against all advance in science in our own states and counties and towns and colleges and papers and pulpits.

There is scarcely any intercommunication through Russia. A people so scantily educated naturally do little writing. They receive letters and postal cards at the rate of one annually for each of the population.

The Russian priesthood is perhaps the most ignorant, drunken, and generally debauched known. The young priest is prevented by his superiors from seeing any newspaper. He is debarred from all secular literature. His total instruction is constituted by the theology that has been handed down by the Greek church of the Middle Ages.

Though the resources of Russia are enormous, their development has scarcely begun. Her coalfields in area equal those of Great Britain, but she produces only one million five hundred thousand tons of coal—scarcely one hundredth of the British yield. She has abundant gold, but her processes are so rude that the real capabilities of her mines are unascertained. Her agriculture is so barbarous that it produces but a fraction of what it should. This condition in Russia will be readily classed with the condition that has prevailed in every other Christian land till ecclesiasticism has been deposed, and, with attention turned upon this world instead of the next, intellect has been honored, self-improvement encouraged, and experiment, innovation, and enterprise unbridled for their career of beneficent progress.

Drunkenness, already frightful in its extent and injury, is on the increase. Nearly one-half of the national revenue is obtained from duties on liquor, and the government will not suffer this important source of income to be trifled with. The consumption of vodki, the great intoxicant of the peasant, is systematically and vigorously promoted by the authorities, both civil and ecclesiastical. The church and the state sternly repress any attempt to circulate temperance sentiments.

We may close this pleasant view of Christianity in full operation, by remarking upon the mortuary estate of the Russian people. Russia is naturally a healthier land than England in a like unimproved condition. But while the English hav been draining swamps and discovering hygienic habits for prevention and medicins for cure, the Russians hav been listening to theological balderdash and supplicating saints. So at present the deaths in Russia are fifteen per thousand greater than those in England.

THE Cleveland *Plaindealer* has this item of information: "According to a Methodist missionary lately arrived from Burmah the Hindoo priests hav adopted a shrewd method of combating the movement to introduce Christianity into Buddhist territory. They hav had Colonel Ingersoll's works translated into the nativ language and circulated to discredit the imported religion."

The Judge and His Victim.

Lucifer, dated May 2d, now edited by Mr. C. L. Swartz, contains Mr. Harman's report of what occurred when he was sentenced by Judge Foster. He quotes the judge's remarks as reported by the daily Topeka *Journal*, thus:

"He said that the effect of the teachings of Harman was bad, whether he intended so or not; that if intention to commit crime alone should be deemed crime, there would be little need of courts. He said that the course of the prisoner, throughout the trial, had been rebellious and defiant, and that it had not appealed to the leniency and mercy of the court. He had seen circus performers stick their heads into lions' mouths, but he had never seen them hav the temerity to twist the beasts' tails or kick them in the ribs while performing the risky act. (Laughter.) He then sentenced Harman to five years in the penitentiary and to pay a fine of $300."

To which Mr. Harman, jailed but not crushed, replies:

"I said, I positivly and absolutely refuse to consider myself a criminal, and therefore refuse to stand up to receive sentence. . . . The sentence was by far the most potent part of the judge's argument. . . . Armed with this argument there was really no need for him to waste time and breath on any other. The sentence proves beyond a shadow of doubt that Foster is *right*, and all defenders of *Lucifer wrong!* It is true I maintained that the prosecution was persecution for opinion's sake. . . . If to make a respectful but firm stand for my rights as a citizen, and against what I believe to be encroachments of irresponsible power, and if this conduct lays me open to the charge of being 'rebellious and defiant,' then I plead guilty to said charge; otherwise I plead not guilty. It is true I did not appeal to the 'leniency and mercy of the court,' and for the honor of our common human nature *I hope I never shall ask for clemency and mercy* from this or any other court, all I ask for is *justice!* Justice, equity, citizen right, national right, is good enough for me. Giv me justice and I ask nothing more from the officials of this government. . . . When Judge Foster likens himself to a powerful but naturally fierce and unreasoning beast of prey, and when he likens me to a foolhardy circus performer, I prefer that each reader will draw his or her own inferences. I hav given Judge Foster credit for being a reasoning, human being, and not a bloodthirsty, vengeful animal."

The judge likens himself to a beast, but it remains for the spectators of his ignoble performance to form their own opinion as to what kind of a beast he is comparable to. He would hav us regard him as a lion, but Editor Hudson of the Topeka *Capital* says in plain words that the disguise of the lion has been stripped off, exposing an unmitigated ass; and who can doubt this, in view of Harman's sentence, exhibiting an official in a responsible position, of whom everyone expects fairness and dignity, conducting himself like a New York Whyo on the bench of a petty police court, exposing his personal pique and prejudice, and raising laughter at the expense of his helpless victim. Think of such a man expecting a self-respecting citizen with a clean conscience to cringe before him in hope of mercy. Decent and learned men raised to the dignity of sitting in judgment on the acts of their fellows do not pose as buffoons or liken themselvs to beasts, exult in the possession of power and use it to get square with enemies, or to inflict cruel and inexcusably severe punishment on honorable men. In dignity and all the essentials of manhood Harman is far above Foster, and though the latter compares his action to the fatal crushing power of a lion, it may prove to be merely an asinin display of hoofs.

There are two ways to help Mr. Harman in this matter: one, to get him pardoned; the other to carry the case to a higher court for a reversal of the rulings, decisions, and results of the first fatal trial. We are assured that this latter plan is to be put in operation by Mr. Overmyer, of Topeka, Kan., whom we believe to be the best man who could be engaged for this work, one who is entirely in sympathy with the principle; thoroughly versed in the law, familiar with the abuses which hav occurred under it, and capable of arguing its proper interpretation. No one knows better than he, or can more surely demonstrate to any unprejudiced and really judicial court, the gross injustice of the application of this law against Mr. Harman. Except for unfortunate differences and misunderstandings between him and his client, occurring just before the late trial, he would no doubt hav saved the case by the jury, in spite of spiteful court and prosecutors. If, at this late hour, defeat can be turned to victory by Mr. Overmyer's skilful management of appeal for a reversal of the verdict, though it might be necessary to carry it to the United States Supreme Court, the final result would be a great gain for the principle involved; and pending decision Mr. Harman would be at liberty again. But the cost of this will be considerable, and Mr. Harman's means hav been almost exhausted. It is sufficient, and a good deal more than sufficient, for him to bear the heat and burden of the fray as he does with remarkable patience, and we hope that those who hav been pushing him on in this matter, and especially those who hav criticised our remarks upon the case, will show their zeal and sincerity of profession by helping Mr. Harman financially. Dr. E. B. Foote, Jr., big-hearted and earnest in the cause of all oppressed, will receive contributions and see that they are applied for Mr. Harman's benefit. His address is 120 Lexington avenue, New York city.

Mr. Heywood Also in Bonds.

In his letter from the Boston city prison, to be found elsewhere in this issue, Mr. E. H. Heywood fails to inform us of the cause of his latest arrest, and we can only surmise at it; but a surmise which includes the printing of the abominable O'Neill letter will probably not be far out of the way.

If this surmise shall prove to be correct, Mr. Heywood has done a very foolish thing, whatever may be the result of his arrest. There was no more call for such action on his part than there is for his drowning himself because some other Quixotic individual has chosen that form of suicide. The letter is a beastly contribution to a useless symposium, whereat the feasters seem to vie with each other in the consumption of rotten food.

The reprinting of the letter, however, is with Mr. Heywood a question of principle. He believes that he has the right to print anything whatever that he pleases, and to sell, giv, and dispose of it to those who desire it. He is of the individualist school of thinkers, and pushes their logic to its utmost extreme. But he fails to see, or at least to recognize, the collateral issues involved. If he could limit the cost of this publication to himself, he might argue his proposition with more plausibility. But this he can not do. That he has involved a great many more is seen from his desire to use the columns of this paper to make known his predicament—a desire we cheerfully grant, though no one could be more opposed to his undertaking than the Editor of THE TRUTH SEEKER. All his friends are likewise involved, his wife, children, neighbors, patrons of his paper, and so on. It is impossible for a man to confine the cost and effects of his acts to himself, and it is right there that the impracticability of the Anarchistic philosophy develops. It is beautiful in theory, and to oppose it would seem to open the door for majority tyranny, but it has to be opposed until the relation of each individual to the whole number of individuals in the world is clearly defined, and matters so arranged that when one does exactly as he pleases it will affect no one but himself. Mr. Heywood can get assistance from none but the Liberals, and he had no right to involve them in the defense of something they condemn, to the jeopardy of much greater interests. And it is because he can look for no sympathy from others than Liberals, and because Liberals will maintain extreme views rather than see a principle of liberty in the least infringed—because of the possible consequences—that Mr. Heywood should not rashly drag them into a conflict which superficially makes them appear other than they really are. If he had been wantonly attacked, as was D. M. Bennett, the matter would appear in a different light.

We suppose that the pietists are at the bottom of this prosecution, as they are behind about all the tyranny of the world, and whatever opinions we may hold concerning the action of Mr. Heywood, it is certain that through the possibility of punishing him by ecclesiastical mob law, as Mr. Wakeman calls the enforcement of statutes by private societies by means of hired spies, the liberties of a good many more than himself are threatened.

A Strictly Secular Marriage.

A good many of our readers are acquainted with the parties to the following contract, which we find, with comments, in the San Francisco *Chronicle*:

"A queer document in the marriage contract line, was filed in the recorder's office yesterday. It is as follows:

"SAN FRANCISCO, CAL., April 30, 1890.

"Recognizing the eternal laws of nature, and that marriage is the right relation of the sexes: recognizing also the natural equality of woman, and believing that her advent upon this planet was the same as that of man, not as recorded in the Christian Bible, and believing in neither the Christian or other gods:

"We by these presents make known to all whom it may concern, we hereby assume the relationship of husband and wife, mutually agree to love and cherish each other through life, if we possibly can.

"In acknowledgment whereof we hav hereunto appended our signatures. H. F. EBERS.
NELLIE J. LENONT.

"GRACE L. MACDONALD. } Witnesses.
"GEORGE F. MACDONALD. }

"April 30, 1890.

"Acknowledged May 1st before W. F. Swasey, Notary Public."

"Neither of the persons named in the instrument as principals is a resident of this city. Ebers's residence is unknown, but Nellie J. Lenont is a nativ of England, and livs at Northfield, Minn. Both state their age to be fifty years.

"In conversation with a recorder's deputy Ebers said that he had considerable difficulty in finding a notary public who was willing to acknowledge the contract. In one office he was told that 'any man who would get up a contract like that was crazy.'"

What is there wrong about that contract? It seems to answer all the requirements. It is legal, the sentiments expressed in the preamble are sensible, and the reservation attached to the central paragraph is one which human experience has shown to be not wholly unnecessary.

The witnesses to the document are an interesting young couple in whom we hav more than a passing interest.

Editorial Notes.

TEXAS has a town called Ingersoll. J. E. Remsburg, who recently lectured there, ascertained that it was named in honor of Colonel Ingersoll. Strange to say it does not contain a single Republican, and but one Freethinker, and this one a recent convert. The town was founded and named by an admirer of Colonel Ingersoll about ten years ago. Its founder soon after left the state, but the name he gave it remains.

SAYS the *Christian Advocate*: "If no Sunday work were required of employees in getting out a Sunday paper, it would still be an evil. It hinders people from attending church." The Sabbatarian fanatics are getting unusually frank, just now. Generally they allege their advocacy of Sunday laws to be based on the needs of the workingman. Mr. Buckley is to be congratulated on his suddenly acquired inclination to be honest about the matter.

WE read in the *Pearl of Days*, the official expression of the American Sabbath Union, that "Col. Alexander S. Bacon, in an address last Sunday in Brooklyn under the auspices of the Sunday Observance Association, of Kings county, said." What he said is of no consequence, for he did not talk sense, but what does the Sabbath Union mean by getting up meetings on Sundays? Is anything more wanted to show the hypocrisy of the managers of that organization?

DR. O'NEILL, of epistolary fame, desires us to say that our reporter at the Liberal Club misrepresented him by attributing to him these words: "The district attorney's office is a den of thieves." The famous letter-writer denies using such words, and as it is of no possible consequence to the reporter, and may be of considerable importance to the doctor—owing to his unfortunate habit of publicly revealing professional secrets—it is well to allow him the benefit of his denial.

WRITING of the papers sent to Congressmen at Washington, Amos J. Cummings says in the *Sun*: "The Freethinkers do not forget the Congressmen. THE TRUTH SEEKER is at times seen upon their desks. The number for January 25th contains an admirably engraved portrait of Robert Burns, surrounded with extracts from his poems calculated to promote Infidelity. Beneath the portrait appear the words from Alexander Smith, 'He hated hypocrisy and tore its holy robe, and for the outrage hypocrisy did not forgiv him while he lived, nor has it yet learned to forgiv him.'"

WE learn by *Fair Play* that Mr. Harman was taken to the penitentiary at Lansing on the 4th inst. There were nine prisoners in all, in charge of four deputy marshals. With the exception of Mr. Harman the prisoners were handcuffed in pairs, and some had shackles upon their feet. No irons were on the editor. At Holliday, where the train stops for a few moments, Mr. Harman expressed a desire for something to eat. George Harman, the prisoner's son, spoke to the officer in charge of the party, who at once gave permission to Mr. Harman to go down to a restaurant a half-block or so away. So he and his son went, unattended, and got what was wanted. At the penitentiary the ordinary prisoners were searched by the guards. Mr. Harman was asked by the clerk if he had anything in his pockets. "Only two handkerchiefs," was the reply. His answer was accepted. The usual prison garb was put upon him, but when his son left he had not received the customary medical examination and had not been assigned to work. He can write one Sunday in each month and see friends once in three months. He can receive recognized scientific and literary books, magazines and reviews, but no local, and no Freethought and Radical publications. Mr. Harman's extraordinary sentence was upon the first count of the indictment only, all the others being thrown out. This count was the Markland letter, which no educated person can call obscene, though the language was unnecessarily coarse, and it should never hav been printed. That, however, does not make Mr. Harman's sentence other than an unmerciful one, and his prosecution other than a persecution.

Letters from Friends.

PROVIDENCE, R. I., May 2, 1890.

MR. EDITOR: Inclosed I hand you $2 for the book of pictures. Please forward as soon as ready.

Yours very truly, JAS. L. FOSS.

DES MOINES, IA., April 20, 1890.

MR. EDITOR: Inclosed you will find $2 for the book of cartoons. We would like to hav all the pictures if you can get them all in. SAMUEL GRAY.

LANDER, PA., April 26, 1889.

MR. EDITOR: Inclosed find $2, for which send me one copy of the cartoon book. I would be pleased to giv a like sum for the Bible illustrations. GRANT PUTNAM.

MARYVILLE, MO., May 2, 1890.

MR. EDITOR: Inclosed I send you $5, to be applied as follows: Send me one volume of cartoons as soon as published, and send one volume to the friend's address inclosed. The other dollar you can apply to the Literature Fund.

JOSEPH E. ALEXANDER.

BIG CREEK, GA., March 10, 1890.

MR. EDITOR: Your ANNUAL is received. I am highly pleased with the ANNUAL. I inclose order for more ANNUALS, etc. I expect to hand you an order occasionally for books and pamphlets for distribution among our Christian friends.

ROSS A. BAGLEY.

ROOKFORD, ILL., April 28, 1890.

MR. EDITOR: I was waiting to see if I could not get a new subscriber, but hav failed. We want a live lecturer to come and stir up the dry bones. I hope you will continue the pictures. I will giv something to the Heston fund as soon as I can. Yours truly, W. JILSON.

BROWNWOOD, TEX., April 28. 1890.

MR. EDITOR: Inclosed please find $2 for the picture book. I hav always been pleased with the pictures, but I am in a strong religious settlement. In fact, our whole town is suffering with religious prostration. I think I soon will get some subscribers for THE TRUTH SEEKER.

Yours truly, J. K. PATTERSON.

SAVANNAH, MO., April 24, 1890.

MR. EDITOR: I inclose for renewals, two new subscribers, books, and the picture book. We hav fifty men in this neighborhood who ought to subscribe for THE TRUTH SEEKER, yet, by hard knocks, I hav only been able to get two names. Still, I hope to get more. Respectfully, WM. COOK.

PRINEVILLE, ORE., April 18, 1890.

MR. EDITOR: Inclosed find $2 for the picture book when ready. I did think I could not take the paper this year, times are so dull, but I hav reconsidered the matter and come to the conclusion I could not do without it. I had rather do without something else. C. ROGERS,

Vice president Oregon Secular Union for Crook county.

DETROIT, MICH., April 30, 1890.

MR. EDITOR: I hav taken much pleasure in THE TRUTH SEEKER and scarcely know what I should do were I now compelled to do without it. I hav some good old hardshells to contend with here, but I can down them easily since I hav your paper to help me out. Mr. Heston's cartoons are just the thing. They show things up in their proper light.

Very respectfully yours, F. WILLIAMS.

MAITLAND, MO., April 4, 1890.

MR. EDITOR: I cannot do without the papers. I giv them to all those whom I think likely to read them. There are a great many who would subscribe to and read THE TRUTH SEEKER if our cause was the popular cause, but they would rather giv from five to a hundred dollars to build a gospel-house to be seen of men and of the dear sisters. These sisters hav been instrumental in erecting a house here that has now got a lien upon it by the lumber company.

MARTIN FLEMING.

LURAY, VA., March 6, 1890.

MR. EDITOR: I send you money for five copies of the issue of the 15th. Mr. Peck's letter is so good that I think it is enough to convince the world that the preachers are false teachers and dreamers, and it makes me feel like kicking them out of the pulpit and telling them to stop their lying to the people—that they hav been at it long enough. Well, I wish to send my thanks to Mr. Peck and to THE TRUTH SEEKER family. G. D. DADISMAN.

ST. LOUIS, MO., April 22, 290.

MR. EDITOR: I wish it were in my power to secure new subscribers, but I find it a mighty hard work to make any favorable impression upon weak-kneed Liberals (?). In the course of time I hope I may hav better success at last. I hav been going from one place to another for several years, and hav had little time to meet many friends, but hope I will be settled permanently here. Glory to THE TRUTH SEEKER and Watson Heston's splendid satires.

Yours for freedom, A. FRANTZ.

ROANOKE, VA., April 25, 1890.

MR. EDITOR: I inclose $10—$5 for subscription to THE TRUTH SEEKER, and $5 to devote to whatever you may think will do the cause the most good—you are the best judge. This whole Southern section is ingulfed in ignorance, superstition, and hypocrisy. It is a hard "struggle for existence" here for a Freethinker who is determined to stand by his right of free speech. They call me all manner of vile names and abuse my children for, as I suppose, the glory of God and his cause. I hand my papers and books to anyone who I think will read them. And, by the way, they seldom return them, and when they do they are usually much soiled. I am very much pleased with your paper, and hope in future to assist the cause more. JOSIAH FRIEND.

WALTON, IND., Feb. 22, 1890.

MR. EDITOR: I hav been running my hotel for eight years on the Freethought plan you see in my advertisments. I hav done splendidly. I hav a desire to be true to my integrity. I hold class-meetings very regularly. I hav the photograph of the Bible description of God hanging in my class-room, and hav had it for several years. I try to treat all my customers respectfully. If you see R. G. Ingersoll, the greatest reformer the world has ever seen, tell him that the bell on the Engler House rings on time, both loud and clear. D. ENGLER.

BALTIMORE, MD., April 30, 1890.

MR. EDITOR: Inclosed please find $2 for pamphlets as on the list, which will do some missionary work. By all means keep up Mr. Heston's cartoons, for they make your so popular weekly still more attractiv.

I wish to say to the Freethinkers of our city, as the duty of every man is to advocate his principles, it is ours to combine and start a Freethinking society; get some able lecturers to lecture for us, and distribute Freethought papers here. This will awake our fellow-men to fight against superstition—with words only, which are the greatest enemy of humbug. This will cause some expense, but I hope every Liberal will giv his share to the good cause, of which our city is greatly in need. D. T.

COALING, ALA., April 23, 1890.

MR. EDITOR: Inclosed find two new subscribers. You see I keep getting some, and no man has had more disadvantages to labor under than I hav, which shows what one man can do when he tries. Several times I hav despaired, but then I would rally again. And I hav some grounds to be a little proud. Two and a half years ago Freethought was unheard of here, now you know that you send several copies to this county alone. I will get some more subscribers yet. J. Forster is a man after my own heart. He is a Jew, and can do more with his tribe than I can. He is working as hard as I am. He shows his paper to the editors and tries to get them to copy some of it. He also shows it to his customers, and goes round nights with it. H. J. WARD.

DALLAS, ORE., Feb. 28, 1890.

MR. EDITOR: When I find leisure I will write to you about the Jews—how under the disguise of Christians they seize all the offices, from the lower to the highest; how they are our lawgivers; how they sneak into everything. So among Freethinkers—the Freethinking Jews think only of their pocket. They may be a little better than the others, as they are not so hypocritical as to go to church, but they seek and work only for Jewdom. The postmaster-general is in all probability one, as I see several Jews as postmasters round here, and the Jews are much for Sabbath-keeping. Anthony Comstock is no doubt a Jew. When President Garfield was shot all the Jews here and everywhere telegraphed and prayed. Would one pray and pay for a gentile? The White House is full of them, and you may hav heard or read of people complaining that they are disgusted with the doings in the White House.

Respectfully yours, AUG. W. KIENTOFF.

ALBUQUERQUE, NEW MEX., April 24, 1890.

MR. EDITOR: Inclosed please find $2 for the picture book when it is ready. I like to read pictures, and am going to teach some of my friends to when I get that book.

We had a good time here a Sunday or two ago. Some of the Christian humbugs dedicated a new church to the Lord God of Israel, that same old party that they in their blind way pray to nowadays. He did not like to hav his name taken in vain that way; so to show them how mad he was he blew with a strong breath the vane off the steeple the very next day. And the poor preacher looked so sad.

Oh, what a terrible thing it is to be an Infidel! Nobody likes you if you are an Infidel. But don't you care. Life is short and uncertain. I see many good people hav been dying lately.

We, what few there are of us, are expecting Brother Remsburg here to talk to us in a little while. Then your humble servant will be in his glory. I remain,

Yours for Universal Mental Liberty, W. G. MORGAN.

LARAMIE, WYO. TERR., April 23, 1890.

MR. EDITOR: Please find inclosed the price of the copy of THE TRUTH SEEKER of June 8, 1889, containing the letter of a Russian exile, under the caption of "Christian Russia." I think for my part that the time has come to call "Christian America" to account for her indifference toward the outrages perpetrated in a civilized country. This indifference is of course the result of the influence of the church, who, naturally enough, will not giv her support to those who refuse to submit to "the powers that be" and hav moreover shaken off the shackles of Christianity. Henceforth it must be clearly understood that the church is indifferent to outrages perpetrated against humanity, and that the only evils which she recognizes are those which affect her outward influence and prosperity. I read in THE TRUTH SEEKER of March 15th, that a great mass meeting had just been held by the workingmen in Hyde park, London, to protest against the treatment of the political offenders. No clergymen or members of the church were mentioned among the speakers. There is, it seems, a unanimous complicity among Christians with regard to the state of affairs in Russia. This complicity is not only disgraceful, but is also significant. Will the Americans open their eyes in time to avoid the pitfalls toward which they are advancing under the guidance of their blind leaders? CAROLINE K. DE MAUPASSANT.

OKLAHOMA, IND. TERR., March 7, 1890.

MR. EDITOR: How excellent it would be if the people of these United States would call indignation meetings and issue appeals to unite in a national protest against the recent outrages and murders sanctioned by the czar of Christian Russia.

It is no wonder that the intelligent minds doubt the existence of an all-wise and all-powerful God, for what God would allow a woman to be beaten to death for defending her honor? The death of Madam Sigidia and her companions should awake the women of our land to the fact that just so long as they believe in the God of the Bible will they wear the fetters of superstition and ignorance. If such a personage as God exists let us look upon him as a God of pity, and what God would not pity and protect those poor exiles who hav sealed their principles with their blood? If this all-powerful Christian God could hav saved the sufferings and lives of the victims of the czar, why did he not do so?

As a constant reader of your journal I must acknowledge its worth as a torch that has lighted my path to reason. It was through your paper that I was led to see the falsity of the Christian faith. When I read the words of Paine and Ingersoll I came to the conclusion that there was a plurality of saviors, and that the only savior of man in the past or present has been man. CAPT. FRANK FORD.

ST. NICHOLAS, PA., March 9, 1890.

MR. EDITOR: I herewith send you clippings from our local paper, that you may see, as well as let your very many readers see, what a state of contention that old musty and shallow book called the Bible is causing. Very sensible remarks were made upon the agitation by said journal—which, had they been made by you, I would not hav thought anything of, but coming from our own paper here, where one is hardly allowed to express an honest thought or opinion, owing to the power of the church, why, it shows we are progressing, and the time is not far distant when a general test will hav to be made whether the use and reading of the Bible in our public schools shall cease.

MAHANOY CITY, March 3.—The school board at its last meeting took action on the disturbance caused by Miss May Datesman, a teacher in one of our primary schools, chastising a boy named P. J. Foley for insubordination. The facts of the case hav been previously mentioned through these columns, and it is now awakening a great interest. For some time past a number of people hav expressed themselvs as opposed to Bible-reading in the public schools. This led to the people taking sides on the question, until now the town is composed of two factions with strong feelings on the subject. There are several teachers who read the Bible regularly at school, and who while out of school are subject to much annoyance by some of the scholars who hail them on the streets as "the great Bible readers." The board has appointed a committee to proceed legally against Mrs. Foley, and to sustain the teacher. It is the all-absorbing topic on the streets, and the community is watching the result of this test case with unwonted interest.

R. B. PLATT.

NEW CASTLE, WASH., April 6, 1890.

MR. EDITOR: Mr. C. B. Reynolds, the secretary of the Washington Secular Union, was here the 3d, 4th, and 5th of March, and gave us three lectures, in which he introduced facts and truths that cannot be repudiated. The audience was comparativly small, but we were well pleased and highly entertained nevertheless. One of the clerks occupied in the store here is a devout Catholic. During a conversation in the day he made a remark that Mr. Reynolds was a fraud and an impostor, and that he could floor him, and prove him so to the public, with a very few words. Whereupon one of our Liberal friends produced $50 and asked him to cover it, and go up in the evening and do what he said he could and the wager would be his. But no; as the old saying is, he took water. He knew very well in his own mind that the old, worn-out Christian dogmas could not stand against the grand, noble, and enlightening truths of Liberalism. This place is a small mining town, consisting of between two and three hundred inhabitants. There is one Catholic church and one Protestant church, but there are not many professed Christians or avowed followers of Christ. But there are a great many who hav been brought up under the bondage of superstition, and their minds are so shackled with the Christian dogmas that they find almost any excuse so as not to attend a Liberal lecture. And some, I know for a fact, would sooner go and attend the beer saloon and there guzzle the intoxicating liquors until the wee small hours, thus depriving their wives and families of the necessary comforts of this life. Oh, I pity them. Inclosed find $1. You will please send me the two books named below; the other twenty-five cents apply to the pictures. I am a poor man and cannot do much financially, but keep the pictures going by all means, if possible, in the grand old TRUTH SEEKER, that bearer of light and liberty.

THOMAS OAKLEY.

SALIDA, COL., April 4, 1890.

MR. EDITOR: Always an admirer of THE TRUTH SEEKER, I hav not been such a supporter as to giv me any claims on your columns. But you do not rate me right. You string your critics on one string, roll them up in a bundle, and serve the innocent with the guilty. I neither established nor joined a "consensus," competent or otherwise. I never

even hinted a limit of your liberty of expression. So please let up on your "unmerited favors" and cut me out of the string.

I called your criticism savage. I did not say it was unjust or undeserved. I had taken my liberty and said to Brother Harman: "You are a martyr to folly; victimized to a set of impracticables who ought to bear their own cross." I would not sign the petition to Judge Foster because it was disrespectful, in that it made a false issue, as he had already granted full liberty of discussion, limited only to "decent language." But when Mr. Harman got in a tight place again my sympathy took the lead, and finding, somewhat unexpectedly, that my daughter justified him, I felt like giving him whatever of aid and comfort there might be in that fact. Yours may be the higher position, truer to the cause and to Mr. Harman. Some of the time I think it is. It is a hard place to be in, to be compelled to turn your back on a friend or betray a trust and sacrifice a truth. And when I think of it coolly, as an Irishman would say, I get hot, boiling mad at the bell-ram that set the foolish fashion, and the wethers, ewes, and lambs that stupidly follow it. If I go to hell for swearing, I shall charge it up to Heywood, Slenker & Co., and say: "They made me; I could not help it, splitfoot." My daughter says she is not a Jesuit, but thinks the means justify the end in this case. I think that the old-time folks were logical and the fagot justifiable as a means, if hell be the end and a word can save one from it. To burn the body for an hour to save the soul from an eternity of flames is not only allowable as a means of grace—it is beneficence itself compared to the mistaken leniency of modern times.

C. M. Overton.

Grant Fork, March 11, 290.

Mr. Editor: I notice in the issue of The Truth Seeker of the 8th inst. an answer to Mr. J. N. Brown, Ky., by A. Moot. He says: "You say you believe it to be a matter of fact that there is not a sensible man or woman on earth but is perfectly willing to believe that there is a personal God somewhere that hears the prayers of man and can answer or reject them. Mr. Moot says emphatically, No, sir. I think Mr. Moot makes a mistake. Are we not all willing to believe in such a God? I answer, Yes. But it is impossible to believe when we all know to the contrary, that no such a being ever did, does, or can exist. There are many things we know in relation to which it is hard to giv a satisfactory answer as to why and how we know them. But in this case I think I can giv logical and satisfactory reasons why and how I know there is no God. The first point to be settled is, What is meant by the term God? I assume that both Mr. Brown and Mr. Moot mean the Bible or Christian God, which, according to all definitions, is a being infinit in wisdom, power, justice, etc.—which is contradicted by nature. Does justice prevail? No. Is innocence a perfect shield? No. Then where does infinit justice manifest itself? Perhaps Mr. Brown will say, in rewards and punishments after death. If Mr. Brown can reconcile a credit system like that with infinit power, wisdom, and justice, he lacks the intelligence which is necessary to sitting in judgment on a jury. I do not believe he would be willing to indorse such a credit system of any earthly capitalist owing him any considerable amount.

But Mr. Brown has fortunately divulged the secret of his error by saying he would like to see frequent calls of The Truth Seeker on T. De Witt Talmage to prove there is a personal God that can and does answer prayer. I wonder if Mr. Brown ever calls on anyone to prove there are such things as witches, ghosts, etc. Ex-Rev. J. N. Maxey.

Licking, Wash., April 19, 290.

Mr. Editor: I hav followed with deep interest your account of a "Search for a Spirit," as given in both The Truth Seeker and Annual, and as I, too, am a "searcher for light" on this, as on all other subjects interesting to humanity, I venture to offer a suggestion in regard to the possible solution of the mysterious slate-writing of Slade and other media. You say, and Mr. McArthur also states, that "*Slade* cleaned the slates with a small sponge." I suppose, of course, the sponge was *wet*, otherwise it would not properly clean the slates. Now, could it hav been possible that a small, soft pencil imbedded in the sponge might hav been used to write those short sentences, where there was no possibility of changing the slates? Acting on this supposition, I hav been experimenting a little. I fixed a pencil, a rather hard one, too, in a sponge, and wrote several sentences on a slate with it, and although a slight noise was heard from it, I think if the pencil had been softer and smaller, it would not hav been noticed, especially if the parties were talking at the time. And in the dim light the writing could hardly be seen, except by the closest scrutiny, while the slate remained damp, but after it became dry the writing came out distinctly. And as you were not certain that the noise of writing was actually in the slates, it is possible it might hav been produced in some other manner than by the pencil inside the slates.

There is one more point on which I desire information. Mr. McArthur states that "whenever writing was done, whether with one or two slates, the point of the pencil *always* rested on the last mark made." He also states that the "writing on the *single* slate, held on your head, was on the *under side*, on the side nearest your head." Is it possible that he expects any intelligent being to believe that a pencil actually *hung unsupported*, in defiance of the laws of gravitation, on the *under side* of a slate, with its point marking the last word written? That savors too much of Bible miracles to gain credence without the best of evidence. But please try the pencil in the sponge yourself, of course being careful not to obliterate your own writing, and see if you do not think an expert might succeed in deceiving people in that way. Yours for facts, Elsie M. Wilcox.

Adrian, Mich., April 10, 290.

Mr. Editor: On my return from Kansas I made it a point to take Carthage, Mo., in my course. I had a very pleasant little visit with our picture man, Mr. Heston, who has a nice little home in a pleasant part of the city. Our friend Heston is a true American in principle, without any discount on his character in any of the isms of the day. From circumstances over which he has not had entire control, he has some financial embarrassment that would seem to endanger his pleasant little homestead. I hope our friends throughout the country will be liberal in their donations to him for the great service he is rendering our cause in furnishing those telling pictures to our noble old Truth Seeker. If I could entertain the thought that its founder still existed, as a conscious entity, and was witnessing the efforts that Mr. Heston is making to giv force to his old journal that he sacrificed his life to giv a place among the reforming, scientific, and truly moral journals of this country—near the close of his useful life, being mindful of the importance of the continuance of his Truth Seeker, leaving it in the care of a few trusty friends, who hav been managing it about on a line with its founder's wishes—as I hav said, if Mr. Bennett were still living, and conscious of his identity, as some good people with large marvelousness are inclined to believe, I feel sure that he would indorse his committee's course in having those pictures put in his journal.

And now, as I am a Bennett man on this Liberal and scientific platform, and hav been from the beginning; and as from age, and my oft infirmities that I hav by inheritance and that may take me from here by another year, and as I hav no proofs, though I sought them for years, either inside or outside of myself, that I shall be conscious of my identity after I am dead, I will now, while time and opportunity are afforded me, remit $15 to your care, to remit to the parties to whom I donate it. Five dollars I donate to The Truth Seeker fund. And as I hav spoken of Mr. Heston's character as a true American—and that means a person of noble manhood—and of his financial troubles, and of the service he is rendering our cause, which should be the cause No. 1 of every true American, I will donate to him, Watson Heston, $5. And as my name stands, or should stand, on the books of the American Secular Union as a life-member, I will donate $5 to that association, trusting that its officers may be guided by best wisdom in its management, and that every lover of human rights (that being the base on which the American government was intended to rest), should be willing, whether a formal member or not, to assist in furnishing the means necessary to carry forward this noble work, of a more perfect separation of church and state.

If you hav not got my name down for one of those picture books, put it down at once. Samuel D. Moore.

Brooklyn, N. Y., March 1, 1890.

Mr. Editor: Mr. Berylson, after dropping a tear of pity for the poor woman who died of the brutality and selfishness of man, and "poverty with love," and earnestly inquiring, "Is there any remedy? Is there any help for the living? How long will the dark night last? Shall we never see the light of day?" deliberately denies that he virtually indorses the terms employed by Miss Gardener, and studiously avoids investigating the subject of his earnest inquiry with a view to finding a solution of the problem. Therefore, and notwithstanding his protest that "jokes are out of order in this case," he is evidently less in earnest than I usually am when joking. Perceiving that he is somewhat puzzled by the suggestion that I hav heard no complaint of the world being poverty-stricken—nor do I believe he has—I will endeavor to help him out of his quandary by further suggesting that, to my view, it is a strange and outrageous anomaly that there should be poverty and want in a world where over-production and superabundance of all things needful is a chronic condition and complaint.

There should be no occasion for inquiring "how to increase the wealth of one class of people," for ownership is continually showing how that is done; and the process is so very simple that even small children should comprehend it. It consists in taking advantage of established conditions that compel nine-tenths of the human race to labor for the enrichment of the other one-tenth rather than for the well-being of themselvs and those for whose well-being it is their moral and social duty to labor and provide; but are restrained by ownership from doing so to the extent that they should reasonably desire. That is the social condition that I hav presented to Mr. Berylson; but, like our professor of finance, Mr. J. H. Wood, he appears to be one of the proverbial blind who will not see. Therefore, I will pay my respects to another and somewhat neglected correspondent on the subject, in The Truth Seeker of November 16th, I believe. I hav forgotten the gentleman's name and hav not a copy for reference. Therefore I trust he will excuse the blank or fill it out himself. He thinks that "Mr. Tuttle has made a mistake in supposing ownership is the cause of 'man's inhumanity to man.'" I desire to inform our worthy friend that Mr. Tuttle went of the mistake-making business on the social problem some time ago, and is now putting out the truth, the whole truth, and nothing but the truth, on the subject; and though he has a monopoly of the trade he cannot make a living at it. The market for that class of goods is perfectly flat and very thin. My critic thinks he knows something about selfishness, but he has evidently yet to learn that, selfishness being a necessary incentiv to self-preservation, it cannot be wrong by itself; therefore whatever wrong attaches to selfishness is necessarily superinduced upon it by artificial conditions.

He desires Mr. Tuttle to explain the cause of man's inhumanity to woman; I will therefore suggest that science and philosophy include both sexes in the term man; recognizing that woman is a human being, and as such should logically be subject to all the vicissitudes that are common to humanity, man's inhumanity to man included. The abolition of ownership, and substitution of universal coöperation by all, for the mutual well-being of all, will make every individual perfectly free from, and independent of, every other individual. No woman will then be dependent upon any man for the support of herself and offspring, of whom she will hav exclusiv control so long as they are willing to be controled by her. The human race being subject to "petticoat government" in early life, with ownership abolished, they will soon learn to be subject to "petticoat government" from cradle to grave and will neither desire nor tolerate any other. Then woman will be advanced to her natural and proper position in the body politic, which she instinctivly aspires to but cannot gain so long as her path is obstructed by ownership, under which no relation but master and slave is compatible or possible. Hence, though man is instinctivly inclined to be influenced and controled by woman on terms of perfect equality and companionship, so long as our social relations involve the question of master and slave as ownership makes it, might will assert the right and the weakest must inevitably go to the wall by the law of self-preservation.

Being an advocate of female sovereignty, and of the only method of establishing it that presents a reliable promis of efficiency, I hav no occasion to giv myself any concern about female suffrage except as a doubtful means to a desirable end; but I understand that all the popular theories of reform that are urged upon our acceptance on the pretense of making ownership more endurable, though themselvs a virtual protest against ownership, are evidently expected to divert attention from its infamous nature and obstruct our progress to the goal of human destiny on this planet. But the goal will be reached all the same by the inexorable law of evolution and progressiv development.

Female sovereignty will be government by the weakest sex; hence, government by the sufferance of the governed; that will be equivalent to no government at all—hence, Anarchistic government. Therefore, when female sovereignty is established—and I confidently expect it will be—the only system of Anarchism that is possible on this planet will be realized. And I can perceive nothing in it that should be terrifying to grannies in breeches unless their mothers were good spankers. To my view, a theory of Anarchism that is based on ownership is the most ridiculous absurdity that imagination could conceive or credulity accept. For ownership being antinaturalism, it cannot exist except by authority of law and government that will infringe the natural rights and liberty of the individual. That should not be a fundamental principle of Anarchism. J. A. Tuttle.

Steubenville, O., March 2, 1890.

Mr. Editor: In your article on parochial schools, you say that "Bishop Wigger has ordered the priests of his charge to notify all Catholic parents that, in accordance with the decree of the plenary council at Baltimore, they must send their children to Catholic schools, under penalty of denial of absolution, this in order to eventually obtain separate schools conducted by the sects, but supported by the state." You think at present there is little likelihood of this being brought about. I think, to the contrary, that they are making immense strides toward it. At any rate, you say it is a matter which chiefly concerns Catholic parents and children, and you fail to see how the state can properly interfere. You acknowledge some danger where the vote of the Catholics is a majority. But at the rate of increase of the Catholic vote by immigration encouraged by that church, how long will it be till with the aid of demagogs of both parties they will be able to control the majority even at a great election, when that church will dictate to our politicians what laws they shall make and what laws they shall repeal? This being the case, why does it concern only Catholic parents and children? If the state or the American people look on with apathy, the separate school system will be established, and we shall be in the same plight with Ireland. We shall raise two classes of citizens, bred to hate each other. We shall hav Orangemen and papists side by side, ready at the bidding of their leaders and priests to fly at each other's throats, or French Canadians and English Canadians as they are to-day. Then why, I ask, should not the state interfere to prevent this terrible evil being visited on our children? You say the right of a Catholic to use a religious school cannot be interfered with. Granted, so long as it is only religion; but don't you and all of us know that the church, with its superb organization, teaches treason to this state when it enjoins all Catholics to obey the decrees of the pope always in preference to the laws of the state—although, to hoodwink the people now, they hav determined to hav such a great demonstration of loyalty next Fourth of July? Is it not the duty of all patriots to oppose the organization of separate schools to raise aliens to the state? And I hold it necessary to at once organize a party, large enough to show our demagogs of both parties that by truckling to a foreign enemy they will lose the vote of every honest American citizen. Another thing that is imperativ to save the republic from falling into the power of the pope, is to disfranchise, or rather not to naturalize, any more foreigners, for by so doing we are putting a club in the pope's hands to beat our own heads with. Let them come and enjoy our liberties, but not vote. They will hav the satisfaction of knowing that their children will become citizens of this glorious republic, if taught in our American public schools, and not otherwise, and that would be inducement enough for any intelligent foreigner to leave the old worn-out monarchies and seek our shore. Jno. Downes.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

[FOR RECITATION.]

A Sterling Old Poem.

Who shall judge man from his manner?
Who shall know him from his dress?
Paupers may be fit for princes;
Princes fit for nothing else.
Crumpled shirt and dirty jacket
May beclothe the golden ore
Of the deepest thoughts and feelings—
Satin vest can do no more.

There are streams of crystal nectar
Ever flowing out of stone;
There are purple beds and golden,
Hidden, crushed, and overthrown;
Love, who counts by souls, not dresses,
Keeps and prospers you and me,
While it values thrones the highest
But as pebbles of the sea.

Man, upraised above his fellows,
Oft forgets his fellows then;
Masters, rulers, lords, remember
That your meanest kind are men!
Men of labor, men of feeling,
Men of thought, and men of fame,
All claim equal rights to sunshine
In a man's ennobling name.

There are foam-embroidered oceans,
There are little wood-clad rills;
There are feeble inch-high saplings,
There are cedars on the hills.
Truth, who counts by souls, not stations,
Loves and prospers you and me;
By its light all vague distinctions
Are as pebbles in the sea.

Toiling hands alone are builders
Of the nation's wealth and fame;
Titled laziness is pensioned,
Fed and fattened on the same;
By the sweat of others' foreheads,
Living only to rejoice,
While the poor man's outraged freedom
Vainly lifts its feeble voice.

Truth and justice are eternal,
Born with loveliness and light;
Secret wrongs shall never prosper
While there is a sunny right;
Truth, whose world-wide voice is singing
Boundless love to you and me,
Counts oppression with its titles,
But as pebbles in the sea.

A Little Wheedler.

"There never was a grandma half so good!"
He whispered, while beside her chair he stood,
And laid his rosy cheek,
With manner very meek,
Against her dear old face in loving mood.

"There never was a nicer grandma born!
I know some little boys must be forlorn
Because they've none like you;
I wonder what I'd do
Without a grandma's kisses night and morn!

"There never was a dearer grandma—there!"
He kissed her and he smoothed her snow-white hair;
Then fixed her ruffled cap
And nestled in her lap,
While grandma, smiling, rocked her old arm-chair.

"When I'm a man what lots to you I'll bring!
A horse and carriage and a watch and ring,
All grandmas are so nice!
(Just here he kissed her twice)
And grandmas giv a boy most anything."

Before his dear old grandma could reply,
This boy looked up, and with a roguish eye,
Then whispered in her ear,
That nobody could hear,
"Say, grandma, hav you any more mince pie?"

—*George Cooper.*

An Essay on Some Animals.

Animals are found all over the world. Some are found in the sea, and others on the land.

There are four great groups: Vertebrates, annulates, mollusks, and radiates. The reason the first are called vertebrates is, they hav backbones. They also hav red blood.

Annulates are animals that hav neither bones nor red blood, and their bodies are composed of rings.

Mollusks hav bodies soft and pulpy, and sometimes hidden in a shell.

Radiates are animals that hav their mouths centrally located, and their bodies are composed of rays.

Vertebrates are divided into five classes, mammalia, birds, reptils, amphibians, and fishes

Mammalia giv milk to their young.

Birds hav a bill, two wings, feathers, and two feet. Reptils hav cold blood; their skin is covered with false scales.

Amphibians, when young, liv in water; when old they liv on land. Some jump into the water when they get scared. Fishes are the vertebrates that liv entirely in the water and breathe by means of their gills.

Insects hav six feet, and wings.

Spiders hav eight feet. Millepeds hav at least twenty pairs of feet.

Crustaceans hav a hard, crusty skin. Worms hav no head distinct from the body. Mollusks comprise snails, slugs, oysters, mussels, cuttle-fish, and other animals like them. They hav no bones and are soft and easily smashed.

Star-fish and the sea-anemones are radiates, because they hav rays.

Now, as I hav named the four great groups, and the classes under them, it will be in order to tell about one or more animals of each class. I will take the cow, which is a mammal and a vertebrate having horns and hoofs, four feet, and eats hay, corn, and such things, and as she does not feed on meat, but grasses, she is herbivorous. The cow is clad in hair, and is a very useful animal. We fatten and kill cows, and then they are very good to eat. Cows learn a great many tricks, as opening gates and jumping fences.

The whale is another curious mammal; it livs in the water but breathes the air. It is the largest animal—is sometimes a hundred feet long. It feeds on very small animals found in the sea. It has a very small throat and does not hav teeth like any other animal, but has a horny growth from which whalebone is got.

The bat is also a mammal, but much smaller than the whale. It seeks its food at night. Bats cannot see in daylight, but hide in dark places, such as crevices and under window-sills. There is one under our window-sill, and in the summer it comes out and flies in the air for insects which it eats.

The next class is called birds, and I shall describe some of the different ones found in this class. The sparrows are all small birds and liv on small things, as insects, grain, and seed. Some birds are very large and hav strong talons and liv on flesh, as the eagle and the hawk. The hawk is very fond of poultry; it sometimes descends into the yard where the chickens are and gets them. I hav often seen the chickens when they see the hawk run under things just to keep it from getting them. Owls also eat poultry. They come at night and take chickens off the roost. The owl is a night bird. Once an owl came into the room where we were. We caught it. Its feathers were gray, and it had very soft wings, so it could fly without making any noise. When we let it go we put it on the window-sill. I think it could not see, for it stood on the sill a long time before it took flight. Owls cannot see well except at night, because the light of day is too strong for them. Their eyes are very big and round.

Another class of birds, called waders, such as the herons, cranes, snipes, storks, water hens, and other birds like them will be described next. They hav long legs for wading around in water and marshes, where they liv, and long necks for taking their food from the ground. They feed on fish and other small animals.

The stork is found in Europe and builds on top of houses. Florida is the home of some of these birds.

They also migrate from one place to another, but when they fly over the towns it is so high they are hardly ever seen. The whooping crane is so called from its whooping, which can be heard for two miles.

The next class is the birds that swim, as the ducks, geese, swans, sea-gulls, and penguins. These birds hav web feet and can swim very nicely. They swim in streams and also come on land. Some of the swimmers fly very well but walk awkwardly.

One day papa was going along a creek, and found a duck's egg. He brought it home, and we set it under a hen, and when it was hatched it was the nicest duck I ever saw. When it was about two days old we put it in a tub of warm water and it would dive very nicely. In about two hours we were going to get it and see it swim, but when we went to get it it was gone. A big rat took it.

To close the description of birds, it may be said the birds of the torrid zones hav most beautiful feathers while those of the temperate zones are the best singers.

The reptils are the next class, and I will pass on to them. Some of them hav no limbs, as the snake. The snakes are very dangerous. The bite of some of them is very poisonous. The tortoises are also reptils, but, unlike the snakes, hav limbs and are not so dangerous. There are three kinds of tortoises—sea tortoises, fresh water tortoises, and land tortoises. We caught one once, and put it in a box and kept it for a while; then we let it go in the lot, and it found a hole under the fence and went a short distance away, then came back. It did this way for a week or two. The last time it went away it did not come back any more. We do not know whether it went away or somebody saw it and caught it. It weighed about five or six pounds.

The lizard is a reptil that has a brittle tail, which when touched very hard breaks off, and, after a while, a new tail grows out. One day I put a stick on a lizard's tail; the tail broke off and the lizard ran away.

Amphibians are the next class after the reptil.

The frog, toad, and salamanders are amphibians. They liv in the water when young, but when old liv on the land. They eat insects and slugs. I hav often seen toads come near the house and run out their tongues and catch flies and other insects.

Fishes come next. In the fish family are the sharks, cod-fishes, sturgeons, eels, and other similar ones. They cannot liv on the land. When they are brought out of the water they liv but a short time. The most dangerous of fishes are the sharks; they sometimes grow to the length of fifty feet. All fishes hav gills, and are found in the sea and rivers and lakes.

I will now pass on to the next great group, called annulates. The spider is an annulate; it has a lot of rings, and is a peculiar animal; it spins a web in which it catches its food. There was a spider that spun its web in the window which was up. We caught flies and put in the web, and saw the spider run over its web and wind the fly in the web. It got torn down every night for a day or two, and the spider would spin it over every time nice and thin as before; but one morning the spider was gone. We never saw the spider any more.

There is a species of spider called scorpions living in warm places, and they are very dangerous.

The next class I will take is insects. Insects are animals that hav but six feet. Some of the animals in this group are the beetles, and the bees, that undergo complete metamorphosis; grasshoppers and dragon-flies do not undergo complete metamorphosis. The butterflies when first hatched from the eggs are small caterpillars, which cast their skin six times and come out butterflies and liv on the honey of flowers. I hav often seen them flying around flowers and hav tried to catch them, but hav very often failed.

There are some very useful insects, like the silk-worm; there is another insect that is useful. It is the honey bee.

I will now pass on to the class called millepeds. Millepeds and centipedes hav a great many feet, and some of them secrete venom.

Crustaceans are animals that hav crusted skins, as the lobsters and crabs, and other animals similar to them.

I will now pass on to the last class of the annulates, called worms. Some worms are so that when cut into, the piece that has no head grows one, and the piece that has no tail grows a tail, and in less than a year there are two whole worms.

Trichinæ is a worm found in pigs and other animals. They get into the stomach of a person who has eaten pork that is affected with the trichinæ. When in the stomach they are in a larvæ state. When they hav remained forty-eight hours they are full grown, and in six days a large number of little trichinæ come from the parent trichinæ. They bore through the alimentary canal, and travel to the muscles, and there they stay till something eats them. If nothing eats them they finally become converted into lime.

I will now pass on to the group mollusks. In this group there are creatures like the oyster, living in the sea and having shells around them. People eat them for food. Snails and slugs are also mollusks. They hav four horns. The snail has a shell but slugs hav none. The octopus is a mollusk. It has been known to attain the length of eight or ten yards, and its arms are about the same length.

In this group called radiates there are found the starfish, polypi, sea-anemones, sponges, and other animals something like the ones I hav named.

The polypi hav been known to form large islands in the southern seas. The sponges we use are the skeletons of animals called sponges. The starfish is one of the best known of the radiates, and livs in water as most of the other animals of this group do. The infusoria liv in decaying animals and rotten vegetables. They may be seen if some rotten hay be put in some water and observed by the microscope. The four great groups that I hav named include all of the animals that are found on the earth.

Zaleski, O, Dec. 5. 1889. CLELIE JAMES.

Correspondence.

OMAHA, NEB, April 22, 1890.

DEAR MISS WIXON: As I hav seen many letters in THE TRUTH SEEKER from boys and girls to you, I thought I would write to you too. I hav just had my thirteenth birthday, the 12th of April. I often read the Children's Corner. My cousin has taken THE TRUTH SEEKER for quite a while. I hav no brother or sister. I am a farmer boy, but I stay with my uncle in Omaha to go to school and to take violin lessons. My father plays in a band called Haves Cornet Band. It is composed of twenty men and they hav been playing for four years. He has quite a large farm. To-day it is warm weather, but to-night there seems to come a storm. To-day is Arbor day, and the trees that are planted I think will grow nicely, because it is going to rain. Your friend, CHAS. LAMP.

NAPAVINE, WASH.

DEAR MISS WIXON: As so many little boys and girls are writing to you, I thought I would pen a few lines to the Children's Corner. I cannot write much, as I am only nine years old. Papa is a Liberal. We hav taken THE TRUTH SEEKER three years. It is a splendid paper. I hope you will always take charge of the Children's Corner. I am going to send you my picture. When I get to be a woman, if I liv, I want to teach and lecture for the Freethought cause.

Papa says when he gets able he wants a picture of all the leading Liberals of this country to put in an album. Your picture will be one of them; also Heston's. We think he is a great man. What homely pictures he can make! and such shoes! We are going to get a copy of his picture book. I do not think Heston will ever join the church. When we get a little older, papa says, he will take the *Investigator*, the *Ironclad Age*, the *Twentieth Century*, and *Freethought*. He takes the *American Nonconformist* and the *Youth's Companion*, besides four country papers. Three years ago we used to say our prayers and say grace at the table, but THE TRUTH SEEKER taught us to be more sensible.

I will now close, hoping to see this in print. Good-bye. From your little Liberal friend,

BESSIE F. HADLEY.

[We trust that our new friend, Bessie, will realize her wish to grow up, teach, and lecture for the Liberal cause. It is a worthy ambition.—ED. C. C.]

AT a trial in London great doubt was expressed as to whether a little girl, who had been called as a witness, knew about the nature of an oath. To silence controversy the judge asked the girl if she knew where she would go to if she told a lie. The witness meekly replied, "No, sir." To which the judge added, "A very sensible answer. Neither do I know where you will go to. You may swear the witness."

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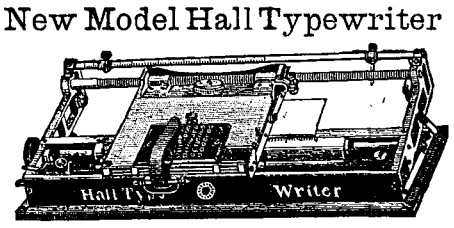
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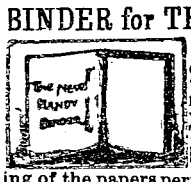
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Meets every Sunday afternoon at 3 o'clock at Liberal League Hall, 177 Halsey st., cor. Market st., Newark, N. J. Lectures and discussions on religious and social questions. Seats free and everybody welcome.

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News of the Week.

OCEAN vessels report narrow escapes from waterspouts.

THE edge-tool factories of America are consolidating.

THE railroad through Siberia will be completed in ten years.

EMIN PASHA says he holds information that would be damaging to Stanley.

IN a late anti-Jewish riot in Austria eleven of the mob were killed by troops.

THE New York Central Labor Union refuses to admit a union of saloonkeepers.

ELECTION frauds are being disclosed in Chicago, Jersey City, and other cities.

CONGRESS has appropriated $150,000 for the relief of the Mississippi flood sufferers.

FOUR whites and forty-seven blacks wrecked on an island of the Hebrides were killed by the natives.

AN English syndicate has bought of the Argentine Republic its eastern railway for $41,000,000.

IN Greece 3,000 women hav petitioned to receive the same higher educational facilities given males.

PORTUGAL still refuses to recognize Brazil, actuated by resentment of that nation's anti-Catholic steps.

THE supreme court of Saxony has decided that boycotting is equivalent to disorderly conduct in the first degree, and punishable as such.

THE commander of a French post in the Congo basin, named Musy. has been killed and eaten, with twelve attendants, by cannibals.

ENGLAND and Germany are unable to settle their boundaries in Africa. A congress of European powers to adjust African possessions may be held.

IN Africa the French are fighting Dahomans, and the Germans are fighting Arabs and their allies in Zanzibar and Uganda and suppressing slave-trading.

THE disruptiv effects of religious sectarianism were exemplified in the Prussian Diet on the 9th, where an attack was made on the admittance of Jews to the schools.

LAST Sunday Deacon Purnell of the African Methodist church at Rossville, N. Y., shot at Pastor Brown during services, charging him with improper relations with Mrs. Purnell.

MRS. CARRIE VANDEGRIFT, a devout and leading church woman, has been found guilty at Mount Holly, N. J., of a protracted attempt to poison her son for his insurance money.

A REPORT from Russia states that the secret trade in poisons in that highly Christian country is enormous, and that 27,000 cases of poisoning hav been reported to the police in one year.

THE St. Jean de Dieu insane asylum at Montreal was burnt on the 6th. Of the 1,400 patien's set loose, 100 perished in the flames, and many escaped to the woods and were not recovered.

AT St. Louis on the 8th, Henry Kunolt, a Y. M. C. A. member and leader in St. Matthew's church, was instantly killed while attempting burglary on the house of George Stalkman, a carpenter.

THE German chancellor says that his country must "with bullet and Bible advance civilization in Africa," and that it must suppress slavery. Omission of the book named would expedite the antislavery movement.

IN Brazil there hav been slight revolts against the government, and a little bloodshed. A few battalions hav manifested a disposition to mutiny. Placards reading, "Down with the dictatorship!" hav been put up.

GENERAL BUTLER calls attention to the fact that Western farms bear mortgages of $3,450,000,000, on which even the interest will not be paid, as it is seven to nine per cent, and the profits on the farms are barely over four per cent.

THE coal miners' strike in northern Illinois, by which 15,000 men were kept idle a month, has been settled. There are strikes in Philadelphia, by carpenters; in Pittsburgh, by plumbers; in Oregon by conductors and brakemen.

THOSE who are adverse to the Australian ballot system urge as a grievance that where it has been used it disfranchised many old farmers who were reared without education but are worthy citizens. Knowledge of reading is required in order to select the desired ballot.

A MILITARY officer in Holland points out that that country has no means of preserving its neutrality and inviolability in a Franco-German war, and that it would be overrun and devastated by being used as a battle-ground. Holland may arm now, like the other nations.

THE

Truth Seeker Annual

—AND—

Freethinkers' Almanac,

1890.

(E. M. 290.)

WITH ILLUSTRATIONS.

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NEW YORK:

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Odds and Ends.

EVE was the most particular of ladies. She wore a walking costume that "can't be duplicated" now.—*Life.*

OUR Sunday laws were evidently made to abate the vice of gluttony. At least it is twenty times as easy to get whisky on a Sunday afternoon as it is to get groceries.—*Puck.*

S. S. TEACHER: "And, now, who can tell me what special act of favor God showed to Lot?" Little Henry Peck, Jr.: "Please, sir, he turned his wife into a pillar of salt."—*Puck.*

MAMMA (sternly): "Don't you know that the great King Solomon said, "Spare the rod and spoil the child?" Bobby: "Huh! But he didn't say that until he was growed up!"—*Puck.*

"AH," he said, as the postman handed him a letter. "An epistle!" "No," said his wife, as she opened the envelope, and a bill fluttered to the floor. "Not an epistle. A collect."—*Puck.*

YOUTHFUL Baptist: "There used to be a John the Baptist; but who ever heard of a John the Methodist?" Youthful Methodist: "Huh! Guess you never heard of John Wesley."—*Puck.*

MR. KIRKE DEPEW (Sunday morning): "I see the Rev. Mr. Alban Cope is going to preach at our church this morning." Mrs. Depew: "Why, isn't he awfully high church?" Mr. Depew: "Awfully! He carries his ritualistic notions so far that he wears stained glass spectacles."—*Puck.*

WIFE: "William, the harness is so far gone at the traces that I am afraid to go out driving until it has been repaired." Husband (wearily): "Another bill!" Wife (despondently): "So many small expenses!" Husband (brightening): "Now's the time to lend the horse to the minister."—*Life.*

"BOSTON with a crematory!"
Shouts an exchange,
With marks exclamatory,
As if 'twere strange.

Why, that is Boston's glory!
Ever she means
To liv in song and story
By her "baked bein's!"—*Puck.*

THIS is a smart story, but slightly profane, I regret. A suave, clerical member of our school board, it seems, was examining a small class of boys during a short visit to a certain school. It is uncertain what special point regarding humanity he wished to bring out, or if he only asked the question thoughtlessly, when he said, with a bland smile, "And who do you think I am, my little man?" The small boy thus addressed seemed rather nonplussed, for he suspected some allegorical answer was expected instead of a merely mortal cognomen. Whatever strange fancy passed through the little man's mind as he timidly gazed up at the great one cannot be ascertained, but as a timid answer to the question he whisperingly answered the one word, "God!" And the great man smiled as he patted the small boy encouragingly on the head, saying, "Not *quite*, my boy; not *quite*." This story was certified as true by the narrator, but it is open to question, I think.—*Glasgow Evening News.*

POOR OLD CHURCH!

Poor tott'ring church! And has it grown
Too frail—too feeble—to withstand
The light touch of the jester's hand—
The little dart by humor thrown?

And is its waning strength so small
That e'en the playwright's playful pen
May joke not at its holy men
Without great danger of its fall?

Ah, there's the secret! Smitten sore
The church fears most our caustic chaff,
Which makes its sad disciples laugh
Till, laughing, they believe no more.

Believe no more the foolish lies
In which sky-pilots most delight;
For ridicule restores the sight
And strikes the scales from blinded eyes.

Poor, poor old church! But we shall poke
Our humor at you none the less;
Although you whiningly confess
You are too weak to stand a joke.
—*F. W. B. in Calcutta Cosmopolitan Times.*

WORLD'S SAGES, THINKERS AND REFORMERS.

Biographies of 300 of the Leading Philosophers, Teachers, Skeptics, Innovators, Founders of New Schools of Thought, Eminent Scientists, etc. (who were not Christians), from the time of Menu to the present. 8vo, 1,075pp., cloth, $3; leather, $4; mor., g. e., $4.50.

BY D. M. BENNETT.

Gems of Thought.

Margaret. How is it with religion in thy mind?
Thou art a dear kind hearted man,
But I'm afraid not piously inclined.
Faust. Forbear! Thou feelest I love thee alone;
For those I love, my life I would lay down,
And none would of their faith or church bereave.
Mar. That's not enough, we must ourselvs believe!
Faust. Must we?
Mar. Ah, could I but thy soul inspire!
Thou honorest not the sacraments, alas!
Faust. I honor them.
Mar. But yet without desire;
'Tis long since thou hast been either to shrift or mass.
Dost thou believe in God?
Faust. My darling, who dares say,
Yes, I in God believe?
Question or priest or sage, and they
Seem, in the answer you receive,
To mock the questioner.
Mar. Then thou dost not believe?
Faust. Sweet one! my meaning do not misconceive!
Him who dare name
And who proclaim,
Him I believe!
Who that can feel,
His heart can steel,
To say: I believe him not?
The All-embracer,
All-sustainer,
Holds and sustains he not
Thee, me, himself?
Lifts not the heaven its dome above?
Doth not the firm-set earth beneath us lie?
And beaming tenderly with looks of love,
Climb not the everlasting stars on high?
Do I not gaze into thine eyes?
Nature's impenetrable agencies,
Are they not thronging on thy heart and brain,
Viewless, or visible to mortal ken,
Around thee weaving their mysterious chain?
Fill thence thy heart, how large soe'er it be;
And in the feeling when thou utterly art blest,
Then call it, what thou wilt—
Call it Bliss! Heart! Love! God!
I hav no name for it!
'Tis feeling all;
Name is but sound and smoke
Shrouding the glow of heaven.
Mar. All this is doubtless good and fair;
Almost the same the parson says,
Only in slightly different phrase.
Faust. Beneath heaven's sunshine, everywhere,
This is the utterance of the human heart;
Each in his language doth the like impart;
Then why not I in mine?
Mar. What thus I hear
Sounds plausible, yet I'm not reconciled;
There's something wrong about it; much I fear
That thou art not a Christian.—*Goethe.*

WHEN we contemplate the immensity of that being, who directs and governs the incomprehensible *whole*, of which the utmost ken of human sight can discover but a part, we ought to feel shame at calling such paltry stories the word of God.—*Paine.*

PRACTICALLY the faith of man never had but one object if you press to the root of the matter. This was to form a conception of the order under which man livs, with the view of determining our relation generally to that order. Man might ascribe that order to fictitious causes, or he might study its real laws; in either case his object was to estimate that order which was independent of him, with the view of *submitting to it better or of attaining a greater power of modifying it.*—*Comte.*

I HAD fairly laid hold of the conception of general laws. . . . My laboring brain and beating heart grew quiet, and something more like peace than I had ever yet known settled down upon my anxious mind. . . . From the time when I became convinced of the certainty of the action of laws, of the true importance of good influences and good habits, of the firmness, in short, of the ground I was treading, and of the security of the results which I should take the right means to ascertain, a new vigor pervaded my whole life, a new light spread through my mind, and I began to experience a steady growth in self-command, courage, and consequent integrity and disinterestedness. . . . If I hav had the blessing of any available strength under sorrow, perplexity, sickness, and toil, during a life which has been anything but easy, it is owing to *my repose upon eternal and irreversible laws*, working in every department of the universe, *without any interference from any random will, human or divine.*—*Harriet Martineau.*

MAN will know that to enslave another is to imprison himself.—*Ingersoll.*

LET each one think as he pleases, speak as he pleases, and act as he pleases; and encourage him in so doing, since it is only an encouragement to honesty; and you may want him to be honest in your interest before you are through with him. To grudge one his rights is as mean as to grudge him his money or his happiness; so that intolerance is a vice akin to envy.—*Bierbower.*

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A FEW OTHER CHRISTIAN TOOLS FOR THE CONSIDERATION OF THE HEATHEN.

Notes and Clippings.

MRS. ELIZABETH CADY STANTON says that if she had charge of New York streets she would dress a thousand women in "bicycle costumes," set them to work, and soon hav the city "the cleanest in the world."

MR. FOOTE performed a dreadfully difficult task on Sunday evening. He lectured on "Is the Bible Fit for Children?" without shocking his audience. But he took the precaution of leaving the Bible at home lest he should be tempted to read from it.

INDIANAPOLIS is a god-like town, remarks Dr. Monroe. A man will go to the bad place if he bathes or shaves on the Lord's day. And policemen are so religious that they slip in picture galleries in disguise, hav a photograph taken on the holy Sabbath, and then by peaching get the artists fined $5 and cost. Save the *Ironclad Age* the whole city of Indianapolis will go to heaven in a bunch one of these days.

THREE important decisions were rendered by the Supreme Court of the United States May 19th. The famous Fiske will case was decided against Cornell University. The constitutionality of the Edmunds anti-polygamy law was affirmed, a majority of the court holding that Congress had the power to revoke the charter of the church of Latter-Day Saints and confiscate the church property. The chief justice and Justices Field and Lamar dissented. The Minnesota Anti-Dressed Beef bill was declared unconstitutional.

THE question whether a churchwarden must also be a Christian is before an archdeacon of the English church. A churchwarden in Worcestershire being objected to by the vicar, has publicly declared that he is not a Christian, but says that the vicar knew all the facts two years ago. At that time the vicar intimated to him that, though it was desirable that his own churchwarden should be a Christian, it did not so much matter about a people's churchwarden—and the people's churchwarden he became.

THE bishops of the Methodist Episcopal church, at their semi-annual meeting in this city the past week, unanimously passed the following resolution: "*Resolved*, That we are gratified at the information received concerning the organization of the American Sabbath Union, and approve of the work thus far accomplished, and we look to it for efficient aid in rescuing the land from the curse of Sabbath desecration." The bishops, however, forgot to say anything about the desecration of the "Sabbath," by the American Sabbath Union holding "rousing meetings" on that day in Brooklyn.

IT may send a thrill of horror down the spine of the Metropolitan Museum, says *Life*, to learn that the Museum of the Peabody Academy of Science, at Salem, Mass., is now open to the public on Sunday afternoons. As Salem is the original home of the Puritans, this news will be a cruel blow to the trustees of the Metropolitan Museum. That the Salem trustees are moved to this step by a desire to debauch the public is a theory that will not be universally accepted. The obvious difference between these two institutions is that one is controled by a body of benevolent and liberal-minded men in honest sympathy with the working public, while the other is under the unfortunate management of a handful of individuals whose admiration for their own piety is out of all proportion to their usefulness.

THE Galena district conference of German Methodist churches, comprising the counties of upper Illinois, southern Wisconsin, and western Iowa, closed its annual session May 14th, and passed the following resolution by a unanimous vote: "*Whereas*, We believe that the recently enacted school law in Illinois and the Bennett law in Wisconsin are not calculated to prohibit parochial and private schools, nor to interfere with denominational and German language instruction in them, but that they rather insure a common and necessary English education for all children in those states, especially those heretofore neglected. *Resolved*, That we, as a district, believe the general principles of those laws to be right and just, and most earnestly advocate their enforcement."

THE agent of one of the big steamship lines remarked to a writer on the *Sun* that about one-half of the tourists starting abroad at this season of the year had the word "Reverend" printed before their names. "There are few clergymen," the agent said, "who buy return tickets for less than three months ahead, and I am often impressed by the sleek, well-fed, opulent look of the ministers when they come to the office to secure passage. It is a question in my mind whether any single body of Americans enjoy so much of the good things of life as clergymen. They all take good quarters on the ships, and their vacations are long and expensiv. I can't get more than a week away from the office in a year, but three months with the modern clergyman is looked upon as barely time to recuperate his exhausted energies. It is not to be wondered at that business men occasionally feel a little bit surly when they think of the good things that fall to the clergyman's lot."

A DISPATCH from Winnipeg, Manitoba, says: "Ever since the local government passed legislation abolishing separate schools Roman Catholics hav been anxious to hav the constitutionality of that legislation tested. The attorney general refused to allow a test to be made, as could hav been done under the status. Catholics refused to recognize the law, and since it came into force they hav carried on their separate schools at their own expense. Joseph Shaw has now filed a bill against Honore Lamarche, the teacher in one of these separate schools. It complains that Shaw's boy had been attending St. Joseph's separate school in Winnipeg; that according to law no religious exercises should be gone through in school except those prescribed by the advisory board, and that the teacher, who is a Catholic, notwithstanding the provisions of said statute, insists on continuing religious exercises of sectarian character, and insists upon all pupils in said school being present at such religious exercises and taking part therein. The bill asks that the defendant be restrained from continuing religious exercises in the school. It is said by those who claim to know that the case is brought forward at the instance of promoters of the Catholic schools, both plaintiff and defendant being closely allied therewith and in sympathy with forms of religious exercises conducted in these private schools. It is believed the application for an injunction will be thrown out, as the Public Schools act provides that on and after May 1, 1890, Catholic schools in the city of Winnipeg ceased to exist."

Communications.

Our Holy Religion.

The words Jesus Christ should never hav been put in our English New Testament. By being there they are having all the effect of a forgery.

The Judean disciples, of their prophet Joshua, never used these words, nor any other words in their language that had any similar meaning.

They had no occasion for any of such terms or for any of the thoughts such language conveys, to represent their teacher, in anything he ever said or did, or claimed to be.

All these flattering terms and compliments, this excessiv adoration and devotion bestowed upon him in the way of worship by which he is extoled as a God or a superhuman being, crept gradually into the Roman church during the darkest and most idolatrous ages of its history. They are practically misleading, willful forgeries.

None of these things were in existence among the early believers. The phrases, "lamb of God," "son of God," "blessed Jesus," "holy pattern," "the redeemer," "our savior," "our Lord," "God manifest in the flesh," and this indulgence in hyperbole and rhetorical extravagance, that centuries of darkness, hypocrisy, and priestly fawning hav invented to excite, to awe and subjugate the people, did not exist in the beginning, but they hav been the growth of time. They were introduced conjointly with and were concomitants of relics, shrines, monasteries, anchorites, miracles, and all the strange delusions, infatuations, and follies of those dark ages of the church. We hav inherited them from our benighted, priest-ridden papal ancestors. They were put in the Bible and in church literature, and while we know they were all forgeries, we still retain them as the words of God and use them with solemn reverence.

In the fourth century, when Athanasius and Arius with their partisan adherents were fighting, debating, and abusing each other over the origin and constitution of this body of Christ, its functions and office in their scheme or economy of salvation, these extravagant titles, these holy and reverential terms and devout expressions, had not been invented. It was not till these disputes were settled by long and bloody wars, till reason and intelligence were suppressed throughout the empire by the decrees of Justinian, and the church settled down with faith in darkness and submission, that this holy and unctuous verbiage arose and so enslaved the mind and feelings of our benighted Catholic ancestors. We are not prepared to throw off the church incubus they hav imposed on us.

It is remarkable to what an extent religion has exercised this charm and control over the mind and feelings. By mutual consent and concession it is given supremacy over all other subjects that concern our welfare. We can bear criticism and enlightenment on everything but our religion. To point out errors and follies in this, is to invoke the prejudice, the cold disdain and animosity, of the self-righteous. To retain the friendship of the pious and bigoted, is to be blind to their foibles, or to join in defending them. It is believed to be wrong to question or doubt the wisdom of the revelation God makes to the mind of his followers, let its effects be however grotesque and ludicrous. Liberty of conscience in religion is such a precious right it is claimed to be beyond all cavil from the critic, and tolerates with impunity the most erratic vagaries and mental maladies indulged in its name.

Religious people are very often trained to show extreme tenderness and deference toward one another in matters of belief, of devotion to prejudices, and of feeling, in regard to religious observances and duties.

These ideas, habits, and peculiarities are believed to be so sacred, so solemn and momentous, that no matter how eccentric, how trifling or absurd, they are exempt from criticism or correction, because they are too precious and holy to be questioned or doubted.

It would be so indecorous to wound the sensitiv religious feelings of a friend, that we are taught it cannot be done without trespassing on sacred rights that exist alone between a man and his maker. To take liberties with such private and holy relations is to forfeit one's right to the friendship of the pious believer.

This accounts for the many curious notions and vagaries that hav grown up in society in the name of religion.

Many sincere people venerate these words and names, because they hav been so taught. They would feel it a heinous blasphemy for anyone to search into the history of their origin, and then tell the truth about them, just as they would about other words, and as they had a right to do, or as the truth and the best interests of society required that they should. They call it blasphemy to do what Joshua said he was born to do, "to bear witness to the truth." Can anybody think society or the individual will be benefited by living in an error, under a mistake or a falsehood, by remaining in the dark, keeping the truth from them that they might be deceived and misled, to their injury, their disappointment and sorrow? The multitudes are made more or less miserable all the time because they do not realize all nor anything which is promised them on the condition and as the reward for their belief.

This is not simply an individual opinion, but is sustained by the highest biblical authority, in the testimony of the late New Testament revisers, as acknowledged and affirmed in their "Companion" to that revision. The saints, the bishops, and the priests of the Dark Ages left us this legacy. St. Augustine was a champion in this work.

Our holy Bible was the vehicle to bring down to us all this revered verbiage. Augustine perfected to a great extent the scheme of salvation. He contrived a plan to use the mistakes, to reconcile the inconsistencies and harmonize the absurdities in the faith, which none had been able to satisfactorily do before him.

Then it was easy to put these holy words in the text of the Bible to make it agree with the faith.

So we owe our scheme of salvation, including the fall of Adam and the original sin inherited from him by all his posterity; and the statement that "God so loved the world that he sent his only begotten son, that whosoever believed on him should not perish, but should hav everlasting life;" and our redemption through his sacrificial blood, with all the details which enter into the completion of this scheme, to a dissolute, licentious African from Carthage, who went to Milan on a business speculation, and on hearing Jerome preach while there, claimed to be converted, and was induced or employed by the church to exercise his learning and genius in formulating and elucidating this cardinal doctrin of the Christian religion, on which he has made us believe the salvation of the world depends. Augustine was the inventor of this.

After this discovery or invention of a shrewd, educated, ingenious convert to the church, the people were led to see how by the plan they were under such obligations to the meritorious death of the Judean prophet, and having just learned what he had done for them by negotiating with the father for their safety in their sins, through this atonement, how could they do less than express their love, gratitude, and devotion, through all these gracious terms, titles, and phrases, which they gathered up or invented to bestow upon him. When we see this deception, the origin of this imposition of holiness to enslave us to African superstition, why are we so patient and contented to remain the victims of such a shallow delusion, by giving our assent to it?

This fraud has been so long diffused in and impressed upon all professing Christendom that Unitarians and unorthodox Christians, who reject Augustine's scheme, retain the gracious epithets and unctuous phraseology when they think or speak of the Galilean.

All shades of belief or unbelief express in these holy terms that reverence for him which he never claimed, but which he repudiated. The shades of Christian faith we enjoy are determined by the degree of reverence we feel, and attach to the words of homage the followers of Augustine bestowed on his name.

Such is the almost universal reverence felt for this scheme of Augustine that if one speaks light of it or jestingly of the homage it has developed for the sacredness of the language that expresses it, he is looked upon as too irreverent and destitute of appreciation to deserve common marks of respect.

To jest about "Our Lord and savior Jesus Christ," a phraseology invented by a paganized clergy, and fostered by centuries of barbarian darkness into a sanctified shibboleth, to those under the influence of this fantastic delirium, would seem like invading the eternal verities with ridicule and trifling with the sanctities of omnipotence.

Such is human weakness, and such the credulity of confiding ignorance.

The true Christian or wise man reverences things that are really divine, and the high regard he cherishes for these makes him jealous and tenacious about bestowing on any fraudulent inventions of human ingenuity that homage which is due and belongs only to the real and genuin.

He has no sympathy with those pious frauds intended to delude and mislead the simple-minded into folly and error.

Christianity had attained such a reputation and to such a respectability in the first quarter of the fourth century, that the emperor Constantine recognized it as an important factor in giving him the empire.

At the great eucumenical council of Nice that he summoned, he had in attendance three hundred and eighteen bishops, presbyters, deacons, and other learned dignitaries of the church.

It was here the open quarrels over the tenets and doctrins of Christianity publicly began, or at least were recognized by the civil power.

In this council these bishops manifested such a bitter and relentless spirit toward each other as to tear to pieces and destroy their manuscripts, and they were so fierce and tumultuous that the emperor, their president, was unable to preserve any kind of order or decorum.

If the fable of creation had not been written or copied in outline from the old Hindoo records of this story, as found in the ancient Sanscrit by the Assyrian scholars, and if the Jews had not preserved it in the Pentateuch with their laws, which were held as sacred by the faithful; and if this Jewish literature had not been preserved in Greek in the Septuagint Bible, Christians probably would hav known but little about it. But as this fable purported to giv the history of the first man and his fall, the foundation was furnished for some ingenious religious devotee, taking this as a basis, and the promises of the prophets and the hopes of the Jewish nation for a messiah to restore them again to power, and the assumption of the early Christians or disciples, that the messiah has arrived in the person of Joshua—a spiritual messiah instead of a temporal ruler, as Paul properly interpreted the prophets—it suggested the necessity for a scheme of salvation. For their savior, as taught by the prophets, was to be simply obedience to the law written on their hearts—the sense of right made known to them by the God or good that was revealed or manifested within them. But the first Greek proselytes of the Catholic church, those of the third and fourth centuries, were mythologists; all of them believed in a multitude of gods, and lived and died in that faith. These fathers, who really invented the theories of Christianity, believed in demi-gods, ghosts, and invisible spirits, demons, haunting and harrassing men, and were prepared for any bold, supernatural theories to sustain Christianity.

So they accepted Joshua both in the vulgar and literal, as well as in a spiritual sense as the messiah. It was this twofold, compound mythological view, this Greek conception of the messiah, that made the interminable disputes and bitter quarrels among these early churches. It was because they could not agree in respect to the plans by which this messiah Joshua was to restore and save man from his fallen condition, as recorded in the fable of the creation.

The early Christians felt they had to devise some method by which this could be done. The fable and the messiah must be both worked into a system, as counterparts, as cause and consequent, of God's original design in the creation of man.

During nearly two centuries efforts were made, schemes projected, and theories evolved, with a view of bringing into harmony these secret designs of God, in making man fall, that he might show his glory and his power, as well as his goodness and mercy, in providing a means for his restoration. It was to endeavor to realize literally and to show that "in Adam we all die, but in Christ we are all made alive."

Taking these and other metaphysical or spiritual expressions of Paul in a literal, verbal, idolatrous sense, and to show how it was done, taxed the theological skill of the most astute bishops and saints. But it had to be done for the benefit of the pagan world, and for the honor and glory of the Christian religion, and the triumph of the universal church.

It was left for Augustine with his Manichean philosophy, his Greek metaphysics, his learning, his inventiv genius and literary skill, to devise, perfect, and complete the solution of that mystical divine problem of the world being lost through Adam and being restored and saved through Christ. Augustine stands high and most honored by the church as the saint chosen by God to elucidate to man the cruel and inhuman scheme God in his mercy saw proper to adopt to accomplish his purposes, after he had relented for issuing his decree dooming all Adam's posterity to punishment and misery because of this first transgression of eating the forbidden fruit. Yes, it was left for this African pagan, corrupt and profligate as he was, to become converted, so that he could reveal this divine mystery!

In the presence of these historical facts we see the reason why one of the ancient writers could say that the "wrath of man was made to praise God." And why profligates, traitors, hypocrits, liars, and evildoers of every variety, men without principle, honor, or proper moral sense, declared themselvs chosen by God to elucidate and execute his divine decrees. We see why men devoted to magic and sorcery, to credulity in the most absurd and astounding miracles, the most childish and silly theories to account for the occult and inexplicable; who taught the most ridiculous notions of matter, its origin and purposes; who were destitute of every quality except faith in their own fabulous visions, set themselvs up as the chosen custodians and embassadors of God's method of saving a fallen, sin-cursed world.

T. E. Longshore.

Philadelphia, Pa., May, 1890.

I am told it is disrespectful to my father to differ from his views, and filial reverence should keep me from proclaiming opposed ideas. What progress would the world hav made, if this notion had always prevailed? . . . Respect for my father requires me to be loyal to the truth as I see it.—*Adams.*

Are You Through?

I hav waited for some months to see additional remarks on the question, "Is there an affirmativ, positiv, constructiv side to Freethought?" If the leading spokesmen hav nothing more to say, it appears to me they hav not laid stress enough on the most important point.

As every word has a different shade of meaning, the expressions, "affirmativ" and "positiv," hardly included the ideas which were sought to be brought out. The word, "positiv," for example, is applicable almost anywhere. A man may be positiv as a liar, or a thief, in profanity, dishonesty, or anything that is bad as well as good. Positiv and negativ hav somewhat the same significance as activ and passiv, and apply more to activity and inactivity than to the point at issue. As Mr. Ingersoll and others remarked, Freethought is necessarily positiv even in its negations; for it is an embodiment of activity.

The word "constructiv" included the great thought for amplification; *i. e.*, if I understood rightly. The church charges Freethought with "tearing down and building nothing in place." The object of the inquiry was, are these things so?

Thoughts and systems, as well as beings, hav their infancy; and in that state are necessarily imperfect. Freethought, properly understood, is a constructiv force; but from an educativ standpoint it is quite defectiv. How to make it more perfect, I think, was the object of the inquiry.

Many people, like Mr. Conners in his letter in THE TRUTH SEEKER of May 10th, wonder why so many million people investigate other questions and yet remain in slavish bondage to church creeds. Friends, this is no wonder at all. Just think of the tens of thousands engaged in priestcraft, and the hundreds of thousands as Sunday-school teachers, deacons, elders, etc., as an educativ force, taking the child from its infancy and imbuing it with the ideas which are common to all sects; namely, that man is a fallen being; that Christ's blood blots out sin; that there is a heaven and a hell; that you must believe or be lost, etc. Bear in mind, also, that till within a few years, education was not general, and that the human mind is so constituted that it has to believe something, and then ask yourself, is it any wonder that people are in possession of erroneous ideas? It is possible that a person may be so surrounded in early life, and be blessed with a liberal education to such an extent, as to make him unsympathetic or even unkind toward the less favored. If such had been my experience, or that of many others, they probably would feel differently. Say or think what you will about it, when a religion or a creed becomes a part of yourself it is like tearing away a part of your very being when you find you are being stripped of that which was so dear to you. Think of the tremendous force constantly playing upon one from the ranks of priestcraft and all its allied agencies. Yes, think of all this, against the meager efforts of the ranks of Freethought! "Ranks," did I say? It can yet be scarcely said to hav such, for while there are many Liberals, it is not yet an organized force; at least, all of its forces are not under organization.

Much as I disapproved of Mr. J. H. Burnham's harsh criticism of President Westbrook, yet, to my mind, Mr. Burnham came nearest stating the plan of constructiv work. It must be educational, scientific, and political in its nature; especially political. In every district where there are Liberals, there should be a Sunday-school organized in direct opposition to church-and-state plots, enlivened on all occasions with the best patriotic songs. A lady writer—Miss Wixon, I think—favored something of this plan, but suggested the idea of dancing. I see no more harm in dancing than I do in walking or spading in my garden, but I would no more think of inviting an honest, conscientious Christian to a Liberal Sunday-school and insulting him by announcing a dance, than I would by stating that the next thing in order would be a cock-fight. I lay some claim to being a Liberal, and every true Liberal will "do unto others as he would they should do unto him;" *i e.*, respect conscientious convictions. We never can enlighten people by insulting them. All sects of Christendom understand this, and most of them use every means, sacrificing their own comfort, to get the ears of people. Considering the danger there is of human rights being swept into oblivion by the combined forces of priestcraft, shall we be less wise in securing a hearing that the cursed plots of idle priests may be comprehended by the public mind? I know some people who call themselvs Liberals who seem incapable of talking with a Christian five minutes without denouncing Christ, shouting, "I'm an Infidel," etc. Such people become absolutely repulsiv, and very seldom do any good, but often positiv harm. We must take men as they are; treat them as men; state facts, make our arguments, and let men draw their own conclusions. Introduce the light and darkness disappears. In such meetings, composed of various shades of liberal Christians, the Radical or Infidel element should not intrude their particular hobbies to become offensiv to less advanced people. Public or private debate is the time to take one another's mental scalp.

Construction, viewed in this way, implies the idea of constant, unflagging toil, or priestcraft will tear down what you build up in the young mind.

Suppose we hav a little frank, manly discussion over the Liberal Sunday-school question, in columns devoted to "Letters from Friends?" An interchange of views would doubtless prove beneficial.

Kent, O. JOHN DAVEY.

A Methodist Idea of Science.

Among the curious letters I hav at times sent me I think the following is remarkable. It would not do in me to giv the name of the little town or hamlet, as it might cast the stigma of mental Egyptian darkness over its quiet inhabitants, there being, I suppose, many somewhat intelligent people residing therein. But it is sad, however, to imagin that within a radius of say sixty miles from this city such a crowded collection of littleness could be brought together. D. B.

DEAR FRIEND B——: I can speak highly of the healthful, balmy fragrance of this piny neighborhood. I think my health permanently improving and my cough has greatly subsided; but alas! of the intelligence of those with whom I am constrained to mingle do not inquire. They seem to be honest, frank, and industrious, but know but little outside of their catechisms; and their amusements, the psychological ground and lofty tumblings at their Methodist meetings.

Last Sunday I attended a Methodist meeting, my supply of popular reading having become exhausted. To me a Methodist meeting is a harmless way of killing time. The singing was pleasant, and the local preacher by his fervent prayer seemed to be in high favor with his God. That portion of the service over, the preacher brought forward and introduced the Rev. Dr. K——, who was anxious to make some remarks which struck him as of importance to the Christian world. From what portion of the Bible he had taken his text I was unable to hear, but he was copious from 1 and 2 Timothy. Looking impressivly around upon the audience, he remarked: "My devout friends, as faith, Christian faith, is the cornerstone of the Christian's eternal hope of salvation, hence it follows that whatever disturbs that faith is damnable.

"I feel urged to make these remarks from listening of late to some popular praising of the triumphs of science—science, which I need only tell you is the progenitor of much damnation. Verily, my friends, it should be enough to accept with thankfulness God's bread of life without sneaking and prying around God's laboratory or workshop to see how the thing is done. And, my fellow-Christians, if these blasphemous scientists are to be credited, they hav discovered, O Moses! that the purest water that we drink is full of living, ravenous reptils! Yea, and in the very air we breathe we exterminate myriads of organized beings!

"These, indeed, as the fruits of science, are sufficiently disgusting to delicate tastes. But we are told in the matter of the beautiful—in our admiration of the glorious rainbow—that glorious pledge to man from God (that he will never again drown us out)—that glorious bow that no painter would dare imitate, forsooth, under scientific process, is found composed of but three flat colors—red, blue, and yellow!

"Triumphs of science, indeed! Let us not be blinded, my Christian friends, by this iniquitous scientific delving. It is a libel on God and a satanic attempt to destroy the Bible and the Christian's hopes of salvation. Doubtless there are scientists—yea, thousands of them, in hell but now, experimenting on the extinguishment of the flames of burning brimstone."

Lucky for me, I was near the exit door and slyly slipped out, querying whether the above was intended as a satire, irony, or a first attempt at pulpit eloquence.

Judge Foster in an Amiable Mood.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav read your remarks on the sentence of Mr. Harman by Judge C. Foster, of the United States district court for the district of Kansas, and approve every word of it, and add one more. It was "infamous"—no apologies, no pleadings, no reasoning or excuses can ever satisfy me that Judge Foster was actuated by pure and honest motivs in sentencing Harman to pay a fine of $300 and to the penitentiary for five years. He is a candidate for United States Senator to take the place of Ingalls. He courts the support of the Woman's Christian Temperance Unions and the Young Men's Christian Association. Over this sentence they rejoice, and the preacher slaps his hands together and cries amen. *They* were his enemies, because he was an Antiprohibitionist, but now he has redeemed himself to a great extent in their estimation. Judge Foster is a hypocrit and judicial tyrant. Very often sentiment, or what seems to be such, guides him in sentencing convicted individuals, and not his conscience and sense of justice. The Harman case is one. Here is another:

James Burton, a Republican (Wanamaker-Anderson postmaster), at Jamestown, this county, had a newspaper tilt with Sheriff Marshall, also of this county, and both owners of newspapers, and not daring to print as obscene matter in his paper as he desired to heap upon his opponent, sent him the words found on the inclosed slip, through the United States mails.* By accident the letter got into the hands of the United States district attorney, and he laid it before the United States grand jury, who found an indictment against Burton, and without a single dissenting vote. Burton was duly arrested, and appeared for trial at the April term of court, 1890. Marshall was summoned as a witness. A political boss from this city, and John A. Anderson, organizer and striker, appears on the ground. Of a sudden Marshall is told that he is not needed as a witness, and to draw his fees and go home. He does so. Shortly afterward the case of Burton is called, he stands up and pleads guilty, and this high-minded and honorable judge, this official guardian of the morals of the people, says, substantially: "Mr. Burton, inasmuch as you hav been charged by the grand jury with the commission of a crime, it becomes my painful duty to impose upon you a fine of some kind, but as the matter is of so trivial a nature, I shall inflict the lowest fine the law will permit. You will be fined $10, without costs." It is also said, and I believe it to be true, that he denounced Marshall for allowing the case to be brought, and intimated that if he had it in his power he would fine him heavier than he did Postmaster Burton.

Now, what Harman published I do not know, but this I do know, it lacked the essence of crime, viz., "intent to corrupt the mind." There was nothing vindictiv, nothing spiteful, nothing that was intended to madden nor to insult anyone. It was printed with the best of motivs. He was not defended; he was outraged by the judge during the trial. He was treated by the judge as the convicted, without a hearing. He was sentenced to the highest term of imprisonment by the inhuman judge, who let the nasty postmaster off with a nominal fine.

Concordia, Kan., May 12. J. M. HAGAMAN.

* [Mr. Hagaman sends us the words used by Burton, and we hav also seen the Markland letter, upon which Mr. Harman was convicted and sentenced, and the former is vastly viler than the single word used in the latter, which Judge Foster thought deserved five years and a fine of $300 for mailing.]

A Liberal School.

Mrs. R. E Attwood, of Eaton Rapids, Mich., asks, in THE TRUTH SEEKER of April 26th, "Why can we not hav a Liberal school?" I think I hav seen this same question asked before in the Freethought papers, and the same suggestion has often been made to me by the Liberals personally.

Mr. Walser made an effort in that direction at Liberal, Mo., but failed, probably because of insufficient support. Mr. Hauswirth, of North Yamhill, Ore., has made an effort to establish a broad-gage school in which the writer of this article has been teaching during the last year. Mr. Hauswirth has continued the school for three years, and has probably spent $1,000 more on the school than he has received from it. But this school is also in a fair way to expire, because we are not equipped to compete with the many well-endowed schools throughout the country. No one teacher is qualified, or would hav the time to successfully teach all the studies required in a good school. A school with but one teacher, without apparatus necessary for successful work, can not offer the inducements that a school can that is abundantly supplied with apparatus, and has sufficient funds to employ a corps of able teachers.

The Christians can raise money, and much of this money from Liberals themselvs, to endow schools for the mere purpose of perpetuating orthodox ignorance; but the Liberals hav not yet a well-endowed school in the United States, except Girard College, and, to our shame, we hav allowed that noble institution to be stolen by the church.

I believe Liberal schools should be established and supported. But I also believe they should be Liberal in the broadest sense of the term—entirely free from dogmatism. I think it would be unwise in Liberals to build schools for the purpose of propagating Liberalism, *per se*. But it would be wisdom on our part, and would prove to the world that we are in earnest, and that we mean what we say—that we are working for the best interests of mankind—if we would build schools in which the youths of our country could be given a broad, liberal education, but in which neither the "evidences of Christianity," nor the "evidences of Liberalism," would be taught. I think that no school, either orthodox or unorthodox, should in any way endeavor to control or direct the religious opinions of students.

We hav the germ of such a school in our quiet little village of North Yamhill, and are the Liberals ready to help us build up a first-class school? Do the Liberals really hav their hearts in their work and mean what they say when they talk about schools?

Are there not Liberals enough in the United States to contribute $20,000, or $15,000 or even $10,000, to erect and equip a good college building and employ a corps of good teachers? Inducements could then be given to students from abroad. Liberals would not then be obliged to patronize Bible-cramming institutions. Can we not hav a school of this kind in North Yamhill? If the Liberals of this country would like to see such an institution established let us hear from you through THE TRUTH SEEKER. Let us establish a school that will be a credit to the Liberal cause. Liberal friends, let us hear from you.

North Yamhill, Ore. GEO. H. DAWES.

Mr. McArthur's Delayed Rejoinder.

In your criticism you very justly remark, "McArthur writes with the utmost good feeling, and it is evident that there are at least two men in the world who can agree to disagree and preserve their respect and friendship for one another."

But there is another trait of McArthur's which is called "pertinacity." Some might call it obstinacy. It is simply that he is so built and constituted that he always upholds and defends that which appeals to him as the truth. Hence this answer, to determin, in a quiet, friendly manner, which Mac is the more "accurate."

You may remember that when the séance closed I resigned the slates to your care. That when we adjourned and met your friend you expressed your surprise at the results obtained. That when I called at your office to write the article and we conversed about our experiences you said they were surprising.

I wrote the article in your office. You supervised it and objected to one passage only. This I promptly erased. So I claim now, just as I claimed to J. K. P. Baker, to whom the article was addressed, that you indorsed every word.

But you object to my statement that you were "dumfounded." Possibly I was wrong in using that term; but I did so only after due consideration, and for the following reason, the validity of which I submit.

When we were going over the various points and I asked your opinion, your answer was, "It is very funny." I objected to this as unphilosophical, as unscientific, and I thought then, and think now, that any series of circumstances of a serious nature that would cause you to make this explanatory exclamation most certainly showed they had "dumfounded" you. See!

But let us test this "accuracy" question. When I wrote my last article I quoted from memory, and I see I did make a mistake or two, but on examination I find they are not very material. In fact, I think you made a "mistake" when you pointed out my "mistake," as the correct statement makes matters only worse for you.

So, I admit that I did mistake in stating that the message of fifty-two words came on one of your slates, *i. e.*, a slate that you had brought to the séance. My article makes no statement as to whose slate it was, but it does make a statement which either nullifies your explanation of the *modus operandi*, or stamps me as a noodle. Let me quote it.

"The medium then stated that he thought Brother Macdonald possessed mediumistic qualities, and that he, unassisted, could obtain slate-writing. Mr. Macdonald then took two slates and held them under the table, and the medium placed another slate on his head, and asked the spirits if they would try to write on Mr. Macdonald's slate. Back came the answer, 'We will try to do so.' Remember, please, the slate on which this was written was in plain sight. Not being able to obtain writing under the table, Mr. Macdonald laid the slates on top of it, placed his hand over them, and shortly after writing was heard."

This was the message of fifty-two words, and that is precisely how it was obtained. Slade simply touched the upper slate with his right hand; I grasped his left. You remember the position, exactly. Now, according to your theory, when you held those two slates under the table, Slade's "prehensil" toes did the job; or Slade wrote this long message when the slates were in your possession on top of the table. He could not hav written it before, because, as the account reads, "Mr. Macdonald then took two slates and held them under the table." Slade had nothing to do with them. You are the conjurer, and you fooled me, your friend. Now, this is unkind. You should giv me the tip.

You say: "It is the opinion of one of the experimenters that he (Slade) had ample time to align his letters." Tell us how, when, where. Post us, O Mac! there are millions of our people waiting for the exposure.

Surely Slade gave us every opportunity to examin his table and his slates. He used your slates and with the best results, and now, candidly, don't you think it unfair, every other theory being exploded, to throw "Bottom Facts" in his face?

I hav always held it as a safe rule for my guidance to examin carefully into the character of a man who abuses his neighbor. I avoid the "I am holier than thou." Liberals criticise, and justly so, the *Ad majorem dei gloriam* theory of the Jesuit, but when it is applied to an attempt to explain away the Spiritual phenomena, then "all is fair in love and war." I am not in accord with the theory that "the end justifies the means."

I do not know the author of "Bottom Facts." I do not want to know him. I do not want to know or quote any man who stands unblushingly before the world as a self-confessed trickster.

You say: "Another point upon which recollections differ is concerning the *amount* of slate remaining in sight when Slade held them under the table. Mr. McArthur's friend [yourself] sat next to the medium, and his recollection is that all he could see of the slates was Slade's wrist with the cords therein working as though the fingers were moving."

Now, Brother Macdonald, this is my inning. I must ask *you* to be more "accurate." I must ask you not to place your "recollections" in opposition to a recorded fact.

In my article giving Mr. Baker a general idea of the manner in which the slates were held—and remember the séance was fresh in our minds at that time, and you supervised the copy—I said: "The thumb and wrist of the right hand and possibly one-third of the upper slate were nearly always in view, and the left hand touched ours on top of the table."

And you add, "And his [your] recollection is that all of the slates, without exception, were out of sight when written on, or had been previously out of sight before the writing was found on them."

Now, Brother Macdonald, this is my second inning. Let me ask you, Is this "accurate?" If so, when did the writing take place? Or, is it only a surmise? Which?

You then begin to query, "If the event had been as Mr. McArthur states it, and so much of the slate was constantly exposed, why could not all of it be exposed?"

I could answer that question for you, I think, and from a strictly Materialistic standpoint. But, *cui bono?*

If we now differ on the facts as they presented themselvs at the time, and as I wrote them down, it is hardly probable that we could come to any agreement on the philosophy.

But to resume. Do you not think that you hav unwittingly placed yourself where your criticism of Slade is practically valueless? You admit yourself prejudiced against him, for you say, "The experiments with Slade were not considered by him [you] to really count in the proposed investigation. This was explained and the reasons given were that the junior experimenter [yourself] possessed grave doubts as to Slade's genuinness, owing to information concerning him previously acquired."

I remember talking with you on this subject, and you related stories sent you from Canada. But what has this to do with *our* case? Are you and I to determin the truth or falsity of our experiences by the alleged experiences of another? There is not a man in this world, worthy of the name of man, who has not his enemies. The goody-goody alone is beloved by all.

I understood that we had agreed that these séances were to rest on their own foundations. Had I thought otherwise; had I thought that Mrs. Grundy was to be lugged in, we should never hav attended them.

It won't do, Brother Macdonald, to attempt to disparage these séances, or the medium, by referring to counter-evidence, received from the Lord knows whom.

Read my original article carefully and you will see that in all, but one minor detail, it is in strict accordance with my last. All through it runs the same vein of thought, and I know that it was as far from your mind to disguise the truth, as it was from mine.

But, on reading your article, one is impressed with the idea that the medium, when results were obtained, used only his own slates, which, you try to impress the reader, he had, in some mysterious manner, previously manipulated.

So, to answer this, you will pardon another quotation from my original article. "Two of Mr. Macdonald's slates were then cleaned, a small piece of pencil placed between them, and the medium held them under the table in his right hand, *his thumb being always in sight.* The power was so very great that the medium withdrew the slates and tied them together with the same cord that came with the original bundle."

You then sat on them, and *writing came*, just as I stated. This is my third inning, Brother Macdonald. Three out—all out.

I might go on and on and on. But why? I merely wished to show you that "accuracy" was not entirely one-sided.

But the most curious part of your counter-statement is the charge that Slade has "prehensil" toes. I am gratified that you hav waived the "pencil under the nail" theory. So let us examin this "prehensil" theory.

How do you know that Slade has "prehensil" toes? Is there on record the statement of a like case except where the party was deformed? I know this, that when the slate was passed to me under the table, if Slade had hold of the other end, even with his hand, the power I exerted would hav pulled him from his chair. I think you know that to be a fact. I so stated it to you, and if my memory be "accurate," you did not attempt to combat it. Consequently I thought that you had had a like experience.

Slade was seated with his left side to the table, and, his right being on the outside, he could hav used only his left, and, although I do not claim that it would be "impossible" for him to use his left, yet, I consider it highly improbable. You were about six inches from him; I not more than two feet, and he must hav had monumental cheek to hav attempted such a diaphanous trick.

"Prehensil" is good; but it don't fill the bill. It is simply an excuse, Brother Macdonald, and I suppose you used it on the theory that "a poor excuse is better than none."

Of course, when I stated that you were "off, way off," I applied it to your attempt to account for the phenomena.

You may hav, and I feel to say that I know you hav, more than "a middlin' tight grip" on "the handful of things" that you know; but I also feel very well assured that you hav lost your "grip" on the Spiritual phenomena, when you attempt to account for them in this manner.

I also notice through your article a vein of thought indicating the more than probable use of conjuring trickery in the production of slate-writing, and I also notice in your issue of April 19th, an extract from the New York *Sun*, headed "The Miracles of Religion." This, following so shortly after your article, seems to indicate that you value the testimony of a paid conjurer. So I will devote a few lines to that, and if, in those few lines, I can help to explode the last theory, the *dernier resort*, of my Materialistic friends by giving the counter-statements of better known conjurers, the space will hav been well utilized.

I call this your forlorn hope, for it is noticeable that, when everything else fails, prestidigitation is your last refuge. Of course you understand this as being strictly impersonal. We are such good and warm friends that we do not desire, and will not hav, under any circumstances, any harsh words, or entertain any unpleasant feelings.

One of your authorities, the magician Hermann, is particularly severe on us poor Spiritualists. His language shows ignorance and a desire to puff Hermann.

But there are other, and some people choose to think better, conjurers in the world than Hermann. Conjurers who hav investigated; conjurers who hav the "courage of their convictions;" conjurers who are not so deeply wedded to their art that they can not see where their art ends.

One of these, John Nevil Maskelyne, who was offered $5,000 to reproduce certain Spiritualistic phenomena, wrote: "In accepting this challenge, I wish you to distinctly understand that *I do not presume to prove* that such manifestations as those stated in the Dialectical Society *are produced by trickery. I hav never denied that such manifestations are genuin.*"

This gentleman, acknowledged as the most skilful conjurer in England, did *not* get that $5,000.

But he offered, if allowed to use his machinery, which weighed several tons, to reproduce some of the phenomena as expressed through Slade.

Samuel Bellachini, court conjurer to the late Emperor William of Germany, by royal command investigated in order to explode. He writes: "I hereby declare it to be a rash action to giv decisiv judgment upon the objectiv medial performances of the American medium Slade after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and *also for my own interest*, tested the physical mediumship of Mr. Slade in a series of sittings in full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the physical occurrences with Mr. Slade hav been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I hav not in the *smallest degree* found anything to be produced by means of prestidigitativ manifestations or by mechanical apparatus, and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is *absolutely* impossible. It must rest with such men of science as Crookes and Wallace in London, Petry in Berne, Butlerhoff in St. Petersburg, to search for the explanation of this phenomenal power and to prove its reality."

This noted conjurer, had he been able to certify otherwise and prove Slade a fraud, would hav been ennobled by the Emperor William. But he was honest. He saw that Slade possessed a power far beyond the conjurer's art, and he wisely relegated its investigation to the most scientific minds of the age. Those scientists examined, investigated, experimented,

and they are to-day prominent and outspoken Spiritualists.

M. Jacobs, the most noted conjurer in France, also tested the phenomena.

Like Robert Houdin, "the king of conjurers," he became convinced of their truth, and having the "courage of his convictions," published in 1881, in a London paper, his reasons for advocating their truth.

Magician Henry Kellar (one of those quoted by the New York *Sun*) printed his experience, from which I extract the following:

"It is needless to say I went [to the séance] a skeptic, but I must own that I hav come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will giv a brief description of what took place." After relating the particulars, he concludes: "Forty-eight hours before, I should not hav believed anyone who had described such manifestations under similar circumstances. I repeat my inability to explain or account for what *must hav been* an intelligent force, that produced the manifestations, which, if my senses are to be relied on, was in no way the result of trickery or sleight-of-hand.

"(Signed) HARRY KELLAR."

These gentlemen, Brother Macdonald, missed noticing that "prehensil" toe.

I could go on and on—fiil pages of THE TRUTH SEEKER. But, again, *cui bono?*

I will lay these propositions down right here, and challenge any Materialist in the world to confute them:

That Spiritualism to-day embraces more scientists among its adherents, than does either Materialism or Christianity, or both. And I will giv name for name. Of course I include only those who admit having investigated.

That all these scientists hav become Spiritualists from personal observation of, and experience with, the phenomena.

That Medium Slade has been the means of convincing as many of these scientists as any other medium now alive.

I hav written a longer letter than I had intended. I hope I hav established my "accuracy" more firmly than you hav established Slade's "prehensil" toes, else, Brother Macdonald, I fear your readers will hav a very poor opinion of McARTHUR.

Secrets of the Spiritualists.

From a German Exchange.

One will remember the Spiritualistic exhibitions given here in Germany ten or eleven years ago by an Englishman, Mr. Slade, which created great attention. The whole episode is very nearly forgotten, yet an article in Mr. F. Maunthner's periodical, *Deutschland*, throws some interesting light upon it. In that paper Hildegaard Nilson speaks about the "secrets of Spiritualists." This lady has herself for several years worked as a medium. In any case, she knows a good deal about the dark doings, and what she tells may be true, and if it is not, then it is well made up. So of what she relates with regard to Slade, in whose service her husband was for a long while. Mr. Slade, so tells Hildegaard Nilson, was while a boy educated to become a *cautscheek* (boneless) man. During his seventeenth year he broke his left arm at a Sunday exhibition in a circus, and was ever since suffering from a stiff arm, finally to such an extent as to necessitate his seeking another specialty to work at. He became an artist and educated himself as a "foot wonder." During his exhibitions his arms were tied across the breast and on the showbills it was stated that he was born without arms, and making a virtue of the necessity he could write, eat, drink, play billiards, and do wonderful feats with his feet. He worked in Germany under the name, "Raphael without Hands." When and how he came to leave the circus business and devote his rare capabilities to the service of Spiritualism I cannot state. In any case, he had become acquainted with an American manager. There he appeared for the first time.

The reader can easily understand the secret of Mr. Slade. He simply performs all his wonders with his feet. Hundreds of suspicious visitors, scientists, and journalists who intended to expose him, hav paid him over their gold for sittings and yet discovered nothing, because they kept watch of his hands, which are large and rough, and not at all fitted to perform even a simple feat. If these visitors had watched Slade very closely, they could not hav failed to observe that he had a noiseless walk. Like a cat he moves across the little carpet of the hotel room in which he givs his exhibition, and his admirers are foolish enough to consider this his noiseless appearance as "spirit-like." The feet of Slade are covered in a very peculiar object-serving manner. Seen from above they appear to be dressed in shoes, but these latter hav no soles and are held in their place only by a fine leather strap which passes under the hollow of the feet. These latter are stuck into a kind of half shoes, like our half gloves [mittens?] which leave the fore part of the foot entirely free. Hence Slade can, while seemingly wearing common shoes, write under the table a message with his toes. . . . Many hav seen and most people hav heard it told, how he lets the left hand rest upon the table while he with the right one holds the writing slate under the table, from whence soon is heard the rattling of a little slate-pencil. It is impossible to hold a slate with one hand and write upon it with the same one, but it is a sheer impossibility to take apart the two slates tied together. But with his feet, which he knows how to use as other people their hands, the whole thing is easily done by Mr. Slade. He receives the slates with his left foot, then unties the knots and writes, while the toes on his left foot hold the slate on the same, with his right hand in a caligraphic manner whatever inspirations the American spirit communicates to him. When paid a little more he is perfectly willing to show how he used to do in the circus. When once a skeptical visitor—it was a rich landholder from Mecklenburg—suddenly looked under the table, if possible to find out the secret, then Slade proved too quick for the fat gentleman that would surprise him. With a well-directed foot and arm movement did Mr. Slade break the writing-slate into pieces, which flew round the nose of the stupefied Mecklenburger; hence he saw nothing, and willingly paid the Englishman, who seemingly fell into an acute attack of heart disease, a considerable sum of money in damages.

The greatest impression and consternation is produced by Slade when he lets the writing-slate fly through the air. The feat is surprisingly simple. While his left hand is resting upon the table and the right one is visible at the edge of the table, where it seemingly holds the slate, the left foot of the medium has taken hold of the slate. Suddenly stretching out his long leg he shoves the same with ghost-like velocity at the opposit end of the table. My husband has told me that on every occasion the visitors became confounded by these manifestations of spirit presence. But most comical it is when sometimes the foot becomes visible above the edge of the table, when the lookers-on invariably believe that they hav seen the elegant hand of a woman. One that has seen the shoe-leather speaks of the soft hand of a woman inclosed in black *glacé* gloves; another, having seen the naked toes, admires the naked little hand. . . . I need not add that it is the same spirit hands by which the knees of the sitters are touched under the table, now strongly, now softly. It is quite a compliment to our century that such light tricks are well paid for by a believing public.

About Mr. Heywood.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Case continued to May 23d. Geo. W. Searle, Esq., 49 Court street, Boston, will care for it in the preliminary trial. If "held," and the grand jury "find a bill," I shall appear before judge and jury in the superior court. If convicted, J. F. Pickering, Esq., will take the case up on exceptions, and argue it before the higher courts. Geo. W. Stevens and M. A. Warren, of Boston, are my bondsmen. They charged $1 000 for my liberty.

Unquestionably Comstock's New England smutworm, Henry Chase, has a "strong case" vs. right in me invaded; but he and his dirty, malevolent crowd will find us "at home" in every point of this "good fight of faith." Not I am, but the infamous "law" is doomed. The inclosed from the Boston *Herald* illustrates the general friendliness of the newspapers. Arresting officer McClausland introduced himself to me at the Princeton depot, saying, "Some of old Chase's spotters hav got onto you." Chase has wormed about eight years to sting me. He suppressed Walt Whitman's "Leaves of Grass" in 1882; we defied him; now he has "got in" his vengeance. When once, in 1884, he approached me personally, I said, "I trust, Mr. Chase, that you will liv to be intelligent enough to despise yourself." Yankee blood boils at Judge Foster's ferocious treatment of Moses Harman. Harman will be liberated; but Foster is pilloried in ever burning, blackening infamy. E H. HEYWOOD.

Princeton, Mass., May 14, YL 18.

WHAT THE BOSTON HERALD SAID.

In a recent number of Ezra H. Heywood's publications, the Society for the Suppression of Immoral Literature thinks it has found an article upon which it can make a case against the publisher. At all events, Mr. Heywood was arrested Saturday evening on a warrant sworn out by Henry Chase, the New England agent for Comstock. He was locked up at the Tombs, and was bailed out Sunday. Mr. Heywood makes the following statement: "This is an attempt to crush me because I hav the courage to tell the truth about abominations that should be exposed. There are some things about which even parents, through false modesty, will refrain from instructing their children, and many a girl goes into the world ignorant of certain matters until by painful experience their eyes are opened. For plain talk I am now under the ban of Mr. Comstock's society and in the toils of his agent, Mr. Chase. The latter took out a warrant several days ago. It was served last night by Inspector McCausland at Princeton depot, and I was brought to Boston. They arrested me Saturday night just to make me lie in durance during Sunday. My bondsmen are George W. Stevens and Marshall A. Warren. This society, at whose instigation I hav been arrested, has tricked me into sending my paper to a decoy, and I cannot say upon just which one of the issues of the paper they will base their charges against me, as probably they may present a string of them. I apprehend no serious results, though, for they hav been cruelly dogging and persecuting me for the past eight years."

Our Criminals.

I hav, from the beginning of Mr. Ingersoll's remarkable career as an instructor of the masses, been an attentiv beholder and a most devout admirer of his remarkable genius. Most men are not appreciated during their lives; but I want it distinctly understood that I am one of his most earnest admirers, and believe, with all true lovers of the race, that the impress his genius is now making on this nineteenth century civilization will be felt not only now, but in all time to come.

The vast field of human duties looked as though it had been completely surveyed by his masterly mind but it was not so. When, leaving those who were the fortunate ones in life's battle, he came to the rescue of those who were not so fortunately blessed, he came like an "armed warrior, a plumed knight." He wrote to the world—having delivered the address to the most learned body of men on this continent, the New York Bar Association—the "Crimes Against Criminals." In this truly humane argument and allegation of facts, he showed that what was reputed good, was not so, but instead that society was as vicious, as revengeful, as savage, as the poor victim, the unfortunate violator of society's laws. Now he has shown his way to redeem, to improve, to moralize, to civilize these poor victims. Good enough; but there is another view of that most important question, which he seems to hav overlooked, and hence this article. Medical men—and I am of that class—all know that our organism is strictly animal, and only development has brought out the intellect. Now, this animal in us can be repressed and the intellect developed, by education. This is the remedy, more education. Let every criminal be educated in the strictest sense of the word.

Let that education be of a business nature, something that will fit the man for a business station in life; something that society cannot rob him of. Let those whose savage nature prompts them to take the life of their fellow-man be educated in the fullest sense of the word. Let their sympathies be developed. Develop not so much the physical, that caused the crime, as the social, until, civilized, moralized, improved, developed by force of man's intellect in improving his fellow-man as he has domestic animals, and everything else in fact, man reigns in safety and happiness. Is it possible, yet, is it not probable, that our lawmakers, with themselvs better selected and reflecting the higher moral feelings of the sensible, virtuous, thinking part of our people, may pass such laws as will not only protect the poor criminal from committing worse crimes, but protect society itself against the same? Then let our criminals be educated. Let all the products of their labor be restored to them, and do not let society rob them, as it has robbed others.

Next, but not least, is another class of society, a product of civilization and of the cruelties of society. It is that of abandoned women. Oh, is there a man, who was fondled on the breast of a trusting mother, whose loving heart pictured "All's well" for her child in life's terrible battle, that could look on one of these unfortunate ones and not feel a pang of conscience? But we must set to work to improve them and make them better. Let every state found and maintain a house of reformation. Send every unfortunate sister there. Educate her, refine her, teach her a way to make a living by other methods than that which is to her a living death. Stop the poisonous springs of physical evils that will corrupt the fifth generation even.

Will it be ever? Yes, I know it will be, and that soon. I know that those grand minds, those ever-living promoters of human good, and self-sacrificing lovers of our race, will so develop, so help, and so force the progress of our race, that soon we will rejoice that not only the fortunate ones will receive nature's blessings but all of our race.

Trenton, Tex. DR. W. C. HOLMES.

R. E. ATWOOD, secretary of the Eaton Rapids, Mich., Secular Society, writes: "We hav arranged for two lectures in our place, to be given May 29th and 30th, by Charles Watts. First lecture, May 29th, 'Christianity and Unbelief: A Plea for Mental Liberty.' Friday, May 30th, 'Secularism and Orthodoxy: Which is the Superior?'"

ONLY when one suspects he is wrong is he afraid. If he thinks his opinions are prejudiced, he naturally wants them not discussed, lest they be exposed.—*Bierbower.*

An Amateur Preacher.

HOW AN OLD SOLDIER WORKED HIS WAY THROUGH TEXAS.

I had fought for four years in the cavalry, part of the time with Forrest. We were not what you would call a godly set, but good fellows, who would die, or worse, would come near to lying, for a friend —brave fellows: God bless every man of them! We were a reckless set, and death meant nothing to us; but we lived, ye gods! Life since has seemed a faded rag. Well, I lost my leg first. I had a hand to hand scuffle for it, and I will not say how many I sent to their long homes—it hurts now—but—well, my leg went; and not a year after, my arm. I killed the rascal who shot me in the arm. Then came the surrender and I was fit to murder right and left. I could not stand it, or I thought I could not, and trundled off to Mexico. Beautiful country, my dear fellow, lovely, but the lowest down nation on the face of the earth to call themselvs Christians, not morals enough in the whole nation to satisfy one respectable old-time darky. I could not stand it, and determined to come home, no matter what was the state of the country. But how to get here. I had the whole kingdom of Texas to cross, and no money and no railways, and only half rations in the way of legs. I worked my way to the Rio Grande on a broken-down old mustang. About ten miles from the river I came to a Mexican jacal, and hesitated about going in, they are such treacherous villains. But I was hungry, and pausing outside the door I heard a groan. Somebody in distress, I thought, and cocking my pistol, I pushed my way in. An Englishman lay there; he had passed me two days before, traveling across country with a party of Mexicans, but I had caught him up again, and at the last gasp. The place was empty, save for him, and a pot of tomalis steaming near the fire. I looked at the Englishman first, but he was dead. I had heard his last groan probably, and his murderers had been run off by my approach. His pockets were rifled of everything save this pipe—a good pipe in its day; meerschaum, you see, and had a fancy stem; but I prefer a joint or two of cane. I was glad of the tomalis; but I did not think it safe to linger, as I did not know the number of the Mexicans. My clothes and shoes were too ragged, however, to leave a dead man as well clothed as that Englishman was, so I helped myself to a part of his wardrobe. I had not been so well dressed in years, and I laughed a little at myself. "You look as nice as a preacher," I said. Then folding up my old clothes, I left them near the dead man, and taking some more extra tomalis, I left the house. "As nice as a preacher," the words came to me again; it had been a phrase in the army when a fellow was extra well dressed. "As nice as a preacher?" Why not? Who had a better time than preachers? Why not be a preacher? I could not help laughing a little at the thought. Why not be a preacher for the time? And visions of fried chicken and hot biscuit came over my mind, and fiery steeds furnished by adoring flocks—why not? I laughed out loud as I jogged on in the darkness. A preacher? What kind? What kind? Out on the border that did not matter. As far as my experience in that country went, all one had to do was to swear one had had a call; then preach and eat. That was more than twenty years ago, you see. So I did not come to any decision, but left it all to chance.

I was so much entertained by my thoughts that I was surprised when I found myself at the river. It was daydawn, and as luck would hav it, I found some Mexicans with a boat just where I reached the bank. I seemed to strike terror into most of the party, and I shrewdly suspected it was the Englishman's clothes that did it; most probably they had been among his murderers. Some ran away, but two remained, and agreed to put me across. Of course they thought I had money, but I kept my pistol lined on them, and when we reached the other bank, my pay was to jump ashore, and tell them in their language that I was to meet a party of Americans there, and that they had better skip with my blessing and the old mustang. They did.

I shall never forget my first day as a preacher. I thought of the character so much that at last I began to imagin myself one. I arranged sermons with the utmost facility, and all that I had ever learned of the catechism and hymns and prayers came back to me. The day passed swiftly enough, although hopping along on crutches was such weary work that I began to think longingly of even my old mustang.

About sundown I reached a settlement—a cattle ranch—but evidently not of the highest character. Yes, they would take me in. The woman of the house had a pathetic face, and looked at me searchingly, almost suspiciously.

"I am a man of peace," I said, in answer to her look, "and I hav lost my way."

"You look like a preacher," one of the men said.

I bowed my head.

"I thought as much," he went on, turning to the woman, whose face had brightened up.

"I ain't seen a preacher in five years," she said. "Ain't you hungry?"

"I am, indeed, my sister," I said; "as hungry as your spirit must be."

"Now you're shoutin'!" the man cried, slapping his leg. "That's the way to talk. I've heard 'em a hund'ed times; an' mammy would always come to me an' say, sof'ly, 'Go kill fo' chickens, Billy.' I'd know that talk anywhere. Golly! go kill something, 'Liza—a horse—the baby—anythin', an' call in all the fellers; bound to hav something to eat. Gosh! your stomach thinks your throat's cut, don't it, mister?"

I was wild to laugh, by gad, sir! the rascal hit the nail so squarely on the head; but I answered quietly enough, "I would like a little food," adding, meekly, "if you hav anything to spare."

The man went out roaring with laughter, and the woman came close to me.

"Did you ever marry anybody?" she asked.

It gave me a sort of a chill for a minute.

"No," I answered; "I am not married."

"That ain't what I mean," she said. "Me an' Billy hav changed rings, an' promised befo' the boys, an' mean it too; but we ain't had no minister nor no magistrate, an' somehow I'd ruther hav some words said. It's been three years gone now sence we changed rings."

"And you wish me to say a few words?" I asked, my compunctions fading as the woman's story went on.

"Yes, if Billy's willin', but he don't like preachers much. He don't believe in 'em; but I do. I'll ask him," and she went out.

This was a position I had not counted on, for the official acts of the clergy had not occurred to me, and for a few moments I wished myself well out of the dilemma; but I must go on now, for to show these men that I was deceiving them might mean death. So while I waited I trumped up, or tried to trump up, the Episcopal marriage service; but something else would come instead, and looking into the matter afterward, I discovered it to be the catechism; but then I knew only that would not serve my purposes, and I was still at sea when the woman returned.

This time she was followed by several men, among them "Billy."

"Come in, boys," he cried; "we're goin' to hav a weddin', me an' 'Liza, an' that means a supper; don't it, 'Liza? An' to-morrer we'll hav to loan Brother—what's your name, mister?"

"Stiggins," I answered, with a back glance at Mr. Weller.

"Stiggins," Billy repeated. "We'll hav to loan Brother Stiggins a horse. I tell you, boys, it's a good thing we're got somethin' to drink to-night, an' me an' 'Liza 'll change rings again."

It was a trying moment. To save my life I could not remember anything to begin with, and as the couple took their places in front of me I felt puzzled to death; but I could not fail, and I made a mad dash.

"What is your name?" I asked, solemnly.

"Billy Sprowle," was answered promptly.

"What is your name?"—to the woman.

"'Liza Dobbs."

"Who gave you that name?" was the thing that seemed to come next, somehow, but I realized at once that it would not do, so determined on a common-sense question, and asked: "Are you both of one mind in this matter? Answer as you shall answer at the last great day!" and I let my voice fall into profound depths.

"Yes," came from the couple; and from the subdued expression of the company I saw that my voice had impressed them. This encouraged me, and I made another grab among my memories.

"William, will you hav this woman to be thy wedded wife, to hav and to hold until death us do part?" And the words tumbled out so glibly, once I got started, that I left the "us" unchanged, and recklessly plighted my troth along with them. But they did not notice this, and Billy's "Yes, sir," came like a shot. "Eliza, will you hav this man to be thy wedded husband, to hav and to hold until death us do part?" I said once more.

"Yes."

"Change rings," I went on, "and both of you say, 'With this ring I thee wed, from this day forth for evermore.'" They obeyed, Billy looking meeker and meeker as the service went on; then joining their hands, I looked at the company sternly, saying, "I pronounce William and Eliza Sprowle to be man and wife."

By this time lots more of the service had come to me, but somehow I could not bring myself to say it; it seemed to stick in my throat. But what I had said had made an immense impression. Every man there looked at me with something of awe in his eyes, and I heard one whisper, "A rale sho-'nuff preacher;" and the answer, "You bet; he crawls me."

The ceremony over, I sat down by the fire to wait for further developments, and the men stood about awkwardly. By this time, however, I felt quite in character, and said, in a mild tone, "Hav you much of a settlement here?"

"Not much," the oldest man of the group answered, "an' the nighest neighbors is ten miles off. It's a right lonesome country."

"Yes," I answered, "but good grass."

"That's so, an' free. Billy Sprowle has made a right good thing of comin' out here, him an' these boys; I ain't been here long."

"Do the Mexicans trouble you much?" I went on.

"Not as much as they'd like to." Then, with an effort, "Do you think killin' a Mexican is any harm?"

"No," I answered promptly, then cleared my throat slowly—"no, not if they molest your property."

The man passed his hand over his face, looking at me curiously, while I gazed sadly into the fire. After a moment's reflectiv scanning of me he drew nearer, and putting his hands in his pockets, stood looking down on me.

"You've got common sense, mister," he said, "if you are a preacher, an' you answered mighty lively at first 'bout killin' Mexicans; you know they oughter be wiped off the face of the earth!"

I gave him look for look. "My brother," I said, "I fought for four years in the war, and, as you see, half of me is in the grave. I don't stand back on killing or being killed when it is necessary. And I like hunting, too," I went on, "but don't like to hunt buzzards."

"Shake!" he cried, holding out his hand; "that's good 'bout buzzards; Mexicans an' buzzards is one. Sakes-er-mussy!"—turning to the rest—"that's sense, boys, preacher or no preacher."

They all drew near after this, and sat down near the fire; they had fought, too, and war stories were plenty, and before supper was over we were the firmest friends.

Next morning, however, after the night's reflection, Billy came to me, confidentially.

"Are you a sho-nuff preacher?" he said; "or did you jest put it up on the old girl? It won't make no diffrunce to us boys, you know, an' Liza's done eased off 'bout bein' married, an' we won't make her onressless by tellin' her no better—but are you a preacher?"

"Why not?" I asked, drawing myself up. "What hav I done that a preacher should not do?"

"Oh, nothin'—nothin'!" rather hurriedly; "only you've got so much horse-sense, an' preachers, you know——"

"My brother," I said, gravely, and I laid my hand on his shoulder in a way that would hav done credit to an archbishop, "you don't understand; I got my sense before I was called to be a preacher; I was a man first, and then a preacher. Do you see?"

"You bet; an' you'll always be a man?"

"Always."

"That's good," heartily. "I'd like to hear you preach."

Well, those fellows could not do enough for me; they lent me a horse that was to be left at the next town; they rode a long way with me, and Billy gave me a Mexican dollar as a marriage fee. But poor 'Liza, her gratitude was pathetic, and she brought her little child for me to bless. That got me, rather, but I gave him the best I had; it was the last blessing my dear old mother gave me: "The Lord bless you and keep you, my boy, and bring you home at last," she had said. I gave it to the little fellow, and the mother cried. And I did not feel mean a bit for deceiving them, for I had done good. I had made that woman happy, and had raised the clergy in the estimation of these men. To tell you the truth, I felt myself a missionary.

About sundown I reached a little town, a very small affair, and stopped at the largest house I saw, and the hardest-looking case I had ever seen came to the door. I asked if I could stop there; he said he would see, and went back into the house. Then a woman came—harder-looking than the man, if that were possible. I told her that I was a man of peace, and wanted to spend the night; that I made a point of going to the houses of the best people in the town, because they would hav the most influence, and could help me in my work. That woman's face was like a flint when I began, but before the end of my speech the whole expression had changed.

"I ain't no 'Piscopal," she said, the defiance that had left her face still lingering in her voice.

"Of course not," I answered glibly. "I take you to be a wash-foot Baptist."

"How'd you know that?" she cried.

"There's a look in your face," I said.

"My soul an' body! Come in," and she flung the door wide. She put me in a very decent room, and presently I heard wild shouting and a cannonade of sticks and stones. As I had distrusted both the man and the woman I was startled for a second, but the screech of a chicken restored my equilibrium. "Fried chicken for the preacher," I said to myself, and determined that I must become accustomed to that side of the ministerial life—and a very good side, too. In a marvelously short time I was called to supper.

"I s'pose you don't mind havin' a bait?" the woman said; "so I jest killed a chicken, and knocked up a few biscuit."

I did hav a little feeling that the chicken was scarcely dead, and that the biscuit had rather a

jaundiced look; but I had been intimate with starvation too long to be fastidious, and I ate with a will; and as I remember it now, the coffee was not bad.

"Is you goin' to hav a meetin'?" was the woman's first question as I took my seat at table. "I 'member you said somethin' 'bout your work, an' we ain't had nothin' but 'Piscopal religion here for a long time."

"And you don't like it?" I parried.

"No, I don't; there ain't no grit to it; I want my religion to hav some spirret; I'd rather hav a revival now than money; an' the 'Piscopals jest keep right along quiet an' easy, an' I ain't got no mo' patience with 'em. I'm tired."

"Is there a clergyman here?"

"No; he's dead. He come for his health, an' worked an' died 'bout a month ago; we ain't had nothing sence; but if you're a Baptist preacher, there's nothin' henders why you can't hav a metin'."

"If you think so——"

"Yes, I do think so; you look like you can preach."

"Yes, I think I can."

"Then I'll send John out. John! I say, John!"

The man who had opened the door for me came in.

"I want you to go round this town, John," she began, "an' tell the folks that Brother—what's your name?"

"Stiggins."

"That Brother Stiggins will hav a meetin' tomorer, startin' right early."

John looked at me slowly, then said the one word, "'Piscopal?"

"No," and the woman looked as amiable as a setting hen. "Ain't you got no sense, John Blye? Did you ever see a 'Piscopal look like him? He looks like he's got grit. Go 'long an' tell Brother Williams to come over an' help 'range 'bout it; go 'long."

I must confess I felt rather queer as the combat thickened around me. After all, suppose I could not preach? And I said, mildly, "Is Brother Williams a good preacher?"

"No, he ain't"—frankly; "but he's a mighty good prayer. I've heard him pray right along for an hour, an' it never seemed like he drawed a breath. Yes, he's a mighty upliftin' prayer; he'll help you, don't you fret. Jest you preach, an' hit hard too, and Brother Williams he'll raise all the hymns an' do the praying; an' he does line out hymns beautiful."

This made me more comfortable, and it was easy enough to arrange matters with Brother Williams, a small, red-headed man—a druggist—a fussy, nervous little creature, with a long red nose that he used as a speaking trumpet. Very soon he and Sister Blye had arranged all the details; even the hymns were chosen, and nine o'clock the hour fixed on. I was awfully tired; but I chose my text, and dreamed out my sermon, for by morning the whole thing was in my mind—a grand thing, with enough fire and brimstone in it to destroy the universe. "Where the worm dieth not, and the fire is not quenched"—that was my text. I tell you, I hav often thought that I missed my vocation in not being a preacher. If you could hear me once, I believe you would be converted yourself. By Jove, sir! all the town was there the next morniug, in a big place like a barn, which all creeds used in common. Brother Williams was there, and his nose looked longer and redder than before.

We started them off with a hymn; then Brother Williams prayed: such a prayer! It was ridiculous, sir! I was dying to laugh. If you could hav heard his instructions to the almighty and his fault-finding, too—it was awful! But Sister Blye—the way in which she groaned and grunted over Brother Williams's presentation of the shortcomings of the Lord was edifying in the extreme. Then we had another hymn—a regular dynamite fuse; but nobody showed any signs of religion except Sister Blye. Then I began. I began quietly but in the deepest voice I could muster. First I gave a picture of heaven, quoting Milton copiously; but my audience was quiet under that, and I realized that they were in a coolly critical frame of mind. Further, I realized that I had no idea of heaven or eternal bliss or anything for that matter. I could not conceive of eternal bliss, for the happiest moments of my life had been passed in battle. I tell you there's nothing like the rush and madness of a charge, and you know that is no vision of heaven. I think I failed in my description of heaven; so, according to my plan, I came down to this life. I knew that through and through, and I flayed humanity alive and rubbed salt in. Then they began to prick up their ears and Sister Blye looked uneasy. I liked to see it, and a determination came over me to do a little good if possible. And I believe I did. I gave them the devil for a good half hour straight from the shoulder. Then I dropped down to hell, and then I made the fur fly. I knew sin and remorse. Yes, I knew hell better than heaven; it came easy and I drew it strong. In twenty minutes that place was like bedlam. I hav never heard or seen anything like it and never want to again. Such howls and screams and shouting! I did not know what to do exactly, for nobody could hear me, so I stopped and sat down. Well, sir, little Williams, who had been lying flat on the floor howling, hopped up as spry as a cricket and lined out a hymn. It was the best thing he could hav done; it served as a vent for the excitement and they sang with a will. Then he prayed and exhorted people to come up and be prayed for; in fact, he got up a first-class revival on top of my sermon. Then he took up a collection, to pay my expenses, he said. I don't know how much was given him, but I think he and Sister Blye got a very good return for their labors. They gave me $5. I refused to preach any more that day, and told them I must go on. Well, sir, people followed me to the next town—followed to hear me preach again, they said. There was a real Baptist preacher there, a very good fellow, who kept a shoe shop. He was delighted with the thought of a revival; and he and Sister Blye and little Williams arranged the program. I had caught on to their methods by this time and determined to take up my own collections. I did the work and was determined to get my pay. We were in that town three days and every one of them field days. You never saw the like—such a raging, tearing time I hav never conceived of. But the funny part was that when the collecting time came and I started out on my own hook, Sister Blye and Williams and the other preacher all dashed after me full tilt and it was simply a race; but many refused to giv to anyone but me, which made me hav fewer compunctions about taking the money, for it showed me that they understood each other.

By Jove, sir, at the end of three days everybody wanted to be baptized, and I nearly exploded when their own preacher told them that there was not enough water anywhere short of the Gulf to wash away their sins, but that he would do the best he could for them in the water-hole outside the town.

I did not take any hand in that: the official acts I did not touch, nor did I ever pray in public; but I did not see any harm in telling them their sins, and in making them wish they had never been born because of the fright I put them in. It was pitiful. But I did good; I know I did good; and I made money. By this time I had learned all the tricks of the trade, and my brother preacher proposed that we should agree to work Texas for three months, I doing the preaching, and he doing everything else; that we should dismiss Sister Blye and Williams immediately, and divide the proceeds into two parts instead of four. That fellow—Stallings was his name—was something of a wag, and he told Williams and Sister Blye that we had entered into a partnership, and did not want them any more; that we had concluded to stop the circus business and teach religion.

It was astonishing how much money we made after that, and how wonderfully successful we were. The papers took us up: "Stallings and Stiggins," and their grand revivals; their preaching and praying and singing, and the rest of it. We went from town to town in style, lived on the fat of the land, and had as many horses as we wanted. And I added a postscript to my sermons that any people who changed their creeds under stress of excitement were renegades and fools. I wish you could hav seen Stallings's face the first time I tacked that on; but it took like wildfire. All the preachers in that town came to hear me, and thanked me for my sermons; and after that Stallings and I gave something always to every Protestant church in every town, with always the proviso that it was to go to the preacher's salary—that much extra. Well, that got out, and the effect was miraculous: money flowed in. Don't you see that I did good? Then the scoldings I gave! By gad, sir, they should hav taken the skin off. Bless your heart, how I went for the people for not doing their duty by the ministry! Why, Dante's lowest round was nothing to what I promised them if they did not do better.

But the end of it all was wonderful. We were at a little town not far from the Louisiana line, and I was preaching fire and brimstone for dear life, when a face in the congregation caught my eye. It was the saddest face I had ever seen; past middle age, with sunken cheeks and silver hair. But it was the eyes that took hold of me—big, pitiful brown eyes that looked hunted and starved.

After I had seen that face I could not preach anything but comfort and hope: I could not say anything hard to that woman. When I came out she was waiting at the door.

"I want to speak to you," she said, and took hold of my arm. "You come from my part of the country—I know it by your voice—and you are a gentleman, if you are——" And she paused.

"If I am an itinerant preacher," I put in.

"Yes; it does seem strange to me," she answered, frankly; "but you are a gentleman, and you come from the South Atlantic coast."

"Yes," I admitted, beginning to feel thoroughly ashamed of my position; "and is there anything I can do for you?"

"I hav come to you for help," she answered, tremulously, "because I seemed to recognize you in some way; and yet your name is not a coast name—Stiggins—I hav never heard it."

"Outside of 'Pickwick,'" I amended. "But where do you liv? Can I go home with you and talk to you?"

"Just around the corner, we hav one room. Yes, you can come; my daughter is there."

In five minutes we reached the room—a poor, miserable little place, but absolutely clean—and sitting there sewing, a young girl, not more than eighteen. She looked up in surprise.

"Mamma!" she said, and I seemed to hear my own little sister speaking, so familiar were the accents.

"This is Mr. Stiggins, dear, the preacher; he comes from home, and will help us." Then motioning me to a seat, she went on: "My name is Vernon—one of the South Carolina Vernons, you know."

"And your maiden name?" I asked, rising in astonishment.

"Asheburton."

"Marion Asheburton?"

"Yes," her eyes dilating with wonder.

"And a long time ago, when I was a little boy, you was engaged to Jack Stamper, and he died?"

"Yes—oh, yes! Who are you?"

"Willie," I said—"Willie Stamper, the little brother; don't you remember?"

"How, then, is your name Stiggins?" said the daughter, severely. But the mother asked no questions, needed no proofs; she simply fell on my neck, and cried as if her heart would break. You see she had gone back to her first love, and her first sorrow—had gone back to days when prosperity and luxury were the rule. Poor thing! poor thing! Then our stories came out—hers pitiful beyond compare; mine, that seemed to grow more vulgar and disgraceful as I told it. The telling of that story was an awful grind until the girl laughed—the sweetest laugh I had ever heard. God bless her! They were destitute—these Vernons—had moved to Texas, and the father had died, leaving the mother and child to struggle alone, poor things! When I met them they had not tasted of food for twenty-four hours. I took charge of them at once, and sent them to New Orleans to wait for me. I had a good deal of money by that time, but could not break my engagement with Stallings, and it lacked a month of being out. But I preached for all I was worth that last month, and tears and dollars came like rain; and at the last I had literally to run away from Stallings. He said we would make our fortunes if we stayed together; but I explained to him that I was not so anxious about making money as I was about looking up some heathen I knew across the Mississippi. So we parted, and I left Texas with two hundred dollars in my pocket, besides what I had sent Mrs. Vernon.

Well, we were married—the girl and I—and came home here to Alabama, where I hav managed to liv ever since. But I hav never been as rich as I was when I was a preacher, for all my expenses were paid, I had horses to ride, I lived on the fat of the land, and had more clothes made for me by adoring sisters than ever since. It was a wonderful time. They are forgotten now, those happy-go-lucky old days, and my little wife lived only a year—only a year.—*From "An Ex Brigadier," by S. B. Elliott.*

No Press Censorship.

From the Chicago Herald.

Mr. Sweney, of Iowa, instigated by Anthony Comstock, has recently introduced in the House of Representativs a bill to amend the law prohibiting the sending of obscene publications through the United States mails. The proposed amendment excludes from the mails "any pamphlet, magazine, newspaper, story-paper, or other paper devoted to the publication, or principally made up, of criminal news, police reports, or accounts of criminal deeds, or pictures and stories of immoral deeds, lust, or crime."

The *Herald* will support as earnestly as anyone every wise and rational measure for the suppression of immoral literature. But it believes that this can be effected without sacrificing or putting in jeopardy the freedom of the press, which would be an infinitly greater evil than the other. Mr. Sweney's proposed law, like too many of the United States statutes, is a mere drag-net, vague and treacherous enough to disgrace the czar of Russia. If it were enacted, the whole newspaper press of this country would exist merely by the grace and forbearance of Anthony Comstock and the postmasters. Under it, every newspaper in Chicago, for instance, during the Cronin trial, might hav been excluded from the mails.

This habit of reducing every crime to an offense against the United States mails and allowing it to be tried summarily by the postmasters or by the cranks, instead of according to law, by the courts, has gone far enough. The congressman who favors Mr. Sweney's amendment is a doomed man.

WITH regard to politics, properly so called, with regard to all that concerns the relations between the governing and the governed—between power and liberty—I cannot conceal my opinion, that the influence of the church has been baneful.—*Guizot.*

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The Freethinkers' Pictorial Text-Book.

Our readers will be glad to learn that the following chapters in the Pictorial Text-Book, which hav been completed during the past week, are the last:

HEAVEN.

On the Probation Plan—Scene Outside of the Gates of the New Jerusalem.
On the Probation Plan—Scene Inside.
Into Heaven via Purgatory.

HELL.

How to Make the Road to Salvation Plain.
The Glory of Election.
The Amusement of the Saints in Heaven.
A Clerical Surprise Party.
The Theologians and Skeptics.
The Devil's Occupation Gone.

MISCELLANEOUS.

Talmage's Petrified Blasphemer—A Religious Campaign Story of '86.
The Futility of Hitching Evolution to Orthodoxy.
The Evolution of a Sacrament.
A Hint to Talmage, Sam Jones, *et al.*
The Women's Christian Temperance Union's Crusade.
Tools of the Clerical Trade.
The Modern Balaam.

The book is now in the hands of the pressmen, and will be out as soon as the mechanics can finish their work upon it.

Some of the cuts published during the past four years were upon incidents of the day, and their point is lost with the lapse of time. These we hav omitted, and consequently the number falls a little below two hundred; but there are ONE HUNDRED AND EIGHTY-FIVE CUTS and accompanying each a page of reading-matter—citations of facts, statistics, and from historians and scholars—making a large and exceedingly useful volume. We call it a text-book because it will furnish texts for a thousand arguments why the church should be deposed from its present position in the country.

Mr. Watson Heston's portrait, drawn by himself, will ornament the work, which will be sent postpaid for $2.

A Foolish Bill.

Mr. Edmunds, of Vermont, the champion with H. W. Blair, of New Hampshire, of the God-in-the-Constitution party in the United States Senate, has brought into that body a bill for a national university at Washington. The government of the university he would hav vested in a board of regents, consisting of the president, the chief justice, the cabinet *ex officio*, and twelve members appointed by a concurrent resolution of Congress.

One of the provisions of the bill is that no sectarian doctrin or belief shall be taught or promoted in the university, but this prohibition shall not exclude the study of Christian theology. This is much like Senator Blair's Educational amendment which provides against the establishment of religion by the states, but would force each state to maintain public schools wherein should be taught the principles of the Christian religion. Evidently Edmunds and Blair draw the inspiration for their measures from the same source.

The *Sun* calls this provision the whimsical part of the bill. "Where," it asks, "does Mr. Edmunds expect to find a theological faculty that can teach Christian theology without maintaining doctrins and beliefs that will be regarded as sectarian by some body or other of Christian believers?" and answers its own question by saying that "his only refuge must be in some vague phrase about the 'fundamentals of the Christian religion,' but what seems vital and fundamental to one religious communion may seem accidental and unessential to another. Not even a theological faculty composed of scholarly and indifferent Agnostics could avoid the teaching of some special doctrins." This is undoubtedly true, and a further truth is also stated by the same paper, that "Hebrews, not to speak of Agnostics and Atheists, would be justified in objecting to the teaching of Christian theology in a national university."

Mr. Edmunds's scheme is a preposterous one in every way. It is no business of the national government to provide a university education for those favored few of the population who could find time and means to take it. Such can look after themselvs.

Gathering Clouds.

The opponents of the Bennett law in Wisconsin hav more plainly shown the reason for their hostility to that measure. At a recent meeting of the Northwestern district of the Lutheran Joint Synod, of Ohio, which embraces Wisconsin with other states, a series of resolutions was adopted respecting the compulsory laws of both Wisconsin and Illinois. The objection of the Lutherans to the law, as stated by the conference, is that the public schools are non-religious and that it is "a sacred matter of conscience to establish and maintain our own Christian schools." The *Lutheraner*, of St. Louis, says: "The German Lutherans are opposed to the Bennett law, *not because it demands a certain amount of English*, but because this law is a gross interference of the state in the domain of the church. For, according to the Bennett law, it is possible to compel parents to educate their children in the public schools, where no religious instruction is imparted, even if the children in the parochial schools know three times as much English as the law demands." Prof. E. J. Wolf, of the Lutheran Theological Seminary, in Gettysburg, Penn., in an article contributed to the *Christian at Work*, denounces the Bennett law as "a wanton and cruel invasion of their ["pious foreigners'"] sacred right to educate their offspring in the best manner possible under the abnormal and temporary conditions." He says that these "pious foreigners" are "denied the inalienable right of teaching their children the oracles of God." He makes the issue one of religious liberty, asking: "For what is religious liberty if it does not include the privilege of giving public religious instruction to the young; if it does not allow Christian people to select Christian teachers who will daily instruct their offspring in the tenets of their religion?"

It will be seen by these extracts that the Lutherans are in the same boat with the Roman Catholics. They are opposed to our public schools because the schools are not distinctivly religious—though every one knows that they teach altogether too much religion—and they propose to help destroy them unless they are allowed the "privilege of giving public religious instruction" in them. And so we hav in Lutheranism another *imperium in imperio*, of much smaller dimensions, of course, than the Roman Catholic *imperium*, but just as viciously disposed toward American institutions. It is well to know this, for the way to deal with it is made much plainer.

If it be granted at all that the state has the right to educate the children, the Lutherans are hopelessly illogical and wrong. And Lutherans, of all others, as the *Independent* points out, should not question this right, for Luther himself, in a letter written in 1524, said: "I maintain that the civil authorities are under obligation to compel the people to send their children to school." The only consistent way, therefore, for the Lutherans to oppose the Bennett law is to join with the Anarchists in opposing not only the state's right to prescribe the curriculum, but its right to meddle with educational matters at all. Denying this last, it can go on to deny everything and land in anarchy; or it can go the other way and maintain its own right to control the state. Undoubtedly, the latter is the course it will pursue.

There is, sooner or later, bound to be trouble, and grave trouble, in this country between the church and state. Grant spoke prophetically when he said that if we are to hav another contest in the near future of our national existence, the dividing line would not be Mason and Dixon's, but between patriotism and intelligence on the one side, and superstition, ambition, and ignorance on the other. This contest is rapidly approaching, and it is to be between the forces Grant predicted. Roman Catholicism, reinforced by all the sects whose medieval doctrins compel them to keep their people ignorant and in mental bonds, will stand in the forefront on one side; on the other, the front rank will be the enlightened hosts of Liberalism, backed by all the progressiv and persecuted religious bodies. There is no way to escape this conflict but by promptly secularizing the government, refusing all direct and indirect subsidies to the sects, and secularizing the schools, while granting all the privilege of educating their children in their own manner at their own expense. Do these things and the trouble is averted. Refuse to do them and the differences must be settled in the heat of passion by the victory of the strongest; and it is by no means certain that blood will not be shed.

Missionary Opportunities.

Dr. A. G. Byers, before the Baltimore conference of charities and corrections, told some plain truths which hav hurt the feelings of the church folks of that place. After explaining why the politicians do not take much interest in the work of the society (principally, we should suppose, because penal prisoners cannot vote while serving their sentences, and when at liberty are chiefly directed by Catholic priests), Dr. Byers paid his respects to the clergy in these words:

"If you direct the question to ecclesiastical organizations, the result would be but little different, for the modern church is occupied with the discussion of beliefs, with projects for captivating the eye and ear of the world, with diligent effort and liberal contributions for entering the city of the Samaritans, and for going into the way of the gentiles rather than for beginning at home. The utmost ambition is manifested to secure popular preaching, but comparativly little attention is given to healing the sick, cleansing the lepers, raising the dead, or casting out devils.

"There is one exception to this rule if applied to far-away conditions of human degradation and suffering. India is to-day attracting far more attention than Indiana, and yet investigations made and reported to this conference within the past three years by Mr. McCulloch indicate conditions of social degradation and human depravity that could scarcely be surpassed in pagan lands or among savage tribes. I trust I shall not be understood as holding forth Indiana as worse than other communities. The reference is made simply because the facts had been ascertained and set forth. It may be possible that when these moral and social conditions can be seen they baffle hope."

We trust that the churches will heed the advice of Dr. Byers and endeavor to perform a few miracles, such as raising the dead, and reforming the Roman Catholics and the Protestant deacons and Sunday-school superintendents in the penitentiaries. We promis to faithfully report all successful attempts.

As to the hypocrisy of Christian solicitude for far-away peoples, that has long been a matter of ridicule by the worldly, who wonder that the condition of the "heathen" in India, Japan, and Africa, should so excite the sympathies of the pious, while the ten-thousandfold more miserable condition of millions in "Christian" countries attracts no notice. A good sample of this is the petition to the czar of Russia to ameliorate the condition of prisoners in Siberia while in some states of our own Union the dungeons and knoutings of the Russian penal system are duplicated. We desire to aid Dr. Byers in calling the attention of the church to that saying in its holy book relativ to motes and beams; though perhaps it would overlook the mote and see the beam more quickly if at the same time it could see how a dollar is to be made for the ministers by alleviating the human misery at our own doors.

But, at any rate, the church ought to make the attempt to clear its skirts of the suspicion of hypocrisy in this mission work which now clings to them. And it can do this the more readily, and lose nothing, because all the world is about convinced that foreign missions are the synonym of humbug, and valuable only in furnishing soft berths for officers of mission

societies, chances to trade for the men sent to "heathen" countries, and an excuse for begging money from children and benevolent people who are deluded by the notion that the church is doing useful work. Let's hav some domestic missions which shall save the criminals of our own country, remove the plague-spots in our cities, and giv to every individual a chance to earn a living and the opportunity to enjoy it when he has earned it. The Japanese do not need help; the Christian Irish and Italians who hav come over here do need it, if those in this city are fair samples.

Brazil and Peru.

The new government of Brazil continues to hold its own against the venomous assaults of Catholic tongues and pens throughout the world. The church people are writhing in pain and resentment at the expulsion of ecclesiasticism from the government. They produce no end of arguments in support of their claim to the parochial stipends whose discontinuance has been enacted.

We may hope that the noble strides along the path of progress taken by Brazil, will incite other nations to imitation. A voice from Peru betokens the stirring of some such intentions there. It having been rumored that the Jesuits will be expelled from Brazil, the Lima, Peru, *Nacion* says:

"It would form an example Peru should imitate, by not only decreeing that the Jesuits should leave the country, but strictly enforcing the law in this respect, since we hav a law in existence which defines in a proper manner that Jesuits should not be allowed in the republic."

It is with rejoicing and hope that we view every mark of the working of new thought in these and all their sister nations. Meanwhile there is in present appearances at home sufficient to call forth our own most anxious and earnest efforts to contend with the great institution of dishonesty, ignorance, and intolerance, the Roman church, in our own country itself.

Slate Writing.

It seems that our article, "In Search of a Spirit," in the current TRUTH SEEKER ANNUAL has stirred up the discussion in spirit manifestations again. Mr. McArthur has in this issue a rejoinder to some comments of ours upon his criticism of that article, and we hav followed his rejoinder with an extract from a German paper which reveals some of one medium's peculiar methods.

So far as our personal share in this controversy is concerned, we are through talking about the phenomena, and are calmly waiting for Mr. McArthur to fulfill his promis to find a medium who will produce writing on slates under the simple conditions that the medium is not to take the slates from our possession, nor open them, nor to in any manner touch them except to put his hands upon them to connect the power. As it has been stated of all slate-writing mediums that they do this, the "test" is nothing but a compliance with their "conditions," and there ought, therefore, to be no difficulty in obtaining communications in the manner described.

Regarding Mr. Slade's sleight-of-foot, we do not believe that *Deutschland's* explanation is borne out in full by facts, but we do believe that Mr. McArthur is at a much greater distance from actuality in poohpoohing the possibility that Slade's foot is an important factor in the alleged manifestations of spirits in his mediumistic presence. But there is no use of multiplying words in the matter; Slade will not allow his methods to be examined, and there is little hope of getting at the genesis of Slade's phenomena.

The Two in Bonds.

A bill of exceptions in the Harman "trial" has been made out by Mr. Overmyer, and he has strong hopes of obtaining a new and a real trial for the unfortunate editor of *Lucifer*. The motion will be argued in June, and if it is granted Mr. Harman will be released on bail. In the mean time, unless the lawyers think it will prejudice the case, petitions to President Harrison for a pardon will be circulated.

Mr. Harman is in the penitentiary at Lansing, shorn of his beard and dressed in prison garb. The change in his mode of life has made him so ill that he has not been able to add to the revenue of Kansas by his manual labor. But, broken in health though he is, his spirit is strong, and he prefers to stay five years in jail rather than admit that he has done anything wrong.

Since receiving the letter from Mr. Heywood, printed on another page, the following has come to hand from him:

"PRINCETON, MASS., May 19, Y.L. 18.

"TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* During my absence from home last week deputy United States Marshal F. X. Macdonald came here with a warrant for me Friday morning. When told I was not at home he spoke of searching the house, but finally asked Mrs. Heywood if I would not come to Boston voluntarily and get bail Saturday. At 5:40 A.M. I started for Boston; found Walter C. Wright, O. A. Mann, and with them my bondsman. I walked into arrest at 11 A.M. Bond, $1,000; alleged offense, mailing *Words*. Judge Hallett's mind seeming to be immovable (as of old), I waived preliminary hearing, and the case goes to the grand jury to-morrow. So you see the United States as well as the state hounds are upon us. Trial some time in June, probably.

"Comstock was in Worcester yesterday. He lectured twice to many Christians and credited God with all he had done. I trust God appreciates the taffy. E. H. HEYWOOD."

Who ever heard of a *real* criminal in whom an officer had sufficient confidence to rely for his appearance upon a simple invitation to come and be put in prison? The piling up of indictments shows it to be another persecution by Comstock; and to drag a man into two courts, and to seek to punish him twice for the same offense, is evidence that the prosecution is purely malicious. Mr. Heywood is to be condemned for having placed himself in Comstock's power by printing the vulgar letter, but his hounding by Comstock's ecclesiastical smut society is a thousand times worse. It is a misuse of authority, which the courts ought not to tolerate.

Editorial Notes.

OUR Chicago friends can now find a very complete assortment of books published by the Truth Seeker Company at the store of the P. O. News Company, 101 and 103 Adams street.

THE three excise commissioners of this city hav been indicted for misdemeanor, consisting, as charged, of willful neglect of official duties. They are all Tammany Hall men, and Tammany Hall, do not forget, is the political side of Roman Catholicism in this burg.

THE *Christian Statesman* says:

"The popular capacity for being fooled is marvelous."

That's the truest statement we recollect to hav ever seen in that journal. It must be true; how else could there be nearly twenty million believers in Christianity, *i.e.*, church-members, in this country?

IN the debate on the silver question in the United States Senate last week, Senator Sherman said:

"I do regard silver, as well as gold, as one of the metals chosen by the almighty for currency."

The *Herald* calls this citing high authority, but we should like to know when, where, and how any almighty chose any form of currency. It is such claptrap utterances as this by Senator Sherman that makes men ridiculous.

THE preachers of Newark recently waited upon the editor of the *Press-Register*, and requested him to suppress the reports of the lectures at the Newark Liberal League and of H. O. Pentecost. The editor was pusillanimous enough to comply. It reveals the smallness of the preachers, that they will resort to such despicable ways as this to suppress common sense, and it also reveals very plainly that they are afraid of the heretics. Perhaps the consciousness has at last crept over them that their religion is without a fact behind it, and that the people are finding it out.

THE Lutheran church in Chicago is going into politics to oppose the Illinois compulsory education law. The particular clause aimed at is the one requiring all the common branches to be taught in the English language. The Lutherans will try to nominate and elect members of the legislature in a number of the northern districts, hoping to elect enough members pledged to a modification of the Compulsory Education law to control the balance of power in the legislature and force their point. The Lutherans are almost all Republicans, but in this they expect the aid of the German Catholics, who are largely Democrats, and between the two forces it is thought half a dozen districts can be carried.

THE priests of New Brunswick, N. J., hav announced that Catholic children who attended the public schools would not be confirmed. The priests hav taken this step to compel Catholic parents to withdraw their children from public schools and send them to their parochial schools. Bishop O'Farrell, who was in New Brunswick on Sunday, it is understood upholds the priests in their action to compel Catholic parents to keep their children out of the public schools. Some of the Catholics of the city openly announce their intention of disobeying the priests' orders, and say they will continue to send their children to the public schools solely because they can get a better education there than in the parochial schools. We trust that this spirit may spread. If it does not the priests will bring up among us a lot of slaves who know nothing but the catechism and the way to the contribution-box.

ONE of the little swindles which the churches are constantly perpetrating upon the people of this city, and almost everywhere else, was consummated by the help of the last legislature—a legislature which for disgraceful deals and general disregard of political decency, has not been paralleled for many years. Like many church swindles, this one is in the form of an exemption. There is a law compelling all owners of buildings who dig under the sidewalks and construct vaults to pay seventy-five cents per square foot for the privilege. Governor Hill has signed a bill exempting churches from this payment, and now the churches can hav half the street for nothing. It is such a petty swindle that it must occur to the taxpayers that they are tossing pennies to beggars. The injury to the giver is nothing compared to the loss of self-respect on the part of the mendicant—that is, if religious mendicants possess any self-respect.

THE Liberals of Texas will hold a convention at Waco July 15th to the 17th. The object of the gathering, Mr. Shaw says, is "to inaugurate a system of positiv, tolerant thought, ethical culture, and practical benevolence, in which all Liberal-minded people can unite and work in harmony for the moral elevation, intellectual improvement, physical amelioration, social well-being, and consequent happiness of the human race. Therefore, the following subjects will no doubt be discussed in such order as may be agreed upon by those in attendance: 1. Is an organization practicable? 2. On what basis shall it be established? 3. What particular aims are to be attained by it? 4. What methods of work will be most effectiv in the attainment of its aims?" The Liberals of Waco are appealed to by Mr. Shaw to make the occasion pleasant to their state visitors. "One thing," says the editor of the *Pulpit* to his home friends, "we feel assured of is that you will not be ashamed of your guests. In point of intelligence, moral rectitude, and general respectability, we think they will compare favorably with any gathering Waco has ever had, and our present solicitude is centered solely in the task of entertaining them as they deserve."

W. E. REID, the medium at Grand Rapids, Mich., convicted of fraudulently using the mails in advertising to obtain answers from spirits to sealed letters, has been refused a new trial. The sentence has not yet been pronounced. The full penalty of the offense is $500 fine and eighteen months' imprisonment, and it is the opinion of many, says the Grand Rapids *Daily Democrat*, that Dr. Reid will get the full dose. An appeal can be made to the United States circuit court, but it would be only a matter of form, as Judge Jackson has already passed upon the case. From there, it can be taken to the United States Supreme Court, but as that court is several years behind in its work, Reid's case cannot be reached until long after his time is served. After his sentence is pronounced, he will hav to go behind the bars at once. The attorneys for the defense, however, state that they will at once begin to prepare the case to go up, and will probably carry it to the United States Supreme Court on a motion for certiorari and habeas corpus. This would bring the case to a hearing at once, probably after Reid has served only three months. They hav hopes of saving him the rest of the sentence. This is another case whose force lies in the application of the principles laid down. If the law should be impartially applied every Roman Catholic priest advertising to say masses for pay would go to jail, and all the Spiritual mediums likewise. It is an attempt on the part of the government to continue the connection between certain people and their money, when they ought to be allowed to suffer the consequences of their folly. It is no legitimate part of the government's province to say that spirits do not communicate with their living friends, and the Spiritualists ought to take more interest in this case than they hav done, for if it be admitted as a precedent their liberty to choose their own supernatural faith is seriously impaired.

IF the facts related in the following from the Cleveland, O., *Sunday World* were reversed, the pious would see in it the "hand of the Lord:" "The man giving his name as T. Hackett, who was refused transportation at the expense of the infirmary department, applied for aid at the mayor's office on Saturday, and told an extremely strange story of his trials and misfortunes. Hackett is in some respects a bright man, and has a good education. For some time previous to the last five years he was employed by a large Buffalo manufacturing house and had a good position. He claims to hav had his duty in life providentially suggested to him. He was struck with the idea that some one should go through the country and lecture to overcome the baneful influence of Bob Ingersoll's lectures. He gave up work and at once began to write a lecture which he thought would make him famous and honored throughout the country. For about four years he labored on this lecture, spending all the money he had previously saved for the support of his wife and child. Just as the money was about all gone the lecture was completed and he fixed on Cincinnati, as a city thoroughly wicked enough to need his help. He hired a hall there but says that on account of bad weather his audience was small and he did not make expenses. Some one, however, criticised his lecture and pointed out flaws in it. These he has since endeavored to remedy. His Cincinnati lecture was given on November 15th, and it was only a week ago that he was satisfied that his revision of his work was complete. He lectured then in Dayton, but the weather or some other cause again kept his audience small, and he was obliged to pay out his last cent for expenses. The infirmary department at Dayton sent him to this city, as he desired to go to Niagara Falls. Mayor Gardner had not returned Saturday morning, but his clerk Charles McNairy sent the man together with his wife and child on to Rochester *en route* for his desired destination." Probably the next thing we shall hear of the man he will be applying to Colonel Ingersoll for help to feed his wife and child, and no doubt that great-hearted individual would grant it, for he is a much more real providence to a lot of people than ever Jehovah was.

Letters from Friends.

EUREKA, CAL., April 27, 1889.

MR. EDITOR: Please find inclosed $2, for the picture book as soon as published. Yours truly, ARTHUR W. HILL.

CRETE, NEB., April 26, 1890.

MR. EDITOR: Inclosed is $3 as a new subscription I hav procured you. If I can get you a few more subscribers here I will cheerfully do so. HENRY G. GINDRA.

NEW HARTFORD, IA., May 5, 1890.

MR. EDITOR: Inclosed is $5 for THE TRUTH SEEKER one year to my address, and for a new subscriber, who votes for pictures. MEL PIERCE.

RENO, NEV., May 1, 1890.

MR. EDITOR: Find inclosed $9, for which send three copies of the book of pictures to the addresses inclosed, and the other books named. Present fifty cents to Heston.

H. S. WRIGHT.

CARTHAGE, MO., May 1, 1890.

MR. EDITOR: We are so delighted with the grand old TRUTH SEEKER that we cannot afford to lose a single copy. For my part, we will take it with or without the pictures, but I vote in favor of continuing the cartoons. I think that no thinking person can be offended by the pictures, as they are very mild, though they strike direct from the shoulder to the smelling-machine of those bigoted old sky-pirates. In unbelief, with the best wishes for success to Heston and the best paper published on this side of the Atlantic,

Yours truly, ADOLPH ROTSCH.

NORTH PLATTE, NEB., March 1, 1890.

MR. EDITOR: I hav been a Freethinker nearly all my life, and hav constantly been hampered by the Christian element of this country in regard to my religious views. Lately I hav purchased a few copies of THE TRUTH SEEKER, and hav found just what I want. I am a school-teacher, and hav devoted little time to reading, except educational works, and as a result I was much surprised to find my views corroborated by so many. I hav been greatly amused at the xtreme ignorance of the greater part of this community and at what they based their claims on. W. O. WISNER.

LAMONI, IA., March 1, 1890.

MR. EDITOR: The world is full of extremes. Some believe in nothing that they call God; others *claim* to disbelieve in a God. Some teach that there is a never-ending hell; others believe that there is no hell and no devil. Now, I believe that to keep between extremes is the golden mean. I think it best to believe in a God who created the universe, to accept the evidences in the works of creation in this regard, as Mr. Paine showed in his "Age of Reason," and to observe the Golden Rule. Then if there are any God, any hereafter, etc., we will stand a better show than if we went on extremes. W. C. LANYON.

BOSTON, MASS., May 13, 290.

MR. EDITOR: Another of "the old guard" of Abolitionism for chattel slavery and of Freethought for mental slavery, has gone to his well-earned rest, Dr. Simeon Palmer, of Boston—the S. Palmer of many TRUTH SEEKER articles and the "Senex" of many *Investigator* ones—having deceased on the 9th inst., aged seventy-seven years. He now lies in that spot rendered forever sacred to Liberals, because of its being the last resting-place of grand old Horace Seaver, viz., Forest Hills cemetery, and he, like the glorious old heroes of the *Investigator* and TRUTH SEEKER, left the most splendid of heritages for us who remain, viz., an inheritance of true liberty for both mind and body, and without which all else is worthless. GEO. N. HILL.

PHILADELPHIA, PA., May 30, 1890.

MR. EDITOR: And the spirit saith, blessed are they that hav faith and do not trust the wrong fellow, for verily they are not to be disappointed. Amen. Selah. If this is not a scripture quotation, I am quite sure that our good friend John Peck will agree with me that it is a darned sight truer than a great deal that might be quoted. All of which being interpreted meaneth that I am very, very much obliged to you for your kindness in sending me the paper you so very ably publish.

I do not want to flatter you, Brother Macdonald, but I must say that I indorse heartily the strongest commendations that any of your correspondents hav written. THE TRUTH SEEKER just suits me, and I sincerely hope—and would pray if I knew anyone to pray to—that you may liv long to edit it, and do the work you are so well qualified for and which the need of humanity so much requires to be done.

J. R. BARRY.

READING, KAN., May 6, 1890.

MR. EDITOR: I vote for Heston and both cartoons, as it is easier to comprehend by pictorial representation than voluminous reading. "Having many things to write to you" (2 John 12) and to the TRUTH SEEKER family, I will select only a few things. First, I rejoice over the decision of the supreme court of Wisconsin regarding the Bible in public schools, as it is not a text-book nor a moral guide, and will be a bone of contention as long as it will hav believers. Every Liberal should stand up for his rights, as the opposit element stand and sacrifice for their idol on this subject. I hav oftentimes been called a crank. I tell them it takes cranks to turn this world.

Second, I will say that the oath should be changed to affirmation, as no honest man wants the help of a God to tell the truth or perform his duty. Punishment here is more dreaded than in the hereafter, because the Christian evil-doer hopes for remission of all his sins, in which all believers hav faith.

I hav failed to obtain a new subscriber, as money is scarce except for church purposes. W. O. DAVIES.

BLACK JACK GROVE, TEX., May 6, 1890.

MR. EDITOR: I would not be without the THE TRUTH SEEKER for three times its value. It is the best paper I ever read. I am alone in the cause here at this place, with the exception of one man who borrowed of me and read "The Age of Reason." But often I am rejoiced by meeting a traveling man whose mind has been freed from the clouds and darkness of superstition. I know from experience how free a man feels who has been loosed from such bonds. My Christian friend feels very badly hurt because I can see no point or grounds upon which to base my faith in the reasonableness and justice of the scheme of redemption. Some say that belongs to the divine arcana. It is a shame that a man is reproached by his fellow-man because his reason revolts against such stuff as is contained in that old book of lies. May you prosper in the work and cause of intellectual freedom. Yours ever, JOSEPH SLIDHAM.

HURON, S. DAK., March 7, 1890.

MR. EDITOR: As we are to hav a vast display of all products of the loom and workshop, all showing the evolution of mankind from one degree of intelligence to another, why can we not hav a display showing the evolution of mankind from darkness to light? Let a display be made of the appliances used by the Inquisition—the rack, thumb-screw, and all the instruments of torture; hanging the witches; wax figures of the burning of Servetus; drowning the Quakers and hanging them. All these would serve to educate the young, and interest the old folks, too. Cannot our foreign Liberals see to it that such an exhibition can be made? Why not demonstrate the march of mind in theology as well as in mechanics? Why not show the falsehoods of the past, the tyranny of the church in the fourteenth century as well as the enlightenment of the nineteenth? By all means let such an exhibit be made.

The pictures are all right. Keep them going.

Respectfully yours, A. H. RISDON.

DETROIT, MICH., May 15, 1890.

MR. EDITOR: Please allow me to correct the corrections of our friend, C. H. Greene, of Rochester, Mich., about woman suffrage in Kansas. I think Brother Greene is somewhat too previous with his criticisms. Kansas is a large state, and has been boomed for many years by the money-lenders, whose great object always is to make cities as places to put banks (pawn-shops), to create debts, to increase expenses and taxes, whereby to compel the people more often to borrow bankers' (pawn-shop) tickets, putting their property in pawn therefor. At least, Mr. Greene makes one mistake in saying that Kansas City is in Missouri. It is true that there is a Kansas City in Missouri. There is also a Kansas City in Kansas. The two cities are near each other, West Kansas City being separated from Kansas City, Kan., by the Kansas, or Kaw river, which divides Missouri from Kansas, where it empties into the Missouri river, Kansas City, Kan., and Kansas City, Mo., being situated on the same side of the Missouri river. I hav been in bot

J. H.

QUINCY, ILL., April 6, 290.

MR. EDITOR: I notice in one of my Liberal papers that you expect some time in the near future to publish the richest of your pictures as they from week to week appeared in THE TRUTH SEEKER in book form. Put me down for a copy if the price is reasonable. Those that I hav had the pleasure of seeing are well worthy of an art gallery.

I hav read over Chapter III in the Presbyterian Confession of Faith two or three times, and I cannot see any sense in revising the creed until they pitch the Bible overboard, where it ought to hav gone centuries ago. Some years ago an uncle of mine, a sea captain, took on board at New York two casks. The ship was bound for Valparaiso. Having arrived at his destination and no one having called for the two casks, the heads were knocked in. They were found to contain Bibles. Not having any use for such stuff, my uncle ordered them thrown overboard. The next time you read statistics of how many Bibles hav been sent to the heathen, you can account for two large casks full. And there is no doubt that this way of getting them into the hands of the so-called heathen has often been practiced. "The fool and his money are soon parted" fits this case as snug as two peas in a pod. Yours for truth, JOHN L. MOORE.

MONTREAL, March 21, 1890.

MR. EDITOR: For the inclosed sum of money kindly mail me as soon as possible one copy of the "Age of Reason." I am sending for it at the request of a young friend of mine who, up to but a short time ago, was a strict church-goer, made so by strictly religious parents, and the influence of their "beloved" pastor, but who, through the agency of THE TRUTH SEEKER, to which I am a subscriber, and of which I occasionally hav lent him a copy, and the more forcible than eloquent manner in which I explained certain things which he had hitherto been *made* to understand should not be subject to investigation, has come to the conclusion that in the teachings he received at the earlier stage of his existence there is a "nigger in the fence" somewhere. So much for the first grand principles of Freethought, common sense, and reason. Eventually I hope to secure for you a subscriber to THE TRUTH SEEKER, in the person of this young man, and this would be quite a victory for me, as the districts in which he and I liv are hotbeds of adherents to the "Holy Roman" and Protestant churches. In the opinions of members of both the latter, I am a blacker sheep than any that ever has yet found his way into their midst, and well do I recollect one party telling me that at the close of my earthly existence the devil would hav great fun chasing me around the rocks of damnation. JOHN R. CONWAY.

CONCORD, N. C., March 20, 1890.

MR. EDITOR: I wrote you several days since in regard to an uneducated drummer, Mr. Fife, who has been a gambler, drunkard, etc., coming to Concord and holding forth in the Methodist church, lampooning everybody *à la* Sam Jones. Mr. Fife is what I term a religious tramp, who wears good clothes and stops at the best hotels, and carries off lots of the "In God We Trust," he having secured $280 for ten days' abuse of everybody except the preachers. He caused a big excitement, the result of which was one woman, a married lady, Mrs. F. A. Archibald, losing her reason and having to be taken to the asylum. How sad, how sad to her husband, family, and friends! But not sad to the evangelist, whose object, like Sam Jones's, is to gather in the shekels. Outside of this sad case of insanity he made uncalled-for remarks about Rev. Mr. Campbell, of the Lutheran church, and his congregation, which hav stirred up bad feeling here which will take a good while to heal. One of the pillars of the Methodist church here is a man who failed in business in 1876 and swindled his creditors out of $15,000. He livs in a $3,000 house on a $2,000 lot, all belonging to his wife. Mr. Bill Fife failed to make this pillar of the church honest enough to pay his debts or any part of them. This was not the kind of game Mr. Fife was after, but no doubt this pillar (pillager) shelled out a V or an X to the religious tramp. How disgusting to us Liberals to see honesty and justice trampled into the mire, and corruption sitting on the housetop basking in the sunshine of popular honor. J. W. MEHAFFEY.

BEAUFORT, S. C., March 1, 1890.

MR. EDITOR: It was about the 1st of July, 1838, that I went North to pass the summer, to the beautiful village of Liberty, N. Y., up among the Kattskills. A new Catholic church had recently been erected there, and neatly and commodiously finished and consecrated, with a high and flaming cross on the top of the steeple. It is truly a handsome and elegant building. I thought one day, I would walk up and take a survey of things. As I went round the church, I discovered the fragments of a dirty old box that looked like a pine board coffin, such as is generally got in Christian parishes in which to bury paupers, and church-members who hav never done much—being of the Lazarus breed—to support the church. The aforesaid box was empty save a lot of dirty straw and a large quantity of old rags, cotton, and shavings that were in the box and out of it on every side. I had a great curiosity to know what had been in the box, which, after a little peering about, to my utter amazement, I discovered to hav been "Mary, the mother of God." To be perfectly satisfied, I had only to look in the church, and lo, there she stood at the left of the altar with her baby, the little God, in her arms, dressed up as a sort of wax figure doll, and not by any means so well done as are some of the dolls got up for our children for Christmas presents; but as it was the real baby Jesus of the church, we could not doubt.

he holy Virgin herself was a very shabby affair, and such y no means answered to our idea of the mother o God, and looked as if some of nature's journeymen had made it, they had "imitated nature so abominably." The holy mother had one leg thrust forward with the foot and toe so as to be convenient for the worshipers to kiss. This was the mother of God, the holy Virgin that came in the old dirty box, straw, rags, and shavings. How the manufacturers of this holy mother must hav laughed as they looked at it and stowed it away. Of course, all other Catholic churches hav their holy Virgin, but theirs are all shams; this was the real Simon pure, the identical "mother of God."

But what was my astonishment to learn that, about a week ere this, God had so little respect for this same church as to strike it with lightning, knocking the tower and the cross into flinders, killing two men while working in the church, and nearly killing a third, and knocking his holy mother and her baby clear off their stool, to the utter grief and wonder of the faithful!

Now, we suggest that this was not quite doing the clean thing for God to treat his own mother and his own baby-self in this unhandsome and scurvy way, for it took nearly all summer, and a goodly sum of dimes, Peter's Pence, and hard labor to put things to rights after the holy mother and baby were set up again. However, it did not quite amount to matricide, as the mother and child did not seem to be much the worse for the undutiful, shocking, and strangely ungrateful and inconsiderate outrage, and came out as good as new, without a word to say. E. CASE.

GRANTFORK, ILL., March 19, 290.

MR. EDITOR: After reading John Peck's criticism on J. W. Reed's sermon, which appears in THE TRUTH SEEKER of the 19th ult., I felt so deeply impressed with Mr. Peck's bold, honest, and yet moderate remarks that I hav been impelled to add a few of my own. Some, even amongst the Liberals, so called, hav found fault with Mr. Peck for his severity, as some do object to the irony, sarcasm, and ridicule of Heston's cartoons. As I started out very young to labor for the Lord and to save souls, honestly believing the Bible to be the word of God, because I was taught so, I am sure I am a pretty good judge of the proper manner to reach every class, and will proceed to giv my opinion. First try reason. That will convince where those attracted are endowed with that faculty. But there are so many like Mr. Reed, who know better but for the loaves and fishes will not down. Then by

what means can such rascals be reached? There are three —they must be bribed or shamed or starved out. Of course, had we the necessary means we would be courteous enough to bribe or hire the rascals to quit humbugging the people, but as we hav not we must appeal to the other two plans, and as they are as a rule men that do not know or acknowledge there is such a word as shame, the last resort is with the common people, that we may effectually starve out the leeches. I started, as I suppose Mr. Reed did, with all honesty, but when I got in company with men who made money their hobby (for I would not hav a cent for my services), I got ashamed of the delusion they were practicing.

Now, in addition to what Mr. Peck has said, I will state for the benefit of Mr. Reed that although I hav five fatherless children and hav been compelled by sheer poverty to liv separate from them; suffer from publishing $90 worth of books at a clear loss to me, and from constantly buying and giving away Infidel books free; and although I am now preparing to go to the soldiers' home on account of being unable to make a living, yet I will try and send the Lord a few dollars if Mr. J. W. Reed will answer me the following questions satisfactorily: 1. What is God's need that he must hav money? 2. In what way are remittances required to be sent, by registered letter, postal note, money order, or bank draft, payable to the Lord or to J. W. Reed? What is the Lord's post-office address? Shall I get a return receipt when the Lord gets the money? Please let me know just how much the Lord is short, as times are hard and we can not afford anything for contingencies. Also, the Lord must giv bond as security. In case there should be a surplus a just dividend will be made and each donor will get his dues in return. As Mr. Peck intimated that it is Mr. Reed instead of the Lord receiving the money, then we want to know how the Lord is benefited. Does the Lord wear Mr. Reed's old clothes when they are no longer fit for Mr. Reed, and can the Lord utilize the food Mr. Reed has eaten? These are very important questions. We want to know just what is right in relieving the Lord's suffering. Mr. Reed, a servant of the Lord, then must be a thief, for to beg by and through deceit is as great a crime as larceny. We hope the people will look at these things in the light of common sense, and should the Lord call on them, then giv.

Ex-Rev. Joseph N. Maxey.

Bronston, Ky., March 11, 1890.

Mr. Editor: I hav never been more surprised than I was on reading a letter in the The Truth Seeker of the 8th inst., written by A. Moot, of St. Catharines, Ont. Friend Moot must hav totally misconstrued a letter of mine in The Truth Seeker of January 1st, and yet that letter was so plain that a wayfaring man, though a crank, need not hav erred therein. I said in that letter, I believe it to be a matter of fact that there is not a sensible man or woman on earth but is perfectly willing to believe that there is a personal God somewhere that hears the prayers of man, and can grant or reject them. Now, here is what Mr. Moot says after reading the above: "You hav said you believe it to be a fact, etc., that there is a personal God somewhere." I said no such thing. Mr. Moot ought to hav seen from my letter that I was anxious to hav Talmage and others like him called on to produce this evidence about a prayer-answering God. The belief in the efficacy of prayer is the main lever by which priestcraft is enabled to enslave and fleece the masses. Mr. Moot complains that I hav not produced one fact, and then says, "Then why do you harp such ignorance and traditional nonsense?" I did not propose to produce a solitary fact. I was calling for the facts or evidence sufficient to make one believe. There is a large oak-tree in my yard which I hav known for the last thirty years. I know that it is firmly in the ground. I hav seen it resist successfully many severe storms. Well, Mr. Moot, suppose that there should come into my yard a tall man with long gray beard and dark, sparkling eyes, and say to me, "Mr. Brown, I understand that you do not believe in a personal God who hears and answers prayer." I might say, "No, stranger, I do not." And then he might say, "Mr. Brown, I want to convince you that there is; so please prepare a test in order that I may convince you. I liv on the south side of Cumberland river. It is just one half mile from my yard to the north bank of the river." Then I would answer him, saying, "Stranger, if you will hav this oak-tree plucked up by the roots and hav it transported and firmly transplanted on the north bank of Cumberland river in just five minutes I shall be compelled to believe." The man accepts my test. And then suppose, Mr. Moot, that this tall, prophetic-looking man looks steadfastly up toward the sky and says, "O God, for Christ's sake, and in order to convince J. N. Brown that you do exist, and hav power over nature, please pluck up this oak-tree and transport it across Cumberland river and plant it firmly on the other side as it is now on this side in his yard." And then suppose, Mr. Moot, that I see with my own natural eyes this oak-tree come right up out of the ground and move across the river without any visible hand touching it, and in five minutes become firmly and to all appearance naturally planted on the other side of the river. Now, Mr. Moot, suppose all this should occur just as I hav described it, what effect would it hav on my belief? Now, Mr. Moot, please do not say that I believe that trees can by the power of God be plucked up and transported across rivers. You must learn, Mr. Moot, that men do not believe as they will, but as evidence compels them.

J. N. Brown.

Portland, Ore., March 6, 290.

Mr. Editor: I hav just received Vol. iv of "A Truth Seeker Around the World." Like everything written by D. M. Bennett, it is very thorough and searching. He observed with critical eyes, unbiased by any religion.

We hav had snow in large measure, and rain and freshets and *la gripps*, and, last but not the least, revivals. I was present at a meeting of the Young Men's Christian Association when they voted to receive two hundred and seven candidates into membership. I believe one of the churches claim that they hav had six hundred or more converts to the Christian religion this winter in East Portland. The president of the Young Men's Christian Association here said, when Mr. Driver went to Chicago to debate with the leaders of the Secular Union, "He downed them, every one of them." I thought he refused to hold a debate with Charles Watts. Am I right? Mr. Driver delivered a lecture before the Young Men's Christian Association of Portland, February 14th; twenty-five cents admission; subject, "Robert Ingersoll and his Mission." I attended and tried to make a report, but I am a slow writer. He said he could meet Mr. Ingersoll as a friend on the platform but not elsewhere. Colonel Ingersoll taught good morals, and lived them too. When a man tries to take your life you are justified in using any weapon in self-defense, and may kill him and be acquitted. You may use a club or a knife or a gun. Colonel Ingersoll had threatened to destroy Christianity, but he had not succeeded. He should be judged by his intention and not by the result. His intention was to destroy Christianity, but his attacks had strengthened Christianity. He has been the devil's whetstone to sharpen up dull preachers. He had caused them to dig deeper for truth, and they found it. He had tried to destroy Christianity with the same weapon Samson used to slay the Philistines. (Applause.) Where did we get our republican form of government? Or rather, where did Moses get it? Our government is substantially a copy of theirs. They were not satisfied with it, and would hav a king. So when Samuel sought Saul he was looking for his father's asses. Things hav changed. Then the prophets went after the asses; now the asses go after the prophets. (Applause.) Mr. Ingersoll does not say anything new. He uses beautiful language, and probably has no equal in this respect in the United States. But he says nothing new.

The lecture was well attended, and lasted one hour and twenty minutes; was frequently applauded. The foregoing is only a synopsis of the leading points, partly by memory. I hav time and room for only one more quotation: "Did not Girard giv a million dollars to build a college in which the Bible should not be read, but moral books might be read, and it had been legally decided that the Bible is a moral book and accordingly it is read in Girard College. And ever since that college has been built Freethinkers hav been looking for one who has brains enough to take charge of it and cannot find him."

If I understood the foregoing lecture, I understood Mr. Driver to mean that because Colonel Ingersoll had threatened to try to destroy Christianity, Mr. Driver thought that justified him in using any weapon that came to hand. He accused Colonel Ingersoll in one part of his lecture of teaching untruths, and in another acknowledged he taught good morals. If I hav reported the subject-matter of this lecture wrong and Mr. Driver will state it nearer right, I shall be happy to acknowledge it. If I hav drawn a wrong inference as to Mr. Driver trying by all means at hand to vilify Colonel Ingersoll, and Mr. Driver will say publicly that I am mistaken, I will ask his pardon publicly.

Yours for truth, George F. Elliott.

Dayton, O., May 9, 1890.

Mr. Editor: I almost feel ashamed to acknowledge that I hav been reading your valuable and interesting paper, The Truth Seeker, *sub rosa*, for many years without contributing to its columns much useful information picked up all over the world, and which I hav had locked up in my bosom. The only apology I can offer is, that church people force men to be hypocrits. Thousands hav told me, "We could not get along in the world and obtain a support if we did not join the church." From my boyhood up, I hav been secretly a Freethinker and Agnostic. The first Bible I read in my youth so disgusted me that, from that day to this, I hav pronounced the whole book a lie.

It was my peculiar good fortune to spend my younger days on the river Jordan and in all the Eastern world chiefly mentioned in the Bible, and the first question I asked myself was, Why has the sea of Galilee six names? I was taught a sea was a body of salt water surrounded by land, a lake was a body of fresh water surrounded by land, and a river a stream of fresh water running into another body. Now, the river Jordan is only a creek about one hundred and fifty miles long. And the little fountain flowing from the mountains of Lebanon, erroneously called the sea of Galilee, is nothing more than a little widening of the river. Hence I pronounce the story of big ships, big fish, and big waves a monstrous lie.

And the mouth of the river Jordan where it empties into the Dead sea, where stood one or two houses termed Sodom and Gomorrah, was swallowed up by a volcano, and as salt was scarce in that country, I concluded Lot and his daughter must hav eaten her up to save food, as no part of her body remains.

When I reached the Ganges and Euphrates, I cast my eyes about to see where the tower of Babel had fallen, which must hav had many large stones to support it. But in vain. I could not see stones enough to build me a decent house. I turned to the Bible, and as it was only one hundred and fifty years after the deluge, and Noah lived two hundred years after it was built, I concluded in my mind that Noah and his boys must hav done all the work, as there was no one else in the world, for God had drowned all his children.

Then I asked myself, Where is the great city of Palmyra and the other noble and wonderful cities said to be then existing? And as I could see no evidence of their existence, I concluded this also was a fable.

These thoughts, with many others, hav kept me a firm believer in Agnosticism. It is worthy of remark that, having spent seventy years constantly moving all over the world, I can safely and honestly say I never met with any ghosts, spirits, or anything but that I could account for in my mind. I thus became an Agnostic, satisfied in my mind that as we cannot tell why the tall tree sheds forth its leaves and dies, we hav no evidence to tell why man comes forth for a few days and dies. We are perfectly ignorant by what means and for what end all nature exists or to what end man is journeying.

I will close with one illustration showing the character of one of my neighbors. I visited him often. He was a confirmed Infidel. But wishing to accumulate wealth he brought upon himself trouble and sorrow by an act that made his only son, twenty years of age, a madman and idiot, compelled to wear a strait-jacket in a lunatic asylum. Believing he could influence the Christians to buy tea from his store, he sent his noble but weak-minded son to a Sunday-school; and, like Beecher's brother, who committed suicide, and many others, not understanding or comprehending the Bible, his mind became dethroned and he was a lunatic. And this man, that I would call an unnatural father, livs to see the effect of risking a noble boy for a little money. His case is like many forcibly illustrated in The Truth Seeker, which has done more to inculcate ethical knowledge among the people than all the books on moral science.

Frederick Robertson, M.D.

Granada, Col., May 5, 1890.

Mr. Editor: Find inclosed $3, which apply on back account for the paper, and when the amount is exhausted please discontinue the paper till further orders. If the American Freethinkers turn into Knownothingites, which, judging by Mr. Downes, of Steubenville, O.; Swan, of Chicago; Winter, of Cincinnati, and H. A. Holcomb, of Glens Falls, N.Y., and others writing Knownothing whinings, they may, I choose, like thousands of sensible people, to keep myself outside the activ Freethought ranks. For a Knownothingite is a composition of political fanatics of forty years ago, Prohibitionists, White Caps, and Bald Knobbers. A Knownothingite is not only an enemy in his community, to his state, but to America and to his race. Stop immigration and in twenty years every lower labor channel in New England and the Middle states will be filled by negroes, who no doubt would marry the surplus maiden ladies, without being coachman first. It, however, looks all bright and hopeful for the future of America to me, and instead of immigration stopping, it looks as if the New Englander is becoming a thing of the past, judging the ways families are dying out, and pamphlets published in Vermont in different languages, and people wanted to come and settle the deserted farms of Vermont, New Hampshire, and Massachusetts. Some time ago, I traveled through eastern Kentucky and Tennessee, south Missouri, Arkansas, north and west Louisiana, and what did I find? Why, thousands and thousands of pure American nativs, who lived in a fine country all their lives, the future garden of North America; but they hav only an old quilt, gunny sacks for doors, and no windows to their houses. So you may judge of their civilization. These same people who now see European immigration, which has turned from the west and north southward, building railroads, towns, and industries by thousands, talk just like your numerous Knownothingite correspondents. They think the government allows them to be imposed upon by allowing people to invade their country, and build such houses, which their forefathers never practiced—"neither will we uns do it," as they say.

I hav spent enough money to rent halls, pay for charters, hav a League, or, as now called, Secular society, organized, and hav had it all broken up by a bigoted Knownothingite offering some Knownothingite resolution; then a heated debate that resulted in having the last meeting. These so offered resolutions always were written or uttered by some blatherskite of a Freethought lecturer. Some years ago, we secured laws in California that secured man's blessings, free Sunday, taxation of church property, without the assistance of any Freethought lecturers, and except a few Irish, the main enemies we had to fight were nativs from the Eastern states who could not tolerate "such Dutch barbarism" as the civilized Sunday liberty. In Iowa these same Prohibition Knownothingites established the most infamous bastard civilization, where constables, as of old in New England, secure papers and search houses not only from cellar to garret, but invade a ladies' bedroom, uncover the bed, and search for wine or beer bottles between its folds. Not finding any, they search under the bed. Every box containing sanitary means is investigated by these Prohibition state officers. In short, an infamous civilization these fanatics from New England hav established. I prefer the company of large, broad, and Liberal-minded, industrious and progressiv people, to narrow-minded, Knownothingite Freethinkers. So stop the The Truth Seeker, when the end of payment is reached, until further order. Did your Eastern people ever read how many White Caps and Bald Knobbers and other Knownothingites we had to kill in Missouri and Kansas last year, what did not get hanged or shot by the state militia being sent to the penitentiary? Self-conceit and Knownothingism is the most poisonous and most powerful sentiment to destroy intellectual development and progress. Some years ago I was a subscriber to a Freethought paper published in Indiana. I called the attention of Liberals. Soon seventeen Swedes, Danes, and Germans subscribed, but the way that paper expounded Knownothingism not only lost all the subscribers, but at last I felt ashamed too, as every prominent man and Freethinker denounced it. Respectfully, Jacob Blumer.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Light o' May.

I found a new, sweet world to-day
When I was ill and sad;
Green carpets from the looms o' May
That made me almost glad;
And birds are building in the trees
That welcome all the miser bees,
While boys that plow sing in the corn
From very joy that June is born.

'Twas but a little light o' May
Fell on the willows brown,
And cottonwoods burst out as gay
As blackbirds o'er the town.
Oh! hav we ever seen before
Such flowers upon this prairie shore,
With nature's music drifting in
Like boatman's song with violin?

Each path along the shining land
Is clothed in full with green;
And morning with her beauty hand
Sows crystals in between;
And fragrance from the boughs that blow,
The cottonwoods and willow row,
And walnuts tossing arms of brown
Upon the bushes farther down.

MARY BAIRD FINCH.

Cry all the Time.

Mrs. Way and her little son Lannie were sitting by the grate just after tea, when the latter questioned: "Mamma, did not the minister say the other day that only the elect would be saved?" "Yes, dear." And al the rest of the people will go to hell?" "Certainly, there is no alternativ." "Do you really believe it, mamma?" "Yes my son." "Now, mamma, I don't want to dispute you and be a naughty boy, but I don't see how it can be that you believe it, because if you did, I should think you would cry all the time." "Cry all the time!" "Yes, mamma; I should not think you could help *crying all the time.* You cried when papa got his leg broke, and when I hurt myself so falling down stairs; and you cried and cried when little baby sister died, and I hav seen you cry about a story you was reading; and you cried when pony Midget died, and the kitten fell in the cistern and was drowned, and Rover got poisoned, and the hawk killed the parrot, and the canary bird flew away, and lots of things that are not one half or quarter so bad as it is to think that perhaps papa, and you, and I are not among the elect, and will not be saved, but go to that awful hell. Now, mamma, you think you believe it, but do you way in deep? If you did, would you not cry all the time?"

Mrs. Way was wrapped in thought a long time, but finally answered:

"Lannie, you are right; it cannot be that I believe it, because I know if I did I would be very unhappy."

"Just as I said, mamma, you *would cry all the time.*" SADIE A. MAGOON.

Los Angeles, Cal.

Origin of Phrases.

The common phrase, "catching a Tartar," says Grose, the antiquarian, arose out of the adventure of an Irish soldier in the imperial service. During a battle with the Turks he called out to a comrade that he had caught a Tartar. "Bring him along," was the reply. "He won't come," declared Paddy. "Then come yourself," rejoined his comrade. "Ah, but he won't let me," replied Paddy. Instead of capturing the Tartar the Tartar had captured him.

"Putting the cart before the horse" means to begin to do a thing at the wrong end. The phrase is very old and is quoted by Lucian, a great Greek writer, who lived almost seventeen hundred years ago. It is surprising how frequently a search for the origin of phrases lands us among the ancient Greek or Latin writers. For instance, the couplet,

He who fights and runs away
May liv to fight another day,

is almost invariably declared to hav originated with Butler, the author of "Hudibras." It is really a Greek proverb, and mention is made of it by Tertullian. As early as the beginning of the second century a Latin writer, Aulus Gellius, puts it into the mouth of Demosthenes as an excuse for his cowardice at Cheronea.

"Begging the question" is supposed to be a modern phrase born of the many political discussions which occur in Congress. It is known in logical disputations as "the petition of the principle," almost a literal translation of a Latin phrase. "Begging the question" was first used by Aristotle. "Birds of a feather flock together" is also from the Latin. Translate this sentence from Plautus, "*Pares cum paribus facilime congregantes,*" and you'll hav it almost literally.

The expression "Mind your P's and Q's" is said to hav various derivations. In old times the score of the alehouse customer was kept on a slate or was chalked on the door of a cupboard, the P and Q standing for pint and quart. The score was settled for and wiped out every Saturday night. If the customer was dilatory in making settlement he was reminded of his P's and Q's. It has been inferred that the word tick, equivalent to credit, arose from the tick or mark which indicated each glass of ale. Others date the phrase to the time when perukes were in fashion. The toupee was the artificial lock of hair and the queue the pig-tail. The phrase was "Mind your toupees and your queues." An old riddle givs color to this explanation. "Who is the best person to keep the alphabet in order?" was the conundrum. The answer was, "A barber, because he ties up the queues and puts toupees in order." It may be that this old riddle suggested the more modern one of "When does a blacksmith set the letters of the alphabet to quarreling?" "When he makes a poker (a poke r) and shovel (shove l)."

"Blind as a beetle" is a phrase as familiar as it is false. The insect, in its rapid flight in summer, often strikes the faces of those that are walking, which led to the erroneous impression that it is blind. Collins refers to this freak of the beetle in his "Ode to Evening:"

And oft he rises in the twilight path
Against the pilgrim borne in heedless hum.

The poet, however, was too much of an entomologist to impute blindness to the insect.

"Carrying the war into Africa" means to retaliate upon an enemy by adopting his own tactics. It grew out of the battle of wits between Scipio and Hannibal. The latter, a Carthaginian leader, led his army into Italy, and for several years continued to threaten Rome and lay waste the surrounding country. Scipio, the Roman general, saw the necessity of getting rid of Hannibal and his forces. So he led an army into Africa and threatened Carthage, thus making it necessary for Hannibal to return home for its defense.

"Cimmerian darkness" is derived from the traditions concerning the Cimmerii, a people of Italy who lived in caves near Lake Averno. From these gloomy habitations, so inaccessible to the rays of the sun, the sybils gave out their oracles.

The old proverbial expression, "Dead as a door nail," had a very simple origin. In olden times the doors were supplied with knockers instead of bells. The knocker itself, in order to make the necessary noise, was made to strike on a piece of iron inserted in the door, and this piece of iron was called the "nail." So many blows rendered the nail *multa morte,* as Virgil says, "abundantly dead," "very dead!" In Shakspere's "Henry IV.," Falstaff says: "What! is the old king dead?" Pistol replies: "As nail in door."

"Escaped with the skin of his teeth," is from the twentieth verse of the nineteenth chapter of Job.

According to the historian Macaulay, the expression, "The gray mare is the better horse," originated in the preference given to the gray mare of Flanders over the fine coach horse of England.—*Frank H. Stauffer in Detroit Free Press.*

Persian Lying.

The forms of untruth which prevail among a people are always highly characteristic of mental, if not of moral, qualities. The humorous exaggerations of our people are in strong contrast with the bold inventions of the Persians, which resemble the extravagances of the "Arabian Nights." The author of "From the Indus to the Tigris" tells the following as a specimen of Persian mendacity:

One of the Persians of our escort assured us that the wind often prevailed with such furious force that it knocked people off their legs.

"Why, only last year," said he, with most animated gestures, "it tore up the sand in that hollow away to the left with such force, and swept it away in such quantities, that it exposed the remains of an ancient town of which nobody ever dreamed the existence before. The houses were discovered in rare order. The chambers were clear of debris and clean swept of dust, and, marvelous to relate, the furniture was found just as it stood when the city was swallowed up in the earth."

"You astonish me," I said; "this is something very wonderful."

"Yes," he continued, "you speak the truth—it is wonderful. God is great, and his power is infinit. But I will tell you the most wonderful thing of all. Everything looked perfect and most substantial, but the moment a hand was stretched out to touch an object, the object at once crumbled to powder. The place is only a few miles off our road; would you like to gallop over and see it?"

"Your description," I said, "is so complete that I see the place before my mind's eye. Why incommode ourselvs in this rain for what is so apparent?"

I saw that he felt the sarcasm, though, with genuin Persian nonchalance, he covered his retreat with an "As you will! There the place is, and if you like to see it, I am ready to accompany you."—*Youth's Companion.*

Correspondence.

MILFORD, May 3, 1890.

DEAR MISS WIXON: This is my first letter to the Children's Corner. My school commenced last Monday, the teacher coming from Maine. I study reading, spelling, geography, Colburn's arithmetic, grammar, writing, and drawing. I hav a brother Willie, twelve years old; one sister, whose name is Norma Maud. She is a little over one year old, and I shall be eleven next August. Willie and myself like the pictures in THE TRUTH SEEKER, and Norma looks them over, but will tear them to pieces if we do not watch her, which shows how she likes them. Papa has taken THE TRUTH SEEKER seven years last fall. He went to the Secular Union Convention in Philadelphia last October, and liked it very much.

I cut out the "Five Cents a Drink" verses from the Corner and spoke them the last day of school. One of the committee said it was a very good piece, and hoped the boys would remember it and heed its advice.

Papa bought me the "Story Hour" three years ago at THE TRUTH SEEKER office, and I like to read it and look at the pictures.

I will send you a card with my name on it.

Your friend, ETTA V. FISK.

OAK MILLS, KAN., May 5, 1890.

MISS WIXON, *Dear Friend:* After so long a time I will endeavor to write you a brief letter, and I will begin by saying that your poem entitled, "When Womanhood Awakes," is a fine one. I hav read it in several papers, and the more I read it, the more I am convinced that its author is a poetess of more than ordinary ability. I hav read several poems written by you and they are all poetical gems.

I hav read in late copies of THE TRUTH SEEKER some valuable articles from the pen of Mr. Edos Santos, of Port-of-Spain, Trinidad, West Indies. I correspond with him and I take great pleasure in reading his letters. They are always so interesting. He is a young Freethinker, and from all appearances is doing a noble and needed work in his nativ land. He was recently chosen secretary of the new Freethought league which was lately organized there.

We had Grant memorial services, also a literary entertainment, at our school-house on Monday night, April 28th. The house was crowded and the speeches were highly applauded. This was the third meeting in honor of a noted American that has been held in that school-house. Washington, Lincoln, and Grant hav all been honored there, and next year we will probably do honor to the memory of Garfield or Jefferson.

I hav a fine collection of curiosities, relics, mineral specimens, etc., such as starfish, sea beans, corals, skate eggs, alligator and shark teeth, cowry shells, California live oak acorns, petrified wood, calcite formations, agates, flints, gypsum, quartz crystals, petrified lily heads, a piece of wood from Libby prison, a stone from the buried city of Pompeii, a piece of wood from the house in which Spiritualism originated, a newspaper published at Vicksburg the day before Grant took the city, a newspaper as it appeared the morning of Lincoln's assassination, postage stamps from all parts of the world, also postal cards and old coins, Confederate money, old documents, Indian war ax and arrow heads, Indian pottery, buffalo horn, buffalo teeth, relics of the Johnstown flood, porcupine quills, petrified elk horn, and fossils of all kinds, besides many other specimens too numerous to mention. I hav a fine collection of minerals.

I can think of no more to write, so I will close with best wishes to you all. I remain,

Your true friend, GEO. J. REMSBURG.

[Thanks, George, for the above interesting letter. Always glad to hear from you.—ED. C. C.]

FROM SOUTH AMERICA.

[The writer of the letter below has grown up, as it were, in our Children's Corner. Last autumn he went to South America on an important business mission. We hav every reason to be proud of the fine promis of our children who graduate under the teachings of Liberal principles.—ED. C. C.]

CARACAS, VENEZUELA, April 19, 1890.

MISS WIXON, *Dear Friend:* Your esteemed and welcome favor of the 28th ult. has just come to hand. To say that I was highly flattered by your kind epistle is a very mild way of expressing my pleasure at receiving it. . . . My travels here in South America hav been quite interesting, although in many instances the interest has been aroused more by novelty than pleasure.

The musketoes and fleas are somewhat trying occasionally, particularly in the seaports, and more so than anywhere else at Maracaibo.

This little city, *poetica,* called by Venezuelans the Sultana del Lago (Sultana of the Lake), is situated near the entrance to Lake Maracaibo and derives its chief importance from the fact that it is the seaport and only means of communication between the outside world and the entire northwestern part of Venezuela.

There are no railroads in that section of the country, the popular vehicle, if I may use the word, being the patient and often calumniated donkey. Sure of hoof and often endowed with more common sense than his owner, this small but headstrong animal is employed in every possible manner.

The hotel at which I stopped in Maracaibo is situated directly opposit the market-place. And in the morning, looking from my balcony into the street below, I could hardly see the ground, so thickly was it covered by donkeys and guajiro Indians. These Indians, by the way, are the most degraded race I ever saw. Brutal, cowardly, and stupid, they hav nothing at all in common with their North American brethren. All I hav seen, male and female, old and young, were indolent and fat, and, in my opinion, without the pale of philanthropic influence. They even sell their own children at the tender age of six or seven years, and these hav to drudge along as servants till they become of age, which occurs at twenty-one, as with us.

The higher classes all over Venezuela are, as a rule, educated, affable, and refined. And in this city, Caracas, is to be found as brilliant and genteel society as in any part of the world.

The ladies here are very pretty and scandals exceedingly rare. Not long since a person—I regret to say he was attached to our diplomatic corps here—wrote an article for the New York *Herald* in which he greatly exaggerated the faults of Venezuela. Of course the press here took the matter up, with the result that the offender was recalled.

The politics of the country are in a very unsettled state, influence having more weight in some cases than justice. But this is owing to want of experience and will eventually disappear. Since the overthrow of Guzman Blanco, for which the country owes much to Sr. Rajas Paul, they hav advanced and are advancing rapidly.

Just now the whole nation is excited over the Guayana question. The English government, with its usual audacity, has usurped a large tract of Venezuelan territory at the mouth or delta of the Orinoco, and the government of Venezuela is preparing to drive them out. In this they will hav my best wishes, and I trust the moral, if, indeed, not the material, influence and aid of the United States.

Traveling is at times rather perilous, as most of the roads are only footpaths cut along the sides of mountains, with a thousand feet or so up and down on either side. Of course, if your beast stumble or slip—imagin!

I leave La Guaira on the 30th inst. for New York, and expect to arrive in that city about May 15th, from which time until October you will find me there at your orders.

With many thanks for your kindness and attention, and best wishes for yourself and the Corner, I remain,

Your friend, G. L. NEWTON.

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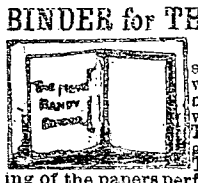
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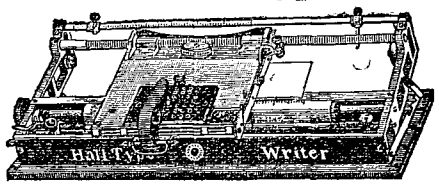
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These notices are for the benefit of Liberals who may be visiting the places where these societies are located. Local Secular Unions and Freethought Societies meeting regularly can have their gatherings advertised here free by forwarding the necessary information.

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Meets every Friday evening, at 8 o'clock, at German Masonic Temple, 220 East 5th street. Lectures and discussions. The public cordially invited.

Brooklyn Philosophical Association
Meets at Fraternity rooms, Bedford avenue and South 2d street, Brooklyn, E. D., at 3 P.M., every Sunday. Admission free. Discussions follow lectures.

The Newark Liberal League
Meets every Sunday afternoon at 3 o'clock at Liberal League Hall, 177 Halsey st., cor. Market st., Newark, N. J. Lectures and discussions on religious and social questions. Seats free and everybody welcome.

Philadelphia Liberal League 257
meets every Sunday in Industrial Hall, Broad and Wood sts., at 2:30 and 7:30 P.M. for lectures and free discussions on religious and social questions. Able speakers interest the audience. N.B.—Truth Seeker publications always on hand at cheap rates.

Ingersoll Secular Society, Boston,
Meets every Sunday (from October to June) at 2:45 P.M., at Paine Memorial Building, Appleton street.

Chicago Secular Union
Meets every Sunday evening at 7:30 P.M., at Princess Opera House, 558 West Madison street. Lectures and debates. Strangers from abroad are welcome.

The Secular Society of Kent, O.,
Meets semi-monthly, first and third Sundays, at 2 P.M., at the town hall. All friends of human cultivation are invited. MARIUS HEIGHTON, Sec.

The Minneapolis Secular Union
Meets every Sunday at 7:30 P.M., at 412 Nicollet ave., Rooms 12 and 14, Eastman block, Minneapolis, Minn. J. F. MACOMBER, Pres.; LEROY BERRIER, Sec.

Elizur Wright Secular Union
Of Alliance, O., meets the first and fourth Sundays of each month at Independent Church, at 10:30 A.M. Free discussion on all Liberal subjects. Subscriptions to THE TRUTH SEEKER and *Investigator* are solicited. R. G. SMITH, Cor. Sec.

The Walla Walla Liberal Club
Meets every Sunday at 2 P.M. in Grand Army hall, Main street, Walla Walla, Washington. Science Lectures.—Free Discussions.—Original and Selected Readings and Poems. A large valuable library is at the service of members and friends. C. B. REYNOLDS, Pres.; A. W. CALDER, Sec.

Milwaukee, Wis., Liberal Club
Holds meetings every Sunday evening at 216 Grand ave., (Fraternity Hall). Lecture followed by debates. The public cordially invited.

Brotherhood of Moralists, No. 903, Prairie City, Ia.,
Meets every Sunday in the Liberal reading-room hall at 2:30 P.M. All Liberals are cordially invited. F. V. DRAPER, Cor. Sec.

San Francisco, Cal., Freethought Society
Meets every Sunday evening at Union Square Hall, 421 Post street, at 8 o'clock. A cordial invitation is extended to all. Seats free.

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News of the Week.

In Germany, Austria, and Spain strikes and commotions continue.

A federation of all the Catholic societies in the Union is under way.

Another death from electric light wires occurred in New York on the 17th.

The Senate has voted to appropriate $100,000 for a monument to Grant at Washington.

A mob of Protestants recently attacked and wrecked the Catholic church at Hoyerswerda, Germany.

On the 15th, at Ashley, Pa., thirty-one men were buried in a mine by an explosion, and only two were rescued.

At Havana on the 18th fire in a hardware store reached a barrel of gunpowder, and the explosion killed thirty-four persons.

The monument at Rome of the pope blessing the world, will be copied in marble for the Catholic University at Washington.

The *Independent* has made a canvass of Presbyterian sentiment on revision of the creed, and found 133 for and 69 against.

At an anti-Jewish meeting at Berlin on the 18th there was a conflict between the anti-Semitic attendants and Socialists, which the police quelled.

The Rothschilds hav informed the Austrian emperor that unless oppression of the Jews ceases in Vienna they will remove their banking house.

In Belgium the Liberal and Masonic ascendency in the government is giving way to a Catholic one, and the public schools are being crushed.

In Germany the extensiv Employers' Protection Association now forming will be met by a central strike union in which all the trade unions will be ranged.

The London branch of the Social Democratic Federation, as the international Socialist organization is called, will run a candidate for nearly every London constituency.

A number of women of Galicia, Austria, hav petitioned the emperor to admit them to an equal standing with the male sex by creating in the army a corps of volunteer amazons.

The *Universal Revi w*, of London, publishes an address in which 254 Parliament members, litterateurs, artists, and other celebrities remonstrate with the czar for his treatment of Siberian convicts.

Louisiana will probably accept the offer of its famous Lottery Company of $25 000,000 for a license for twenty-five years. The governor is opposed, but the press and most of the legislature are for it.

The movement to secure the release of the imprisoned Anarchists, on the ground that they were not present in the Supreme Court to hear its affirmation, is being pushed by General Butler and the other counsel.

Dr. Windthorst demands in the German parliament readmission of the Jesuits and all religious orders to the country; enlarged ecclesiastical control of the schools, and the establishment of a Catholic section in the ministry.

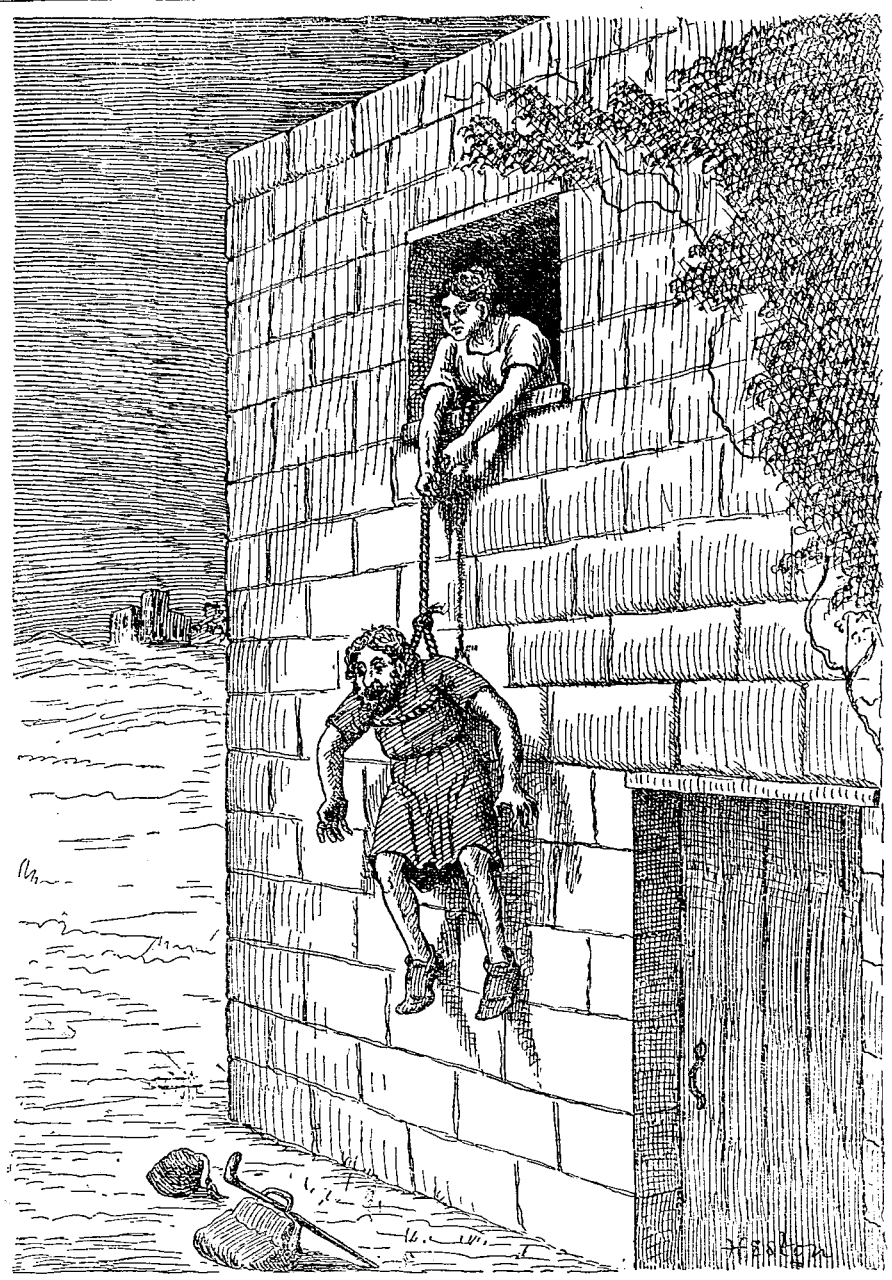
The other day several offenders were publicly flogged and pilloried in the streets of Georgetown, Del. This degrading medieval practice is receiving much blame from the states that hav emerged farther out of Christianity than pious Delaware, and hav consequently laid aside barbarous customs in a corresponding degree.

Heber Newton calls attention to the low rank of New York city in municipal management, comparing its ill-kept docks, scanty gas and water supply, lack of public libraries and museums, inadequate schools, and high taxes and official waste, with the admirable provisions and less expense of other cities, those of Germany in particular.

The census to be taken in a few days will include questions in the interests of statistical science which will be new. One question is what disease, if any, the citizen has. All questions must be answered under penalty of a fine. Some papers exclaim against these inquiries as unduly intrusiv, while others welcome the design as productiv of beneficial results in scientific knowledge.

The Bruno statue receives much admiration for its workmanship and honor for its subject, and it is also proposed to erect a monument to Pomponius de Algerio, burnt in 1556. On this a Catholic journal says that "if the existing fanaticism continues, Rome, and indeed the entire land of Italy, bids fair to become one vast 'Rogue's Gallery' in marble, stone, and bronze."

The pope received an Italian pilgrimage a few days ago, and declared that temporal power must be reacquired; that they must heed the teaching of his encyclical on the duty of citizens to resist the state if it oppose the church; that a stigma rests upon those who "hav a foot in both camps," and urged "Italian Catholics openly to manifest their true convictions, courageously to follow the dictates of faith and conscience, and range themselvs round the throne of the Roman pontiff."



DAVID FLEETH FROM SAUL.

So Michal let David down through a window: and he went, and fled, and escaped.—1 Sam xix, 12.

THE

Truth Seeker Annual

—AND—

Freethinkers' Almanac,

1890.

(E. M. 290.)

WITH ILLUSTRATIONS.

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28 Lafayette Place.

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Gems of Thought.

Modest doubt is called
The beacon of the wise.—*Shakspere.*

The doubter . . . has been the savior of liberty.—*Ingersoll.*

The ignorant trust their eyes, not their reason. Ignorance has always been and always will be at the mercy of appearance. Credulity, as a rule, believes everything except the truth. The semi-civilized believe in astrology, but who could convince them of the vastness of astronomical spaces, the speed of light, or the magnitude and number of suns and constellations? If Hermann and Humboldt could hav appeared before savages, which would hav been regarded as a god?—*Ingersoll.*

Then Hobbes comes to a favorit subject, the mistaken courses whereinto men fall that are ignorant of natural causes and the proper signification of words. The effect of ignorance of the causes of right, equity, law, and justice, is to make custom and example the rule of actions, as with children, or to induce the setting of custom against reason, and reason against custom, whereby the doctrin of right and wrong is perpetually disputed, both by the pen and by the sword.—*Bain's Moral Science.*

Innovation of every kind was regarded as a crime; superior knowledge excited only terror and suspicion.—*Lecky.*

He who surpasses or subdues mankind
Must look down on the hate of those below.
—*Byron.*

To morrow, and to-morrow, and to-morrow
Creeps in this petty pace from day to day,
To the last syllable of recorded time;
And all our yesterdays hav lighted fools
The way to dusty death. Out, out, brief candle!
Life's but a walking shadow; a poor player,
That struts and frets his hour upon the stage,
And then is heard no more: it is a tale
Told by an idiot, full of sound and fury,
Signifying nothing. —*Shakspere.*

Often as Shakspere's questionings turned to the riddle of life and death, he leaves it a riddle to the last without heeding the common theological solutions around him.—*Prof. J. R. Green.*

We should learn, as part of liberty, tolerance for those who differ from us. We require it of others, since we differ from all; and it lies at the basis of the mutual concessions necessary for society. The more intelligent men are the more they differ, since they develop greater individuality; so that the better the people the greater the amount of tolerance necessary. The problem of the state is, how differing men may get along together, and not how agreeing ones may do so. . . . We should even learn to see others working against us without being offended. If they do not agree with us, we cannot expect them to coöperate with us. Hence to tolerate antagonism becomes a virtue—political patience. We should learn to do all we can to promote our ends, without preventing others from doing likewise, which is simply equality. . . . One who values his own peace of mind must learn to not be disturbed by the differences of his antagonist. Displeasure at another's opinion is like displeasure at his wealth. If you can be pleased only with your own, you are necessarily unhappy. . . . An honest opinion, like an honest dollar, should elicit respect. We should demand no more for our views than for our property rights, but remember that the like rights of others are part of the same system which makes ours possible.—*Bierbower.*

All hav the same interest, whether they know it or not, in the establishment of facts. All hav the same to gain, the same to lose.—*Ingersoll.*

Belief in the Bible story of creation, which hindered the ideas of Copernicus and Galileo, and has opposed all progress of "earth knowledge" in the past, still prevents the intellectual growth of man, and the improvement of his circumstances by the discovery of the laws regulating the forces of nature.—*Robt. C. Adams.*

Miserable human beings, whether in green robes, or in turbans; whether in black gowns or surplices, or in mantles and bands, I adjure you, never seek to employ authority where nothing is concerned but reason, or consent to be reviled in all ages as the most impertinent of men, as well as to endure public hatred as the most unjust. You hav been told a hundred times of the insolent absurdity with which you condemned Galileo, and I speak to you of it for the hundred and first. I would hav you keep the anniversary of it forever. I would hav it inscribed over the door of your holy office. Seven cardinals, assisted by certain minorite friars, threw into prison the master of thinking in Italy at the age of seventy; and made him liv upon bread and water because he instructed mankind in that of which they were ignorant.—*Voltaire.*

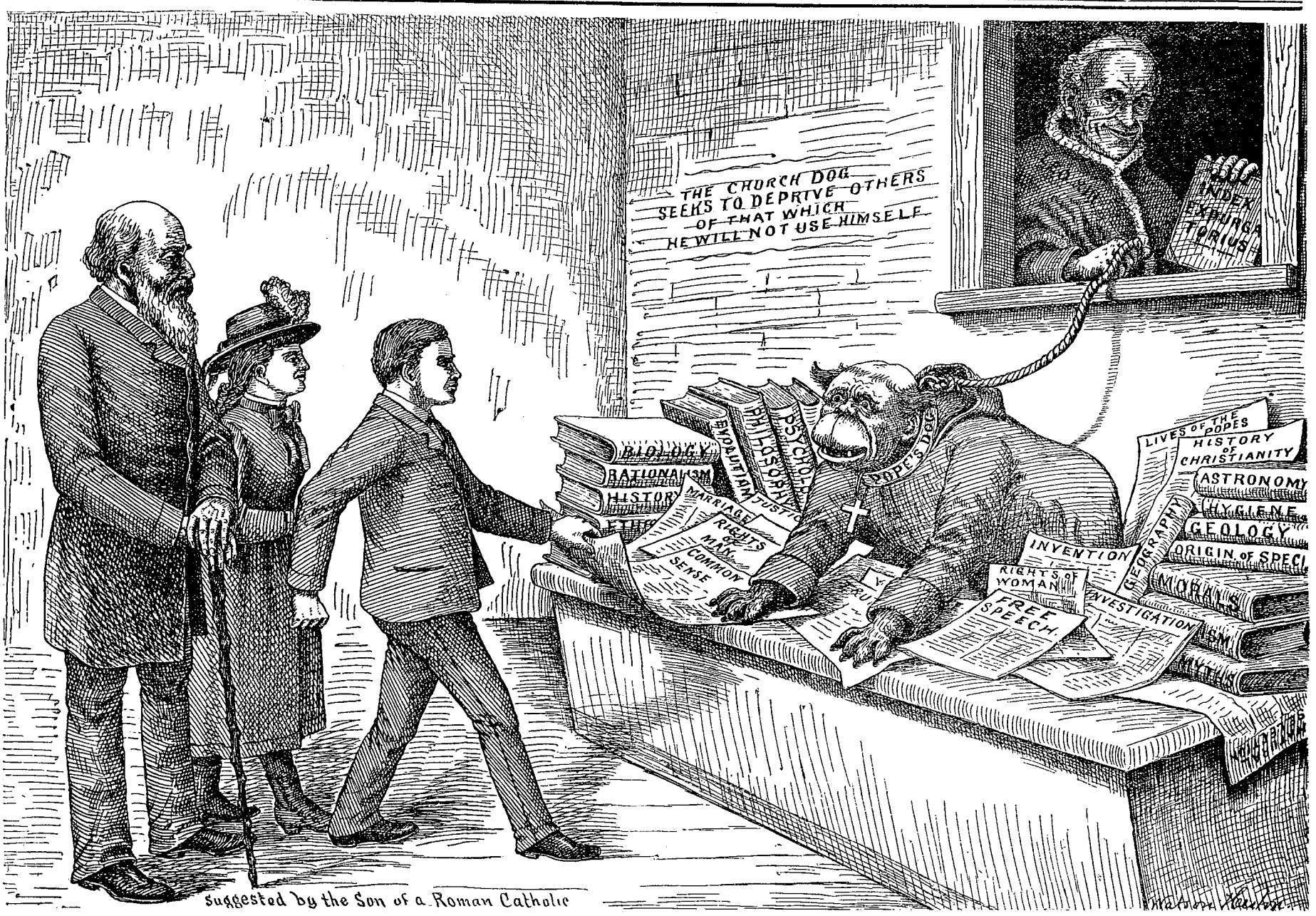
Mental slavery is mental death, and every man who has given up his intellectual freedom is the living coffin of his dead soul. In this sense, every church is a cemetery and every creed an epitaph.—*Ingersoll.*

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THE DOG IN THE MANGER.

Notes and Clippings.

THE pope has protested against the placing of a tablet to the memory of Garibaldi in the church of Santa Maria Novella at Florence.

A MAGISTRATE in South Australia, according to the Australian *Radical*, recently startled a lawyer who was endeavoring to discredit a witness because he did not believe in the Bible, by declaring that "nobody believed in it." The lawyer said he believed in it, and the magistrate laughingly remarked that the bishop of Peterborough did not believe in it —probably to show that those who know it best believe it least.

THE Vienna *Reichs-Correspondens* announces that the pope recently addressed a circular to about a hundred bishops in different countries asking whether, in their opinion, the proclamation of the dogma of the temporal power of the holy see would be opportune. Sixty-six bishops are said to hav declared in favor of the dogma, while all the Italian bishops expressed themselvs as opposed to it. The Jesuits are in favor of proclaiming the dogma without delay.

THE bishop of Liverpool is not in entire agreement with some of the directors of societies for the care of young women. At a meeting of the Liverpool Rescue Society he said: "I do not quite agree with the White Cross and other societies which look upon all young women as lambs and angels, and all young men as ravening wolves going about seeking whom they can devour. I think human nature is the same in females as in males, and that young women are often as prone, unless there is a good principle in them, to run into sin as young men. We must look at the matter in a common-sense manner."

ELDER WOODRUFF, head of the Mormon church at this time, and in consequence the authorized prophet thereof, must hav astounded the brethren very much recently, says an exchange, when he publicly announced that "there will be no more revelations from God to the Mormons." The elder did not state whether this conclusion was arrived at on his own motion, or by a change of the omnipotent mind, or a joint conference. We are very decidedly of the opinion that the elder is solely responsible for this fundamental change of program.

THE Rev. Father McCanna, a Roman Catholic priest, preaching in Joliet lately, warned parents against sending their children to the American public schools, saying that they would be lost, and when the parents were asked on the judgment day, "What hav you done with the little ones I gave you?" the awful reply would come, "Damned, dammed, all eternally damned." He said that the American public-school system was immoral, unjust, and unconstitutional, and that the result of education in the public schools was paupers, lunatics, and criminals, Communists, Socialists, and Anarchists, and parents might as well send their children to the jails and penitentiaries at once, as education in the public schools ended there.

THE State Congregational Association of Iowa hav adopted a memorial against their Romish brethren. The document "views with apprehension" the "concerted, persistent, and virulent attack which the church of Rome is everywhere making on the free schools of America. By all lawful means we must oppose," continues the memorial, "the pretensions of that foreign power which, under the guise of religion, claims from American citizens an allegiance greater than that which they owe to their flag. We must firmly oppose that ecclesiastical tyranny which now, by priest and bishop, is exercising a power over its members greater than that exercised by the constituted authorities of this government." The Congregationalists desire the schools to remain nurseries of Protestantism.

THE Chicago *Herald*, in a recent leading editorial, announces in favor of an anti-Sabbatarian movement at the World's Fair. "The struggle," it says, "is bound to come. It may as well be invited at once and debated to a finish. Shall not the Columbian exposition be open Sundays? Yes. All considerations, viewed calmly and rationally, are in favor of the open Sunday at the Columbian exposition. It is vain for narrow pedants and shallow preachers to remind us that the Sabbath was made for rest and prayer. Sunday is not the Sabbath. Saturday is the Sabbath. Those for whom it was instituted do in decreasing numbers keep it holy. Modern Christianity is not under the Hebrew dispensation. The Hebrews themselvs acknowledge that the social conditions which rendered the Mosaic Sabbath one of prayer and worship under a hierarchical government hav long since passed away, and that we are under no more obligation to heed them than to rebuild Solomon's temple."

THE San Francisco *News-Letter* is uncharitably disposed toward Sam Jones, for it says vehemently: "Mr. Sam Jones, inappropriately called the reverend, is not making much of a fist of the soul-saving business in this city. Mr. Jones's methods of rubbing in the gospel are a mingling of the clown and the grave-digger. He is at one time preternaturally solemn, and at another disagreeably grotesque. When he dwells upon the moral relations of the sexes, he is unpardonably indecent. He assured his audience last Sunday that among his friends his chastity was of the most admirable character. This sort of self-laudation is ever prolific of suspicion in analytical minds. If Mr. Sam Jones did not imagin that some worldly-minded man might assert that he cast an unshepherd-like eye on the fair lambs of his cougregation, he would not go about from city to city blowing the trumpet of his own purity. The best proof of the little value his audience of last Sunday set upon this assertion was that a large number of them got up and left. Whereupon Mr. Jones howled after them that he wished they might never come back, as they were not worth saving. A nice sort of mountebank this, to undertake to lead the erring back to the straight and narrow path. The very best cure for this sort of inspired preaching is the introduction of a basket of spoiled eggs and a bushel of highly-scented cabbages into the tabernacle. The alternate application of eggs and cabbages to the unclerical physique of Mr. Sam Jones will teach him in a few short lessons that there must be some limit to the license of the pulpit. And after this I should recommend a little equestrian exercise on a nice, sharp fence rail. If the heart of Mr. Jones still remains untouched, the application of some feathers to the place where his wings ought to grow would make him about as near an angel as he will ever get."

Communications.

A Challenge to Mediums!

Dsiring, in the interests of truth, to test the genuinness of the so-called "slate-writing spirit manifestations," I hereby offer $100 to any medium who will accomplish this feat in my presence subject to the following conditions:

1. The slates to be selected by myself from any stock in this town of the medium's own selection.

2. The slates to be placed in charge of a disinterested person from the time they are selected till the beginning of the "séance."

3. The sitting to commence within one hour after the slates were selected, the slates to be kept by the holder in view of both parties.

4. Each party to be entitled to four witnesses of their own choosing to attend the sitting, everyone present to strictly comply with and conform to the rules usual at these séances, the slates, however, to be kept constantly in sight.

5. The spirit message, when received, to be seen and read by everyone in the room, and also by several outsiders who happen to be in view, and who cannot hav been placed under the medium's mesmeric influence, to determin whether the sitters are under illusiv visual impressions or not. I will, therefore, accept as a genuin spirit communication any writing seen on these slates by persons not having been under mesmeric influence. If, however, this should be objected to, I will consent to hav the slates sealed up by the medium himself and again placed in charge of the disinterested person alluded to, until the sitters hav recovered their normal state and mental equipoise by absenting themselvs from the medium's presence for a few hours, and if the writing is still visible to the sitters at the end of the appointed time—the medium to break the seals and open the slates himself—I shall also regard it as a genuin spirit manifestation.

Any intelligible sentence seen on the slates will satisfy me. I will not insist on recognizing the handwriting of any departed friend or relativ, a phenomenon considered such conclusiv evidence of spirit existence. There is nothing more wonderful or mysterious in this than in any other mesmeric vision. The simple fact is that the object our mesmerized fancy evokes we see, be it the face, figure, or handwriting of a dead or living friend. Any vision can be called into view during the hypnotized condition of the subject. At the beginning of the séance the process of formation commences, the subject generally wishing to receive a message from some one to whom he or she was devotedly attached. This form being ever present, his letters read and re-read until the handwriting is indelibly impressed upon his or her memory, what wonder that, under abnormal physical and mental conditions, the organs of sight and of the imagination become so exalted that these forms, or general outlines, assume the form of a vision, becoming, under these "favorable conditions," the "stock in trade" and sole reliance of the spirit propagandists, apparently visible to the physical eye through the intensely excited sympathetic nerves or sentient motors connecting the imaginativ organs with the morbidly sensitized nerves of the visual organism, even while the subject, to all other intents and purposes, is fully awake? Whether I would make a "good subject" or not, I cannot say, but, for the edification of mediums who intend accepting my challenge, would say that I can, at any time, depict to my mental view any form or handwriting with which I am familiar, and I dare say there are few who cannot. What is there wonderful or mysterious, therefore, in beholding such visionary objects quite lucidly when the mind is specially prepared and "doctored" for it by the psychic force of a mesmerist, yclept "medium?" Spirits indeed! To think that when one's brain has been manipulated by the arts of those who hav special faculties for throwing susceptible organisms into a semi-somnambulistic state, one ascribes the visions perceived during such state to supernatural agencies! Upon what tenable grounds can these creations of an overwrought nervous organism, excited to abnormal action by the will-power or psychic force of the mesmerist, and followed by a reaction in the nature of partial physical lethargy, temporarily suspending other functions of the body while the operator is transferring his superabundant animal magnetism into the passivly submitting individuality of the subject, be attributed to spirits? What connection can the phantasmagoria, which one human being has the art and capacity to evoke in another human being, hav with extraneous influences? When we furthermore consider that these spirit-message phantoms, for instance, can be assisted in "putting in an appearance" by the scribbling sound which the medium is enabled, by his peculiar idiosyncrasies, or by a piece of slate and pencil in his pocket, to convey to the auricular organs of his victims—no; beg your pardon, I mean subjects—said conveyance being via the Sentient Motor Line leading to the nerve-centers of the subjects, and the depression consequent upon the previous exaltation which must necessarily seize the reasoning faculties under these (un) "favorable conditions," a depression, by the way, from which few subjects ever seem to recover—what reason, I repeat, is there for ascribing visions, produced during such an abnormally excited state, to spirit agency? Not a shadow of a reason. It is a bald assumption—an unwarranted jump at a conclusion absolutely devoid of a semblance even of common sense or logic to support it, and totally beyond the pale of tentativ or analogical verification.

Anyone conversant with but the rudiments of the psychological laws of our being must be aware that a steady fixation of the mental eye upon any image or outlines it desires to see more lucidly will terminate in such a high pitch of nervous excitation that under the stimulus of the hypnotic influence diffusing a subtil fluid through one's entire nervous organism by the media, its sympathetic ganglions centering in the physical structure of the visual organs will become so acutely sensitiv that the subject cannot fail to perceive through the interior collectiv nerve centers uniting in the retina the impress or reflex of the object thus evolved through the intense activity of this mental formativ process, and upon the evolution and perception of which desired or expected object the combined psychic energies and odic forces of both subject and mesmerist are concentrated.

What is there mysterious about these simple properties of our nature, and what warrant hav spirit propagandists to esoterically withhold from the world at large a knowledge of these simple psychological principles, deceptivly professing that the mental phenomena they produce are accomplished through spirit agency, when in fact they simply—know better!

Religion keeps the world in the dark; it is only through ignorance that it can sustain itself, and the propounders of Spiritualism seem to follow its policy.

But if the explanations I hav given of these "amazing" phenomena, yclept "spirit manifestations," do not satisfy our Spiritual friends—they satisfy the knowing ones, I dare say, and for that matter, they did not require these explanations to understand them—but if they should not satisfy the uninitiated I would say in further elucidation of these psychic phenomena which hav set the greatest thinkers of the world by the ears, that the mesmerees, or subjects of visual illusion, see the objects evolved during their semi-somnambulistic state, into which they are thrown through the gradually increasing exaltation of their temporarily deranged cerebrum, inducing a condition favorable to hallucinatory impressions, although this proximate somnipathic state does not necessarily render them oblivious to their surroundings, or existing to a degree that would preclude a coherent sequence in the succession of their ideas. On the contrary, the influx of odic nerve force consequent upon this exaltation is so great that while the physical functions must become correspondingly depressed on account of the unavoidable loss of vitality during said influx of nerve force into the cerebral regions, these latter acquire such an abnormal lucidity—a state approaching clairvoyance—that during this "favorable condition"—for imposition—the "impress" which the subject is so desirous of receiving, and the media so anxious to convey, is developed through the creativ process of their combined cerebral activities, and the illusionary object thus appearing upon the overwrought fancy of the temporarily deranged patient, be it that of a departed friend or of a message in his or her own handwriting, or in fact of any other object or noise perceived or transferred to the visual and auricular organism of the subject, is conveyed from the mental retina, *i.e.*, the imagination, upon the now highly sensitized and therefore readily responding organo physical apparatus of the natural eye.

To prove the correctness of this theory concerning the nature of these slate-writing phenomena, *i.e.*, that they are merely hallucinations, let the slates be sealed up by the medium himself, after the writing has been seen on them, and placed in charge of any disinterested person for a few hours, the sitters or subjects in the mean time absenting themselvs to restore their mental equilibrium, and if at the end of that time the alleged "message" is still visible by anyone not under mesmeric influence, I will concede it to be a "spirit manifestation."

This simple test can be made by any witnessing the phenomena, proving conclusivly that what they behold on the slates is an illusion unless produced through trickery. They simply allow themselvs to be mesmerized, but why they should ascribe the visions they behold while in this state to spirits passes my comprehension. They hav no reason except the unsupported assertion of the medium, and what warrant has he for it? As for the purport of the writing, it is explainable in the same manner as the other attendant features or peculiarities of the phenomenon, or in some cases by thought transference from the media to the subject. If then it can be shown that the various objects seen and different noises heard can be produced only in presence of a mesmerist, preferably termed medium or media, is it not proof positiv that these visions or noises are caused by the medium's own psychic powers, and not, as is fallaciously and unwarrantably supposed, by spirit influence?

I say "preferably termed media" because "media" implies spirit existence. It assumes supernatural spirit interference in the affairs of man, and what but groundless implication and cheeky assumption has any phase of Spiritism, from the "holy trinity" down to witchcraft, to support it? It is nothing but the most unwarrantable assumption therefore to call mesmerists by the mystifying name of "media."

Spiritism is supernaturalism and therefore superstitious, although its votaries scornfully reject the imputation. But that spirits must be placed in the same category with witches (these being the "mediums" of the devil), mermaids, fairies, sprites, dragons, gods, holy or unholy ghosts, etc., seems self-evident. The superstition of antiquity has simply evolved into modern Spiritualism. If it be denied that spirits are supernatural, God also cannot be supernatural though all deists regard him as a spirit. Spirits and Gods all belong to the same family therefore, and Spiritists cannot get around the imputation that spirits are supernatural and therefore the outgrowth of superstition. In other words, they are, like Gods, the creation of man's own fancy.

With witches and wizards recognized as the "media" of the devil, what a glorious witchcraft philosophy (?) might not hav been established! They evidently missed their opportunity. The leaders of Spiritualism did not.

That modern Spiritualism is supernaturalism, which is synonymous with superstition, and therefore a fallacy, can be still further demonstrated by considering the nature of psychic force and its derivation. That psychic force is the essential or producing element of all so-called spirit phenomena is universally admitted, and that it is intimately related to animal magnetism, if it is not identically the same, is also conceded. I say, "if it is not the same," but I hold that psychic force is vital or physical force, exerting and manifesting itself through the brain. It is therefore animal force or physical energy. It is produced through the chemical action not only of our brain, but also of our entire physical being. Mental or psychical force is dependent upon physical vigor, as any mesmerist or medium is aware that the intensity of his powers varies with the condition of health of his or her body, showing that there is an intimate correlation between psychic energy and physical force, the former depending upon the latter, and the physical being therefore superior to the psychical—though not in the estimation of Spiritualists. With these premises established, I ask: If it could be proved to the satisfaction of everyone that spirits did not exist, would mesmerists or media not hav precisely the same powers to produce the visions, illusions, and rappings which are attributed to spirits? These mesmeric powers or psychic forces of our physical being are derived and evolved from the lowest orders of sentient beings, and can therefore not be essentially different in their nature from those forces which animate and govern the psychic life of every animal organism from man down. The physical nature of psychic force, and its derivation from the lowest forms of sentient life, being shown, the fallacy of endowing it with immortality, or of ascribing its manifestations to spirit influence, is therefore apparent. Spirits are as innocent in causing these phenomena, as gods are innocent of causing the world (with all its imperfections). Nature is all-sufficient in producing all we behold, without either the assistance of gods, spirits, or devils.

All conscious beings embody animal magnetism of essentially the same nature as man's, and must therefore possess mesmeric powers to a certain degree, though only in an incipient form, and unrealizable by them. For this reason we are warranted in assuming that mind-transference and cerebral impressions mesmerically conveyed must pass between them, and, on account of having less intelligible means of communication than man, perhaps in a proportionately more pronounced degree. With these premises established it becomes apparent that, considering the essential similarity between the psychic forces of the lower orders and those of man, all must enjoy the same equality (proportionately) in regard to their spiritual life or influences, if they exist. In other words, the psychic phenomena of the brute creation must be as attributable to spirit agency as those of our race. But we "lords of creation" do not consider that a rattlesnake even has as much egotism (proportionately) as man; that he regards our race with the same venomous hatred that we feel for his race, and that if he could reason, he would scorn the idea of us being endowed with immortality, and his race being deprived of it. If he furthermore would resolve his psychic phenomena into the science of a spirit-philosophy he would hav the same grounds for ascribing these phenomena to rattlesnake spirits as we hav for attributing ours to human spirits, psychic force being essentially the same throughout nature, the only difference existing in the degree of development.

"Consistency, thou art a jewel!" Will our Spiritualistic friends please make a note of this?

It is indeed held by many Spiritualists that all sentient beings are endowed with immortality, this doctrin being advocated for consistency's sake, they knowing that the same principle of psychic force pervades the entire animate creation and the same attendant phenomena must therefore be experienced in a corresponding degree in every animate being possessing superior psychic power over others of its kind, and if this psychic force, unwarrantably called "soul-principle," is immortal in one it must be in all.

It is an entirely unsupported assumption therefore to attribute to spirit agency what those gifted with exceptional mesmeric powers can produce themselvs. As for the furniture-moving manifestations, I will forfeit $100 if the phenomena can be produced in my presence and that of several others, we complying with every condition. Any ponderable, inanimate object will be accepted to operate on, from a broomstick to a piano. While I hav no doubt that such movements hav often been seen, I claim they were only illusory, *i.e.*, through mesmeric but not spirit influence, for no one with a grain of sense can believe that a piano could actually leap five or six feet into the air without breaking through the floor in its descent. And to think that furniture or other musical instruments could fly through a room with many people in it, and not injure some one, is equally absurd. Only those who were under the influence, affording the necessary "favorable conditions," saw the articles move, others did not, showing beyond all reasonable doubt that the movements were the result of hallucination. In cases where these alleged spirit manifestations were seen by all present, they were simply all mesmerized.

These very phenomena that are considered such irrefragable evidence of spirit existence, are performed by mesmerists the world over, who do not claim that they are performed through spirit agency, their *modus operandi* not being calculated to deceive. But the mystifying maneuvers of the so-called medium carry with them such convincing proof with the over-credulous, who do not reason beyond appearances, that they cannot understand how anyone can fail to be convinced by them. They never reflect that even if spirits did exist, it is not at all likely they would cut up such capers as they are accused of. A decent spirit would not dream of making furniture fly around the room, but would know how to behave himself. None but escaped spirit lunatics would be guilty of such doings, and how comforting to reflect that asylums are built so insecurely in spirit land, and that respectable spirits like "We, Us & Co.," for instance, hav to dodge around every corner in constant fear and apprehension of getting our spirit heads smashed. And how humiliating to think that our fathers and mothers and other relativs would make such fools of themselvs as to make the furniture fly around the rooms, or to scare people out of their wits. If anyone had but intimated to a Spiritualist that his parents could hav been guilty of such folly while in the flesh, he would hav resented it with a knock-down, and to think therefore that they would do as spirits what they would hav been ashamed of doing in the flesh is preposterous. Is such belief worthy of intellectual beings?

If furniture heaving or smashing, table-rapping, and all such tomfoolery are samples of "spirit progress" and of the way they spend their time in eternity, I want none of it, and beg to be excused. Immortality indeed must be very desirable with lunatics as companions. But it may be said in extenuation that "the poor critters must hav something to do to pass away their time." Very well, but after they hav smashed all the furniture what will they do then? Glorious prospect that, indeed!

But I am anxious to test the correctness of my theory that the phenomena alluded to are mere hallucinations produced by mesmeric force (where genuin), and therefore not attributable to spirits, in furtherance whereof I shall, on publication of acceptance of my challenge in THE TRUTH SEEKER by any medium in fair standing, forward draft for the amount stated, to its office, to be held subject to the above conditions. Let all truth-loving Spiritualists —and I believe the majority of Spiritualists desire to know the truth; if they err, it is because they reason from false premises—bring this challenge to the notice of every medium in their respectiv localities, as an ignoring of it would be *prima facie* evidence of the fallacy of the doctrins, and fraudulency of the claims, of Spiritualism. H. WETTSTEIN.

Marengo, Ill., May 16, 1890.

Another Truth Seeker in Search of Spirits.

In the wide and unexplored domain of metaphysical science there is room for honest "mediumship," whether we liv again or not. The telegraph operator cannot tell from whom or where the message comes. And an honest "sensitiv" or medium can no more tell from what source they receive intelligence. Possibly from minds in the body, possibly from an infinit diary kept by nature, where, like the geological records, or a self-registering phonograph, is stored up the life experience of every mortal.

A few days ago a Mrs. Knight, a sister of Mott, the hero of many exposures, visited Leavenworth. Thirsting for light and knowledge, I sought her door. I was ushered into a small room and seated at a table covered with a heavy spread which reached nearly to the floor on my side, but dropped but a few inches on the other. As an appetizing prelude to the feast about to be served, the medium suddenly assumed a prophetic manner, and informed me that I did something in 1881 that proved disastrous in some way—either moved or journeyed a long distance, or took a partner or made some change in business. I replied that her remarks did not fit my case. Then she gazed again and said it was her mistake—it was 1880. Again I assured her that none of those things happened to me in 1880, except that I moved a short distance greatly to my benefit. "Yes," said she, "that is it—you feared at one time it might prove a bad move, but it turned out all right in the end," and giving me no chance to reply, she handed me some some strips of note-paper one inch wide by five long, and directed me to write some questions for my spirit friends to answer, addressing them by name, and fold and mix the notes. Taking up my double slates with a look of disapproval, she remarked that it took much longer to magnetize double slates than a single one. I spoke about tying, but getting no response and fearful of driving the spirits away, I picked up one of the folded bits and dropped it in the middle of one of the slates which she held in waiting. Moving it to the corner of the slate, she shut and placed them under the table, against the top, and asked me to assist in holding them. This I did with both hands. The slates were jerked and shoved round, which she explained by saying they were being magnetized, but as I felt, or thought I felt, the slates slightly open, I naturally concluded I could guess the real purpose, and also why the note was moved to the corner of the slate. I was convinced that the note was then in her lap. A moment later she changed the drift of her constant talk to the beautiful sunshine out of doors, to a passing train, etc., but instead of looking out of the window, as desired, I only appeared to do so, while I watched the madam out of the corner of my eye, and saw her gaze down into her lap.

The next thing was a suggestion that my note had been sufficiently magnetized, and if I would loosen my grip she would take it from the slates and place it on the table. Accordingly she thrust her hand between the slates (just as though she did not hav the note in her hand already) and placed it on the table to my right, and told me to put my hand on it. This maneuver got my right hand from under the table, but as she soon found that my left hand was in her way she placed her left hand on my right hand and directed me to put my left hand on hers.

Now, with both of my hands disposed of, what was to hinder her from writing the message? She had the slates all to herself. Recollect that no pencil had been put between them. She said the spirits would furnish their own pencil. I will here note that her host had directed me to bring *soft* slates. Why soft? Inferentially because the fingernail, or a piece of horn, and many other substances will make a white mark on a soft slate, and at the same time make no noise. In about ten minutes the madam, having finished her writing, as I believe, asked me to relieve her in holding the slates. I obeyed. Then she scolded the spirits and told them to write at once if they were going to, as we were tired of waiting.

Presently a scratching commenced, a very poor imitation of writing on a slate with a pencil, and she bade me listen, as a spirit was answering my note. This ruse to make me believe that the writing was then being done while I was holding the slates and the medium not touching them, was very cute. Finally the scribbling ceased, and she reached under and drew forth the slates, opened them, and exhibited the writing with an air of triumph. The same program was gone through with in the case of each note.

The first note chanced to be one addressed to John Blank asking him if he gave his body to the medical college. The reply began: "I did." Then followed the usual stereotyped phraseology about being happy and the glorious realities of the spirit world, quite foreign to the man, and signed, "John." The question was intended for a trap and the madam caught herself in it, as I expected she would. The correct reply would hav been, "I did not."

The second note was addressed to my father asking him what year the Ossawattomie convention was held. The reply said: "I cannot answer your question now. I will hav to go back and count up." Then the customary platitudes, closing, "Your father, ———." As he was a graduate, and a historian with a wonderful memory for dates, and as his attendance upon that convention cost him his life, it is not at all likely that he would hav to "go back and count up" to giv me the year. The initial prefixed to his name resembled one letter quite as much as another. I asked her what it was. She studied some time, gave it up, and then asked me what his name was. I told her it was Alexander. "Why, of course it is an A," said she, touching it with her fingernail, as if completing the letter. However, that was not his name. She had put her foot into it again, as usual.

The third note was to my mother asking her the year of her death. The medium, evidently regretting her bad break in the previous answer, and becoming disgusted with chronological test questions, anyway, wisely concluded to "pass" on this interrogatory. Another spirit answered the note and informed me that my mother was not present, but sought to console me for the disappointment by telling me that I was very positiv—that I brought a good influence, etc. An unsolicited message was received from a Cousin James I never had, and one from a Mr. Eaton who formerly lived in this city, and whom the medium very naturally supposed I knew. He was made to address me in a familiar way, though we had never so much as heard of each other.

The writing of the alleged spirits was so scratchy and mixed up, lines sometimes running into each other, often an inch apart at one end and joined together at the other, that I could not make out half the words, but I noticed that the medium had no difficulty in translating it. The slips of paper were cut small, I suppose, so as to be easily manipulated and to compel brief questions, quickly read and answered.

A gentleman here is the possessor of a letter written and mailed to him by this medium prior to her visit to our city. He also possesses one of her spirit messages. The handwriting is the same, particularly noticeable in the capitals. In both occur the word "happy," peculiarly written, and as much alike as a pair of twins.

For over ten years there hav been standing rewards offered by doubters in various parts of the country—sums ranging from $100 to $1,000—for so much as a line of spirit writing, under conditions absolutely precluding the possibility of fraud. And it is an ominous and suggestiv fact that not one of these rewards has ever been contested for.

The exposure of Dr. Bouton, the great writing medium of the West, should hav served to put Spiritualists on their guard against fraud and humbug. But the lesson appears to hav been quickly forgotten. It is gratifying to know, however, that there are a few of that faith, like Vincent and Francis, willing to apply the pruning knife, the scalpel, or dynamite if need be, in ridding their cause of the cancerous frauds that are bringing disrepute upon it. There are too many Spiritualists who, while condemning church people for their blind credulity in swallowing fish and ghost stories, are themselvs eager to shut their eyes, open their mouths and swallow everything put in by mediumistic jugglers.

It will be recollected that Mott's friends used to draw the mantle of charity over his frauds by explaining that once in a while, when, from intoxication, exhaustion, or other causes, he failed to get spirit cooperation, the unreasonable demands of his patrons impelled him to provide bogus demonstrations. Perhaps the $60,000 fortune which he amassed at the business would throw some light on his motivs.

But after all, why should we require or expect mediums to be honest while the half of mankind get their living by dishonesty and the other half would if they could?

My purpose in penning this article is not to injure the medium referred to, but rather to recommend her as a practitioner eminent in her profession, and to characterize her entertainments as brilliant exhibitions of high art. How she can afford so rich a treat for the paltry sum of $1 is the greatest mystery of all. A ten-word message from California costs $1; but with unexampled generosity she will giv you a hundred words all the way from kingdom come for the same money. Having bought a dollar's worth of her messages and given them a thorough trial according to directions, I take great pleasure in recommending them to suffering humanity.

That I am not a believer in ghosts is no fault of mine, for Barkis is more than willin', and always has been. Most gladly would I giv $500 for a genuin message from my father and mother.

Madam Knight evidently did her level best to call up my dead relativs. And I fully acquit her of blame for their non-appearance. That some of my departed friends hav for fifteen years failed to redeem their dying promises to communicate with me is rather discouraging, but I shall never fully abandon hope in continuous existence. S. R. SHEPHERD.

Leavenworth, Kan.

THE doctors, or sages, who govern both mind and body, are generally profoundly ignorant, foolishly prejudiced, or at war with common sense. It is usually among obscure men, that thinkers are found animated with a superior instinct, who invent admirable things on which the learned afterward reason.—*Voltaire.*

Communications.

Christ and Antichrist.

The Christian dictionaries tell us that the word Christ means *anointed*, but several years ago, in reasoning upon the use of the word in theology, and its analogies, I arrived at the conclusion that the word Christ is synonymous with our English word *light*. I hav just found in the "History of Christianity," by Edward Gibbon, the confirmation and proof of this opinion. The word Christ means physically the light of the sun, the light of a fire, an electric light, etc.; spiritually it means light of the mind, thought, reason, wisdom, intelligence, etc. Then the real meaning of the word Christian is, a disciple of reason, a devotee of science. I am a Christian according to the real signification of the term.

The Virgin Mary, Cybele, Isis, etc., were allegories of nature or symbolical personifications of nature, and their sons, Christ, Osiris, Horus, Christna, Buddha, etc., were allegories of light, reason, and science. These stories are true in their philosophical sense, for reason and science hav been, figurativly speaking, crucified by superstition in all nations of the earth. But science will not stay down; it always comes up again—this is the symbolized resurrection. The Greek word *logos* used by Plato to designate the second person in the trinity, which was translated into son, word, etc., meant in Greece reason, intelligence; in Palestine it meant wisdom. Then what is Antichrist, the great enemy and antagonist of reason and science? I answer, superstition, and the Christian church is the kingdom of Antichrist. The Christian church has fulfilled the prophecies of Antichrist to the very letter, and the people who call themselvs Christians ought to be called Antichristians. In proof of this assertion I will quote from the footnote on page 400 of Gibbon's "History:"

> When the church of Rome became supreme, and the Nicene creed—the creed of Athanasius—ruled the European world; when humanity was enchained by superstition and fanaticism—those twin jailors of the mind—freedom was expelled, reason was dethroned, and the light of intellect was quenched in the Cimmerian gloom of faith. The dark centuries of Catholicism succeeded the learning and civilization developed under the freedom and toleration of ancient paganism.
>
> Superstition governed the human intellect. The holy Inquisition was established. The stake claimed the noblest and bravest of its victims, and the victory of the cross was illumined by the light of burning fagots and the groans of dying heretics. It was then that Protestantism was born, and with it returned freedom and knowledge to bless and elevate humanity.

But Antichrist had interpolated and corrupted the scriptures which fell as a legacy to the Protestant sects. From half to two-thirds of the New Testament consists of interpolations put in there by Antichrist, which interpolated passages are in conflict with the original text, which has created much confusion and division in the Protestant ranks. The interpolations of Antichrist are so intermixed with the genuin article that the Protestant Christians cannot pull up the tares without pulling up the wheat with them. After Constantine embraced the Christian religion the Roman legions placed upon their standards a monogram, which consisted of the letter P with an X or cross mark placed upon it. The P was the initial of philosophy or science, and the cross mark was a sign of erasure or cancellation. This was the origin of the Catholic cross, which Antichrist adopted as his emblem.

P. F. SHUMAKER.

Flat Creek, La., May 4, 1890.

Eminent Women.

MARY WOLLSTONECRAFT GODWIN.

This truly brave and radical thinker was born in 1759, and in advanced opinions she was so far ahead of the majority of her sex that the rank and file of them hav not yet reached her plane of thought, and will not do so for many generations yet to come.

Mary was a studious girl and an able thinker. She attended only the common schools till the age of sixteen, when Rev. Mr. Clare, an eccentric old preacher, became deeply interested in the beautiful, talented girl, and gave her access to his rare library, and helped her in her search for knowledge. At his home she became acquainted with Frances Blood, a young girl two years her senior in age and much better educated than Mary. The friendship of Clare and Frances gave a new impetus to Mary's endeavors to obtain as thorough an education as her means would allow of, and henceforth "her mind took a higher, wider intellectual range." To earn money to carry out her plans she lived as waiting maid with Mrs. Dawson, till the death of her mother in 1780 called her home.

Her younger sister Eliza married a Mr. Bishop, who treated her so cruelly she was forced to leave him, and so Mary started a day-school, assisted by Fannie Blood, as a means of livelihood for herself and her sisters, Eliza and Everina.

While teaching she became acquainted with the Rev. Richard Price, a Liberal and an enthusiastic revolutionist, and Mary's crude ideas on civil and religious subjects were ripened, and soon bore fruit.

In 1785 Frances Blood died, and she being a Protestant the authorities at Lisbon refused her burial in consecrated ground, and Mary now first openly defied the law by helping to "steal her friend a grave." She left her school in charge of her sisters, to attend the deathbed of Frances (who had married and left the school); and the sisters let the business get broken up, and yet with these two depending on her for support she still found a way to help Mr. and Mrs. Blood, the parents of Frances, who were in extreme poverty. "Eager to repay the kindness she had received from their daughter," Mary was spurred on to write a pamphlet of one hundred and sixty pages, entitled, "Thoughts on the Education of Daughters," for which she received ten guineas from her London publisher, Mr. Johnson. She gave this money to Mr. and Mrs. Blood to take them to Dublin, their old home. "Dearer than the money, however, were the words of praise and encouragement which Mr. Johnson saw fit to bestow upon her talents in giving it." For three years she now wrote almost exclusivly for Mr. Johnson—translating, compiling, and condensing. She however wrote, during this time, her first story, "a fiction." Her father became involved in financial difficulties, and she had to help to care for the younger members of his family, and to do this required rigid economy. She procured situations as governesses for the two sisters she had educated, procured a land grant for her brother Charles and a commission for James, and even provided for and took under her protection a little orphan girl. Can we wonder that she found other women tame and comparativly useless when she was doing all this out of her own earnings and through her own influence and by her own energy?

In 1790 she wrote "The Vindication of the Rights of Man," which though violent in tone and temper was warmly welcomed and cordially received by the lovers of liberty in England and on the continent. This work introduced her to fame, and to the notice of her future husband, Mr. Godwin. They met at a dinner party and were mutually displeased. His quiet temper rebelled at her occasional harshness and violence of expression, while she was annoyed at his philosophical calmness where she saw so much needing to be done, and done by enthusiastic, earnest, hot, and heavy words.

The public were condemnatory of a woman who wrote on politics, and this censure turned her attention to woman's rights. "She began to question the reasons given to account for woman's subordinate position." The result was the publication in 1792 of her "Vindication of the Rights of Woman," a "passionate defense of the true dignity, and an eloquent plea for the better education of woman, a work coming directly from her heart, and sanctioned by the deliberate reasoning of her brain." She said: "If woman be not prepared by education to become the companion of man, she will stop the progress of knowledge; for truth must be common to all, or it will be inefficacious with respect to its influence on general practice. If children are to be educated to understand the true principles of patriotism, their mother must be a patriot, and the love of mankind, from which an orderly train of virtues spring, can only be produced by considering the moral and civil interests of mankind, but the education and situation of woman at present shuts her out from such investigations."

Mary wrote her "Vindication of the Rights of Woman" in six weeks. She was severe in her contemptuous estimate of her own sex, attacking them with sarcasm and scorn for trying to be clinging vines and petted dolls, instead of true companions and wise mothers, who would hold an equal influence with man, through equal excellence of morals and intellectual attainments. She wrote scathing denunciations upon affectation and mock modesty, and dealt freely with topics which were then considered indelicate for women to write or talk about. Men sneered and ridiculed, but could not help being convinced she was right. Women seemed shocked and shamed, and yet secretly read her book; and all began to act upon its suggestions.

We are always too apt to martyrize the truth-teller, while we insensibly imbibe the truths themselvs. Seeing "the horrors of modern matrimony," and finding them verified in the brutality of the husband of her sister Eliza, and the obstinate, domineering conduct of her father, whose domestic tyranny made an abject slave of his wife, Mary was disgusted at marriage laws which gave such absolute power into the hands of the husband. She believed love should be the only bond, and so became the wife of Gilbert Imlay in all but the sanction of law. For a year or two she was in a paradise, and deemed her views on marriage well lived out and proved in her own experience. "She would hav laughed to scorn any croaker who prophesied an estrangement between herself and the father of her child—their child! Could even heaven prevail against a union cemented by so strong and true a love?" But Imlay tired of the romance, and felt a need of a change of loves, and in 1795 left her in Paris, while he made an excuse to go to England. Not dreaming of his desire to leave her, she followed him, and then he threw off all disguise and let her see that his love was dead. In her despair she twice attempted suicide, which so alarmed Imlay that he pretended a return of his affection—but sent her on some business to Sweden and Norway. She was accompanied by her little girl, Frances, and the child's nurse.

It was while thus absent she wrote her "Letters from Norway, Sweden, and Denmark," of which her husband, Godwin, says: "No other book of travel so irresistibly seizes on the heart. It speaks of her sorrows in a way that fills us with melancholy and dissolves us in tenderness, at the same time that her genius commands admiration, and we are constrained to love the writer." The greater number of these letters are addressed to Imlay, and we can but wonder of what sort of stuff the man's heart was made that he could resist those eloquent appeals to all that was best of him, or refrain from loving so true and tender a soul.

After four months' absence she returned and found Imlay had gone to America with a newer love! She now gave up to the inevitable, and turned her attention to literary pursuits, and the care and education of her little girl. She was thrown again in the society of Wm. Godwin. The interest he felt in her misfortunes, the admiration excited in him by her genius, and the radical opinions which they held in common, drew them together, and their friendship soon ripened into love. Time and trouble had softened her manners into a more womanly gentleness, and though nearly thirty-eight years of age, she retained much of her charming beauty and sweetness of expression.

Notwithstanding her experience with Imlay, she still clung to her love of liberty, and her determination to practice her principles, and so she and Godwin lived together without marriage till they wished to secure the legal rights of their child, then they were privately married (in 1797). Their happiness was unclouded and unbounded. Their child was born Aug. 30, 1797, and the September following the mother died, leaving to Mr. Godwin this child (Mary Wollstonecraft Godwin), who afterward became the wife of Shelley.

Of the personal character of *the* Mary of our sketch her husband speaks in the highest terms. "Never did there exist a woman," he says of her, "who might, with less fear, expose her actions, and call upon the universe to judge them. . . . Lovely in her person, she was, in the best and most engaging sense, feminin in her manners. . . . The strength of Mary's mind lay in her intuition. In a robust and unwavering judgment of this sort, there is a kind of witchcraft. When it decides justly it produces a responsiv vibration in every ingenuous mind."

Mary was a Deist, and an unbeliever in a Calvinistic hell. She could not believe "an all-wise and powerful being, as good as he is great, should create a being, foreseeing that, after fifty or sixty years of feverish existence, he would be plunged into never ending woe."

ELMINA DRAKE SLENKER.

A Suppressed Liberal Club Critic.

I arose to speak at a meeting of the Manhattan "Liberal" Club Friday evening, May 23d, but was denied the privilege on the objection of Mrs. Leonard, who had just delivered one of her characteristic speeches, and was evidently afraid that I would criticise her remarks. I do not wish to criticise them now, except to state that they might amuse the sensual and interest such reformers as believe that a pool of filthy water may be purified by "stirring it up." The subject under consideration was "Hereditary Influences." I am a Western man, and I proposed to discuss this topic from a Western standpoint—a position not taken by any speaker of the evening. I still intend to "hav my say" on this subject, provided I can obtain the privilege through a Liberal newspaper. I deem those hereditary influences "the best" which are not transmitted. The world is now overcrowded, and it cannot sustain a much larger population than the present one under the existing social conditions which render life tolerable to the wealthy and make it miserable for the masses.

Some day Socialism will prevail. Then millions of that class that is now consigned to the grave prematurely through the wrongs of competition will liv happily and propagate their species and within two centuries life will again be at a maximum. It seems to me that it is better under these conditions to confine our attention to promoting the interests of the living than to bring new beings on the scene of life to suffer from the injustice of the world and perish, perhaps in the approaching conflict. We hav capital and oppression on one hand and slavery and ignorance on the other. This is the old story and it will probably be settled in the old way. A very important hereditary condition is the satisfactory union of the parents, and this is more dependent on conjugal love than philoprogenitivness. I define conjugal love as the pure and wholly platonic affection that

may exist between one "soul" and its only mate. I consider the mutual platonic love of one man and one woman the gem of life if it be permanent, but think that love can only be permanent when the "spirits" are in perfect harmony with each other. Then they may liv for time, love for eternity, and progress forever in perfect freedom and choice of will with but one heart, one mind, one "soul" between them, because they are affinities. This sentiment exists in various degrees in individuals and therefore some love their companions with an intensity approaching insanity and a devotion exceeding idolatry and others who are just as truly mated care nothing for each other. Some do not wish to be mated, others are not mated because they cannot find their affinities, and many are mismated because they hav tried to find their affinities and mistaken their own characters or those of others. The masses are unmated because they hav no affinities. These despise platonic affection. They soon grow weary of their companions and the world in general, and it simply is a question of time when they would become tired of anyone else. Their bond of union is simply an instinct that has nothing in common with true love save a few misleading appearances and a natural aversion. I say in connection with this, Confound an animal that has four feet and yet insists on walking uprightly. for all the world like a man. My apologies to Dr. Weeks and the lecturer, who reminded me very forcibly of two Thomas cats that had chanced to meet on the same fence.

But I digress. Sometimes friendship is bond of a satisfactory union. Friendship, like love, is a platonic affection, but it is not exclusiv like the latter, and it is founded on only a partial affinity. Lastly, all cannot be suited, as there is an unfortunate difference in the male and female characters, and men who can love are as rare as women that reason. I do not know why this should be so, but I think I do know that it is simply damnable to hold those in bondage who wish to separate, or to compel any person to commit a crime or sacrifice a lifetime in expiating a single error of the judgment. Therefore I advocate the abolishment of all laws restricting divorce. The hearts that are faithful do not need them; those that are inconstant are made worse by them, and as factors in the promotion of morality they do not amount, in my judgment, to a condemnation from the deity. Now, if all persons contemplating marriage would make courtship a season of mutual investigation—a court of inquiry established by mutual consent to determin their fitness for each other, study phrenology and physiology, and remember, as a generalization, that as like causes produce like effects, a semblance of countenances implies a similar character; and remember, as a fact, that the New Yorker, as an animal, is a little lower than the wanderoo monkey, and a blamed sight lower than "the angels"—then the end desired would be more often accomplished. JULIAN MASCELLAS.

Professor Huxley to Professor Skilton on "Metagnosticism."

From the Popular Science Monthly.

I hav read the papers which accompanied your letter of the 25th of November with much attention; but, I regret to say, with the result that I can discover no good ground for the change of nomenclature which you propose. Permit me to trouble you with my reasons for that conclusion:

The term "Agnostic" was not suggested by the passage in the "Acts of the Apostles" in which Paul speaks of an inscription to the "Unknown God." It is obvious that the author of that inscription was a Theist—I may say an anxious Theist—who desired not to offend any God, not known to him, by ignoring the existence of such a deity. The person who erected the altar was, therefore, in the same position as those philosophers who, in modern times, hav brought about the apotheosis of ignorance under the name of the "Absolute" or its equivalents.

"Agnostic" came into my mind as a fit antithesis to "Gnostic—" the "Gnostics" being those ancient heretics who professed to know most about those very things of which I am quite sure I know nothing.

"Agnostic," therefore, as the name of a philosophical system is senseless; its import lies in being a confession of ignorance—a warning set up against philosophical and theological phantoms—which was never more needed than at the present time, when the ghost of the "Absolute" slain by my masters Hume and Kant and Hamilton is making its appearance in broad daylight.

Your definition of "metagnosticism" says that "it relates to beyond knowledge." That is exactly what all the "absolute" philosophers profess the "Absolute" does; and it is precisely that profession which I consider to be futil and mischievous. To my mind science is exact and organized knowledge—neither more nor less. And the knowledge which goes "beyond knowledge" is something which my cognitiv faculties do not enable me to apprehend.

The term "Evolution Philosophy" which you employ seems to hav different meanings for different people.

For me, evolution is a name for a certain process, the occurrence of which in various groups of things is as nearly demonstrated as any historical event can be. And this, I think, constitutes a fair ground for the expectation that the whole cosmic process will turn out to be one of evolution. The business of philosophy, as I understand it, is, among other things, to arrive at a scientific theory of evolution; but these other things are quite as important as evolution. Philosophy, in fact, should embrace the whole of which the theory of evolution is a part.

Three or four generations of patient workers, cautiously feeling their way by the well-known methods of true science, may bring our posterity within sight of such a philosophy. For the present, while welcoming all attempts to foreshadow it, with due gratitude to their authors, and holding fast by that which is good in them, it is very necessary that we shou'd not confound such scaffoldings with the edifice, the foundations of which are not yet complete.

I am, dear sir, Yours very faithfully,

T. H. HUXLEY.

Eastbourne, Eng., Dec. 10. 1889

Puritan Laws.

From the Salem, Mass., Register.

In the town of South Reading, now Wakefield, Mass., the following records may be found: 1649. "Three married women fined six shillings each for scolding." It is not stated who the victims of the scolding were, but as it is said they were "married women" it would not be strange if their husbands should hav come in for a pretty liberal share, and possibly they richly deserved it.

1662. This year the town ordered, by vote, "That no man, maid, nor boy, nor gall, shall sit in the south alley and east alley of ye meeting-house upon penalty of twelve pence for each offense." It was also voted "That every dog that comes to the meeting on the Lord's day, or lecture day, except it be their dogs that pays for a dog-whipper, the owners of those dogs shall pay sixpence for every time that they come to the meeting that doth not pay the dog-whipper." It does not appear what the duties of these officials were.

In 1667 it was ordered "That every dog that comes into the meeting-house in time of service shall pay sixpence every time he comes." It will be seen that the only material difference between this and the preceding vote is that in the former the owner of the dog was required to pay the price, while in the latter the guilty dog was to pay his own fine.

One Philip Ratcliffe, of Salem, Mass., was sentenced to be whipped, hav his ears cropped, to pay a fine of forty shillings, and be banished from the town for "uttering malicious and scandalous speeches against the government and the church." If this should be done in like cases at this day, it would, in some places, diminish the population and increase the revenue.

In 1666 the Essex county court, in Massachusetts, ordered that "a cage shall be erected in Salem in which to display wrong-doers." Dec. 4, 1638, "A resident of Salem was ordered to sit in the stocks on lecture day, for traveling on the Sabbath." If such a penalty should be enforced in our day, stock builders would find their business profitable.

One Mary Oliver must hav been quite a troublesome character in Salem. In 1642 she was presented for neglect of public worship. Two years later she was sentenced to be publicly whipped for "reproaching the magistrates," and two years thereafter she had a cleft stick put on her tongue for half an hour for "slandering the elders." At last she was banished from the town. How nice it must hav been to send these wayward ones to other towns—so full of neighborly kindness.

If we go back to an earlier day, we shall find that old bachelors were not regarded with much favor, as the following order may indicate: "Henceforth no single person over thirty years of age shall be suffered to liv of himself, or in any family but as the selectmen of the town shall approve of." Again, "No youth under twenty-one shall take any tobacco, until he has brought a certificate under the hand of some one who are approved for knowledge and skill in physic that it is useful for him and also that he hath received a license from the court for the same."

One of the most marvelous orders ever issued was the following: "That any who are elected to the office of governor and would not stand to the election, nor hold and execute the office for one year, should be amerced in £20 sterling." In our day if all who hav a hankering for such an office or who possess a willing spirit for the same should be so fined, the revenue therefrom would prove a valuable addition to a state's income.

Scolds were sometimes gagged and made to stand a certain time at their doors to be seen by those passing. They were also punished by ducking them in running water until they should promis not again to offend in like manner.

One Josias Plaistow, for stealing four bushels of corn from the Indians, was ordered to return eight bushels, pay a fine of £5, and ever after to be called Josias and not Mr. Plaistow, as formerly.

Edward Palmer for his extortion in taking £2 18s. 4d. for the woodwork of Boston stocks, was fined £5 and ordered to sit in the stocks one hour.

In olden times it was the custom to hav a public lecture in the middle of the week and this was called "lecture day." It was at this meeting that punishment was inflicted on persons convicted of wrong against society. We find the following cases named in the Rev. Dr. Walker's history of the first church in Hartford: March 5, 1644. "Susan Coles for her rebellious carriedge toward her mistress is to be sent to the house of correction and be keept to hard work labor and course dyet, to be brought forth the next lecture day to be publiquely corrected weekly until order be given to the contrary."

"Walter Gray, for his misdemeanor in laboring to inveagle the affections of Mr. Hoocker's mayden is to be publiquely corrected next lecture day."

Oct. 17, 1648. "The court adjudgeth Peter Bussaker for his filthy and prophane expressions (viz.: 'That he hoped to meet some of the members of the church in hell, ere long, and he did not question but he should') to be committed to prison, there to be kept in safe custody til the sermon and then to stand the time thereof in the pillory, and after the sermon to be severely whipt."

More Government Roguery.

From the Melbourne Liberator.

The following appeared in the *Age* on Saturday:

An important seizure of blasphemous literature was made by the customs authorities yesterday in the shape of a Christmas number of a Freethought publication. The contents of this number were exceedingly coarse and ribald, and very little consideration was required, after a glance at them, to cause them to be pronounced unfit for circulation. The parcel, which came by mail from Sydney, was, therefore, taken possession of by the customs officers and burnt.

Put into plain English, this report means that Patterson, the ex-cattle duffer, stole a parcel of Mr. Foote's *Freethinkers* (Christmas number) sent to Miss Wilson—that he stole them and burnt them to bribe pious voters at the next election. The *Age* reports as if they had seen them, and thus takes its share in the guilt of the transaction.

The *Freethinker* is good enough to circulate in England; why not here? Are the government officials and the *Age* proprietor afraid of being contaminated? Is it possible they can be worse than they are?

Had the parcel contained family Bibles, with pictures of Adam and Eve naked, Joseph flying from Mrs. Potiphar, Lot with his daughters, David admiring Bathsheba bathing, naked Isaiah tramping round Jerusalem, Gabriel telling Mary how Jesus was to be begotten, etc., etc., the pious scamps who stole the *Freethinkers* and the *Age* which justifies the theft would hav hailed such holy plates as a means of gratifying their prurient curiosity. And if the *Freethinkers* really had been what they represent, they would hav kept them for their use instead of burning them.

In spite of this new outrage, there are fools about who think the Freethought battle is fought and the victory won. They are too blind to understand that the government of Victoria are just waiting for an opportunity to snuff out all Freethought propagandism that is worth the name. Ay, and worse! Even in the face of the fact that government never losses an opportunity to injure us, there are traitors in our own camp who are doing all in their power to destroy the only institution in the colony that acts as a check upon priestly and political trickery. It behooves honest and real Freethinkers to band together in solid phalanx; or in a short time the government will swoop down upon us again, and this time crush us out of existence. There is one man, at any rate, who will resist and expose them to the end, and dare their thunders until he is conquered, knowing that Australia must reap the benefit of his work and fighting. JOS. SYMES.

Lectures and Meetings.

MR. RICHARD HODGSON, the secretary for the United States of the English Society for Psychical Research. will lecture on this subject (the work of the society here) for the Liberal Club, on Friday evening, May 30th. He is an entertaining talker and full of ghost stories.

FOUR of the biggest audiences ever assembled at Fourth Street Theater, greeted Mrs. Freeman Thursday, Friday, Saturday, and Sunday nights, and the greatest attention was paid to her eloquent, and sometimes cutting remarks. She is a brilliant talker, a great reasoner, and withal as fascinating a speaker as ever appeared before our people. The interest she excited will continue to grow, and it is expected she will be called here again. While many could not agree with her arguments they admired the brave little woman who dared to advocate the principles of the American Secular Union.—*Neillsville, Wis., Republican and Press.*

Instructiv and Interesting Works.

From the Mellette, S. D., Tribune.

We are indebted to the Truth Seeker Publishing Company, of 28 Lafayette place, New York, for a copy of a "Freethought Symposium," containing articles from leading writers in the Freethought ranks, which is decidedly interesting and instructiv. Our thanks are also due the same company for a copy of William Hart's interesting work, "The Candle from under the Bushel; or, Thirteen Hundred and Six Questions to the Clergy."

Communications.

From Mr. Harman's Original Counsel.

To the Editor of The Truth Seeker, *Sir:* In your issue of May 3d, is a letter from Ed. W. Chamberlain in reference to the late trial and conviction of Moses Harman, of Valley Falls, Kan., in the United States district court for Kansas, upon an indictment charging him with depositing in the mails obscene matter.

In this letter Mr. Chamberlain says in reference to Mr. Clemens and myself: "Their abandonment of Mr. Harman was due to a combination of various influences which it is not necessary to dwell upon, such as local politics, disapproval of certain of Mr. Harman's methods of management, *financial and otherwise;* conflict of interest between Mr. Harman and the other clients, *i.e.*, E. C. Walker and George Harman, etc. I cannot look upon their abandonment of Mr. Harman as justifiable." In the same number of your paper you say editorially, after quoting from *Fair Play* and *Lucifer:* "A comparison of these differing statements with that made by Mr. Chamberlain shows that the blame for not being on hand should fall not upon the 'aristocratic New York lawyer' but upon the Kansas people who were at cross purposes, thus leaving Mr. Harman to conduct entirely his own defense." In view of the reflection upon me contained in the above, pardon me for asking permission through your columns, to set myself right before your readers. I speak for myself alone, but I am sure that Mr. Clemens is as free from blame in the matter as I think I am. As is well known, Mr. Clemens and I were the attorneys of Mr. Harman and his associates at the commencement of the prosecution which ended in Harman's conviction. We had previously defended Walker and Lillian Harman in the case in which they were prosecuted—and persecuted—upon the pretense that they had violated the marriage statute of this state. When Moses Harman, E. C. Walker, and Geo. Harman were indicted for depositing non-mailable, *i.e.*, obscene matter, in the United States mail, we entered a motion to quash the indictment which was sustained. Another indictment was found, however, and another motion to quash (or demurrer) was interposed, and though the grounds of quashal were in my judgment as good in the last case as in the first the demurrer was overruled, and the case remained upon the docket for trial. Meantime the feeling against Harman and his associates which had culminated in the first indictment had greatly abated, insomuch that a petition signed by nearly every citizen of Valley Falls, Harman's home, was presented to the district attorney, asking him not to hav a second indictment returned against Harman and the others. By careful proceedings two continuances were secured, perhaps not with the entire approbation of Moses Harman, but for his best interests, as his counsel supposed and now believe would hav been the case but for the unfortunate subsequent occurrences. With the lapse of time public feeling was steadily softening, and I firmly believe that but for the great blunder which occurred a short time previous to the time of trial, Mr. Harman might hav been honorably and triumphantly acquitted. To those familiar with the history of this case I need scarcely say that I refer to the now famous O'Neil letter. The very morning on which the paper containing that letter reached me, and while sitting in my office scanning its columns, a messenger came rushing in with a note from Mr. Harman stating that he was at the United States marshal's office under arrest upon another charge, and requesting my presence there. This was the first intimation I received that he was to be arrested or, indeed, that any new cause of arrest had occurred. By a mere coincidence Mr. Clemens was in the office at the time. Hastily examining the paper we were not long in discovering the cause. In a brief note to Mr. Harman which we both signed and returned by the messenger we informed him that we could not defend him upon that charge, but advised him to make no admissions, to waive examination and giv bail for his appearance before the grand jury shortly thereafter to convene. Aside from the sympathy implied by personal presence this advice served him as well for that occasion as our presence could hav done, as we each well knew would be the case, as we knew that he would be bound over in any event and that he could giv as much bail as might be required. He was held to bail, which he promptly gave, and a little later called at my office, and being deeply engaged at the time I told him to return at a later hour of the day, as I wanted to talk with him. This he promised to do, and undoubtedly intended to do, but for some reason—lack of time, I believe—he did not get to the office that day. I was anxious to tell him just how I felt over the O'Neil letter, and failing to get an opportunity to talk with him upon the occasion in question, a day or two later I sent him a letter, the substance of which he printed in *Lucifer*. As it appeared in the paper there were some omissions from the original, but not sufficient to change the sense. As the original is not in existence, I here giv the letter as it appeared in *Lucifer:*

Both Mr. —— and myself were surprised, mortified, and disgusted beyond measure at the publication in your last *Lucifer*. . . . No good can come of publishing such matter; nothing but evil can result from bringing to prurient ears and corrupt minds the fact that such horrible practices are indulged in. The best way to get the naturally vile to do such things is to advertise to them the fact that such things are done. Such publications injure all reforms, and cases growing out of such publications are not the ones upon which general principle of constitutional right will ever be defended. They offend and antagonize every instinct and prejudice of decent and civilized man, and furnish the best apology imaginable for such statutes as the Comstock law. Your action in making this publication looks like tempting fate. Yours truly, ——

The blank space after "Mr." at the beginning was left by Mr. Harman in publishing. I had written there the name of Clemens. He also omitted my signature, as will be observed, feeling perhaps that it would not be consistent with my wishes that the author should be known. In this, however, he was mistaken, as I was indifferent regarding the matter. Mr. Harman seemed "nettled" at my letter, and in the same issue which contained it he fired back quite vigorously, as an examination of *Lucifer* of Feb. 21, 1890, will verify. He sneered, I thought, at the idea of obtaining justice at the hands of the law, saying among other things:

As to any hope of justice through an appeal to "general principle of constitutional right," we hav only to look at the history of our land for the past decade or two, to become convinced that "constitutional right" is simply a word to conjure with—nothing more. As a protection of personal and citizen right it is a howling farce, a delusion and a snare, but as a protection to robbers and wholesale murderers it is a magnificent success.

The same mail which brought me the paper containing the above brought me also a letter from Mr. Harman, as follows:

Valley Falls, Kan., Feb. 22, 1890.

David Overmyer: I take the very first available moment to write you a hasty line in answer to yours of two days ago very briefly, and will say: 1. If anything could make me regret the publication of the O'Neil letter the loss of your friendship and respect would be one of those considerations, but as yet I am not convinced that I did anything wrong or improper *all things considered*. Not until I received your note by the hand of Dillard did the idea occur to me that you would seriously condemn me for what I had done. But let that pass. 2. Now I ask you in all earnestness, candor, and kindness, to throw up my defense on the case in which you and Clemens are engaged. But for George and Walker I want you to do your best, provided you think you will ever get your pay for so doing. To get them released I think will be easy enough. You can show that George was a minor acting under orders, and in compliance with those orders he was working on a farm at the time of the publication of the indicted articles, and could hav no moral and should hav no legal responsibility in the matter, and for Walker you can show that his absence in Iowa and his emphatic disapproval of my course as expressed in his paper, *Fair Play*, should exonerate him from all charge of complicity in the matter. Then you can say to the court that by request of the senior defendant you withdraw from the conduct or management of the suit.

Now please do not infer from this that I am dissatisfied with what you hav done and want to employ another lawyer. You hav done your work ably, conscientiously, and well; at present I hav no intention of employing another lawyer.

My reasons are: 1. I think you consider yourself *disgraced*, in the eyes of that public whose good opinion you wish to secure, by your connection with *Lucifer* as legal defender. 2. I presume from what you say that there is *no hope*, but that I will go to prison on this last charge. Such being a foregone conclusion, I wish to save all the money I can to make *Lucifer* liv and to pay the debts already incurred in these suits.

I inclose a copy of first page of *Lucifer* from which you will see that I printed part of your letter and commented on it, but I showed the letter to no one, not even my printer. I copied what I wanted and immediately cremated the whole letter. If you care to read what I hav to say in self-defense in this and in last week's paper, also what I may hav to say in subsequent issues, I shall take it as a favor, for I really find it almost impossible to write personal letters of any considerable length. Sorrowfully (that I hav offended a good friend) I remain, Yours sincerely and truly,

M. Harman.

To this letter was appended a postscript in which Mr. Harman stated that he wanted Mr. Clemens and I "to make out your additional charges for work since last agreement," and offering to make provision for payment of same. It will be seen from the foregoing that Mr. Clemens and myself were on February 22d last completely discharged from the defense of Mr. Harman against the charge upon which he was convicted at the April term of the United States court. In response to this letter and to the strictures published in *Lucifer* upon my former note, I wrote to Mr. Harman a somewhat lengthy letter, the very length of which precludes its reproduction here, covering as it does some twenty-one pages of note paper. In this letter I set forth my reasons for objecting to the O'Neil letter, and also responded to Mr. Harman's proposition that we, Clemens and I, should "throw up" the case. This letter Mr. Harman sent to Mr. Chamberlain, who read it and wrote to Mr. Harman that my views were "all moonshine," but advised Mr. Harman not to publish the letter. I had given Mr. Harman liberty to publish the letter, but expressly informed him that I did not request him to publish it. I did this for the reason that, although I was perfectly willing to hav the letter made public, I did not wish to embarrass Mr. Harman by thrusting upon the public without his full and free consent views emanating from one lately his counsel and sharply antagonistic to his own, so I left the matter entirely to Mr. Harman, with the result above stated. After the letter had been sent to Chamberlain in New York and returned to Mr. Harman, I requested him to return it to me, which he did, and I now hav it before me. In that letter, touching the matter of my relations to Mr. Harman as counsel, I said:

You say in your letter that you suppose that I am ashamed to appear as your counsel, that I consider myself disgraced in the eyes of that public whose good opinion I wish to secure, etc. Not exactly that. Let me think I am right, and I am just as defiant of "that public" as you are. But I do not think you are right in this matter (O'Neil letter), and I consider you so far wrong that I cannot lend my sanction, as a man, to that which, as a lawyer, I can see no defense for. If I thought you was right, though I considered the law completely against you, I would go down to defeat with you willingly. I hav often done so. You certainly know that I am no cringer at the feet of the public. While this is true, I do not consider myself infallible, and, like the framers of the Declaration of Independence, I hav a "decent respect for the opinions of mankind." I am, perhaps, the most tolerant man in Kansas. I hav borne respect to your opinions upon some matters wherein I considered you radically wrong. I hav sympathized with your battle for the oppressed, but I hav not sympathized with your warfare against "legality," simply because I know that civilized man cannot exist without rules of conduct, which is simply another name for laws. These require application to affairs, which is simply another name for jurisprudence. This application must be made through men, selected in some way, which is simply another name for judges and public officers. All this, however, does not imply that the laws should be numerous, unnecessarily harsh or unjust, but just the reverse. The fact that law is fraught, in the very nature of things, with much evil, and that it is also inevitable that we will hav law, should teach us to cease vain efforts to inaugurate a society without law, and to start out with this for our primary postulate, *Law is, law has been, law will be*, and then direct our efforts toward making the laws as tolerable as possible, to settling upon intelligent, general principles the proper limits and bounds of law.

Now, Mr. Harman, while I had expected to defend you to the end in the first case, yet I am willing, in the same spirit of frankness and unimpassioned candor with which you make it, to accept of your proposition to withdraw entirely from *your* defense in these cases, although, of course, I will not throw up the defense of George and Walker. I believe I can get the cases dismissed as to them, and will, if I can, do so at an early day. You spoke of making out an additional bill; this I cannot do, as you owe me nothing further. Furthermore, I herewith return your note which I had, as I understood it to cover contemplated future services. You said in your paper that you was not at liberty to giv the name of the author of the letter I wrote you. Allow me to assure you that you are at perfect liberty to do so. You are also at liberty, if you like, to publish this, and yet I do not ask you to do so. Do just as you please.

Thus it will be seen that neither local politics, or the conflicting interests of Mr. Walker and George Harman, upon the one hand, and Moses Harman upon the other, or any trouble about finances, had anything to do with the discharge of Mr. Clemens and myself from further service in Mr. Harman's defense. The whole difficulty arose out of the O'Neil letter and like publications most injudiciously put forth upon the eve of trial. The O'Neil letter revived in the hearts of the people the dying animosity against Mr. Harman, whetted to razor sharpness the keen edge of the district attorney's desire to prosecute, and disgusted, horrified, and angered the court, while it sickened, mortified, and discouraged Mr. Clemens, myself, and nearly every other friend of free press and free discussion. I felt, as I afterward stated to Mr. Harman in conversation, just as I would hav felt had I pledged my honor and my life to him, to escort him through a dangerous wilderness beset with enemies upon every hand; and he had then at the most critical moment made a great outcry, to attract the attention of, and bring down upon us every enemy within hearing. I know, as every lawyer knows, that the only way to defend an accused person in a court of law is *with law*. Mr. Harman seemed deeply imbued with the idea that the law could not afford him justice. He looked with suspicion and contempt upon all of the methods, processes, rules, and doctrins of the law. He was willing and anxious to claim that what he did was done in good faith, and with perfect sincerity of purpose, but he apparently could not understand that good faith could be available as a legal defense. He seemed unable to comprehend how a proposition so righteous could hav any sanction in law.

In view of the atrocious decisions of courts which now stand as precedents in this class of cases his skepticism was quite pardonable. These decisions, however, are not law but simply perversions of law. The idea that a man may be imprisoned at hard labor for a long term of years suffering the penalties inflicted only upon felons, upon conviction of an alleged offense wherein it is admitted there is no evil intention, is simply infernal, and when brought rightly before the higher tribunals I hav an abiding faith that it will be utterly repudiated and condemned. Mr. Harman, however, evidently despairing of justice at the hands of the law, seemed bent upon rushing upon the enemies' spears, and by receiving them in his own body "make way for liberty." Here was the point of divergence between counsel and client. To illustrate this, here are a few more lines from my letter to Mr. Harman: "You seem to hav no faith in 'general principles of constitutional right.' You must know, however, that the invocation of these is all that *a lawyer* can do for one situated as

you are and were. In defending men charged with public offenses we must operate through *men*. These hav passions, prejudices, sentiments, and if we would induce them to giv us the benefit of what we conceive to be our constitutional rights, every consideration of prudence and good sense would suggest that while we are thus engaged we shall not make ourselvs unnecessarily obnoxious to those who hav our destiny in their hands. No leader has ever done much toward delivering a people out of bondage who had not sufficient insight to discern a truth so manifest."

And yet in the face of all this, and with a knowledge of it, Mr. Chamberlain characterizes the dismissal of Mr. Clemens and myself from the case as an "abandonment" upon our part "of Mr. Harman," and says, "I cannot look upon their abandonment of Mr. Harman as justifiable."

Walker says, in *Fair Play*, that I said to him, "Of course, we paid no attention to this dismissal." I think I did not use those exact words; but, in any event, meant to convey the idea simply that we took no offense at the dismissal. We had no thought of abandoning Mr. Harman in the case in which we were engaged, but we did not propose to assume the responsibility of an attempt to justify such a publication as the O'Neil letter. It is understood here that Mr. Chamberlain counseled its publication; if so, he should stand ready to defend the act, but he should not censure others who, though survivors of many a hard-fought battle for liberty, yet shrink from a task so arduous. Is it not a little remarkable that the only censure comes from Mr. Chamberlain? The unfortunate victim of all of this miserable blundering utters no reproaches, nor do those near him. I do not wish to be understood as assailing Mr. Chamberlain; that he acted earnestly and sincerely I doubt not, but he should not cast unjust aspersions upon those who hav acted with equal earnestness and sincerity, and, as I firmly believe, with greater discretion. About a week before the time set for the trial, an effort at reconciliation was made, but it came to naught, for the same reasons that had induced the original differences. After his conviction Mr. Harman requested me to assist his attorney, Colonel Bradley, in presenting the motion for a new trial. I readily consented, and went to the court for that purpose, but, being informed by Judge Foster that I could hav only five minutes in which to make an argument, I, of course, made no argument. I am now engaged in an attempt to get the record in shape for an appeal to the circuit court, and will, if possible, apply to that court at its June term for a writ of error, and shall do all that lies in my power to release Mr. Harman from the heavy sentence inflicted under that cruel, inhuman, and unconstitutional statute, for, notwithstanding past disagreements as to methods, and my hostility to much that he has published, yet no one felt more keenly than I the stinging blow which he received, and no one could regret it more deeply.

DAVID OVERMYER.

Topeka, Kan., May 17, 1890.

Anthony Comstock Compels the Destruction of an Able Historical Work.

About a year ago I received a letter from a scholarly writer, of seventy years, living in California, asking me to publish a volume of two hundred or more pages, entitled, "Religion in Rocks: The Serpent and the Cross." The book had been formerly published in New York, some four thousand copies having been sold.

As the author had made some startling discoveries in California, in stone records, he desired to add to the former work an account of these discoveries. The book was divided into three parts: Part I. Serpent and Tree Worship. Part II. Phallic Worship. Part III. Sun Worship. The author had found in California stone idols, images, and relics, also other evidence that in very ancient times there was a religious cult which was identical with that of the ancient phallic worship of the East. In the new edition, the author wished to include these western discoveries. He had made deep research into oriental symbol worship, including that of phallic worship, availing himself of the previous investigations of Ferguson, Massey, E. J. Powell, G. W. Cox, Samuel Sharp, Bunsen, Stevens, Rawlinson, Samuel Johnson, Inman, Higgins, William Simpson, Sir Gardner Wilkinson, and others of less note. He also discovered that a number of symbols used in Christian worship and architecture, especially that of the cross, were used by the phallic devotees more than four thousand years ago. In dignified and chaste language, the author has called attention to these similarities and compared incidentally the two cults.

As the first edition had been sold throughout the country, and contained many of the same illustrations as were to be used in the new edition, and as I had not supposed it to be a work coming under the head of legal interdiction, I accepted the author's terms for publication. I hav spoken of the work freely to my friends, and shown signatures to any who happened to call at my office. When the courteous officers, agents of Anthony Comstock, called, I showed them the book willingly, as I had others, and was quite surprised when they informed me that it was a questionable book to publish, in the opinion of some Springfield informant.

I placed copies of the printed part on serpent and phallic worship, in their hands, also the third part in manuscript, and asked them to hav it carefully examined, and if the law officers finally decided that it should not be published, I would destroy such part as they objected to. They informed me if I did not, they should bring a suit. After a week's waiting or more, they informed me that the phallic part of the book was deemed objectionable, but that the rest of the book was not.

Rather than hav a suit, I preferred to burn all that part which they said was illegal. Lawsuits are expensiv, and I hav no property to waste that way, and in this case I should get nothing but injustice before a jury made up of men ignorant of the history of the religions of the ancient world, and full of the religious and other prejudices of this age.

The book was never suppressed in California to my knowledge. It was published in New York, and I hear the edition has been exhausted some time. We did not burn four thousand volumes; we burnt about one hundred pages, unbound, of an edition of thirteen hundred. The rest of the work was preserved.

The book is intended for ripe scholars. The style is scientific; the language and frequent use of Latin and Greek terms all indicate that the work is intended for the few who wish to make researches into the origin of the great religious cults of the world. A youth could not understand the words used, nor could a mature man of ordinary education. Those who wish to learn what the phallic part of the book taught, can find in our city library a work on phallicism, which covers nearly all the ground of the eastern cult. Works on phallic worship, under different titles, are to be found in many public libraries in this country and also in the private libraries of scholars.

Notwithstanding the opinion of the law officers, who acted according to their present limited knowledge in this department of universal research, I still am of the opinion, in which I shall hav the assent of archæologists, like Massey and Sir Gardner Wilkinson, that the phallic part of the book is no drawback to true learning or morality.

Our great scholars are discovering new evidence each decade that all religions are the product of man's evolution on this planet, and that one cult is the outgrowth of a previous one. Sun worship, serpent worship, and phallic worship were the forerunners of the religions of Greece, Rome, and Palestine; as they were the antecedents and largely the sources of the Christian cult.

However much zealots, whose ardor is more intense the more ignorant they are, may object, scientific research will find the bottom of all religious mysteries, and in years to come no religious system will long be able to conceal its human origin.

H. A. BUDINGTON.

Springfield, Mass., May 16, 1890.

Religious Worship in Our Public Schools.

When writing my recent appeals I had hoped time would be afforded to marshal our forces ere the issue had to be met. But, while we are all unprepared, the necessity for immediate action is forced upon us.

Last February I visited Lynden, Whatcom county. The weather was intensely severe, yet I secured thirteen names to the Washington Secular Union, and they elected C. M. Tobiassen, a most highly respected citizen, as their vice-president of the state society. I also organized a local Union. He writes me, under date of April 28th:

> The Lynden Secular Union is in a flourishing condition, and the members are determined to make a success of it. We hav twenty-one members, and several others will join soon. We hav had poor success in securing a hall; hav been holding our meetings in a store building. But we intend to build a hall by next fall.
>
> Mr. Brown and Mr. Delander visited the public school some time ago, and reported to the society that the teachers read the Bible every morning, and then the school repeated the Lord's prayer, after which a gospel hymn was sung. The society decided that I should speak to the directors, which I did. They wanted time to consider what they would do about it, which was granted. They informed me to-day that they would not hav the religious exercises and instructions of the public school stopped, and if I could stop it, to go ahead and do so. It has been decided by the Lynden Secular Union, that I report the facts to you, for action of the state society.

Thus the issue is forced upon us and must be met by immediate, energetic action, or all the time, means, and labor expended to secure the bill of rights in our state constitution is worse than lost, and we are delivered, bound hand and foot, into the power of the priesthood. If we are forever supine, our public schools, the bulwarks of our American independence, are doomed. The one only hope to save them is to insist on obedience to the letter and spirit of the law, and thus defeat the bigots and fanatics.

Our public schools are for the benefit of all, and their perpetuity depends on keeping them free from all religious worship, exercise, or instruction. Those who desire to instil Christianity, Mormonism, Buddhism, or any other religion in the minds of their children hav full privilege to do so in their homes, their places of public worship, and their Sunday-schools. But our public schools are sacred to the purpose of affording to all children who attend secular education, fitting them for the discharge of the duties of this life as good citizens.

Deeds, not words, must now decide. We cannot go into court without funds to pay legal fees, prepare briefs, retain able counsel, etc. The superior court might decide against us. We must be prepared for all and every emergency, expect the most bitter and powerful opposition, and be fully prepared to appeal or follow the case to the supreme court. Not alone every principle of right and justice but the law is plainly and unequivocally on our side. Yet we shall hav a severe struggle.

We need at once to raise a fund of $1,000. To take any action without being backed by moral and financial support, ample and sufficient to insure success, would only be to add humiliation to disaster, and to court defeat.

The cause at Lynden is your cause, the cause of every Liberal in the entire state, for once the supreme court decision is obtained all religious exercises or instructions in our public schools in this state end forever.

Here is indeed an especial emergency. Our hope is in the generous and immediate contributions of those devoted to right and justice. Giv as you would if it was your children who were forced to take part in religious worship at school every day. Urge all friends who love liberty and hope for the future of our country to do likewise.

The funds contributed will be reserved as the defense fund, and not one dollar of it applied or expended for any other purpose. A full account of all sums received and an itemized account of expenditures will be published in THE TRUTH SEEKER.

The board of directors are anxiously awaiting your response.

C. B. REYNOLDS,
Secretary Washington Secular Union.
2,104 *Sixth street, Seattle, Wash.*

The Mormon Confiscation Case.

From the Sun.

We are glad to see that the three Democratic members of the Supreme Court of the United States hav had courage enough to take the unpopular side in the Mormon confiscation case, and dissent from the judgment of the majority of that tribunal announced on Monday.

This judgment sustains the authority of Congress to enact the statute known as the Edmunds anti-polygamy law.

That statute took effect on Feb. 19, 1887, without the approval of the president, not having been returned to the House of Congress with which it originated within the time prescribed by the Constitution.

Among other things, it provided that the acts of the territorial legislature of Utah and of the so-called General Assembly of the State of Deseret incorporating and continuing the Church of Jesus Christ of Latter-Day Saints should be annulled and the corporation dissolved; and it directed the attorney-general of the United States to take such proceedings in the supreme court of Utah as should be proper to wind up the affairs of the corporation.

Under this statute proceedings were instituted to forfeit and escheat to the United States the property of the Mormon church. The constitutionality of the legislation was disputed by the Mormons, but they hav now lost the final battle in the court of last resort.

To us it seems that this result can only be deemed satisfactory by those who believe in the doctrin that the end justifies the means, however objectionable the latter. It is most desirable that it should cease, but it should not be brought about by disregarding the plain commands of the Constitution; and here we hav three judges of the Supreme Court of the United States, including the chief justice, declaring that certain essential provisions of the Edmunds act are in contravention of specific limitations in the fundamental law of the land.

No detailed discussion of the decision is possible without the text of the opinions. From the public abstracts, however, which are very meager, we gather that the majority of the court justify the confiscation proceedings on the ground that the property taken was used to sustain the practice of polygamy in defiance of the national laws. The dissenting judges concede the power of Congress to suppress polygamy and punish it as a crime; but they deny that this can be done in the manner provided for by the Edmunds act, which substantially adjudged the Mormon church guilty, without giving it a judicial hearing, and then proceeded to appropriate its property to government uses.

The case is one of the most important ever decided by the Supreme Court.

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Mr. Bennett's Journey Around the World.

We desire to call attention to the following letter:

"CLINTON, IA., May 20, 1890.

"THE TRUTH SEEKER COMPANY: Accept from me another V post-office order. The money I invested in 'The Truth Seeker Around the World' gives me more interest than ten times the same amount would do at six per cent. I hav gone through the land of Yayweh with Mr. Bennett, and it was about as good a treat as I ever had. It is wonderful what miracles can be performed at a shrine of the Virgin.

"JAMES A. GREENHILL."

That is, we are glad to think, but a merited commendation of the volumes. As Emerson said of Thoreau, Mr. Bennett "saw as with microscope, heard as with ear-trumpet; and his memory was a photographic register of all he saw and heard." The four volumes sell for $6 50 postpaid. Quite a number who subscribed for three volumes, which Mr. Bennett thought would hold all he should write, hav not taken the additional book which completes the set. This fourth volume will be mailed for $1.50.

The Literature Fund.

Since donations to this fund were last acknowledged we hav received from S. D. Moore, $5; Joseph E. Alexander, $1; James A. Greenhill, $5; Samos Parsons, second donation, $10; bringing the total of this fund to $105.85. The expenses hav been:

"Sabbath Breaking" to South Dakota	$19 50	
" " " Washington (state)	13 13	
TRUTH SEEKER to national legislature	14.46	47 09

"Sabbath Breaking" to North Dakota was paid for by the Liberals of Fargo, and the same book to our national legislators was paid for by the American Secular Union. We hav on hand $58.76 which we shall use as opportunity offers to distribute Freethought literature, and to do good in legislativ bodies. We hav the satisfaction of knowing that this fund helped in securing the good results for secular government in the state of Washington, and also made the paths of the Christians very thorny in other places.

We also acknowledge, with sincere thanks, the following sums contributed to help pay for pictures in THE TRUTH SEEKER:

E. B. Croft	$2 00	J. C. Singer	$5.00
H. L. Wright	50	W. A. Hathaway	85
Wm. Wilcox	25	Magnus Hanson	1.75

Owing to the generous efforts of friends the pictures are assured for this year at least, and we hope, with their continued aid, to increase the circulation of the paper so that another call for special help will not be necessary. We earnestly ask every one of our subscribers to speak a good word for the paper to his Liberal friends and urge them to subscribe.

The Confiscation of the Mormon Church Property.

The *Mail and Express* calls the Supreme Court's decision that Congress has the constitutional right to confiscate the property of the Mormon church a *Christian* victory.

In this the doughty Shepard is right. It is a Christian victory, just that and nothing more. It is the triumph of one Christian sect over another Christian sect. It is accomplished by the practical union of church and state—that is, by the use of the state's power to further ends desired by a sect.

That Congress may prohibit polygamy in the territories is good law. But that because a church practices polygamy its property, donated for charitable purposes, can be seized, is mighty poor law, and is a violation of constitutional guarantees, the Supreme Court to the contrary notwithstanding. For, when polygamy is eliminated, there is nothing in Mormonism but supernaturalism of the Christian variety, and it is as much entitled to protection as any other Christian sectarianism. And in practicing polygamy the Mormon church is but more Christian than the other sects, nearer to the example set by the patriarchs and wise men of the Christian scriptures, and altogether more consistent than those who repudiate the practice of God's chosen people while teaching their theories. And it was without doubt the fact that Christians could not answer Mormons without throwing overboard their Bible that induced them to invoke the aid of the secular power. To hav a working model of their religion in the country was altogether too much for the nineteenth century Christians.

The ground upon which the court assumes to confiscate the Mormons' property is that Mormonism is "an organized rebellion against the United States." Then the court says: "The history of the government's dealings with the Mormons is one of patience on the part of the American government, and of resistance to law and pitiless atrocities on the part of the Mormons. The contention that polygamy is a part of the Mormon's religious belief is a sophistical plea. No doubt the thugs of India imagined that their belief in assassination was a religious belief, but that did not make it so. Society has a perfect right to prohibit offenses against the enlightened sentiment of mankind. Since the church persists in claiming the right to use the funds with which it has been endowed for the purpose of promoting these unlawful practices, the question arises, has the government the right to seize these funds which the Mormon leaders are misusing and devote them to worthy and charitable purposes as nearly akin as possible to those to which the funds were dedicated."

The first of these positions—that the Mormon church is an organized foe of the government—is not more true than that the Roman Catholic church is such a foe. Indeed, the latter church is a far more serious menace to the stability of our American republic than ever Mormonism could be. Its attitude toward our schools, and in politics, the encyclicals of the pope and the utterances of its journals, show that church to be a deadly enemy of popular government. That church does not believe in republics, does not believe that people should govern themselvs, but insists that all governments must be from God, and that as the church is his sole agent in this world necessarily all governments must be from the church. The other positions of the Supreme Court are merely excuses for the spoliation. Polygamy could be suppressed without the confiscation; that the latter is resorted to, is good evidence that the non-polygamic part of Christendom desires to cripple the church which is, by being consistent, such a horrible example of the effects of simon-pure Christianity.

The Efforts of the Sabbath Unionists.

The bill which the Sabbath Union fanatics are endeavoring to get through Congress—and which has passed the Senate—was first presented under the title, "A bill for the establishment of certain laws or ordinances for the District of Columbia," and contained twenty-four sections, of which the tenth reads as follows:

"That it shall not be lawful for any person or persons to *curse or make use of any profane language*, or any indecent or obscene words, or engage in any disorderly conduct in any street, avenue, public space, square, road or highway, or inclosure, or any railroad depot or steamboat landing, within the District of Columbia, or in any place wherefrom the same be heard in any such street, avenue, alley, public square, road, highway, or inclosure, or in any such depot, railroad cars, or on board any steamboat, under a penalty of not exceeding twenty dollars for each and every such offense."

According to Webster, profane language is

"*Treating sacred things with contempt, disrespect, irreverence, or undue familiarity; irreverent;* hence, specifically, *irreverent in language; taking the name of God in vain; blasphemous.*"

If the bill had passed as desired by the Sabbath Union people, the publicly irreverent and blasphemous man would hav had to pay roundly for the privilege of expressing his opinion. We would suggest to the Sabbath Unionists that there was up to a few years ago, and may be now possibly (we hav not heard that it has been repealed), a law against blasphemy in force in the District of Columbia which was—and perhaps is—much better for their purpose than this paltry twenty-dollar fine. The law reads:

"That if any person shall hereafter, within this province, wittingly, maliciously, and advisedly, by writing or speaking, blaspheme or curse God, or deny our savior, Jesus Christ, to be the son of God, or shall deny the holy trinity, the father, son, and Holy Ghost, or the godhead of any of the three persons, or the unity of the godhead, or shall utter any profane words concerning the holy trinity, or any of the persons thereof, and shall thereof be convict by verdict, shall, for the first offense, be bored through the tongue, and fined twenty pounds to be levied off his body. And for the second offense, the offender shall be stigmatized by burning in the forehead with the letter B, and fined forty pounds. And that for the third offense, the offender shall suffer death without the benefit of clergy."

There might be some difficulty in enforcing the old Maryland statute, and it seems that the senators themselvs desire to swear sometimes, and become blasphemous occasionally, for they struck out Mr. Crofts's india-rubber section against profanity. Only five of the twenty-four sections passed the senate. Mr. Blair desired to make the bill cover all the days of the week, and prohibit liquor-selling as well as profanity at any time, but desisted from offering an amendment to that effect because the bill would never hav been passed in such shape. In yielding he said, "It is well to provide for the observance of the Sabbath."

The concealed dagger in this bill, now that it is revealed, is a pretty strong indication of what the Sabbath Unionists are really after. Their whine has been "The welfare of the poor workingman," but when the opportunity offers the poor workingman is put out of sight and the Unionists aim a weapon at the blasphemers, the Infidels. Their allies, the National Reformers, are less cautious and hypocritical. These latter boldly announce their purpose as being "to hav the whole moral law as summed up in the Ten Commandments, and the whole moral Mosaic penal code, made the rule of action in Congress, in state legislatures, and in the courts of justice." They also expect by this means to "keep out of office all ungodly and wicked men"—that is, all who make no profession of Christianity—and that idol worship (which is the way they take to hit the Roman Catholics, Chinese, etc), profanity, blasphemy, Sabbath breaking, disobedience to parents, intemperance, polygamy, adultery, prostitution, gambling, etc., shall "be punished as the divine law requires." The Sabbath Unionists would be more honest, if more preposterous in their objects, if they emulated the frankness of the National Reformers. They mean to do the same things if they can.

Clerics Trouble the New Republic.

The new government of Brazil is, after all, to hav trouble with the priests. The recently published dispatch of the minister of the interior to the inspector general of education, in which religious instruction is strictly forbidden in primary and secondary schools, has stirred up the ecclesiastical hornets'-nest, and in the state of Paraua the priests hav announced their intention to place in the field a clerical ticket to be voted for at the September election. Pastoral letters hav been issued by several bishops and the clerical journals plainly intimate that the church people will struggle hard for what they arrogantly assume to be their rights in the matter of education and influence in the government.

All this, of course, was to be expected. The Roman Catholic church has so long been the state church in Brazil, supported by taxation and backed

by the secular arm, that it would be too much to hope that she would giv up her position without a contest, and tradition does not tell of any case where Rome yielded a penny of her property or a jot of her power except at the muzzles of guns. She has always pursued

"The good old plan,
That they shall take who hav the power,
And they shall keep who can."

To take and keep she has used force, intrigue, bribery, fear—all the arts and means known to tyrants, liars, unscrupulous politicians, and sacerdotal despots. A republic in which a large portion of the voters are her devout and unquestioning slaves affords her a splendid opportunity to exercise her power, aud a government must be firm and wise to prevent her wielding all the power and accumulating all the property. That is the reason why we in this country hav so much to fear from Roman Catholicism.

The warning cannot be repeated too often that our government, as well as all others, can escape danger from the clerics only by allowing no direct nor indirect connection between church and state, so that the massing of its forces by the former can gain them nothing. Every man should pay for his own religion.

The Three in Bonds.

We hav received from Medium Reid the following letter:

"GRAND RAPIDS, MICH., May 19, 1890.

"TO THE EDITOR OF THE TRUTH SEEKER, *Dear Sir:* One year at hard labor in the House of Correction at Detroit. So much for mediumship. What think you of it? Refused to *prove* by actual demonstration in the court room that *I can* answer sealed letters, refused proof by evidence of those whose letters I hav answered and yet sentenced as above. I leave here to-morrow to wear a convict's garb, but I leave at home a noble little wife who will try to keep a shelter over my family until I am free. She will continue the *Olive Branch* the best she can. I mailed you a copy of the *Democrat* a few days ago giving a synopsis of Judge Jackson's rulings on motion for a new trial. When the court asked 'why sentence should not be passed,' I answered him that I did not ask for mercy from any man; I wanted justice; and then told him my last act as a free man not fifteen minutes before was to answer a sealed letter that had come by mail. And now I leave home, family, everything but honor. With regards I am, Sincerely and truly,

"WALTER E. REID."

Of this case we hav often expressed our opinion. We do not know whether Mr. Reid is a fraud or not; we do not know whether he communicates with spirits or not; but we do not know that so long as priests and preachers are permitted to receive pay for their offices for the dead it is an outrage to imprison the priests of the Spiritualist faith. Every man ought to be free to get his religion where he pleases and how he pleases, and pay for it as he pleases.

And we are glad to see that justice has some defenders besides the Freethinkers. Touching Mr. Reid's case the Boston daily *Globe* says editorially:

"Mr. Walter E. Reid, a 'spirit postmaster,' recently convicted in Grand Rapids, Mich., of using the United States mails for purposes of fraud, came before Judge Jackson of that city last Tuesday morning, and asked for a new trial.

"Mr. Reid says that he is a clairvoyant and 'psychometric' to an extent that he is able to read a sealed letter without opening it, and to describe the condition and surroundings of the sender. He offered then and there in open court to read any letter the judge might take from his pocket, without opening it and to describe the sender.

"Judge Jackson turned upon him rudely, and said his court was no place for exhibitions of mountebanks and jugglers, whose tricks he would not believe if sworn to on a pile of Bibles, and he therefore confirmed the judgment of the trial court.

"We believe there are few judges in these parts who would not accept, on the spot, such a challenge as Mr. Reid's. Such conduct as that of Judge Jackson savors plainly of bigotry and unfairness. The Spiritualists, like all others, hav the right to a fair show in court, whatever may happen to be the judge's private opinion of their honesty."

The *Banner of Light* adds:

"As is well known to our readers, the case of Walter E. Reid, publisher and medium, who was recently convicted at Grand Rapids, Mich., of fraudulently using the United States mails, is of peculiar interest to Spiritualists, as the trial and conviction of the defendant rested upon his claims to furnish spirit-messages by letter from departed friends to applicants. Since his conviction Mr. Reid has appeared before Judge Jackson, of Grand Rapids, and asked for a new trial, very properly offering to hav his medial powers tested in open court by the judge himself. Which offer the judge refused to accept, and the trial asked for was not granted.

"In view of these facts, the case becomes one of interest to every fair-minded and justice-loving person, whether Spiritualist or not. To refuse the appearance of the very strongest evidence in open court upon *any* case, is, of all things, a most unheard-of movement on the part of the judicial bench.

"Could Mr. Reid hav met the test in public, and hav shown, then and there, that his mediumship is reliable and sound, that action would hav been the strongest possible witness in his behalf; but owing to the intolerance of the judge, no such evidence was allowed to arise."

We hope the Christian Spiritualists, and especially their mediums, will ponder well the fact that Sunday-school Superintendent John Wanamaker ordered this prosecution.

Mr. Overmyer elsewhere in this paper explains his withdrawal from the defense of Mr. Harman, and also givs the welcome news that he has again entered the fight. Mr. Overmyer's letter consumes considerable space, but it is due him that he be heard. And so far as any words of ours may hav done him injustice, we are quite willing to correct them, as we are glad to do any statement made upon wrong information.

The friends of Mr. Harman are doing all that can be done for his welfare and liberation. Besides the bill of exceptions to be argued in June, the following petition has been printed for circulation:

"*To the President of the United States:*

"We, the undersigned citizens of the United States and of the state of respectfully petition your excellency to grant a pardon to Moses Harman, convicted at the April term, 1890, of the United States district court for Kansas upon a charge of depositing non-mailable matter in the mails and sentenced to five years' hard labor in the penitentiary, and to pay a fine of $300; for the following reasons, to-wit:

"1. The punishment, five years' imprisonment at hard labor and $300 fine, is excessiv, being the most severe penalty ever inflicted in this country, in any case of this kind.

"2. Mr. Harman is a man of unquestionable moral character, was perfectly sincere in what he did, and made the objectionable publication in good faith, and, regardless of what our own views may be in the matter, we recognize his sincerity and integrity of purpose in doing as he did.

"3. Mr. Harman is an old man about sixty years of age; is in feeble health; has been for nearly fifty years a cripple; is weak and frail, incapable of performing or enduring hard labor, and his life is, in all probability, seriously endangered by the confinement and rigor of prison life."

This petition can be cut from this paper, pasted on a sheet of writing paper, and circulated; or regular blanks will be furnished. One of Mr. Harman's Kansas friends has guaranteed court expenses on the appeal, but for funds for the new trial, if it is obtained, and for circulating the petitions, dependence is placed upon subscriptions, which should be sent to Dr. E. B. Foote, Jr., 120 Lexington avenue, New York.

From Mr. Heywood we hav heard nothing new. We hav received, however, a double-column circular written by L. V. Pinney, formerly editor of the *Winsted Press*, in which Mr. Heywood's position is thus apparently authoritativly outlined:

"Mr. Heywood's position, ideas, and purposes are probably misunderstood, to his woe, by many excellent men who hav heard of him chiefly through the opposition which he as a pertinacious debater and voluminous pamphleteer has aroused. His claim is that the organs of reproduction are honorable parts of the human body, that they hav names, and shall be honorably known by their names, and that they should be talked about and thought about, not as shameful or filthy facts or disagreeable impositions of nature, but as admirable provisions in the divine economy for imparting renewed life and strength, beauty and grace to the human race. . . . He insists that he and all other men (and women) his fellow-citizens of Massachusetts and the United States, hav inherent right to discuss the subject, and to use terms which are easiest understood by all. He also insists that so far as he is concerned this discussion shall take place in the sunlight of publicity through the columns of the *Word*. In the present case he is the defender of man's generativ power against the attacks of self-anointed purists, he insisting that this power is good and honorable—they that it is bad and dishonorable, even too dishonorable to be mentioned in speech or print."

We are not at all in sympathy with the methods pursued by Mr. Heywood, and regret that he considers it incumbent upon him to champion vulgarity. His tilt against good taste in the use of language seems to us about as senseless as would be his visiting New York for the sole purpose of disobeying our ridiculous law against suicide, and thereby vindicating his natural right to take his own life in his own manner. But when Comstock's ecclesiastical machine attempts to grind a man to powder our sympathies are with his chosen victim. We hav not in the world an enemy so mean that we would not delight in seeing him escape the cruel clutch of the tyrannical vice society. The use of the government to punish the church's enemies is a thousand times more dangerous to liberty and morality than all the indecent expressions ever used by Mr. Heywood.

Not Now a Christian Country.

A few weeks ago the *Christian Advocate* pronounced this to be an "eminently Christian country." Dr. Buckley has since come to the conclusion that he erred in making that statement, for now he says:

"Is this a Christian country? Not in the sense of having formally adopted the Christian religion as the exclusiv religion of the people; not in the sense of having adopted any form of the Christian religion as that which shall be observed by the people; not in the sense of having incorporated the Christian religion into the framework of the government by formal legislativ action. No authoritativ declaration of the government has pronounced the Christian religion the only true religion. This is a Christian country in so far as the Christian religion controls the consciences and practices of the people and determins the framework of the government through the sentiments of the citizens. How far this is a Christian country depends altogether on how far the principles of Christianity hav become the principles of the people. An intelligent pagan observer, who should be told that this is a Christian country, would not form the most exalted notion of Christianity from what he might see. It is said that the Japanese government recently sent a deputation to investigate the religious establishment of England with a view to its introduction into Japan as a national religion. The commission reported adversely, chiefly on the ground that Christianity had not saved England from becoming a drunken nation. To incorporate the Christian religion with the government and make it the established religion does not make a Christian nation in the best sense. Christianity cannot be legislated into the world; it must be propagated by the 'foolishness of preaching.'"

The foolishness of preaching is a remarkably apt phrase, and in using it Paul seemed to hav been gifted with a prophetic knowledge of the modern preacher.

But we are quite content to hav Christianity propagated in the manner Dr. Buckley advocates. What we object to is the practical union of church and state which has been brought about by Christian trickery and disregard of others' rights. We do not object to Ben Harrison and John Wanamaker being Christians; we do object to their using their official positions to further the material welfare of their churches, and to their deciding state questions by the bias given to their minds by their religious predilections. What right has Harrison to commit the country to the platitudes he as a Presbyterian elder puts into the unlawful Thanksgiving proclamations, or why should Wanamaker, in providing postal facilities for the people, settle the matter as a Sunday-school teacher instead of a postmaster-general? This Jekyll and Hyde business is out of place in governmental affairs.

When the framework of this government was set up religion was ignored. That was the practice of the people who set it up; and it follows, therefore, by Dr. Buckley's logic, that it is not a Christian country. But if he desires to claim all the practices of the people now—all the murders, thefts, adulteries, drunkenness—to be Christian in character he is welcome to call it what he pleases.

Editorial Notes.

THE ministers of Grand Rapids, Mich., are proving themselvs as despicably tyrannical in their arrogant assumptions to be the people's rulers as the old Puritan clergy. They hav secured the arrest of the players in the baseball clubs which "desecrated the Sabbath" recently in that city and propose to apply to them an antediluvian statute which forbids "worldly amusements" on Sunday. The people of the city ought to tell these Paul Prys to mind their own business, and then they ought to get the law repealed. But they won't; they seem to like to be stepped on by the elect of the Lord.

THE Unitarian preacher John W. Chadwick says that Christianity has become the religion of the rich. This is true; and the espousal of the cause of wealth by Christianity in this age is in a line with its espousal of the most powerful side throughout past history. It naturally inclines to the side of power, regardless of right; and as when the dominant power was aristocracy and royalty it upheld aristocracy and royalty, so now when the dominant power is wealth, it upholds wealth. Protestantism, remarks Mr. Chadwick, is the most notorious as having rich men's churches to which the poor cannot go. Catholicism has only in America come to take any steps toward separating the rich and the poor in its buildings. "The wealth of the world to-day," says the radical divine, "is heaped up within Christian boundaries." He might hav added—just as property in slave flesh was heaped up within Christian boundaries; just as the ill-got profusion of kings was hedged in by Christian barriers, and just as all unjustly got or immoderate riches hav ever sheltered themselvs behind religious text and pretext and command.

Letters from Friends.

FAIRBURY, NEB., May 13, 1890.

MR. EDITOR: Inclosed find $2 for the cartoon book when ready. I vote for the pictures. F. WELLS.

GAVA VILLAGE, N. Y., May 15, 1890.

MR. EDITOR: I am an old subscriber. I like the paper well, cartoons and all the rest, and John Peck in particular. SEYMOUR WHALEY.

WALKERVILLE, MONT., May 13, 1890.

MR. EDITOR: Inclosed find $7, for which please send the picture book and others as named. Please send catalog. HORACE BROWN.

YATES CENTER, May 5, 1890.

MR. EDITOR: Inclosed find $2, for which please send cartoon book as soon as ready for shipment.

Yours truly, M. A. WECKERLY.

NEW YORK, May 8, 1890.

MR. EDITOR: Permit me to remark in language that is plain, that your reply to the *Voice* is immense. E. B. F., JR.

GIBSLAND, LA., April 28, 1890.

MR. EDITOR: Inclosed please find $8, for which send me one copy of the picture book as soon as published, and apply the balance on my subscription. Accept my full vote for the continuance of the pictures. WM. MANSFIELD.

FARMINGTON, UTAH, April 29, 1890.

MR. EDITOR: I will hav to renew, as I do not want to lose any of the papers. And as for the pictures, I say keep on; but as far as helping them along I cannot do any more than pay my own dues, as there is no one to look for here to help along the cause, for they are all too bigoted.

Yours for truth, L. P. ANDERSON.

NORTH BENTON, O., May 8, 1890.

MR. EDITOR: Send me the book of pictorial arguments against the church. By all means keep the cartoons moving. They are formidable weapons against the church. In a conversation with a Presbyterian clergyman he admitted there was not a day that he had no doubts about the truth of the book called the Bible. CHESTER BEDELL.

PENN YAN, N. Y., May 12, 1890.

MR. EDITOR: Send the ANNUALS for 1889 and 1890. And I propose to order that picture book of you if nothing happens to prevent. Pray for me, please, that I may not be unfortunate. Pray like the devil, too, for I am awfully wicked, thinking the church a grand humbug. I hav made effort now and then to gain other subscribers to THE TRUTH SEEKER, but hav succeeded only in being unsuccessful. I am sorry. C. ELMENDORF.

CENTRALIA, ILL., May 15, 1890.

MR. EDITOR: I must not neglect sending the subscription for the noble old TRUTH SEEKER. I hav been a subscriber for a long time, I believe about a quarter of a century, and I hav become so much attached to it I cannot do without it. I am getting somewhat old and may drop off, and then I will hav to do without it, unless you can send it through on the air line. I can say one thing, I can see that it has done a good deal of good. It has about knocked the sails out of the old Confession of Faith. I hope everything will get all right and we can be honest. J. CUNNINGHAM.

WALLA WALLA, WASH., May 20, 1890.

MR. EDITOR: I believe it is taught by all Christian denominations, without exception, that God is omnipotent and omnipresent. There is no place that he is not. He fills immensity. He is in every existing thing. Now, sir, what I want to know is, taking this to be a fact, from the Christian standpoint, What do the Christian portion of the United States mean by wanting an amendment to the Constitution of the United States to place therein their God? It would seem to me that if God is not in the Constitution, they are false preachers and teachers. I would like some of them to explain away the fog. V. D. LAMBERT.

OXFORD, N. S., May 4, 1890.

MR. EDITOR: Our friend Mr. Wm. Gray left here about July last, and we hav not since heard anything about him. And as he left word with the postmaster to keep his papers until his return, the friends here are very anxious about him, and would like to know whether he is living or not. If you could aid us in finding out, we would be very glad. We are not so particular about knowing just where he is, as to know whether he is alive or not.

As regards the agitation in favor of the continuance of the pictures, I am in favor; and if they are published in book form there are at least three or four copies wanted here.

Yours truly, E. H. SCHURMAN.

FLORA, ILL., May 12, 1890.

MR. EDITOR: I write a few lines to inform you of the death of my father, Pennock Baily, a lifelong truth seeker and investigator, who died March 20, 1890, at the home of his son, Dr. Joseph S. Baily, in Vernon, Ind., of *la grippe*, in his eighty-seventh year. He was anxious and willing to go, saying he had outlived his usefulness and it was best he should go. He was a kind father, a good neighbor, and respected by all. He had so lived that he was calmly and patiently awaiting the summons of death, saying a short time before he became unconscious, "I hav no regrets or fears; I am ready and waiting for death." Throughout all of his sufferings he exhibited a patience and fortitude seldom equaled, and finally sank to rest as peacefully as if sleeping. He was a great admirer of THE TRUTH SEEKER, and liked to hav it read to him until the last.

A DAUGHTER.

NORTH ADAMS, MASS., May 10, 1890.

MR. EDITOR: I first saw the advertisment of your valuable paper in the *Twentieth Century*, and I ordered it of our newsdealer, so I get it every week. For sound logic, truth, and information, I do not hesitate to pronounce it the best paper that is published on this green earth. It is doing more to make the world better than all of the other reform papers put together. Men can never be free as long as they are bent down with the load of superstition that they are carrying to-day, and you are doing a noble work in relieving their brains of the terrible load that to-day presses them down into slavery. When I hav finished reading your paper I always see that it is passed along to a dozen others. I shall always be ready to aid you or the cause you represent. I vote for the cartoons. ANDREW R. PAUL.

GOODLAND, IND., May 9, 1890.

MR. EDITOR: A few weeks ago I was showing some back numbers of THE TRUTH SEEKER to a Seventh Day Advent preacher. He travels over several states. I was surprised to find how near our ideas on a great many subjects agreed. He was particularly impressed with the front-page picture representing Uncle Sam with his coat off laying down the law to the fanatical bigots who are trying to unite church and state. He asked for this picture, and I cut it out and gave it to him. He is using it in his illustrated sermons. Just think of THE TRUTH SEEKER being used as an argument by a Christian minister. Surely "the world do move."

I promised you a subscriber, for the pictures, and will get him yet. In order to help me so to do, please mail sample copies to the persons whose names are inclosed.

Yours truly, C. L. JACOBS.

SKIDMORE, MO., May 9, 1890.

MR. EDITOR: In THE TRUTH SEEKER of May 3d is a short article by C. H. Greene, Rochester, Mich., headed, "Woman Suffrage in Kansas," wherein the writer attempts to criticise a writer of the New York *Herald*. I believe that Liberals above all others should not use assertions of their ignorance as actual facts. C. H. Greene doubts if there is half the number of cities chartered that the *Herald* stated held elections lately. The number quoted from the *Herald* by C. H. Greene was fifty-seven, while there are over one hundred cities that are chartered and hav a population of over one thousand, and there are fifty-seven cities that hav a population of over two thousand. Kansans will certainly smile when they see C. H. Greene attempt to locate their metropolis in the state of Missouri. Kansas City, Kan., is a nice little city of over thirty-six thousand inhabitants, and Friend Greene will hardly be able to transport it bodily from Kansas to Missouri just by the scratch of a pen.

Respectfully, W. J. SKIDMORE.

BLOOMDALE, O., May 15, 1890.

MR. EDITOR: To me it has long been apparent that the "tree of knowledge" is no other than the sciences or an acquaintance with them, or the public school and other institutions of scientific knowledge; and I discern the hand of the priesthood in the writing of that verse in the Bible which says, "You shall not eat of the tree of knowledge." The priesthood, like all other vocations, hav found it necessary to practice deception and keep the multitudes in ignorance that they might be the more easily gulled and become more tractable. The vendors of merchandise, and tradesmen of all varieties, the farmers, the doctors, lawyers, etc., respectivly find it to their interest to keep the people from "knowing as much as one of us" and the priests did not want the human race to know as much as one of "us the priesthood." Any other definition of the tree would seem to me to be void of meaning. If any of your correspondents can giv a better definition, let him produce it, for I am willing to learn and hear all sides. Yours, C. C. GERMANN.

AN OPEN LETTER.

38 CLOVER STREET, DAYTON, O., May 26, 1890.

MRS. N. A. PICKENS, ENSENADA, LOWER CALIFORNIA, MEXICO, *My Dear Sister:* I hope my experience will banish from your mind all foolish ideas on the subject of Spiritualism. I hav sat on a chair sound asleep and dreamed, and seen and spoken to my poor father and mother, brothers and sisters. Yes, and in my dreams at night I could almost swear (I mean affirm) I saw them, though long gone to that home "from whose bourne no traveler returns." I am seventy-five, and nearly blind. I spent all my younger days traveling all over Europe, Asia, Africa, and America. I speak nine languages. I hav plowed the ocean many a time; I hav been on many a battle-field and seen thousands fall. Disease and the balls never touched me, perhaps because I hav been a Freethinker, Agnostic, or confirmed Infidel, as you please. And I candidly and honestly acknowledge to you, I never in the whole course of my life saw or heard an object but what I could account for in some way. My poor father before he died said, "Fred, remember these three words: *Ne quid nimus*," and I stopped at the right time. This is why I can fall into a gentle, quiet sleep in two minutes. I hav several children. I never warped their minds. I left them free to judge for themselvs, and they are all Freethinkers.

The ignorant Bible says, "The wind bloweth where it listeth; we hear the sound thereof but we do not know whence it cometh and whither it goeth." Had that Christian said, Man cometh and goeth and we know nothing more, he would hav told the truth. And if he had the dear TRUTH SEEKER, the Bible never would hav been in the Sunday-schools for children to learn vice and immorality from.

Fraternally yours, FREDERICK ROBERTSON, M.D.

CONCORD, N. C., May 14, 1890.

MR. EDITOR: I am in trouble. The Christian county of Cabarries owes me money for work I hav done for it. The county commissioners employed me to do the work. They do not deny that I hav done the work, but require me to hold up my hand and "appeal to God as the witness of truth and the avenger of falsehood," etc., and affix it to my account. This I refuse to do, and, because I will not belie my convictions, they refuse to pay me. I deny a personal God, who goes eavesdropping in the kitchen and in the parlor, and in every brothel. I am too poor—made so by the late Christian war—to lose my money. What must I do? Must I go up and go through a mock religious form, and thereby acknowledge a God I do not believe in, and giv my enemies, the Christians, a cudgel to pound my unbelieving head? Then they will say, "You acknowledge God when dollars and cents are at stake." I wrote to Col. R. G. Ingersoll on the same subject, but he has failed to answer. Please answer and you will greatly oblige a disbeliever in a personal God and divine inspiration of the Bible.

Yours truly, J. W. MEHAFFEY.

[Living in North Carolina, Mr. Mehaffey is in a hard place, as the laws of that state are severely Christian. He will hav to do as he thinks best.—ED. T. S.]

PATCH GROVE, WIS., May 2, 1890.

MR. EDITOR: I wish Heston a long life, and the pictures continued. I know they do a good work, for my young folks would hardly look at the paper were it not for them. I am very much disappointed with Col. R. G. Ingersoll for making that tobacco speech. Of course anyone has a right to set up any fetich and worship it, and he can set up tobacco for his God if he chooses, but in my estimation it is a much more harmful one than Aaron's golden calf, and fully as silly, and nearly as expensiv and harmful as the Christ God; and what good does it do? Just think of the half-clad children who go hungry while their fathers spend the money for tobacco, which does an injury instead of a good. He has spoken well of other topics, including that one of love of wife and child, which a man should hav, but now his eulogy on tobacco is an opposit turn which I do not like and which disappoints me. For Ingersoll to use his gift of eloquence to justify such a filthy, disgraceful habit is shamefully wrong. I hav never seen anything in THE TRUTH SEEKER that grieved me as that tobacco speech coming from Ingersoll, the "Infidel god," for it does seem to me that anyone who knows enough to be an Infidel ought to advocate the highest morality and personal purity.

M. Y. B. HUMPHREY.

SAN ANTONIO, TEX., March 16, 1890.

MR. EDITOR: Tyler, Texas, a live, go-ahead town, recently undertook to come into notice and stir up things generally. It agreed that the most effectiv way to produce the stir would be by importing that verbose apparatus known as Samuel Jones, Esq. It has proved a grand success in many particulars. When the curtain of Sam Jones's tabernacle was raised and Sam announced himself ready for business, the people in town, the people out of town, large people, small people, fat people, lean people, crazy people, sane people, by the thousands, like Hamelin's rats, left their hovels and turned out to gaze on Tyler's great bubbling fountain of theological nonsense. The school officials, evidently endeavoring to add glory to the occasion, marched the public school children from the secular school-house to the very doors of Sammy's religious tabernacle, where they were given the alternativ of going home or being bored by a Christian sermon of His Wonderful Windyness, Sam Jones. The state superintendent has informed the officials that they did wrong in doing so, and the good Tylerites hav written long letters of explanation amounting to this: They did not know they were violating the school law. What bosh! Suppose it had been demanded to march Tyler's public school children from the school-house to an Infidel lecture, would the school officials hav been ignorant of the fact that it is a violation of the school law? Not a bit of it. This little affair has at least demonstrated this much—that the public schools of Texas will not be lent to add to the glory of Samuel Jones, Esq., or any other theological windbag, as long as Superintendent Cooper holds his own. OTTO PRAEGER.

NEOLA, IA., March 28, 1890.

MR. EDITOR: Mr. Jamieson was here and lectured to us on the evening of the 14th, 15th, and 16th. Subject on the 14th was, "Bellamy's Dream, or Looking Backward," which was excellent, and was given to a good house full of well-pleased listeners. On the 15th, "Are there any Followers of Jesus Christ on Earth at the Present Time." Everybody was well pleased, but the attendance was not large at the last two lectures. Yours as ever, D. W. WHITNEY.

OLYMPIA, WASH., March 15, 1890.

MR. EDITOR: The cause of Liberalism is still alive and doing some good work in this little, quiet, and conservativ city of Olympia, where the churches, both Catholic and Protestant, are well represented. The cause of Secularism has received a new impetus, and the workers fresh encouragement to stand firm in the cause of truth and right, by the noble and praiseworthy efforts of Mrs. Mattie P. Krekel, of Kansas City, Mo., the well known lady orator and plat-

form lecturer, whose services were recently secured by a few Liberal workers here. To her three lectures she drew large and appreciativ audiences from the first, with increasing numbers. On the last night of the course the large city hall was filled beyond its seating capacity. A large number of the members of the Washington legislature were in attendance. This good lady and noble worker in the cause of human rights has only to be known to be loved and cherished as a friend to Humanity, and honored and respected as a noble worker in their cause.

From a co worker and an ex-preacher, R. RAWSON.

PRESTO, MINN., May 13, 1890.

MR. EDITOR: The clipping herewith sent you was found in the "Notes and Queries" department of the St. Paul and Minneapolis weekly *Pioneer Press* of May 8, 1890. It may be "old" to you and TRUTH SEEKER readers in general, but it is news to me. Will you, or some of your readers, giv such information as is at hand concerning the Jesuits' connection with this conspiracy? D. C. JENKINS.

Q. I do not know as you care to be troubled with following up anything quite as unique as the inclosed, but if not too much trouble can you inform me if the statement which is marked is true, or is the statement "St. Paul *Press*" some paper other than the *Pioneer Press?* The following is taken from a British paper of March 19, 1890: "Ninety miles northwest of St. Paul, Minn., is a little village of St. Joseph, settled by Roman Catholics, and with a college for the education of priests. On April 14, 1865, at 6 o'clock in the afternoon, two men drove up to the village hotel; one was the Rev. F. A. Conwell, chaplain of the first Minnesota regiment, the other was Horace P. Bennett, a resident of St. Cloud, about ten miles eastward. While Mr. Bennett was attending to the horses in the barn, the landlord, J. H. Linneman, who had charge of the friary and was a purveyor for the priests, told Chaplain Conwell that President Lincoln and Secretary Seward were assassinated. And when Mr. Bennett returned from the barn to the tavern, the landlord repeated the statement to both his guests. This was not later than 6:30 P M., and the assassination of Lincoln did not occur until about 10 P M. Allowing for the difference in time between St. Joseph and Washington, the news of the assassination had apparently reached St. Joseph at least two hours before it occurred! Early the next morning the two men went to St. Cloud, arriving there about 8 o'clock. There Mr. Conwell told the hotelkeeper, Haworth, what he had heard about the assassination of Lincoln and Seward. He told it to several other men. None of them had heard such news. The nearest railroad station from St. Joseph was forty miles, and the nearest telegraph eighty miles. The next day, April 16th, was Sunday, and Chaplain Conwell started for church, where he was to preach. On his way a copy of a telegram was handed him announcing the assassination of Lincoln and Seward. On Monday, April 17th, Mr. Conwell addressed the St. Paul *Press* the following paragraph: 'At 6:30 P.M., Friday last, April 14th, I was told, as an item of news, eight miles west of this place (St. Cloud) that Lincoln and Seward had been assassinated.' This was published, but the fact being discredited by the editor, another communication was sent by Mr. Conwell, which was printed as follows: 'The integrity of history requires that the above coincidence be established. And if anyone calls it in question, then proofs more ample than reared their sanguinary shadows to comfort the traitor can now be given.' Was this merely 'a strange coincidence?' Emphatically no! The priests of St. Joseph knew that Abraham Lincoln and other heads of the national government were to be assassinated on Friday, April 14, 1865." *A.* The long article from which the above is merely the introduction goes on to giv some remarkable facts to demonstrate that Lincoln's assassination was the culmination of a conspiracy in which the Jesuits were the leading spirits. The occurrences as stated in the paragraph above quoted are entirely correct, and they appeared in the St. Paul *Daily Press* of April 27, 1865, as there reported. At that time it was assumed that as J. H. Linneman was a rank copperhead, he was familiar with the secret copperhead orders of the "Knights of the Golden Circle," "Sons of Liberty," and that the assassination of President Lincoln having been decided upon by the copperhead conspirators, the statement made by Linneman was more in the nature of a guess or coincidence than of any actual knowledge that the assassination would take place at the particular time it really occurred.

MARTINSBURG, W. VA., May 17, 1890.

MR. EDITOR: The prospect for the glorious cause of Freethought is very encouraging. Life and death is no longer a closed question, but an open one to those who are willing to investigate and think for themselvs. Skepticism is growing. The truth is yet to be discovered. The conflict is between science and religion. The former is the impartial investigator; it is the very truth itself. All admit that life is a mystery. In a talk with some church-members, they admitted the mystery of life and death, but said there must be a God, as things could not create themselvs. They always look up at the skies and the mightiness of the universe and declare those are God's works, overlooking the overwhelming testimony against this absurd, unproved claim that has been and is to-day the great curse of humanity. Christianity is a failure because it is not true. Not one of its claims or promises is fulfilled. When we look to religion for light and satisfaction to our honest questions, we look in vain. That disposed of, what is the course to take in life? We, as Freethinkers, must take the one and only course that Rationalism obliges us to take, either Agnosticism or out and out Atheism. If I was to believe in any future life, I would prefer Spiritualism to Christianity. But the idea of nature's evolution of the spirit to a spirit life is a myth and cannot be proved to be a fact. I cannot believe that such a mighty fact as that of another life for us can be hidden from us. Positivism is the best thing for rational thinkers. Whoever is a Positivist will never be humbugged or liv in a fool's paradise. Christianity's whole teaching is absurd and unjust, and it is imposing on the world claims that it is impossible to prove. Not to believe at all is best. It is a terrible conflict, this mighty controversy between Materialism and myth, reason versus ignorance and bigotry. The mighty inexorable facts and forces of nature are known. The source of life it is impossible to find out. Ever a mystery it must remain. Many Freethinkers believe that nature has provided in her evolutions a spirit life, and Spiritualism is strongly defended by its believers. The idea is beautiful. It is consoling to think we will all meet by nature's provision in a world without God or devil, heaven or hell, all on perfect equality—glorious indeed. But the trouble is that Spiritualism is like the churches—you can know nothing of God's will or any other life unless the priest, preacher, or medium reveals it. These are man-made ideas all around. If there exists a God he would not act partially, but reveal to every living person the truth. We would then be Positivists in the eternal truth. No God can exist without being known. A despairing world is constantly asking his help in misfortune and disasters—millions of prayers but never an answer, the birds of the air happy but man unhappy. Why should we say, Thank God for life, when that God has placed us with the lower orders of life in a world grand and beautiful but full of pitfalls, delusions, danger, unjust conditions, and death, leaving us to our fate? This is the old superstitious teaching; it will do for the negroes and savages, but not for intelligent, civilized men and women. We will, as wisdom teaches, worship the stern, inexorable facts of nature. The universe is God, all in all. Knowledge, experience, is our savior. Giving up any expectation of living after death in our new life of mental liberty, we must act accordingly, knowing that we never can find out any more than we now know about heaven or any future life, and that is nothing. We resolve to liv and die without hope and without fear, for nature's decree is that death is the consequence of living; that we struggle in vain against fate; that we liv only to perish. THOMAS J. CONNERS.

DAYTON, O., May 12, 1890.

MR. EDITOR: In your issue of May 10th is a letter from Mr. H. Wettstein, of Illinois, in reply to some questions I asked in a former issue, purely for information. I had hoped that some one would reply that was able to lay aside all dogmatic theories and answer in that fair and candid spirit that should govern all argument. I desire to state here that I am and hav been for a goodly number of years a pronounced Agnostic. I hav never been a member of any religious—not even a synagog—organization, hav no sympathy with vicarious atonement, and believe only that which is susceptible of demonstration. But those questions forced themselvs upon me, and not being able to dissect them to my entire satisfaction, I applied for what I then believed and now believe to be the best medium for information, viz., THE TRUTH SEEKER. I emphatically deny having had any idea of "cornering" disbelievers, but if that should result, Mr. Wettstein and I can tender mutual congratulations. However, for disbelievers to ignore or attempt to answer such questions with irony or ridicule, shows their inability to deal logically with the subject, or that they are as dogmatic in their belief (faith) as any follower of the miracle-monger.

Mr. Wettstein then goes on to propound some questions of an infinit nature for a finite being to answer.

1. Can a finite being giv birth to an infinit one? I can only answer, I don't know. If I may presume upon the case, however, I should say that if the infinit got there, the finite would hav to tumble.

2. Are souls or spirits substance? Yes, probably, if there is any such thing as soul or spirit.

3. If so, from what source is this substance derived? I would suggest, nature; but theoretically, philosophically, or practically I know not.

4. As to their occupying space, I would argue both ways according as they are or are not. Perhaps some Spiritualist could answer.

5. Can two or more spirits occupy the same space simultaneously? If they are substance, according to the law of space, no. If they are nothing, I am half inclined to believe they might.

To No. 6, I would reply that when I am able to turn water into wine; curse a fig-tree to death; walk on water; heal the leper; raise hell with a lot of hogs, and the dead from the grave, by faith the size of a mustard-seed, I will answer this question.

But argument does not annihilate the fact that this element of sympathy in nature, coupled with mind, produces the highest ethical conditions among men, and the highest we know of. Hence man is certainly favored by nature to a higher degree than the rest of creation. Hence man is the chief object of creativ power to the present time, so far as we can logically determin. Hence, if creativ power is immutable, it is reasonable to assume that the highest achievements of nature will be imperishable. Else evolution is a lie. I wish it understood that I speak of nature in and around us as we see and partially understand it. If Mr. Wettstein will take up experimental chemistry, he will find after a reduction to the elements of any subject, there has been no loss and there is just as much room for the disintegrated mass as there was for the original. The law of space is that no two bodies of the same density can occupy the same space at the same time, be they material or otherwise. If Mr. Wettstein would consider how heat and light pass through or permeate what we know as solid substance, he might be able to realize how the spirit of man (if he has one) could occupy the material body and not expand it by more than an infinitesimal amount. Certainly the law holds good as well in the one as in the other. The sap going up through the pores of the tree certainly expands the fiber; the sap going up into Mr. Wettstein's head doubtless expands the skull—and there appears to be room for both in the universe. In conclusion, I will affirm that if man has a spirit there is room in his carcass for it, of whatever substance it may be, but I positivly deny having ever seen even the ghost of one. J. S. BRADLEY.

STEUBENVILLE, O., May 17, 1890.

MR. EDITOR: Although I hav been a subscriber to THE TRUTH SEEKER for some years, my business keeps me away from home a good part of the time, so that I do not get to read it regularly, and I was surprised to see an attack on myself, in company with Mr. Winter, of Cincinnati, and Mr. Swan, of Chicago, neither of whose letters I had seen. In the issue of May 10th, "Mugwump" seems very indignant at something he discovered in those letters, so much so that he is afraid to hav you send THE TRUTH SEEKER to his friends for fear they should see something in them that would hurt their feelings. He says I reviled our naturalized citizens, and want all foreigners debarred from justice. Now, I hav no recollection of mentioning our naturalized citizens. I said something to the following effect. I believe that, in consideration of the evident intention of the Catholic church to colonize this country with the scum of the countries they rule, to get a majority of voters they can rule here, it would be wise to repeal the naturalization laws entirely, as it would be unjust to exempt Catholics alone on account of their religion, although the judgment given by the United States court declaring the constitutionality of the law disfranchising the Mormons on the same account would justify it, and I see no other way to check the power of the pope in this country than to repeal the naturalization laws altogether. "Mugwump" mentions a good many foreigners that hav done good in their day, all of which I acknowledge, but will the deeds of these good men of the past check the power of the pope, if we continue to naturalize the swarms of ignorant men now being dumped on our shores to increase the power of the Catholic church? He says where we hav plenty of foreigners in large towns there we hav liberty, and mentions New York and Chicago as examples. I would ask, is there any city in the world worse governed than New York, already governed by the Irish Catholics and robbed of millions by them? As for Chicago, I blush to mention its name after the brutal murder of the so-called Anarchists, chiefly brought on and managed by foreign Catholic policemen. He acknowledges the infamous history of Chicago does not exhibit enlightened justice, and that the Anarchists were hanged for what was not proved, and asked if I raised my voice against their murder. If he has read THE TRUTH SEEKER as closely as he seems to hav done, he might hav seen, I think, the first letter from a correspondent condemning the outrage, signed with my name. He says I advocate an injustice against foreigners in refusing to naturalize them. I cannot see that they can demand the right of suffrage in this country as a right. It is a privilege granted by the people, and as soon as the people see that it is being used to serve the interest of a political church by men who swear loyalty to the government with a reservation giving a higher allegiance to the pope of Rome, they will withdraw the privilege. And who will hav a right to complain? "Mugwump" is unfortunate in his examples of good government where foreigners rule. He says New York and Chicago hav ninety-one and eighty-seven per cent foreigners and their children, and I presume Milwaukee has about the same proportion. Here is one city giving millions of dollars to the Catholic church; another voting against teaching the English language in the schools, and another hanging people for insisting on free speech, and raising thousands of dollars to defend men who murdered one of their gang for disclosing their dishonesty. This is the outcome of giving the suffrage to men who are governed by priests. The priests demand the privilege of keeping parochial schools so they can raise the children of these foreigners to be as much aliens as they are themselvs, and they are bound to destroy our public schools, and will do it if we continue to giv the suffrage to their tools. The condition of the countries where they hav control is proof enough of what they would reduce the people of this country to if they had the power they are struggling for. We should hav one-half the people, as in Ireland and Canada, ready to cut the other's throat at a moment's notice.

"Mugwump" says these foreigners do not fill the ranks of the gangs of Jesse James, Redmond, or Rube Burrows, or other bands of midnight assassins—with the Clan-na-Gael before his eyes. But I say they do fill our penitentiaries and workhouses by a vast majority.

"Mugwump" calls me a Yankee. He is mistaken. I am a naturalized citizen of these states, and thankful for the privilege. But when I see the country of my adoption gradually being drawn into the popish trap by the aid of these foreign importations, I would gladly giv up the privilege if it was necessary to save the country from what I consider the greatest calamity that could befall it, a majority of Catholics. For this is not like some foreign countries that hav a king or an emperor, who is jealous of the power of the church and does all in his power to check it; a majority here means irresponsible power.

In conclusion I must say to "Mugwump" that ever since I came to this country in 1837, then twenty-two years of age, I hav used my voice and pen in opposition toward great evils. For twenty-five years I did all I could with what little influence I had in opposition to slavery, and was mobbed for it by Irish Catholics. The evils of the saloons I hav always opposed—which saloons, by the way, are mostly kept by foreigners, a majority of them Catholic no doubt. I must also say that from the enmity and evident hatred of "Mugwump" to Masons and Odd Fellows I suspect he is a Catholic in disguise, and I do not wonder he was ashamed to giv either his address or his name in his correspondence with THE TRUTH SEEKER. JOHN DOWNES.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

[A BEAUTIFUL POEM.]

Planting With a Hoe.

They called to me one summertime,
Such long, long years ago,
That we should help them plant the corn
And cover with a hoe.
I loitered with a creeping pace—
I did not like the task,
When flitting up and flitting down
Was all that I could ask.
To dropping corn I would not go;
I hated planting with a hoe.

Soon all the girls and boys were gone—
They started with a shout;
I had no share of work nor play
('Twas sad to be left out),
And wandering slowly past the rye
That pleasant, sunny morn,
All earth was glad and I would try
My hand at planting corn;
And birds sang sweet, while to and fro
We drifted down the furrowed row.

Ere noon the sky seemed all ablaze;
A censer was the sun;
We plied our fans of hickory leaves
And wished the corn were done.
The squirrels mocked us from the trees
That threw their shadows cool,
We sighed for bluebells in the lane,
We even talked of school;
To work at home we'd gladly go,
But how we hated every hoe.

Now all along these checkered years
Of life both sweet and sad,
Our hearts return to morning days
While we were young and glad;
When every sea held but for us
Green isles, and fruits, and ships;
Ere time had tried his tricks upon
Our shining hair and lips:
But fate still beckons down the row
And we must follow with our hoe.

MARY BAIRD FINCH.

Frenchtown, Neb., May 5, 293.

Corner Gospel.

We were going to say gossip at first, and then we thought we would not hav anything of that sort in our Corner, so we said gospel. It is a better word, isn't it?

Gospel is from the Anglo-Saxon *godspell*, from *gôd*, which means good, and *spell*, meaning story, history, good tidings. In the Greek and Latin it means about the same—a message of gladness, or good news. So we hav just as much right to hav a little gospel in our Corner as anywhere else.

What is the nature of our gospel, of course you will ask at once. Well, in the first place, it is that we are all trying the best we can to learn the right, and when we know it to practice it. What for? That's easily answered. For happiness, to be sure.

Now, it is a great thing to be happy, and a sad thing to be unhappy.

What is it to be happy? There are lots of definitions of that word, and perhaps that which one would consider happiness another would reject altogether and choose something very different as a means of joy. So it varies according to condition, temperament, civilization, enlightenment, and so on. We may safely say, however, that happiness consists in a pleasant frame of the mind produced by certain circumstances. For instance, you perform a good act, some little trifle, maybe, that did or did not put you out any, but was of some importance to another, to mother, father, sister, brother, or friend, and pleased that person very much. You are happy in knowing you hav rendered a service that made some one else happy. Thus does happiness act and react.

A woman passing along the street noticed two little plainly dressed girls wistfully gazing into a window where were displayed various kinds of confectionery. Oh, it looked so clean and good! But the children had no money to buy any. "Which kind would you like?" inquired the lady.

"That pretty pink that looks like strawberries," said the child.

The lady stepped inside, purchased a quantity of the pink candy, and made the faces of the two little ones radiant by putting it in their small hands.

"Mamma, you look tired. Let me sweep the floor. You sit down and rest." And the boy took the broom from her hands.

Don't you think a great flood of happiness swept into that tired mother's life at that act of her thoughtful son?

We know well enough it is not right to be peevish, cross, fretful, or sulky.

We are sure it is right to do all the good we can and as little harm as possible.

If we seek the right and follow it—if we liv truly and do the very best we can on all occasions, making happiness and joy for others and thus securing it for ourselvs, improving our minds and learning something noble and beneficial every day—we are making the most of ourselvs as human beings.

This is Corner gospel. S. H. W.

A Secular Union Picnic.

I will hav to write again and tell about the Rogers Secular Union picnic, held at the Silver Springs, near Rogers, consisting of the families of J. W. Frey, H. M. McGaughey, A. Bucklin, R. Thomas, Mr. Frey, from Bontonville; J. V. Mulks, Mr. Castor, J. W. Young, Mr. Hogue, and G. N Bixler. Silver Springs is situated in a beautiful valley, four miles southeast of Rogers, and is such a pleasant and suitable place for a picnic. One thing that makes it seem so nice is a small lake.

At 12 o'clock we partook of a splendid dinner, and spent the remainder of the day until 3 o'clock in the boat riding, and think everyone enjoyed themselvs very nicely, unless it be Mr. Hogue, who lost his balance while boat-riding, and fell overboard and received quite a wetting. We then went to the Frisco Springs, which are situated on the side of a mountain, with very pretty landscape surrounding them.

We then ate our suppers and "fell in line" for home. Just think of ten wagons all in a line. I expect people thought it was a funeral, but rather a jolly crowd. We had to get out several times and help to push up the hills. You may know that we were enjoying ourselvs. Several of the pious creed say that those Infidels are the only people who would go to a picnic on "the Lord's day." But, if it had been on any other day, we could not hav gone, for we were all laborers. I work in the *Republican* printing office, and can't get away. The bells are ringing and echoing for the church, saying—Come one, come all, for there is yet room in the contribution box for one more penny! Help the preacher all you can!

I am making my letter too long, so will close. EMMA BIXLER.

Rogers, Ark., May 18, 1890.

Origin of Language.

The subject of the origin of language, more than any other perhaps, has been fertil of speculation and attended with less satisfactory results than most other topics. The Jews positivly insist that the Hebrew tongue is the primitiv language and was the one spoken by Adam and Eve. The Arabs, however, dispute the point of antiquity with the Hebrews. Of all the languages, except the Hebrew, the Syriac has had the greatest number of advocates, especially among eastern authors. Many maintain that the language spoken by Adam is lost and that the Hebrew, Chaldee, and Arabic are only dialects of the original tongue. Goropius published a work in 1580 to prove that Dutch was the language of paradise. Andre Kemp maintained that God spoke to Adam in Swedish, Adam answered in Danish, and Eve spoke in French (very like satire), while the Persians believe three languages to hav been spoken in paradise—Arabic, the most persuasiv, by the serpent; Persian, the most poetic, by Adam and Eve, and Turkish, the most threatening, by the angel Gabriel. Erno claims Basque as the language spoken by Adam, and others would make the Polynesian the primitiv language of mankind.

Darwin says, "With respect to the origin of articulate language, after having read on the one side the highly interesting works of Wedgwood, Farrar, and Professor Schleicher, and the celebrated lectures of Professor Max Müller on the other side, I cannot doubt that language owes its origin to the imitation and modification, aided by signs and gestures, of various natural sounds, the voices of other animals, and man's own instinctiv cries."

Boys, Remember This.

Sharp-eyed men of business take note of a boy's general appearance in making up their estimate of what he is worth. A straightforward, manly bearing will help any lad to get his way in the world, while the haphazard sort of a way usually suggests to the observer a corresponding character. Manliness is not a garment you can put on and off like your Sunday coat. It must hav its foundation in the heart, or it will be a flimsy sham that will deceive nobody.

"Can't" and "Try."

Can't do it sticks in the mud; but Try soon drags the wagon out of the rut. The fox said "Try," and he got away from the hounds when they almost snapped at him. The bees said "Try," and turned flowers into honey. The squirrel said "Try," and he went to the top of the beech-tree. The snowdrop said "Try," and bloomed in the cold snows of winter. The sun said "Try," and spring soon threw Jack Frost out of the saddle. The young lark said "Try," and he found that his new wings took him over hedges and ditches and up where his father was singing. The old ox said "Try," and plowed the field from end to end. No hill too steep for Try to climb, no clay too stiff for Try to plow, no field too wet for Try to drain, no hole too big for Try to mend.

The Ungrammatical Policeman.

A man was lying stretched out on one of the benches in the court-house park the other night. It was nearly midnight, the leaves rattled dismally in the autumn wind, the park was long ago deserted, and the bench was anything but a pleasant resting-place, yet the man lay there until a policeman rudely shook his shoulder and said:

"You can't lay here."

"I'm not laying here, sir," replied the man.

"But you are; what'er you givin' me?"

"But I'm not."

"Oh, come off. Get up or I'll call the wagon. You can't lay here, I say."

"But I say I'm not laying here."

"Well, what are you doing then, you blame fool?"

"I'm lying here, sir; not laying; I'm no hen."

"Well, lying then," said the bluecoat in intense disgust; "you can't lie here, then."

"But I differ with you there. I say I can lie here."

"And I say you can't."

"But I can."

"Well, I say you can't," and the officer gave a strong tug at his coat-collar which sent his hat rolling off on to the grass, notwithstanding the explicit orders to keep off.

"My friend," said the weary one, as he arose and prepared to accompany the officer, "you could never follow your calling in Boston. You say I cannot lie on that bench when I hav already proved to you my eminent ability in that direction. Had you remarked to me, 'You may not——'"

But the copper was pulling the box bv this time, and told his ward to "drop his chin."

Correspondence.

BRACKETT, TEX., May 12, 1890.

DEAR MISS WIXON: Papa has taken THE TRUTH SEEKER for nearly two years. I hav three brothers and one sister. Just as soon as papa brings the THE TRUTH SEEKER home the first thing I read is the letters in the Children's Corner. I will close for this time, hoping to see this letter in print, as it is my first one. I remain your true friend,

ANNIE GUNDELACH.

ZALESKI, O., May 13, 1890.

DEAR MISS WIXON: I hav read the prize stories in the Corner and think they are well written.

Two pairs of wrens hav built in our yard—one in the horse stable, the other in a little box near the house. The eggs in one of the nests hav hatched. I went around to see the little birds and the old wrens screamed terribly at me. There is a great number of English sparrows around here, and they build wherever they can get a chance.

Some of these birds are building in the garret of our neighbor's house. They go in through a hole in the weatherboarding. We are having fine weather here, but it is cloudy to-day. The trees in the woods are getting green and the late apples are in blossom. I hope Sadie Thorpe will take charge of the collections to be raised for Mr. Cook and Mr. Casey, as our editor suggested

Your little friend, CLÉLIE JAMES.

ROGERS, ARK., May 18, 1890.

MISS WIXON: I want to write and tell of our little city of Rogers. It is situated on the Ozark mountains. We hav nice springs. We are nearly surrounded by them. There are a good many mountain streams running through here. This country is noted for its springs and fruit. It is a regular fruit country. You can raise good garden crops too. Now I will tell about the Secular Union. We had a nice program. It consists of speaking, singing, reading, and addresses. We not only hav the beautiful scenery and very healthful climate, but the town is near a historic ground. It is the Pea Ridge battlefield. There will be a grand reunion. The blues and the grays meet together and enjoy themselvs.

Well, I will close. Hoping to see this in print, I remain,

Your Freethinking friend,

CARRIE BIXLER.

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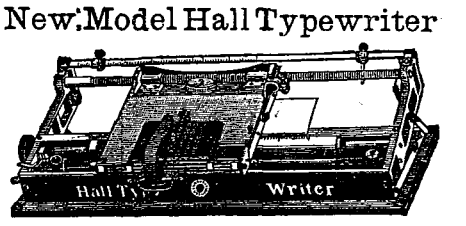
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The Newark Liberal League
Meets every Sunday afternoon at 3 o'clock at Liberal League Hall, 177 Halsey st., cor. Market st., Newark, N. J. Lectures and discussions on religious and social questions. Seats free and everybody welcome.

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The Secular Society of Kent, O.,
Meets semi-monthly, first and third Sundays, at 2 P.M., at the town hall. All friends of human cultivation are invited. MARIUS HEIGHTON, Sec.

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Meets every Sunday at 7:30 P.M., at 412 Nicollet ave., Rooms 12 and 14, Eastman block, Minneapolis, Minn. J. F. MACOMBER, Pres.; LEROY BERRIER, Sec.

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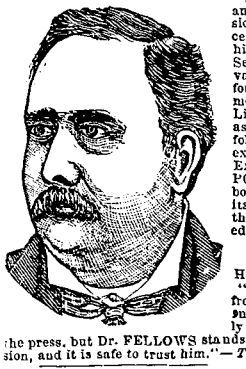
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News of the Week.

FOR some time light has been seen glimmering through cracks in the church at New Canaan, Conn., and a spirit story was started. The other night police entered and found in the belfry two partly undressed women and the sexton, the three drunk. They were arrested.

AT Reading, Pa., Rev. Martin Frich has been deposed from the ministry for theft.

AFTER the proposed increase of the German army the peace forces will still be 3 000 men short of those of France.

ON the night of the 23d a gang of tramps set fire to the village of Coolidge, N. M., and all the houses but two burnt down.

COUNT HERBERT BISMARCK complains that "the English seem to think they hav a moral right to all uncivilized countries."

VON MOLTKE says that the next European war will be terrible, and that perhaps the continuance of social order and civilization will be at stake.

AT a late storm in Wayne county, O., hailstones fell to the depth of eight inches, some as large as hens' eggs, and killed hundreds of sheep.

EX-SENATOR JONES, whose eccentric conduct has long drawn the attention of the country, has become thoroughly insane and been sent to an asylum.

IN the latest battle between the French and the Dahomians the latter, numbering 1,500, were all killed. The French had 15 killed and 72 wounded.

AT Shamokin, Pa., fire is burning in galleries connecting with a mine filled with gas, and 500 families whose houses stand above hav fled.

AT Caspar, Wyo., Lee May recently took his paramour, Mrs. Polk, into the country and cut off her nose. A dozen cowboys are on his trail and will kill him if they catch him.

MANY persons are run over in New York streets lately. Last Saturday a sixteen-year-old school-girl was killed by a mail wagon and a five-year-old child was killed by a street-car.

AT Jamestown, N. Y., two Christian Science healers hav been charged by a coroner's jury with contributing to the death of Mrs. Barrows. The coroner will lay the case before the grand jury.

AT Cleveland on the 25th Rev. P. Werber was assaulted by a Jewish audience for speaking against Hebrew doctrin, especially for saying that the Jewish idea of a messiah is ridiculous. A squad of policemen were sent to restore peace.

ON the morning of the 24th a policeman found at the foot of the monument erected to the killed officers on the spot of the Haymarket riot, a quantity of dynamite sufficient to hav destroyed much property and life about. Rain had wet the fuse and prevented explosion. The statements of the police are contradictory, and many think the affair a police plot.

AT Chattanooga on the night of the 24th Henry Hurd, colored, allowed a preacher to escort his wife home and then secreting himself saw the couple do what caused him to spring forth and cut the divine so that he will die. At the same hour Nat Mosely, colored, caught the Rev. James Sloane with his wife and beat him perhaps fatally with a stone.

IN Boston a law that was passed fifteen years ago but not heeded has now been enforced. It forbids the sale of liquor except with food to a man sitting at a table. There has been a purchase of 15,000 tables and 50,000 chairs. When there is a rush of custom men succeed one another by a "Next" as in a barber-shop, while some sit on the floor cross-legged.

ON the 19th President Benham of the Y. M. C. A. of Meriden, Conn., had two boys arrested for pitching pennies on Sunday. They had merely tossed a nickel to see which should black their shoes. They were convicted under Section 1,569 of the Blue laws, and fined $1 and costs, amounting to $5 each. Benham took his witness fees, which helped increase the costs.

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DAVID MAKETH A FOOL OF HIMSELF.

And he changed his behavior before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard.—1 Sam. xxi, 13.

Gems of Thought.

IN her weakness, the church sheltered herself under the absolute power of the Roman emperors; in her strength she laid claim to it herself under the name of spiritual power. We must not here confine ourselvs to a few particular facts. The church has often, no doubt, set up and defended the rights of the people against the bad government of their rulers; often, indeed, has she approved and excited insurrection; often too has she maintained the rights and interests of the people in the presence of their sovereigns. But when the question of political securities came into debate between power and liberty; when any step was taken to establish a system of permanent institutions, which might effectually protect liberty from the invasions of power in general, the church always ranged herself on the side of despotism.—*Guizot's History of Civilization.*

IT is well worthy of remark that the triumph of toleration and the triumph of civil liberty should both hav been definitivly effected in England at the same time, and should both hav found their chief champion in the same man. Both were achieved by laymen in direct opposition to the church and in the moment of her extreme depression.—*Lecky's History of Rationalism.*

AT length appeared, afar off from the centers of thought, on the borders of Poland, a plain, simple minded scholar, who first fairly uttered to the world the truth, now so commonplace, then so astounding, that the sun and planets do not revolve about the earth, but that the earth and planets revolve about the sun, and that man was Nicholas Kopernik. Kopernik had been a professor at Rome, but, as this truth grew within him, he seemed to feel that at Rome he was no longer safe. To publish this thought was dangerous indeed, and for more than thirty years it lay slumbering in the minds of Kopernik and the friends to whom he had privately intrusted it. At last he prepares his great work on the "Revolution of the Heavenly Bodies," and dedicates it to the pope himself. He next seeks a place of publication. He dares not send it to Rome, for there are the rulers of the older church ready to seize it. He dares not send it to Wittenberg, for there are the leaders of Protestantism no less hostil. It is therefore intrusted to Osiander, of Nuremberg. But, at the last moment Osiander's courage fails him. He dares not launch the new thought boldly. He writes a groveling preface; endeavors to excuse Kopernik for his novel idea. He inserts the apologetic lie that Kopernik propounds the doctrin of the movement of the earth, not as a *fact*, but as a *hypothesis*;" he declares that it is lawful for an astronomer to indulge his *imagination*, and that this is what Kopernik has done. . . . In all modern history, interference with science in the supposed interest of religion, no matter how conscientious such interference may hav been, has resulted in the direst evils both to religion and to science—and invariably.—*Professor White's Warfare of Science.*

THE marvelous is the reason of the multitude: the wise contradict in silence, which the multitude prevent them from breaking.—*Voltaire.*

THE supposition that the terrors of hell-fire are essential or even conduciv to good morals is contradicted by the facts of history. In the Dark Ages there was not a man or a woman, from Scotland to Naples, who doubted that sinners were sent to hell. The religion which they had was the same as ours, with this exception, that everyone believed in it. The state of Europe in that pious epoch need not be described. Society is not maintained by the conjectures of theology, but by those moral sentiments, those gregarious virtues, which elevated men above the animals, which are now instinctiv in our natures, and to which intellectual culture is propitious. For, as we become more and more enlightened, we perceive more and more clearly that it is with the whole human population as it was with the primeval clan: the welfare of every individual is dependent on the welfare of the community, and the welfare of the community depends on the welfare of every individual.—*Winwood Reade.*

LET us persuade men to be just, beneficent, moderate, sociable; not because such conduct is demanded by the gods, but because it is pleasure to men.—*D'Holbach.*

THE
Truth Seeker Annual
—AND—
Freethinkers' Almanac,
1890.

(E. M. 290.)

WITH ILLUSTRATIONS.

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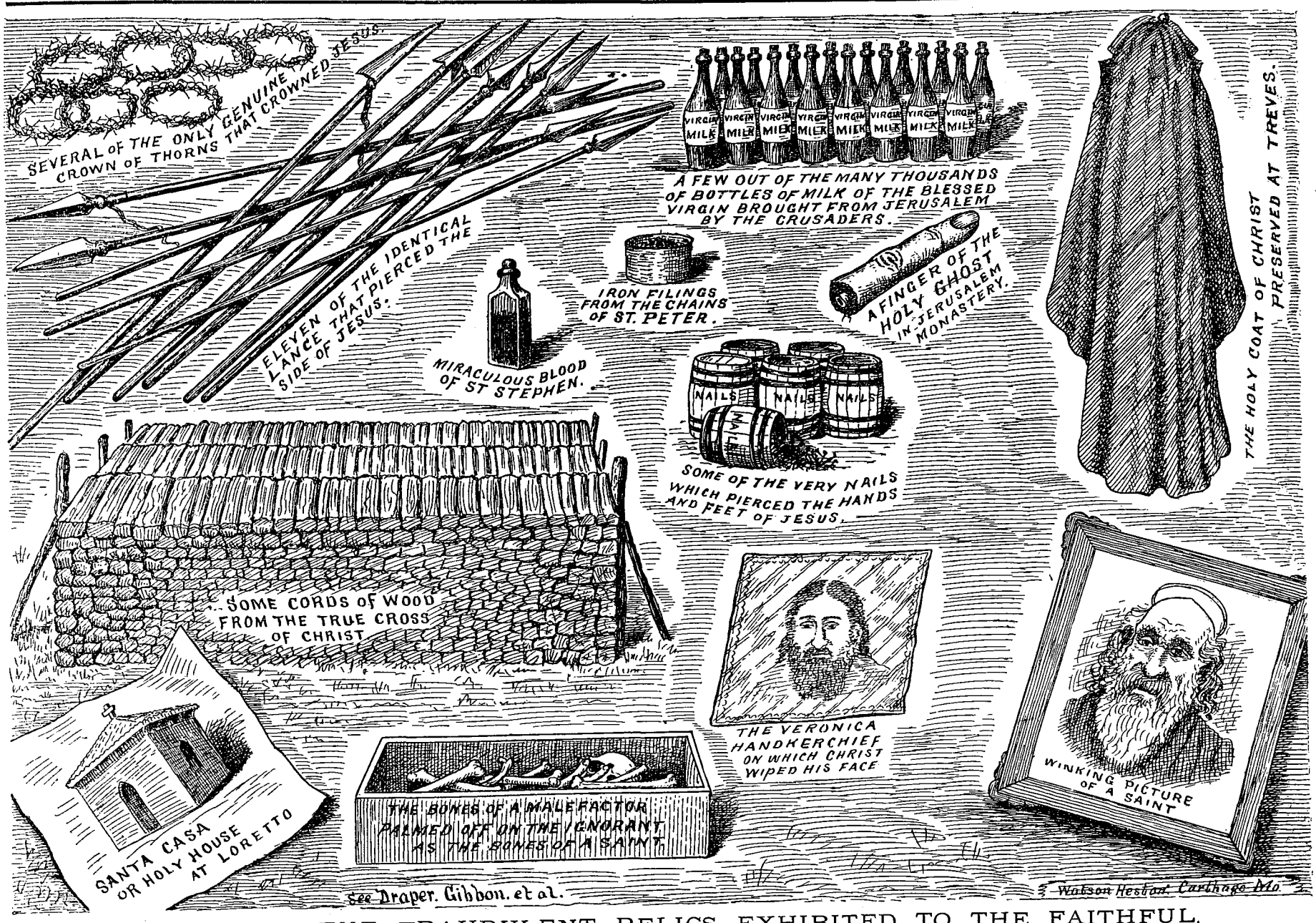
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A FEW OF THE FRAUDULENT RELICS EXHIBITED TO THE FAITHFUL.

Notes and Clippings.

THE Presbyterian Assembly at Usherville, N. C., has decided that Sunday newspapers encourage evil, as "they flood the land with pernicious literature." Church-members were asked not to countenance them in any way.

LOTTERY tickets seem to be very plentiful in Louisiana just now. The *Southwestern Christian Advocate* tells of a brother who got things so mixed up that he presented a lottery ticket for admission to a love-feast. Professed Christians are coming to be among the strongest supporters of the lottery, says a local paper.

THE announcement that the Quakers are not dying out is made in a letter from "A Quaker" to *Murray's Magazine*. During the first half of this century their decline in numbers was very rapid; but for a good many years past the accessions by "convincement" hav been every year so greatly in excess of the secessions that notwithstanding a very low marriage rate and very low birth rate and some emigration, there is yearly a steady though slight increase in Great Britain. In the United States the Quakers, we are told by the same authority, are increasing almost rapidly, especially in the South and West, mainly through accessions from other religious bodies.

THE *Sun* to Heber Newton: "The Rev. Heber Newton, D.D., preached another sermon on Sunday on the alleged misgovernment of this town. 'The middle classes in New York are being driven out of the city,' said Dr. Newton; and, after that, it is not necessary to consider his sermon much further. In this country there are no classes, let us tell this ill-informed divine. There are no upper classes, no middle classes, and no lower classes. There is no aristocracy, no plutocracy, and no vulgar mob; but only democracy and republican equality, and the natural differences of talent and character. Dr. Newton should reform his own political ideas before he attempts to reform those of others."

THE mischief of Sunday laws is again illustrated by a case out in Indiana. Mr. C. W. Cook keeps a hotel at New Haven. Some time ago he allowed the agent of the Toledo Automatic Cigar Company to put up on the outside of his house one of those little machines into which one drops a nickel and gets a cigar. On Sunday, April 20th, somebody dropped a nickel into the thing, got a cigar, and smoked it. Mr. Cook knew nothing about it, had nothing to do with the machine himself, nor has he any of the profits of it at all, but simply allowed the owner of it to place it there, yet he was prosecuted for Sunday desecration. A change of venue was secured, and the case was tried in Fort Wayne. After deliberating all night the jury brought in a verdict of guilty, with a fine of $1 and costs, and the costs amounted to over $50.

AT a convention of German Catholic societies in Milwaukee Priest Buehler said the Catholic faith in this country must be taught by church schools and no interference with the schools should be allowed. H. J. Spannhorst, of St. Louis, said the Bennett law presented a political question that Catholics could not ignore, because it directly affects the welfare of their institutions. Bishop Flash referred to the Bennett law in his address and upheld the right of the church to go into politics when its interests were attacked. Bishop Katzer said the law practically denied the right of the child to obey its parents by putting its claims before those of the parents. "The friends of the law," he said, "tell us that the child has rights which the state must see are accorded it. But the parents hav more interest in the child than the state. The matter of teaching English, they tell us, is what we are fighting," he exclaimed. "But this is not so. English is now taught in our schools. But if the state has a right to tell us we must teach English, it will soon be telling us what we shall eat and what shall go on the table for the family dinner. This Bennett law was conceived in the minds of Freethinkers and those opposed to the Catholic church and her schools." He was told recently, he said, by a Mason that the Bennett law was first suggested by the Masons. The man said: "I could prove it to you, if I did not put so high a value on my head, that the Bennett law was first agitated in the Grand Lodge of Masons of the state of Wisconsin."

SOME time ago a midwife of Warsaw, Skublinskaya by name, was brought to justice, with several of her coadjutors, for the crime of killing illegitimate children. The woman and her helpers called themselvs "the Society of Angels," and engaged in the atrocious work of "dispatching the little ones to heaven," of course for a certain consideration paid them by the unfortunate mothers or their friends. This fact aroused a discussion in all the Russian papers on the fate of illegitimate children in that country. The mortality of such waifs was found to be over eighty per cent, even among those in the government asylums in St. Petersburg and Moscow. Those asylums keep the children only for a short time, and send them to villages to be raised in the families of peasants. There they die in large numbers. But the number of such children as are "dispatched" directly by professional murderers like Skublinskaya can hardly be estimated. Only about three weeks ago a similar "Society of Angels" was discovered in Vilna. The fate of the unfortunate infants has raised the question as to the causes for the prevalence of such a crime. The papers hint, as broadly as the strictness of the censor of the press allows, that the cruel laws with reference to waifs are at the bottom of the whole trouble. An illegitimate child in Russia, if it ever grows up, has no standing before the law. No matter what his abilities or virtues, if by chance or by natural endowment he happens to be possessed of any, there is no hope and no prospect for him to do any good in the world or for himself. The law will not recognize him as a member of society, and he is tossed about and buffeted until he finds his way into some gang of criminals passing their lives in a mine in the Ural mountains. In view of these facts it is no wonder that sinful mothers regard it as a benefit for their children to be "dispa ched to heaven" before they grow up to liv in ignominy and suffering on earth, and that "angels" like Skublinskaya should be found who hav no scruples to help sinful mothers rid themselvs of their children.

Communications.

An Apology for the "Ex-Reverends."

A writer in the April number of the *Freethinker's Magazine* makes some caustic remarks concerning that class of persons who, having once been "ministers of the gospel," hav, after due examination, demitted that office, and taken their places among those who battle against the church and its religion. He says, and it will not be denied, that not all these gentlemen left behind them, when they came, the conceited and dictatorial habit they contracted when they were functionaries in the church, and which is so offensiv to those scholarly men who hav been engaged for many years in studying the controversy now going on, and understand it perfectly. Allow me, therefore, to mention a few extenuating circumstances in the case of the "ex-reverends," with the view of showing that no class of men are so exposed as the clergy, by their education and calling, to form the very character that is condemned.

As soon as a "smart" young man, and emotional in his nature, "gets converted" at a revival, and evinces a gift of speaking, either to God in prayer or to his fellow-men in the way of exhortation, he is sent off to a theological seminary to be trained for a minister. The theory is that the whole world is dead in trespasses and sins, and that human beings are plunging by millions, like the cataract of Niagara, into the lake of fire and brimstone; and that the entire race will meet the eternal fate unless they are snatched, like brands from the burning, by a class of men exclusivly and officially appointed for the purpose. He does not go to the seminary to study either religion or theology as branches of the subject of anthropology. He goes simply to learn the tools of his trade, and the lingo of his profession, with the sole view of becoming a successful saver of souls. He therefore hurries through his studies, learning only enough theology to know the difference between his own and other rival sects. He takes entirely for granted the truth of the proposition that the Bible is an inspired book, and that the Christian religion, which he is told is taught in it, is true beyond all doubt. No professor ever tells him that this religion is only one of a number of others in the world, all claiming to be of divine origin; that hundreds of learned men, in colleges and universities, whose lives hav been devoted to history and criticism, refuse to accept it, or any other religion, as supernatural, and giv reasons for so doing which all theological students should carefully examin. The Christian religion, like every other, is either true or false. If true, the hotter the crucible of investigation is, the sooner and more surely it proves itself to be so; if false, the sooner the investigator finds it out, and the better for him. There are scores of books now in circulation, the reading of any one of which, if a student had found it by chance in the library of his seminary, would hav let in a flood of light upon his mind, as is the case when a pair of sightless eyes are couched by a surgeon for cataract. But no such book was to be found. He only got a profile view of religion and theology as it was drawn by his sect, and had no idea of how the other side of the subject looked. He pursued his studies blindfolded, and entered the pulpit blindfolded, feeling that his vocation required him to devote his powers to the exclusiv business of saving lost souls, and to build up the interests of his sect, as the only one out of one hundred and sixty others in this country which is the gate of heaven. This explains the fact that among the scores of thousands of the clergy in this country there are only a few men who could be induced to debate the evidences of Christianity with an Agnostic. The clergyman is conscious that he does not understand the subject. How should he? He never studied it. He is a mere smatterer. His pulpit is not a forum; for that term implies a discussion, in which both sides are heard. It is a chair of authority, and when he speaks it is *ex cathedra*.

There is, however, one subject on which the young candidate for "holy orders" is carefully instructed, and on which his mind is in a state of receptivity. He is told by his professors and taught by the Bible, and his creed, that, on being ordained, and set apart as a minister of the gospel, he rightfully takes a position higher than that occupied by any other man on earth. The New Testament teaches that Jesus Christ came into the world as an embassador from the mighty sovereign of the universe, to treat with the rebellious children of men, and persuade them to be reconciled to God. After his death, and ascension to heaven, the ministers of the gospel take up the work which he began, but did not finish, and hence are called, by the apostle Paul (in 2 Cor. v, 20), "embassadors in the stead of Christ," whose function in the scheme of redemption is precisely the same as that of himself. The minister is invested with "the power of the keys," and his warrant of authority runs in these words: "Whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven" (Matt. xvi, 19). "Whatsoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." The moment a man receives this commission, signed, sealed, delivered, and recorded by the divine authority of the church, he takes rank above the rest of his fellowmen, and becomes a "divine." The Catholic believer calls him father; that is, he sustains, spiritually, the same relation to the priest that the child sustains naturally to the father who begot him. The Dutch Christians of New York and New Jersey call him "Domine," which is the vocativ of *dominus*, and means O Lord! implying either the sentiment of worship or the feeling of dependence. The Jew calls him rabbi, which means master; and the rest of the sects call him "reverend," which means a functionary so exalted in office that he is to be feared and revered. Indeed, he may be exceedingly imperfect in his moral character. He may be illiterate, with neither manners nor brains, but such deficiencies do not invalidate his official acts; for these he performs, not as a man, but as an embassador, in the stead of Christ, on the principle of the legal maxim: *Qui facit per alium, facit per se.* At his own discretion, as is evident from the express language of his commission, he unlocks and throws open the gates of paradise to whomsoever he pleases; and he thrusts into the penitentiary of hell, and locks the door upon, whomsoever he condemns to that eternal fate. Presidents, judges, senators, governors, scholars, scientists, all recognize his authority; and all assemble, if the church be prelatical, in his presence on Sunday, to listen to his reproofs and instructions, to confess to him their sins, and to receive absolution for the same. He announces that the Lord is in his holy temple called the church, and requires the whole congregation to kneel down, and then puts into their lips the humiliating confession, and makes them repeat it, over and over again, that they are all "miserable sinners, and offenders, destitute of all spiritual health." Then the minister plenipotentiary, called the priest—he alone standing, all the rest kneeling—pronounces the absolution; that is, he absolves the guilty sinners from their liability to punishment in hell fire, not for good and all, but only up to the present time. But so utterly abortiv is all this solemn procedure to reform a single one of these miserable sinners, that, by the time the next Sunday comes—in the short space of seven days!—every mother's son and daughter of them all, has backslidden, and become miserable sinners over again, and must go through the same performance of confession and absolution the next Sunday. If, on leaving the church, a man of known blameless life were twitted with his acknowledgment that he could not walk straight a single week, and were asked to enumerate only ten or twelve out of the numberless sins he had just confessed to having committed since he was last absolved, how flat he would feel and look when his conscience told him that he had been slandering his own character, playing the hypocrit before God, and acting as a child before men.

This power of the keys to open and to shut, to forgiv and retain sins, when fully believed by the people, is omnipotent and absolutely divine, as was illustrated a few years ago at the Joliet penitentiary, when a Catholic prisoner rose in revolt against the authorities of the prison, and became so unmanageable that they had to send for his priest. As soon as he saw this divine functionary, with the keys of heaven and hell hanging at his girdle, he wilted down at his presence, and became obedient as a child. The secret of his submission was, a conviction on his part that, if he did not do as he was bidden by the priest, the priest had the power, and would exercise it, to send him to hell if he was killed in the struggle with his jailor; not for his disobedience to the state to which he had forfeited his liberty by his crimes, but for his disobedience to the priest.

The Protestant Reformation did not impair the rights of its own clergy to be the embassadors of Jesus Christ. John Knox, of Scotland, though neither a papist, nor a prelatist, but a Presbyterian, claimed "the power of the keys," and so did the Westminster assembly of divines in their Confession of Faith. In the exercise of this power Knox scolded and threatened the queen of Scots, who was a Catholic, as if she had been no more than a servant-girl. His successors in office did the same thing with Charles I. and II., both of whom they compelled to sign the National Covenants over and over again. Those kings were preached at personally from the pulpit on the Sabbath, and submitted to their regular castigation like whipped spaniels. Precisely the same arbitrary and dictatorial spirit is exhibited by the men of the same creed to-day, in their endeavors to force their dogmas and religious observances by law upon the American people.

The advantage of the Episcopalian over all other Protestant sinners, is that they know beforehand the confession which will be extorted from them, when the little embassador gets them down on their knees in church on Sunday, and will not let them up till they make it and repeat it, *nolens volens*. In other sects which use no formal, printed prayers, the sinners are worse treated, for they say their prayers by proxy, although totally ignorant of what the embassador is going to say in particular. And how the minister, as mouth-piece for the rest, piles on the agony of confession and repentance, is known only to those who hav been brought up to it. The people acknowledge they hav broken every precept of the decalog, not only once, but in times and ways without number; that they are morally and religiously a mass of wounds, bruises, and putrefying sores, and ought, in the righteous judgment of God, to hav been burning in hell long ago. It is well that these terrible crimes which they charge against themselvs are of the nature of a general, wholesale indictment, without specifications such as are made and sworn to before a grand jury in a court of justice. For if, in the interval of worship, when the divine steps down from the pulpit and becomes human, the preacher would charge personally and specifically that this elder stole his neighbor's horse, that yonder deacon had committed forgery, etc., that reverend gentleman's back would need an emollient poultice on Monday night before he went to bed, for no man who had the least self-respect would allow himself to be so vilified with impunity.

To the "ungodly" these awful confessions of guilt seem to be made in a Pickwickian sense, and are only the part which the people play in the theatrical performance which goes on in the church every Sunday. But to those who sincerely believe the Bible, and hav been brought up religiously, it is anything else but ridiculous. Men who earn their money by their labor and self-denial, giv it away liberally only for that which they deem real and valuable, not for trifles; and the Christians of this country hav permanently invested more than a thousand millions of dollars in churches, and contribute yearly additional millions, to keep up the weekly work of confessing, and receiving absolution for, sins they never committed, and listening to reproofs they never deserved; for it is the characteristic of superstition that, although its forms are so childish and degrading, it sticks to a man like the shirt of Nessus. The next century will laugh at the ridiculous mummeries we practice in this, just as we laugh at the cruel mummeries our ancestors practiced, in putting innocent women to death as witches.

Now, is it any wonder that a mortal man, who naturally loves power and position in society, and whose receptiv mind as a clergyman has been stuffed full of this doctrin of his divine embassadorship and official superiority to all other men, when this claim is acquiesced in by people of all ranks, including the most intelligent, as well as the most ignorant, and when the Bible so clearly and unquestionably teaches the same, is it any wonder, I say, that it should hav generated in the character of the clergyman a proud, conceited, arrogant, dogmatic, presuming, and demanding spirit? Who of all the children of men in every age hav occupied so high a position as the priesthood? They hav put their foot upon the necks of unresisting kings. They hav laid kingdoms under interdict and forbidden the burial of the dead till their demands were complied with. They hold the keys which unlock the gates of heaven and of hell in their hands, and can loose or bind, remit sins or retain them, from the monarch on his throne down to the beggar on his dunghill! The cleric is a god incarnate; for who can forgiv sins but God alone?

If the disease called the "big head" is latent in the constitution of a man could you place him in environments so well calculated to develop these features of character and that supercilious spirit which hav made a maxim of the phrase: "Once a priest, always a priest?" How could a man help being so puffed up with spiritual pride, well nigh to bursting, as when so really a dignified personage as a chief justice of the Supreme Court of the United States will in the presence of a thousand onlookers kneel down before this little deputy embassador of Jesus Christ, confess his multitudinous sins over and over again, and remain in that humiliating posture until he receives absolution.

It may be said, and in some instances it is no doubt true, that the ex-reverend is apt to be bitter in his denunciations of the church as a whole, and may thus disturb the equanimity of those amiable heretics who hav never experienced such a radical change as an orthodox minister has to undergo in breaking out of his house of bondage, and getting into a better country of intellectual liberty and truth. But my apology for him is this: A man has but one life to liv in this world, and if he squanders it, by having been made a fool of by the church, and then, after a terrific struggle, he gets his eyes open, but too late to see and repair the damage done to his material interests, he naturally feels very vindictiv toward the organization that has deceived him. When he entered the theological seminary he had all the confidence in his teachers that a little child has in its mother. He was mere clay in the hands of the potter. His professors ought not to hav imposed upon that confidence, but should hav given him a chance for his life by urging him not to commit himself to the service of the church until he has carefully examined the claims set up for its many creeds. I knew of a young man more than fifty years ago who, after a revival of religion, left a law office and

went to a theological seminary to prepare himself for the pulpit, and who, on reading Dr. Brewer's lecture on "Cause and Effect," as it were, by mere accident, had his logical mind started on a train of thought that ended in his becoming what is now called an Agnostic. He left the seminary and saved his life by returning to his profession, in which he had a long and successful career. But his case has been held up ever since as a fearful example of the danger of doubt, and the great importance of a theological student cultivating a childlike faith.

When the spirit of truth breathes upon an honest man who has been misled into the false position of a clergyman and opens his eyes wide enough even strongly to suspect that he is on the wrong track, he wheels to the right about face and follows the light which leads him eventually into the ranks of the opposition. He does not begin to swing round the circle of the creeds, changing from one to another, as the inconstant moon passes through her phases. The moment he is convinced that he has been deceived he takes his time and makes a thorough examination, beginning not at the top of the subject, but at the bottom, which is the Bible, and upon which the antagonistic creeds of all our one hundred and sixty sects rest. And having ascertained that this book neither is, nor claims to be, a supernatural revelation, but is the production of many human minds, all fallible, he takes his stand; always, however, keeping the docket of his mind open for any new evidence that may forthcome in the case. Tergiversation or a disposition to box the compass of the creeds is a sign either that a man does not know how to examin a subject, or that he wishes to lay aside the old coat for the sake of securing a new and more comfortable one. But when, once for all, such a man forms a judgment, and finds that the church is no place for him, and he wishes to make amends for the evil he has done in the days of his blindness, by coöperating henceforth with his enlighteners, he ought to set a double guard upon himself, lest, in his conferences with his new brethren, he betray the old clerical taint, and thus bring reproach upon his high character as a Freethinker. A. B. Bradford.

Enon Valley, Pa., April 20, 1890.

First Problems.

Whether force is a product of matter, or matter a product of force; or whether either is but a modification of a single all-pervading principle, we hav no means of knowing with certainty. We may amuse ourselvs and exercise our ingenuity with speculations on the subject, but absolute knowledge here, we must humbly confess, is far beyond our reach. Relying upon the testimony of our senses, we feel assured of our own existence and that of the universe; but as to our origin, and that of life generally in the distant, misty past, we hav scarcely ground for even conjecture. In regard to these perplexing inquiries we are, and from necessity must ever be, Agnostics.

Accustomed ourselvs to devising and planning, and seeing others daily shaping and constructing, various articles of handicraft, we, in the absence of better knowledge, quite naturally conclude that the whole universe and everything it contains were in like manner designed and made by some mighty outside power. If we investigate a little and make a diligent use of our eyes, we cannot help discovering that matter, under proper conditions, is capable of undergoing many curious changes and assuming many wonderful forms, and that it is not the inert, passiv, dead thing that theologians are anxious to make us believe, in order that they may make room for the introduction of their great super-ruling power, their God, their Jehovah, without a general acknowledgment of whose existence these pious gentry's supply of bread and butter would be cut alarmingly short.

When we see a laborer at work digging potatoes, any attempt to persuade us that the spectacle is but an illusion and that some hidden, mighty power is really doing the work, would strike us as being simply absurd. But when we behold matter constantly at work bringing forth before our eyes an endless variety of marvelous results, we blindly ignore the reality and stupidly look to the skies for the cause and explanation. Consider the attraction and polarity of the magnet, the crystallization of certain salts, the heat and increased density caused by the mixing of water and sulphuric acid, the smoke and flame generated by pouring nitric acid on powdered charcoal or spirits of turpentine, and the explosiv force developed from dynamite by concussion. Think, too, of the marvelous likes and dislikes shown by the atoms of different kinds of matter for one another in cases of double electiv affinity, and of the radical changes of color and quality resulting from a union of the same elements in different proportions. Here is an alkali and here an acid, both in liquid form; the former converts vegetable blues to green, the latter turns them red. Mix the two liquids and behold the commotion, the effervescence. Flour, calomel, and arsenic hav all much the same appearance; and the same may be said of morphine, quinine, and strychnine; yet how different their effects on the animal economy. Now, with these few facts before us and a thousand others that could be easily adduced, does it become us, for the sake of bolstering up a miserable theological system, to affirm that matter is passiv, inert, and incapable of self-action?

See the roots of the grapevine grope their way to a neighboring bone underground and twine themselvs around it for nourishment; and then glance at the tendrils of a bean vine reaching out, from the course of their direct growth, to seize hold of some near bush or twig for support. Does there not appear to be something like instinct in these movements? Here is a common egg; examin it and you find an outside shell and its contents. A chemist can analyze these and giv you all their constituent elements and their exact proportions. The egg is nothing but a lifeless mass of matter; yet place it under a hen and the process of evolution begins. In a day or two a mere speck of blood appears, which gradually enlarges; and then presently there is evolved the first visible sign of life, a pulsatory motion. Little by little the contents undergo a change and assume the outlines of a perfect organism, having all the complicated corporeal machinery necessary for the existence of a new living creature. Now, at what point in the mysterious process of incubation were sensation and consciousness brought into play? Were these, with life, added, injected as it were, by some mysterious external power? Or were they, like the fragrance of a rose and the color and flavor of an orange, the mere natural outcome of growth, of evolution? In other words, is matter capable of producing such phenomena of itself, or do phenomena owe their existence to a power exterior and superior to matter? We actually *see* matter doing these things, while we never catch the slightest trace of the exterior, superior power.

The resources and potencies of matter seem to be amply sufficient to giv all the results, evolve all the phenomena, that so strike and puzzle our minds. Why one organism should grow and develop sensation, consciousness, and mind, is not more marvelous than why another should grow and develop color, flavor, and fragrance. The common assertion that the atoms of matter, in all such instances, act passivly and in obedience to a law impressed upon them by a higher power, fails to explain the mystery; for, if they are capable of receiving such an impression, capable of acting in obedience to a law, then are they capable also of acting and doing things on their own account and of themselvs. There is really no necessity for any higher power; for its presence, so far from explaining anything, would only augment the mystery and perplexity of existence. If the wonders of the universe seem to necessitate the hypothesis of a creator, the still greater wonders of such a creator, by a parity of reasoning, would require a second creator of the first, a third for the second, *ad infinitum*.

But, objects the Theist, if you discard the theory of a creator, how can we account for the presence of life in the world, particularly life in large creatures, such as the elephant, whale, etc.? If, as you allege, nature is all sufficient, why do we not now hav ocular proof of her powers in starting into existence new forms as she did in the beginning?

These questions hav weight and are well put. How are they to be answered? The truth is, they cannot be answered except in a mere speculativ way. It is just here that we are all obliged to be Agnostics. However, a little theorizing on the subject may be admissible.

All the works of nature are influenced and modified by conditions—that is, by the free play of cause and effect. Every phenomenon depends upon the existence of some condition, making that phenomenon a necessity. The existence of the atmosphere is a condition, making the descent of rain and the ascent of smoke possible. Heat, moisture, and soil are conditions making possible the germination of seeds, the growth of plants, and consequently the existence of animal life. A few years ago news came that, during an eruption of a volcano on one of the East India islands, there was thrown out with the lava an immense mass of ice. If this was a fact, in that crater, then a mighty chemical laboratory, were generated the gases, the conditions, similar to those used in our modern ice factories. On the ground on which a brush heap has been burnt, the growth is always different from that surrounding the burnt space, because the heat of the fire and the deposit of ashes work a change in the conditions of the soil on that spot. There is, in the life of every woman, a limited period, coupled with certain conditions, during which child-bearing with her is possible. Now, not unlikely, the life of a world is somewhat similar to that of a woman, being subject like her to varying conditions which render it prolific in one stage of its existence and barren during the remainder of its time. Geology discloses to us the fossil remains of gigantic monsters of various kinds that lived during the early ages of the world. Physical conditions at that time favored their production and existence. As the world advanced in age these conditions gradually underwent a change, a change fatal to these huge creatures, and consequently they became extinct. With facts such as the foregoing before us, and with thousands of others that might be added, what great violence is done to probability when we conclude that life in all its forms originated during the prolific period of the world's age when all favoring conditions were present?

Nearly everybody is at a loss to understand how the stupendous universe, which is infinit and never had a beginning, could exist without having had a "Great First Cause." Now, as in limitless space there can be no first mile or league, and as in eternity there can be no first year or century, so in the endless chain of causation there can be no first cause, not even a "Great First Cause." The truth is, when we attempt to introduce a "Great First Cause," we only shift the difficulty without removing it; we vainly seek to explain one mystery by resorting to another infinitly greater. Besides, a personal God such as priestcraft presses upon the masses for their acceptance and worship, cannot exist, for one evident reason—the endless evils afflicting the world. If this God, as is alleged, is all-wise and all-powerful, and if, at the same time, he cherishes a father's love for all his helpless children, how comes it to pass that none are happy, and that all are liable to accidents and misfortunes, and sorely afflicted with want, misery, and ailments of every kind? The clergy craftily draw a curtain over the dark side of the picture of human life, while they industriously point out and praise the bright side, which, by the way, is also very much the smaller. Oh! how they delight to expatiate upon the beneficence of their imaginary God, whose providence includes not only singing birds, fragrant flowers, and gaudy rainbows, but also thistles, thorns, insect pests, venomous reptils, mad dogs, wild beasts, heat, cold, drouths, floods, famins, tornadoes, earthquakes, volcanic eruptions, tidal waves, shipwrecks, lightning, conflagrations, deadly contagions, epilepsy, consumption, rheumatism, leprosy, cancer, blindness, deafness, idiocy, insanity, bodily deformities, wars, murders, robberies, the Bible, the parson, the devil, and an endless hell. All these and many other like blessings are vouchsafed for man's enjoyment and happiness; and yet, despite these clear, convincing proofs of our adorable heavenly father's love and tender mercy, "the fool sayeth in his heart there is no God!"

Brookhaven, Miss. S. F. Smurr.

Freethought in Sweden.

Writes Capt. Otto Thomson in *Fritänkaren* No. 9:

When the paper was ready for the press there arrived from Langholmen the painful news that Victor E. Lennstrand is critically sick.

A Swedish prison is in itself in many respects sufficiently trying to break down the health of a man possessing a constitution far stronger than Victor E. Lennstrand. In January, when his first term of imprisonment expired, his friends prevailed upon him to ask for a respit. His imprisonment was the outcome of two separate judgments; would not justice then require that he serve it out in two separate terms? As he truly says, six months' imprisonment is a far harder punishment than twice three months. But no, it was not in the interest of "the powers that be" to make the imprisonment easier for him to bear, rather the opposit. He was advised to ask for mercy. But Lennstrand himself would hear nothing about this. He desired justice, not mercy.

Later he hoped that the opinion of Göta Hofrätt would make itself manifest, so that the talk about "general offense" would cease, inasmuch as no one that had suffered under "general offense" could be found. But when the supreme court in another decision, ignoring Göta Hofrätt's binding and self-evident judgment, sentenced him to three months' additional imprisonment, then he received a severe blow. His dearest hope, soon again to enjoy liberty, was thus frustrated. Other annoyances, but of smaller importance, increased his melancholy.

Shall adversity really hav succeeded in setting a brake to the activity of this man, "whose courage was like the roaring mountain stream?" We will unto the very last hope that such is not the case. But remember, you members of the supreme court, you "guardians of justice," and all you other supporters of throne and altar, that even if you should really succeed in closing the mouth of Lennstrand, then from all his adherents all over the country shall come a cry of pain, a cry sufficiently powerful to arouse not alone the sense of justice, but also much else which now slumbers. In place of Lennstrand shall thousands of mouths speak. And even if you also should succeed in silencing them, there is one whose mouth you cannot stop, and this one is Truth.

This article of Captain Thomson deserves some explanation. From letters received from Sweden it appears that the sickness Lennstrand suffers under is an attack of that most fearful of all diseases, prison-consumption, brought about by the miserable sanitary conditions of Langholmen prison. We will, in one of the first numbers of The Truth Seeker, giv our friends a faithful description of the treatment accorded Lennstrand, a treatment which, if kept up only a short time, will, we fear, add another martyr to our cause. Another sentence pronounced and Victor E. Lennstrand will leave Langholmen prison either as a mental wreck or as a corpse. Let a shower of sympathetic letters rain down in our friend's prison cell. Remember that his sufferings are for the cause we all cherish. Lennstrand *must* be preserved.

Captain Thomson speaks as though the persecutions are due to courts and clergy. He is right to some extent. But let it be remembered that these

officials are but tools in the hand of that individual who at present occupies the Swedish throne, this modern Philip II., King Oscar. It has been in his power to show justice, for no judgment in matters pertaining to "blasphemy" is valid unless the king's signature is affixed. Hence it is the king we ought to censure more than anyone else. The attitude of Captain Thomson is, however, plain enough to anyone acquainted with the conditions of monarchical Europe. G. N.

The American Secular Union.

R. B. WESTBROOK, President.

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Notice.

Mr. F. C. Mende, treasurer of the society, will be traveling this summer, and does not wish letters and remittances addressed to him or to his order, but to the order of Ida C. Craddock, secretary, at the new office, Broad and Columbia avenue, over the bank. The undersigned may be addressed at No. 305 Second avenue, Asbury Park, N. J., until September 25th, after this date. Please make a note of this.

R. B. WESTBROOK,
President American Secular Union.

Philadelphia, Pa., June 2, 1890.

Our "Church Taxation" Pamphlet.

Our pamphlet on "Church Taxation" has—to use a favorit expression—"just boomed." The first edition of a thousand was exhausted long before our own members at the *x y z* end of the alphabet were supplied. Strangers—Liberals and il-Liberals—hav written for a copy; and having read, hav written for more. Blue Presbyterians hav nearly tumbled over themselvs to praise it to us—even if they do as quickly bob up to their old prim attitude at the mention of secularizing the public schools. However, we are preparing a neat little tract for these last, which we hope to issue in midsummer, if—if—our friends will please help us out financially.

For, with it all, the receipts for these pamphlets hav not been as enormous as they should hav been. Our little scheme for raising money by charging a nominal sum for them has not been a success. Some 850 of the thousand hav been given away free—for we hav not gone into the publishing business yet. And, as we should probably giv away a still larger proportion of the forthcoming second edition, we hav concluded to say so, and to print on the cover, "For free distribution." We trust that our friends will, therefore, see the need of furnishing the wherewithal to help along the "free distribution" of this very effectiv pamphlet.

Through the generosity of a few of our members, we hav now in the treasury just about enough to cover last month's deficit, to pay this month's running expenses, and the bill for printing the forthcoming second thousand of "Church Taxation." It is doubtful if we shall hav enough left over to pay even for the envelopes and postage necessary to send out this edition.

This second edition has been enlarged by the following addendum by Dr. Westbrook, which explains itself:

After the circulation of an edition of one thousand copies of this pamphlet, an article in favor of the exemption of church property from taxation has appeared in the *Magazine of Christian Literature*, and has been copied in *Current Comment and Legal Miscellany*, a law magazine published in Philadelphia. The article was written by Rev. Henry C. Vedder, one of the editors of the *Baptist Examiner*.

It is to be regretted that he could not discuss this subject without calling those who differ with him "fanatics and visionaries," and that he should so freely use the words "enthusiasts," "nonsensical," and "absurd," and accuse all who would tax church property in common with other property with "oppressing religion."

1. Mr. Vedder urges that no government taxes all property, and illustrates it by the fact that there are certain articles on the free list in our tariff schedules; and he thence concludes that churches should be free from tax. This is such a perfect *non sequitur* that it needs only to be stated to be refuted. A few articles—because we cannot produce them or for other reasons—are admitted duty free; and therefore church property—*bona fide* real estate—should not be taxed! The two things hav nothing in common, as there is a great difference between tea, which we must import, and real estate, of which the churches generally get the choice corner lots.

2. The writer says no unproductiv property should be taxed; that it would be "overburdensome;" and he contends that church property is "essentially unproductiv." He at the same time admits that, in the province of Quebec, from $100,000,000 to $120,000,000 of church property is entirely free from taxation, and that the estimated income is $10,000,000.

But is church property unproductiv? How about Plymouth church, which, in Mr. Beecher's time, rented its pews for about $50,000 per annum? How about many other churches, the pews of which rent annually for from $5,000 to $50,000? Then, too, the pews in many churches are sold and the title passes with the estate of the holder and is estimated as so much money. Besides, the churches tax these pews themselvs. The great majority of churches, from a business standpoint, are merely mutual clubhouses, kept up for the delectation of rich men and their families. It is common to speak of "how many millions" such and such churches "represent." These churches would not be "overburdened" by paying just taxes. Ministers are "hired," and those who can "draw" best get the most salary. But suppose, for the sake of argument, that churches are essentially unproductiv in an economic sense. What then? Houses occupied by their owners produce no income of money. Vacant lots are unproductiv. Should these be exempt from taxation? Then look at the millions of acres of "unseated lands" producing not a dime of income. Should these lands be exempt from taxation? But it is said that they pay to hold, because they increase in value. And does not church property increase in value also? But there are cheap houses of worship, like the Friends' meeting-houses and the mission churches. Well, then, the taxes would be low and could be paid as other expenses are paid.

In some parts of the United States an attempt has been made to compromise this matter of unjust exemption by taxing all churches estimated above a certain value. Of course this puts a premium upon fraudulent assessments. In the state of Washington, no churches are taxed unless they are worth at least $5,000; and the result, as we are informed, is that no churches are estimated at more than $4,000. A similar dishonesty in the assessment of churches prevails in California.

Few, if any, church buildings are exclusivly devoted to religious worship. Pews are owned and rented, and are as really individual property as are dwelling-houses which are rented. Concerts are advertised, and a money admission is demanded and received. Oyster suppers and strawberry festivals are held, and refreshments generally are sold. Bazars are conducted, and quasi-gambling is often practiced at church fairs.

Any church which rents a pew or takes a collection is not strictly a public charity; and it should be required to pay the ordinary tax. Exemption from taxation is a kind of "deadheadism," of which honorable men should be ashamed. It is of the same incongruous character as is the custom of full-grown ministers traveling on the half-fare tickets of young children, and expecting a discount on everything they purchase, because they are ministers. Such things hav a very stultifying influence upon all concerned. The church is rich, and becoming more and more extravagant; and it ought to pay its way in the matter of taxes.

3. But Mr. Vedder urges that building a church increases the value of adjoining lots, and that, therefore, the church should pay no taxes. Sometimes the price of property advances, near the location of a church, but not always. The building of a church sometimes depreciates adjoining property. The ringing of bells, the collection of undesirable people, the holding of meetings every night in the week, make the adjoining lots undesirable. But the erection of a fine private dwelling always increases the price of adjoining lots. Shall we exempt from taxation all who make improvements and thus increase values? The building of a factory, or the opening of a mine, always advances the price of property for miles around. Shall their enterprising owners be exempt from taxation in consequence?

4. But the most plausible argument made by Mr. Vedder is, that churches promote morality, and that therefore they should be exempt from taxation.

The general influence of the churches, in the main, is good. Some persons, it is true, very much doubt whether certain theological dogmas taught both in Catholic and Protestant churches tend to a true morality. But it is not necessary to discuss this question here and now. It cannot be denied, however, that a large majority of the most atrocious defalcations of the day are committed by church-members, or by those who attend church. The morality of church-members, evidently, is not higher than that of the world in general. Church-membership givs no credit in bank; and many persons who never attend church are known as models of integrity and uprightness. But it does not follow that, because the influence of the church is in favor of morality, it should not share in bearing the expense of maintaining good government. A pure morality should favor honest taxation. It should not shirk its share of the public burden, on the ground that it labors to promote public morality. Many other corporations do the same, and do not ask to be paid for it. Why should not the public press claim exemption from taxation, on the ground that it advocates morality, and that its influence tends to elevate the people?

Dr. Wayland was right in the opinion that the church has no claim on the state for the incidental moral influence which it may exert. The reputed head of Christianity is said to hav found in the fish's mouth money with which to pay tax unto Cæsar, and has thus given the church an example not to shirk the duty it owes to the civil government.

In the state of Maryland, at the present time, the Jesuits and ultra-orthodox Protestants are working hard to secure a constitutional amendment in favor of church exemption. This will lift the matter out of the reach of ordinary legislation, and will be a serious blow to the cause for which we are working—total separation of church and state. Ten thousand copies of "Church Taxation" ought to be distributed throughout Maryland as soon as possible. It would open the eyes of many now indifferent or opposed to church taxation; and the circulation of this little pamphlet might entirely change the result of the battle, and score a victory for us.

A New York friend writes that a copy ought to get into the hands of every member of Congress and of the state legislatures. But, dear friends, these things all cost money; and how can we do the work of the American Secular Union without funds?

Liberals, you hav long been anxious to strike an effectiv blow at the union of church and state; and right here is your chance. Here is a society—the American Secular Union—organized and ready for effectiv work. It has already made a favorable impression on just the class of allies that we need—the Liberal Conservativs. It will shortly lay before the world a book which will show how morality can be taught in the public schools without religious dogma. It has now before the public a tract on "Church Taxation" which is acceptable even to many of extreme orthodoxy, and which wins converts and causes discussion wherever it goes. It is also preparing a tract on "The Bible in the Public Schools," which, we hav reason to believe, will produce an equally telling effect on conservativs. And yet the very people for whom the American Secular Union is working, are starving it out, by withholding supplies!

American Secular Unionists, here is an opportunity for practical work in behalf of our cause. We need money for the "Church Taxation" pamphlets; and we need it quickly. Who will help?

IDA C. CRADDOCK,
Corr. Sec. American Secular Union.

Philadelphia, Pa., May 29, 1890.

The Woman's Liberal Union and the American Secular Union.

R. B WESTBROOK, ESQ.: In answer to your public charge against the Woman's National Liberal Union convention held at Washington, D. C., February 24th and 25th, let me say: While it may not hav been in all respects conducted according to the rules of parliamentary practice, could you not generously allow some latitude for the inexperience of women in such matters, who hav not hitherto had the benefit of either political or ecclesiastical training of such a kind as to make them skilled in the management of large bodies of people?

Was it not wise to avoid the danger of failure in the very object for which the convention was called, by allowing a general discussion of the resolutions and other matters, through the tactics of ostensible friends, but in fact covert enemies? For you are well aware that the "wolf in sheep's clothing" is everywhere to be found, and especially might be suspected in a gathering of women whose pronounced purpose was the enfranchisment of their class from theological and political oppression.

While the action of individuals in that meeting may not hav been satisfactory to all, those are personal matters and hardly fair subjects for newspaper criticism, and hav very limited connection with either the principles or aims in view.

The Secular Union, which has been established for a long time, undoubtedly has done much to enlighten the public, yet with all the length of time it has existed, it cannot claim to hav attracted the attention of people to any such marked degree as has the one so recently formed through the untiring efforts of the able and honest Matilda Joslyn Gage.

Let me ask you, is it not more creditable to any person, of either high or low degree, to hav himself, through his efforts, built even a hut, which might afford comfort to some living thing, than to hav destroyed the grandest work ever constructed by man or woman?

The fundamental principles which were promulgated at the meeting will liv when of every person who was present it will be said, as of the knights of whom Coleridge sung:

> Their swords are rust; their bones are dust;
> Their souls are with the saints, we trust.

While the society there organized may not exist to accomplish all they hoped and desired, the efforts of any person to destroy the effect will place him in very much the same position as was Mrs. Partington when she undertook to sweep the tide back with a broom.

As it has been your pleasure to severely criticise the president and officers of the Woman's National Liberal Union in their manner of conducting that convention, it is my pleasure to cite you the following letter, which will convince you that from others than yourself we hav received praise and encouragement of no small importance. That you will eventually bring your little band into our union, onto a platform so broad that there is no room for a Jesuit to stand and play into the hands of the church, is my prayer, with

Truth for authority, not authority for truth.

Webster, S. D., May 13th. MARIETTA M. BONES.

OBJECTS OF THE WOMAN'S LIBERAL UNION.

1. To assert woman's natural rights of self-government, to show cause of delay in the recognition of her demands, and to promote fearlessness in the denunciation of such cause.

2 To preserve the secular nature of our government and the principles of civil and religious liberty now incorporated in the federal Constitution, and to arouse public thought to the imminent danger of a union of church and state through a proposed amendment to the Constitution, the object of which is to recognize the Christian religion as the foundation of our government and the true basis of our laws.

3. To show that the real foundation of the church is the doctrin of woman's inferiority by reason of her original sin—a doctrin which we denounce as false in science and its foundation a theological myth.

RESOLUTIONS.

Resolved, That it is essential to the life of the republic that the purely civil character of the government be maintained

and that church and state be forever kept separate; that the legal foundation of our government is not any creed of Christendom, nor any authority of the church, nor a divine revelation, but it is simply the consent of the governed; that the state has not grown out of the church, but should outgrow the need of any church and be henceforth and forever independent of the church.

Resolved, That the efforts now made by the Christian party to bring religion into politics in order to place a religious amendment in the Constitution of the United States must be resisted, because the success of such efforts would make the church the arbiter of the legislativ functions of the government and place dangerous irresponsible power in the hands of the priesthood.

Resolved, That according to the principles of the government of the United States of America, the church and state are and must be forever kept separate. The state should govern its civil affairs, giv its protection to every form of religious belief and secure freedom from molestation to every sect in the exercise of its religious sentiments, and therefore any amendment to the Constitution proposed by the so called Christian party in politics is destructiv of existing civil liberty and should be energetically opposed.

Resolved, That the real endeavor of the Christian party in politics is to establish a papacy in place of the present secular form of government of the United States; that a papacy does not alone mean a pope's one-man power in the church, nor a claim of papal infallibility; nor an immoral pretense of power to bind or loose sins, nor the celebration of mass, nor use of holy water, nor the making of marriage a sacrament, nor the doctrin of extreme unction, nor consecrated ground for burial, nor the claim of any number of sacraments, nor the establishment of parochial schools to teach children what they cannot understand, nor a celibate priesthood, nor any form of theological doctrin regarding heaven, hell, or purgatory; but that a papacy is any church asserting divine authority for its teachings and therefore claiming the right to exercise civil power—whether that church call itself Roman, Greek, Anglican, or Protestant.

Resolved, That the centralization of power, whether in the church or in the state, is dangerous to civil liberty and to individual rights, and therefore all attempts toward such centralization, either in church or state, must be constantly and firmly opposed.

Resolved, That as our nation is composed of people holding various and conflicting religious views, Roman Catholics d sagreeing with Protestant forms, both disagreeing with Jewish rites, and the Agnostic holding to no defined system, therefore it is wrong and unjust to impose religious instruction of any kind upon the pupils of our common schools, and in simple justice to all people we denounce and oppose every kind of religious instruction in our public schools.

Resolved, That the great principle of the Protestant Reformation, namely, the right of individual conscience and judgment, heretofore claimed and exercised by man alone, should also be claimed and exercised by woman, who in her interpretation of the scriptures should be guided by her own reason and not by the authority of any church or creed.

Resolved, That as the first duty of every individual is self-development, the lessons of self-sacrifice and obedience taught woman by the Christian church hav been fatal not only to her own vital interests but through her to the vital interests of the race.

Resolved, That every church is the enemy of liberty and progress, and the chief means of enslaving woman's conscience and reason, and therefore as the first and most necessary step toward her emancipation we should free her from the bondage of the church.

Resolved, That the Christian church, of whatever name, is based on the theory that woman was created secondary and inferior to man and brought sin into the world, thus necessitating the sacrifice of a savior. That Christianity is false and its foundation a myth which every discovery in science shows to be as baseless as its former belief that the earth was flat.

Resolved, That morality is not theology, but has a basis independent of "Thou shalt," and "Thou shalt not;" that right is right and wrong is wrong, not because any being in the universe so declares, but in the nature of things, the origin of right being in truth and not in authority.

Resolved, That we seek the truth, come whence it may and lead where it will; with the Greek Plato we deem nothing so beautiful as truth; with Hindoo Mahrajah we believe no religion can excel the truth; and with the American Lucretia Mott we accept "truth for authority and not authority for truth."

COLONEL INGERSOLL AND THE WOMAN'S LIBERAL UNION.

NEW YORK, April 25, 1890.

MRS MARIETTA M. BONES, Webster, S. D., *My Dear Madam:* Accept my thanks for your letter of the 25th of March, indorsing the resolutions passed by the Woman's National Liberal Union, at Washington, D. C. I agree most heartily with the first resolution—that it is essential to the life of the republic that the purely civil character of the government be maintained. I also agree with the second resolution. I am perfectly satisfied that if they ever succeed in getting God into the Constitution, there will be no room left for the folks. So the fourth resolution meets with my approval. I am hardly sure that I am for all of the fifth. I do want to see power centralized to that extent, in the general government, that it can protect all the citizens of the republic, and protect them in whatever state they may happen to be. The sixth is undoubtedly right. No one should be paid for guessing in the public schools. Teachers should be called teachers, because they teach what they know, and what some other person can learn. The seventh is a self-evident proposition. The eighth is absolutely true. The church has taught to women only the slave virtues. Women hav always been crawling on the floor of the sanctuary, eating the dust of the temple, and it gave me the greatest pleasure to know that a few women, at least, had outgrown the priest slavery. I hav said a great many times, and I say again, that the parasite of woman is the priest. So the ninth resolution contains a good, wholesome truth. Every church is the enemy of liberty—always has been and always will be as long as it is orthodox. Woman has been the slave of the church, and not only the slave of the church but the supporter of the church—the caryatides beneath the altar are women. So the tenth resolution is historically true. Nothing can be more absurd than the fall of man through the temptation of woman; nothing more idiotic than the doctrin of the atonement, and nothing more absurd or immoral than the idea that an innocent man can suffer for the guilty and in that way make the guilty innocent. The eleventh resolution is all right, and is exactly to the point. Nothing is right or wrong by reason of a declaration. A thing is right or wrong according to its consequences, as these consequences exist in the nature of things. Right and wrong do not depend upon authority. We ascertain them by experience—but they exist independently of all authority—in the nature of things. Your last resolution is good, but I like the word "happiness" better. I seek happiness, come whence it may. I deem nothing so beautiful as happiness. No religion can excel happiness. But the last quotation, from Lucretia Mott, "Truth for authority, not authority for truth," is splendid. All I can say, my dear madam, is that I wish you and your Liberal Union the greatest possible success. We never shall hav a great generation of men until there has been a generation of great women. When babes sit in the lap of philosophy there will be hope for the world.

I am, with great respect,

Yours sincerely, R. G. INGERSOLL.

Text-Books in Our Public Schools.

The state board of education will receive proposals on June 3d for the furnishing of such text-books as may be hereafter enumerated for the use of the common schools of the state for a period of five years from and after the 1st day of September, 1890.—*Newspaper announcement.*

The following letter tells its own story:

WASHINGTON SECULAR UNION, 2104 SIXTH STREET,
SEATTLE, WASH., May 24, 1890.

TO THE HONORABLE BOARD OF EDUCATION OF THE STATE OF WASHINGTON, *Gentlemen:* The Washington Secular Union having been organized, and through its efforts a fund provided to enforce and protect all individuals in the "absolute freedom of conscience in all matters of religious sentiment," as guaranteed by Art. 1, Sec. 11, of the constitution of this state; and further to see that "no one shall be disturbed in person or property on account of religion," and that "no public money or property shall be appropriated for or applied to any religious worship, exercise, or instruction," in violation of the provisions of said section; the Washington Secular Union, believing that your honorable board has the public school system of the state and its success uppermost in your hearts while about to receive bids for and determin what text-books shall be used in the public schools of this young state for the next five years; and believing that your responsibilities as a board, under your oath of office, as well as your consciences as men and individual duties as citizens of the state, will cause you to protect and guard, as well as bow in humble obedience to, the rights referred to and guaranteed by the constitution, desires to call your especial attention to the fact that many of the text-books now in common use in the schools contain quotations from the Bible, known as King James's version, and Bible stories and other matters of religious sentiment, belief, and instruction.

You will observe that in our constitution the exclusion is not of sectarian instruction, etc., but of any religious worship, exercise, or instruction, and that under our constitution there is not even room for the contention made in the case on the relation of Weiss, *et al*, *vs.* School District No. 8, in the city of Edgerton, Wis., decided by the supreme court of Wisconsin, March 18, 1890, and reported in Vol. 44 of the *Northwestern Reporter*, at page 967, to which your attention is respectfully called.

If any school-book offered or proposed to be used in any public school of our state contains any religious instruction or sentiment we respectfully request your honorable board to reject any and every such book.

Absolute freedom of conscience in all matters of religious sentiment is guaranteed to every individual, and this necessarily includes every individual scholar at our public schools, and this can only be effected by the use of text-books entirely free from any religious belief or sentiment.

And we earnestly solicit that in the discharge of your duties as the state board of education you will remove all excuse for the hierarchy of Rome, or any other power or person, to make just attacks upon the public schools and school system of the state, on account of the practices in and conduct of the public schools in violation of the most sacred rights guaranteed by the constitution.

We desire to call your attention to the fact that in many of our public schools the teachers, in direct violation alike of the letter and the spirit of the constitution, open school with religious worship, exercise, and instruction, as happens to suit the humor, faith, or caprice of the teacher, or local school board, in profound ignorance of, or utterly ignoring, the fact that Washington is now a state, with a bill of rights and a constitution.

At Linden, Whatcom county, the public school exercises are opened by one of the teachers reading a chapter from the King James's version of the Bible; the Lord's prayer is recited by the entire school; after which a gospel hymn is sung.

Reading the Bible is religious instruction. Reciting or repeating the Lord's prayer, or any other prayer, is religious worship. Singing gospel hymns is religious exercise. Why should such unlawful proceedings be tolerated, when even the most fanatical and bigoted religionist, equally with the Liberal, is interested in the strict enforcement of the bill of rights? For if it is right and just to hav the Protestant Bible read, the Lord's prayer repeated, and gospel hymns sung at the opening of public schools, when or where Protestants are in a majority, then it is equally right and just to hav the Roman Catholic Bible read, prayers to the Virgin Mary repeated, and hymns or parts of high mass sung, when and wherever Roman Catholics are in a majority.

The officers and members of the Washington Secular Union are each and all most stanch and devoted friends of our public schools, regarding them as the bulwarks of American independence, and the only sure reliance for the perpetuation of our republic.

We should deeply deplore being compelled in the defense of the sacred rights, so wisely and justly guaranteed by our constitution, of absolute freedom of religious sentiment to every individual, to appeal to the courts, because we desire to avoid the religious strife, hate, and bickering such litigation would engender.

We therefore ask the action of your honorable board, believing you hav the right, power, and duty to avert such litigation, or appeal to the courts, by officially notifying all public school officers of the state of their duty, and your determination to enforce obedience to the Constitution, affording absolute freedom of conscience in all matters of religious sentiment and belief to every individual.

To insure which we ask you to positivly prohibit the use of any book containing any religious exercise or instruction, or that indorses or inculcates religious belief or sentiment, in any public school in the state.

Respectfully yours, etc.,

R. WINSOR, President,
C. B. REYNOLDS, Secretary.

A Catholic Opinion of The Truth Seeker.

ALBANY, N. Y.

FRIEND P.: I must be candid. If you wish to preserve my intimacy, or even friendship, you must discontinue sending to me any more TRUTH SEEKERS. An article therein May 17, 1890, headed "Questions of the Day," by one Louis N. Crill, Jr., has put me out of my growing ill temper. You ought before this to know that I am a Roman Catholic, and therefore cannot change.

What could be more irreligious, and I might add wicked, than the writer, whoever he be, to speak so unfeelingly of the few cautionary and affectionate remarks of our holy father of the Vatican in Rome to the Catholics in the United States; also our holy father's cautionary remarks on the danger of unguarded thinking, the same leading to doubt, damnation, and hopeless Agnosticism?

This Mr. Crill seems to take pleasure in raking to the surface the roasting in Rome of Bruno and several other religious disturbers. Why cannot these be forgotten? At any rate send no more TRUTH SEEKERS. What, hav you forgotten the divine mission of our holy father at Rome? Why, Friend P., the publishers of your seditious paper, THE TRUTH SEEKER, ought to be thankful that they are *permitted* to print such a heretical paper. Yours, P. W.

Mr. Editor, I must admit I made a great mistake; for I really thought I had watched this infant thinker from his babyhood so closely that he could be trusted to do his own thinking; but am mortified to observe that he is still under the ban of the holy father at Rome. A SUBSCRIBER.

COMPARATIVLY speaking, be not anxious to avoid poverty. In this way the wealth of the universe may be securely invested. What a pity if we do not liv this short time according to the laws of the long time—the eternal laws! Let us see that we stand erect here, and do not lie along by our whole length in the dirt. Let our meanness be our footstool, not our cushion. In the midst of this labyrinth let us liv a *thread* of life. We must act with so rapid and resistless a purpose in *one* direction that our vices necessarily trail behind. The nucleus of a comet is almost a star.—*Thoreau.*

MEN cannot conceive of a state of things so fair that it cannot be realized. Can any man honestly consult his experience and say that it is so? Hav we any facts to appeal to when we say that our dreams are premature? Did you ever hear of a man who had striven all his life faithfully and singly toward an object and in no measure obtained it? If a man constantly aspires, is he not elevated? Did ever a man try heroism, magnanimity, truth, sincerity, and find that there was no advantage in them? That it was a vain endeavor? Of course, we do not expect our paradise will be a garden.—*Thoreau.*

AT the Liberal Club, next Friday evening, Mr. T. B. Wakeman will speak of "The New Temperance Moves in Science and Sociology," and a collection will be solicited for the benefit of Mr. Harman's defense fund.

Communications.

Know Your Rights, and Dare Maintain Them.

One day last week, in the land office in this city of Seattle, a rabid fanatic, Ex-Judge Green, questioned and badgered a witness for nearly an hour in regard to his religious opinions, denouncing him for disbelief in God and in future rewards and punishments, endeavoring to bring the witness into contempt and derision on account of his Infidelity. The ex-judge caught a Tartar. The controversy was interspersed with roars of derisiv laughter at the ex-judge, who finally subsided, most ignominiously defeated in the theological discussion by the Infidel farmer. Not alone Green, but the counsel on the other side, the lawyers in attendance, the witnesses and spectators, all appear to hav been oblivious of the rights and privileges guaranteed witnesses by the constitution of the state. Liberals of Washington would do well to cut out the following extracts from the constitution of the state, adopted at Olympia Aug. 22, 1889, and paste in their hats or on their bedroom looking-glass. Send a dollar postal note to the Truth Seeker Company for a few extra copies of this number, mark the extracts from the constitution, and send the papers to the clergyman and school board of your town. It would be a great help to them.

Art. 1, Sec. 6. The mode of administering an oath, or affirmation, shall be such as may be most consistent with and binding upon the conscience of the person to whom such oath or affirmation may be administered.

Sec. 11. Absolute freedom of conscience in all matters of religious sentiment, belief, and worship shall be guaranteed to every individual, and no one shall be disturbed in person or property on account of religion, but the liberty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness, or justify practices inconsistent with the peace and safety of the state. No public money or property shall be appropriated for or applied to any religious worship, exercise, or instruction, or the support of any religious establishment.

No religious qualification shall be required for any public office or employment, nor shall any person be incompetent as a witness or a juror in consequence of his opinion on matters of religion, nor be questioned in any court of justice touching his religious belief to affect the weight of his testimony.

Sec. 29. The provisions of this constitution are mandatory, unless by express words they are declared to be otherwise.

No person in the state of Washington can legally be required to take any form of oath, or any special form of affirmation other than such as shall be most consistent and binding upon their conscience. "*I affirm* I will speak the truth," etc., or "*I affirm* the contents of this affidavit," etc., is all the law demands. No person when making such affirmation need raise the hand, bow the knee, sit, stand, or assume any particular position other than such as best suits their own pleasure and convenience.

No judge, lawyer, juror, or any other person has any right, in any court of justice in this state, to question a witness or juror in regard to his or her opinion on matters of religion. Such questions are an unwarranted impertinence and the only proper response to any such question would be, "Mind your own business!"

Any law enforcing Sunday observance, or the religious observance of any feast, fast, or holy day, would be unconstitutional.

Absolute freedom of conscience in all matters of religious sentiment, belief, and worship shall be guaranteed to every individual.

No one shall be disturbed in person or property on account of religion.

Hence no person pursuing any legitimate occupation or lawful pleasure or pastime on Sunday can be disturbed because of anyone else's religious sentiments. What is lawful on any one day of the week is equally lawful on every other day of the week.

The constitution positivly defines the only acts which can render a person liable to be disturbed in person or property, to wit, acts of licentiousness, or practices inconsistent with the peace and safety of the state. The constitution does not read—inconsistent with the peace and safety of the church.

No public money or property can be appropriated for or applied to any religious worship.

Chaplains in our legislature, state prisons, workhouses, insane asylums, or state militia may not be paid from the public funds. If such persons exercise their calling it must be charged to Jesus, and he or his followers must pay, and not the state.

No public money or property can be appropriated for or applied to any religious worship, exercise, or instruction. Bible reading is religious instruction. Repeating the Lord's prayer, or prayer to any God, is religious worship. Singing gospel hymns is religious exercise. Our public schools are sustained, the teachers paid, from public money. Therefore any such religious worship, exercise, or instruction is positivly prohibited by the constitution.

Exemption from taxation is actual appropriation of public money. What is it but to giv or appropriate the amount of taxes due to the parties owning the property exempt? If some society was indebted to the Truth Seeker Company $100, and the company should release or excuse the society from paying it, would not the company hav given or appropriated $100 of its funds to that society? If the society had paid its honest debts, and then the company had donated to the society $100, would it not amount to exactly the same thing? The society is $100 better off, and the company $100 out, by the operation. The Hughes revenue bill is now law. Thanks to the indomitable energy and self-sacrificing devotion to the cause of our treasurer, Geo. M. Boman, and the efforts of the Washington Secular Union, that bill was amended so that it now decrees that all church property, private schools, and hospitals shall be taxed at full valuation. And this is in strict accord with the constitution, and every principle of right and justice. All schools other than public schools are run for gain, for the aggrandizement and benefit of the parties who control them. Even if no charge is made for tuition, they are only doing propaganda work, building up and strengthening their denominations at the least possible cost. Hospitals, and other so-called charitable institutions of the churches, are established and kept up not for the good of the public at large, but to glorify, gratify, and benefit the particular sect that owns them. We rejoice at all good accomplished. We honor and gladly giv full credit to the benevolence that prompts many Christians to giv generously to sustain charitable institutions. So long as they sustain them with their own money they hav an unquestionable right to manage and conduct them to suit themselvs—to admit or exclude whom they please. But when they fail in the business, when they hav to obtain public money taken from the pockets of the people, when the public sustain by taxation charitable institutions, they should also hav voice in the management, and the benefits of the institution be afforded to all taxpayers alike without discrimination or preference.

Methodists, Presbyterians, and Episcopalians are echoing the cry of the Catholics, "Away with all godless schools!" They are in full sympathy with, and determin like the Catholics—if they cannot rule they will ruin.

When our public schools conform to the law, and refrain from all religious exercise and instruction, and all parochial and other sectarian schools are taxed at full valuation the same as other money-making institutions, these latter will soon cease to flourish to the injury of our public schools and loss of practical education to the rising generation.

But eternal vigilance is the price of liberty. The church folks at Lynden persistently violate the law, and arrogantly defy us to secure its enforcement. They are seeking to establish a precedent that will be used to justify religious worship in every school in the state.

Had all the Liberals of the state had duly presented and impressed upon them the advantages, the necessity, the duty, to promptly enroll themselvs as members of the state organization, the dues would hav provided sufficient funds. But as it is, the directors are, under the pressing emergency, compelled to appeal for financial help. Money is wanted now, at once, without delay.

Thanks to the experience and wondrous skill of Dr. H. Doane, the power of electricity judiciously applied, and his medicated baths, the old machinery is once more in repair, and although considerably reduced in bulk, I am able to work. The doctor suggests it would greatly help me to recuperate to lay aside all work and worry, and go fishing. I would, but I lack faith that I should find gold or silver pieces in the mouths of the fish I might catch to carry on this war for right and justice. Shall appeals to the Liberals of the state prove equally futil?

The board of directors of the Washington Secular Union are not asking for funds for the benefit of any individual, any society, any sect, locality, or faction, but to secure to every citizen of the state equal rights and privileges; to compel obedience to the law; to preserve our public schools from destruction; to release from the chains of superstition and the dominion of priestcraft all the children of the state.

Once we obtain a decision of the supreme court all religious exercises and instruction in any public school in Washington end for ever.

The most devout Christians are as much interested as Liberals in the enforcement of the wise provisions of the constitution, prohibiting any religious exercise or instruction in our public schools, for if it is Protestant Bible, Lord's prayer, and gospel hymn, this year, it may be Catholic Bible and high mass next year. Why has not the one as much right in our public schools as the other?

The law of the state is all on the side of right, but the arrogant assumption, the lawbreaking proclivities, of priests and parsons render necessary an appeal to the courts to enforce their obedience to its just requirements. No other remedy will avail.

Let those who desire the work done send in their contributions, giv evidence just how much they really desire the greatest good to the greatest number, and prove their Liberalism is a solid, genuin reality, not veneered Christianity, beginning and ending in frothy declamation "full of sound and fury, signifying nothing."

The affair cries haste, and speed must answer.

Genuin Liberal, you who love freedom, right, and justice, if you hav not already done so, please now, to-day, by next mail, send your contribution to G. M. Boman, treasurer Washington Secular Union.

C. B. Reynolds,
Secretary Washington Secular Union.

Seattle, Wash.

A Presbyterian Sabbath Excursion.

What will Sabbatarians say to the following printed postal card issued by Presbyterians at the national capital?

You are cordially invited to attend the services, to be conducted by the pastor, incident to the laying of the corner-stone of our mission chapel at Charlton Heights (Branchville), on Sabbath afternoon, May 18th, at 4 o'clock. Train leaves the Baltimore and Ohio depot 3:25 P.M., returning leaves Charlton station at 6 o'clock. Tickets at reduced rates may be obtained at room 14, 1,003 F street, N.W., till 4 o'clock Saturday. We will expect you.

Sincerely yours, F. L. Middleton.

Some Masonic Correspondence.

CHARGE AND SPECIFICATIONS

Against John R. Bolton, member of Aztec Lodge No. 3, set for trial in and on the 24th day of November, 1887. I, Frank W. Smith, J. W., do hereby accuse Brother John R. Bolton as follows:

CHARGE:

Non-payment of dues. Specification first: Brother John R. Bolton has been a member of this lodge for the past thirteen years, during which time he has paid dues to the amount of $2 75, has been remitted; he is now in arrears $12. Specification second: Brother Bolton has *openly repudiated the holy Bible*, which has always been given to Masons as the rule to their guide and faith, an act inconsistent and contrary to the principles of Masonry, and ask that a trial may be had upon the above charge and specifications, according to the law in such cases made and provided; and in doing so, I declare that I am impelled only by a sincere desire to do justice, and that the honor of Masonry be preserved.

In witness whereof, I hav hereunto set my hand, this 31st day of August, 1887.

Frank W. Smith, J. W.

REPLY.

Lincoln, N. M., Nov. 8, 1887.

To the W. M. and Brethren Aztec Lodge, No. 3, A. F. and A. M., Las Cruces, N. M.: I received your communication dated 27th ult., embodying charges and specifications against me, as a member of the lodge above named, and as I will not be able to answer personally, I can only submit the following defense.

As regards the first charge, "Non-payment of dues," I hav only to say, that I did not consider myself justified in paying any taxes, for the support of an institution the doctrins for the government of which I could not believe.

As regards the second charge, "Not believing in the doctrins laid down in the Holy Bible," I will say that I offered no opinion on that book until I had read it all through; and, after having done so, I found it to be a book of lies, contradictions, obscenity, murders, blasphemies, and impossibilities; a book without sense or meaning; a book of the composition of which a ten-year-old school-boy would be ashamed; a book which caused the Thirty Years' war in Europe, and the Inquisition in Spain, and a book that has been the cause of more wars, bloodshed, and crime in the world for the past sixteen hundred years, than all other causes put together.

Can any man of common sense and reason, and with ordinary intelligence, read the following named chapters and verses in the Bible, and say that he believes such vile stuff to be the word of God? Gen. xix, 30–38; xxx, 1–24; Deut. xxiii, 1; 2 Kings xv, 16; Job xl, 16, 17; Ezek. xliv, 25.

I hav no other fault to find with the Masonic order. I consider it a good institution, and if I resided near the lodge, where I could attend the regular meetings, I hav no doubt but that I could soon cause the brethren to dispense with that cursed book called the holy (damned) Bible.

Fraternally, Jno. R. Bolton.

Lincoln, N. M., Jan. 17, 1888.

Secretary Aztec Lodge, No. 3, A. F. and A. M., Las Cruces, N. M., *Dear Sir and Brother:* On the 8th of November last, I forwarded to you my "defense" to the charges preferred against me by the lodge, to which I hav, as yet, received no reply. Will you therefore kindly inform me of the decision of the lodge in the matter and oblige,

Yours fraternally, Jno. R. Bolton.

Hall of Aztec Lodge, No. 3, A. F. and A. M.
Las Cruces N. M., March 1, 1888.

Jno. R. Bolton, Esq., Lincoln, N. M., *Dear Sir:* I am instructed by the W. M. to inform you that, at a

regular communication of this lodge, held Feb. 22, 1888, a trial was held on charges preferred against you, and being found guilty of un-Masonic conduct you were expelled from the order.

Very respectfully, CHAS. METCALFE, Sec.

The foregoing are all true copies of the originals in my possession. JNO. R. BOLTON.

Mr. Heywood in Court.

From the Boston Papers of May 23d.

There was a very extraordinary scene in the municipal court this morning when Mrs. Angela Fiducia Tilton Heywood, the wife of E. H. Heywood, stood upon the witness-stand and told how she had brought her children up and what she thought should be done in all families.

Mr. Heywood, who liv̆s in Princeton, this state, was in court charged by Agent Chase, of the Society for the Suppression of Vice, with publishing obscene articles in one of his publications. In the court this morning he was accompanied by George W. Searle, his counsel, Mrs. Heywood, Mrs. Heywood's venerable mother, and two small children. The society was represented by Mr. Chase and B. P. Johnson as counsel.

The room was nearly filled when the case opened, and a number of women made energetic efforts to get in. But Judge Curtis had intimated to the court officers that women were not wanted, and when one did get in at one of the doors Officer Hudson promptly escorted her out of the other. There were a great many lawyers present, and a number of favored municipal court habitues found their way to seats.

The publications complained of, which are certainly not such as people of refinement would read or hav others read, to say the very best of them, were shown and put in evidence. Mr. Heywood claimed that his paper is a reform paper, and that he believes in telling the truth absolutely in all things. He called several witnesses as to the genuinness of his reform projects, and then his wife was asked to take the stand.

To describe Mrs. Heywood is to picture a motherly woman of fifty years, who is so well preserved and fresh-looking as to appear not more than forty. There are few, if any, lines about her regular and intelligent features, and her voice is low and sweet, and so curiously modulated as to seem affected. But there is no affectation discernible about her manner, or in the mental effort clearly shown in giving her testimony. And her testimony was probably as remarkable as any ever heard in a Massachusetts court of justice. She was not reticent; on the contrary, she was eager to express her views, and it was so evident that they were sincerely and truly her views that a silence fell upon the assemblage as they listened. But men whose ears are daily attuned to police court stories, and whose eyes are bold and searching, lowered their heads and sunk their eyes before the incongruity of the speaker—gentle, motherly, and earnest—and the ideas she advanced, which, to conventional minds, were shocking in the extreme.

And the scene was all the more impressiv because the witness was a woman of intelligence. and had opinions she knew how to express most effectivly.

It would be quite impossible to describe the subjects Mrs. Heywood testified on, but they included the education of children as early as possible in lines of knowledge generally withheld from them. In this education the methods of procedure, as advocated by the witness, included some acts which were startling in their description. The pictures which are named in the writings complained of, the witness considered absolutely necessary for the proper education of children. Mr. Heywood, who conducted the examination of his wife, would ask her frequently during her testimony whether these acts as related, and the instructions, were not done and given solely for the proper and necessary instruction of children, and the solemnity of the mother could not well be excelled, as she would reply:

"Most assuredly. Nothing but that, and that specifically."

Mrs. Heywood said she was the mother of four children, the eldest of whom was twenty-three and the youngest four years of age. The sweet-voiced witness paused a moment, after describing her methods, and then said:

"I hav thought I hav reared four elegant children worthy of establishing a race. I hav never withheld any information from my children. I hav taught them not only the truth but the moral obligation of it. I consider that my teaching of my children has been my sacred duty."

And then her voice trembled and her eyes filled with tears as she continued:

"It grieves me to the core to see you men fly at each other so."

Heywood's examination of Agent Chase, whom he called as a witness for the defense, was exceedingly amusing, and unless checked by the judge he would hav covered the whole question of morals as discussed since the world began. Heywood was a picture of an old-time "reformer," and talked about Garrison and other Abolitionists. He wore the collar and tie, frock coat and low-cut vest of 1861, and his hair and the cut of his beard made his head look something like that of Columbus.

Mr. Chase was very earnest and careful in his replies, and answered some very searching questions without showing any spirit of unfairness. Mr. Heywood led the witness over the usual series of questions about the Bible and his belief in it, and Mr. Chase rather got the best of him on that line. Here are some of the questions he asked:

"You regard the Bible as the word of God?"

"I do."

"Are there not many passages in the Bible that are improper?"

"I read every passage in the Bible to my mother before I was twelve years old."

"Is it possible for children to be brought into the world without parents?"

"Not in any other way that I know of at the present time." Then referring to some of the printed passages complained of, Mr. Heywood asked:

"Do you object to those words as printed?"

"In a newspaper, yes."

"Any published arraignment of such a crime?"

"I mean in a newspaper for public circulation."

"Then you consider it obscene to print physiological facts for the common people, and not when printed in large and expensiv books?"

"I should not consider a medical book as obscene, but a book hawked around the streets I should."

"Did you ever know this publication to be hawked around the streets?"

"No, sir."

"Are you a paid agent of the society you represent?"

"I am paid for my services."

"Hav I ever harmed you?"

"Not that I am aware of."

"Hav I ever harmed any person to your knowledge?"

"I never knew of anyone."

"Hav you ever heard of an immoral word or deed on my part, or on the part of my family?"

"Never."

"Hav you ever heard of anyone that I hav injured or corrupted?"

"No, sir."

After recess the court reassembled, and Mr. Heywood began an argument in defense of his publication and his doctrins.

He quoted other books containing similar passages, beginning with the Bible. He recounted his previous trial, imprisonment, and pardon, quoted extracts voicing favorable opinions from Senator Hoar and General Butler, and said that in his opinion the present social conditions, particularly in regard to the marriage relation, should be reformed, and this was his way of attempting to aid that reform. The *Word*, he said, was after the style of William Lloyd Garrison's *Liberator*, with a department open to opponents.

After telling what he thought of Agent Chase, and his persecution of him, Mr. Heywood said that he hoped Mr. Chase would liv long enough to despise himself for his present work; he made an eloquent plea for free speech. "If this whole question of the personality of the individual is not to be recognized," said Mr. Heywood, "what is to be the result? The *Word* is a reform paper, which favors obedience to truth. Much matter is admitted to its columns that its editors do not approve, but they insist that both sides shall be heard. The relations of children to parents is regarded as the most important part of the movement, and there are thousands of cases where the child has fallen because of the lack of just this kind of knowledge."

The defendant closed with a strong plea for justice.

At the conclusion of Mr. Heywood's one and a half hour's address, Mr. Searle, his counsel, presented a brief argument for the defense.

In his argument for the prosecution, Attorney Johnson began by stating that Anthony Comstock had nothing to do with this case, and that no attempt had been made to try it in the newspapers, as alleged.

He summed up the evidence bearing upon the specific articles (in the *Word*) mentioned in the complaint.

"The question is," he said, "is this man guilty of using language that is prohibited by the statutes? The wording of section 18, chapter 207, would seem to explicitly say that he was guilty.

"There is some language so bad and vulgar that the legislature thought it unfit to put into the statutes, and it is this kind of language that we claim this defendant is guilty of using.

"Now, what is obscenity?

"In a case like this it is for the court or jury to decide, and there are many cases to be cited where this question has been very clearly settled. It doesn't follow that a picture which can lawfully appear in a published medical work can be copied into photographs and sold upon the streets. The whole burden of Mr. Heywood's eloquent argument is the admission that he was breaking a law for what he thought was a wholesome and laudable purpose, but there is no possible legal excuse for doing such a thing. There is nothing to justify Mr. Heywood in using language that is too vulgar to be put into the statutes or the decisions of our courts. His whole attitude shows that he glories in thus continually defying the laws of the land."

At the conclusion of Mr. Johnson's argument Judge Curtis took the papers and continued the case until May 31st.

A One-sided Game.

A Man with a Shotgun said to a Bird: "It is all nonsense, you know, about shooting being a cruel sport. I put my skill against your cunning—that is all there is of it. It is a fair game." "True," said the Bird, "but I don't wish to play." "Why not?" inquired the Man with a Shotgun. "The game," the Bird replied, "is fair, as you say; the chances about even; but consider the stake. *I* am in it for you, but what is there in it for me?" Not being prepared with an answer to the question, the Man with a Shotgun sagaciously removed the propounder. There is a moral in this somewhere when you come to think of it.—*Investigator*.

No doubt there is a moral in the above. The situation is that of the church going a-gunning for Liberal editors, and the gun is "constructiv obscenity," which, like a shotgun, can be made to cover a wide mark, and is pretty sure to maim the victim however reckless the aim or besotted the gunner.

E. B. FOOTE, JR.

The Sunday Opera.

Time: Sunday afternoon. Place: A Gotham drawing-room.

"Were you at church this morning?"

"Yes; I went to St. Ambrose's to hear the new soprano. I was disappointed in her voice. It has not strength enough to fill that church."

"Do they hav a quartet choir there?"

"No, they are all women and all blondes. They sit up in front of the congregation and look right pretty."

"Oh, I like the music at St. Athanasius's. They hav four organs, you know, all connected by electricity, and a brass band, besides the loveliest bass. He used to sing leading parts in the McShout Opera Company."

"You go to the Church of the Crucifixion, don't you?"

"No; I never go there any more because I don't like the tenor. He does flat so horribly. Last time I was there he sang 'Comfort ye my people' fit to make you squirm."

"Oh, they don't spend enough on their music to hav it really fine. St. Athanasius givs the organist just twice the salary."

"Well, I like boys' voices every time."

"Oh, I don't. You see it often happens that what a crowd of boys can sing the congregation can sing. Now I can't bear to hear a lot of untrained voices joining in."

"You may well say that! I'm glad you didn't hear a woman in the pew with me at the Church of Celestial Peace singing, 'I my cross hav taken.'"

"You thought it was you who had to bear the cross."

"Yes, indeed, I did."

"But boys can sing very difficult music if they are properly trained. At St. Catherine's they gave parts of the music of the 'Messiah' quite as well as it was given by the Oratorio Society."

"There is a little Jew treble there who took the soprano parts. He has a lovely voice just like a woman's."

"A good many of the best church singers are Jews, I believe."

"Yes, they hav such a genius for music, you know."

"It must seem queer to them to sing our music—the words I mean."

"Oh, I don't suppose they care for the words. I'm sure nobody can hear them one-half the time. They are paid to sing the music, and they sing it beautifully."—*E. M. Hardinge in Home Journal.*

Voltaire's Rendering of Mandeville's "Fable of the Bees."

Once the bees, in worldly things,
Had a happy government;
And their laborers and their kings
Made them wealthy and content;
But some greedy drones at last
Found their way into the hive;
These, in idleness to thrive,
Told the bees they ought to fast.
Sermons were *their* only labors;
Work they preached unto their neighbors.
In their language they would say,
"You shall surely go to heaven,
When to us you've freely given
Wax and honey all away."
Foolishly the bees believed,
Till by famin undeceived;
When their misery was complete,
All the strange delusion vanished!
Now the drones are killed or banished,
And the bees again may eat.

THE TRUTH SEEKER.

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To Advertisers.

We call the attention of our subscribers who hav meritorious articles to sell to the following letter from the advertising manager of the National Typewriter Company:

"BOSTON, MASS., May 31, 1890.

"TRUTH SEEKER COMPANY: Is the typewriter doing right in your hands? The advertisment in THE TRUTH SEEKER has proved a valuable investment to us. Hav had more replies to our card in your columns than come from the old established magazines, like *Harper's*, *Scribners'*, *Cosmopolitan*, and others. Thanks for your valuable acquaintance, and may you liv long and prosper, until every wrong against human rights is annihilated."

Advertising rates will be made known upon application, and our business friends will find our columns valuable to them.

New York's Schools and the Sects.

A few days ago a friend visited this office and left this memorandum:

"Miss ——, teacher in 6th A class in —— street school, said, 'I would not hav a boy in this class without he went to mass.'"

The name of teacher and street were given. A day or two afterward the same individual came in again when the Editor was out, and this is the memorandum the business manager made of his errand:

"The man who told Mr. —— about the teacher's remarks about scholars attending mass on slip handed in Friday is afraid to back it up—*fears ruin, wishes it withdrawn.*"

The informant's desire for secresy is the reason we do not print the name of this teacher and the location of the school. But the incident is too important to go unnoticed. First, it shows what the Romish church is doing in this city, where it has the power, by placing its own teachers in our schools; and, second, it shows how utterly incompetent these teachers are. No young woman who constructs sentences as does this teacher (for these are her very words) is fit to be placed in charge of a class of infants. Her true place would be with them, under a capable instructor.

The religious folk hav been very busy with our schools recently. The Romanists are at their ancient tricks—controling them to their own advantage when they can; trying to destroy when they cannot control. The decision of the Wisconsin supreme court has not ceased to be a text for speeches and resolutions; the evangelical Protestants pretend to see in it danger to themselvs, so hav ranged themselvs in opposition. They seem to be as much opposed to secular schools as the Catholics. An Episcopalian bishop of considerable note denounces the court, but proposes as a compromise, if other states will follow its example, to be satisfied with the teaching of the Ten Commandments and the Apostles' Creed. This is as absurd a proposition as could well be made, and the press hav very generally condemned it. The Apostles' creed is nothing if not theological sectarianism, and to teach it to children in the public schools would be to convert these institutions into religious schools. And, as the *World* pertinently says, the very large body of people who do not accept that creed hav precisely the same status before the law in this country as their fellow-citizens who do.

The Presbyterians hav also taken the matter up seriously, and their General Assembly at Saratoga last week adopted from its Committee on Bills and Overtures a preamble, two whereases, and a resolution on the subject, as follows:

"A paper reciting the recent decision of the supreme court of the state of Wisconsin, affirming the Bible to be a sectarian book, and its use in the public schools to be unconstitutional, and asking for a deliverance of the General Assembly, having been received, your committee recommends that this Assembly reaffirm the action of the Assembly of 1870. [See Digest, pages 278-279-80.] This action declares an unalterable devotion to the public school system as an agency next to the church of God, in laying a foundation of intelligence, virtue, and freedom in the United States. Regarding the Bible as the Magna Charta of our best moral and religious influences, we would consider its expulsion from our public schools as a deplorable and suicidal act, and do hereby urge upon our members to coöperate with Christian people in maintaining the place of this book of God as an educating force among the youth of our land. The committee, therefore, moves the adoption of the following resolutions by the Assembly:

"WHEREAS, a recent decision of the supreme court of one of our states has affirmed the Bible to be a sectarian book, and its use in the public schools to be unconstitutional, and

"WHEREAS, We see in this decision no mere local matter, such as affects simply the people of that state, but the culmination of an effort being made with relentless pertinacity by a foreign hierarchy to overthrow the system of public schools throughout the land; therefore

"*Resolved*, That we affirm the importance of our public schools to the welfare of our people; that with intellectual cultivation must go moral training, or the schools may prove a curse rather than a blessing; but this moral training must be based on religion, otherwise its sanction will not be strong enough to grasp the conscience of the people, or its utterances obligatory enough to shape their character; that as the Bible is the source of the highest moral teaching, we regard its exclusion from our public schools as a menace to national welfare, and we urge the members of our church to so arouse public thought on this subject, from the pulpit, the press, and ecclesiastical assemblages, that this book shall be restored to its true place in our system of education."

There is nothing weak or undecided about that Calvinistic utterance. The Presbyterians propose to maintain the present Protestant religious tone of the schools, and every effort to secularize them will meet their decided opposition. One of their orators, Dr. Roberts, defined their desires pretty clearly when, completely ignoring all non-Christians, he said that "some non-sectarian religious instruction may be introduced, as in England, without interfering with the rights or disregarding the conscientious scruples of any."

Another movement, ostensibly in favor of secular schools, but really to make all our schools more thoroughly Protestant than they are at present, has been made public during the past two weeks, and has provoked a great deal of comment. This is the incorporation of "The National League for the Protection of American Institutions." Its work is to be the presentation to Congress of a constitutional amendment in these words:

"No state shall pass any law respecting an establishment of religion or prohibiting the free exercise thereof, or use its property or credit or any money raised by taxation, or authorize either to be used for the purpose of founding, maintaining, or aiding by appropriation, payment for services, expenses or otherwise any church, religious denomination or religious society, or any institution, society or undertaking which is wholly or in part under sectarian or ecclesiastical control."

In one of the documents which the League is sending to people likely to be interested in such a movement some details of its project are given:

"We want no foreign schools with doctrins, ideas, and methods at variance with our constitutional principles, disturbing instead of conserving the national harmony, and controled by those who seek, by perverting the infant mind of America, to use the American suffrage for the overthrow of American institutions.

"We insist upon careful instruction in the fundamental principles of American law, and the rigid exclusion of sectarian or denominational teaching, and attempts to proselytize, so that the citizens of different faiths may secure for their children, without fear of interference with their religious freedom, the unrivaled advantages of the public schools.

"It would seem hardly necessary to add that in seeking to protect American institutions it is not proposed to overlook the dangers that threaten them from the perversion of constitutional government by machine politics, by bribery, electoral abuses, fraudulent naturalization and any other form of political corruption. Nor are we unmindful of the perils of an unrestricted immigration, which permits foreign governments, aided by mercenary shippers, to transfer to our shores the dregs of their populations, representing the lowest forms of illiteracy, beggary, and crime, imposing new burdens on our laboring classes, and serving unscrupulous politicians for the most unworthy purposes."

It is quickly seen from this that "The National League for the Protection of American Institutions" is a Protestant movement to make our schools unsectarian but religious. As the *Sun* points out, "the suggested amendment does not at all settle the controversy over religion in the schools. It forbids appropriations for sectarian purposes, but it does not forbid religious instruction in schools supported by general taxation, the very bone of contention. The main question of difference would continue to cause discord and provoke religious animosities, the bitterest which divide society. If there is any danger threatening the public school system, it comes from the demand, whencesoever it proceeds, that religious instruction should be provided in the schools to some extent, greater or less. But the League does not oppose this demand, and the sentiment of a large part of its members has been openly in its favor, provided the teaching be agreeable to their own religious opinions. It insists upon the 'rigid exclusion of sectarian or denominational teaching,' but not of religion altogether. Yet there is no religious instruction which is not sectarian or denominational, according to the views of a great part of the people, or which can be provided 'without interference with their religious freedom.' If it be satisfactory to Roman Catholics, it is offensiv to Protestants, and the same the other way. If it suit Christian believers, it outrages Jews, Buddhists, Agnostics, and unbelievers."

The work of this League is as much against what we consider to be true American institutions as the callous demand of Dr. Roberts, and that is also the opinion of the journal just quoted. "In this republic," it says, "there is no union of church and state, as there is in England, and all religion is sectarian in the sense in which the preacher and the League use the term. Even the reading of the Bible and Christian prayer, as experience has shown, cannot be introduced without offending conscientious scruples." The manifesto of the League is aimed at the Roman Catholics, but they are no more unjust in their demands than are the Presbyterians and other evangelical sects, and who, strange to say, seem to regard themselvs as going to the furthest limit of liberality in their proposed compromise. They are just as determined as the Roman Catholics that religion shall be maintained in our schools, and their criticism of the schools is the same—that they are too purely secular.

There is some gratification in knowing that in this war between the two great divisions of Christianity, the Secularists occupy the only tenable ground, and that the press recognizes the fact. "The whole matter is very simple if rightly viewed," says the *World*. "The public schools are the educational agencies of a purely secular state. Their sole function is to giv secular education to the children of the state, leaving parents and churches to attend to the religious side of their training. It is not the business of the state to teach religion. The state is unfit for that work, and even if fit, it could not undertake it with justice or any show of right." And the *Sun* defines the Secularist position exactly in these words: "Nothing is more apparent than that the existence of the schools depends on the total exclusion of religion from them. Forbidding public appropriations for sectarian purposes will not save them, unless they are made wholly secular in their instruction. Instead of becoming more religious, the last vestige of religious teaching must be removed from them. As they grow more numerous with the growth of the population, the differences of opinion as to religion increase and become more irreconcilable. Even if Protestantism and Romanism came nearer together in sentiment as to the subject, unbelief and belief

other than Christian would stand out in rebellion. . . . The only way to save the system from overthrow is to demand the exclusion from it of all religious teaching, thus putting all parties on the same footing. Then, the state giving no other than purely secular instruction, parents can educate their children in religion themselvs, if they are believers, and in such religion as they believe, or send them to such religious schools as they prefer."

When purely secular schools shall be the rule such remarks as those of the nameless teacher, quoted by the man who fears ruin if it should be known that he objected to them, will not be heard, and the way to bring that about is for every interested person to remonstrate, not cringe, whenever the pietists show their evil designs. The *Sun* thinks that the sentiment against any sort of union or connection between church and state is determined in this republic, and that if it ever rises to assert itself against opposition, an evil day will hav come for the church; but if all parents follow in this man's footsteps the church will hav us down in the mud, and be walking all over us, before anyone realizes the situation. There is now a practical union of church and state, and it bids fair to soon become a great deal closer.

Two Judicial Views of Spiritualistic Phenomena.

On the day that W. E. Reid was refused a new trial by Judge Jackson in the federal court at Grand Rapids, Mich., another medium was on trial in another part of the country. The different views of the matter taken by the two judges are interesting when compared.

The second case was in Atlanta, Ga., and arose out of an accusation of fraud against Mrs. Maud Jones, who was described as a slate-writer and Spiritualist. The complainant alleged that he believed her pretensions to Spiritualistic powers were fraudulent, and in order to expose them he agreed to pay her one dollar for a séance, and did pay the dollar after it was over, according to his contract. This is substantially the charge against Reid, but the Georgia man was more honorable in fulfilling his contract than the one who set Wanamaker upon Reid, for he only paid thirty cents, holding out inducements of future advantages for the balance.

The judge in the federal court and the judge in the Georgia state court were wide apart in their opinions of the province of government. Mr. Reid's judge holds that "the government assumes to protect the incredulous," while the Georgia court held that neither a criminal prosecution nor a civil suit could be maintained upon these facts, inasmuch as it was quite preposterous for a man to claim that he had been cheated or overreached when he made the agreement to pay the money under the belief that the person who received it was an impostor, and courts, he held, should not waste their time in any event in attempting to pass upon the truthfulness of the claims of those who profess to hold intercourse with spirits. He thought such claims must be regarded either as too absurd to be capable of deceiving anyone, or else as religious notions which the law should let alone.

On the legitimacy of the alleged phenomena and the attempt to suppress mediums the judges differed as radically as upon the province of the courts. Judge Jackson at Grand Rapids asked, interrupting Mr. Reid's counsel:

"If the counsel expected that the government was bound to prove that the defendant could not do what he claimed he could do? Did the counsel suppose that the government was obliged to prove that he could not do something impossible and supernatural? Would you expect the government to prove a case like this: A man who advertised to take sealed letters and read therein the diagnosis of a disease and then send a prescription for said disease—would you expect a court to stultify itself by attempting to allow such a thing to be proved?"

To Mr. Reid's offer to answer sealed letters in court Judge Jackson replied:

"Do you think the court would stultify itself or make itself ridiculous by allowing anybody to attempt to prove any such impossibility? Suppose a juggler were present and could pass around with an empty bottle and pour out different wines to each juror. Do you suppose that the court would make a spectacle of itself by allowing him to attempt to prove this, even though he would swear on a pile of Bibles as big as the court house?"

And he concluded his decision in these words:

"There is not a particle of doubt as to the constitutionality of the statute under which this indictment is brought. The power certainly rests with Congress to prohibit the use of the mails to parties for fraudulent purposes. Congress has the power to say what shall go through the mails, and consequently must hav the power to say what shall not. As to the charge of the trial judge, I find that he said: 'If you believe that Dr. Reid believed himself that he could do these things—receive communications from the spirit land, etc., then you must acquit him.' That seems to me the fairest kind of a charge, and it is going farther than the circuit judge would hav gone. One of the witnesses for the defense received a letter, he says, which from its nature must hav come from the spirit land. That same kind of an argument would apply to other instances just as ridiculous. Suppose, for instance, a surgeon sends circulars through the mails advertising that he can restore the dead to life. He is called upon to prove it, and he says: 'Mrs. Jones was dead for twenty-four hours, and I brought her back to life.' Here is a case where the woman was in a trance and the physician has just as good a claim to the argument as Dr. Reid."

The Georgia state judge took the contrary view on all these points. He did not believe in such prosecutions, for no law could be framed to cover them that did not at the same time interfere with freedom of religious belief, and if a man should desire to pay money for such entertainment, it was his right to do so at his own risk. He had no remedy at law for evil results from his own credulity. The judge concluded with these words, very different in spirit from those of Judge Jackson:

"If the claim of a Spiritual medium to hav communication with the spirits of the shadow land beyond the grave be utterly and patently preposterous, how can any man be duped by them? And if not utterly preposterous, how can the government summon a jury to try the question of how much truth or falsity there is in any particular creed or system or religious belief or doctrin? If a man invoke the services of a fortune-teller to apprise him of future events, or of a spiritual medium to inform him of the events transpiring in the other world, he must abide his trade; if he pay over the money with full knowledge he is duped. I will not impanel a jury to try the question whether his fortune was truly told, or whether true spirits spoke to him from the vasty deep."

Mrs. Jones consequently went free, while Mr. Reid is now serving a year's sentence to the Detroit House of Correction.

Thinking both of these cases over, we like the way of the Georgia judge much better than that of Judge Jackson, and it seems more consistent with the genius of our government. If there are spirits, who can say that they cannot communicate with the living? If there are none, why imprison mediums who pretend to hold converse with another world and let priests and ministers, who also pretend to tell about that same world, escape? If a Spiritualist is foolishly credulous in believing in one other world peopled by spirits, what shall we call the religious folks who believe in two other worlds, both peopled by spirits? And if it is the government's province to protect people from their own credulity, why does it not forbid the paying of money to get souls out of purgatory? Hundreds of priests are to-day using the mails to get cash for that very purpose.

On the whole, we think the government may as well mind its own business in this matter. Spiritualism is a religion to thousands, and they believe in spirit communication. That is as much their inalienable right as the belief in heaven and hell is to other thousands. And they hav precisely the same right to hav mediums to fool them—if it be fooling—that the Christians hav to hav ministers and priests to bamboozle them. Reid in prison and Talmage loose is a complete reversal of the eternal fitness of things, no matter how great an impostor Reid may be!

Messrs. Harman and Heywood.

The petitions for the pardon of Mr. Moses Harman are now being circulated. Blanks can be obtained at this office. Some time this month the motion for an appeal will be heard, and if it is rejected the petitions must be depended upon to repair one of the grossest legal outrages ever perpetrated in America.

On another page we print the report of the preliminary hearing of Mr. Heywood. The judge has since rendered his decision, sending the case to the grand jury, which will undoubtedly find an indictment against the editor of the *Word*. The judge, writes Mr. Heywood, does not think the O'Neil letter is obscene, but holds the editor on "plain words."

As this issue of THE TRUTH SEEKER goes to press, June 3d, Mr. Heywood is being tried in the United States court at Worcester. The district attorney is a Comstock-Wanamaker sort of man, and will undoubtedly do all he can to send Mr. Heywood to prison. He has, he says, orders from Washington—which means Presbyterian Sunday-school Superintendent Wanamaker—to "push Heywood." The indictment in this court has three counts. The first is of the April *Word*, the second, March *Word*; both of this year; the third is the April *Word* of last year, which contained an article by Mrs. Heywood, called "The Woman's View of It," a reprint of the leaflet on which Mr. Heywood was arrested in 1883, though Judge Putnam quashed the indictment at the following May term of court. The case looks dark for Mr. Heywood.

Next week we shall be able, probably, to giv the result of the trial, as District Attorney Allen will try hard to "railroad" Mr. Heywood to prison. More there is no time to say now.

Good News.

Victor E. Lennstrand, imprisoned in Stockholm, Sweden, for delivering the lecture printed in these columns a few weeks since, and which the Swedish authorities pronounced blasphemous, was liberated on May 2d by a pardon from the king, granted because of ill health. There are two more judgments hanging over him, however, which, if the king's court decides adversely to him, may again consign him to jail.

Lennstrand's health is much broken, and he is unable at present to resume the editorship of *Fritankaren*, but will probably do so soon, if not returned to the dungeon. He contracted prison consumption, and must rest awhile ere taking up the pen. Let us hope that Sweden will never again disgrace herself by imprisoning men for speaking their thoughts.

Editorial Notes.

THE law of Kansas is, that criminals condemned to death shall be confined for one year after sentence in the penitentiary, and then be executed at the pleasure of the governor. Senator Ingalls says: "The result is an accumulation of a job-lot of convicted felons, whose lives, which hav been judicially forfeited, instead of being abbreviated are indefinitly prolonged by improved diet, scientific sanitary regulations, and enforced good habits, at the expense of the state."

EDGERTON, Kan., has concluded to let the husbands rather than the wives do the office-holding. At the election held on the 19th to fill the vacancies caused by the resignations of the ladies chosen a few weeks ago, a male ticket, composed chiefly of the marital partners of the retiring women, was overwhelmingly victorious. The eternal fitness of things seems to be somewhat conserved by this action, but that is no reason why women everywhere should not be entitled to assist in choosing their rulers and themselvs be eligible to rule if they see fit.

THE Unitarian organ, *Unity*, relates that in a town near Chicago the Congregational preacher has said that he would never enter the Unitarian church nor invite a preacher of that denomination to his pulpit, yet when the church was set on fire by sparks from a burning building the same Congregational minister was the first to climb the ladder to put out the fire and save the church. From this *Unity* concludes that the minister "gave better evidence of the real nature of his creed in the help he rendered his townsmen in an emergency than in his pulpit discourses defining Christianity." The puerility of such a conclusion is excellent evidence of how theology makes men distort facts to impress people with the idea that religion is an important thing in the world. The Congregational minister's act was the triumph of humanity over creed, and simply shows that his creed has not entirely ruined his manhood. His pulpit utterances are his religion; his brave act was performed when the pious part of him was off duty.

MUCH indignation is expressed in Montreal over the case of the ex-priest, the Rev. Louis Martin, who has rejoined the Roman Catholic church after deserting his wife and two children, with whom he has been living for years. The general verdict is that the man's action is an outrage, and that his conduct in every way is most contemptible. There is a movement on foot to take action against Martin for wife desertion and against the Roman Catholic ecclesiastical authorities for conspiracy in aiding and abetting the same. According to the law of the Roman Catholic church, once a priest always a priest, and the marriage is, therefore, in the eyes of the church, null and void. In accordance with this law, this priestly scoundrel, after living with a woman whom he recognized as his wife for several years, coolly deserts her and her two children and is received by the church with open arms, the poor woman and her two children being left to look after themselvs as best they can. A dispatch from Canada says: "The question arises, shall the church law or the civil law prevail? There is no doubt that if the desertion had taken place in the United States, where the church of Rome is not above the law of the land, Mr. Martin would be called to pretty sharp account, but here, in the province of Quebec, where the law of the church is supreme, the case is very different, and it looks very much as if the woman and her two children will hav to submit to a cruel outrage."

Letters from Friends.

CALISTOGA, CAL., May 20, 1890.

MR. EDITOR: I shall soon send you money for one copy of the picture book. I keep THE TRUTH SEEKER on account of the pictures. Yours truly, JOHN DUMBACHER.

EVANSVILLE, MINN., May 16, 1890.

MR. EDITOR: I wrote you a few days ago that I should not subscribe to your paper before August 1st. But I can not help myself; it must after this come regularly to my home. The pictures in it take me. I shall giv the paper my best attention. As a Liberal paper, it is the best I hav ever seen. MARTIN GRAU.

WEST VIEW, O., May 21, 1890.

MR. EDITOR: Please find inclosed $5, which sum apply as follows: $3 for renewal, $2 for cartoon book to be sent when published, and when your pictorial Bible is published put me down for a copy. Put my vote down for the pictures. I am convinced, from my own experience, that the pictures cause many to investigate and read, where without them they would not. L. C. TANNEY.

GRAND RAPIDS, MICH., May 19, 1890.

MR. EDITOR: I inclose $2 25, for which please send me the picture book when it comes out, also the story, "For Her Daily Bread." I hope the pictures will be a success financially, and that you will be able to publish the Bible illustrations in the same way in the near future. I hav a lot of each arranged in large albums for the benefit of my orthodox friends, but would prefer them in book form. It would be just elegant for the center table. H. F. MILLS.

JERRY CITY, O., May 19, 1890.

MR. EDITOR: It givs me pleasure to remit you $1, for which you will be so kind as to send THE TRUTH SEEKER for four months to a trial subscriber—the third one on my cap, and I hope he will continue. It also pleases me to say to you that you will hear from the two I sent you some time ago, in the way of more money, as they both assured me that they would not do without the paper any more, and that the paper is of more consequence to them than all the daily or weekly papers that come to them for perusal.

Yours, etc., C. C. GERMANN.

DETROIT, MICH., May 3, 1890.

MR. EDITOR: In a recent communication a correspondent makes the suggestion of having the Liberals establish schools of their own—a good idea, and very feasible. However, Liberal schools cannot be established in all communities, hence I suggest that the Liberals combine and compel the teachers in public schools to quit reading that filthiest of all books, the Bible, to the pupils. The law is very clear on the subject, and has more than once been tested favorably to us. If Mrs. A. will take the matter in hand, I feel confident that this objectionable feature will be done away with in the public schools of Eaton Rapids. L. KNAPP, M.D.

MINNEAPOLIS, MINN., May 19, 1890.

MR. EDITOR: Having reason to believe that many of the Liberal Swedes in this country read your paper, I ask you to let them know that my lectures delivered in Minneapolis will now be published in the Swedish language and sent to any address. One of them is just now ready, and I send you a copy of it. Its title in English would be, "The Devil, the Hell, the Eternal Punishment, and the Last Judgment." The price is only ten cents a copy.

My work is meeting with a great success, which shows that the Liberal ideas are very much spread among the Swedes in this country as well as in the old one. I am asked to go to at least a dozen other places and speak, but yet hav been too overcrowded by work in Minneapolis and St. Paul. I hope, though, to be able to lecture in Chicago, Kansas City, and Omaha in a near future. AXEL LUNDBERG.

ANAHEIM, CAL., May 15, 1890.

MR. EDITOR: At last we are on hand to pay for two copies of the grand picture book that the gifted Heston is giving to the world. The tree of knowledge is a little the best yet produced. I am just convalescing from a severe attack of *la grippe*, so, of course, the Methodist Episcopal minister called and used a little flattery—said I ought to join the church so as to giv my "influence in the right direction." I replied that he did not want me to become a hypocrit, when I did not believe in Christianity; besides, I did not expect to liv for four days, and I could say with truth that I did not hav a doubt or fear of the future life, if there is one. I then held an argument about the God question; gave him an idea of my experience; then showed him "The Tree of Knowledge." Of course that paper will make him think better than a treatis. Long liv THE TRUTH SEEKER and Watson Heston. K. PARKER.

POTTER, ARK., May 18, 1890.

MR. EDITOR: I object to the teaching of Christianity. It misdirects the energies of humanity. The mind is directed in search of the surest passport to the skies. Day after day, year after year, the pages of a large volume of parables, riddles, and dreams are perused, with no other good than to divide people into sects, each one claiming to hav the surest waybill. Christ, it is said, promised the Holy Ghost, which should teach them the way of all truth. Who has ever received this truth? Point them out. Maybe it was Calvin, or the pope of Rome, or Wesley. Who knows? Point them out if you can. A study of this ancient puzzle, this false absurdity, is detrimental to our interest here. It is antagonistic to science and truth. It purports to settle all questions of right or wrong for past, present, and future. Faith and baptism are more worthy than good conduct. Morality, kindness, good works, all hav no attraction for heaven. Faith is the purifying substance. Matt. xxiv, 14, says: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." That means, if they do not throw down their own religion. Verse 34 says: "Verily I say unto you this generation shall not pass till all these things be fulfilled." The things spoken of are too numerous to mention here. Read that chapter and see if they were fulfilled during that generation or not. If not, Christ was mistaken; and if so, we hav passed to the other world. J. R. PERRY.

March 1, 1889.

MR. EDITOR: Many are beginning to see the strides the Roman Catholic church (with a big R) is making toward supreme power in this country. It often occurs to me that it would be easier for the devilish church to gain supreme power in this country than in a country governed by a king, queen, or czar, as they, the crowned heads, would be jealous of the church's power and would check it when they could, but here, all they hav to do is to get a majority of the votes and presto! the plum falls right into their hands and nobody to say nay, for does not the majority rule? And we poor fools are making voters of the thousands of tools this political church is crowding on us every year, so that if we continue the naturalization laws for another ten years we may giv up the contest and let the pope of Rome rule this glorious country, and we shall prove ourselvs unworthy sons of nob'e sires, who, having been left the glorious heritage, had not sense nor manhood enough to save it from the most ravenous monster that afflicts the earth. It plainly tells us what it means. It is not mealy-mouthed, but openly tells in encyclical letters, by bishops, and in every other way that its intention is to root out our unsectarian schools and supplant them with its priestly parochial schools, where nothing shall be learned but obedience to the pope. Americans, arise, and kill this monster before its fangs reach your vitals, when it will be too late to struggle. Let us hav an American party outside the parties of politicians, both Republican and Democrat, either of which would sell us to Rome for the sake of office to themselvs. Let no man be sent to Congress or state legislatures who is not pledged against popery and for the separation of church and state in all its forms.

J. DOWNES.

BASIN, MONT., May 18, 1890.

MR. EDITOR: I send money for three cartoon books. I am a little late to express my notions about the cartoons in THE TRUTH SEEKER, but here they are in a nutshell—the cartoons are just admirable. By all means do not let the illustrations drop. Some find fault and say they are uncouth. The subject they represent is uncouth. Does anyone think it correct to represent a one-cent story with a $100 cut? The representations are just the thing in the right place. They could not be better. They do not need any improvement. They are a capital instructor. Well, I must hav that cartoon book. My friend says he must hav it too. He further says that he sends $3 to renew his subscription to THE TRUTH SEEKER. He says he must hav it, although it injures his business a good deal. There are quite a number of Roman Catholics in this vicinity, but he keeps it on his table at his place of business. And right here I will say, I notice the effect of the cartoons. Around every new paper that comes can be seen a group of men looking at the pictures and discussing about them, and a good many of them will read the paper.

I was dumfounded when I saw the sentence, in THE TRUTH SEEKER, of Moses Harman, pronounced by Judge Foster It is outrageous, rascally. I, as a citizen of the United States, demand of the government that it see to it that the sentence imposed upon Moses Harman by Judge Foster be commuted, and I further ask that Judge Foster be retired from the high position that he now occupies as judge, as a man entirely unfit for the position and power to judge and pronounce upon his fellow-man. Moses Harman charges Judge Foster that he (Harman) was forced to trial without proper counsel; that there was no good reason why his case could not hav been put off a few hours pending the arrival of his attorney, which Judge Foster refused to do. Now, I submit that the subsequent action of Judge Foster proves the defendant's statement to be correct. J. B. THOMSON.

TWIN MOUND, KAN., May 13, 1890.

MR. EDITOR: Please find inclosed money to apply on my arrears. It takes so much produce or hard labor to pay for a dollar, that poor men handle but very few, and the Editor soon feels the pressure. Having joined the Farmers' Alliance for the protection of myself and other producers against monopolies and combines, and remembering those in bonds the same as if bound with them, I am compelled to forego the pleasure of reading the world-renowned TRUTH SEEKER for a time, at least, however much I shall miss it, for every dollar I can consistently spare must be applied for the defense and relief of my esteemed friend and co-worker Moses Harman, now confined in a loathsome prison for no crime whatever, but simply for advocating more freedom for women, now just emerging from a condition of slavery fraught with more pernicious and cruel results than was the African slavery of the Southern states. He is confined simply for advocating one of the most needed reforms ever presented to the human race, that of sexual abuse in marital as well as other relations. He was convicted through a vindictiv personal hate of Judge Foster and a bigoted church, especially the Young Men's Christian Association, encouraged by a fanatical president and postmaster-general, together with the Women's Christian Temperance Union; also nine-tenths of the professed Liberals of this country, whether members of the Secular Union or not, who, by their profuse criticisms of Harman for publishing such letters and who (if silence givs consent) indorse the crimes said letters expose, hav all directly or indirectly encouraged Judge Foster to convict. For be assured that if all professing Liberals and Spiritists, including yourself and R. G. Ingersoll, had labored as hard in defense of Harman's constitutional right to publish said letters, and had contributed their money as liberally in Harman's defense, as a few hundred of the best men and women in the world hav done, no sane judge in the United States would hav convicted him. Judge Foster has proved himself unfit for the office he holds, and a disgrace to the court he serves regardless of past frauds and corruption. But advanced thinkers will be slow to blame him for his vindictiv decisions, for he is built that way. Comstock and his supporters are among the worst enemies to liberty and a free government that ever infested any country on earth, but their day will soon be over. They can do but little else, and we need not blame them—they are built that way. The Women's Christian Temperance Union are using their combined efforts to crush the principles of American freedom and giv us instead a religious oligarchy. They will sooner or later learn better, and must not be blamed—they are built that way. The numerous church organizations are zealously engaged in stuffing the tender minds of all the children they can reach with their Sunday-school exercise, Bible nonsense, and superstition. What else can be expected from such children when grown up but persecution and hate? But do not blame them—they are built that way. Those milk-and-water Liberals who are quite extensivly scattered over the Western states, and a few in the East also, act much as if they had arrived at the summit of progress and had no more to learn, giving much of their time in criticising more or less severely those who differ with them. Do not blame them; they are not thoroughly weaned from their early training when they were built that way. R. G. Ingersoll is a man with few or no equals and certainly no superior in eloquence; a man who has done more to educate and lift the churches out of their superstitious ruts by showing up the absurdity of their Calvinistic creeds than all others combined. His numerous discourses in favor of universal freedom, and the rights of man, woman, and child, hav never been excelled. But when he takes a step backward to indorse a protectiv tariff, a gold and silver currency, and to oppose the repeal of the whole Comstock laws, he also presents evidence of early partisan training, by depriving free men of their natural right to buy in the cheapest market; by favoring a currency that always hides when most needed, and by siding with church bigots in opposing the repeal of Comstock laws. He too is built that way, and may not be to blame, but if he does not learn better soon, I cannot blame those who blame him.

Your noble defense of Harman's innocence in THE TRUTH SEEKER of May 10th came too late, for which I am sorry. Better late than never, is a maxim containing some truth, and if you are built that way you are entitled to an average amount of leniency. Were it not for such men as Harman, Heywood, and the Chicago Anarchists, and such women as Slenker, Heywood, and Waisbrooker, who hav the courage to speak and publish truths in advance of public sentiment regardless of persecution and death, preparing the way, the present success and popularity of Ingersoll, Underwood, and Macdonald would hav been impossible.

HENRY HIATT.

LINCOLN'S BELIEF—A LETTE TO MR. REMSBURG.

PORTSMOUTH, O., May 7, 1890.

DEAR FRIEND: In the last issue of THE TRUTH SEEKER you solicit information as to "Was Abraham Lincoln a Christian?" You desire it, as the solicitation states, for a book which you are about to publish relativ to that particular matter. I some time ago wrote THE TRUTH SEEKER that I had the evidence of two worthy and truthful witnesses which might with a sort of "knock-out propriety" (that is, to the church side) be added to your already large accumulation of testimony, proving "Honest Abe" an unbeliever. I intended to send it to them, but your solicitation cut that short for the present, and in as brief space as possible I will address it to you—you in turn can send to THE TRUTH SEEKER. Of the two witnesses I refer to one is dead, viz., Hon. Oran B. Gould. His death occurred several weeks ago at his beautiful home near Franklin Terrace, which lies on the Ohio river, about fifteen miles east of this city. He was a grand old man, and was known as the "Sage of the Terrace." He lived and died a Freethinker. This the church denies, and sets up the assertion that previous to dissolution he recanted. The fact is that three weeks before his demise his mind gave way, and in this condition, tottering as it were upon the very edge of his grave, a minister of the gospel called, took advantage of the situation, and proclaimed him converted to Christianity. The robbery, as the church and their hireling thought, was complete. In fact, a thief at night acts upon the same principle. The purpose, the intent, was there. In my feeble way I endeavored to vindicate the dead through the columns of the Portsmouth *Press*. I based my article on a quotation from you: "Law was his god; justice his creed, and liberty his heaven." That served your purpose in the closing remarks as to Abraham Lincoln, and it served mine in vindicating Oran B. Gould. And here I will say that the martyred president and the Sage of the Terrace were great friends. Gould took a conspicuous part in politics, and was asquainted with the leading public men. He loved Ingersoll, and when the great Agnostic passed this way in 1876 making political speeches he became the honored guest of Gould for the night. Oftentimes I hav heard him remark that that night was the merriest ever passed in the old home. He thought the colonel one of the greatest of men. As I said before, Gould took a great interest in politics. He was

a Republican of the Abolitionist kind, and when in Illinois became acquainted with Lincoln. The friendship thus formed never grew cold; it waxed warm until the assassin's bullet played its deadly part. Then broken in death, it yet remained living in memory. Gould was with Lincoln on various occasions. He knew him well. The two believed alike, that is, they were moralists. I hav Gould's own words for this. They were spoken to me last fall previous to my Southern trip. At that time your articles on the question, "Was Abraham Lincoln a Christian?" were appearing from week to week in THE TRUTH SEEKER, and that is what brought about my interview at that time. I asked particularly as to Lincoln's idea of Christianity. Said Gould: "He, like myself, recognized no monsters for gods. He, like myself, discarded the divinity of Christ, and the idea of a hell's fire. He, like myself, admired Christ as a man, and believed the devil and evil to be simply 'truth misunderstood.' He, like myself, thought good wherever found should be accepted and the bad rejected. In a word, we were firm in the belief of the Golden Rule, Do unto others as you would hav them do unto you, and the passage, that you'll reap what you sow."

The other witness, who still livs and has his being, is Judge Robert Leachman. I met him when South. It was at Anniston, Ala. He is a very old man now, being past eighty. In his day he was quite prominent. He was born in Virginia; when but a child his parents moved to Kentucky. In that state he received his education, and became famous as a lawyer. He afterward formed the acquaintance of Abraham Lincoln. They too became close friends, and always remained such. Upon leaving Kentucky Robert Leachman located in Mississippi. He was practicing law there when the war broke out. He was a Republican, and as such, amid the threats and abuse of secessionists, he proclaimed the cause of Lincoln. Nothing daunted him. He was brave and fearless, and stood his ground. Honest Abe never forgot it, and had he not fallen a victim of assassination he would hav called Judge Leachman to the Supreme bench of the United States. That was the understanding between them. Now, Leachman's testimony is of value for two reasons, viz., first, he was near unto Lincoln; and second, he is a believer. He says: "Lincoln was not such a Christian as the term is used to imply by church-going people and the members of churches. He was in the strictest sense a moralist. He looked to actions and not to belief. He greatly admired the Golden Rule, and was one of those who thought 'One world at a time' a good idea. He substantially demonstrated secession impracticable thus—that a wheel could not exist within a wheel, a kingdom within a kingdom, a world within a world. He held to 'One at a time.' He thought this a good place to be happy, as is shown by his wonderful love for liberty and mercy. No, I can truthfully say, Abraham Lincoln was not a Christian."

Yours Liberally, etc., WILL S. ANDREES.

March 26, 1890.

MR. EDITOR: Inclosed are some comments on the Hawes hanging, from the Nashville *Banner*, on which I wish to make some comment:

Rev. Dr. Pickard, a Baptist clergyman in Birmingham, made a reference in a sermon to the execution of Dick Hawes, the wife and child murderer, and said: "The demon who went through the gallows on last Friday went straight to hell. I do not believe that the gallows is a stepping stone to heaven, but a springfall to hell." Whereupon the Knoxville *Journal* is moved to remark: "We are not learned in theology, but the teachings of the churches will hav to be changed if this be true. We are taught that whosoever repents his sins and believes in the savior will be saved. A man condemned to die would very certainly repent, and the belief would be all that was lacking."

Brother Rule, of the *Journal*, is getting into deep theological water. The Bible certainly teaches that the vilest sinner may be saved if he brings forth fruits meet for repentance and exercises a true faith in Christ. A noteworthy instance of the assurance of salvation in the extreme crisis is the case of the thief on the cross, but it is difficult to believe that the many brutal and hardened criminals who declare on the scaffold that they will go straight to heaven hav an adequate conception of the true principles and fundamental requisits of a saving faith. One can hardly accept the conclusion that the gallows is the stepping-stone to heaven, and that the murderers and other criminals who are doomed to death are accorded by the exigencies of their helpless situation and the fact that the days of their lives are definitly numbered, an exceptional certainty of making their calling and election sure. If such were the case, those who commit the most outrageous offenses against the laws of God and man might—in view of the brief and transitory nature of this checkered mundane life and the immeasurable prospects of the eternal life—deem themselvs the most fortunate of mortals. We take it that no just view of religion can compass the idea of placing a premium of future happiness upon crime or of making the gallows the most privileged of the altars of salvation. While none is prepared to deny that some of the vilest criminals hav attained a genuin faith before their execution, it is not unlikely that in many of the frequent instances of scaffold repentance the miserable creatures are deluded into a fervor and frenzy of emotion which they mistake for the faith of the Christian. While it is not for man to judge and condemn in spiritual things, we doubt not that in many cases the criminals who profess to be ready to step from the gallows into the Christian's heaven would speedily return to their evil ways if reprieved at the last moment and allowed to liv out their natural lives on earth.

The first thing I will notice is, why should the Bible God object to taking Hawes to his bosom? Hawes murdered only three, while he murdered millions. Not only so, but he continues to keep them in suffering. Hawes seemed to be satisfied at the death of his victims, while the Christian God is never appeased. Hawes is certainly the better of the two. I hav never read of anything in the history of the Apaches or Comanches that would equal the depravity and brutality of the wholesale murder of the Midianites, and they, too, an industrious, virtuous, and pacific nation. And then to giv the maids over to the lust of the murderers—Hawes, though bad, would hav revolted at such as that. And then every advanced thinker will admit he was not sane for the time being, and when reason asserted itself he would not let the man be harmed that betrayed him. My verdict against Hawes would hav been imprisonment for life. Then the state would not hav been as brutal as he.

The Christ myth says a man must hate all his nearest kin, yea, his own life, to be his disciple. Hawes did not do that, so he is better than the *Herald's* young God it speaks so commendingly of. Hawes loved his son and brother. This young God said, "Love your enemies," but he damns his. Example would hav been better here than precept. The preachers, Dr. Pickard included, hate unbelievers and would annihilate every one of them if they had the power.

Will the editor of the *Herald* (for he must be a very intelligent man) tell his readers where heaven is? Does he not know there is no such thing as up to space—that he revolves every twenty-four hours with this globe, and it is up all the time? Does he not know it is as dark as Egypt is said to be after he should get past the reflection of light from this globe until it should strike some other body? He can test that any night by letting a ray of light pass through his window pane until it strikes an object. Does he not know the higher you ascend the colder it is? Would not the *Herald* be a better educator if he printed such science, and all science, than when it retails such slush as Dr. Pickard's, the Woman's Christian Temperance Union's, and Young Men's Christian Association's, as it does? Will the *Herald's* editor tell us what is the difference, chemically, between men and all other animals? Will he enlighten us as to what the soul is? where or what part of the human animal it occupies? where was his before he was born? at what time it entered him? did he receive it conjointly from his parents? Will he tell us the difference between the human fœtus at certain stages and that of other animals, even the young chick at certain stages? Will he tell us how much better a man he is now, taking age and experience out of the balance, than he was before he became ecstasied and imagined he had religion—that thing which makes a man a monomaniac and makes him hate everyone that does not believe he is right? Will the editor of the *Herald* read Rawlinson's "Ancient Egypt," chap. 3, vol. i, what he quotes from Brugsch's "History of Egypt?" The forty-two laws of the Egyptian religion contained in the one hundred and twenty-fifth chapter of the Book of the Dead fall short in nothing of the teaching of Christianity. Does he not know all his Bible was plagiarized from heathen myth older than the Bible purports to be? Does he know that if its teaching was followed a few centuries man would go back to the same state of barbarism that produced it? Man is but the reflex of the God he worships. That is why in the Dark Ages Christians could torture men and maidens, mothers and children. They worshiped a bloody savage's God. Will the *Herald* point out one line or one word of its Christ, I mean one good one, that is original? The Golden Rule was uttered five hundred years before he was born, by a heathen philosopher. Now, I hav been a reader of the *Herald* for a long time, and I hav failed to see any Freethought paper, lecturer, meetings, Secular Unions, or anything that would lead to Freethought mentioned in its columns. But on the other hand, every Sunday-school meeting, conference, synod, general assembly, Woman's Christian Temperance Union, Young Men's Christian Association, and pulpit filled by some reverend D.D. that has not three ideas above the animal Balaam rode, is detailed in first-class style. Now, let us Freethinkers everywhere boycott every secular paper that refuses to recognize us and our rights. A THINKER.

BELVIDERE, ILL., March 16, 1890.

MR. EDITOR: I hav a great desire to relate my experience. I will do my best not to be tedious while I relate how I became a Freethinker. When I was a young man I got converted and joined the Methodist church. I also got married, and my wife was also a member of the Methodist church. Now, although I was completely hedged in by church influences, although I had never read an Infidel book or heard anyone speak on the subject of Infidelity except the preachers themselvs, yet in a few years I became an out and out Infidel. And this is the way it happened. It began in a quarrel between the minister and the leading classleader. The minister thought the classleader too severe in his remarks to the members of his class. The fact was, the leader would not look on sin with the least degree of allowance. Some of the lady members of his class complained to the minister, because if the leader spied the least bit of jewelry or ribbons or sign of either bustle or hoops on them, he would tell them of it and lecture them severely on the subject. The minister sided with the ladies, and told the leader he must quit talking so severely to them, but the leader would not quit. So the minister turned the leader out of his office and appointed another man. Then the row began; half of the church people sided with the minister, the rest with the leader. My wife and myself sided with the leader. The leader called on me and asked my advice about starting a new church. I said: "Go ahead. It's the only thing to do. I'll join and help all I can." My wife also said, "Go ahead," but I could not swear whether she said she would join or not. The next Sunday the new church was organized, and I joined it. I was elected secretary of the Sabbath-school, an office I held until I abandoned the church. My wife did not attend that day, and there's where my trouble began, for before the next Sunday arrived she had an interview with a minister who was in sympathy with the old church. He advised her not to join the new church. He told her it was started in a rebellious spirit, and in consequence it would never prosper, etc. He sent a message by her to me advising me to withdraw from the new church and stick to the old one. This I did not feel inclined to do, for I had begun to do a little thinking for myself, and did not propose to be led around by the nose by either women or preachers. My wife was just as set in her opinions as myself, so for two years she went to one church, while I went to another. This was a bitter pill to me, but I felt that I had done the right thing and was very indignant that any preacher should meddle in my affairs. He knew that I had joined the new church and could not in honor back out. He knew that my wife sided with the new church and proposed joining it, but he appealed to her cowardice, and she was afraid to join the new church for fear it would burst, and then she would feel awfully cheap to hav to come back to the old church. But I bided my time, and at the end of two years my wife and her adviser found that they had made a mistake, for the new church prospered, while the old one went down. All the young folks in the old church came over in a body and joined the new, and the membership of the Sabbath-school, which at first was only fifty scholars, swelled to nearly two hundred. As we were a progressiv church, we had some progressiv sermons preached. The fact was, we had no regular preacher for the first six months, but had to take up with any preacher who offered to preach to us for nothing. The consequence was, some of the sermons were not exactly orthodox. Listening to some of those speculativ sermons caused me to become a little speculativ myself. Then other preachers hammered at Infidelity and poor Tom Paine, and the more they hammered the more I began to reason on the subject. Then my wife, becoming alarmed at the state of my mind, made haste to join the new church. In fact, her old adviser advised her to do so. But it was too late. For two or three years more my wife, myself, and my family attended the new church regularly, but I only attended from force of habit, for I had lost faith in religion. But I was still to all appearance a Methodist, for I kept my mouth shut on the subject. Now, it happened one day that the pastor and his wife were spending the day at my house, and he took me to task for being so lukewarm in church work. Well, I hardly know how it happened, but I opened up my whole heart to him. Then we went at it and had a regular discussion on the truths of revealed religion, and I was astonished to find that he had not a solitary argument to bring to refute anything I advanced. At the end of two or three hours' talk he slammed the Bible shut and stared at me and said, "Why, Brother Swail, don't you know that you are an Infidel?" I replied that I had a suspicion that I was. "Oh, there's no doubt about it," he replied; "you certainly are one. And now will you please tell me what Infidel books you hav been reading, for by the way you talk I am pretty sure you hav been reading Paine's 'Age of Reason?'" I told him that I had never read it; that I had not the least idea what was in it; also that I had never read any book or article in favor of Infidelity in my life, or even heard any Infidel talk on the subject. "Then how did you become an Infidel?" he asked. I told him I suspected it was by listening to Methodist preachers' sermons, for I had always noticed that in every chain of evidence that they produced in favor of the truth of Christianity, or the falsehood of Infidelity, there was a link lacking, and whenever I tried to supply that link I would discover that the whole chain was only a rope of sand. Of course the preacher was shocked, but before we parted he begged me to conceal my views from my children and neighbors, for it would hurt my reputation and do a great moral damage, etc. Then it was my turn to be shocked. "What?" said I, "do you really advise me to play the hypocrit and to act a lie?" "Oh, no," said he, "not quite that, but wait awhile till you get better posted. I am going to lend you some books on this subject and you will come out all right yet." "Very well," said I, "I will gladly read everything on this subject, but I mean to read both sides. I am going to get Paine's 'Age of Reason' as soon as I can and read it." Well, do you believe it, the preacher never again mentioned those books he spoke of. But I hunted around and got acquainted with some Freethinkers. One of them lent me the "Age of Reason" and some copies of the *Investigator*. I did not know till then that there was a Freethought newspaper in the world. I read the "Age of Reason," and was astonished at the discovery that I was a bigger Infidel than Thomas Paine. I immediately subscribed for the *Investigator*, and afterward for THE TRUTH SEEKER. I then notified the preacher to erase my name from the church-membership list, for I was no longer a Methodist. When I entered the church I expected to find nothing but harmony, love, and brotherly kindness. Instead of that, I found the very opposit. And the quarrels in the church were the cause of many domestic squalls in my own family. But they were the means that helped to open my eyes and awaken me from the horrible nightmare of superstition that I was in, therefore I am very glad it happened. So you see I became a Freethinker in a different way from that in which the generality of Freethinkers do. I hav a family of eleven children. My wife and my three eldest grown daughters are members of the Methodist church. My four nearly grown sons I notice like to look at the pictures in THE TRUTH SEEKER, and also to read and laugh at the jokes on the last page. They occasionally, I think, read some of the inside matter. My youngest little girls I observe spelling out the little stories in the "Children's Corner." For that reason I like the pictures and jokes for the sake of the boys, and the stories in the "Children's Corner" for the sake of the little girls. In order to accommodate my wife and big girls I fear that you would hav to fill up the rest of the paper with Joe Cook's and Talmage's sermons. But perhaps that would be asking too much, so I will take THE TRUTH SEEKER just the same if you do not print a single word in it about either Cook or Talmage. Being brought up a Methodist, I am naturally long-winded when I come to tell my experience, so if I hav wearied you, I hope you will forgiv me on that account. ROBERT SWAIL.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

To Mary Ba(i)rd Finch.

The poet goldfinch with pinions
Like the glory of the sun's rays;
The bullfinch with his crimson breast,
Like ardent lovers' hearts ablaze—

How wonderfully sweet they sing,
How inspiring their song, how gay!
Yet I know of a Ba(i)rd, a Finch,
Who sings more divinely than they.

The gentle zephyrs catch the notes
And send them floating on the breeze;
I list and hear their cadence rare,
Their symphony among the trees.

In the spring and bright summer time
Merry are the chimes of the birds—
The dear little poets, the bards,
But they're songs without any words.

No words to soothe the weary souls,
To cheer the lonely and the sad;
To banish grief and sorrow,
To elevate and make them glad.

Then sing, still sing thy songs divine,
And thy dear name immortalize;
Sing, ever sing thy songs, and with
Them help the earth to Edenize.

Los Angeles, Cal. SADIE ATHENA MAGOON.

Looking at Both Sides.

The good wife bustled about the house,
Her face still bright with a pleasant smile,
As broken snatches of happy song
Strengthened her heart and her hands the while.
The good man sat in the chimney nook,
His little clay pipe within his lips,
And all he'd made and all he had lost,
Ready and clear on his finger tips.

"Good wife, I've just been thinking a bit;
Nothing has done very well this year,
Money is bound to be hard to get,
Everything's sure to be very dear.
How the cattle are going to feed,
How we're to keep the boys at school,
Is a kind of debit and credit sum
I can't make balance by any rule."

She turned her around from the baking board,
And she faced him there with a cheerful laugh;
"Why, husband, dear, one would really think
That the good, rich wheat was only chaff.
And what if wheat is only chaff,
So long as we both are well and strong?
I'm not a woman to worry a bit—
But—somehow or other, we get along.

"Into all lives some rain must fall,
Over all lands the storm must beat,
But when the storm and pain are o'er
The sunshine is sure to be twice as sweet.
Through every strait we hav found a road,
In every grief we hav found a song;
We hav had to bear and had to wait,
But, somehow or other, we get along.

"For thirty years we hav loved each other,
Stood by each other whatever befell;
Six boys hav called us 'father' and 'mother,'
And all of them living and doing well.
We owe no man a penny, my dear;
Are both of us loving and well and strong.
Good man, I wish you would smoke again,
And think how well we hav got along."

He filled his pipe with a pleasant laugh,
He kissed his wife with a tender pride;
He said, "I'll do as you tell me, love;
I'll just count up on the other side."
She left him then with his better thought,
And lifted her work with a low, sweet song,
A song that's followed me many a year—
"Somehow or other, we get along."

—*Mackay Standard.*

The Cacao tree.

I suppose that many of the children of the Children's Corner are acquainted with chocolate, but perhaps are not with the tree from which chocolate is obtained. It might perhaps be interesting to them to know something about the cacao-tree.

The cacao-tree is from twenty to thirty feet high, and resembles a large hazel-bush, but is rather thicker in the trunk. The leaf is something like that of a sweet chestnut, only larger. It is planted out in plantations, at fifteen feet equidistant. It is generally set out in the same way as a coffee orchard, except that the young stocks may be transplanted from the nursery after two months' growth. An acre of land will accommodate about two hundred trees. The tree begins to bear sometimes at three years, but is never in full bearing before it is ten years old, and yields annually two crops, and with proper care it can attain the age of about sixty years. A cacao plantation is shaded by very large trees, the *Bois immortelle*, or as it is called in Spanish, *El madre del cacao*.

For the proper development of the cacao-tree, so as to produce remunerativ crops, it requires at least a temperature of eighty degrees Fahrenheit. Hence it is that the area of the cacao belt is comparativly restricted. Besides this, this tree requires a moist soil and a humid temperature, and so the lands along the coast of the Carribean sea, sloping from the mountain tops to the shore, bedewed by the exhalations from the sea and irrigated by the numerous rivulets that course down the valleys, are found to be in all respects adapted to cacao plantations.

It is a very beautiful and picturesque sight to look at the valleys and hills in the season when the *Bois immortelle* is blooming. They hav beautiful violet-colored flowers, which combined with the surrounding trees and their variegated flowers, presents an appearance to the eye which is indeed lovely.

The fruit of the cacao-tree is a great big pod eight or nine inches long, and it grows not on the sprays like other fruits, but hangs from the side of the trunks or one of the larger branches. The pods vary in color from a deep crimson to scarlet and orange, and a heap when gathered has a very pretty appearance. The pods contain from sixty to seventy beans each. They are opened by the sharp (*machetis*) large knives of the (*peons*) laborers.

The bean in size, color, and form is very similar to the almond. After the beans are taken from the pods they are placed in large heaps in fermentation boxes, where they remain for a few days, and are afterward taken out in the sun and dried. It is afterward shipped to Europe or the United States in bags containing 170 to 180 pounds, which sells from $15 to $25 per bag, according to the quality.

It is from the cacao bean that chocolate is made. I infer that many of the children of the Children's Corner hav seen the process how the bean is converted into chocolate, and therefore it would be out of place here.

SOTNAS.

[We are grateful to our friend for his instructiv and interesting account of the cacao-tree. We hope the Corner may often hav the privilege of welcoming his graceful and scholarly essays.—ED. C. C.]

The Squarest Un Among 'Em.

The charitable ladies from the hospital stood beside a little newly-made grave in the Potter's Field, over which the preacher had said the last prayer for the departed child's soul. One kind-faced lady, turning to walk down the narrow path, saw a ragged newsboy standing beside one of the mounds. She had seen dozens of newsboys of the same type every day—had passed them by unnoticed on her way to the cemetery that afternoon—yet it was strange to find this boy in such a place, and there was something in the face bent toward the poor mound that tempted her to speak.

"Why, what brings you here, my little man?"

The boy looked up in astonishment. Dropping his eyes, as if to hide traces of tears, he answered:

"I—I thought I'd jest come out and see where it was they put Jim."

"And who was Jim? Tell me about him."

"Jim? There weren't nothin' much about Jim, 'ceptin' he was my pal, and he died. They wouldn't let me see him when he was sick and I thought I'd like to find out which one of these was his'n. They hain't given him so much as a board to mark it."

"Did you like him?"

"Like him? Didn't I though? You just bet I did! He was the squarest un among 'em. Never took a cent he didn't earn at shines or sellin', and was allers fair at penny ante. He made the others play fair, too. Why, I seen him scoop in twelve cents all to onct—fair play, too. Then the littlest fellow in the crowd he cried 'cause he lost his two cents and couldn't hav no supper, and Jim up and gave him ten cents and buyed a doughnut with the other two cents for himself, and giv me half, 'cause he allers looked out fer me, I bein' smaller'n him. We liked each other, I can tell ye, Jim and me. He left me his newspaper bag and this here piece of caliker, what he wanted me allers to keep. 'Tain't nothin' worth nothin', but he thought a sight of it. Ye see 'twas like this: One day last winter he'd been trying all the mornin' and hadn't sold a paper, and he was so cold he was a-runnin' and hollerin' ter keep him a little warm, he happens to think of this in his pocket. He stops short and takes it out and looks at it and puts it back in his pocket and buttons his coat tight on it and runs on. A cop what sees him do it comes runnin' after him, thinkin' he was gettin' off with something he'd been a thievin'. And he ketches a holt of Jim in a way as Jim said as hurt him, and he says to show him what he's stole and come along with him. Then Jim stands up as prompt as he can, bein' held so tight, and says he, a-takin' out this bit of caliker:

"'It's a piece of my mother's dress, sir. It's all I've got as was hers. I keeps it in my pocket, and I look at it when things goes hard, and it helps me to sell.'

"And it did help him that time, for the folks as was standin' round, hearin' it, crowded up to buy his papers fast as he could hand 'em out. He sold most a hundred papers that day, and that night him and me went to a restring and had such a supper of hot stew and things as ye never eat. I keeps the kaliker 'cause he left it fer me with the woman at the hospital.

"I wanted to do somethin' for him, but I'm broke just now and can't. Business ain't brisk since he ain't in partnership with me no longer. I hain't got nothin' ter leave here with him 'ceptin' this. I took it out of a store were there was a new party jist movin' in. He had a likin' for them advertisin' cards."

The lady glanced down at the little mound of earth, where the boy had placed a pasteboard card from a shop window. The writing was blurred and illegible, except the two words in large letters:

"Removed to——."

What the Little Ones Are Saying.

Paterfamilias: "Wonder what's the matter with my watch; I think it must need cleaning." Tommy: "Guess it must be clean enough, pa; cos I saw baby washin' it in the bathtub this morning."

A little girl was in a beautiful garden with a number of ladies one day, when the following conversation took place: Lady No. 1: "This is a perfect garden of Eden!" Lady No. 2: "Yes, and what a number of Eves are here!" Nellie (seven years old): "Yes, and not an Adam to Add-um up."

"Mamma, what's hereditary?" asked Bobby, laboriously tripping over the syllables of the long word. "Why, it is—anything you get from your father or me," replied the mother, a little puzzled for a definition suited to his years. Silence for two minutes. "Then, ma," he asked, "is spankin' hereditary?"

"Be a good boy, Johnny," said the minister, "and study hard. You may be the president of the United States some day." "Well, I guess not." "Why, Johnny, I am surprised at you. Don't you want to be president?" "No, sir; it's bad enough to write compositions to suit the school-marm. When it comes to working over tariff essays that will suit a whole country full of kickers—excuse me."

Teacher (to new ten-year-old scholar): "Who made you?" Ten-year-old: "Don't know." Teacher: "Don't know! You ten years old, and can't answer that question! Why, there's little Willie, he is only three, and I know he can answer it. Who made you, Willie?" Willie (model scholar): "God." Ten-year-old boy: "Oh, well! he ought'er know—he's only been made three years, and I've been made ten."

Last Sunday little Alice, five years old, who is a regular attendant at Sunday-school, was with her class reciting their lesson when the subject was turned to the passage of scripture where it speaks of Lot's wife turning to salt. Little Alice paid close attention until they had stopped talking, when she spoke up and said: "What did they do with her after she turned to salt?" Then before giving her teacher time to answer, replied, "Oh, I know. I suppose they used her to salt meat and potatoes with."

Acknowledge the Corn.

The phrase "acknowledge the corn" is variously accounted for, but the following is a true history of its origin: In 1828 Alexander Stewart, member of Congress, said in a speech that Ohio, Kentucky, and Indiana sent their haystacks, cornfields, and fodder to New York and Philadelphia for sale. Wickliffe, another member, called him to order, declaring that those states did not send their haystacks and cornfields to the Eastern cities for sale. "Well, what do you send?" asked Stewart. "Why, horses, mules, cattle, and hogs." "Well, what makes your horses, mules, cattle, and hogs?" queried Stewart.

"You feed $100 worth of hay to a horse. In doing that you just animate your haystack and get on top of it and ride off to market. How is it with your cattle? You make one of them carry $50 worth of hay to the Eastern market. How much corn does it take to fatten a hog, Mr. Wickliffe?" "Thirty-three bushels," replied the man from Kentucky. "Then you just put thirty-three bushels of corn into the shape of a hog and walk him off to market," said Stewart. At this point in the debate Wickliffe sprang to his feet and exclaimed very hurriedly, "Mr. Speaker! Mr. Speaker! I acknowledge the corn." The incident caused quite a laugh among the members and was never forgotten.

LITTLE FRED came down to breakfast with the grippe in full force. "Bofe of my eyes is leaking," he said, "and one of my noses don't go."

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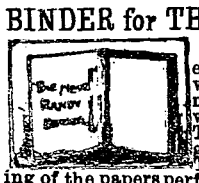
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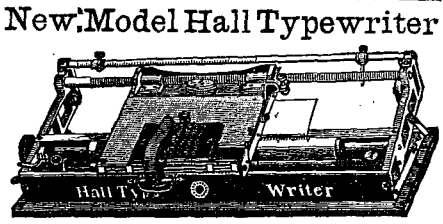
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Without any prompting by priest or pope,
And I trust his wisdom, for all the rest.

I believe this life is a primary school,
Where man is prepared for a higher sphere,
That all will arrive at the selfsame goal,
When the Jew and the gentile, the sage and the fool,
Will resume life's task when they leave it here.

I believe that conditions are all that divide
The good and the evil, the high and the low,
That the humble serf and the king in his pride
Will stand on a level, side by side,
And the least will hav plenty of time to grow.

The bud is the pledge of the future rose,
The spring is the source of the mighty stream,
And I hav no doubt but time will disclose
That our imperfections cause our woes,
And that life is more than an idle dream.

—*Livy Penney in Mt. Desert Herald.*

Poetry for the Lovers.

IN THE HAMMOCK.

Beth and I in the hammock swung;
June was sobbing its life away—
Dew, like tears, from each grass-point hung,
And up in bent boughs, to greet the day,
A wee bird sang this strain to me:
"Love lingereth through eternity."

"All these round little worlds of dew
Disappear when the sun mounts high;
So will this world that cradled you
Sink in the stream of time and die.
What shall it matter to you or me?
Love is the child of eternity!"

Widely opening her languid eyes,
Beth looked laughingly at my own;
Was it a glance of sweet surprise
At finding how luminous life had grown?
"Why not love me now?" said she,
"It's so long to wait for eternity!"

—*Wm. Haskell Simpson in Chicago News.*

FIVE O'CLOOK IN THE MORNING.

The dew lay glittering on the grass,
A mist lay on the brook;
At the earliest beam of the glowing sun,
The swallow her nest forsook;
The snowy bloom of the hawthorn tree
Lay thickly the ground adorning;
The birds were singing on every bush,
At five o'clock in the morning.

And Bessie, the milkmaid, merrily sang,
For the meadows were fresh and fair;
The breeze of the morning kissed her brow,
And played with her nut-brown hair;
But oft she turned and looked around,
As if the silence scorning;
'Twas time for the mower to whet his scythe,
At five o'clock in the morning.

And over the meadows mowers came,
And merry their voices rang;
And one among them wended his way
To where the milkmaid sang;
And as he lingered by her side,
Despite his comrade's warning,
The old, old story was told again,
At five o'clock in the morning.

A SUMMER ROMANCE.

We stood in the moonlight's tender glow,
And I thought her the daintiest girl
That ever lived; and I loved her so,
She had set my brain awhirl!
For she was charmingly gay that night,
And we stood on the shore in the soft moonlight,
And never a soul was nigh.

So I whispered low, "I love you, dear,
And you thrill me through and through!
As I look in your eyes, in the moonlight here,
It is all that I can do
To keep from straining you close to me now,
And kissing your eyes and your lips, I vow—
It's hard to be good!" said I.

Then she looked up at me with a roguish glance,
And a light was in her eyes,
That made my blood leap and the whole world dance
In a rapture of sweet surprise.
"I suppose it *is* hard," she roguishly said;
Then, softly, and turning away her head,
She added, "What makes you try?"

—*Exchange.*

Poetry for the Philosophers.

A WISE CONOLUSION.

Tim Doolan and his wife wan night
Were drinkin' av the crature,
Whin something started up a fight,
An' they wint at it right an' tight,
According to their nature.
O'Grady and mesilf stood near
Expecting bloody murther.
Says he to me: "Let's interfere."
But I, pretending not to hear,
Moved off a little further.
"Lave off, ye brute," says he to Tim;
"No man wud sthrike a lady."
But both the Doolans turned on him,
And in a whist the two ayethim
Were wallopin' O'Grady.
That night, whin I was home in bed,
Remembering that token,
I took the notion in my head
That the wisest word I iver said
Was the one that wasn't spoken.

—*India Exchange.*

Poetry for the Poets.

GOOD MORNING.

"Good morning, world!" On the window seat
She balanced her two little timid feet;
She clung with her dimpled hands and stood
Framed in like a picture of babyhood.
The clambering vines hung low and green
'Round the sunniest curls that e'er were seen
As she stood with beauty and light impearled,
And bade "Good morning" to all the world.
"Good morning, world!" and the great world heard;
Each rustling tree and each singing bird.
The dancing flowers and the fields of grass
Nodded and waved at the little lass;
And the far-off hills and the sky overhead
Listened and beamed as the word was said;
And the old sun lifted his head and smiled—
"Good morning, world!" "Good morning, child!"

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News of the Week.

AT the burning of the Texas Spring Palace, at Fort Worth, on the 30th ult., twenty persons were injured, but only one, Walter Hayne, was killed, and this was while risking himself to save others. Russell Harrison also showed bravery, which has made him popular.

STANLEY will lecture through America this fall.

A $40,000 statue of Hendricks will be unveiled at Indianapolis on the Fourth of July.

AT San Francisco on the 30th ult. a railroad accident from an open drawbridge killed thirteen.

IN Paris Nihilists were arrested recently while sending explosivs to St. Petersburg to use against the czar.

IN the Schuylkill valley the grass worm that did so much damage twenty years ago has reappeared and is creating havoc.

SEVEN children were recently bitten by a mad dog at St. Joseph, Ill., and hav come to New York for treatment on Pasteur's method.

ENGLISH papers take the occasion of Emperor William's receiving an injury of the foot, to remind him that he is only mortal and that he must talk less about divine right.

NEW YORK state has enacted that no person interested in the sale or manufacture of liquor may hold public office. This disables the mayors and aldermen of many cities.

STANLEY reproaches England with slackness in contesting African territory with Germany.

WILLIAM THOMPSON recently became crazy from attending religious meetings at Eldorado, Kan., and attacked his family with a butcher knife.

AN Anarchist named Kaiser has been arrested on suspicion of attempting to blow up the Haymarket monument. He does not belong to the Chicago circle, who would not anger the public while working for a pardon for their imprisoned comrades.

AT the unveiling of Lee's monument at Richmond there was the greatest gathering in that city since the war. Twenty thousand men in gray marched. Colonel Shepard of New York was denounced for his utterances against the preponderance of Confederate over Union flags.

Two negro convicts who had escaped from Trenton penitentiary after sandbagging the keeper and robbing him of $800 and a revolver, were overtaken near Philadelphia. After they had fired and dangerously wounded a policeman, one was killed. The other was captured, and sat all the rest of the day by the body of his mate singing hymns and praying.

A NATIONAL convention of Christian Scientists opened in New York on the 27th ult. Two thousand, mostly women, were present. Among the reports of progress was this from McGregor, Ia.: "All the members of orthodox churches in this town of 1,500 people hav withdrawn and hav become Christian Scientists. The doctors are in despair."

ST. MAHLEN, Germany, has suffered so from hailstorms that on the 22d ult. the people assembled in church and prayed for their cessation. While they were praying a storm came up and lightning struck the building. Four persons were instantly killed and twenty were injured, four being rendered completely blind. The people were panic-stricken, and in the mad rush for the doors two children were crushed to death.

To satisfy objectors to the census questions as to mortgage, ailments, etc., the commissioner has directed that these queries need not be answered. Declination to answer will be noted by the canvasser, and the decliner will receive from Washington a mailed request for the information. After the statement has been mailed to Washington and there recorded without name, the communication will be destroyed, all being kept private. The physicians of New York and Brooklyn hav been asked for statistics of their patients, but as the request was not mandatory most hav declined replying, on the ground that it would violate confidence. However, no names would hav been published, and only the totals given the press.

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DAVID IS SORRY FOR SPOILING SAUL'S UNIFORM.

And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt.—1 Sam. xxiv, 5.

THE

Truth Seeker Annual

—AND—

Freethinkers' Almanac,

1890.

(E. M. 290.)

WITH ILLUSTRATIONS.

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Gems of Thought.

CANNIBALISM: It was superstition that caused human victims to be immolated; it was necessity that caused them to be eaten. Which is the greater crime—to assemble piously together to plunge a knife into the heart of a girl adorned with fillets, or to eat a worthless man who has been killed in our own defense?—*Voltaire.*

Is it more barbarous to eat a man when dead, than to hav him roasted by a slow fire, or torn to pieces by dogs and swine, as is yet fresh in our memories—and that not between ancient enemies, but among neighbors and fellow-citizens—and, which is worse, on pretense of piety and religion?—*Montaigne.*

RELIGIOUS despotism, monarchical despotism, hav more than once obtained the sanction, almost the love, of the population which they governed. Perhaps this may be partly accounted for by the fact that, in religious and monarchical despotism, authority is always exercised by virtue of some belief or opinion common to both ruler and subjects; he is the representativ, the minister, of another power superior to all human powers. He speaks or acts in the name of divinity or of a common feeling, and not in the name of man himself, of man alone.—*Guizot's History of Civilization.*

IT was at this time that those strange theories which Filmer afterward formed into a system, and which became the badge of the most violent class of Tories and high churchmen, first emerged into notice. It was gravely maintained that the supreme being regarded hereditary monarchy, as opposed to other forms of government, with peculiar favor; that the rule of succession, in order of primogeniture, was a divine institution, anterior to the Christian and even to the Mosaic dispensation; that no human power, not even that of the whole legislature, no length of adverse possession, though it extended to ten centuries, could deprive the legitimate prince of his rights; that his authority was necessarily always despotic; that the laws by which, in England and in other countries, the prerogativ was limited, were to be regarded merely as concessions which the sovereign had freely made and might at his pleasure resume; and that any treaty into which a king might enter with his people was merely a declaration of his present intentions, and not a contract of which the performance could be demanded.—*Macaulay's History of England.*

THE nations in which faith in theology remains the strongest at the present day are certainly not in the front rank of civilization, nor do they furnish striking examples of obedience to the moral code. The southern Italians, the Spaniards, and the Irish are preëminently theological, but are not so conspicuous for their good social qualities. High in the scale of piety, they are low in that of morality.—*John Wilson.*

I AM firmly persuaded that whatever is injurious to the intellect is also injurious to moral life; and on this conviction I base my conduct with respect to Christianity. That religion is pernicious to the intellect; it demands that the reason shall be sacrificed upon the altar; it orders civilized men to believe in the legends of a savage race.—*Winwood Reade.*

MEN are unhappy only because they are ignorant; they are ignorant only because everything conspires to prevent their being enlightened; they are wicked only because their reason is not sufficiently developed.—*D'Holbach.*

As to crime, the science of heredity has a great mission in this field. Conversion may rescue a few; but the improvement of the race must be gradually effected by physical improvement, by vivid impressions of the certainty of the punishment of crime, and by the growth of prosperity. A disciple asked the ancient Rationalist, Confucius, "Since the people are so numerous, what more is needed?" Confucius replied, "Make them well off." "After that, what else?" "Instruct them." Preaching and tracts will not restrain the starving. Comfort is a prerequisit to learning. The question of capital and labor is therefore a problem intimately connected with that of crime, and general thrift must precede general virtue.—*Robert C. Adams.*

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MURDER WITH PRAYER.—(SEE PAGE 375.)

Notes and Clippings.

FROM Proctor Knott's Louisville lecture: "Women in the olden days were not allowed to drink wine, and to prove that they had not been drinking it they kissed everybody they met. This would be better than Prohibition."

THE London Women's Liberal Federation will present a memorial to Mr. Gladstone asking him to include the granting of the franchise to women in the program of issues to be settled at the next general election for members of Parliament.

GREAT preparations are being made in Mayence to celebrate the 450th anniversary of the invention of the art of printing. On June 22d there will be an exhibition of specimens of printing from the days of Gutenberg down to the present time. On June 24th, the natal day of Gutenberg, the Gutenberg Platz and the monument erected to him will be brilliantly illuminated.

A NUMBER of wealthy Jews recently offered $200,000 for the Vatican's copy of the Hebrew Bible, but the pope would not sell. A similar effort to buy this Bible was made in 1512, when Julius II. was greatly in need of money, but still he refused $100,000. The nearest approach to such a price for a book hitherto was $50,000, paid by the German government in 1884 for the missal formerly given by Leo X. to Henry VIII., together with the parchment making that sovereign "Defender of the Faith." Charles II. gave the missal to the duke of Hamilton, and it stayed in his family two hundred years.

KAISER WILLIAM selected a dinner at Königsberg for delivering his conception of kingship in the following speech: "It was here, in the palace church, that his majesty, the late Emperor William I., again proclaimed before the whole world his kingship by the grace of God. This 'kingship by the grace of God' expresses the fact that we Hohenzollerns accept our crown only from heaven, and are responsible to heaven for the performance of its duties. I, too, am animated by this view, and am resolved to act and to govern on this principle."

A DISPATCH from the city of Mexico, dated June 6th, says that some of the Protestants resident in Geretaro, where the religious riots occurred last Sunday, hav received long, threatening, anonymous letters saying that the Protestant ministers must leave the city, or take chances of being murdered. The letters are well written. One letter was sent to the president by a Protestant inclosing another asking him for protection. A prompt reply was sent that they should be fully protected. As D. M. Bennett would remark, See how these Christians love one another.

DR. A. SUPAN, the distinguished German geographer, makes the remarkable assertion in *Petermann's Mitteilungen* that changes in the geographical latitude of places hav been observed for several years. It was thought that these apparent changes might be due to errors in observations or imperfections in instruments, but during the past year systematic observations hav been made at a number of central European observatories which hav demonstrated that the geographical latitude of a place is not constant, or, in other words, that the earth's axis is subject to small variations with regard to whose character and cause we are as yet completely in the dark.

SAYS the *Oregonian:* "Presbyterians may not be able to purge their creed of the doctrin of infant damnation, election, predestination, and other cheerful features for a while, but there is evidence of progress in their church decrees, for all that. Witness the action of the Oregon presbytery at Albany last week in deciding that the students in the ministry could not use tobacco. This may not amount to much, it is true, but it indicates a belief (by one majority in the presbytery), in the declaration that cleanliness is akin to godliness, and is encouraging as far as it goes."

MARCUS SNYDER, of Spirit Lake, Iowa, writes to the *Ironclad Age:* "I was at Des Moines and present in the supreme court when Billings's case was argued. I heard nearly all the evidence read; that is, all that the attorneys considered important, and I must say that I never before knew of anyone being convicted on such slim evidence. Before this I was of the opinion that Billings was guilty. I am now confident that Kingsley shot Billings and then ended his own life. Billings has a hard reputation; whether it is all on account of his religious views I am not able to state. The supreme court will certainly giv him a new trial or acquit him. I think they will acquit."

ALEXANDER TAGLIAFERRO, of Alexandria, Egypt, writes to the directors of the Chicago World's Fair that he is in a position to furnish them an interesting exhibit. He has sent the officials a photograph of a sarcophagus which he asserts is that of Cleopatra. It was recently discovered in Cæsar's Camp, near Alexandria, by archæologists. When the sarcophagus was opened the contents were in ashes, with the exception of the skeleton, which is still preserved. Mr. Tagliaferro says he is prompted to negotiate with the Exposition authorities from notices which he has seen in the newspapers from the United States announcing that the khedive of Egypt has been asked by the directors of the Exposition for the mummy of Ramises. His price is $60,000 at Alexandria.

IT has long been a silent but gnawing grief in the bosom of the New England clergyman. We refer, says the *World*, to donation parties, free parsonages, surprise parties, and kindred games which rural congregations hav been in the habit of playing on their innocent and unworldly pastors. To giv a man a donation party, eat up all the seeming eleemosynary food, and all the provisions in the house besides, has been a grim and expensiv joke for more than a century. To provide a free parsonage whose maintenance must cost more than the minister's salary is a direct outcome of the donation party theory. Such a scheme has finally broken the back of the pastor's patienee and he has revolted. It was in Somerville, near Boston, and the society insisted that the minister should liv in a $30,000 "mansion" which has been bequeathed to it. He had a house of his own. His salary was only $3,000, and he insisted that he could not afford the fine "mansion." Then the society kindly proposed to use part of the house for "sewing circles and meetings," and that seemed to the pastor to make the proposition even less desirable. The donation party idea has reached a climax and there is a "rose of down" for the rural clergyman.

Communications.

Is It True That the Catholic Church Is the Enemy of Progress?

The above question is propounded and answered by a Catholic paper called *Church Progress and Catholic World*, which was sent to me by a friend in Ohio, requesting me to tell what I think about it in the columns of THE TRUTH SEEKER.

The author of the article opens up in this wise:

If you mean by progress, divorce, polygamy, sects, Socialism, etc., yes. Such things are not the outcome of Catholic teaching.

While it may be true that Catholics do not openly teach these things, yet is it not true that they regard the Bible as a sacred book, written by divine inspiration? If so, do they not indorse the loose and lecherous conduct of David and Solomon and all the old patriarchs and polygamous wretches with hundreds of light women around them, and who are represented to be under the direct command of God? And do not Catholics teach that these men were appointed to giv laws to and govern the people? And is it not true that it was the law and the custom for these divinely appointed blisters on humanity to put away their wives whenever the whim took them without let or hindrance? So that there is really a lie covered up in the first paragraph.

The church has not been the enemy, but the best friend and guide of this world's march to the highest ascents of progress.

It takes one of long practice and possessed of the devil's own grit to stand up unblushingly and lie before a multitude, when two-thirds of the people know he is lying.

If the above statement is true Catholics ought to be the most intelligent people in the world. But the very reverse is true. Not only so, but Catholics hav the highest criminal rating according to their number of any class of people in the country.

The mission of the church is to teach truths of the supernatural order, but as truths of the natural order are from God also, the truths in both orders will not contradict each other.

If the law of gravitation is a truth of the natural order, does it not contradict the statement of the supernatural order that men hav ascended bodily? If the science of astronomy is founded in truth, does not its truth contradict the statement that the planets were stopped in their courses, and that the crucifixion of Christ caused the sun to be darkened, and that Egypt was shrouded in darkness on account of the conduct of a king who acted just as God compelled him to act? If natural truth is in harmony with the supernatural, then the natural truth that when people die life can never return ought to harmonize with the supernatural statement that people jumped out of their graves and rambled about the country. What is supernatural truth to a Catholic is a natural lie to all people who take reason for their guide.

The church always interested herself in the glory which resulted to religion from being the foster mother and patroness of learning and science.

How does this statement tally with the fact that the greatest ignorance prevails in the most Catholic countries? In Italy seventy-three per cent, in Spain eighty per cent, in Mexico ninety-three per cent of the people are illiterate. Is it because these peoples are intellectually inferior to other nationalities, or because ignorance follows in the wake of Catholicism as naturally as sharks follow in the wake of a famin-stricken ship? The author of this article was either very ignorant or else he lied to deceive the people.

If Guttenberg had waited seventy years longer before inventing the printing-press, and printing the Bible, and if Columbus had waited thirty years more before discovering America, what eloquent orations we would hav on the glories of the Reformation!

There are two point-blank lies covered up in the above statement. And they show as much meanness as a sneaking boy who lies to disgrace his mother. The church would hav the world believe that it is entitled to the glory of these two great achievements. The truth is, the church fought the printing-press, as an insane savage would fight one who was trying to better his condition. The art of printing was denounced by the church as the work of the devil. The publication of most books was prohibited, and for years no book could be published without the consent of the church. And even at this late day the church dictates to its enslaved dupes the kind of books which they may read.

As for the project of the discovery of America, the church fought it tooth and nail, and officially denounced it at the council of Salamanca. These facts are too well known to be disputed by any except Catholics, who are kept so ignorant that they are a disgrace to the civilization of the age, in order that they may the more easily be fleeced by the church.

If the church were the friend of mental darkness, she had, during the Middle Ages, the golden opportunity to display her spirit, and scatter to the winds the sources of enlightenment.

Is not that pretty rich? I knew the church would lie, but a more disingenuous lie was never told by the "father of lies." The church had the "golden opportunity," and most damagingly did she use it. Why did the author of the article under consideration refer to this period as the "Middle Ages," instead of the "Dark Ages," as it is generally called? Was it because he was afraid that some of his readers might be led to inquire what was meant by the "Dark Ages," and what produced the darkness, and thus find out that the church did "display her spirit and scatter to the winds the source of enlightenment?" This "golden opportunity" of the church rolled a wave of darkness over all Europe, that she did not recover from for more than a thousand years. This period was not called the Dark Ages because the sun was shrouded in darkness, but because of the worse than midnight darkness of ignorance and brutality which prevailed during that period.

Let it be borne in mind that during this time the power of the church was triumphant. Even the state was under the complete sway and control of the church. Notwithstanding the pretentious boast of the church, there was not one in a hundred who could write his own name, and the physical condition of the masses was worse than that of our domestic animals to-day.

Their houses were of the rudest kind, built of mud, or stone laid up without mortar. Their clothes were after the most primitiv pattern, made of hides and skins or plaits of straw bound round them with thongs or strips of bark. Their food was black bread, roots, and herbs, nuts, wild fruits—in short, it was little better than that of savages. And a more superstitious race could nowhere be found.

Let anyone read the history of the Middle Ages, and he or she will become satisfied that it is impossible to do justice to the subject in an article of this kind. "Golden opportunity," sure enough, to the church and the priesthood, but the masses were reduced almost to a level with brutes, mentally and physically.

The church had everything its own way; there was nobody to oppose it—all were Catholics. They were put to the rack or burnt if they were not. The author of the article committed, so to speak, a rape on truth and history, and was probably too intelligent not to know that he lied. "O for a lodge in some vast wilderness!" O for a lodge anywhere where Christians will not lie for the church!

She [the church] gathered up with loving care beneath the folds of her mantle the literary treasures of the past, and all she could find of the monuments of profane learning from Greece and Rome.

We read that God put lying spirits in the mouths of the prophets, but our Catholic author was so crammed with them that there must hav been help from the "other fellow" too. It is notorious that the church preserved whatever upheld it, and altered or utterly destroyed whatever opposed it. This was true of the sciences, particularly that of astronomy, as well as of literature. And she has not outgrown her old tricks unto this day. It is true she cannot destroy books as in the days of her power, but does the next thing to it, by prescribing to her deluded slaves what books they may read. Not only so, but she dictates to them whom they shall marry and to what societies they may belong.

If it is true that the church has been and is the patroness of learning, a great proportion of the scientists and teachers and statesmen ought to be found among the Catholics. Go into any city and compare the intelligence of the Catholic inhabitants with that of the non-Catholic, and then it will be seen to what use the church has put this treasure of learning which she gathered under her mantle with so much care. In every city and country Catholics are the most ignorant, riotous, and vicious people to be found. Among the inmates of our prisons are to be found a greater proportionate number of Catholics than of any other class of people. It is well known that ignorance and crime go hand in hand the world over.

She appointed her monasteries to be the depositories of her treasure (learning) and commissioned her monks to guard them.

When the church is condemned out of her own mouth, and she stands convicted of lying by her own words, outside testimony is superfluous.

If the church was engaged in the diffusion of knowledge, as is claimed, why lock up the treasures of learning in the monasteries, and carefully guard them by the monks. Suppose we should lock up all our works on science and philosophy, our histories and text-books, and appoint those now engaged in teaching to guard them, would that be a good plan for the diffusion of knowledge? While there may hav been a few dignitaries of the church who were educated, the masses were as ignorant as the animal that held the palaver with old Balaam. And this state of ignorance lasted more than a thousand years, and always will exist wherever the church bears undisputed sway.

The church set to work to dissipate the darkness which had settled on the world outside of her sanctuaries.

One fact should never be forgotten, that during what is known as the Dark Ages the power of the church was supreme. The church certainly had the power, and if it was so anxious for the diffusion of knowledge, this period ought to hav been the brightest in the world's history, whereas it was the darkest period recounted in history.

Does anyone believe that during the Dark Ages, when the church was so much engaged in the diffusion of knowledge, learning was at all comparable with what it was in ancient Greece and Rome? Is it not a fact that the people of to-day, who are so far above the condition of the masses during the dark period, are trying to reach the excellence of the ancient masters in painting, literature, and oratory?

Is it not a fact that we look through the Dark Ages, that period of "Catholic enlightenment," as looking over a barren desert, to the green fields of learning which lie beyond?

Is it not a fact well known to every student of history, that as the church became dominant learning declined, that the palmy day of church power was the midnight of mental darkness in Europe, and that the power of the church declined as learning revived?

The acknowledged fact that the church locked up the treasures of learning tells the whole story. To lock up the treasures of learning is a queer way to educate the people.

Next, they tear violently from Catholics their property and then charge them with poverty.

I wonder if this "author hero" supposed that the people had ever heard of the Inquisition. What was its object? The extirpation of heretics. And the property of heretics was confiscated, and as the church had swallowed up the state, the property went to the church. During the time of the greatest ignorance and poverty to the people, the grandest churches and cathedrals were built that the world ever saw, and the church owned fully two-thirds of all the property, and church dignitaries were rolling in wealth.

Even to-day it is next to impossible to find a Catholic church without a piece of land in some way connected with it. The church has always understood the power of wealth. I hav only space to hint at these matters, but when they are fully understood, some idea of the great wealth of the church during the days of its power may be found.

When there was something like a separation between the church and the state, the church owned most of the property, especially the real estate; some of this property was taken possession of by the state. The day of great wealth and luxury to the church was the dark day of ignorance, crime, squalor, dirt, and rags for the people.

The equal of these structures (churches and cathedrals) hav not been erected in Protestant times, and yet Catholics are charged with being the sworn enemies of the fine arts.

It must be conceded that the church erected some very fine buildings, but while these God-houses were erected the people were plundered to such an extent that they lived in the most miserable hovels ever found among any people claiming to be civilized. No doubt God was glorified, but the people were degraded. No matter how much the people suffer, as long as God is tickled.

Neither hav Catholics been behind in discoveries and inventions. Nicholas the Cusan taught that the earth moved, not the sun, more than a hundred years before Galileo, and was created cardinal for his learning.

No doubt the article under consideration was written by a Catholic and designed for Catholics, who are supposed to be too ignorant to know anything about the facts of history. It is remarkable only in one feature, and that is the wonderful faculty the author displays of hitching a lie to nearly every word in a sentence.

Is there anyone but a Catholic who does not know that Galileo was summoned before the Inquisition and condemned for heresy in teaching the Copernican theory of the solar system? How did it happen that Nicholas was promoted and Galileo was persecuted for teaching the same theory?

Copernicus, a priest, taught the same doctrin under the protection of Pope Paul III.

How the lies do multiply.

Copernicus was not a priest, was not educated for a priest, never acted in that capacity to my knowledge. He was a doctor of medicin, and a teacher of mathematics. As for his protection from Pope Paul III., or any other pope, a greater lie was never uttered. When he wrote his great work, "On the Revolutions of the Celestial Orbs," for fear of persecution from the church he delayed the publication of his work for thirty years. He was on his deathbed when the first copy was brought to him, so that he never read a printed copy of his own work. To claim the honor to the church for the discovery and promulgation of the true solar theory displays a meanness that would disgrace the lowest thug in India. This boastful Catholic author cannot only claim the most lies, but the biggest and the meanest as well.

A Catholic first read the field of the heavens through the telescope.

As far as we know, Galileo was the first man who ever "read the field of the heavens through the tel-

escope." It is true he was a Catholic, for the church put to the rack or burnt all who were not Catholics. According to the letter the statement is true; according to the manner in which they treated him a meaner lie was never told nor for a viler purpose, for it was written to deceive. For the church to persecute him and render the last years of his life as miserable as possible and then claim the glory of his genius, inventions, and discoveries, is an act of hypocritical meanness below which it would be hard to descend.

A Catholic discovered the compass.

Well, this shows genius. Not every man can crowd as many lies in as few words as the author of the article referred to.

I do not believe that it is known when the compass was invented nor by whom, nor is there any way of finding out. As far back almost as the vanishing point of authentic history we find allusions to an instrument which must hav been used in directing the course of a vessel at sea. As the compass has been improved from time to time, as it has been; and as it has been introduced into different countries, different times hav been assigned for its invention and different individuals hav been credited with the invention. But of one thing I am sure—that it was in use long before a Catholic disgraced himself by lying for the church.

There are certain hints here and there in ancient history which point to the use of the compass or something akin to it. References to certain people as understanding the "secret of night sailing" and to the "wonderful cup" which was taken to sea and considered sacred and kept in the temple when not in use, and to the "mysterious needle" which floated in water, seem to indicate that the compass was in use as far back at least as the time of the ancient Cushites.

I would not wonder if Thales and Pythagoras and Plato and Socrates and Solon and all the great men in every age were Catholics. I hav been so much concerned about Catholicism reaching forward that I never considered, until reading the article referred to, how far it reached backward.

I hav heard of the Lord's prayer being written in a circle of the size of a ten-cent piece, but it was reserved to a Catholic to make that feat appear insignificant, by telling a lie in the fewest words of any man who ever lied for God's sake. A few more lies and then, as the ministers say, "we'll close with the benediction."

Father Secchi was the highest authority on astronomy.

I began, when quite young, to pay attention to the subject of astronomy, and now for the first time hear Secchi's name mentioned as authority on that science. According to our enthusiastic author the greatest sculptors, philosophers, painters; the greatest musical composers and performers and the greatest singers, were Catholics. Then we are indebted to them for all that is known about galvanism; for the discovery of the gases and their properties; for the invention of the barometer, gunpowder, paper, and the art of engraving. And since he gives Catholics credit for algebra and arithmetic, he might with equal propriety hav given them the credit of inventing the law of gravitation and eclipses and the phases of the moon. Because the more a Christian lies for the glory of God the more will his grace abound.

But there are a few things which are to be placed to the credit of Catholics which our "author hero" has overlooked. Let me remind him.

We are indebted to Catholics for the ignorance and poverty and brutality of the Dark Ages. We are indebted to them for the Inquisition—for the torture and murder of millions of people for opinion's sake—for killing other millions in religious wars. We are indebted to them for the rack, the thumbscrew, the iron boot, spiked chain, and the ripping-knife. None will doubt that these are Catholic inventions, and few will dispute their just claim to the honor of all the benefits which they hav conferred upon the race. I am persuaded to believe that our author is a great reader, but I am afraid that he has been too much confined to Catholic literature. I am inclined to think that if he would read "Baron Munchausen," "Gulliver's Travels," "Sinbad the Sailor," and other works of that character, it would not only help to develop his propensity for "drawing the long bow," but would giv polish and add zest and variety to his compositions.

Some weeks ago I reviewed a begging sermon sent to me by friends in Seattle, and since that time I hav had a number of papers sent to me from different parts of the country containing sermons and articles for me to reply to. Of course I cannot answer them all, but this one was so far from the truth, and one lie crowded so upon the heel of another, that I thought it proper to prick some of these Catholic bubbles of falsehood.

I hav been very busy and hav only taken the time to notice some of the most glaring. These are sufficiently numerous, but there are two lies implied where there is one expressed. Though a man may be trusted in every other respect, he will lie and misrepresent when his religion is brought into question. Catholics are particularly given to this sin. A lie will slip out of the mouth of a priest as easily as though it were greased. JOHN PECK.

(TO BE CONCLUDED.)

How Slade Did it Seventy Years Ago.

I think the Editor of THE TRUTH SEEKER is as fond of truth as my friend D. M. Bennett of old, and am prompted to reply to an extract from some foreign journal which I observed in THE TRUTH SEEKER of May 24th. It was in reference to Dr. Slade while in Germany. Its absurdity almost makes it read like a poor attempt at irony or burlesque.

Let me speak of my own brief sitting with Mr. Slade full twenty years ago. On this occasion a numerous party of inquirers invited him over to Williamsburg, now Brooklyn, E.D. We availed ourselvs gladly of this opportunity of investigating his peculiar powers. It was evening; a friend and our two wives sat at a small table we had prepared. We had never seen Mr. Slade before, nor hav I seen him since, nor would I know him again. He seemed to be an activ, intelligent gentleman. He made no inquiries of us save if we had seen much of Spiritualism. A small sponge was given us to wipe off the inner sides of the slates, as they were *double*-hinged slates; which being done a small bit of slate pencil was laid between and they were closed. In this condition they were laid on the *top* of the small table, and one of the hands of each, including Mr. Slade's, were laid upon the upper slate. In this quiet position the slates lay I should say about two minutes or so. As to any scratching sound like writing I cannot vouch. On examining the slates when thrown open there were two communications—one from my brother, signing his full name, and another from my friend's father, also giving his full name. The ladies were overlooked, but were watchful to see any attempt at fraud.

This is the only—and a brief—sitting I hav ever had with Dr. Slade, and this was prior to his departure for Europe.

Some ladies, hearing of our experience, went to Dr. Slade, who was in New York. They had prepared double slates, properly cleansed, and between each a small bit of slate pencil. These four slates were firmly screwed together in pairs.

From what was told us, their experience with Mr. Slade was similar to our own as before related. It was rather a delicate question, but they did ask Dr. Slade if he would try their slates. Smilingly he complied, but he remarked he could not be responsible for what might happen—writing or no writing. The slates were laid upon the table-top, each separately, with Slade's hands and their own laid thereon. The ladies thanked him for this out-of-the-way experiment, paid him, and returned home. What was their surprise on unscrewing the slates at home to find each had a written communication thereon, one from a husband and one from a brother. These double slates of the ladies I hav seen myself, with the writing thereon, which they almost held sacred until the day of their death. DAVID BRUCE.

Brooklyn, E. D.

More About Mr. Slade.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The friendly correspondence between yourself and Mr. McArthur regarding the phenomena in presence of Mr. Slade is of much interest to me; all the more so because I am personally acquainted with the medium. In connection with the discussion I hav also read "Secrets of the Spiritualists," from a German exchange, and in face of facts with which I am acquainted, I think it one of the most foolish articles ever published. Will you therefore allow me brief space in your excellent paper to say a few words?

In the fall of 1884, Mr. Slade came from the South to my house utterly broken down in health. He was very ill, and unconscious for hours at a time for a week or ten days. I engaged one of the best physicians and a man attendant, the latter and myself giving the medicins, and taking all of the care of the sick man day and night until he was convalescent. During the time, we had occasion to put Mr. Slade's feet in hot water various times, to rub him out of fainting spells, etc., and at no time did the "prehensil" toe appear. We found no peculiar formation of toe or foot, and none of the unnatural foot-gear mentioned by the German exchange. I helped put Mr. Slade's slippers on and off his feet many times, and handled them frequently during his three weeks' stay in my house, and found them remarkable in no way. He had none with straps at the bottom, and his stockings were such as other men wear.

His hands were neither large nor rough, as stated by the German exchange. On the contrary, they were small, for a man of his size, and white. He walked indoors considerably for exercise, and was neither stealthy nor boisterous in his movements; simply natural and like the majority of gentlemen in slippers.

He gave a great many sittings in my house and some to myself and family. In none that I ever witnessed or heard of here, did he sit with his feet under the table. It seems unreasonable to me that investigators could permit such a sitting. I should not.

Once while he was here I bought a new slate, sat down at the table with it in my right hand, gave my left to the medium, and held the slate on my shoulder. Another person held my right arm and the left hand of the medium. The sound of writing was very distinct, and on removing the slate from fifteen to twenty lengthwise lines appeared thereon. The room had three very large windows in it through which a bright light poured, and I could see well—well enough to know that Mr. Slade's foot did not get on my shoulder and do the writing.

Another time up in Massachusetts, he gave me some excellent writing. At several different times I had this experience. A friend and myself cleaned the slates, put them on a bare floor in the middle of a sunny room, and placed our feet on them. We two and the medium joined hands and the writing appeared on the under side of the slates, one slate at a time.

Being a strong Radical myself though acknowledging Spiritual phenomena, I hav a great regard for and sympathy with my brother and sister Radicals and Materialists who stop short of my experience in this matter. With it they would doubtless think as I do. With their lack of it I would surely be an unbeliever. I was slow to accept and cautious of what I received. I only want the truth, let it lead where it may. But knowing there is truth, I regret seeing such articles as "Secrets of the Spiritualists." It shows a gullible spirit which is foreign to the German race. It tries to explain the slate-writing by saying that Mr. Slade's bare foot does it, and that our wisest men, women, and scientists are duped, seeing nothing of these gymnastics though sitting purposely to observe. No one of even tolerable intelligence could be so deceived, it seems to me. I cannot think that anyone outside of orthodoxy has that much faith in a medium's powers. For myself I shall hav to see some proofs before I can believe them able to outwit our brightest minds. It is too much like a whale story. It is giving the charlatans the brains and the skeptics the vacuum.

In defending Mr. Slade from the falsehoods of his accusers I am only standing for the truth. I would do as much for those who so childishly abuse him did he turn falsely against them. I know that mediums do cheat. I hav studied some of their methods unknown to them and warned their victims against them. But I never found one using his foot for writing. I hav had genuin writing from them and then had a slate which had been concealed and written on by other parties mixed up with the clean ones and palmed off as genuin. I hav had such séances reported purposely to watch more closely how it was done. I know how it is and I warn investigators to look out closely for the prepared slate to get in its work when there are a number of slates in use.

Thanking you for your kindness, and with best wishes for your excellent paper, I am,

Very truly, AMARALA MARTIN.

Cairo, Ill.

An Opinion of Thoreau's.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I send for publication an opinion of that exquisit and original thinker, Thoreau:

Concord is just as idiotic as ever in relation to the spirits and their knockings. Most people here believe in a spiritual world which no respectable junk bottle which had not met with a slip, would condescend to hold even a portion of for a moment—whose atmosphere would extinguish a candle let down into it, like a well that wants airing; in spirits which the very bull-frogs in our meadows would blackball. Their evil genius is seeing how low it can degrade them. The hooting of owls, the croaking of frogs is celestial wisdom in comparison. If I could be brought to believe in the things which they believe, I shall make haste to get rid of my certificate of stock in this and the next world's enterprises, and buy a share in the first Immediate Annihilation Company that offered. I would exchange my immortality for a glass of small beer this hot weather. Where *are* the heathen? Was there ever any superstition before? And yet I suppose there may be a vessel this very moment setting sail from the coast of North America to that of Africa with a missionary on board! Consider the dawn and the sunrise—the rainbow and the evening—the words of Christ and the aspirations of all the saints! Hear music! See, smell, taste, feel, hear,—anything—and then hear the idiots inspired by the cracking of a restless board, humbly asking, "Please, spirit, if you cannot answer by knocks, answer by tips of the table." !!!!!!

Rochester, Mich. A SUBSCRIBER.

MEN make a great ado about the folly of demanding too much of life (or of eternity?) and of endeavoring to liv according to that demand. It is much ado about nothing. No harm ever came from that quarter. I am not afraid I shall exaggerate the value and significance of life, but that I shall not be up to the occasion which it is. I shall be sorry to remember that I was there, but noticed nothing remarkable,—not so much as a prince in disguise; lived in the golden age a hired man; visited Olympus even, but fell asleep after dinner, and did not hear the conversation of the gods.—*Thoreau.*

Communications.

Benedict Spinoza and Solomon Maimon.

The lives of these two men teach us a lesson of morality and of depravity, of virtue and of vice, of merit and of demerit, of self-sacrifice and of selfishness. In intellect, both men were of the same caliber—though Maimon may hav been somewhat the superior—but their moral traits differed widely. They were of the same race and brought up in the same religion. Both were destined for the rabbinical order.

Spinoza was born Nov. 24, 1632, at Amsterdam, of Jewish parents, who came from Portugal to escape the Inquisition in Spain. His father was a refined and highly respected merchant of moderate means, a man endowed with sound judgment and common sense. He gave his son a good training, and anxious to hav him become a future light of the synagog, spared no means to hav him accomplish this end.

Thus Spinoza entered upon his studies under the most favorable circumstances. His teacher, Sol Levi Morteira, was one of the greatest and most learned Talmudists of his time; he was the founder of a theological school, and stood preëminent among the rabbis of Amsterdam.

Spinoza soon proved himself to be one of the most promising students in the school. With apparently little effort he passed from the elements of Hebrew and the scriptures of the Old Testament to the Talmud, and in time became a master of the vast knowledge of Jewish theology. But this had just the contrary effect to that desired; for, instead of becoming a rabbi, he became a skeptic. The influence which Dr. Van den Enden exercised over him may hav contributed somewhat to this result; for Spinoza studied Latin under him, and it was said that the doctor's great love for nature and the sciences often led him to instil radical ideas into the minds of his pupils. Spinoza had also dipped into the philosophy of Descartes, and that quite thoroughly, while pursuing his rabbinical studies; and the breach that occurred between him and his instructor showed that his position was well fortified, and was not the result of premature thought or insufficient reason. It was not idle doubt, but conviction, which led him to renounce the Jewish faith.

Every possible inducement, from liberal promises to bribery, to remain true to his faith, was offered him, but all were stranded upon the firm moral sense of the profound thinker. After an attempt upon his life had been made, at the suggestion of a few of his fanatical opponents he was excommunicated and banished by the authorities of Amsterdam. Ever after this, he lived apart from all religious sects. He visited different places and finally settled at Hague, where, after releasing his claim to his inheritance in favor of his sister, he sought employment with an optician. Here he was engaged in grinding lenses, which brought him a moderate competence. He had no desire nor ambition to accumulate money; in fact, on every occasion he manifested an aversion to worldly goods. Many flattering offers were tendered him, but he declined them all. An intimate friend, Simon Van Vries, left him upon his death quite an inheritance, but Spinoza declined to accept it, until finally induced by friends to accept a small pension. He never married. He lived like a philosopher, and during his spare time wrote essays, completed his philosophical works, and made observations in the natural sciences. On Feb. 20, 1677, this truly great man, afflicted with consumption, passed away.

Maimon was born at Nesviz, in Lithuania, about the year 1754. At the time of his birth his parents were in moderate circumstances, but owing to the peculiar political conditions of the country and the general persecution of the Jews, they soon lost their property and were reduced to abject poverty. His father was a bright, intelligent man, of scholarly attainments; but he was shiftless and unscrupulous, and these traits had an influence in shaping the character of his son.

Maimon's early education was under his father's direction. In his sixth year they read the Bible together, and the following instances, which he relates in his autobiography, are illustrativ of his bent of mind:

"'In the beginning God created the heaven and the earth.' Here I interrupted my father and asked, 'But, papa, who created God?'

"'God was not created by anyone,' replied my father. 'He existed from all eternity.'

"'Did he exist ten years ago?' I asked again.

"'Oh, yes,' my father said. 'He existed even a hundred years ago.'

"Then, perhaps,' I continued, 'God is already a thousand years old?'

"'Silence! God was eternal.'

"'But,' I insisted, 'he must surely hav been born at some time.'

"'You little fool,' said my father, 'no! He was forever and ever.'

"With this answer I was not indeed satisfied, but I thought, 'Surely papa must know better than I, and with that I must therefore be content.'"

"On another occasion," he writes, "I read in the Bible the story of Jacob and Esau; and in this connection my father quoted the passage from the Talmud where it is said, 'Jacob and Esau divided between them all the blessings of the world. Esau chose the blessings of this life, Jacob, on the contrary, those of the future life, and since we are descendant from Jacob, we must giv up all claim to temporal blessings.' On this I said with indignation, 'Jacob should not hav been a fool; he should rather hav chosen the blessings of this world.' Unfortunately I got for an answer, 'You ungodly rascal!' and a box on the ear. This, of course, did not remove my doubt, but it brought me to silence, at least."

He relates, in the same volume, of another time when he saw the reigning prince, with his court, in all his splendor pass through the village to hunt, how full of admiration he was, and that, as he exclaimed, "Oh, how beautiful!" his father whispered into his ear, "Little fool, in the other world the prince will kindle the fire for us." He says of this: "No one can conceive the sort of feeling which this statement produced in me. On the one hand I believed my father, and was very glad about this future happiness in store for us; but I felt at the same time pity for the poor princes, who were going to be doomed to such a degrading service. . . . I was thrown into the greatest perplexity on the subject, till some game drove these thoughts out of my head."

He had an unquenchable thirst for knowledge. Among the books which his father had in his library he found a number of interesting volumes, which he used to take to bed with him and peruse during the night. One book on astronomy in particular engaged his attention. He constructed a globe, and by means of the descriptions in the book was able to illustrate all the lines and circles, the axes, etc. But this came to a sad end, for his father discovered the globe, and informed him that the Talmud was the book he should study, and no other.

For a time he attended school, but from the description he givs it must be inferred that the pupils learned very little, and the treatment they received at the hands of the schoolmaster was cruel and inhuman. Even the breakfast or lunch that they brought to school had to be shared by their superior. The course of instruction was mainly of a religious nature. Grammar and other branches of science that are essential to an elementary education were not taught. The Talmud and the Bible were the important studies, while the little Hebrew that was taught was ungrammatical and impure.

He stayed but a short time at this school, for his father found it expedient to leave the place in order to save his family from starvation. The extraordinary methods and devices which Maimon, the elder, made use of to obtain money giv a cue to his character. It is sufficient to refer to the various bargains he entered into for money and commodities to obtain for his son a wife. The details of these transactions are shocking. They fully illustrate the almost total depravity of the man, and the lack of ability of the son to act for himself.

Maimon once more received instruction from his father. He soon completed his studies, and became well known as a thorough scholar and expounder of Jewish theology. He became a member of various religious organizations, but never remained with them long. In a number of families he was engaged as a private tutor, but he soon abandoned this occupation. Under peculiar circumstances brought about by the greed of his father, he married the daughter of a tavernkeeper. The result of this alliance was a child. Maimon lived with his mother-in-law, who fought with him incessantly. He contributed nothing to the support of the family, but amid dirt and filth—for the people were very common—studied the various systems of philosophy, and mastered them with an ease which was worthy of a genius.

His unquenchable thirst for knowledge and the severe treatment he received at the hands of his mother-in-law caused him to desert his wife, and leave for Berlin, Germany. Here for a short time he attended school, and formed the acquaintance of men like Moses Mendelsohn and others, through whose efforts he was soon employed as tutor of mathematics, philosophy, and science in private families. They conceded his remarkable ability and learning and aided him to procure literary work, such as translating and writing essays upon philosophical topics. For a time he succeeded remarkably, but, through some unknown influence, he began to spend his nights in revelry, thereby becoming derelict in the discharge of his duties, so that his friends soon withdrew their patronage. At the same time his wife, who had learned of his whereabouts, came to Berlin, and demanded of him to return or to consent to a divorce. Without any hesitation or regret he consented to a legal separation, which was granted. The last years of his life were spent in abject poverty. His friends had deserted him. The few pennies he earned by literary work were spent in dissipation. In fact, he sank so low that his friends would not even giv him a few pennies to supply his most pressing needs. Shortly before his death he found a home with Graf Kalkreuth, of Seegersdorf in Lower Silesia, who had taken an interest in him Here he died on Nov. 22, 1800.

This, in short, is a sketch of the main features in the lives of these two men.

Intellectually, they were both men remarkably gifted. Spinoza became a skeptic through study; Maimon was a skeptic by nature. Spinoza was wise; Maimon, erudite. Spinoza was firm in his convictions; while Maimon was vacillating, uncertain. As they were in their thought, so were they in their conduct. Maimon, as he related in his autobiography, had been an adherent of all philosophical systems in succession. Spinoza would often say: "Reason is my enjoyment, and the aim I hav in life is joy and serenity," and, "I look at human actions entirely as if I were dealing with lines, surfaces, and bodies; and upon human passions, such as love, hatred, anger, envy, ambition, and all the other emotions of the soul, not as faults of human nature, but as qualities which belong to it just the same way as heat, cold, storm, thunder, and other similar phenomena belong to the nature of the atmosphere, which may indeed be inconvenient, but which are necessary and which hav certain causes."

As to Maimon's ability, Kant writes to a friend, who has sent him one of Maimon's manuscripts for perusal: "But what were you thinking about, my dear friend, when you sent me a big packet containing the most subtle researches, not only to read through, but to think out thoroughly, while I am still, in my sixty-sixth year, burdened with a vast amount of labor in the completion of my plan! . . . I had already made up my mind to send back the manuscript with an excuse so well justified on all these grounds; but a glance at it soon enabled me to recognize its merits, and to show, not only that none of my opponents had understood me and the main problem so well, but that very few could claim so much penetration as Herr Maimon in profound inquiry of this sort." In another passage Kant says: "Herr Maimon's work contains, moreover, so many acute observations, that he cannot giv it to the public without its producing an impression strongly in his favor."

In character Spinoza was independent, courageous, virtuous, and firm; Maimon, on the other hand, dependent, timid, immoral, and fickle. Spinoza's independence led him to earn a livelihood; his courage led him to renounce his faith; his virtues led him to follow the dictates of his reason, and his firmness made him as steel against temptation. Maimon's dependence made him the slave of others; his timidity made him weak; his vices cost him his friends; his fickleness led him into temptation. It is strange that a man of Maimon's intelligence and ability should be so devoid of moral strength. He was nothing more than an intellectual monster who lacked all sense of duty. It seems that from amidst all his learning he could not deduce one principle of morality; nor was he led thereby to follow some useful occupation so as to gain a livelihood. And all this, in view of the wise ordinance of the Talmud, which demands of every Jewish scholar to learn, in addition to intellectual knowledge, a trade or mechanical art.

The wide difference which existed between these men in their moral qualities may be attributed to their training and environment. Spinoza had the benefit of a pleasant home life and surroundings, and the social conditions of Amsterdam were far superior to those of Poland. Maimon, on the other hand, knew only of persecution, poverty, and shame; for the social conditions of Poland were deplorable. The people mostly spent their time in riotous living and laziness, which was due to their oppression. There was no incentiv to strive for nobler and better aims. It is natural that Maimon, living under these influences, should become morally warped, yet it is strange that a person gifted with such remarkable intellectual qualifications should be morally so deficient as to fall far below the average. This, no doubt, is due to the fact that the moral qualities are less dependent upon the intellectual endowments than upon the training and environment.

FRANKLIN A. BECHER.

Buckley and the Methodist Book Concern Catch It.

From the New York Times of June 6th.

Our contemporary, the *Christian Advocate*, angrily resents the *Times's* characterizations of the publication of the book, "Heroes of the Dark Continent," sold by the Methodist Book Concern, and extensivly advertised and "reviewed" in the *Advocate*, as an act of religious piracy. We expected anger and resentment. A pious newspaper that occupies an intimate commercial relation to a book concern cannot easily free itself from worldly passions, and censure of its immoral practices quite naturally kindles its wrath against the censor.

We hav been led by the *Christian Advocate's* charge that the spirit and language of our article were "more untruthful than the advertisment it condemns" to look into the history of this African book a little more closely, and it is really a much

more indecent and disreputable affair than we had supposed. But first, as the *Christian Advocate* objects to the assertion that the "Heroes of the Dark Continent" is a "pirated book," let us withdraw the offending phrase. The book is not pirated, for, as the *Advocate* says, it is not "an American reprint of a foreign book." Let us say, then, that the publication of the book is not piracy, but is just plain theft. The volume is made up of materials filched right and left from foreign and American copyright books on Africa. A compilation of this sort, though it should be sternly reprobated by a religious newspaper, and never be sold by a Methodist Book Concern, might pass without the censure of the worldly, for the art of compilation is useful, and has done much to diffuse useful information. But not only has the substance of the book been conveyed without honorable acknowledgment from storehouses of information filled by the arduous toil of many African explorers, but it was deliberately and craftily put forth with the wicked design of forestalling a forthcoming book by Henry M. Stanley, upon the sales of which the authorized American publishers, Charles Scribner's Sons, will pay Mr. Stanley copyright fees. An aroused public curiosity about Stanley's recent explorations was taken advantage of by Messrs. Hunt & Eaton, the agents of the Methodist Book Concern, to create a market for a book from which Mr. Stanley will not only derive no revenue, but the publication and sale of which was certain in some measure to diminish his profits from the authorized American edition.

The proof of this assertion is to be found in the columns of the *Christian Advocate*, which, according to its own statement, is "the medium through which the Book Concern makes its business announcements." On January 2d this book was advertised in the *Christian Advocate* by Messrs. Hunt & Eaton, as "The New Stanley Book," that description appearing in black display type at the head of the advertisment. On January 9th the volume was again advertised as "The New Stanley Book," and this advertisement was repeated on January 30th, February 6th, and February 13th. "Stanley in Africa," was the display headline of another advertisment of the book. appearing in the *Christian Advocate* of January 30th, February 6th, 13th, and 20th, and April 3d. In an advertisment of April 3d, repeated on April 10th and 17th, the agents of the Book Concern more clearly reveal their intention to entice and capture purchasers whose patronage would legitimately hav gone to swell Mr. Stanley's revenues from the authorized edition. "Do not be misled," they say in conspicuous type. "The great and popular book is one that pictures the whole of Africa, not a part; one that givs a complete life of Stanley, not one that deals merely with an episode of his career." This is palpably an attempt to depreciate Stanley's new book, already announced, which will treat chiefly of his relief of Emin. Then, on May 8th, Messrs. Hunt & Eaton published in the *Advocate* their now celebrated advertisment, in which they not only assailed Stanley's authorized American publishers, but declared that "the business of an editor is to make money for his paper, and as long as you pay him for what you desire inserted he will treat you just as kindly as he will anyone else."

This is the advertisment that was withdrawn after attention had been publicly called to its indecency, with the explanation, published in the *Christian Advocate* of May 22d, that it had been prepared and inserted by "an employee of the subscription book department without the knowledge of the superintendent of the department or the agents." Was it this same "employee" that "prepared and inserted" the advertisments published in January, February, and April, falsely describing the "Heroes of the Dark Continent" as "The New Stanley Book?" And were the agents and the superintendent of the subscription book department of the Book Concern in Europe, Asia, or Africa all that time? Doesn't the editor of the *Christian Advocate* see that the poor clerk isn't big enough to serve as a scapegoat in this serious matter? No doubt he is a hardened little sinner himself, and we sincerely hope he will repent and be saved, but the agents of the Book Concern will never save themselvs in this world, whatever may happen to them in the next, by turning him out into the wilderness. So far as the offensiv advertisment of May 8th is concerned, the editor's plea that neither he nor anyone in authority had remarked its character before publication may be accepted; but that plea will not do for the advertisments, equally misleading and immoral, though free from abuse and insult, which appeared almost weekly in the *Christian Advocate* throughout the winter.

We are reluctant to speak of the character of the book itself. We hav hitherto refrained from doing so, but inasmuch as we discover that the *Christian Advocate*, in its columns devoted to literature, editorially reviewed the book on April 24th, and not only made itself *particeps criminis* in the dishonorable undertaking of the agents by furthering their efforts to depreciate Stanley's forthcoming book as treating only an "episode" in his career, but had the hardihood to speak of this miserable and obscene publication as "the best and most trustworthy of the various books upon Africa yet placed upon the market," and to commend it to "the masses" "for its educational value," it becomes almost an imperativ duty to say that this book, by reason of its illustrations and some passages of its letter-press, is one that no man could put upon his bookshelvs or show in his family without shame. It seems to hav been the intent of the publishers of the volume to illustrate every phase of African nudity that has been made available either by the sketches of travelers or the creations of a filthy imagination. And yet, disgusting as is the edition sold by the Methodist Book Concern, there is an earlier edition containing sixteen coarse wood cuts of naked negro women that hav been omitted from the religious edition. For what purpose could these obscene images hav been so plentifully introduced in the book except to cater to prurient tastes and increase the sales? Does not all the world know that most Africans reject the fig-leaf as burdensome? Would not one or two examples of Ethiopian fashions hav served all proper historical and anthropological purposes?

Taking it altogether, this business in which the literary organ and the great publishing house of the Methodists are engaged is about as unclean and disreputable as any that has lately come under the public eye. A sordid, conscienceless spirit of money-making has evidently prompted the persons immediately concerned in the enterprise. They deserve the prompt and severe condemnation of the great denomination they profess to represent, and we hav no doubt they will receive it.

Colonel Ingersoll's Opinion of the Census Taker's Questions.

From the World.

Colonel Ingersoll yesterday talked about the objectionable questions included in the enumerator's official catechism.

"I suppose the government has a right to ask all of these questions, and any more it pleases," he said, "but undoubtedly the citizen would hav the right to refuse to answer them. Originally the census was taken simply for the purpose of ascertaining the number of people—first as a basis of representation; second, as a basis of a capitation tax; third, as a basis to arrive at the number of troops that might be called from each state; and it may be for some other purposes, but I imagin that all are embraced in the foregoing.

"The government has no right to invade the privacy of the citizen; no right to inquire into his financial condition, as thereby his credit might be injured; no right to pry into his affairs, into his diseases, or his deformities; and, while the government may hav a right to ask these questions, I think it was foolish to instruct the enumerators to ask them, and that the citizens hav a perfect right to refuse to answer them. Personally, I hav no objection to answering any of these questions, for the reason that nothing is the matter with me that money will not cure.

"I know that it is thought advisable by many to find out the amount of mortgages in the United States, the rate of interest that is being paid, the general indebtedness of individuals, counties, cities, and states, and I see no impropriety in finding this out in any reasonable way. But I think it improper to insist on the debtor exposing his financial condition. My own opinion is that Mr. Porter only wants what is perfectly reasonable, and if left to himself, would ask only those questions that all people would willingly answer.

"I presume we can depend on medical statistics—on the reports of hospitals, etc., in regard to diseases and deformities, without interfering with the patients. As to the financial standing of people, there are already enough of spies in the country attending to that business. I don't think there is any danger of the courts compelling a man to answer these questions. Suppose a man refuses to tell whether he has a chronic disease or not, and he is brought up before a United States court for contempt. In my opinion the judge would decide that the man could not be compelled to answer. It is bad enough to hav a chronic disease without publishing it to the world. All intelligent people, of course, will be desirous of giving all useful information of a character that cannot be used to their injury but can be used for the benefit of society at large.

"If, however, the courts shall decide that the enumerators hav the right to ask these questions, and that everybody must answer them, I doubt if the census will be finished for many years. There are hundreds and thousands of people who delight in telling all about their diseases, when they were attacked, what they hav taken, how many doctors hav given them up to die, etc., and if the enumerators will stop and listen the census of 1890 will not be published until the next century."

English National Secular Society's Conference.

The annual conference took place at the Secular Hall, Manchester, on Whitsunday. The attendance of delegates and members was exceptionally large.

Mr. G. W. Foote was unanimously elected president, Mr. Bradlaugh having resigned a few months ago, and the following ladies and gentlemen were added to the list of vice-presidents: Miss Vance, Mrs. Thornton Smith, Mr. Arthur B. Moss, Mr. J. M. Wheeler, Mr. W. J. Birch, and Mr. Umpleby.

In the evening there was a crowded meeting and eloquent addresses were delivered by Mr. O'Donovan (a new recruit for the Freethought army), Mr. Arthur B. Moss, Miss Thornton Smith, Mr. J. M. Robertson, Mr. Robert Forder, and Mr. G. W. Foote.

It is no exaggeration to say that Mr. Foote delivered an oration which, for profundity of thought, nobility of ideas, and brilliancy of rhetoric has rarely, if ever, been surpassed by even the greatest of English orators. It created quite a *furore*.

The conference was in every way a great success.

ARTHUR B. MOSS.

Notice.

Mr. F. C. Mende, treasurer of the society, will be traveling this summer, and does not wish letters and remittances addressed to him or to his order, but to the order of Ida C. Craddock, secretary, at the new office, Broad and Columbia avenue, over the bank. The undersigned may be addressed at No. 305 Second avenue, Asbury Park, N. J., until September 25th, after this date. Please make a note of this.

R. B. WESTBROOK,
President American Secular Union.

Philadelphia, Pa., June 2, 1890.

The Secular Union's Monthly Report.

SUBSCRIPTIONS RECEIVED MAY, 1890.

T. A. Wilson, Reading, Pa. (new member)	$1 00
San Antonio, Tex., Secular Society (charter fee), through Charles L. Sauer	5 00
Flatonia, Tex., Secular Society (charter fee), through Theo. E. Tanner	5 00
G. H. Hauschild, Victoria, Tex	5 00
Neil Gregory, Philadelphia, Pa	5 00
Samuel H. Galton, " "	5 00
Alexander Cochran, Franklin, Pa	5 00
George B. Tyler, Ocala, Fla. (new member)	1 00
Dr. E. B. Foote, Sr., New York city	100 00
S. Brewer, Ithaca, N. Y., $2 contribution: .60 1 doz. "Ch. Taxn."...	2 60
G. A. F. de Lespinasse, M.D., Orange City, Ia	5 00
Anton J. Kraft, Grantfork, Ill	2 00
T. R. Burrows, Chatham, N. Y	1 00
Prof. H. M. Cottinger, San Jose, Cal	1 00
Pamphlets "Church Taxation" to members and others	6 90
Total	$150 50

F. C. MENDE,
Treasurer American Secular Union (per I. C. C.).

Brotherhood of Moralists.

Report of the Propaganda Committee of the Brotherhood of Moralists, at Hannibal, Mo., for May, 1890.

SECRETARY'S REPORT.

During the month thirty-six membership certificates were issued, making the total enrollment to May 31st 1,043 members. The new members are from: New York, 1; Illinois, 1; Missouri, 1; Texas, 4; Montana, 1; Alabama, 6; Ohio, 4; Michigan, 1; Massachusetts, 2; Ontario, 2; Colorado, 13.

F. H. RAU, Secretary.

TREASURER'S REPORT.

Balance from April report	$10 75
J. T. Allison, Texas	40
F. Shodl, Colorado	1 00
Wm. Perkins, Missouri	50
Harman Wettstein, Illinois	1 00
Wm. Horsfall, New York	25
	$13 90
Expended	3 20
Balance on hand	$10 70

A. R. AYRES, Treasurer.

The Cruel Creed.

The demand for a revision of the Westminster Confession of Faith is a result of man's evolution out of barbarism. The confession will not be revised yet, however. The idea of the vengeful nature of God, who is said by the Presbyterian creed to hav a world of endless torments in store for women and children as well as for men, cannot be gotten rid of without a painful struggle by believers. Fancy a lot of grown-up men disputing as to whether God fore-ordained men to eternal damnation in fire and brimstone or not! The only way to get such monstrous ideas into a man's head is to commence with him in the cradle. But when men and women hav grown up to maturity with that idea, it is like skinning them alive to convince them of their error. Nothing but education and the advance of science will do it.

Presbyterians do not believe in, and are far better than their creed. The matter of creed is simply religious politics, and it is not so much a matter of morality as it is of politics as to whether the Westminster confession shall be changed or not. In the mean time all things are governed by law—even theology—and there is comfort for all in that thought. —*The Jury.*

W. F. JAMIESON gave three lectures in Sac City, two of them on "Nationalism;" three in Holstein; three in Oto, all in the state of Iowa. Address at Des Moines, Iowa.

Communications.

Education or Honesty?

Everywhere we hear and read, "Vice is the eldest son of ignorance;" "education is the parent of virtue." Are these sayings invariably true? Does education alone insure virtue and exempt from vice? Does ignorance, in and of itself, constitute its possessor a villain? Some of the best persons I hav ever known were the most ignorant. Yet for all that I would not hav people kept in ignorance for fear that knowledge would make them vicious. Some of the most abandoned wretches I ever knew or heard of were intelligent, highly educated men and women. In one daily newspaper I read of a bank forger, an insurance defaulter, a county treasurer embezzler, a clergyman wife-murderer, a college professor's elopement, and another clergyman guilty of the most loathsome crimes in the criminal calendar. To be sure, these did not all occur in one day, nor in one week, but all were under consideration at the same time. Were any of these men ignorant? Were any of them uneducated? Had they not all possessed superior advantages, and were they not as a consequence intrusted with the lives, property, interests, and souls of their inferiors in point of knowledge and experience, each in his own especial calling or profession? And yet they betrayed this trust, how basely none know so well as the victims themselvs. This breach of trust was not on account of their general ignorance nor lack of business tact, but in consequence of it, each being placed where his superior attainments enabled him to use the same all the more efficiently while indulging in his vicious propensities, and screening himself, in some instances for twoscore years, and to the loss of hundreds of thousands of dollars, or even millions. Now, the education of these men did not prevent them from being rascals, but helped them into and through their dishonesty in defrauding their trusting inferiors as these inferiors in education could never hav deceived and defrauded them.

What, then, shall we say of education—away with it? By no means, but place honesty above it everywhere. An educated rascal is the most deadly enemy to the normal growth of a people or individual. Never giv such a one a place above a herdsman, and even there he is not fit for a muledriver.

Place, then, simple honesty above education, religion, and wealth. Make it superior to all else. Let it be the watchword everywhere. Let the man be considered vile who is vile, whether he be a millionaire, general, honorable, bank president, president of the United States, clergyman of the D D. order or M.A. order, archbishop, pope, or even God himself. Try every person, speculation, pretension, creed, cause, or religion by the strict rule of honesty, and see who or what would be spared. Surely, not the church, its holy guides, its text-book, its savior, or its Gods. Go into the business marts, and there you would find the same dishonesty. The professions would not escape nor the filthy politics, neither would the courts of justice, so called, and as to social life—O my soul, come not thou into the secret depths of its depravity! In every-day life between neighbor and neighbor, under the guise of friendship, the most subtle and deadly policy exists known this side of sheol. Tattlers and scandalizers, that should not be mentioned outside of mud-cellars, are thick among the "society ladies" of large cities.

Let education and religion sink into insignificance by the side of simple honesty. Were the world honest it would be morally perfect; for how soon, when every motiv was pure, true, and good, would science come to the relief of mankind and through its facts teach the most ignorant how to liv without tyrannizing over others or wronging them in any particular. First, no one would hav any desire to do wrong; and, second, education, true education, would so enlighten the mind that the right would be sought, perceived, studied, and followed, not merely as a duty, but from choice, for its very gratification, as well as for its utility.

Never, never until plain, simple honesty is taught and practiced, and becomes the education of the masses, will these crimes cease, and vice prowl only in the slums and purlieus of degradation.

Now, in high life, so called, are perpetrated the most heinous crimes, in secresy and darkness, fit to startle the world when seen in open daylight. The remedy is not alone in education nor religion, but in honesty, simple honesty. The educated husband deceives his wife; the accomplished, refined wife plays double with her liege lord; the farmer cheats the merchant and mechanic, and *vice versa;* the lawyer cheats his client and the client his lawyer—if he can; the clergy cheat the laity and the laity the clergy. But why enumerate examples? Where is ill-doing not found among the highly educated, the partially educated, and the extremely ignorant who can neither read or write? No rank, age, or race seems to be exempt from this mania of lying. Honesty alone is the antidote for vice and crime, not education, religion, the fine arts, wealth, or any other prescription. Honesty is the only panacea.

Barre, Mass., May 28, 1890. ELLA E GIBSON.

A Miracle Spoiled.

On the Sunday before Memorial day there were thousands from New York at Greenwood cemetery preparing for the coming decoration. Among these were Commander John J. Finn, of Noah L. Farnham Post, G. A. R., and his family. They had marked several graves for decoration, and then Mrs. Finn proposed to visit the grave of Mr. Noyes, who was murdered several years ago at his store in Greenwich street by a man named Dolan, who was hanged for the crime and converted into an angel. Mr. Noyes was a personal friend of the Finns, and his widow has placed a bouquet over his grave regularly every Sunday since his death. And on this occasion there was a fine fresh bouquet in position.

While the party were admiring it it was plainly seen to move, and for three times it rose several inches perpendicularly. The women were very much alarmed at the phenomena, and Mrs. Finn nearly fainted. There was something ghostly about it. Mr. Finn, too, had some funny feelings, but being an old soldier and fireman, had lost whatever religious superstitions he ever had, and he made up his mind to probe the miracle to the bottom.

He accordingly left his terror-stricken friends, and in spite of their protestations stepped over the rail of the plot and approached the grave. As he did so the bouquet again rose up two or three inches.

At first he was in doubt whether the ghost of Noyes was rising up or that the devil had made a nest there, but mustering up courage he ran his cane with much force in to the ground beside the bouquet, and to his amazement out sprang a full-sized woodchuck which had burrowed there. At first Finn was as much startled as the woodchuck, but the women screamed and the woodchuck ran for his life. Finn soon recovered himself, but the ladies cannot get over their nervousness.

Had Finn's cane not solved the mystery, it is probable that this would hav gone down to posterity as a miracle. How many more such miracles hav been performed by woodchucks, skunks, or other underground inhabitants it would be hard to say. At all events, it is always safe to hav a handy cane and a stout heart, when it is an easy matter to solve them. A woodchuck can act the part of a ghost underground as easily as an ordinary medium in a cabinet. And their methods are similar, and there are wonders performed with a flash of light or the punch of a sharp stick. W. A. TREADWELL.

A Constitutional Convention in Kentucky.

I am at our quiet country home for the first time in a long while, and I am reminded that it is the holy Sabbath by the sound of the Sunday school bell. It is a good time for calm reflection and serious thoughts. Religious thoughts! No, I do not like the word, it has been so distorted and contaminated by selfish, designing men. But this is a good day for Liberals to think how to contrive means to thwart the designs of church people. I do not mean the masses of the church people, for they are commonly ignorant of the designs of their leaders, and if once informed would be their opposers. But I began this letter for the purpose of telling the Liberals of an important fact. When I hav done that I shall think I hav utilized this holy day to the best advantage.

Kentucky is soon to hav a constitutional convention for the purpose of amending the state constitution. In many respects the present constitution is very liberal, yet in many others it is defectiv. Religiously it is all right. However, it makes a preacher ineligible for governor of the state. It does not compel us to believe in witches and ghosts, Bibles, Gods, or devils, before our oath is valid. Now, I hope that the Liberals throughout the state and United States will giv this convention a little attention and see that the church people do not break down the Liberal clauses and insert their damnable trash. We should make an effort to hav church property taxable. I would like to see a petition circulated favoring the Nine Demands and presented to the convention. As soon as the nominations are made I am going to begin sending copies of THE TRUTH SEEKER and other Liberal literature bearing on the subject to the nominee most likely to be elected in my district. I hope the Liberals throughout the state will do likewise.

If any Liberal in the United States has literature which he would like to circulate in that way, he can send it me at Pineville, Bell county, Ky. Our destructiv work is to break down the strongholds of superstition. Our constructiv work is to implant in the human mind proper ideas of liberty. In that let us never lose an opportunity! S. P. HERRON.

[If Mr. Herron will send us the names of the delegates to the convention, when chosen, and their addresses, THE TRUTH SEEKER from its Literature Fund will supply them all with documents calculated to influence them rightly toward securing a purely secular government.—ED. T. S.]

Mr. Chamberlain's Reply to Mr. Overmyer.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* It is my rule, as you know, to refrain from noticing personal newspaper criticism. But there are features in Mr. Overmyer's letter in THE TRUTH SEEKER of May 31st last which seem to call upon me imperativly to break that rule for once and to answer Mr. Overmyer, not so much on my own account as for the sake of "the unfortunate victim of all this blundering, who utters no reproaches," and who is not now in a position to speak for himself. I therefore beg you will allow me space for a very condensed, and, for that reason, necessarily inadequate reply to Mr. Overmyer's letter, from which reply I shall endeavor to banish as far as possible all that spirit and appearance of censoriousness which has been attributed to me.

The burden of Mr. Overmyer's complaint is in this paragraph of mine, which he quotes into his letter, and to which he takes exception:

> Their [Messrs. Overmyer and Clemens] abandonment of Mr. Harman was due to a combination of various influences which it is not necessary to dwell upon, such as local politics, disapproval of certain of Mr. Harman's methods of management, financial and otherwise, conflict of interest between Mr. Harman and the other clients, *i.e.*, E. C. Walker and George Harman, etc. I cannot look upon their abandonment of Mr. Harman as justifiable.

When I wrote that I certainly had as little idea of "assailing" Mr. Overmyer, and of "casting unjust aspersions" upon him, as I believe he has of assailing me. Indeed, just preceding the paragraph quoted I had written of Messrs. Overmyer and Clemens as "the only lawyers, with the exception of Mr. T. B. Wakeman, that I had ever known or heard of who had any conception of the way in which a charge like that against Mr. Harman should be met and defended." If the English language can be framed so as to convey a higher compliment to the legal ability of these gentlemen, I do not know how to do it. My power of language is inadequate to say anything more flattering, and I hope Mr. Overmyer will not consider nor force me or any of Mr. Harman's friends to consider that this language of mine was an "unjust aspersion." I considered then and I consider now that Mr. Overmyer acted earnestly and sincerely, and I wrote that paragraph with the intention of stating truthfully but briefly what I believed to be some of the causes which led to the unfortunate rupture between Mr. Harman and his counsel, and with no intention of imputing insincerity to either of the counsel. And when I said, "I cannot look upon their abandonment of Mr. Harman as justifiable" I spoke only of my views from my standpoint, which I hope further on to justify.

Mr. Overmyer seems to object to my use of the word "abandonment," yet, considering the facts as he tells them, I think that word was rightly used. It was an abandonment not merely of Mr. Harman, but of a great principle as well, which principle, in its completeness, I fear, Messrs. Overmyer and Clemens both failed to see, when they, "hastily examining the paper" and "discovering the cause," *i.e.*, the O'Neil letter, "in a brief note to Mr. Harman which we both signed and returned by the messenger," "informed him [Mr. Harman] that we could not defend him upon that charge," etc.

Let me, from my standpoint, outline the reasons for my use of this word "abandonment." One of the most sacred obligations which one man can possibly owe to another is the obligation which an attorney owes to his client. The attorney is bound to bring to the discharge of that obligation his very best skill, diligence, and effort. This is true even though the client may hav committed the most atrocious and inexcusable crime, and though the evidence of his guilt is complete, positiv, and incontrovertible. But the lawyer owes other obligations. He owes it to his profession to elevate, ennoble, and dignify the law, to purify it and to purge away what he finds in it of error and oppression, and to make its administration fair and honest and its judgments just. As the lawyer receives more liberally than his fellow-citizens knowledge and experience to aid him in discriminating right from wrong, so it is fair that he should giv of his effort more abundantly than others to protect right and to abolish wrong. The lawyer always is and naturally always will be of the ruling class, and the responsibilities of governing never are and never should be divorced from the obligations which such power imposes. The lawyer's obligation to his country and to humanity are no more to be ignored than his obligation to his client, and when these obligations coincide and move together they create a binding moral force which cannot safely or wisely be disregarded.

But Mr. Harman was not a common criminal. He had been guilty of no offense and had violated no law. He had done no wrong and had injured no one. Mr. Overmyer seems to be fully aware of this when he says:

> In view of the atrocious decisions of courts which now stand as precedents in this class of cases his skepticism was quite pardonable. These decisions, however, are not law, but simply perversions of law. The idea that a man may be imprisoned at hard labor for a long term of years, suffering the penalties inflicted only upon felons, upon a convic-

tion of an alleged offense wherein it is admitted there is no evil intention, is simply infernal.

The same principle which was violated in the attack for which the Markland and Whitehead letters furnished the pretext, was also violated in the second attack upon the O'Neil letter. I cannot see nor understand the grounds of the discrimination which Mr. Overmyer makes between the two cases, and I am firm in the conviction that no such discrimination will stand the test of reason. The very essence of their pretense that Mr. Harman had offended, was the false and illegal claim that a citizen of the United States may not publish his own thoughts in his own language. The lawlessness of this claim, the meanness and hypocrisy of the way in which it was asserted, the usurped power which made the assertion, the inhumanity of the effort to silence Mr. Harman's outcry, the dishonesty of the effort to misrepresent his intentions, the character of his assailants, all these combined to impose upon his attorneys obligations greater than those ordinarily existing in that relation.

What Messrs. Overmyer and Clemens "hastily" did, cannot be considered anything else than an abandonment, and an unjustifiable one. All the more unjustifiable, because they knew that few or no lawyers were as well qualified as they by character, attainments, and special knowledge to try such a case as it should be tried, and to present the defense in the way it should be presented.

As to "local politics." The very first subject which I discussed with Mr. Overmyer at his office in Topeka was local politics and their bearing on Mr. Harman's case, and we spent a long time upon that point. I learned more about local politics subsequently in an interview with Mr. Joseph K. Hudson, editor of the *Capital*, and I concluded from what I heard all around that Judge Foster was a mere politician, who would use his judicial power to accomplish any purpose, right or wrong, which he thought would advance his political interests. The judge's conduct toward Mr. Harman demonstrated the correctness of this opinion. To what extent local politics may hav entered as a factor into the influences which combined to make up the decision of counsel I cannot say, but I still think I did no wrong in inserting that as an element.

The conflict of interest between Mr. Harman and the other defendants has been so painfully manifest for the past two years that I need say nothing in support of my introducing that as a factor. It is inconceivable that that conflict did not enter to some extent into the consideration of counsel and to some extent influence their action.

Under the head of "Disapproval of certain of Mr. Harman's methods of management, financial and otherwise," it is due to Messrs. Overmyer and Clemens to say, and I do say with grateful pleasure, that so far as the matter of compensation for their services is concerned they hav both been not merely honorable, but exceedingly liberal and generous. Still I know that Mr. Harman's methods of financial management hav been not only displeasing to his attorneys, but hav exerted a very great influence upon them.

The "otherwise" in my letter seems to be conceded by Mr. Overmyer, if we confine its meaning to the O'Neil letter, and like publications. I am willing to so confine it, taking the O'Neil letter as a type of the like publications which Mr. Overmyer refers to. I hav already explained why in my judgment the O'Neil letter should not hav produced the disagreement it did.

Mr. Overmyer quotes part of a long letter which he wrote to Mr. Harman which Mr. Harman sent me and which I commented on in a letter included below. In Mr. Overmyer's long letter he says: "I do not think you are right in this matter [O'Neil letter], and I consider you so far wrong that I cannot lend my sanction as a man to that which as a lawyer I can see no defense for." Now, this ability to see a defense is simply a question of degree. Colonel Bradley could "see no defense for" the Markland letter nor for the Whitehead letter, so instead of setting up a valid and meritorious defense, as he might hav done had he known as much about it as Messrs. Overmyer and Clemens, he fooled away Mr. Harman's chances with his nonsense about insanity. In my letter included below I indicate how the O'Neil letter might hav been defended.

Mr. Overmyer says, "It is understood here that Mr. Chamberlain counseled its [O'Neil letter] publication. If so, he should stand ready to defend the act." If such an understanding prevails there or anywhere, however fairly or honestly Mr. Overmyer may hav come by it, it is the result of a misstatement grossly mendacious in its inception. I never in any way did any act or said any word which could by any stretch of construction, however violent, be deemed to be an advice to Mr. Harman to print the O'Neil letter. I never saw the O'Neil letter, and never had any idea that there was such a thing in existence until I saw it printed in *Lucifer*. Mr. Harman has fully explained these circumstances, and I am willing to rest upon his explanation.

But notwithstanding the fact that I condemned the publication of the O'Neil letter, as a matter of policy I recognized the value of that publication and was ready to defend it as a matter of right. In publishing it Mr. Harman was guilty of an indiscretion, not a crime. I can defend that publication, and defend it successfully too, in any court where I can hav a fair hearing and be met with honest treatment. It was for the very purpose of defending that publication that I took a useless journey to Kansas. A useless journey, because it did not suit the pothouse politician who there masqueraded in the ermin of justice that any opportunity for a fair trial should be conceded.

I am glad that Mr. Overmyer has quoted at length a paragraph of Mr. Harman's that cannot be too often repeated:

As to any hope of justice through an appeal to "general principle of constitutional right," we hav only to look at the history of our land for the past decade or two to become convinced that "constitutional right" is simply a word to conjure with—nothing more. As a protection of personal and citizen right it is a howling farce—a delusion and a snare—but as a protection to robbers and wholesale murderers, it is a magnificent success.

I am glad that Mr. Overmyer comments fairly upon that paragraph, and on Mr. Harman's estimate that it was a "foregone conclusion" that he should go to prison, in the following language:

Mr. Harman seemed deeply imbued with the idea that the law could not afford him justice. He looked with suspicion and contempt upon all of the methods, processes, rules, and doctrins of the law. He was willing and anxious to claim that what he did was done in good faith and with perfect sincerity of purpose, but he apparently could not understand that good faith can be available as a legal defense. He seemed unable to comprehend how a proposition so righteous could hav any sanction in law.

In view of the atrocious decisions of courts which now stand as precedents in this class of cases his skepticism was quite pardonable. These decisions, however, are not law, but simply perversions of law.

I do not share Mr. Overmyer's faith in the higher tribunals. I do not know what foundation there is for such faith. I cannot agree with him when he says, "When brought rightly before the higher tribunals I hav an abiding faith that it will be utterly repudiated and condemned." The case is so confused now that I doubt if even Mr. Overmyer's skill will avail to "bring it rightly" before the higher tribunals. Mr. Harman's estimate of the administration of justice was correct. It was based upon an observation of such rascally outrages as that upon D. M Bennett, the hairbreadth escape of Mrs. Slenker, etc., and was amply confirmed by his own experience. Mr. Overmyer struck the keynote when he said that the publication of the O'Neil letter "angered" the court. Why it should hav had that effect it is not easy to see, but the judge's conduct certainly proved him to be a madman. It would hav been profitable if Mr. Overmyer had stated his estimate of the honesty and character of the judge, who in his eagerness to repel any possible defense put five minutes of his time against five years of Mr. Harman's.

Mr. Overmyer is not quite fair when he says that I wrote Mr. Harman that his (Mr. Overmyer's) views were all moonshine. When I used that expression it was not so much in criticism of Mr. Overmyer as of the great superstition which has claimed Mr. Harman for a victim. But here is the letter. Let it tell its own story:

NEW YORK, March 15, 1890.

DEAR FRIEND HARMAN: I received a short note from you yesterday, and this morning a package containing all Mr. Overmyer's letters. I hav read Mr. Overmyer's letters, both the long one and the short one. I want to show them to —— and —— and will return them to you soon. I would say, do not print Mr. Overmyer's long letter. You hav printed enough of the opposition. From now on to the trial I would print nothing but the strongest kind of favorable matter. As to your course in relation to Mr. Overmyer, of course I cannot advise. I can only giv my ideas, which at this distance from the scene may be very wrong. He seems sincere and honorable in returning your note, etc., but is it altogether right for him to leave you in the face of the enemy? In other words, will not his separation from you imply to the minds of court and jury that your crime is an indefensible one? I still hope he may defend you and make such a vigorous defense as I believe he is capable of. It seems to me there is only one error or misconception that stands in the way of his seeing clearly through to your acquittal. He expresses it, in his letter, in these words: "Because these things [O'Neil letter, *et id omne genus*.—E. W. C.] do not affect you, will you as a man of extended observation say that they will not shock and pollute the young and degrade and discourage them." Now this cry of "polluting the young" is Comstock's stock in trade, and there is no sense in it whatever. Legally it is a fallacy. Mentally and morally it is a superstition. It is a mere theory, entirely unsupported by any proof. The prosecution will not, for they cannot, produce any youth who has been polluted, degraded, discouraged, or led into vicious habits by a full knowledge of the truth. That is all moonshine. That is where the stubborn intrenched prejudice appears. You hav just as much right and just as strong reason to maintain the opposit theory that the withholding of such knowledge is what leads ignorant youth into pollution and degradation. And I believe that last theory to be the correct one. Now, citizens are not, or should not be, convicted and imprisoned on mere theories, however strongly those theories may be backed up by prejudice. If you are convicted, it will be upon that theory, which Mr. Overmyer has stated in the language I quote from his letter, and a damned fallacious theory it is too, and that theory will be made to take the place of proof. There is the mischief of this whole business right in a nutshell. An honest judge will not let this superstition take the place of proof. But there are few honest judges. I believe good strong lawyers, such as I consider both Mr. Overmyer and Mr. Clemens to be, could so manage on the trial of the case that this kind of tricky imposition on the part of the prosecution would be entirely thwarted. If they could succeed in this, and I see no great difficulty in it if they hav a judge who is disposed to be half-way honest, it would be a great triumph for them, or either of them. There is a lot of damned bad precedent mixed up in the law which a little clear-headed vigor would weed out. A good deal of it is to be found in that infamous old case of United States *vs.* D. M. Bennett. The judge in that case was so anxious to get Bennett into prison that he laid down, as law, a great many mischievous principles which are not law at all, and judges too lazy or too careless to think for themselvs hav been following the dicta in that case all along, and the consequence is all this confusion which characterizes the decisions under this law. A good example of this confusion is found in the report of Mrs. Slenker's case (32 Fed. Rep. 691), where Judge Paul, blindly and foolishly following Benedict's outrageous ruling in the Bennett case, charged the jury that it was immaterial whether the defendant knew the matter deposited by her in the mail to be obscene or not, also immaterial what her purpose was so long as she did the act. As to the purpose or intent part of the charge, Judge Foster has disposed of that on the argument of motion to quash your indictment, and as to that part which relates to knowledge, Judge Paul overruled himself, and after careful consideration decided, on my motion in arrest of judgment, that it was necessary not only to prove knowledge, but to allege it in the indictment as well. . . .

Yours sincerely, ED. W. CHAMBERLAIN.

The rest of this letter relates to matters purely personal, and is not interesting in this connection. It concludes with permission to send to Messrs. Overmyer and Clemens if Mr. Harman saw fit.

Now, Mr. Editor, I feel that I hav pestered you and bothered your readers too long with a matter which, after all, is not worth so much time and space. The main fact which confronts us now is that Moses Harman is in prison. In view of that fact I propose to decline all unprofitable and inflammatory controversy with those who ought to be my friends, and to limit my efforts in the future to two lines of work. First, to do what I can to get Mr. Harman out of prison. Second, to do what I can to make the benefits resulting from his imprisonment to my fellowmen somewhat commensurate with the suffering and deprivation which he, with most heroic self sacrifice, is enduring. If in this course I can be of any service to Messrs. Overmyer and Clemens they can rely upon my assurance that the utmost aid in my power will be rendered them in the most friendly spirit and with the most hearty good will. ED. W. CHAMBERLAIN.

New York, June 2, 1890.

Murder with Prayer.

Down in a wild and lonely region near the Arkansas border a young man named Kirby recently started on a journey to Stone county, Mo., in company with an old school-teacher named Rogers. Both men were true believers in God and the beauties of the Christian faith, and yet, strangely enough, while passing through a deep hollow near Cow creek young Kirby forgot his Sunday-school lessons and put two bullet-holes through the body of his unsuspecting Christian friend, Rodgers, and robbed him of his watch and $100 in money. After the shooting, Kirby asserts that he was about to shoot himself, and thus save the state the cost of hanging him in the sweet by and by, but his dying victim begged him to liv and get forgivness for his crime, in order that they might meet again where revolvers are unknown, and greenbacks are not yet in circulation. With Christian weakness young Kirby requests the dying man to lead in prayer, and the murderer and his victim clasped hands and sent up a powerful appeal to the throne of grace. It is said that "where two or three meet together in his name, there is he in the midst of them." We know not whether any third party was present, but we hav no doubt that Javeh adjusted his ear-trumpet to catch every word of this unique supplication. If Christ was correct in his statement, we must believe that "there is more joy in heaven over one sinner that repenteth, than there is over ninety and nine just persons, who need no repentance," and with this inspired promis before us, we hav no doubt that when God became aware of the tragedy on Cow creek, and of Kirby's repentance right then and there, there was a great hullaballoo in heaven, and all the darling little angels twanged their harps and sang hosannas, and the four and twenty bald-headed elders who loaf around the foot of the throne shouted "hallelouiahs," and the multitude of murderers and cut-throats who hav gone before cried out, "Save a harp for Brother Kirby!" No doubt that the tender-hearted Mary Magdalene wiped her beautiful eyes on the sleeve of her Mother Hubbard, and St. Peter became so agitated in his exultation that for a time and times and half a time he could not find the keyhole to unlock the gate to let in the just soul of Brother Rodgers! After prayer, the pious murderer pockets the dead man's money and watch, reloads his revolver, and departs, softly whistling,

Jesus loves me, this I know,
He will wash me white as snow,

etc., and leaves the body of his victim to the tender mercies of the wolves and buzzards! Great is the Christian scheme of salvation! Ponderously huge and overgrown are the mysteries of godliness! Kirby is now in jail at Ozark, Mo., and ere long will probably find that the gibbet is the gate to paradise.

Carthage, Mo, May 30, 1890. WATSON HESTON.

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The "Civil Policy" of "Sabbath" Laws.

We commend to the attention of those hypocrits of the American Sabbath Union who are falsely proclaiming that their purpose in endeavoring to procure more stringent Sunday legislation is only a matter of "civil policy" the *Christian Statesman's* review of their arguments. "That Sabbath laws cannot be maintained at all on the basis of mere expediency or policy, or on the ground of preventing a breach of the peace, is clear," says this candidly bigoted journal, "from a simple *reductio ad absurdum*. If we hav a civil Sabbath law simply because it coincides with the law of the Christian Sabbath, it follows that where there is no Christian Sabbath in fact to be coincided with, there can be no Sabbath law. This makes all civil law dependent on prevalent sentiment and practice. As in France, in the days of the Revolution, the public sentiment might favor one day in ten instead of one in seven. The basis of expediency or policy or public peace would require the coincidence of the civil law with the sentiment; and then where would the Sabbath be? Or, again, greed of gain might rule public sentiment, and business and pleasure go on without any day of rest whatever. What basis would there be left for the civil Sabbath? The moment we depart from an immutable moral basis, that moment we are adrift without compass or chart."

The only ground upon which "Sabbath" laws can be maintained is religious, and the logical view is that taken by the National Reformers, which is this: "The state is the creature of God, and civil government is his ordinance. The state has its own moral relations, therefore, with God himself, as well as with its subjects. Its Sabbath law is for its courts, its legislatures, its executiv officers, as well as for private citizens. Is there no question of morality in the transaction or non-transaction of judicial business on the Sabbath? Is the old law maxim, *Dies dominicus non est dies juridicus*, 'the Lord's day is not a judicial day,' a mere dictum of policy or expediency? May 1st or Decoration day may be made a day on which no legislativ or judicial business shall be done; but is it proposed to reduce the Lord's day to this level in the estimation and conduct of the state? Business may be suspended on other days as a matter of convenience, of sentiment, of policy. But the state is required by its author to suspend its business on the Sabbath as a matter of moral obligation. What is done on May day or Decoration day may not be legal, but if it is morally right to do it on any other day of the week, the doing of it on May day cannot be morally wrong. But this is the very essence of Sabbath violation. It is the doing of that which would be right on any other day, but which is morally wrong because done on the Sabbath."

If we admit that the state is "the creature of God," and that "civil government is his ordinance," then the "Sabbath" laws are religiously right, and there is no need to hypocritically maintain that they are desired as a matter of "civil policy." The question is, therefore, broader than the Sabbath Union would lead the people to suppose. It is a question of whether the church is superior to the state, for that is the logic of the argument that God made the state and that its administration is his ordinance.

On this there can be no two opinions among true Americans. Our government secures its right to govern *from the consent of the governed;* not from God, nor any of his prophets. No king claiming divine appointment; no pope with the same preposterous claim, can ever saddle themselvs upon us, for the fundamental principle of our government is directly opposed. To allow a God to direct our affairs is to go back to monarchy, popedom, slavery; for "God" means the self-elected interpreters of his "will." There is no "God" but the preachers. Their stock-in-trade, their capital, like the devil, is a myth, and the business the clergy do is the largest ever conducted with nothing back of it.

We hav had in this country once perfect "Sabbath" laws as the Sabbatarians desire. As a matter of civil policy they had to be repealed or allowed to die a natural death. To reënact them would be folly, for "civil policy" unquestionably was advanced by their abrogation. On that ground, then, there can be nothing done for the Sabbatarian fanatics, and the *Christian Statesman* knows it. The "divine law," in other words the welfare of the ministers, is all that "Sabbath" laws can be based upon. And this, says the *Statesman*, "is where our ablest jurists hav based them. Judge Flandrau, of the supreme court of Minnesota, declared that the Sabbath law of that state 'can hav no other object than the enforcement of the fourth of God's commandments, which are a recognized and excellent standard of both public and private morals' (Brimhall *vs.* Van Campen, 8 Minnesota Reports, 13). Judge Caldwell, of the supreme court of Texas, held that 'the object of the legislature was to forbid all secular employments on the Sabbath, not excepted in the act. The disregard of the Sabbath, the refusal to recognize it as a day sanctified to holy purposes, constitutes the offense' (Elsner *vs.* the State, 30 Texas Reports, 524). The supreme court of Alabama said: 'We do not think the design of the legislature in the passage of the act can be doubted. It was evidently to promote morality and advance the interests of religion, by prohibiting all persons from engaging in their common and ordinary vocations' (O'Donnel *vs.* Sweeney, 5 Alabama Reports, 467. See also Wright *vs.* Geer, 1 Root, 474; Fox *vs.* Abel 2 Connecticut Reports, 548; George *vs.* George, 47 New Hampshire Reports, 27)."

Let us hear no more, then, about the "civil policy" of "Sabbath" laws; no more about the poor workingmen; but let the Christians come out boldly and say they want Sunday laws to benefit the churches and ministers and creeds. They will then, at least, possess the merit of honesty—something, in the merit line, which they at present sadly lack.

Catching Up.

This confession of fallibility is found in the last number of *Unity*, the Western Unitarian organ: "The average heretic, who is compelled to throw aside his old beliefs, and comes from the orthodox church, holds a comparativly plain and consistent position, said Mr. Gannett, in his conference sermon. But the position of the Unitarian heretic is necessarily anomalous, since Unitarianism has a habit of 'catching up' with its heretics, glorifying and exalting great leaders like Emerson and Parker, whom it once felt obliged to deny and ostracise."

The Unitarians, in this respect, are very much like the remainder of the world. Catching up with heretics—unwillingly and unknowingly—has been the chief business of about ninety-nine of every one hundred persons born into the world for the past few thousand years. In all lands conservatism has endeavored to hold back the pioneers in thought and deed, only to finally be pulled up from its seat and set to hurrying after the leaders then almost lost to sight around some new bend in the road of progress. Myth and tradition and history all tell the same story—some heretic scorned and ridiculed, then glorified and exalted. Even the almighty, in that world-wide fable of creation, had to to chase after heretical Eve, who would not be content with statutory conditions. And, according to the legend, what does not the whole world owe to that beauteous rebel! and who does not now note with joy the efforts of her daughters to catch up with her, and become mutineers to their lords'—now very far from being almighty lords—authority!

It is a blessed thing, says Ingersoll, that in every age some one has had individuality enough and courage enough to stand by his own convictions—some one has had the grandeur to say his say. The truth of this becomes more apparent from decade to decade. In the thousand years of Christendom's insanity heretics were killed, and not followed, and the result was a millennium of stagnation. Every generation was a copy of the preceding, more ingenious only in devising machines to murder those heretics with whom they were utterly incapable of keeping pace, lagging and inconsequential though the heresies were.

The heretic of the creativ myth is the type of the world's real savior. But from her time to the time of the creation of another tradition the world's advancement was due to the doubters, to the teachers of new things, to the expounders of new gospel. To the law-giver Lycurgus, to the pyramid-measuring Thales, to the statesman Solon, to the philosopher for whom the conservativs mixed the poisoned draught, to Aspasia, the teacher of both Pericles and Socrates—all teachers in advance of their time—the world owes more than it will ever pay. To the later heretics is due still more, an almost infinit debt of gratitude, and though the world has caught up with and passed them, none the less do they deserve its tributes. Without Copernicus, without Galileo, the world would hav for many more years thought the sun and stars but candles in a canopy lighted at night for its benefit, and gone on indefinitly searching for the four corners of the earth. It has taken the Unitarians three hundred years to catch up with Servetus, and our philosophers still puzzle over the problems propounded by Bruno. "Martin Luther started toward Humboldt—Wesley toward John Stuart Mill," but the Lutherans and the Methodists are still far in the rear of these two men. Shortly, perhaps, they may get a glimpse of Humboldt, but it will be many decades ere they see by the light that guided Mill. France has nearly overtaken Voltaire—some of her sons and daughters are ahead of him—but in this country how few comparativly hav yet caught sight of Thomas Paine! To what a small band are Tyndall, Huxley, Spencer, Darwin, more than a dim shadow on the distant horizon! Who now walks beside America's own genius, sharing his humanitarian feelings, his charity for all human mistakes, his sympathy with all human misery, his kindness toward all life, his detestation of falsehood, sacred or profane, his love of the true and the good? Catching up! The world must travel a thousand years ere it catches up with half of the heroic heretics it has scorned and crucified, and when it takes their hands, those now living will still beckon them on.

It is fortunate for the Unitarians that they never possessed power to do more than deny and ostracise their heretics. But those things they hav done, and some of them here in the East are not even now putting themselvs out of breath in their endeavors to catch up with those they hav thus treated. But the two main branches of the Christian church, the Catholic and the orthodox Protestant, hav gone far beyond denial and ostracism of the heretics. "For ages they were rivals in the infamous effort to rid the earth of honest people. They infested every country, every city, town, hamlet, and family. They appealed to the worst passions of the human heart. They sowed the seeds of discord and hatred in every land. Brother denounced brother, wives informed against their husbands, mothers accused their children, dungeons were crowded with the innocent; the flesh of the good and true rotted in the clasp of chains; the flames devoured the heroic, and in the name of the most merciful God, his children were exterminated with famin, sword, and fire. Over the wild waves of battle rose and fell the banner of Jesus Christ. For sixteen hundred years the robes

of the church were red with innocent blood. The ingenuity of Christians was exhausted in devising punishment severe enough to be inflicted upon other Christians who honestly and sincerely differed with them upon any point whatever."

Now these sects hav been compelled by evolution's resistless force to become partially civilized, and they are slowly trying to catch up. The Catholic church has about got up to Galileo and no longer forces the teachers of the heliocentric theory to abjure their discoveries as heresy. She has, in some quarters at least, got beyond Martin Luther's gross superstitions. Civilization has carried the majority of Methodists up to Wesley, while Thomas Paine's heretical Deism is now almost conservatism and orthodoxy among the scholars of the world. The Presbyterians are traveling painfully along the highway hallooing after the evolutionists that that heresy is now reconcilable with the Confession of Faith—in some places. And so it goes; the heresy of one generation is the orthodoxy of the next, and the great leaders once denied and ostracised are later on glorified and exalted.

But there remains one heretic the Christians are not catching up with. None of them liv up to his social teachings, and they are getting farther away from his religious dogmas. If he were here to-day he would not be admitted to their churches—except in the poor gallery—and he would be fortunate indeed if he escaped imprisonment in a charge of lunacy. His name was Jesus Christ.

Our Modest Reformed Presbyterian Friends.

Because our government does not recognize the Christian religion the Reformed Presbyterians, successors to the old Scotch Covenanters or Cameronians, refuse to take part in electing officials or to recognize any laws or institutions which they conceive to be inimical to those of the "kingdom of Christ." This determination places them in a very peculiar position, and at the meeting of the synod in this city last week two measures were proposed to extricate them from the dilemma their religious obstinacy has led them into. The first was an overture by the United Presbyterians to unite the two sects, and abrogate the statute forbidding the members of the Reformed church to vote for a candidate for political office who would be required to swear to uphold the federal Constitution. The second measure was the formal approval of a petition to Congress in favor of an amendment to the Constitution recognizing the Christian religion, so that the signers of the petition may no longer feel obliged to forego the right of suffrage. The petition contained over two thousand names, and several delegates thought that members of other churches who disapproved of a "Christless constitution" should be allowed to sign the petition. This would mean a union with the National Reform Association, otherwise known as the God-in-the-Constitution party.

That these Covenanters hav never been a very modest sect in their claims upon governments may be seen from the "Solemn League and Covenant" forced by them upon the government of Britain in 1650. According to Hallam the people were made to take an oath whereby they bound themselvs "to preserve the Reformed religion in the Church of Scotland, in doctrin, worship, disciplin, and government, according to the word of God and practice of the best Reformed churches; and to endeavor to bring the churches of God in the three kingdoms to the nearest conjunction and uniformity in religion, confession of faith, form of church government, directory for worship, and catechising; to endeavor, without respect of persons, the extirpation of popery, prelacy (that is, church government by archbishops and other ecclesiastical officers), and whatsoever should be found contrary to sound doctrin and the power of godliness; to preserve the rights and privileges of the parliaments, the liberties of the kingdoms, and the king's person and authority in the preservation and defense of the true religion and liberties of the kingdoms; to endeavor the discovery of incendiaries and malignants who hinder the reformation of religion and divide the king from his people, that they may be brought to punishment; finally, to assist and defend all such as should enter into this covenant and not suffer themselvs to be withdrawn from it, whether to revolt to the opposit party or to giv in to a detestable indifference or neutrality."

It is evident that in all ages, climes, and places, the Reformed Presbyterians imagin that they hav a valid claim to the earth. But, with due deference to their infallible interpretation of the word of God and consequent right to govern the world, we advise them to accept the overture of the United Presbyterians and abolish their rule in preference to waiting for a chance to vote till Congress puts Christ and the Christian religion into the Constitution. To accommodate a very few thousand Cameronians it is much to be doubted if it would be wise to remodel our organic document and reverse the tradition of the republic. In 1650 the Cameronians were in accord with the spirit of the age; in 1890 they are just two hundred and forty years behind the times.

How It Fares with Mr. Harman.

Mr. Harman has recovered from the illness consequent upon his advent in the prison at Lansing, Kan., and has been put to work in the kitchen. Mr. Swartz, the *pro tem* editor of *Lucifer*, visited him a few days ago and "found him in apparent good spirits, cheerful and hopeful in manner and in reasonably good health." He is as firm as adamant, says Mr. Swartz, "in his belief that he has committed no crime, and does not back down an inch from his position, nor does he want *Lucifer* to recede one iota from its policy and position."

The status of the case remains unchanged, and will until Mr. Overmyer argues his appeal, or the petitions are presented to the president. These petition-blanks can be procured from this office, or from *Fair Play* or *Lucifer*, at Valley Falls, and also from the offices of *Freethought*, 838 Howard street, and *Egoism*, box 1678, San Francisco, Cal.; the *Individualist*, box C, Highlands, Col.; Pomeroy's *Advance Thought*, 234 Broadway, and Dr. E. B. Foote, Jr., 120 Lexington avenue, New York city; the *Investigator*, Paine Memorial Building, Boston, Mass.; the *Ironclad Age*, Indianapolis, Ind.; the *Plaindealer*, Hastings, Mich.; Elmina D. Slenker, Snowville, Pulaski county, Va., and *Secular Thought*, 35 Adelaide street East, Toronto, Ont. Those at *Secular Thought* office are for the use of its subscribers in the United States, as Canadian solicitation does not count with the authorities. Mr. Walker says: "Now let us all get right down to work on business lines. Flippant criticisms and fierce denunciations of officials, saying nothing of impotent threats, can do no good and are sure to do much harm. A plain statement of the facts with cogent reasonings from basic principles of individual rights and the constitutional guarantees thereof are the imperativ needs of the hour. The first thing to be done is to release Mr. Harman from the living grave to which he was consigned in defiance of both law and justice." That is good advice. Everyone in favor of having our courts administer only justice should get a few of these petitions and hav them numerously signed.

Mr. Heywood.

We expected to be able in this issue to giv the whereabouts of Mr. Heywood, but are unable to, as the law's proverbial delay prevents. As we go to press we do not know whether he is free, still on trial, or acquitted. The following letter from Mr. Heywood explains the situation:

"PRINCETON, MASS., June 6, 1890.

"TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I appeared for trial in the United States circuit court, at Boston, June 3d, but was postponed till the 4th, when Judge Nelson was unwell, and the case went over till Monday the 9th. Among other leading citizens, at the front, in defense, are Wm. I. Bowditch, Esq., the old antislavery lawyer of Boston; A. E. Giles, Esq., of Hyde Park, and H. H. Bigelow, of Worcester. Rev. M. J. Savage, the ablest and most influential Unitarian clergyman in New England, sends me a vigorous and timely letter, of which I forward you this copy for publication:

"'CHURCH OF THE UNITY STUDY,
"'PEMBROKE STREET, BOSTON, June 4, 1890

"'MY DEAR MR. HEYWOOD: Understanding that you are in another legal contest over your right to express your opinions I hasten to send you a word that you are at liberty to use as you see fit.

"'Were I not compelled to be in camp I would appear in person and speak in behalf of justice.

"'I need not raise the question as to whether or not I agree with you in all your opinions or methods. It is a petty and narrow type of man who can agree to work only with *his own personal echo*. I wish, however, to say, as emphatically as I can, that, in my judgment, it is either *stupidity* or *something worse*, that can charge you with intentional obscenity. It looks like a petty persecution springing out of the narrowest religious bigotry, rather than a manly zeal for social purity.

"'Whether I could work in just your way or not, I believe you are true and manly in character, and are actuated by high and humane motivs. I trust that those having the matter in hand will be broad-minded enough to see that the real issue is a question as to the right of an honest man to speak his mind. Most sincerely, M. J. SAVAGE.'

"At 9 A.M. to-morrow, June 7th, I hav to be in Boston to respond to the report of the grand jury in the state case pending. Hustling me from one case to another between 'appearances,' 'hearings,' and 'trials,' they hardly giv me time to breathe—such is the impetuous Vice Society frenzy to hav me in prison again. With business mostly broken up, to make adequate defense in the court cases, save my family from actual suffering for food and clothes, and keep my own soul and body together, is indeed a task! Eight weeks now we hav been defrauded of our right to use the mails; not allowed to reach our subscribers and other friends by printed appeal; you can see, Mr. Editor, what power the foe has to strangle us. In behalf of the right of opinion, touching morals, physiology, and language, in me now invaded, will you not speak to your readers? We greatly need assistance in this unequal struggle and shall be glad indeed of all the aid friends can render. Thankful that you are giving so much space to pending cases, and trusting that more and more able men and women will stand up for liberty imperiled, Truly yours, E. H. HEYWOOD."

Mr. Heywood has said for himself what he probably desired us to say. Ere this is read his trial will be over. If convicted he will undoubtedly appeal, so it is unlikely that he is in jail.

Items of Foreign Freethought News.

For saying that a black statue of the Virgin found in a Roman Catholic church represented the Egyptian goddess Isis, and for remarks concerning the human nature of "God," Dr. Vaelhel, editor and lecturer, has been indicted for blasphemy by the German authorities.

The eighteenth annual Congress of German Freethinkers was held in Hanover May 31st to June 2d. The most prominent Freethinkers present were Prof. L. Büchner, Dr. A. Specht, Dr. T. Voelkel, Dr. P. A. Rüdt, and Frau Hedrig Heinrich Wilhelmi.

The Humboldt Freethought Society in Leipzig, Saxony, has been suppressed. It is the old tale of coöperation between the Christian church and the powers that be.

Victor E. Lennstrand being liberated from prison after the inhuman, but very Christian, treatment had ruined his health, the Swedish authorities hav now directed their attention to Henry V. Berghell, prohibiting him from giving certain lectures. But as the prohibited lectures are for sale in bookstores, Mr. Berghell intends to ignore the order, and in spite of king and church will let the people into the secrets of orthodoxy.

One Day's Domestic Religious Intelligence.

The Rev. C. H. Gleason, formerly pastor of the Congregational church in Somers, Conn., has applied for absolute divorce from his wife on the ground of her infidelity. Soon after the death of his first wife he became ill, and decided to investigate the merits of the Christian science method of treatment. He went to Northampton, Mass., where he met a lady who was practicing the science cure, and eventually, to the surprise of his flock, he married her. A few months ago reports of an unpleasant character reached him. He did not credit them until after he had located in Boston, where such stories came to his ears that he decided to apply for a divorce.

The prosecution closed its case yesterday in the trial of Harris Smiler, the Salvation Army shouter, who killed one of his three wives at No. 284 Seventh avenue on April 3d, and the defense was opened by Lawyer William F. Hickey. The defense was first, that Smiler did not commit the murder, and that the evidence against him was purely circumstantial; and second, that if he did commit the crime he was insane at the time.

The secretary of the interior has received a telegram corroborating the report that a white man was recently murdered on the Tongue river reservation in Montana by the Northern Cheyenne Indians. The trouble, it is said, had its origin in an effort made by the agent to arrest a medicin man named Porcupine, who was exerting a very bad influence among the Indians. Porcupine is a full-blooded Cheyenne of great intelligence, who is at present upon a tour of exhortation among the Indians. He assumes to be the forerunner of a red messiah, who is shortly coming to wrest the land from the dominion of the white man and to restore the buffalo and deer to the plains and forests and the fish to the streams, as in the olden time.

The Rev. Dr. T. C. Carter, editor of the Methodist *Advocate*, who two years ago received the solid vote of the South for bishop, is the defendant at Chattanooga, Tenn., in a church trial. The charges are made by the Rev. John Swiney, pastor of the Jasper circuit, and the Rev. R. S. Sampson. In their bill of complaint they allege that Dr. Carter, "while attending a district conference at Pleasant Grove Church, Marion county, in June, 1887, and while walking in company with Mary Ann Ramsey, now known as Mary Ann Nelson, after the close of the night service, put his arms around her, embraced her, expressed great admiration and affection for her, and solicited her to permit him to visit her in her room after bedtime." It is further alleged in the specifications under the third charge, which accuses Dr. Carter of adultery, that the Nelson woman accepted his proposition, and that he left his room late at night and visited her in her room. The last charge is "subornation and corruption of witnesses." The allegation is that on May 7th last Carter induced Mary Ann Nelson to assert that she was mistaken when she said he [Carter] was the man who was with her, and that the man she meant was the Rev. Mr. Sampson; also that Carter procured other witnesses to swear falsely that Sampson was the man. Sampson is one of the complainants and was Carter's room-mate at the time of the alleged offense. Since the date of the alleged adultery the woman in the case has been a disorderly character at Jasper, Tenn., although at that time she was living with her parents, with whom the two ministers were stopping that night.

Letters from Friends.

LE RAYSVILLE, PA., May 16, 1890.

MR. EDITOR: I esteem THE TRUTH SEEKER highly.

Yours, C. W. SLOCUM.

STOCKTON, CAL., May 25, 1890.

MR. EDITOR: Please send me two cartoon books.

J. K. GARRETT.

ELLISTON, MONT., May 30, 1890.

MR. EDITOR: I am for Friend Heston's cartoons. He does more good than writing. J. LAMBOTTE.

MASILLON, O., May 26, 1890.

MR. EDITOR: Inclosed find $2, for which send me the "Freethinker's Pictorial Text-Book" as soon as published.

Yours truly, S. HUNT.

TANEY, IDA., May 5, 1890.

MR. EDITOR: I must hav the paper anyway. I will try to find some subscribers as soon as the spring work is done.

Respectfully, THOMAS WEAVER.

LINESVILLE, PA., May 24, 1890.

MR. EDITOR: Please find inclosed $2, for which please send me "The Freethinkers' Pictorial Text-Book" as soon as possible. D. C. THAYER.

SAN BERNARDINO, CAL., May 16, 1890.

MR. EDITOR: I inclose $5—$3 for THE TRUTH SEEKER, twenty-five cents for the ANNUAL, and the rest you may apply however you like. I like the pictures.

Yours very truly, MAGNUS HANSON.

WEST RICHFIELD, May 25, 1890.

MR. EDITOR: I will soon send you $2 for the cartoon book, so count me in for one copy. I hav been trying hard to get a subscriber, but shall hav to take the paper alone.

WM. CURRIER.

SEATTLE, WASH., May 17, 1890.

MR. EDITOR: Inclosed please find $5, out of which take enough to pay for the cartoon book and the ALMANAC for 1890, and apply the balance where most needed to help along THE TRUTH SEEKER. H. L. YESLER.

NASHWAAKSIS, N. B., May 26, 1890.

MR. EDITOR: I want the pictures continued on both sides, and more if you can afford it. They are the only part of the paper some ignorant Christians care to look at. I will order one of the picture books soon. S. H. GILL.

MIDDLEBURG, IND., May 20, 1890.

MR. EDITOR: I wish to record two obituaries: Isaac Ivins was born Sept. 30, 1806; died Jan. 17, 1890. His wife, Mary E. Ivins, died March 6, 1889. They both died very suddenly. They died as they had lived, Freethinkers. He had taken THE TRUTH SEEKER ever since it was published, and taken many other Liberal books and papers.

Yours truly, MRS. H. J. IVINS.

CLIFTON, KAN., May 30, 1890.

MR. EDITOR: I send $2 for the cartoon book. The Farmers' Alliance and Industrial Union are adding so to their numbers here in Kansas that I think they will change the political complexion of things so that it will astonish the natives. This has been and is now the Republican banner state, but I think there will be a change for the better in the near future.

Yours for Universal Mental Liberty, JOHN C. HANAN.

LONGSTREET, GA., May 24, 1890.

MR. EDITOR: I send a new subscriber. I hav nothing to say about illustrations, only this—the magnificent display of horsemanship by Colonel Ingersoll and Hon. W. E. Gladstone was about the best, if not the best of all. Has Uncle John Peck joined the church? His friends are inquiring for him. His sledgehammer blows count for something every time. Very truly yours, T. N. MASON.

BOSTON, MASS., April 2, 1890.

MR. EDITOR: I get but little time to read, and do not see THE TRUTH SEEKER as much as I want to, but I feel more pious if it is in the house. It is a missionary to others and that is some consolation. I am too much in sympathy with Freethought not to do what little I can to help it along.

Wishing you continued success, cordially,

A sister truth seeker, C. FANNIE ALLYN.

ASHLAND, ORE., May 18, 1890.

MR. EDITOR: Inclosed please find $6 25, for which send me three copies of the picture book, and Ayer's "Secular Funeral Handbook." I am an old man and am liable to pass in my checks some of these days, and I do not want any preaching over me, for they will be sure to lie about me. Long life to Heston and success to our noble cause.

Yours very truly, O. COOLIDGE.

PACIFIC, MO., May 20, 1890.

MR. EDITOR: There appeared in THE TRUTH SEEKER lately quite a number of articles attempting to expose the fallacy of Spiritualism, and that too with a spirit of confidence and arrogance which surpasses all warrant from present conditions, *i.e.*, human life itself. This "death ends all" theory—what an absurd, self-contradicting, misleading idea it is! If "death [so-called] ends all," how does one account for the complexity of object life and natures; the myriads of worlds, for man that thinks it, for man that reasons, for man that loves, that hates, that schemes and contrives, that designs—in a word, for man of motiv and thought?

Yours truly, AUG. H. KRUGER.

DEGRESS, TEX., May 20, 1890.

MR. EDITOR: I renew my subscription, and send twenty-five cents for the ANNUAL. It is a hard time on us to raise money here now, as our crop prospects are bad, owing to too much rain and flood. I think I can send you a new subscriber or two after a while, but money is too scarce now. I want the cartoon book, but do not send it until I remit the money for it. THE TRUTH SEEKER has become almost a necessity to me. I vote to keep up the cartoons if possible.

Respectfully, J. L. ROGERS.

MINNESOTA LAKE, MINN., May 24, 1890.

MR. EDITOR: Find inclosed $5 for that noble journal, THE TRUTH SEEKER. I cannot get along without it. Mr. Heston's great work is volumes in the form of pictures. Take March 15th, "Some Ordinances of God," and April 9th, "Work for the Faithful"—they could not be better done. And the Christian friends, I tell you, are knocked by them with such a force that a good many in our vicinity are commencing to think that a good many believers are yet in the period of monkeys or not far from it, to believe nonsense.

Yours for liberty, E. S. GLICK.

MARKSVILLE, LA., May 16, 1890.

MR. EDITOR: I am a constant reader of your most valuable paper. I look for it with eager eyes every week. I hav been trying to get you some new subscribers, but the present high water prevents me on account of the stringency of money matters. We hav two churches in this neighborhood and no school; plenty of faith and no education. I hav seen four or five who say they intend to subscribe for THE TRUTH SEEKER as soon as they can get started with their crops. Respectfully, LOD. H. DANIEL.

SOUTH BOSQUE, TEX., May 28, 290.

MR. EDITOR: Inclosed you will find $5 for renewal and Heston's cartoon book. We vote for pictures on both front and back of THE TRUTH SEEKER by Heston, and some of the portraits of the leading Liberals inside. My children know more of the Bible from these pictures than most Sunday-school scholars do, and it is properly taught, *i.e.*, not with that reverential awe which the average Sunday-school teacher instils in their young minds. Long liv THE TRUTH SEEKER, its present editor, and its artist. D. F. MARRS.

ARAPAHOE, NEB., May 25, 1890.

MR. EDITOR: I hav been trying to get a few recruits for the grand old TRUTH SEEKER, some of whom hav been stanch believers in that Holy Queer and his stale old book of miracles and ancient lies. I hav given the new subscribers the benefit of your prices sent me, in order that the truth might be circulated among a would-be lot of preachers that we hav here, if they only knew how to be such, who some time in the misty past hav mistaken the measles or a wind colic for a call to preach, and the result is a lot of yaller-legged-chicken eaters, ignorant and superstitious enough to believe that Jonah swallowed the whale instead of the whale swallowing Jonah, if the good book only told them so.

WILLIAM GATH.

PORT HURON, MICH., May 20, 1890.

MR. EDITOR: I do not agree with your Materialistic views, but as the glacier was nature's great plow to level the earth, for men to reap and sow, who can tell but that you are the instrument to tear up old theology by the roots, so that the children of earth can liv in peace? It is only a question of time before you will acknowledge the truth of the Spiritual philosophy. The forest must be cleared before the temple is erected. Hence I say, go on with your work of showing up the hypocrisy of the churches, as they pretend to be working for the other world, while they grab everything in this mundane sphere that they can lift and carry off. The criminal class multiply in the same ratio as the churches increase. The churches are the curse of this nation to-day, and you hav the moral courage to show them up in their true selvs; therefore I will take your paper to help along the good work.

Respectfully yours, W. E. LEONARD.

GRANTON, MO., May 23, 1890.

MR. EDITOR: I hav been trying for some time to get another subscription for your valuable paper, but hav failed so far, though now I hav a new field to work in maybe I will accomplish more good. If you hav any subscribers in the towns whose names I inclose please let me know. Those three towns are all close together. If there are any Liberals in either of them I want to know it, for they are the kind of people I like to associate with. I will continue to giv out my papers as fast as I read them, and try to make as many converts as possible. Please let me know about what time the book of cartoons will be out, as I wish to hav a copy of it. I will do all I can here for the Liberal cause. I am not much acquainted here yet, but I will get so after a while. I think from the number of joss-houses here there are a great many professed Christians. J. W. MCCOLLUM.

MONTESANO, WASH., May 17, 1890.

MR. EDITOR: Inclosed find $18 and please send your valuable paper to the below-named new subscribers. Continue the pictures, as they are the best educators for our cause. In a minute they do more work than the best orator could by a long speech. For the sake of humanity continue them. Our small place of two thousand inhabitants is growing very fast, and a new element is coming, bringing new ideas, as our last city election showed. The power of the church is broken and Liberally inclined people are not now afraid any more to show their colors. In a few weeks we hope to hav Mr. C. B. Reynolds from Seattle here to giv some of his fine lectures to our reverends and their followers, and by the fall I hope we will hav money enough to build a fine hall for our purposes. Hoping to be able to send you some more subscribers in the near future, I remain,

Yours for truth, light, and liberty, HENRY KNUST.

STEUBENVILLE, O., March 19, 1890.

MR. EDITOR: In your article on parochial schools, in THE TRUTH SEEKER of March 1st, you say: "If the Catholics provide the schools at their own expense, they are certainly entitled to them and to send their children to them." This we admit. If they want religious schools, all right; but the state supplies secular schools for all and claims the right to compel attendance there, and should hav it enforced against a religious school established with the acknowledged purpose of breaking up the secular school system. Let the public school be entirely secular. Let no Bible-reading be allowed to offend Catholic, Agnostic, or Jew, and then compel the attendance of all children, or children of all, and let those who wish their children to attend religious schools send them there at other hours. This can be done by state laws and still the schools can be run by local boards, and even if the priests did get a majority of the school board, the state law would bring them up standing if they attempted to introduce any of their religious mummery in the public schools. JNO. DOWNES.

LECASSIA, FLA., May 24, 1890.

MR. EDITOR: Although past threescore and ten I am yet a boy, not having been to bed for sickness for sixty years. I had nine brothers and sisters that prayed to God and trusted in Jesus; they are all dead many years ago. But I early learned that God was a myth, always too far off to aid one in anything, and Jesus was a dead Jew. But the forces of nature were ever present; these I learned to subject to my use, and consequently hav always enjoyed good health and prospered.

My first lesson in seeking truth was to study space. Space has no end. And it always existed. Electric force always existed and consequently is the author of everything in space. No God could possibly create the universe. If one God, a million would be required.

Yet I am very religious. My religion is, to make my neighbors happy. When I hav succeeded in this I am feeling splendid. All other religions are frauds.

Inclosed find $5—$2 for the book of pictures when done and $3 for THE TRUTH SEEKER. May Heston and Peck liv a century to paint and "Peck" 'em.

Yours ever in truth, W. B. RADFORD, M.D.

TWIN MOUND, KAN., April 28, 1890.

MR. EDITOR: I intended to send my subscription some time before it became due, but the legalized bandits who hold a mortgage on my farm sent me notice that if the interest was not paid when due, they would eject me. I do not propose to worry over my grievance, when we vote year after year to perpetuate a system of legal banditism. People who call themselvs free ought to blush that they are willing slaves to a system that robs them of the fruits of their industry. But if we suffer in this world we hav the satisfaction of knowing that we will hav a good time beyond the river, while those who hav robbed us we are to enjoy the sweet revenge of seeing drift leeward in the roaring, flaming tide of hell. My authority for the retributiv justice that awaits these moneyed sharks is Jesus, and of course I cannot be wrong, as Christians tell us he never lied. Then look at me, an ignorant old farmer, walking down the streets of the New Jerusalem, that on earth was only fit to be a chamber-maid for hogs and cattle—see me with my new regimentals on, squinting over my larboard side to see their torture.

Mr. Editor, accept my sincere thanks for the manly stand you hav taken in exposing the hidden deformities of that curse of curses, the Catholic church. ALEX. MCBEIDE.

ESCANABA, MICH., May 29, 1890.

MR. EDITOR: I am a French Canadian, just four years in this country. I hav taken my first papers out, and I like the United States flag. I was a Roman Catholic four years ago. I was inclined to read history every day, and all kinds of books, including the Bible, but was not able to get much learning. But THE TRUTH SEEKER came in my reach one day through my friend Mr. James McWilliams, from Gladstone, Mich. I found it the best paper that ever I saw or read. My surroundings were not favorable to improve my mind in the least. By reading THE TRUTH SEEKER I am given some chance.

Now I will tell you about a lecture here by an air-pilot, Colonel Copeland, on "The Mistakes of Bob." He got up and commenced to speak ill of Robt. G. Ingersoll, the greatest man of the world, and told some of his stories about the rib of Adam and about the windows of heaven being open, and made fun of him. I kept looking at him all the time to take it all in, and I would grind my teeth with anger and say to myself, If he was here you would not make so much fun. If you see Colonel Ingersoll ask him if he is sleeping, or what is the matter, to allow such sky-pilots to talk about him. I hav read his works and I know that if he had been here he could hav plucked the goose very easily. I am going to take THE TRUTH SEEKER. Mark me down as an Infidel in the first degree and put my name in full and do not fear.

ISADORE GOULETTE.

BRONSTON, KY., May 25, 1890.

MR. EDITOR: I am glad to see that Ex-Rev. J. N. Maxey understands my letter of January 1st better than Mr. Moot, and still Maxey takes in only half the truth of my position. Ex-Rev. Mr. Maxey is a writer whose letters I am generally pleased with, but in his letter of March 11th he certainly makes a mistake in saying that he knows that there is no God. He says, "But in this case I think I can giv logical and satisfactory reasons why and how I know there is no God." Mr. Maxey then proceeds and givs ample and satis-

factory evidence for the faith that is in him, or theologically for his lack of faith, but not a bit of evidence that would justify knowledge. Now I will giv a simple rule that I think is incontrovertible, which is this, If you believe a thing, you do not know it, and if you know it, you do not believe it. Faith ends exactly where knowledge begins. A man can truthfully say, I no longer believe it to be so because I know it to be so.

Now, I hav for a long time thought that a great drawback to science, knowledge, and the happiness of man is the honest belief of the masses in the efficacy of prayer. This is Sunday, and I hav no doubt that there are hundreds of thousands of people here in the United States on their knees talking to God, asking him to giv them health, long life, and happiness. And just think, if such an individual as the Christian's God does not exist, how long and how far we hav been traveling the wrong road. Hence I call on the preachers, the world over, to establish beyond controversy the existence of God. J. N. BROWN.

VINELAND, N. J., May 27, 1890.

MR. EDITOR: I hav just been reading the story of "An Amateur Preacher" in your issue of May 24th, and it has put me in an admirably jolly mood for a man who has just passed his eighty-ninth year. I do not think I hav laughed so heartily over any other article for twenty years. It has carried my mind back to the hell-fire sermons that I used to hear when a lad, and preached over to the boys in our sports after "metin';" and it follows the track of the parsons and shows up their character so accurately, it is a gem that ought to be read in every family.

I hope Parson Stiggins will return to his missionary work, and giv us the history of his travels, for the benefit not only of this, but of future generations. It would become more and more instructiv and amusing as the priesthood of all sects die out, as they certainly will in a few generations from this.

One thing more—I wish you to giv us your definition of the words Christian and Christianity. I hav always understood that Christian meant one who followed Christ, and that Christianity meant the doctrin that he preached. If this is your definition of these words, then you or Mr. Heston hav made a mistake, for in the same issue of THE TRUTH SEEKER you hav pictures labeled Christian gibbet, Christian wheel, etc. Now, whether Christ was God, man, or myth, he never used nor ordered others to use such instruments of torture, and it seems to me unfair to giv them his name. We often read of Christian churches, when, if the word Christian means a church that obeys Christ's teachings, there is not such a church on earth, and I hav long thought we ought to hav new words to represent such churches, and not disgrace Christ, even if he is a myth, by calling them by his name.

Though Christ had an idea that there was a hell for the wicked after death, he was far in advance of the wholesale murderer Moses, the Catholics, Puritans, and others who used those instruments, and his name ought not to be mixed with theirs.

We hear of Christian ministers; but if Christ ever lived and said what the New Testament says, he did not speak the truth. I can prove that every one of the eighty thousand clergymen of all sects in this nation who make preaching a trade, are on their way to everlasting fire, and I challenge any one of the eighty thousand to enter a discussion with me on the subject in any paper that will fairly publish both sides; and yet Christ never used any of those instruments of torture to force people to believe him, as his pretended followers hav done.

Please tell us what you mean by the words Christian and Christianity, or giv us new words in their place.

Sincerely yours, J. HACKER.

SOLDIERS' AND SAILORS' HOME,
QUINCY, ILL., May 26, E.M. 290.

MR. EDITOR: As I am at leisure, having abundant opportunity to labor for the advancement of the noble cause of Freethought and the grand old TRUTH SEEKER; and as I am associated with men of every shade of belief, race, rank, and color, who are constantly going and coming, and I consequently mingle with varied society, I trust I am accomplishing much good in shaking the faith of hundreds—while in turn they think I am as bad as Ingersoll, if not quite as influential. I am constantly advised by my friends, and chid, implored, and threatened by my adversaries, to desist from the ultra course I take in ridiculing sacred things, falsely so called. I am much pleased, in several of the "Letters from Friends," in the last issue of your inestimable paper, to see so many taking such a bold position. One day last week, as I was feeling uncommonly bad, I thought I would do well to write my funeral memorial, which I did, and speaking of it in the presence of others, one comrade desired to read it, to which I assented. As he read it aloud, criticising its grammar and commenting, one man protested, while the majority applauded him for his vituperation, ridicule, and abuse. When through reading it he threatened my life, and threw my manuscript on the floor. I will here giv a synopsis:

Soldiers' and Sailors' Home, Quincy, Ill.—A dying request: I hereby earnestly protest against anyone who believes in revelation, or who has any reverence for the Bible or the Bible God, officiating as chaplain at my burial. But if there is anyone known as an Infidel or Atheist, I hope the following may be taken as a basis for what remarks he may choose to make.

J. N. Maxey was born near Alton, Madison county, Ill. When four years of age his parents removed to Bond county, Ill. They were Methodist; his father subsequently joined the Baptist church simply for convenience's sake. The subject of this memoir was from his youth deeply interested in religious subjects, and gave much attention to reading and discussing the Bible, believing it because he was taught to, suppressing reason. As his parents died when he was in his teens and he was thrown into varied society, he was thrown with a variety of churches, viz., the Presbyterian, Methodist, and Baptist, being an exhorter and then a preacher. But as he became better acquainted with logic, the Bible, and the manner in which professors of theology attempted to explain away cavils, he became convinced that the Bible is a humbug, teaching a corrupting atonement and false morality. Here is what he says: "The Bible is the sworn enemy of philosophy, the persecutor of science, discouraging education, making hypocrisy a foul means to popularity and Christianity a handmaid for evil in disguise, corrupting the innocent and inexperienced until injustice is thought to be justice." And because Mr. Maxey made these discoveries and published them, because he loved truth and justice more than self and hypocrisy, he is despised. Within the church none are too ignorant to judge; none who hav offended the church are too good to malign, none too generous to mistreat, if it be so directed by church or priest.

EX-REV. JOS. N. MAXEY.

MARION, CONN., May 20, 1890.

MR. EDITOR: He who suppresses a fact is a liar. The grocer informeth not concerning the sand in his sugar. The milkman sayeth not his milk is watered. And the parson preacheth not the defects of his religion. The professors of theology tell us Darwin is in hell. In my estimation that man was perfectly free from prejudice. He displayed the facts to prove his theory, and also stated all the objections he had discovered. In this respect, if in nothing more, Darwin was never equaled by priest or minister. There is not a clergyman in the world who, if he knows anything outside of faith, does not know that the objections against supernatural religion are serious. That the Christian's Bible is a vast mass of grave and comical errors; that the record of Christianity is black as midnight, with only an occasional star of humanity visible, and that Infidels hav lived honest lives and died peaceful deaths, are facts well known to most of the clergy. The clergy apparently desire the people to believe as truth three falsehoods, viz.: 1. That the Bible is God's word, and is strictly true; that is to say, therein is not a mistake or an inconsistency. 2. That Christianity is a most beautiful religion; that it has enlightened this world, and filled it with happiness. 3. That Infidels are neither honest nor intelligent, and that they usually die most horrible deaths. Now, if our ministers of the gospel are honest men, let them unanimously undeceive the people. Let us hav one Sabbath when from every pulpit in this land words shall issue in substance as follows: "My hearers: We are aware that the majority of you hav all your lives believed as follows: 1. That the Bible is God's revelation to man, and contains no erroneous matter. 2. That Christianity is a splendid and harmless religion, and has been the only means by which the world has been enlightened and life made joyous. 3. That Infidels are generally ignorant and dishonest, and usually die frightful deaths. My friends, I am here to dissipate these beliefs. We hav allowed you to believe too long these untruths. The Bible is God's word, but in it are many foolish mistakes [here let the parson cite a few of the biggest lies, or rather productions of ignorance, he knows are in God's word]. The very prevalent notion that our only true religion is perfectly harmless, we are sorry to state, can not be proved by history [now let the clergyman talk a little on the true relationship Christianity has borne to human slavery, both bodily and mental; also please tell your hearers of some of the bloody persecutions your religion has been the cause of]. That we hav deceived you regarding the Infidels I now propose to illustrate." Giv it to them strong. Tell of the good Paine has done them. Tell them about the Infidel Abolitionists. In fact, tell them all you know relating to all the great good Infidels. And be sure and certify that Infidels die as resignedly as do Christians.

Now, my dear ministers, I hardly think you will follow my suggestions, for "the simple believeth every word." If some parsons I know of should do as I request, they would lose their salary, because their congregations through listening to my reverend friends are so firmly impressed that the Bible is strictly true, that Christianity has ever been contentment, and that Infidels are vicious sneaks, and die in agony terrific, that such a revulsion of feeling would come over them as to cause them to desert their religion, thereby losing their souls. So you see it is best to let a vast horde of believers believe away. What we workingmen need are facts, work, and justice, in the place of faith, hope, and charity. We find in Colonel Ingersoll's eloquent expressions better food for mind than in those brays of certain theological asses. And we hav arrived at the conclusion that he who dies that some fool may liv is a bigger fool than the survivor. We hate the orthodox religion. We hate the hypocrisy of these "sacred" scamps, who vociferously shout and whack pulpits (to direct attention from what they are saying) and say nothing of any particular value to us producers.

EDWIN N. BEECHER.

ONEONTA, N. Y., May 28, 1890.

MR. EDITOR: Inclosed find an article cut from the *World* of May 26th, which interested me very much, for I hav been reading in THE TRUTH SEEKERS of 1888 and 1889 the letters from Elmina Slenker, W. H. Burr, and others:

PARKERSBURG, W. VA., May 25.—"This is where Diss Debar kept his ghosts handy," said President Beckwith, of the county court, the other day when he found a trap-door in his residence. The house is one formerly occupied by the much-heard-of "Gen." J. H. Diss Debar, who, with Mme. Messant, the alleged daughter of Lola Montez, created a sensation in New York by their "spook pictures" some time ago. Diss De Bar was a Spiritualist and dabbled in the occult art while here. His séances were attended by many well-known people of this city, and his apparitions, spirit rappings, and other mysterious performances at that time caused general comment and wonder. No one could imagin the key to his mysteries until a few days ago, when Judge Beckwith's family were taking up a carpet in the large room used by Diss Debar during his séances. Judge Beckwith happened to notice that the floor seemed to hav been laid in sections, and upon closer investigation found that in the middle, or near the center of the room, where Diss Debar's cabinet stood, a large piece of flooring five feet long and several feet wide had been once cut out and replaced. Running along the walls of the basement was an outside web of wire. Judge Beckwith had known Diss Debar when here and satisfied himself that it was by these means he produced spirits at will and eluded detection.

If death does not end all and there is a spirit land, the query is, can the inhabitants of that land appear to the inhabitants of this earth? I am a skeptic, and the letters from many Spiritualists hav so far given me no reason to be otherwise. Some of the writers try hard enough, by means of a great deal of talk and little to the point, to make converts, thus aiding mediums, and themselvs, perhaps, in the accumulation of the almighty dollar. Many are being humbugged, the mediums and their satellites laughing at such credulity, though working for it and enjoying the fruits thereof.

While in Washington some weeks ago I attended a séance. Fee, $1; twelve in attendance. One, at least, in the circle was in collusion with the medium, to impress upon us the truth in Spiritual phenomena. They succeeded in impressing my friend and me with this fact—that the whole performance was a fraud, and that the perpetrators ought to hav been dealt with accordingly.

If Spiritualists, whether believers in their mediums for gain or otherwise, wish to impress the people at large that they are not impostors, they will hav to get up something new—something that does not look so terribly like juggling. If there are spirits they certainly hav no reason to be very proud of themselvs, for they seem to enjoy working in the dark and in an under-the-table, behind-the-curtain way, and never anxious to meet their earthly friends honestly under honest conditions, and to be at the beck of mediums, many of them without character. How can any of us ever desire to become a spirit and to dwell in a spirit land?

O spirits! Turn over a new leaf. Giv us a reason to be proud of you. Do away with the curtains, the covered slates, etc. Then tell us something worth the knowing—something to make this world, to some of us, at least, not seem "an empty dream." C. L. MILLEN.

NEWARK, N. J., March 22, 1890.

MR. EDITOR: About one month ago, I went to the town of Carlstadt, N. J., a German settlement. I went in a store to drum trade, and overheard the following conversation between two German women. One of them I was acquainted with, having sold her goods before. The stranger said to my acquaintance: "Last fall I lost my son. He had been sick a long time with consumption. Just before he died he desired to sit in the easy chair by the window, and looking at an apple drop from the tree he turned his head and said, 'Mother, do you believe that when we die we go to heaven?' I answered him, 'Yes, my child, we all meet there if we are pure and good.' 'Well,' he answered me, 'I hope it may be so, for I should like to meet my dear mamma and papa, but I don't believe it.' 'Why don't you believe it, Otto?' I inquired with tears in my eyes. He said, 'Don't cry, mamma, and I will tell you. I hav just seen an apple drop from that tree, and I hav never seen fruit drop till ripe, and when it once falls I hav never seen an apple go back to the tree again, or any open graves where people are buried.'" I said, "Excuse me for interrupting you, but I should like to know how old your son was." She answered, "Twelve years, sir." I told her he was a remarkable child for his age. I then asked her if she believed what she told her son about going to heaven. She answered, "No. I wanted to reconcile his mind for a change, for he knew he could not liv long." "Then I suppose the child had heard you and your husband talk against churches." She answered: "No; I always tried to impress my children to believe in a future, although I was not a strict church-going woman. I paid for a pew by the year, but since we hav retired from business I hav stopped paying pew rent, for it was business for me as well as the priest"—and pointing to a funeral of a man who was killed on the railroad—"You see, sir, that body has just had a high requiem said for the repose of his soul. The priest prays and works for money, and God gets the soul. The priest has the best of the bargain." I then handed the lady a TRUTH SEEKER and told the lady that kept the store that I would bring up a dozen more to-morrow. She thanked me, and, true to my word, I carried up the papers. She said: "I don't see why the Editor doesn't publish half his paper in German." They had been reading the one I gave them. I answered them that it would be a good idea to do so, for Germany is a land of intelligence and a land of song, and there are not many Germans that cannot read. She said, "I will read those papers and I think we will subscribe for the paper." I told her if she knew any friends to giv her copies to them when she got through with them, as I always giv my papers away. I hav given three away to-day.

Now, one word more and I am done. I ran against an Irish Catholic woman, married to a literary gentleman of education. She was drinking her beer when I entered her door. She asked me if I would hav a glass of the aloes. I told her I did not mind, so she poured out the beverage and poured out her mind on family affairs. She said her husband was a Protestant and did not believe in any religion. He was older than she was and the priest told her her husband was too old for her; that her burden was great, but she would hav to carry it, and he felt sorry for her. I told her the priest was talking for himself. I asked her how old the priest was. She answered, about forty, about her age. And I felt sorry for her husband. W. W. MORRIS.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Peter, Pumpkin-eater.

Peter, Peter, pumpkin-eater,
Had a wife and couldn't keep her.
He loved her well, as all can tell,
But with her he could never dwell.

Peter, Peter, pumpkin-eater,
Also had nine children, sweeter
Than all else the world beside,
Yet with them he could ne'er abide.

He was a sailor, bold and free,
He compassed land and skipped the sea.
When home he came he could not stay
What seemed to him but one short day.

Then off again the world to roam,
He sailed o'er billows and through foam,
A lonely wreck of human joy,
Since when he was a sailor boy.

But now at home, he's ceased to roam;
His wife and children round him come.
With brothers, sisters, friends, and all,
He livs content without a squall.

Elf Song.

I twist the toes of the birds a-doze,
I tinkle the dew bells bright;
I chuck the chin of the dimpled rose
Till she laughs in the stars' dim light.
The glow-worm's lamp I hide in the damp,
I steal the wild bee's sting;
I pinch the toad till his legs are a-cramp,
And clip the beetle's wing.
O ho! O hey!
My pranks I play
With never a note of warning.

I set a snare for the moonbeams fair
All wrought of spider-web twine;
I tangle the naughty children's hair
In a snarl of rare design.
I flit through the house without any noise,
There's never an elf so sly;
I break the toys of bad little boys
And the cross little girls who cry.
O hey! O ho!
I work them woe,
Till crows the cock in the morning.

—*Samuel Minton Peck in St. Nicholas.*

Corner Gospel.

EARN WHAT YOU SPEND.

The sweetest bread is that which is earned by the sweat of the brow. Try it and see for yourself. Earn something. As soon as a child is able he should work a little. He should learn to be helpful in some way. Play is very attractiv to boys and girls, but they should not play all the time.

If it is true that "all work and no play makes Jack a dull boy," it is also a fact that all play and no work often makes Jack a bad boy. So the two should be combined, some work and some play.

Jack can attend to the garden, somewhat; he may, if he is a farmer's son, hav a little garden of his own. The vegetables that grow in that garden, planted and cared for by his own two hands, will hav a fine flavor.

Jack can get the kindlings for the fire, bring in the coal, blacken his papa's boots, amuse the baby, keep his room in order, and, in fact, be of assistance in many ways. There are many chores that he may do to prove his kindly and generous disposition.

I once knew a boy who earned money in a small way by saving all the bits of brass, lead, copper, etc., that came in his way. He sold it one day, the first that he had collected, to a tin-pedler. The vender had many pretty toys to please a little boy, but what do you suppose this boy bought with his first money? Among the articles displayed in the wagon of the pedler was a tiny tin pail, painted red, and upon it in gilt letters were these two words, "Good Girl." Henry—that was the boy's name—fancied this pail and purchased it for the sum of eight cents. With a great joy in his heart he placed the little toy in the hands of his sister. "It's for you," he said, "for you." "I earned the money myself," he continued, with proud consciousness, while his great eyes sparkled with a pure delight, "and I didn't want to buy things for myself, but something for you."

This act revealed a generous disposition, and it made happiness for two little child hearts.

It is right for children to hav pocket money, some to spend as they please, but it is better that they should render some equivalent for it—earn it in some good way.

It makes them respect themselvs. For a parent to take a child's money that the child has earned, to buy something for the house, is not in good taste. The child feels robbed. But it would be quite proper for the child to do that voluntarily, if he so desired. No two hav any business to become parents unless able to feed, clothe, and educate their children.

An aged man told me the other day that he well remembered in his boyhood being at one time the proud possessor of a silver half dollar, the result of his own hard labor. His father kept it for him until July 4th, when he and his brothers went downtown with their father to see the procession.

What did this father do but take his Robbie's half dollar and buy some cherries, which he distributed among the boys. He did this without consulting Robbie, and the child naturally felt a great sense of wrong and injustice at the act. He could not taste the cherries, and wondered the fruit did not choke the others. When he went back home he sought a nook all by himself in the barn, and gave vent to his injured feelings in a good cry, and he never quite got over the insult, for insult it was, and always wished his father had been more thoughtful of his little son's money—all he then had in the world.

Nothing is gained by treating children as inferiors. Self-respect and self-dependence are important factors in the formation of good character. That which we would not like done to ourselvs we hav no right to do to another, certainly not to a child.

Prudence and economy are good traits to possess, but when carried to excess, they are harmful and injurious. Wise counsel is good; example is better. Parents should be themselvs what they would like to see their children become.

It is good to hav money to spend; better still is it to earn that which you spend.

S. H. W.

They Got the Scent.

There is a miserly old lady living in Oshkosh who, it is believed, judging from circumstances, has chests and chests of gold secreted in her house somewhere. She is so penurious and hates to part with her money so bad, that when she is compelled from absolute necessity to buy the necessaries of life she walks to the store farthest from her house so that she can keep in her possession the money that must be spent for food a little longer, and pays for her purchase with more reluctance than Isaac of York could command while parting with his gold.

It was told of this old lady that one day, while counting over some money, a five-cent piece dropped in a big wood-box filled with wood, shavings, etc. She searched for an hour in vain, and was almost distracted by the loss, when a bright thought struck her. She would hav a couple of little boys, who were playing near the house, seek it. Accordingly she called them in and told them if they would find the money which had dropped in the wood-box she would giv them each a cent. The youngsters, eager to earn the price of a stick of candy, went willingly to work, and after hunting for about two hours, gave a howl of delight when they discovered the missing coin.

The old woman eagerly snatched it from them, and, after carefully depositing it in her pocketbook, called them dear little children and said they well earned their reward. She then went into another room, brought out a bottle that had once been filled with perfume, and gave each one of the boys a scent of the lingering odor, after which she called them dear little darlings again and told them to run away now and play. The little fellows were so overwhelmed with gratitude at the old lady's munificence that they kindly thanked her in their abstraction.—*Oshkosh Times.*

Parallel Stories.

There is a touchingly beautiful story told of Maurice de Sully, afterward bishop of Paris, to the effect that shortly after he had been appointed canon and archdeacon an old woman, clothed in drugget, with a white staff in her hand, entered the city and inquired of any whom she met where she might find her son, Dr. Maurice. Some ladies, fearing that the new dignitary might feel humiliated if he fell in with his mother so shabbily dressed, attired her in rich habiliments, threw a costly mantle over her, and then conducted her to his residence.

But the archdeacon refused to recognize her in those borrowed plumes. "My mother," said he, "is a poor woman who never wears anything better than a gown of drugget." They were obliged to take her away and restore her original clothes, after which they returned to the house of Dr. Maurice, who, at the time, was the center of a brilliant assembly. The moment he caught sight of her he advanced with the greatest reverence, and embraced her, saying: "This is indeed my mother." But precisely the same story is told of Pope Sixtus V. and his sister Camilla, whom the cardinals had caused to be decked out in magnificent array, to be presented to the new pope after his exaltation.

What the Little Ones Are Saying.

A gentleman asked a little girl what it was that made one feel so funny when another tickled him. "I suppose it is the laugh creeping over him," was the instant reply.

Sunday-school teacher: "Now you may ask any question you like." (Little boy in the back row holds up his hand.) Teacher: "Well, Willie, what is it?" Willie: "Be we goin' to hav a picnic this year?"

"Why don't you wash the bottom of your feet, Johnny?" asked a grandmother of a boy who was performing the operation before retiring for the night. "Why, granny, ye doesn't think I'se going to stand up in bed, does-ye?" replied Johnny.

A little girl being sent to a store to purchase some dyestuff, and forgetting the name of the article, said to the clerk: "John, what do folks dye with?" "Die with? Why, cholera, sometimes," replied John. "Well, I believe that's the name. I want three cents' worth."

"You see, grandma, we perforate an aperture in the apex, and a corresponding aperture in the base; and by applying the egg to the lips and forcibly inhaling the breath, the shell is entirely discharged of its contents." "Bless my soul," cried the old lady, "what wonderful improvements they do make! Now, in my young days we just made a hole at each end and sucked."

Lighting a Pipe with Ice.

Last winter quite a little excitement was caused among a party of skaters on the Serpentine river, England, by one of the party making a lens of ice and lighting the pipes of the others. This reminds the writer that this curious experiment was first brought before the public by Dr. Scoresby, who, when in the polar regions, to the great astonishment of his companions, who did not understand why the ice did not freeze the solar rays, performed the same remarkable feat.

It may also be worthy of remark that Professor Tyndall, when a tutor in the Royal Institution, on several occasions set fire to little heaps of gunpowder with rays from an electric arc concentrated upon the powder by lens of ice. His explanation was that, although ice absorbs rays of certain waves of light and is gradually melted thereby, other waves are not absorbed, and these latter produce the heating effect at the focus of the lens. It is wholly a question of the relativ motions of the molecules of frozen water and the motions of the waves of light.

Correspondence.

COALING, ALA., May 26, 1890.

DEAR MISS WIXON: I hav never written to the Children's Corner. I am nine years old and hav never been to school. My sister teaches me at home. I love to read the Children's Corner and look at the pictures. I love to hear my sister read in THE TRUTH SEEKER. I study in the Third Reader and study spelling and arithmetic. I never go to church, for I get tired of hearing them pray and preach.

Your little friend, H. BRANTLY WARD.

COALING, ALA., May 26, 1890.

DEAR MISS WIXON: I thought I would write to the Corner. I am seven years old. Papa takes THE TRUTH SEEKER. I like the pictures. They are so nice. I hav never been to school; I study at home. It is raining to-day. All the people here are Christians and they don't like us because we are Infidels. I wish that there were some Liberals living here. I liv on a farm and can help papa work some. I am going to study hard, and when I become a man I want to lecture for Freethought.

Your little Liberal friend, JOHN WARD.

FABIUS, N. Y., May 25, 1890.

EDITOR OF THE CORNER, *Aunt Susan:* I wrote a letter some months ago and invited the young people of our Corner to write to me, and I was made happy by receiving many excellent letters, most of whose writers I am still corresponding with.

I also received a number of beautiful autograph cards with my name stamped upon them from one of those new-found friends. As I never heard again from that correspondent, I fear my letter of thanks was never received. I hope it was, as I certainly wish to acknowledge such kindness.

I write now to say that I will send a pencil drawing, of my own work, on cards six by seven in size, of R. G. Ingersoll, Robert Burns, Susan H. Wixon, and J. E. Remsburg. I will send any one of the four for twenty-five cents in stamps and a stamp for mailing.

I had a number of birthday presents. Among them was "All in a Lifetime," and "Summer Days," by S. H. Wixon. I am delighted with them, and wish all the Liberal young people could read them.

I read the letter of Miss Daisy Suter in THE TRUTH SEEKER of May 3, 1890. She livs in Turkey, in that far-off land. I would like to correspond with Daisy. If she writes me a letter I will answer it.

I fear my letter is too long already.

Good-bye, ELDA S. BILLINGS.

P. S.—Your "Summer Days at Onset" is grand, and it makes me feel as though I must go to Onset. I hav been to Staten and Coney Islands. I shall always love the writer of such lovely books as "All in a Lifetime" and "Summer Days." Good-bye, ELDA.

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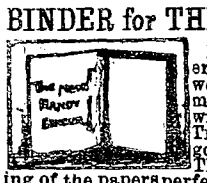
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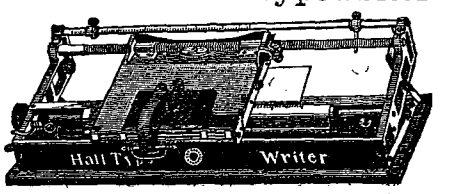
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Dawn is dim on the dark, soft water,
  Soft and passionate, dark and sweet;
Love's own self was the deep sea's daughter,
  Fair and flawless from face to feet;
Hailed of all when the world was golden,
Loved of lovers whose names beholden
Thrill men's eyes as with light of olden
  Days more glad than their flight was fleet.

So they sang; but for men that love her,
  Souls that hear not her word in vain,
Earth beside her and heaven above her
  Seem but shadows that wax and wane.
Softer than sleep's are the sea's caresses,
Kinder than love's that betrays and blesses,
Blither than spring's when her flowerful tresses
  Shake forth sunlight and shine with rain.

All the strength of the waves that perish
  Swells beneath me and laughs and sighs,
Sighs for love of the life they cherish,
  Laughs to know that it lives and dies:
Dies for joy of its life, and lives
Thrilled with joy that its brief death gives,
Death whose laugh or whose breath forgives
  Change that bids it subside and rise.

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Man passeth from life to his rest in the grave.

The leaves of the oak and the willow shall fade,
Be scattered around and together be laid;
And the young and the old, and the low and the high,
Shall molder to dust and together shall lie.

The infant and mother, attended and loved;
The mother that infant's affection who proved,
The husband that mother and infant who blessed,
Each, all are away to their dwellings of rest.

The maid on whose cheek, on whose brow, in whose eye,
Shone beauty and pleasure, her triumphs are by;
And the memory of those who loved her and praised,
Are alike from the minds of the living erased.

The hand of the king that the scepter hath borne;
The brow of the priest that the miter hath worn;
The eye of the sage and the heart of the brave,
Are hidden and lost in the depths of the grave.

The peasant, whose lot was to sow and to reap;
The herdsman, who climbed with his goats up the steep;
The beggar who wandered in search for his bread,
Hav faded away like the grass that we tread.

The saint who enjoyed the communion of heaven,
The sinner who dared to remain unforgiven,
The wise and the foolish, the guilty and just,
Hav quietly mingled their bones in the dust.

So the multitude goes, like the flower or the weed,
That withers away to let others succeed;
So the multitude comes, even those we behold,
To repeat every tale that has often been told.

For we are the same our fathers hav been;
We see the same sights our fathers hav seen;
We drink the same stream and view the same sun,
And run the same course our fathers hav run.

The thoughts we are thinking our fathers would think;
From the death we are shrinking our fathers would shrink,
To the life we are clinging they also would cling;
But it speeds from us all like a bird on the wing.

They loved, but the story we cannot unfold;
They scorned, but the heart of the haughty is cold;
They grieved, but no wail from their slumber will come;
They joyed, but the tongue of their gladness is dumb.

They died; aye! they died; we things that are now,
That walk on the turf that lies over their brow,
And make in their dwellings a transient abode,
Meet the things that they met on their pilgrimage road.

Yea! hope and despondency, pleasure and pain,
We mingle together in sunshine and rain;
And the smile and the tear, the song and the dirge,
Still follow each other, like surge upon surge.

'Tis the wink of an eye, 'tis the draught of a breath,
From the blossom of health to the paleness of death,
From the gilded saloon to the bier and the shroud—
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Liberal Meetings.

These notices are for the benefit of Liberals who may be visiting the places where these societies are located. Local Secular Unions and Freethought Societies meeting regularly can have their gatherings advertised here free by forwarding the necessary information.

The Manhattan Liberal Club, N.Y.
Meets every Friday evening, at 8 o'clock, at German Masonic Temple, 220 East 15th street. Lectures and discussions. The public cordially invited.

Brooklyn Philosophical Association
Meets at Fraternity rooms, Bedford avenue and South 2d street, Brooklyn, E. D., at 3 P.M., every Sunday. Admission free. Discussions follow lectures.

The Newark Liberal League
Meets every Sunday afternoon at 3 o'clock at Liberal League Hall, 177 Halsey st., cor. Market st., Newark, N. J. Lectures and discussions on religious and social questions. Seats free and everybody welcome.

Philadelphia Liberal League 257
meets every Sunday in Industrial Hall, Broad and Wood sts., at 2:30 and 7:30 P.M. for lectures and free discussions on religious and social questions. Able speakers interest the audience. N.B.—Truth Seeker publications always on hand at cheap rates.

Ingersoll Secular Society, Boston,
Meets every Sunday (from October to June) at 2:45 P.M., at Paine Memorial Building, Appleton street.

Chicago Secular Union
Meets every Sunday evening at 7:30 P.M., at Princess Opera House, 558 West Madison street. Lectures and debates. Strangers from abroad are welcome.

The Secular Society of Kent, O.,
Meets semi-monthly, first and third Sundays, at 2 P.M., at the town hall. All friends of human cultivation are invited. MARIUS HEIGHTON, Sec.

The Minneapolis Secular Union
Meets every Sunday at 7:30 P.M., at 412 Nicollet ave., Rooms 12 and 14, Eastman block, Minneapolis, Minn. J.F. MACOMBER, Pres.; LEROY BERRIER, Sec.

Elizur Wright Secular Union
Of Alliance, O., meets the first and fourth Sundays of each month at Independent Church, at 10:30 A.M. Free discussion on all Liberal subjects. Subscriptions to THE TRUTH SEEKER and *Investigator* are solicited. R. G. SMITH, Cor. Sec.

The Walla Walla Liberal Club
Meets every Sunday at 2 P.M. in Grand Army hall, Main street, Walla Walla, Washington. Science Lectures.—Free Discussions.—Original and Selected Readings and Poems. A large valuable library is at the service of members and friends. C. B. REYNOLDS, Pres.; A. W. CALDER, Sec.

Milwaukee, Wis., Liberal Club
Holds meetings every Sunday evening at 216 Grand ave., (Fraternity Hall). Lecture followed by debates. The public cordially invited.

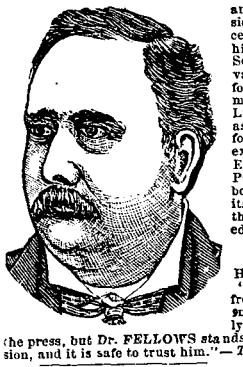
Brotherhood of Moralists, No. 903, Prairie City, Ia.,
Meets every Sunday in the Liberal reading-room hall at 2:30 P.M. All Liberals are cordially invited. F. V. DRAPER, Cor. Sec.

San Francisco, Cal., Freethought Society
Meets every Sunday evening at Union Square Hall, 421 Post street, at 8 o'clock. A cordial invitation is extended to all. Seats free.

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Holds regular meetings at Good Templar Hall, Flynn Block, S.E. corner 7th and Locust streets. Lectures followed by discussion. Friends from abroad heartily welcome.
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News of the Week.

A BUDDHIST congress is soon to be held in Paris, with delegates from all parts of the world. France alone has 30,000 Buddhists.

NEARLY every house in Bradshaw, Neb., was demolished by a cyclone on the 3d, and several persons were killed and many injured.

PROVIDENCE has enforced the Sunday law against all dealers.

LOVELAND, Ia., was wrecked on the 1st by a deluge sweeping down a gully above it, proceeding from a cloudburst.

FEW answer the census inquiries on disease and mortgage. Some who hav refused to answer the other questions will be prosecuted.

CAMILLE DREYFUS, the Radical deputy, has excited Paris with a pamphlet calling for immediate war for retaking Alsace Lorraine.

ON the 4th there were heavy storms and hurricanes in many states, especially Iowa and its neighbors, and in Ontario, Can. Many houses and bridges were ruined, and lives lost.

A FEW days ago a wagon party of ranchmen on the border of the Tongue River Reservation were fired at by ambushed Cheyennes, and several killed. Many settlers hav fled.

CARDINAL MANNING has written to Mr. O'Brien that "the Irish people, the most profoundly Christian on the face of the earth, hav been afflicted with every kind of sorrow for centuries." Perhaps their being so profoundly Christian is the cause of their affliction.

NEWFOUNDLAND fishermen are angry with England for non-interference with what they deem aggressions by the French.

A NORTHERN Pacific train was boarded by masked men near Salem, S. D., on the night of the 7th, and the mail car rifled.

THE Rochester *Democrat and Chronicle* announces the discontinuance of its Sunday edition in obedience to public sentiment as to the Sabbath.

IT is proposed to establish one-cent postage on local letters in cities having carriers, and it is believed that this rate will soon be adopted for all letters.

SECRETARY OF STATE BLAINE has sent out circulars to all consuls in Brazil requesting information in regard to the means of extending American trade in their localities.

GERMANY has constructed many railroads for the quick mobilization of her army on the French frontier, and much of her taxation arises from railways laid and operated for military rather than commercial purposes.

A NEW religious sect has risen on a reservation twenty miles southeast of Pierre, S. D. Their faith resembles the Mormon and also the old Jewish religion. The other day they made burnt offerings of calves. They call their town Moab.

LOCUSTS hav appeared in large districts of the Caucasus in vast numbers, and will entail, besides loss of crops, the expense of employing 150,000 men to destroy them, and of maintaining troops to keep these undisciplined men at work and at peace.

SECRETARY BLAINE has sent gunboats to Behring sea to exclude Canadian fishers. The English say that this peremptory action, before proper resort to international diplomatic settlement, is designed to catch the Irish-Americans. They say that British gunboats should follow.

SOME months ago capitalists interested in Lower California lands and mines conspired to throw off the authority of Mexico over that peninsula and set up an independent republic by force of arms, with a view to annexation to the United States. Arrangements were made to capture Mexican ships and garrisons, and take possession of railroad and telegraph lines. Secretary Blaine learned of the movement and vigorously suppressed it, and the public has just got the news.

INTERNATIONAL copyright has been defeated again in Congress, from causes which Max O'Rell describes thus: "There was not an educated person that did not cry out for it, not a newspaper or magazine that did not advocate it; but saloon-keepers and Western cowboys carry the day over the cultivated class." This distinguished observer adds that "public opinion has no influence" in America, and that Europeans do not "look upon America as a free nation."

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Gems of Thought.

POOR creatures that we are! how many ages hav passed away in acquiring a little reason.—*Voltaire.*

THE thousand years' perversion of our moral instincts has not been wholly redeemed by the educational influences of a short century.—*Oswald.*

ADDED to their reasoning faculties, Darwin endeavors to trace, especially in the higher animals, the commencement of the moral sentiment, which he connects with their social instincts. A certain sense of honor, of conscience, can scarcely be denied to the nobler and better-kept kinds of horses and dogs. And if the dog's conscience is, not quite unjustly, traced back to the stick, we may ask, in return, whether the same holds not good of the ruder sorts of man also?—*Strauss.*

THE animal is led and guided in its daily life neither by a blind, involuntary impulse, nor by the influence of a higher power, but by reflection, arising from comparison, judgment, and conclusions, in all of which an essential part is played by the organization and mental tendency inherited from parents. Even the process of thought through which this is done, is essentially the same as in the case of men, although the power of judgment is very much weaker, and the inherited mental tendency, owing to this lesser power of judgment, comes forward much more conspicuously than it does in man. We might therefore with just as good a right contend that man works only by the impulse of instinct, as trace the actions of animals to that source. But the one is as much a mistake as the other. Both act by understanding or reason *and* by what may be termed instinct, if it be desired to preserve this word as the equivalent of the inherited mental tendencies or faculties of the nervous system; the only difference is that the animal acts *more* by instinct, and man *more* by reflection.—*Buchner.*

WHAT wealth it is to hav such friends that we cannot think of them without elevation! And we can think of them any time and anywhere, and it costs nothing but the lofty disposition. I cannot tell you the joy your letter givs me, which will not quite cease until the latest time. Let me accompany your finest thought.—*Thoreau.*

THE blessing of friendship, "doubling the joys of life and lessening its sorrows," could not fail to be specially obnoxious to the moralists of a creed that seeks to lure its converts from earth to ghostland, and depreciates the natural affections of the human heart. The *phil'adelphia*, or "brother-love," of the New Testament, is, in fact, merely a "fellowship in Christ"—the spiritual communion and mutual indoctrination of earth-renouncing bigots. With the joys and sorrows of natural friendship their prophet evinces no sympathy whatever. "I am come," says he, "to set a man at variance against his father, and the daughter against her mother, . . . and a man's foes shall be those of his own household." "He who hates not his father and mother, his brothers and sisters, cannot be my disciple." "And the brother shall betray the brother to death, and the father the son."—*Professor Oswald.*



ABIGAIL'S FIRST MEETING WITH DAVID.

And when Abigail saw David, she hasted and lighted off the ass, and fell before David on her face, and bowed herself to the ground.—1 Sam. xxv, 23.

Odds and Ends.

REV. GILMORE BUGG'S EXPERIENCE WITH A REFRACTORY CHURCH-MEMBER.

The Rev. Gilmore Bugg had nearly reached the end of his long harang when he discovered that Brother John Fry was sound asleep. But he did not continue to preach, as many white ministers would hav done; he stepped down from the pulpit and approaching the sleeper, said:

"Wharfo dis snorin' in de sanctified synygog o' de Lawd?"

Mr. Fry looked up with a start, and rubbing his eyes, replied:

"Anybody 'sturbin' de worship o' de ercasion, bruder?"

"Yas, yo'se'f is a doin' o' dat fack."

"Who, me?"

"Yas, you."

"I doan see how dat come."

"I does. It comes from you goin' ter sleep, dat's how it come."

"Look yere, you ain't cusin' me o' sleepin' in de house o' de Lawd, is you?"

"Now, you look yere," said the preacher, "doan come er makin' o' er mouf, fur didn' I see you ersleep—see you wid deze eyes dat de Lawd dun gib me fur sich pupposes?"

"What, you stan' dar an' try ter tell dis yere congergation dat you seed me ersleep?"

"Come, dar ain't no use in no sich talk ez dis yere," said the preacher. "You wuz fas' ersleep an' dar ain't no use'n denyin' de fack; an' I wants ter gib you de procklermation right yere dat I ain't called on by de sperit o' de truth an' de bride dat say come ter preach ter no sleepin' sinners."

"Look yere, ole pusson," said Mr. Fry, getting up, and through habit dusting off the seat of his trousers, "who you callin' er sinner? I mout'er dozed off ter sleep—an' Peter done dat—but I doan want you ter come roun' yere a gittin' in the habit o' callin' me a sinner, fur you mout git your mouf set dat ter way, an' it would be sorter 'barrassin' ter you one dese days. Yere me?"

"Neber mine what I yeres, an' neber mine what I harkens ter. I yered you er snorin' ober yere, an' er man doan' snore lessen he asleep, an' er man doan' sleep in church lessen he is er sinner. Yere me?"

"Now, yere," said Mr. Fry, "I has been strivin' to git erlong wid dis congergation widout no trouble, but yere you comes erlong an' calls me er sinner."

"Wall, ef you wan't er sinner you wouldn't hafter strive ter get erlong in de house o' de Lawd. De Christian gits erlong all right in de house o' de Lawd widout puttin' hisse'f ter so much trouble."

"Bruder Bugg, you sorter put it on me in argyment right dar, an' I gibs you credit fur it, I does, sah, but we sometimes 'mires er man's argyment when we knows dat de truth ain't one o' his artickles o' furniture."

"Does you mean ter say, sah, dat I ain't furnished wid de truf?"

"'Strue it any way dat's de handiest; jes any way dat suits you de bes'."

During this time the congregation had sat in silence. It was evident that the controversy was more interesting than the sermon had been, for other brothers who had been inclined to sleep were wide awake now. The preacher turned to his congregation and said:

"Bruders, er certain erfair is erbout to come ter er head in yo' presence dis ebenin'. Dis bruder," pointing at Mr. Fry, "jest becaze he wa'nt called ter preach, has allus had er sort o' jealousness o' me. Now dat ain't my fault, but de fault o' de sperit dat called me."

"De sperits dat called you would make er man pretty blame drunk," Mr. Fry broke in. "'Bout fo' fingers o' dem sorter sperits would take de har offen er bench laig dog, an' I doan know o' nuthin' dat fits tighter den er bench laig dog's ha'r."

"Bredrin," said the preacher, "doan you see how he tryin' ter 'sult me right yere? Tryin' ter 'sult me an' he knows dat he dun borrid $10 frum me las' week."

Old Fry laughed with that heavy jolt so characteristic of a negro's sarcasm. "Dun lent me $10, is yer? Lissun at dot, bruders. Er preacher dun lent er man $10. Did you ever year o'er preacher befo' dat went erbout lendin' money? Did you eber know er nigger preacher ter stop borrin' long ernuff ter lend any?"

"This has went fer enuff," the preacher exclaimed. "I wa'nt called yere ter be 'sulted by dis haug stealer."

"Ah, hah!" Fry grunted, "er haug stealer is I? Wall, ef you'll jest send back de forty pounds o' meat you got at my house de uder day, I'll tell you who I stole it frum. I'll do dis case de man is er enemy o' mine."

"Bruders," the preacher remarked when, with a great effort, he had calmed himself, "dis is de 'sultinist pusson I eber seed, an' I'd like ter know whut we is gwine ter do wid him."

"Dat ain' no question ter put to us," answered a bow-legged old fellow who was yearning for a fight. "Jes settle it wid him right yere, sah."

"I would, but I doan know how."

"Whup him, sah; dat's de way. Ole Steve dat de Lawd called ter preach fur us once woulder dun whupped him long fo' now."

"I uster be er gre't fighter befo' de sperit called me," the preacher responded, glancing uneasily at Mr. Fry's powerful arms, "but I had done hoped dat de Lawd wa'nt gwine let me fight no mo. Mr. Fry."

"Dat's my name, sah."

"Is you gwine pollygise?"

"Whut fur?"

"Fur 'sultin' me."

"Dar's only one way dat I eber does pollygise ter er man."

"An' whut way is dat, Mr. Fry?"

"It's ter fling him on de groun' an' pollygise ez I he'ps him up. Dat way suit you?"

The preacher reflected a moment and thus answered: "Ef no uder way will do, sah, we'll try dat."

"Any particular holt you want?" Fry asked.

"No, jes take er holt o' me in yo' own way an' fling me ter suit yose'f. All I'se atter is de 'pology made in de presence o' de congregation."

They went outside. Fry seized the preacher and gave him an awful slam against the ground, and, as he bent over the parson, began to mutter an apology, but the preacher rose with a razor in his hand. He had time to make but two swipes. One removed Mr. Fry's ear, and the other took off his nose.

"Brederen," said the preacher, as he wiped his razor, "we'll now go back an' 'lissen ter de rest o' dat interesting sermon."

They went in and there was not one among them who failed to lend an attentiv ear, thinking, of course, of an ear that lay outside among the dry leaves.—*Opie P. Read.*

THE TRUTH SEEKER

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WHAT PRIESTCRAFT DID FOR MEXICO.

Notes and Clippings.

In New Zealand a Mormon convention has just closed its sittings, at which it was officially reported that there are three thousand Mormons in that colony, and that five hundred converts were made during the past year.

According to the latest report of the minister of education, there are forty thousand primary schools in Russia. Twenty-two thousand are public schools under the authority of the ministers of education, and eighteen thousand are parish schools under the management of the "Holy Synod." Religious instruction is given in the secular schools by clergymen, who hav to render an account of their doings to the government.

Mr. Bradlaugh, it appears, has been fishing, and caught some good health as well as fish. He says in the *National Reformer:* "Some folks like to know the results of my week's holiday on the Clyde lochs. First, I hav to report cheeks, nose, and hands all sunburnt and blistered; and next a catch of 338 fish weighing in all 223 pounds; last, and most important, health certainly better. On the whole I think my old self is coming back again, and I thank the many kindly inquirers."

Citizen George Francis Train, since his record-breaking trip around the world, has quietly settled down on the shores of Puget sound, near Tacoma. He is communing with the birds, cultivating psychic force, and breathing pure air. He livs alone, never goes to Tacoma, which is only three miles distant, and cooks his cocoa on a $3 stove. He has his books and manuscripts, and as he wanders through the primeval forest his magnificent crop of white hair is occasionally anointed by the falling gum from the lofty pines. His quiet retreat is now and again broken in upon by delegations of school-children who come to sit at the feet of the philosopher.

The *Irish Catholic*, Dublin, states that the pope, in replying to the congratulations of visitors at the Vatican, expressed himself as strongly of the belief that great punishment was impending on society for its disregard of and indifference to the church. "The Lord," he said, "will come no longer with a sweet and peaceful face, but with an angry one to strike and purify his church. I am neither a prophet nor the son of a prophet, but I feel in my heart sorrowful presentiments. A sea of evil is about to beat against the rock on which the church is founded, and will leave nothing to be seen on the horizon but the threat of the anger of God. Prayer will not suffice to appease the almighty." The pope probably thinks that a crusade to restore his temporal power, or an increase in financial gifts to himself, would be about what the Lord wants.

On September 1st the new law relating to trial jurors in the city of New York goes into effect. It was approved by Governor Hill on June 5th, and adds to the list of those relieved from the jury service hereafter the following: "A professor or teacher in a college, academy, or public school, not following any other calling, or an editor, editorial writer, or reporter of a daily newspaper, regularly employed as such and not following any other vocation." This does not relieve the editors of weekly journals, and The Truth Seeker Editor expects to spend two weeks of every year hanging around the courts, parting with his substance to horse railroads and receiving about two dollars for his two weeks' service to his country. The editors and reporters of daily journals ought not to hav been so selfish when getting their bill passed.

This is the way the *Catholic Review* feels: "In Boston the public schools hav all at once become openly Protestant. The school histories, against which Judge Fallon fought so strenuously, were adopted by the board almost to a man. The minority report against them had only two supporters. The significance of this incident is delightful to Catholics. One-half Boston is Catholic, yet the board of education has the audacity to introduce Protestant text-books into schools chiefly supported by Catholic taxpayers. The histories against whose introduction Judge Fallon struggled are Protestant histories, designed to keep alive the lying Protestant tradition, and to make Catholic children ashamed of their faith. The public schools of Boston, with or without these histories, are Protestant, and will remain so a few more decades. They are not the place for Catholic children. But Boston Catholics hav been slow or unwilling to admit the fact, and as a consequence their faith has suffered more than they know. The incident of the histories will do much for them. We pray that the present Boston board of education may long preserve its present spirit, nail its flag to the mast as it were, and so behave in the future that within ten years their schools will hold no Catholic child save those whose parents hav always secretly grieved over the sad fate which made them Catholics."

An editorial writer signing himself the "Genial Observer" says in the London *Herald:* "I hope the severe correspondent who has written to the Sunday editor protesting against the publication of Sunday papers, except such as are devoted to religious labors and Sunday anecdotes, will not think the 'Genial Observer' profane in referring to the possibilities of the future of the London sandwich men, more especially in regard to St. Peter's reception of such company. In case he should do so I will now lift from the columns of one of those religious papers a little story: The bishop was examining for holy orders a candidate who was more deficient in theology than brains. Among other questions the bishop asked him, 'If you were in company with persons who impugned the doctrin of the holy trinity, how would you defend it?' 'My Lord, I feel hurt by your supposing I keep such company.' 'If, however, you were accidentally to find yourself in the company of Unitarians, and they were to attack you, what course would you pursue?' 'Can you doubt, my lord, what I should do? I should, of course, leave the room instantly.' And I commend to that anonymous postcarder, who pesters the *Herald* with texts and profane postcard prayers for the publisher's salvation, to take the hint. The *Herald* does not desire to print a single copy more than it can sell nor to hav among its subscribers one reader who does not feel that he can be on friendly terms, at least in an epistolary way, with its directors."

Communications.

Is It True That the Catholic Church Is the Enemy of Progress?

If my friend in Ohio had carefully read the paper through which he sent to me, he would hav found a sufficient refutation to the article to which he called my attention. It appears from the pope's late encyclical that the church is indifferent to the form of government of any nation. It only asks to hav its own way. There is the rub. Let the church manage the schools and teach children just enough to be gulled by the priesthood, own all the land that it wants, build as many costly churches as it pleases and hav somebody else pay the taxes, control the press and the speech and thoughts of the people, and then it is indifferent about the government.

Church Progress, commenting upon the holy father's letter, says: "When the state encroaches upon the domain of religion it is the duty of the church, enjoined by God, to make resistance." Here is the whole thing in a nutshell. Before I am through it will be made to appear that free schools, free books, free press, free speech, and free thought all "encroach upon the domain of religion," and that the church is "enjoined by God" to resist them. Just let the church hav her own way in everything, and then she will be quiet and find no fault with the government. Is not that a grand element to cherish in this country?

The same paper advises the Catholics at the forthcoming elections of the German Reichstag to "support the candidate who is least hostil to the church."

This shows that the Catholic element cares nothing for the welfare of the state. That it is always wielded solid for the interest of the church, and the church is under the influence of the one-man power, and that man a tyrant in a foreign land.

It is plain that the one-man power is incompatible with the principles of republicanism. How long will the American people continue to cherish an element which in the very nature of things is hostil to the government they hav adopted? Whenever an act of Congress conflicts with a dictate of the pontiff, according to the principles which he himself has declared, every Catholic will obey the foreign mandate, and set the act of Congress at naught whenever it is policy to do so.

In the day of Bishop Hughes this question was squarely put to him: "If the pope should interdict an article which you had prepared and believed to be right, would you then dare to publish it?" The answer was quick and emphatic, "No."

If Bishop Hughes dare not disobey the pope, how would it be with the common herd? Could Bishop Hughes be a good American citizen when he was under the control of a foreign power? Can a man serve two masters?

Our government rests upon the broad principles of equality. The vote of the humblest individual has as much weight as that of the greatest man in the nation. Catholicism rests upon the idea that all are subject to the will of one man.

The political prophets declared that slavery and freedom could not exist together—that the country must be all slave or all free. Neither can a free government, resting upon the equality of the people, ever be harmonized with the principle that all owe allegiance to, and are subject to, one head.

How will it fare with the American idea in this country when the Catholics equal us in numbers? And if their numbers increase in proportion to ours as they hav for the last fifty years, how long before that day will arrive? These are grave questions which the American people sooner or later will be called to solve. Every thoughtful American ought to be asking himself, "What is to be done with the Catholic element?"

I hav settled one principle in my own mind. No Catholic should ever be naturalized or allowed to vote in this country. For whatever he may say or swear to, he will always be true to the pope and the church. I would never debar a man from the rights of citizenship who is in love with our institutions, and will in good faith defend and support the government. But I would distinctly draw the line when a man proposes to wield the electiv franchise and in principle ignores the duties and obligations which citizenship implies and imposes. What would be thought of the idea of conferring the rights of citizenship upon an indefinit number of Russians if it were known that every one, notwithstanding his oath of allegiance to this government, was still in love with the despotic power of Russia, and all the time true to the interests of the czar?

If my friend in Ohio had taken extracts from other articles in *Church Progress*, he would in a great measure hav not only shown the secret working of the church, but would hav found a sufficient answer to the lying pretenses of the particular article referred to.

This paper claims that a "Catholic school can only be fit for a Catholic child," which means that a Catholic school is the only one fit for any child. And before I get through it will be made to appear that Catholics tolerate no other where they hav the power.

Church Progress urges the "Catholic press everywhere to do all in its power to inculcate Catholic doctrin." Had the church the power in this country, the Catholic press would be the only one tolerated. This paper further states that "free books in the public schools is the first step in Socialism;" in other words, the first step out of Catholicism. I would not giv a fig for the freedom of the mind where there is no freedom of schools, no freedom of books, no freedom of the press. These Catholic claims are un-American, and if carried to their legitimate results, will subvert the free institutions of the country.

In an article on the heresy of John Huss, *Church Progress* says: "The various codes of the times in which these sentences were pronounced looked upon heresy not only as an offense religiously, but as a capital offense civilly."

And in these times was not the state entirely held in the clutches of the church? Was not the will of the church the will of the state? In all times and in all countries where the church has had the power it has controled the state. And as the church cannot err, it cannot change, and so it must follow that if the church ever gets the power in this country, an offense against the church will be an offense against the state. Again we quote:

> In the church and state a heretic was considered a most dangerous enemy.

Church Progress claims that John Huss was burnt by the state, but was his offense against the state? Not at all. His offense was against the church. He had the same right to express and promulgate his opinion that the pope had to express and promulgate his. The equality of man is a doctrin which never can be indorsed by the church, but it is the very foundation of a free government. Again: "It is only since the peace of Westphalia that the civil governments hav ceased to consider heresy as a capital crime. Ecclesiastically its nature and the mode of procedure in regard to it are the same." Here is expressed in unmistakable language from an undoubted Catholic source just what I hav claimed—that the church is just as ready to burn a heretic as it ever was—just as ready to control the state as it was before the peace of Westphalia, when it controled not only the fortunes but the lives of its subjects. To my certain knowledge the church already levies taxes on its subjects and compels them to pay, and indirectly it lays taxes on the community and compels even outsiders to pay.

The crime of John Huss was teaching doctrins which the church did not approve, and the church burnt him, and this shows how it deals with free thought and free speech. And according to *Church Progress*, it has the right to burn such books as it does not like as well.

> The council turned him [Huss] over to the secular power, expressing the time-honored request that the unfortunate man's life be spared.

This language was intended to cover up hypocrisy and deceit, if not a downright lie. At the time Huss was burnt, 1415, no man could hold an office who was not a Catholic. It was simply one body of Catholics handing a man over to another body of Catholics, well knowing that he would be murdered when they did so.

> In no instance in her [the church's] history, in which she has so acted, is there a case in which any government would not be found, as the protector of religious liberty, to come to her deliverance.

Here is religious liberty with a vengeance. Here we get an idea of the construction that the church puts upon religious liberty. Liberty to think as ecclesiastics dictate, and liberty to be racked or burnt if you do not. Just such liberty as the vilest despot on earth givs to his subjects, but never the liberty of being your own judge of what is right and wrong; never the liberty of books or the press or speech or thought. Never the liberty of choosing your own rulers or calling them to account. In short, the principles of Roman Catholicism are as antagonistic to the principles of republicanism as death is to life. Some day the American people will find that they hav been cherishing a serpent which will sting them to death. As the power of the church strengthens the love of republican principles will weaken. When Catholicism obtains the mastery in this country, as it certainly will, the world will hear the death knell of American liberty. Listen:

> In those days heresy was considered treason against the state and a capital offense. Ecclesiastically its nature and the mode of procedure in regard to it is still the same.

Has the church reformed? If so, when did she bring forth fruit meet for repentance? This ought to convince every thinking person that the Catholic church is the same persecuting, tyrannical hog that she always has been, and that she will return to her murderous old tricks whenever she can get the power.

After stating flatly that the "procedure of the church is ever the same," the author of the Huss article doubles back on his own statement and says:

> That John Huss was burnt at the stake was not her [the church's] responsibility.

This proves that Catholics will lie for the church when it is their interest to do so. Those who liv to see the triumph of the Catholic church will see our free institutions involved in ruin.

One quotation more will close the Huss article:

> Heretics were looked upon as enemies of the state.

Jefferson, Washington, Adams, Franklin, and all the great and good men that the country has ever produced, would hav been "looked upon as enemies of the state," and condemned to death.

The spirit of Catholicism and of republicanism will ever hav divergent aims and purposes. As the one triumphs the other must decline. The noonday of the power of the church was the midnight of mental darkness and of poverty and savagery. It is for the American people to decide between the two.

While it was the intention of the founders of the government to giv free toleration to every system of religion, and to interfere with none, no system of religion must be allowed to interfere with the government if our liberties are to be preserved.

Now I propose to show, first that a free government never did and never can exist under Catholic rule, and second, that unless there is something done, in less than one hundred years Catholicism will put out the fires of liberty in this country.

One pope has said: "America is the hope of Rome." Gregory XVI. said: "The salvation of the church will come from America."

Father Hecker said: "The man is living to-day who will see a majority of the people of the American continent Roman Catholic." And further: "There is to be a state religion in this country and that religion is to be Roman Catholic." Cardinal Manning declares that the pope is the supreme judge of what is right and wrong, and again that "it is necessary for every human being to be subject to the Roman pontiff."

Bishop Gilman said: "God is above man and the church above the state." Cardinal McCloskey said: "Catholics are as strongly devoted to the temporal power of the holy father in this country [the United States] as in any part of the world, and if it should be necessary to prove it by acts they are ready to do so."

Hon. R. W. Thompson says: "Catholics are inimical to the government and political institutions of the country, and their oath of allegiance is worth no more than the paper upon which it is written. . . . Every ecclesiastic has to swear political as well as religious allegiance to the pope."

The pope declares that "ecclesiastics hav a right to immunity from the civil law," and again, "In case of conflict between the ecclesiastical and civil powers, the ecclesiastical ought to prevail."

In 1864 the pope anathematized all who "maintain the liberty of the press, and all advocates of the liberty of speech."

An encyclical says: "Public schools should be under the control of the Romish church, and should not be subject to the civil power, nor made to conform to the opinions of the age."

The *Rambler*, a Catholic paper, says: "No man has a right to choose his religion. No one, but an Atheist, can uphold the principles of religious liberty."

Says the Boston *Pilot*: "There can be no religion without an inquisition for the promotion of the true faith."

The archbishop of St. Louis said: "Heresy and unbelief are crimes, and in Catholic countries are punished like other crimes."

Bishop O'Connor declared that "religious liberty is merely endured until the opposit can be carried into effect without peril to the Catholic world."

An encyclical of 1864 anathematizes "those who assert the liberty of conscience and all such as maintain that the church may not use force."

In 1854, the same pope said: "The absurd doctrins in defense of liberty of conscience are a pestilential error." Every church ecclesiastic takes an oath of allegiance to the pope to "persecute and oppose heretics, schismatics, and rebels to the pope and his successors, to his utmost."

Now, these quotations from the most undoubted Catholic authorities show, without comment, that whenever the Catholics gain the ascendency in this country the sun of our liberty is set. The most stupid must understand that Catholics will carry out these measures whenever and wherever they hav the power, and that a free government is an utter impossibility where these measures prevail.

It remains only to show that the day of doom is not as far distant as some may imagin.

The Catholic church has always understood the power of wealth. And no church organization knows better how to accumulate it, or use it to the best advantage.

According to Father Hecker, the aggregate wealth of the church in this country was in 1850 $9,000 000. In 1860 it had increased to $26,000,000; in 1870 to $60,000,000. According to this increase what will be the wealth of the church fifty years from now?

In a little more than ten years next preceding the year 1880, the city of New York gave the church in

real estate $3,500,000, and in money $5,827,471—an aggregate of more than $9,000,000. If we could get at the secret of these bequests it would probably be found that they were given for Catholic votes.

Other cities hav given proportionate amounts. These phenomenal gifts will be increased as the church gains power. There are thousands of people who do not see that these vast accumulations of wealth are the first step in usurping the power of the state.

From this increase of wealth let us turn to the increase of numbers.

In 1800 the Catholics numbered 100,000. In eighty-four years they had increased to 6,628,176. In 1800 there was 1 Catholic to 53 of the whole population. In 1850, 1 to every 14 3. In 1870, 1 to every 8 3. In 1880, 1 to every 7.7.

In thirty years prior to 1850 the population increased 116 per cent; the Catholic population, 294 per cent. Catholics never allow heretics to be buried in consecrated ground. With this increase of wealth and population, how long will it be before we shall be begging of our Catholic masters the poor privilege of being buried in the country of Washington and Jefferson?

Every reflecting mind must see that these principles, as laid down by the highest dignitaries in the church, are subversiv of every principle of free government, and that when we giv them full power with ourselvs we let a wolf into the door that will devour the children of liberty.

And now I want to ask why we should confer citizenship upon Catholics who owe allegiance to a despot in a foreign country any more than we should confer citizenship upon those who owe allegiance to the czar of Russia. Let everyone reflect that the pope of Rome can command every Catholic vote in this country. They regard him as holy, supreme, and verily believe that the will of the pope is the will of God. He exercises a censorship over the books which may be read, the papers which may be published. He directs the thoughts and consciences of men, and virtually controls all they possess. He directs the manner of conducting the schools, virtually selects the teachers, and wields the power of a despot. Many hav realized the barbarous severity of the Comstock law, but with Romanism triumphant in this country nothing would be allowed to pass through the mails which the church does not approve.

Now the humblest individual may publicly tell what he thinks of any law, he may criticise any act of the president—in short, according to the genius of our government, he is the real sovereign. But nobody must criticise the pope or his religion. He is perfect, and the Catholic religion was instituted by God himself. It will be a sorry day when we hav a religion which is not only above the government, but which shall constitute the government, and which no one shall be allowed to criticise.

Would it not spread alarm if it were known that the next presidential term would find a Catholic in the presidential chair, and a majority of Catholics in the Senate and House of Representativs?

When that day comes, as it surely will, and the people begin to be taxed to support Catholic schools, and to build churches and cathedrals, they will begin to wonder how it happened that they were caught napping while the enemy passed the outer guard and took possession of the country.

To be forewarned is to be forearmed. When a storm is gathering is it not wisdom to make preparation for it if in our power to do so?

The battle is already joined in regard to the common schools, and through strategy and the duplicity of political file leaders they will carry one point after another, always assailing the weakest point, until there will be nothing left which a freeman will feel proud of.

To-day we can say "thus far and no farther;" tomorrow we may be driven to the wall by an enemy who acknowledges no known rule of civilized warfare. If we allow the enemy to bind us hand and foot we may blame ourselvs for the chains which we are compelled to wear.

JOHN PECK.

The True Democracy.

It is said, "A government is a necessary evil;" but I deem a righteous one a blessing and hold that some form of government is necessary and inevitable. We are controled by the same laws of causation that govern the other forms of so-called matter, and these laws, their advantages and penalties, are immutable; so must man always be governed to some extent by his ever changing environment, which can never become perfectly adapted to his progressiv needs. A natural government is an arbitrary one, and were we without a civil law we should experience the injustice and confusion incidental to the general orders of nature, who creates myriads of each species that must perish in infancy, and other myriads that must survive this stage to find life is a state of free conflict in which each individual may get along as he can, and liv as long as he can on those that must perish in his behalf.

This assures the survival; therefore the reproduction of the more selfish, politic, and powerful of every species, and these are commonly called "the fittest." It is stated as an axiom, in the Declaration of Independence, that all persons are created equal. This, obviously, is an error. Congenital differences oft-times render men ingenious or idiotic, sane or insane, moral or immoral, well formed or deformed, healthy or invalid, useful or otherwise. These conditions are as inequitable as they are dissimilar; it is beyond the power of an alleged providence to equalize them; but it is man's province to harmonize them as much as possible, and to maintain the rights of all so far as he can control them. Nature bestows on men their various characters and endows them with unequal and diversified abilities, but justice acknowledges their equal rights. I consider it an axiom that each individual is entitled equitably to the condition life, which is forced unconditionally on all, and to the greatest common facilities for preserving, sustaining, and enjoying it. Men are also entitled to exercise the fullest personal liberty that can be shared in common, and this demands that "the liberties of one individual must cease where another's rights begin" and the liberties of each individual shall be sustained so long as these do not conflict with the rights of others. Moreover, it is the right of every individual to be perfectly adapted to his environment; to be born so and to liv so. I conclude that all animals, including man, hav the same natural rights for the same general reasons.

> The sum is this, if man's convenience, health,
> Or safety interfere, his rights and claims
> Are paramount and must extinguish theirs,
> Else they are all—the meanest things that are—
> As free to liv and to enjoy that life
> As God [nature] was free to form them at the first.
> —*Cowper.*

We cannot, in all cases, compensate for the injustice of nature, nor can we hope that anyone born in this age will inherit the perfect organism which should be his by right; but man may yet subvert the usual order of nature sufficiently to at least treat the members of his own species with justice—that he will do so is our hope. The natural physical government which we must submit to is a prototype of the civil moral one that might be founded on the equal rights of men, "derive its just powers from the consent of the governed," be a mutual government in every respect, and become eventually a nominal one. Let us consider morality. It is moral to refrain from evil and it is righteous to do good. I assume that on the whole happiness is the greatest good and misery the greatest evil. I hold that each of these factors is the negation of the other, the inverse of that other, and mathematically its reciprocal. I also believe that it is the duty of every person to do all he can to promote the happiness of his own species and that the rightful pleasure of one individual is as great a desideratum as that of any other one; that the greatest desideratum is to protect the rights of each individual and the "next greatest" one is to do the most good to the largest number. All things are good to the extent they promote happiness and evil in the degree that they oppose it. I know of nothing that is wholly good or entirely evil. Moreover, an action may bring pleasure to one and sorrow to another irrespectiv of merit or equity. In this sense happiness is truly a commodity, and like the money on which it is so largely dependent it may be earned, inherited, begged, borrowed, stolen, or obtained otherwise. Money is a transferable receipt for labor performed; a certificate of value created; an exchangeable commodity of fluctuating value. Let us assume it has a constant value and use the "almighty dollar" as the symbol of a system of morality that may be compared to what the world considers financial equity, and be illustrated best by a pecuniary comparison. Actions may be properly classed in three general divisions. 1. Let us consider such actions as solely affect the doer (if there be such actions). These must be good if they bring him more pleasure than sorrow, and evil if otherwise. Then he who does an act that solely affects himself and produces on the whole three times as much sorrow as pleasure, is like a person who givs one dollar for twenty-five cents, and cheats himself to the extent of seventy-five cents; but if the act in question produces sorrow and givs him no pleasure, he is like one who throws a dollar away; and on the other hand if the act brings him three times as much happiness as displeasure, he is like one who has obtained the value of one dollar for twenty-five cents; and if it occasions him no inconvenience he is like a New Yorker that has found a dollar and is that much ahead; assuredly. One who saves in youth that he may invest in manhood, or toils in manhood to provide for age, or practices denial in anticipation of a later indulgence, is like a person who invests his money with judgment, fully comprehending the attendant probabilities and uncertainty. The adage that a high rate of interest means very poor security, is one that those who sacrifice this life to futurity by investing their legitimate pleasures in the "wild-cat securities" of religion, would do well to remember.

2. There is a class of acts that are not supposed to affect the doer, but are thought to help or injure others. To diminish the rightful happiness of another is wrong and as unjust as it is to rob him of money, for the latter is only useful to the extent it promotes the ends of pleasure; therefore he whose action solely affects another and does that other three times as much harm as good, is like one who steals the value of $1 and returns twenty-five cents; but if the act produces no pleasure he returns nothing, and he is in either case like one who has feloniously deprived another of something that will not benefit himself. On the other hand, if the deed does not affect the doer and it benefits another the former may be likened to a benevolent financier who suggests a profitable investment for the funds of another. His advice is the result of financial knowledge that he has acquired in his own behalf, its value is determined by the loss and gain resulting from the investment, and if there be no loss, the act involved is one hundred per cent good, or wholly so.

3. There is a class of deeds which affect the happiness of both the doer and others. Some doubtlessly will insist that all acts are of this description, but I hav admitted the possibility of two other classes of deeds, which I hav considered with special reference to the rights of man, and disposed of the rights of all the other species by a poetical quotation that appears elsewhere in this article. These actions of the third class which promote the happiness of both parties and increase the sorrow of no one, are wholly good.

These deeds may be compared to the action of a person who, lacking sufficient money to make a desirable investment, borrows the remainder and invests the whole successfully to the advantage of all concerned; but if the supposed investment is a failure that brings pleasure to no one, the action involved is wholly evil. He who incommodes himself to oblige another promotes the pleasure of the latter at the expense of his own enjoyment, if the deed is a sacrifice, and if it be so the act is neither good nor evil, for it does not increase happiness nor diminish it.

The action is simply charitable, and charity is an equitable distribution of good in a manner optional to the beneficiary, whose personal happiness is of the same importance as is that of the one he benefits.

I include with charity all voluntary gifts and benefits which involve a sacrifice to the giver, and I exclude from it such gifts and benefits as afford the donor as much pleasure as he could obtain otherwise from the expenditure of the same amount of labor, money, or value. All acts (save those of charity and necessity) are wrong if they promote the happiness of any person (or of all individuals) at the expense of the rightful pleasure of any other individual. This is true whatever be the ratios of the good and evil involved, and whatever be the attendant circumstances.

If an action benefits another in the same degree that it injures his victim, the former is like one who having stolen money from the latter spends it at par; if it benefits him more than it injures his victim, the former may be said to spend the money to a better advantage than the owner could, but if it benefits him less than it injures the latter, he does not spend it so well; and if it benefits a third party, it is like a stolen fund spent in charity. The transgressor is a thief in any case. If he accomplishes his purpose by force he is like a robber, if by deception he is a fraud, and this is true whether he wrongs an accomplice or a stranger. The comparisons I hav made are presented as illustrations, not as arguments. They are designed to interest the "financial" mind (which is very much the only one). They may be recapitulated in a single sentence that will state their moral. It is right to promote the rights of man and it is wrong to oppose them; to violate them is crime; to observe them is morality. I class all actions as good or bad according to their sequences, irrespectiv of the motivs that inspire them. Motivs must practically be nothing, because effects are practically everything; but like motivs, nevertheless, generally result in like effects. Good motivs are inspired by conscientiousness, a blind impulse that impels the individual to do what he believes is right. The most atrocious crimes recorded in history were committed under the influence of this faculty, by persons who believed they were saving souls and appeasing the gods. To many "there is nothing so certain as uncertainty." These seem to attribute all phenomena to the operation of supernatural chance. They speak of the "laws of chance" (which hav a practical value), but they ascribe no phenomena to the inevitable operation of the law of causation. The farmer, the seaman, and the criminal are dependent on agencies they cannot control; so they trust their luck and take their chances, hoping that their gods will favor them, and can rarely be convinced that like causes invariably produce like effects. This observation applies to people in general, but in a lesser degree. A really intelligent New Yorker once said to me that he had seen a foundryman take molten iron in his hand and throw it away. I asked him if he did likewise. He

replied that he was not a fool and that his clothing was responsible for any appearance to the contrary. He said he supposed if I had done so, it would hav been just my luck to get burnt, but the foundryman happened to escape injury and this is ascribable to his good luck. In this case, said he, the same cause would hav produced very different effects.

I tried to explain to him that were his hands as tough as those of the foundryman, he could perform the same feat the latter did by taking the same precautions in preparing his hand—by dipping it in water, anointing it with storax, or protecting it otherwise. He declined to listen to me, saying he knew all that I could teach him. I giv this incident in my own words, as an illustration of a prevalent opinion. One who can trace the operations of causation may foretell the future. It is not impossible that all past causes are involved to some extent in each effect, and that the latter is a factor to the same degree in all effects to follow. I giv this conjecture for what it is worth. Be it as it may, the relations of general phenomena are so intricate that although we may decide on a standard of good, we cannot determin in all cases what acts will promote this end. Therefore there will be differences of opinion concerning these actions so long as men differ at all, and I propose that each individual ought to judge for himself such acts as primarily affect himself and secondarily affect society; and that the majority should decide those acts that primarily affect society and secondarily affect the individual. My remedy for such acts as injure the doer by his consent—the acts of charity excepted—is to educate him so far as practicable, that he may see his own errors and avoid those of others. I do not, however, advocate the general education of those who are incorrigibly vicious.

Education is the acquirement of knowledge, and knowledge is power. Power is as good or bad as the mind which directs it; accidents excepted. A learned rascal can do more harm than an ignorant one; and the more his moral education exceeds his mental and physical education, the better.

A government is needed to fulfill the following purposes: 1. To protect the liberties of each individual to the extent that these do not conflict with the rights of another one; or, in other words, to restrain the liberties of anyone when these do conflict with the rights of another. 2. To sustain the sovereignty of the individual—the feeble-minded excepted—regarding those actions which affect himself directly and others indirectly, to sustain the sovereignty of the minority in those matters that mainly affect its peculiar interests, and to sustain the sovereignty of the majority in regulating those affairs that affect humanity directly and the individual indirectly. This restrains aggression but it guarantees to every individual the greatest liberty that can be enjoyed by each. 3. A government is needed to reform the erring. Let it protect these persons, whose characters, like those of others, are "the results of inherited temperaments and circumstances." Let them be reformed by kindness, and conceded every right and granted every liberty that is consistent with the welfare of society. 4. To facilitate the voluntary coöperation of its constituents for purposes of production, employment, education, and defense against a common enemy. Such a government must be the government of the individual by the individual in his personal issues, the government of the minority by itself in its peculiar issues, and the government of all by the majority in those issues that affect humanity at large.

This is a true democracy. Its benefits should be free to all. It is good because it restrains license; it is better because it sustains liberty; it is best because it does not govern. A law that forbids me to lift a ton would not govern me nor restrict my liberties, for obvious reasons. The system I hav suggested cannot govern those who concede to others the rights they are entitled to themselvs; and it becomes obsolete to all as fast as its restraints can be dispensed with. It is consistent with Nationalism, Socialism, Anarchy, Prohibition, Equal Rights, and labor. It is a platform on which all these may unite their strength and discard their differences. What can you do to promote this end? I can do nothing.

JULIAN MARCELLAS.

Mr. Harman's Monthly Letter.

KANSAS PENITENTIARY, FIFTH DIVISION, CELL NO. 27,
SUNDAY, JUNE 1, 1890.

DEAR FRIENDS, RELATIVS, FELLOW-WORKERS, AND READERS ALL: My first month of convict life having expired I am permitted to send you another friendly greeting. I am very glad to be able to report myself well and in usual spirits. That is to say, my health is no worse than it has been for several months past. I am glad to be able to say that I hav found my surroundings thus far less annoying and more endurable than I expected to find them. For two weeks or more I hav been employed in the kitchen—officer's kitchen. My work there is not hard, and the fare better adapted to the wants of chronic dyspepsia. My chief cause of mental worry now is the knowledge of the fact that my friends and relativs are worrying about me. One writes: "Is there anything I can do for you. I hav supposed that owing to your age and infirmities you would not be put to hard labor, or that an equivalent in money would be accepted by the officials instead of such labor. Hard work would soon kill you. Will they allow you to eat such food as your friends may send you?" Another writes urging me to order the discontinuance of *Lucifer* and advises the signing of a pledge on my part never to engage in the publication of a similar paper again. By so doing he thinks the judge, the prosecuting attorney, and in fact all who know anything of the case, would sign a petition to President Harrison asking for my release from prison. This plan he thinks the only hope. The present sentence of five years, with another indictment hanging over me, he says, simply means, in my case, imprisonment for life. He then adds: "You can help no one by dying in the penitentiary. Your being where you are is causing your dearest friends the deepest sorrow of their lives. Were you dead they would know that you were out of misery, but to know every day that you are suffering mentally and perhaps physically is simply madness. I cannot rest knowing you are where you are and that I cannot help you. I do not believe you can know how I suffered when I saw you disappear through that door Saturday evening with that gang of low, depraved criminals."

That these letters and others of similar tone hav moved me deeply, that they hav brought my heart into my throat, so to speak, and caused unmanly tears to flow, I will not pretend to deny. But while sincerely thanking all who hav thus spoken for their sympathetic interest in my welfare, I wish to say very briefly in reply: First, Do not lose any sleep or rest because you think me "suffering physically or mentally," for such—except to a very limited extent—is not the case. True, there are many privations, discomforts, annoyances, and chagrins incident to and inseparable from prison life that are not usually met with elsewhere, but I hav long since learned that to "devour the chagrins of one's lot" is the true philosophy of life. I do not mean to say that I am able, by a single effort, to gulp down the chagrins of my lot and think no more of them. I mean rather that by my persistent effort I am generally able, as in the present instance, to rise superior to my surroundings, and to enjoy the calm satisfaction and peace of mind that is not born of circumstance, and that is largely, if not wholly, independent of circumstance.

Secondly, I wish to say in regard to making pledges for the future in order to secure release that while I cannot foresee what I may be willing to do a year or two from now, for the present I must regretfully decline to comply with the well-meant proposal of my friend quoted above. While estimating freedom of the body at its full value I prize mental or intellectual freedom still more highly. If ever these prison doors open to let me out I want to walk forth a *free* man! Not hampered or handicapped with embarrassing pledges or promises. Just now I feel much as I suppose Emerson felt when he wrote: "Let it not be recorded in our own memories, that in this moment of the eternity, when we who were named by our names, flitted across the light, we were afraid of any fact, or disgraced the fair day by a pusillanimous preference of our bread to our freedom" (vol. i, p. 158).

My single sheet is about full. I wish, in closing, to return heartfelt thanks to all who hav written to me here, and to say to all who may intend to write: Please be careful *what* you write, if you do not wish me to be deprived of the privilege of receiving letters from the outside; and to all who, whether writing or not, believe that "thoughts are things" I would say, please send some of your best thoughts hitherward; and for mottoes or targets upon which to focalize those hitherward thoughts, I suggest the following words: Patience, endurance, self-control, cheerfulness, hopefulness, aspiration, inspiration. Yours for Truth, Right, and Justice,

MOSES HARMAN.

Mr. Heywood's Trial.

From the Boston Herald, June 11th and 12th.

It was just 10:30 o'clock when the rustling of Judge Carpenter's long black silk robe was heard, as he emerged from the little retiring-room in the United States district court this morning and took his seat behind the high, plain-looking desk, preparatory to beginning the second day's proceedings in the case of the government against Ezra H. Heywood, of Princeton, charged with sending obscene, lewd, and corrupting documents through the mails.

Mr. Charles H. Howard was on the stand. He said he was a clerk in a Princeton store, and was also a deputy postmaster in his little town. Saw Mr. Heywood at the post-office on the 28th of April, when he brought a number of copies of the *Word* in a basket to be mailed. When Mr. Heywood brought the papers in he said he wanted them to go that night. The next morning Mr. Heywood came around and wanted to know what Postmaster Gregory had decided in regard to allowing his papers to be forwarded, and the witness said to him that the papers had been declared unmailable.

John H. Barlo, a post-office inspector, identified certain papers he had taken from the mail containing the article complained of. District-Attorney Allen rolled two big leather mail pouches in front of the witness and asked him to open them, which he proceeded to do. When the contents were dumped upon the floor there was a variegated pyramid of little packages, and the inspector began to pull it over and select the various issues of Mr. Heywood's publication.

A great deal of the court's time was occupied by the inspector's disintegration of the stock of papers which came from the mail bags. When the papers came into the possession of the inspector he had them taken to the train and brought to Boston, where they hav been ever since.

Lawyer Chamberlain thereupon filed a number of objections relating to the violation of certain postal rights which are guaranteed by the Constitution, claiming that the seizure of the papers was unreasonable and unauthorized, and an invasion of the sanctity of personal liberty. The motion was overruled, and counsel noted an exception.

Postmaster Gregory was recalled and identified the superscription on a number of the mail packages as being in the handwriting of Mr. Heywood.

Re-cross-examined: Mr. Heywood brought the papers to the office and expected them to go out as others had. The clerk made the entry of the weights.

Counsel Searle then read portions of the indictment, showing that a number of errors were contained in that instrument, and he proceeded to address the judge, claiming that the charge in the indictment was not descriptiv of the offense. Counsel went on at great length in his comments on the weakness of the government's case, as it had not been shown that the defendant was guilty of knowingly depositing in the mails matter which was lewd, obscene, and lascivious, and Mr. Searle, therefore, asked that the judge instruct the jury to acquit the defendant. He also made a point that the papers were not, in fact, mailed, as no stamps had been placed on the wrappers, while the law provides that postage must be prepaid, unless otherwise provided for.

In answer the district attorney went out for a decision he had in his mind bearing on these points, but he was gone so long the court took a recess. When court came in the district attorney's arms were burdened with heavy legal volumes, and he proceeded to combat the point raised by Mr. Searle, in that the indictment was defectiv because the names contained in that instrument were not the same as on the wrappers of the papers introduced as a part of the evidence. The authorities quoted very emphatically declared that the difference in an initial was immaterial.

The judge in his reply said that the first count of the indictment [the O'Neil letter] would be thrown out, but that he should refuse to instruct the jury in accordance with Lawyer Searle's request.

The lawyer then asked that the indictment be read to the jury, but again the judge interposed his objections.

Mr. Searle then took up a position immediately in front of the twelve men good and true, and, with his thumbs in the tops of his trousers pockets, proceeded to open the case for the defendant. He placed himself in close touch with the jurymen by alluding to their intellectual and pleasant faces, and then proceeded to explain certain cabalistic figures and letters which appeared on the first page of the *Word*. "Y. L.," he said, meant "Year of Love." The two material questions presented by the case were whether the defendant deposited any or all of these packages in the United States mail, and whether these documents were unmailable by reason of their being obscene, lewd, or lascivious. Mr. Searle then read from the *Word* certain articles coming within the indictment and relating to sex ethics. We shall show, he said, that Mr. Heywood is a graduate from one of our leading colleges, a journalist of long standing, and a man of superior education. He has been an advocate of certain reforms during his life, always taking advanced ground, and his character at all times has been unimpeachable. The latter years of his life hav been devoted to bringing about an improvement in the home, and to trying to make of it paradise on earth, or as near that as can be accomplished.

The first witness called by the defense was Jerome Manning, a lawyer, who at one time resided in Worcester. He had known Mr. Heywood upward of twenty years, and his reputation was all right so far as the witness knew.

Dr. E. C. Hebbard said he had known the defendant for twenty-five years, and that his reputation was good. He had never, in fact, heard a word against him.

Mrs. Heywood was next called to the witness-stand. A judicial storm gathered immediately after Mr. Chamberlain's first question, which was: "What were the circumstances which impelled you to write

the article in question?" (This referred to one of the extracts read by Mr. Searle in his opening.)

The judge said: "The only thing for you to prove is whether the matter complained of was not obscene." But this did not satisfy Mr. Chamberlain, who was conducting the direct examination, and he attempted to make Judge Carpenter recede from his position.

"You don't seem to understand what the issue is," remarked the judge. "All this talk is totally irrelevant. The purpose of this man in sending out these papers has nothing to do with this cause."

"If evidence of this nature is going to be excluded, we might as well hav no trial at all."

"I shall not allow those questions. I am sorry to say it in that way, but I am compelled to," replied the judge.

Mrs. Heywood here attempted to address the court, but the judge held up his hand in admonition, but he did not succeed in stopping the witness until he gave her an imperativ order to cease her remarks.

Judge Carpenter added to his ruling that the statute prohibits the sending of certain matter through the mails, and declares it to be equally bad to forward documents of an obscene character, whether they are designed for the enlightenment or the debasement of the world.

Mr. Chamberlain continued to insist upon introducing the motiv for the publication, when the judge ordered him to take his seat.

"Of course, I must yield," said the attorney.

"What is Mr. Heywood's reputation as a man of high moral principles?" asked Mr. Chamberlain.

"I object," said the district attorney.

The question was ruled out, and the defense noted an exception.

"From your association with Mr. Heywood, what can you say as to his sobriety and personal integrity?"

An objection was sustained and another exception filed.

"Do you practice the principles set forth in the articles published in these papers, Mrs. Heywood?"

Objected to, and a third exception recorded.

"I would like to get something before the jury bearing on this phase of the case," urged Mr. Chamberlain.

But the judge was inexorable, and in despair Mr. Chamberlain remarked: "That is the end of our case. That is all, Mrs. Heywood."

She was followed by Mr. Heywood, who tightly grasped in his left hand a document which proved later to be a copy of certain decisions bearing on cases similar to the one he was interested in. He testified that he had been editor of the *Word* for the past eighteen years.

"To what purpose is the paper devoted?" was Mr. Chamberlain's question.

The district attorney objected, and Mr. Chamberlain, pressing his point, said he wished to show that the publication was devoted to the furtherance of a scientific subject. The judge would not allow the witness to answer.

"Has there been a promiscuous circulation of your paper?"

"Only by decoys and spotters."

"Are you under indictment in the state court?"

Upon the judge ruling this question out, Mr. Chamberlain remarked, *sotto voce*, "It seems to me that this man is the victim of the most rascally persecution ever coming under my notice."

"One more remark like that, Mr. Chamberlain, and I will rule you out of this case," said the judge, calmly.

Witness went on to state that he had published his paper eighteen years, and it was not his purpose to run counter to the laws of the government. When he learned from the postmaster of Princeton that his papers had been withheld he asked him the reason, and he replied that it was because of the "Mother" article; he believed it was the department's ruling that the sentiment of the article was wrong and objectionable. Witness asked the postmaster how he was to know what mailable matter was until after he had submitted it to the office. He gave no satisfactory reply and refused to giv the papers back.

On cross-examination there were a number of tilts between the judge and counsel, and the lawyers were given much valuable advice as to the merits of many of their interrogatories.

"Did you direct that wrapper?" asked District-Attorney Allen of the witness, as he held up a sealed copy of the *Word*.

"I decline to answer," replied Mr. Heywood. "I am not called upon to incriminate myself."

"Had you ever mailed your paper at any other place than Princeton?"

"I decline to answer."

"Did you say anything to the postmaster about the papers going out the night you mailed them?"

"I don't remember that I did."

"Did you make inquiry the next morning if they had been dispatched?"

"I did."

"What was said in response?"

"He said he held them in accordance with a decision of the department."

"Don't you know that you can get an opinion before mailing whether or not certain matter is objectionable to the post-office authorities?"

"I never knew it until this trap was sprung on me."

The Boston Globe's Report of the Last Day.

Ezra H. Heywood, the noted Princeton publisher, made his appearance at the United States district court this morning for the third time this week, accompanied by a brown straw hat, a rather voluminous umbrella, a regular library of papers and documents, and several members of his interesting family.

The somewhat exciting tilts between Lawyer Chamberlain, one of his counsel, and Judge Carpenter yesterday had lent a new spice to the case, and the possibility of a renewal of the legal pyrotechnics to-day drew a new contingent of spectators, not a few of whom were equipped with copies of the naughty *Word*, into whose depth they dipped with evident interest from time to time.

After a brief colloquy between Mr. Heywood and the court as to certain evidence furnished the jury bearing upon the defendant's past record, the latter addressed the court and read an interesting argument in defense of his position from manuscript. He first quoted from the amendments to the Constitution of the United States, and dwelt with some emphasis upon the fact that this well-known instrument is popularly supposed to guarantee that an accused person shall be confronted with his accusers.

He strongly contended that he had meant no harm—that there was not any such statutory offense as obscenity—it is more a physical than a mental disease. In fact, so confident had the defendant been that the purity of his motivs and the integrity of his work needed no vindication at the hands of any intelligent tribunal, that he had at first thought of declining legal assistance altogether.

There was not the slightest attempt on the part of Mr. Heywood to veil the words and terms he used, but he made them stand out in as forcible relief as a collection of ancient statuary under the blaze of an electric light.

Judge Carpenter gave close attention, but indulged in a judicial yawn occasionally, and District-Attorney Allen gazed intently at the orator's back, while Lawyer Chamberlain, doubtless ruminating upon the rather discouraging outcome of his little "circus" with the judge the day before, followed more or less closely the drift of his client's argument.

As for Mrs. Heywood, who sat with one of her rather pretty children on her lap, her gaze never wandered from the face of her better half, and she unconsciously nodded approval when her husband declared that not enough attention is being paid to the teaching of physiology in our schools, and that if a bad book was published he wanted his children to read it, so that they could learn the harm that was in it.

In reading certain extracts from copies of the *Word*, Mr. Heywood asked the court if those papers could go to the jury, so that they could see what the general tenor of the publication was.

"All the papers will go to the jury," replied the court.

Once or twice the judge was compelled to invite Mr. Heywood to hew more closely to the line, and he obeyed with more alacrity than did his counsel yesterday.

Anthony Comstock, as pictured from time to time by the defendant, was a veritable monster and the natural enemy of all free and independent women in the country, and more than once did he figure prominently in the orator's remarks.

Referring to the origin of the prosecution, Mr. Heywood said that it was "undoubtedly the voice of the devout Wanamaker, but the hand of Comstock," that is responsible for it.

After speaking for about two hours Mr. Heywood closed with an eloquent peroration that would hav done credit to many a brilliant lawyer.

A recess was then taken.

When the court came in again, District-Attorney Frederick D. Allen got up and opened his argument for the prosecution. Postmaster-General Wanamaker, addressing his Philadelphia Sunday-school, could not hav talked more familiarly than did Mr. Allen to the jury, as, striding up and down before them, he told them that this was not a question of free speech or freedom of the press, but a question of morals.

He told them where they must draw the line between liberty and license, and said that while a man has a perfect right to teach his children what he pleases, that does not giv him the right to put these teachings in black and white and send them through the mighty enginery of the mails to other people's children.

As to the copies of the *Word* that were detained by the post-office authorities, he claimed that they were held in accordance with law, and that there was no personal animus or malice whatever behind the prosecution.

When Mr. Allen had finished, Lawyer Chamberlain made an unsuccessful attempt to get in a correction of some of the district attorney's statements, and Judge Carpenter then charged the jury briefly.

At the close of the charge the long-expected collision between Lawyer Chamberlain and the court occurred.

The charge had apparently not been very satisfactory to the lawyer, for he entered a long list of exceptions to certain statements in it, winding up by excepting to the charge *in toto*.

Judge Carpenter could hardly repress a smile as he replied that he had not made the statements alleged by the New Yorker, and said that the latter must hav been suffering from mental introspection.

He took some of the exceptions under consideration, however, and then the jury retired to deliberate.

Mr. Heywood's View of the Matter.

To the Editor of The Truth Seeker, *Sir:*

Some days ago I sent you newspaper reports of the so-called "trial," which indicated somewhat of what was said and done. With Nelson on the bench or any other impartial judge we could hav won the case easily. The lawyers, Messrs. Searle and Chamberlain, did everything possible, and I made the best appeal I could to the jury in the two hours allowed me; but "conviction" was inevitable under the adverse pressure upon us. Facts against me in my record in previous cases were admitted in evidence, but no facts stating that, in all previous cases, the government yielded the issue ultimately, were allowed in evidence or in my address to the jury. As to alleged "obscenity," we were not permitted to compare the indicted matter with the Bible, "Cupid's Yokes," "Leaves of Grass," "Illustrated Physiology," Trall's "Sexual Physiology," for instance, or with other scientific medical or literary works. The articles in the indictment were not allowed to be read to the jury, so that they did not know what matter was in consideration until after they retired to their room. There was really no "public trial," which the Constitution guarantees every accused person.

No complainant, not even as "decoy," materialized; but "instructions from Washington," saying, "Push Heywood," indicated, "bodied forth" the plaintiff as John Wanamaker, alias Anthony Comstock. Postmaster Deacon Gregory at Princeton is "ordered" from Washington, so he says, to require anyone representing our publishing business to *deposit for mailing* printed matter, before he will say whether said matter is mailable or not; that is, he requires one to commit an "offense" liable to ten years' imprisonment, before he can know whether a given paper or book is mailable. Such is the trap which has been set for us in the Princeton post-office since April 15th, and the jaws of said trap there are still wide open, hungry for victims. Deacon Gregory pronounced May *Word* mailable, but "orders" from Washington require us to reënter the *Word* newspaper for re-registration. So May *Words* hav been held back three weeks on this last trick to "push Heywood." There is no law to justify this outrage, but it is done all the same. This base assault on the rights of publishers and subscribers is impersonal; yet, plainly enough, it is the devout voice of Jacob Wanamaker, but the crafty hand of Esau Comstock. Among others coming to the front to denounce the outrage is Prof. N. S. Shaler, of Harvard College, a reader of our publications, and from home I hav hearty assurance of coöperativ effort to help us assert free speech, now again savagely assailed in my person.

Truly yours, E. H. Heywood.

Boston, June 15th.

It appears then that Bayle should rather hav examined whether Atheism or fanaticism is the most dangerous. Fanaticism is certainly a thousand times the most to be dreaded; for Atheism inspires no sanguinary passion, but fanaticism does. . . . Let us suppose, with the author of the Commentarium Rerum Gallicarum, that the high-chancellor De l'Hopital was an Atheist: he made none but wise laws; he recommended only moderation and concord. The massacres of St. Bartholomew were committed by fanatics. Hobbes passed for an Atheist; yet he led a life of innocence and quiet, while the fanatics of his time deluged England, Scotland, and Ireland with blood. Spinosa was not only an Atheist, he taught Atheism: but assuredly he had no part in the juridical assassination of Barneveldt; nor was it he who tore in pieces the two brothers DeWitt, and ate them off the gridiron. . . . They who hav maintained that a society of Atheists may exist, hav then been right; for it is laws that form society; and these Atheists, being moreover philosophers, may lead a very wise and very happy life under the shade of those laws. They will certainly liv in society more easily than superstitious fanatics. People one town with Epicureans such as Simonides, Protagoras, Des Barreaux, Spinosa; and another with Jansenists and Molinists—in which do you think there will be the most quarrels and tumults?—*Voltaire.*

Communications.

Fear of Gods.

The fear of the Lord is the beginning of wisdom.—*Bible.*

The love of life, the instinct of self-preservation, is an element or impulse of all sentient beings that hav a consciousness of existence as physical organisms. This is from necessity a condition of life; as much so as dimensions, attraction, and gravitation are conditions of inorganic matter. We cannot conceive of matter as existing without these conditions, properties, or qualities. Neither can we conceive of organic life, high enough in the scale of being to be endowed with sensation and power to respond to nervous stimuli, as existing without this instinct of self-preservation.

From this root or basic point common to sensuous organized life, springs all moral and intellectual consciousness; all the passions, impulses, and propensities. To flee or shrink from whatever disturbs, distresses, or threatens to destroy the life of the creature, and to seek safety elsewhere, is as natural to animated beings, is as much a condition of their existence as light, heat, and moisture are a part of, essential to, and inseparable from vegetable life, or as the properties of inorganic matter are inseparable from it.

We talk about the designs of God when we contemplate the system of nature and we say "he willed to create things as they are," as though he or it were arbitrary, and had a choice in dividing creation into inorganic, vegetable, and animal life, and subdividing into infinit variety the forms which this life should take. We are generally too blind, indolent, or superstitious to look into the secrets of nature, which are entirely within the reach of our vision, and see that matter could not exist under the circumstances in any other way than that in which we find it—that it is no more within the scope or functions of God's power to change it than it is within our own. Light, heat, and moisture, or their conservation in more subtil forms or forces, hav produced all the degrees and qualities of life found in the habitable earth.

All are the product of fixed laws and principles inherent in matter, and no arbitrary or capricious will of God can change them. The instincts of animals and man are as much the product of these forces acting on the nervous system as are the physical forms of life. It is all evolution and progression. By a gradual process, change, advancement from the lower to the higher, is ever proceeding. Each generation transmits its acquisitions or increased capacities to the next. This may not be generally observed or believed, yet it has been proved and demonstrated to be a fact.

Many animals through this process hav become endowed with a high degree of sagacity and power of self-preservation.

Man stands at the head of animated beings in this cerebral or intellectual development.

As there are grades of life among animals, so there are grades of life among men. As the species multiplied, some were necessarily crowded out of the best environment and obliged to find quarters in inferior localities, where climate, food, and surroundings were less auspicious, and their development was thus partially arrested. These unfortunates are still remaining in a state of savagery or barbarism.

In other instances multiplication has exceeded the supplies of life so far as to stint and starve the masses, so as to suppress or retard mental or moral growth and prevent progress. Some of the older populations remain in this condition.

Even in intelligent communities there are causes operating often to keep a large proportion of the people in a low and feeble state of moral and mental development. Hereditary habits and restricted opportunities seem to fasten themselvs on families, clans, and localities, with a tenacity that it is often difficult to break up or reform. If any portion of society remains in this condition, it operates as a continual drawback on the prosperity of the more fortunate. They add to the burdens of the self-supporting and tend to keep society more barbaric by the debasing influence of their ignorance, superstition, and attachment to their inherited lower thoughts and modes of living. The religious views of this class react largely on society.

The more enlightened and progressiv classes are tethered to them and are kept back in the work of progress and mental freedom. "Evil communications corrupt good manners and good morals."

The upright in motiv lose their integrity by mingling with and adapting their thoughts and teachings to the condition of the immoral, ignorant, and superstitious.

We may not be conscious of it, but the virus of the vulgar secretly poisons the channels of all moral life, and keeps alive in the public mind many of the barbaric sentiments, motivs, and instincts that belonged to more primitiv ages. Among these are fear and the awe and veneration that hav grown out of it. Emotions, if they were once useful, are now among the greatest impediments to progress.

Until they are eliminated from the body politic, our progress must be extremely slow.

After animals had advanced so far as to become endowed with the special senses, perhaps there was no one impersonal phenomenon that so affected the higher order of life with fear and learned it to shrink from danger, as the thunder storm. Earthquakes, violent winds, and floods of rain would each startle the emotion, and prompt the animal to seek shelter from the threatening danger. With these accompanied with brilliant or lurid flashes of lightning and sharp, terrific explosions of thunder, affecting the three senses of sight, sound, and feeling so forcibly, the animal could not fail to be impressed painfully, and its sense of fear aroused to activity in making efforts to escape from the causes producing the shock on its nervous system. In certain stages of animal life, fear has been an indispensable auxiliary to advance its development and to save it from destruction. It has had much to do in originating and evolving the moral sense in man. His feeble reasoning powers were early excited into activity by the thunder storm. Awed by its presence, he wanted to account for it. His first impulses at explanation prompted him to ascribe it to a personality residing in the heavens.

An impalpable, invisible, but mighty personality, the creator of matter and of man, was traveling in, or by his omnipresence was occupying, different parts of the heavens, manifesting his power in a threatening way to awe and humble man into submission, or otherwise he was in danger of feeling his vengeance. It was from this prompting fear, and this kind of reasoning, that the moral and religious emotions had their beginning and hav gradually grown into such a mighty force in controling human society. Every child born, that livs to adult life, must go through the same emotional and mental processes that were incident to the earlier stages of the race. The example of the parent or of older companions, with their explanations, lead the child into the mental and moral path of its ancestors.

The terrific being who rides in the thunder storm haunts the imagination and impresses with awe. Men are taught that the "fear of the Lord is the beginning of wisdom;" that "to fear God and keep his commandments is the whole duty of man." Lessons that originated in a state of semi-barbarism are strenuously pressed upon us as the ultimatum of divine truth and of unimpeachable authority. Appeals to fear as a means of restraint are characteristic lessons of the Hebrew scriptures. The period to which they refer and purport to be a history of was one in which man was governed more through fear than from any higher or better motiv. Fear makes the savage a natural coward and cruel to the enemy he has in his power. Cowardice and cruelty go together.

The savage reverences the chief that is in power. He reverences and stands aghast before power everywhere. This sense of reverence keeps him in subjection. It paralyzes his energies, suppresses his ambition, prevents aspiration; it cows, and intimidates from enlightenment. Fear and reverence are elements of savage life, and wherever they prevail man is in bondage, a victim to their low impulses, and is afraid of the light, the intelligence, that might tend to discredit or destroy his faith in them.

Wherever we find fear and reverence they are too often accompanied by meanness, intolerance, and injustice. "There is no fear in love; but perfect love casteth out fear: because fear hath torment." "He that feareth is not made perfect in love." Fear and reverence unmans, prostrates, subjugates, and retards man's progress from barbarism.

In religious associations and communities these fearing, reverent Christians, with all their professions of piety, are the most serious and stubborn obstacles to intellectual growth that society has to contend with. They believe in a religion of fear and not in one of light. They believe in subserviency and submission, and not in intelligent independence. They believe in placating the unseen powers and surrendering to them, rather than in unmasking them of their terrors, their threatened severe treatment of those who do not properly reverence and obey them. In their estimation it is a greater virtue to submit with superstitious awe to the restrictions imposed by a blind reverence for the ignorance and barbarisms of the past, and suffer the evils it entails, and call them a visitation from God, than to fearlessly and irreverently subject the whole theory and system of faith founded on it to the severest tests, in order to get at the truth. These reverent, fearing believers and worshipers will oppose and stifle any inquiry, if they can, that might expose the fallacy and weakness of their cherished delusion.

They profess to be friends of education, of intelligence and culture, but they frown upon and forbid, as far as they can, their uses in exploding and dissipating the mists and mockeries of ancient error, because they cherish them as precious, both from their antiquity and for the affection they hav acquired for them. Such is the weakness of human beings that this class, trammeled with a blind reverence for theories and beliefs and by their effect on their feelings, is put forward to lead and giv direction to the thoughts of the young.

Fear of men, reverence for institutions, opinions, and usages, moral cowardice, are the bane and scandal of society. Evils and follies continue among us unchallenged, yet meekly tolerated and countenanced, lest in opposing them some one might be offended, displeased, or some prejudices or feelings be wounded. Yes, most of us are afraid to tell the truth and be honest. If we hav a judgment or opinion we are afraid to reveal it if it should be unwelcome to those in authority, out of a reverence for their positions, and a fear of a reaction against our own prospects.

We expose ourselvs to deserved ridicule and contempt, and curtail our usefulness, by our cowardice, the product of our fear and reverence. We stand apart and keep our thoughts from one another, and let things drift, or be managed and mangled by the bigoted, the incompetent, and vicious, because our superstitious terrors hav deprived us of the proper courage.

We fall in with the forms and follies we hav inherited, rather than allow ourselvs the right to doubt or to test them by the light of truth, for fear of the feelings of some one being disturbed. We speak of our principles and convictions, but we know them only by name, and carry them out in routine performances, with obsequious precision, according to our traditions.

The few look upon the masses as their followers, and the many look to the few as their leaders. The habit of reverent submission has stifled and forbidden, has obviated the necessity and suppressed the ambition or aspiration for, independent thought or inquiry.

Reverence and fear quench the vigorous life and true intellectual courage of the mind, and reduce the individual to a state of acquiescent dependence on the will of others.

Because the world was governed by fear during the dark and dreary centuries of the past, when human beings were in a state of barbarism, when the passions and emotions were strong, and furnished the chief motivs which appeals could be made to and control exercised by, it does not follow that it must always continue so. If the childhood of the race requires the treatment of the individual child, it does not follow that either the race or the individual should always remain in its infantil or adolescent state. Paul said he put away his childish things when he became a man.

It is just as essential and indispensable that an adult, cultivated, intelligent society should put away all these ancient, childish lessons and practices, as it is that the adult, intelligent man should do so. We never can become what we should and what it is our right to be, while we teach or countenance the barbarian precepts and proverbs of our benighted and enslaved ancestors. They do not belong to us, and they are a burden, a gloom, an overshadowing and oppressiv nightmare to all who giv them credence or heed them. We are told that "love is the fulfilling of the law." "God is love," so we hav no longer any occasion for fear even in our religion, or the law by which we are governed, and if we will remain so stupid, so enslaved and degraded, by the superstitions of the past as to giv any countenance to the faith and lessons of barbarism, we deserve the ignominy and infamy we are entitled to and fairly earn.

Philadelphia, June, 1890. T. E. Longshore.

Mr. J. B. Holgate and His True Theology.

A few weeks ago a Liberal friend of mine forwarded to my address a pamphlet written by Jerome B. Holgate and entitled, "The True Theology," asking me to review the same. Having been informed that copies of "The True Theology" hav been distributed or sold all over the Union and are therefore likely to be handed to Freethinkers by zealous Christian friends, I thought that the following criticism of mine might perhaps prove useful.

According to the title of Mr. Holgate's pamphlet his "true theology" is capable of "harmonizing revelation, reason, science, the evolutions of history, and furnishing a basis for a common faith." To giv his readers an idea of his vast stores of information and his varied knowledge, he at first proceeds to giv a short synopsis of ancient religions—a synopsis full of misrepresentations. He says that all religions are developed out of one common religion which prevailed on the great plateau in upper Asia, the inhabitants of which originally worshiped a supreme being, and another being, a god of evil, who was subordinate to the former. I am at a loss to know where the writer, who is very careful not to mention the authorities for his extraordinary statements, received this surprising information. We do not know where stood the cradle of the human family—both tropic and arctic regions hav been assigned—but we do not know, judging from now living savage tribes, that primitiv man could not hav possessed words for low generalities and abstractions, hence still less for an idea like supreme being, which combines high generality with highest abstractness.

Thousands of years must hav rolled by before man reached that point of mental development, and if Mr. Holgate had consulted the early hymns of Rig Veda in place of the latter ones, he would hav perceived that his supreme being, Varuna, is none but the heaven which covers Prethivî (earth) and hence identical with the Greek's Ouranus, who originally was termed *koilon* (vault, hollow), a term retained in the Latin *cœlum*. Later in time Varuna becomes an unseen almighty being, a father of men, but even then there is nothing spiritual or moral in his battles with Vitra, the demon of darkness, whose name is built up on the same root as Varuna. It is simply a battle of physical forces.

Next Mr. Holgate informs us that this "high God," Varuna, was revealed to the Hebrews under the name Jehovah—*Ja* or *Je* (Lord), *ho* or *hoa* (high), *veh* or *vah* (unborn, unchangeable, eternal). Not being the owner of a dictionary of Vedic Sanscrit, I cannot at present state whether the interpretation of the word Jehovah—allowing this to be a Sanscrit derivation composed of three roots—is true, but I may suggest that great care should be taken in the translation of Sanscrit, which as a language is even more flexible than the text of the Bible when interpreted by ecclesiastics to harmonize revelation and science. There are twenty-one Vedic names for earth, and the word *arha*, for instance, can mean ray, sun, hymn, food, learned man, copper, etc.

Letting Sanscrit alone, we will turn to Egyptian, and we find here that the name Jehovah was known to the inhabitants of the Nile valley, who called it Y-ha-ho or Y-ar-weh (Lord), and it was probably known to the worshipers of Serapis, who called it J-ha-ho. In Ex. ii, Jehovah styles himself "I am that I am," and this Hebrew "I am" is exactly identical with the "I am" found in the Egyptian name for God, "Nuk-Pa-Nuk" (I am that I am). As for the name El Shaddai, this too corresponds to an Egyptian name, to Nutar Nutra, and signifies "the mighty one," "the terrible one."

Like the surrounding nations, the Jews worshiped for a long time a plurality of gods, a fact indicated by the name Jehovah Elohim (Lord of gods), but this word Elohim is likewise applied to ghosts, kings, judges; in fact, to persons and things that are high or great. And the same is the case with the words Adonai (Lord) and El Shaddai, which also are applied to natural as well as supernatural beings.

It was, says Mr. Holgate, this Jehovah, or El Shaddai, who through the agencies of angels made a revelation to Moses on Mount Sinai. "This revelation was a historical event, as much so as was our Declaration of Independence, and there is nothing like it in all other literature of the ancient world."

I wish to state that here, as everywhere else where Mr. Holgate poses as a religious scholar, he is very much mistaken. It was not angels, but God himself, who wrote the Commandments (compare Ex. xx), and ancient literature does contain something very much like the famous Ten Commandments —which we, by the way, do not possess in their original form. For the present form of the Commandments I refer the reader to Ex. xx; originally they probably ran as follows: "I, Yahweh, am your God. Worship no other gods besides me. Make no image of a god. Commit no perjury. Remember to keep holy the Sabbath day. Honor your father and your mother. Commit no murder. Break not the marriage vow. Steal not. Bear no false witness. Covet not" (Dr. Oort in "Bible for Learners," vol. i, p. 18).

Better than these are the ten commandments of Buddha: 1. Not to kill. 2. Not to steal. 3. To be chaste. 4. Not to bear false witness. 5. Not to lie. 6. Not to swear. 7. To avoid impure words. 8. To be disinterested. 9. Not to avenge one's self. 10. Not to be superstitious. And compare then Ex. xx, 5, with the words of Christna: "Even they who worship other gods, worship me, although they know it not" (Bhagavat Gita, ix). Which god appears the "most high"—Jehovah, the Jew's and Christian's god, or Christna, the god incarnate of the miserable, superstitious Hindoos?

Centuries before Jehovah revealed his Ten Commandments to Moses, he must, in a fit of forgetfulness—we know he is of a story-telling and changeful disposition—hav whispered them in the ear of some Egyptian priest, for in "The Ritual of the Dead," or as the Egyptian title runs, "The Manifestation to Light," we hav the very same ten commandments (Birch. Bunsen's Egypt, vol. v, pp. 253–6. Lenormant: Manuel d'Histoire Ancienne, vol. i).

Mr. Holgate is right in asserting that there is nothing like the revelation on Mount Sinai in all other literature of the ancient world, and well it is; one testimony of human cruelty and foolishness is enough. And yet this "revelation" of cruelty and foolishness does Mr. Holgate want the world to accept as basis for all social, moral, and political relations!

Speaking of the religion of the ancient Greeks, our author tells us that they "allotted the lower atmosphere to Juno; the higher, the ether, to Jupiter; while Jehovah was placed in the spaces above these, that is, in the third heaven. Now, the Greeks did no such thing. They had no Juno nor Jupiter, but a Zeus and a Hera, and in the person of the former we hav a triple personage: 1. The Zeu-os, Zeus Pater (Vedic Dyaus Pitar), the Zeus to whom the people prayed, the one only God. 2. The Zeus of the Olympian hierarchy, unjust, pleasure-loving, changeable, and impure. 3. The Zeus of the visible heaven, the Zeus to whom the Athenians prayed when they said: "O dear Zeus, rain thou on the fields of the Athenians and on the plains." The spiritual, the Olympian (of early poetry), and the physical Zeus never were entirely separated. Like the Christian trinity, they remained, to some extent at least, "One God as trinity and trinity in unity."

Mr. Holgate believes in the garden of Eden myth; hence also in a live, activ Satan; in one with hoof, tail, and sting. And to make his own harmonizing scheme work, he does not giv even "the devil his due." He states that the Hindoos called their gods devas, and Siva (the destroyer and generator) was called Maha-Deva (great, strong god); that the Persians and Hebrews added the suffix ill or il, Deva-il, which has become our devil. In this particular instance Mr. Holgate gets mixed up in ante-Vedic, Vedic, and newer Hindoo theology. The Vedic dark spirit is Vitra; not Siva or Maha-Deva, and the conflict between him and Indra is of purely physical significance. It was the Persians who introduced a spiritual meaning; they named the evil spirit Ahriman or Angro-Mainyus, and made him the leader of the devas, who, from being the bright gods of the air in Vedic theology, become malignant, deceitful beings in Zoroastrian theology. The word devil, which contains the same root as the Latin *divus*, *djavis*, and the Teutonic words *demon*, *djœvel*, *djôful*, *diuval*, and *djewful*, is like those derived from the Sanscrit *deva*. The Hebrew Satan, or Shaytan, is equivalent to the Egyptian Pi-Tan; but the *t* in the Hebrew Shaytan is a *teth*, not a *tau*. Here the syllable *tan* is in no way related to Tan or Tanin, translated variously as whale, dragon, serpent. The serpent when used as a symbol signifies health and immortality; never, as Mr. Holgate indicates, dominion, power, or supremacy of mind over matter.

Yet the knowledge of Mr. Holgate in mythology is equaled if not surpassed by that in psychology, which is of the revealed kind, with an immortal soul and special divine interferences as supplements.

Says Mr. Holgate, "Human nature is made up of desires, understanding, reason, and judgment," and then he goes on, giving us as examples the duck and the chicken. He furnishes no rational explanation of any mental phenomena. Thus, speaking of instinct, he says, "It is the guidance of an inscrutable intelligence." In fact, his science is not even *pseudo*-science; it is but every-day ignorance in an emotional dress and standing on a metaphysical base.

Mr. Holgate may be a good and well-meaning man, but certainly he is no scholar. His acquaintance with the different sciences equals that of Moses with geology. The way he has studied history and sociology can be imagined when I state that he attributes all individual, social, and political evils, destruction of monarchies and democracies, to the violation of God's law (the revelation of Mt. Sinai). If he during his twenty-five years' study had used a pair of common-sense glasses instead of a Bible telescope, he would hav known that human society is a growth, not an article manufactured; that every radical change in political geography is caused by a disregard of the relationship of strategy to politics; that every internal revolution has been the result of political equality existing side by side with economical inequality. It was this that destroyed the Grecian democracy and killed ancient Rome. "*Salifundia perdidere Italiam*," says Pliny. Furthermore, it is neither the serf nor the baron, the slave nor the free, but it is the half-free, who raises the standard of rebellion. Crush a people to earth it will not rebel, but let the oppression be so strong only that it permits the oppressed to comprehend the existence of a better condition, and revolution will come. The pressure of the iron hand of Louis XIV. was tolerated, but the slightest touch of the gloved hand of Louis XVI. raised a storm that ended in the glorious French Revolution.

I will not begin any analysis of the theological part of the pamphlet. Every Freethinker knows that the Bible can be quoted in support of any scheme. The reason I hav dealt rather minutely with Mr. Holgate's work is, that it is a fair specimen of the many writings which appear every year, of which it is claimed that they can reconcile science and religion. No writing has ever yet appeared nor will ever appear that can accomplish this feat. Science and religion are as antagonistic as fire and water. The former deals with facts, the latter with suppositions. If mankind is to be saved, it will be through the agency of science, not by an adherence and obedience to the supposed commandments and will of a supposed God living somewhere in a supposed heaven. There is nothing above nature, and highest in nature stands man. We hav no use for a god; in the intellectual world Jehovah is known to hav joined the company of other gods, and behold! Man ascends the steps leading to the former's throne, and soon will resound the herald's cry, King Jehovah is dead! King Man he livs! G. N.

Forestport, N. Y.

The Wettstein Challenge.

The readers of Mr. Wettstein's challenge to mediums in THE TRUTH SEEKER of May 31st were no doubt impressed at first with the idea that they were to receive some light on the much-discussed subject of slate-writing by disembodied spirits. But as they continued to read his article in connection with his challenge, they must hav concluded otherwise. For he demonstrates that he is a coward, afraid of that which he claims does not exist; that he would not trust himself, the four witnesses of his own selection, or the entire populace. He says he will accept a message that is written under his direction, as to conditions, as coming from spirits, and adds: "This simple test can be made by any witnessing the phenomena, proving conclusivly that what they behold on the slates is an illusion, unless produced by trickery." He tells us in very plain terms that if the fact be proved by his own rules and conditions he will crawl out of accepting the proof by claiming it to be trickery. And he imagins that the world will be convinced if he pays his hundred dollars and states the result. "A word to the wise" (especially the self-styled wise) should be sufficient. Mr. Wettstein does not hav to put up one hundred, no, not even one dollar, to find out whether there are disembodied spirits or not; the exercise of his reason, if carefully and judiciously used, so that it will hold out, will prove the fact beyond any question of doubt. Every human organism is sufficiently mediumistic to demonstrate the fact of the existence of disembodied spirits.

It is not necessary to go to others for proof. The subject, however, is one requiring caution and good judgment in pursuing an investigation; it is not a subject to approach with "fear and trembling;" the séance room is no place for a coward, a wise man (that is, a man that knows it all before he knows anything), or a fool. It is necessary to be willing to learn in order to learn. The subject is one that deals with humanity, in and out of the mortal form, and we find there are spirits in the flesh that are far above many of those who hav passed out both mentally and morally, and as the tendency is in human nature for those that are corrupt and degraded to want others brought down to their level, it requires caution lest the searcher after proof be led astray by those evil spirits, designated by many, on account of the results that sometimes follow, as the devil. While we hav spirits in the flesh we can handle them, tie them up as it were, but when they are liberated from mortal environments, look out. They feed upon the misfortunes of the careless ones left behind. The opposing influences are numerous on both sides, and must be guarded against. With the amount of literature published to day, giving full explanations of the different methods of proving the most stupendous fact of our lives, it is amusing to see so many people paying their money to others for proof. And all because they are afraid of spirits which they *know* do not exist. Mr. Wettstein thinks that to ignore his challenge would be admitting fraud by Spiritualists. Everyone knows there is fraud practiced in the name of Spiritualism, and the "fish" that are caught by such frauds are generally the self-styled "knowing ones" and cowards. The season in Marengo is unquestionably open for one of those fisher mediums, and if they read Mr. Wettstein's challenge some of them will no doubt board a whaler and sail thither. F. E. ORMSBY.

Chicago.

SEEING that man is essentially a social being, and can, without society, either not exist at all or only in the rank of a predatory animal, it becomes easy to understand that his living in social communion with others must hav saddled him with duties of reciprocity which in course of time developed into definit moral axioms. The beginnings of this are to be found in family life, which in the sequel developed into tribal and national life. Morality is, therefore, much older than religion, the latter being only a requirement of the individual, while the former is a requirement of society, and had its germ in the earliest beginnings of social existence. Thus, it stands to reason that morality cannot hav originated in religion, but is entirely independent of it. It was not until a comparativly recent period of civilization that the two became connected with each other, and by no means to the advantage of the former. For it may be averred without fear of contradiction that religion is injurious to morality, in so far as it assigns to it an aim based upon egotism and self-seeking, whereas pure morality finds, and ought to find, its reward in itself, so that it may subserve the objects of society at large and be at the same time a blessing to the individual, as a member thereof. The original object of religious institutions was not, as has been admirably shown by E. Bournouf in the history of creeds, to make moral or virtuous men, but merely to afford corroboration of the metaphysical or supernatural theories invented by our ancestors.—*Buchner.*

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The Christianizing of the Land of Uganda.

At last the land of Uganda is Christian and a Christian king reigns thereover, and Christian missionaries are free to extend their work of conversion and trading. Gunpowder and New Testaments hav done their perfect work, and the principles of the Prince of Peace and the cartridge-makers now prevail in that part of African heathendom. The way the spirit of the Christian God got possession of the Uganda heathen is told in letters from the jubilant missionaries to their friends in London, and a correspondent of the *Sun* of this city has sent them to his journal.

The conversion occupied about six months of last year. During that time Bibles and bullets were generously distributed to the heathen, the proportion being a few thousand bullets to one Bible. There had previously been trouble in the royal family of Uganda, and King Mwanga, whom the missionaries had converted, had been deposed by his heathen brother Karema. Before he became a Christian Mwanga had burnt a good many of his brethren at the stake, but this was forgiven him by the missionaries when he repented, and they began a war to reinstate him upon his throne, believing, says the *Sun* correspondent, that if Mwanga again ruled they and their white friends would run the kingdom to suit themselvs and line their own pockets. So they determined, with the aid of the guns and ammunition supplied by the white trader, Mr. Stokes, who had gone to the country five years before as a missionary, to drive King Karema, the brother of Mwanga, and his Arab friends out of Uganda. They had plenty of opportunity to perfect their plans, for they were all exiles from Uganda, having been driven out when the Arabs and Karema came into power.

Before any of the exiles started for Uganda Stokes had supplied the party west of the lake Victoria Nyanza with ammunition. The plan was that while one force was marching up the west coast another party should cross in canoes and land on an island near their own home. Then the two parties, who numbered over two thousand guns and as many more spearmen, were to attack the capital of the heathen king simultaneously and hav Mwanga at hand ready to take the throne as soon as Karema had been driven out. The scheme worked to perfection, and the remarkable circumstance that the heathen king possessed no boats greatly aided the cause of the Christians.

Finally, so the account drawn from the missionaries' letters goes on, the approach of the land party was announced. It was attacked by Karema before Mwanga's little army crossed to the mainland, and Karema had rather the best of the fight. The next day, however, the allies united on the mainland and they sent word back that they were marching on the capital for the final contest. Then the missionaries and Mwanga went up to the top of a hill on the island, where, through their glasses, they could witness a part of the battle. The work of destruction had begun, and they saw great clouds of smoke rising to the west of Rubaga, the hill on which the royal palace stood. The Christians had set fire to hundreds of huts. Soon a great rattle of musketry began. The big battle was in progress in a marsh at the foot of Rubaga. The fight lasted several hours. Both armies were stubborn, but the Christians finally drove the enemy before them. Nightfall, however, prevented them from completing their victory. A fresh supply of ammunition was sent off to the Christians during the night, and they were ordered to make a general assault on the enemy's position at daybreak. Early next morning Karema's capital was stormed and taken, and he and his heathen forces, with their Arab allies, were hurrying north as fast as they could go, hotly pursued by the Christian army. The killed on both sides were estimated at about four hundred. Karema and his soldiers distanced their pursuers and took refuge on the borders of Unyoro. The Christian army returned to Rubaga, where two days after the big fight Mwanga was taken to the mainland and on the shoulders of his soldiers borne to the capital, where he was saluted as king amid general jubilation. But he found that his old-time power had not been restored to him. The Protestants and Catholics parceled out the offices among them and filled all the positions, high and low, without consulting Mwanga. This made him very angry, but he could not help himself. His royal mother also complained bitterly that she was not allowed to appoint even the petty officers in her establishment.

The restoration of Mwanga occurred on Oct. 12, last year. The government with its prime minister or *katikoro*, its cabinet of councillors, its army and civil list, was completely established, and peace would seem to hav been secured on a fairly permanent basis if Karema and his Arab friends had not been prowling around the northern frontier. The missionaries resumed their labors. Houses were built for them, and their converts worked in their gardens and supplied them with most of their food. The heathen party had been the under dog in the fight, and though it now hurrahed for Mwanga as loudly as anybody, it was not represented in the offices. The nativ Christians of Uganda believe that to the victors belong the spoils. The Roman Catholics and the Protestants were equal sharers in the offices. They had buried their grave differences and were united in face of the common dangers that were likely to menace them from the heathen party. Everybody seemed to be fairly contented except Mwanga. He complained that he was helpless and was king only in name. He undoubtedly inclined toward the heathen party, and tried to play off one party of Christians against the other, so as to weaken them. The young rascal, who owed the fact to the Christians that he was still a king, instead of a beggar, was showing himself in his true colors. Professing the Romish faith, like Constantine, the first Christian emperor, he still inclined to the heathen worship, and was not prepared to giv up all the old practices. He still had many wives and wanted more.

Meanwhile the supply of gunpowder was running very low and fresh kegs had not arrived. Suddenly a storm burst from a nearly clear sky. Karema had received a fresh supply of ammunition from the king of Unyoro, and was footing back to Rubaga as fast as his army could travel to show that he was still boss of the country. Couriers from the frontier brought the unwelcome news to the capital. There was great excitement and commotion. An army was sent forth under Christian generals to stay Karema's progress, but spears could do nothing against guns, and they were defeated. Then Mwanga and his wives were packed over to the island again, and all the Christians paddled over with them. Karema made a triumphal progress to Rubaga, and set himself up in business again as king.

Just then a friend in need loomed above the horizon in the person of Jackson, the agent of the British East African Company. He wrote to Mwanga on December 15th, sending one of the company's flags, and saying that if the king accepted the flag and placed himself under British protection, the company would help him. Mwanga accepted the flag. A little later Dr. Peters of the German expedition also appeared on the scene. From this point our information is very meager, and is of the nature of postscripts to the missionary letters. We only know that both Jackson and Peters, who had plenty of gunpowder, contributed their aid to set Mwanga again on the throne from which he had twice been thrust, and that in the final fights Karema perished, leaving Mwanga the only claimant to the throne of Uganda.

So runs the story of the Christianizing of the land of Uganda. It will be noticed doubtless that some things are more prominent in it than others—among them that gunpowder is more potent than Bibles, and that the heathen equipped with guns were stronger than the righteous armed only with spears; that the missionaries are good directors of a war of conquest and that they know how to obtain all the worldly emoluments naturally following their conquest. In return for his two or three thousand dollars' worth of ammunition Missionary Stokes received so much ivory that three thousand porters were required to carry his wealth to the coast, whence he could ship it to England and obtain the cash for it. The other missionaries hav all equally well rewarded themselvs, and there is every prospect that they and their descendants will never regret their missionary work among the heathen. The only cloud upon the horizon is the prospectiv difference between the two eminently Christian nations of England and Germany as to which shall own the country the men of God hav obtained.

We trust that the next appeal to the babies in the Sunday-schools to giv their pennies to the poor missionaries who carry the gospel to Africa will be generously heeded. How worthy these laborers are of their hire!

Prosecution of Freethought in Germany.

In our items of foreign news last week was mentioned the suppression of the Humboldt Freethought Society at Leipsic, Saxony. In the *Freidenker* we find the decree of suppression:

"The Freethought society, 'Humboldt,' located in this city, which according to Section 5 of its by-laws proposes to teach 'a liberal conception of the universe' as well as to maintain 'a resolute position in favor of total liberty of conscience,' has since its founding, in October last, at its numerous meetings kept up a systematic course of teaching and exhortations by which not alone its members but outsiders attending its meetings were enticed from the belief in God and the Christian church; their religious feelings undermined and Christian institutions held up as objects of laughter and contempt; and Infidelity and immorality hav been propagated. At the last meeting these aims of the society were so plain that certain utterances of the speaker came very near being included under the conception of criminal blasphemy, and there is no doubt that the principal aim of the society is the pursuance of certain lines of thought and teaching; and since these, in accordance with Section 20 of the laws for societies of Nov. 22, 1850, are to be classed as *immoral actions*, the society has been found guilty of unlawful proceedings. Therefore, in accordance with said law and contents of the ministerial letter of March 10, 1878, the meetings of the Humboldt Society are *prohibited*.

"This prohibition shall take effect immediately, and all objects which might serve to continue the society, as furniture, cards of membership, etc., are confiscated."

Now, we know what is *immoral* in Germany—"a liberal conception of the universe," and a resolution "to maintain total liberty of conscience"—and they are, besides, akin to "criminal blasphemy." This decree was issued by the police of the city, and the Humboldt Society is no more. Commeuting upon the order the *Freidenker* says: "And this is the liberty of thought and speech existing in the country of the 'thinking' people! How miserable must be the condition of a religion to protect which its supporters are compelled to use such means! The Freethinker seems to be as free as a bird in the atmosphere of thought, yet how far from it he really is! every word he utters against the church religion is called a crime, yea, stamped as immoral!"

In keeping with this inquisitorial act is the indictment for blasphemy of Karl Schulze, editor of the *Nordhauser Volksblatt*, for publishing an Easter poem, in which, according to our German Freethought exchanges, there is no blasphemy whatever! Since the death of Frederick III., who was known

to be a Freethinker, the church has found the state ready to carry out its wishes. The present kaiser is a very pious "war-lord," ready to pray and fight, and to make a consummate fool of himself. So it has come that in Germany, where there are thousands of Freethinkers, and a Freethought party in the Reichstag, more prosecutions for blasphemy are begun than in countries where Freethinkers are comparativly scarce. The Freethinkers there should wake up!

Indians Under Church Influence!

The unwisdom of parceling the Indians out to the sects to be cared for has received no stronger illustration than the present difficulty on the Keshena reservation in Wisconsin. The trouble is over a contemplated change of agents; the Indians, under the influence of the preachers, refusing to accept Mr. Kelsey in place of Mr. Jennings.

From authentic sources reports hav been received from the reservation which clearly show that the underlying cause of this refusal to recognize Mr. Kelsey is religious differences. The reservation has been for years in charge of the Episcopal and Methodist churches, the Roman Catholics having charge of the other Wisconsin reservation. During the past few years the Catholics hav been trying to get a foothold in Keshena, and hav been assisted by Agent Jennings, who is a member of that church. Bishop Grafton, of the Episcopal church, in whose diocese the reservation is situated, in a recent circular asking for money for new buildings makes the following charges:

"During the past few years the United States Indian agent has been a Romanist and zealous partisan for his church. In making my first visit about a year ago I found that he had appointed the same day for making certain payments to the tribe which compelled a number of the young men to be away, and as the missionary informed me prevented their confirmation. A number of Indians desiring to send their children to Indian schools at Randolph and Carlisle were told by the agent that he could put them, free of expense, in as good schools off the reservation.

"On the death of Mr. Goodenough, an Episcopal missionary, a Roman mission was established on the confines of the reservation and a priest began to visit among the Indians. Certificates of membership to a Roman society, filled out with the names of our prominent church-members and acknowledging the payment of dues by them, were anonymously sent about. The Roman authorities petitioned the government to giv them a grant of land, and thus allow them to enter the reservation and erect a church. They tried to enlist the sympathies of the Indians by promising them schools and sisters. Forty-three men, women, and children were induced to sign a petition to the government asking for the Roman church.

"It is obvious that an agent who has the power of appointing various officers and making donations of farming implements, putting children in schools, etc., can exert a very persuasiv influence upon the timid and needy. The government directed the agent to call the tribe together in council to see whether land and permission should be given to the Catholics. The agent called the council, not in the accustomed place, the council house, but at one which on account of the spring floods was inaccessible to many. An official sympathizer was sent to notify those supposed to be in favor of the Catholics. But in the official notice sent to be read in our church the purpose of the meeting was not stated, consequently there was a small attendance. Thirty-nine, however, are known to hav voted against it. It is claimed that sixty were in favor of it, but this is very doubtful, as a number of names were put to the petition who were not present, and others say that they signed through threats and promises. The real mind of the tribe was shown on a subsequent occasion when, the matter being put to vote, one hundred and thirty-four men voted that they did not desire the Roman church, and the forty declined to vote.

"It is this same influence that is in a great measure responsible for the condition of affairs at present. The Catholics want Jennings retained, and are said to be secretly egging the Indians on to create such a row as will, it is hoped, lead to his return."

People who are best acquainted with matters on the reservation predict trouble when Mr. Kelsey takes the management of affairs, and the secretary of war has ordered troops to be in readiness to go to the reservation.

There is no need of saying anything further. Religious sects always hav and always will fight among themselvs and get others into trouble. They are thoroughly selfish, caring more for their own aggrandizement than for anything else, and natural consequences follow their acts. It costs very little to educate an Indian sufficiently to become a good Christian, and the government pays the sects well for their efforts. But the sects return the favor by attempting to deprive the government of all power over its own wards. It will be a bright day for the Indians when the government takes them away from the churches, and educates them itself.

Mr. Heywood Convicted by One Court.

From the report of Mr. Heywood's trial in the United States district court, reprinted on another page, from the Boston papers, our readers will get a good idea of the way he was convicted as per schedule made by Wanamaker. Judge Carpenter seems to be a very rough tool to carry out even such tyrannical purposes. The judge's charge, which we will print next week, left the jury little room for discretion, and they returned the verdict of guilty after being out but a few minutes. The O'Neil letter was removed from their consideration on a technicality of law, and conviction was had on the *Word* of April, 1889, and March, 1890. It is a curious fact that the articles complained of in these numbers were both written by women—the earlier one by Mrs. Heywood; the latter by an anonymous "Mother"—and neither one of them should ever hav been printed.

After his conviction Mr. Heywood moved for a new trial, and the motion will be considered at Judge Carpenter's convenience. Meanwhile, the defendant is on trial in the state court for practically the same offense for committing which he has been convicted in the United States court. His bail bond is $1,000, and his trial occurs as this issue of THE TRUTH SEEKER is being distributed to its subscribers.

One significant thing developed in the United States trial is the power the post-office department has assumed. Wanamaker's tool, Deacon Gregory, laid it down as law that publishers of papers could and should send proofs of their publications to the department for decision as to their mailability. This is precisely the censorship long established in Russia, and it is a new departure for our government to copy the rules of that despotic administration. We do not believe that Wanamaker can find any law for this ruling. Postmasters are allowed to examin second-class mail matter to see that the postal revenue is not being defrauded, but there is nowhere statutory power to pass upon the morality of the printed papers. That must be decided by the courts. A postmaster cannot be a jury all by himself, and every man has the constitutional right to a jury trial before being condemned as a criminal. This Presbyterian censorship is a thousand times more dangerous to the welfare of the people than all the obscenity Mr. Heywood will print.

Mr. Heywood and his friends will fight both the United States and the state cases to the limit allowed by law, and the end is not yet.

A Sample Christian.

Raising hogs and practicing Christianity does not seem to improve the temper of Mr. John P. Trautman, of Hamilton, Butler county, O., if we may judge by the following communication:

"COMBINATION HERD OF POLAND-CHINA HOGS.

"JOHN P. TRAUTMAN, HAMILTON, O.,
"JOHN R. VINNEDGE & SON, HOPE, IND., } Proprietors.

"HAMILTON, O., May 15, 1890.

"MR. E. M. MACDONALD, EDITOR OF THE TRUTH SEEKER:

"I Received a Sample Copy of your paper a few days ago. But hav no use for any such journal. and think it is a disgrace to our government that the Publication of such a paper is carried on under its jurisdiction. I think it is time to put a stop to all such work if we Expect or wish Peace and prosperity to crown our land Brother stop. think. and Reform your ways Before to late. JOHN P. TRAUTMAN."

We sympathize with our Christian friend, but unless the combination between Senator Blair, Frances Willard's Women's Christian Temperance Union, the Sabbath Union, the National Reform Association, and Reformed Presbyterians, succeeds in getting the national and state legislation it is after we do not see how THE TRUTH SEEKER can be stopped.

What a delightful country this would be if all the people were hog-raising John P. Trautmans!

Editorial Notes.

THE ministers of Oakland, Cal., are gathered together to find out whether the Rev. Dr. Stratton, ex-president of Mills College, hugged and kissed one of his female teachers after she had retired for the night. Reporting the fact of the gathering, *Freethought* says: "But suppose that in the midst of these proceedings some clergyman with a quickened conscience should arise and say: 'Brethren, how many are there of us here present who never committed the offense charged against Dr. Stratton? Let us pray that the miraculous power of God may cause the record of each to be written upon his forehead.' Then what a scrambling there would be for hats!" Not so, dear brother, not so. There is not one of these ministers who does not know that the Lord cannot brand their foreheads with a scarlet letter; they hav no faith at all in miracles, and their hats would remain under their seats, unless some of the ministers thought they could make a raise on them at the sign of the three golden balls. The Methodists are not afraid of the Lord; but they keep a sharp lookout for fear their wives may catch them.

A BAPTIST clergyman of Maine has risen to implore his brethren to be no longer idiots, but to become men and pay their poll tax. He says that it is quite common for towns to exempt clergymen from the payment of a poll tax, and inasmuch as the statute imposes the tax on all excepting "paupers and idiots," he does not think the courtesy of exemption complimentary to the craft.

IT is generally known that the Protestant pietists of Canada are pretty pious, but the following card in the Montreal *Daily Witness* is unique, in its depth of superstition, even for them:

CALL TO PRAYER.

In view of the approaching elections all members of the Woman's Christian Temperance Union of the province of Quebec are requested to observe Tuesday, June 10th, as a day of Special Prayer, asking:

1. That voters may be wisely guided in their choice of candidates.
2. That those who are elected may be true to their promises of supporting any prohibitory measure that may be brought before the House.
3. That the time may soon come when the sale of liquor shall be no longer under the protection of law.

ELIZABETH MIDDLETON, Hon. President.
ELLEN G. FOSTER, Prest. Dom. W. C. T. U.
MARY E. SANDERSON, Prest. Quebec Prov. W. C. T. U.
J. E. DOUGALL, Prov. Supt. Special Calls to Prayer.

Montreal, May 29, 1890.

We hav not learned whether the Lord helped the "superintendent of special calls to prayer" and his friends or not. In the same issue of the same journal there is a letter to the editor from a minister which for pharisaical self-righteousness and general religious insolence is also unique. The writer says: "I notice in the report of the visit of the duke and duchess of Connaught to Niagara Falls that they hav taken liberties with the Christian Sabbath, which will cause God's displeasure to rest upon our land, if we ministers of the gospel and Christian people of the Dominion of Canada keep silence about it. It is a sad matter that a duke and duchess of our British nation should set such an ungodly example before the people of our dominion. I do trust the religious press will speak out on this matter, that our skirts may be freed from the guilt of the public Sabbath desecration. I am a lover of 'principles of righteousness, which exalt a nation.'" Canada has some queer people within her borders!

THE attack upon the Roman Catholic church which the National League for the Protection of American Institutions organized itself to make is going bravely on. The initial public meeting of the League was held here a few days ago, and the Protestant bigots composing it told some plain and unpalatable truths about their Catholic brethren. Col. R. C. Hawkins was the principal speaker at the meeting. "When I first came to New York in 1851," said Mr. Hawkins, "we had a gentleman for mayor. The members of the board of aldermen were also gentlemen. But soon after 1851 the decadence began. The Catholics then began to get in their influence. They found that they had a commodity to sell to the politicians. The compensation is shown by the two blocks on Fifth avenue, occupied by their cathedral and their orphan asylum. This property is worth $6,000,000, and cost the Catholics almost nothing." Colonel Hawkins declared that the term "religious institution" is a misnomer when applied to the Catholic church. He said that that church is a purely human institution, seeking to govern the world by the acquisition of property and the use of political influence. He referred to the attempt of Maximilian to found an imperial government in Mexico as the first attempt to seize this continent. South America next came under the eye of the Vatican, and Canada is now in a fair way of being captured for the church. "In this country the peril is great. What the Roman hierarchy has lost in Europe in the last decade, it has more than gained in America." The speaker said that Italy has shaken off the shackles of Rome. Austria, France, and even Spain, are more free from her power than for years; but America is the Mecca of all Catholic aspirations. In 1851, Colonel Hawkins said, the Roman church had only between three and four thousand members in this city, and owned property worth only $1,500,000. Now there are eighty churches, attended by five hundred thousand people every Sunday. There are five hundred priests, seventy-four educational establishments, one hundred parochial schools, and the estimated value of the real estate under the control of the Catholic church is $30,000,000. The ease with which the Catholic Protectory obtains $264,000 from the city per year, and the Roman Catholic Foundling Asylum $261,000, was declared to be a disgrace to an American city. Referring further to the government of this city, Colonel Hawkins said: "The political degradation of this community is without parallel in the history of the world, and it is due to the Irish Catholic vote. Wherever you find the Catholic influence you find political jugglery and robbery. Children alive to-day will liv to see that power dominant in this country. It will elect congressmen, senators, the president, and rule the United States." Colonel Hawkins wisely said nothing about the vast grabs of real estate and cash made by the Protestants, but that topic will also come up for discussion when our legislature can be induced to consider the subject of religious thievery. Meanwhile, every accusation he made against the Roman Catholic hierarchy stands true, and people should think it over.

Letters from Friends.

ARMSTRONG, IA., June 2, 1890.

MR. EDITOR: Please find inclosed $2, for which send me your book of the pictures by Heston. PETER H. BURT.

WEST FARMINGTON, June 9, 1890.

MR. EDITOR: Inclosed find $2. Please send one of the cartoon books as soon as they are ready. A. H. WEEKS.

NEW CASTLE, PA., June 7, 1890.

MR. EDITOR: I inclose $2, for which please forward "The Freethinkers' Pictorial Text-Book" as soon as convenient.

Yours truly, A. W. THOMPSON.

MT. HURON, N. Y., June 7, 1890.

MR. EDITOR: Inclosed find $2, and send the "Pictorial Text-Book" to the friend's address inclosed, and oblige,

G. W. SMITH.

NEW YORK, N. Y., June 5, 1890.

MR. EDITOR: Inclosed you will find $2 for the "Freethinkers' Pictorial Text-Book," advertised in THE TRUTH SEEKER. JOHN SMYER.

HALIFAX, N. S., June 5, 1890.

MR. EDITOR: Inclosed find $2, and please be good enough to send a copy of "The Freethinkers' Pictorial Text-Book." I wish every success to THE TRUTH SEEKER, and believe me,

Yours truly, W. JOHNSTON.

NORTH HURON, N. Y., June 4, 1890.

MR. EDITOR: I sent you a postal requesting you to send me the cartoon book when ready. To-day I send inclosed the money for myself, and also $2 for the book to the friend's address inclosed. T. W. SMITH.

DENVER, COL., April 16, 1890.

MR. EDITOR: Find inclosed $3. Send the pictorial arguments against the church and the "Age of Reason and Examination of the Prophecies" and the ANNUAL for 1890. Hurrah for Heston and success to THE TRUTH SEEKER.

Yours for progress, I. N. SHORE.

SAN ANTONIO, TEX., June 7, 1890.

MR. EDITOR: Inclosed you will please find $5, for which you will please send me when completed the book of pictures. Use the balance to help continue the pictures in your valuable and much read paper. "The Lord helps those that help themselvs." ALBERT STEVES.

STONY FORD, N. Y., June 3, 1890.

MR. EDITOR: I believe the greatest pleasure I hav in this world is reading THE TRUTH SEEKER, and when it comes to hand Saturday night so I can hav it for my Sunday reading, why, I am as happy as a man of my age, sixty-nine, can well be. No ghosts or goblins, no Gods or devils, no heaven or hell, bother my brain. W. T. GALLOWAY.

DUCK LAKE, MICH., June 6, 1890.

MR. EDITOR: I hav not been able to get even one new subscriber. The general tone of the paper is grand. I believe THE TRUTH SEEKER is doing a good work and should be in every family. The illustrations prompt thought and a desire to investigate, and should be continued. All ridiculous sayings and acts should be presented to the people in their true light. J. A. COURTRIGHT.

BIG CREEK, GA., June 10, 1890.

MR. EDITOR: I am traveling and see several hundred men every week, and I feel an interest in Moses Harman and want to help him all I can. Please send me about three or four blank petitions and I will scatter them abroad, and keep one myself and hav it filled out. I want to hav the pleasure of signing my name to help a man gain his liberty that deserves it as much as Mr. Harman does.

J. M. MORTON.

CASCADE LOCKS, ORE., June 4, 1890.

MR. EDITOR: As I do not wish to miss a single copy, herewith please find $5 to renew my subscription and for one new subscriber. This is the best I could do, but we are going to hav Putnam with us the 24th and 25th of this month. Probably then I can get some more. Do not stop Heston, as I think the cartoons do more good than harm, especially the one on the front page April 9th. C. F. KUNATH.

OTTAWA, KAN., June 6, 1890.

MR. EDITOR: I hav been trying to get a new subscriber, but hav not yet succeeded, and cannot wait longer. This seems to be a pretty hard place for THE TRUTH SEEKER. Most of the brethren do not like it, as it does not agree with the old stories that there must be no doubt about. The pictures seem to hurt the worst, and are just the thing, and I am glad they are to continue. The picture book I must hav, and shall send for it soon. SALEM FOUTS.

GAYLORD, MICH., June 2, 1890.

MR. EDITOR: What are your figures for the work by Mr. Bennett, "The Truth Seeker Around the World?" Will you kindly send me a catalog of your publications? It is a source of gratification to all noble-minded Liberals to observe the spirited and aggressiv propaganda of Agnosticism. The warfare of science against the traditional absurdities of ancient and medieval epochs progresses vigorously, and the time is not far distant when, from the lofty hights of universal intelligence, posterity shall complacently look back upon the filth and decay of creeds, ministerialism, and all the vile superstitions that hav darkened, in every age and clime, the intellectual footsteps of mankind. I inclose you $3.50 for THE TRUTH SEEKER, and take this opportunity of expressing my warmest approval of the eloquent Heston's Voltairean attacks on the church. ROBERT PHILLIPS.

IPAVA, ILL., May 19, 1890.

MR. EDITOR: You can rely upon me as a life subscriber. Times are close here, and somehow people will not subscribe for that kind of literature, so I hav been unable to procure you any names, but I scatter my papers round where I think they will do the most good. As for the pictures, I think they are excellent, and I would not do without them for twice the cost. Let us hav the pictures by all means. Success to Brother Heston, Brother Peck, and my old and esteemed friend and neighbor, "Colonel Bob." Put me down for a copy of the book of cartoons when ready.

T. P. DUNCAN.

CANON CITY, COL., May 30, 1890.

MR. EDITOR: In response to the request of Mr. Dawes, of Oregon, concerning Liberal schools, I will say that I believe the establishment of such schools is one of the most pressing needs of our cause, and I will throw in my mite for this purpose. But it seems to me that Mr. Hauswirth's school in Oregon is too far from the geographical center of the country to be well patronized, and without this the school would not be self-sustaining after it should be well started. If it has to depend for a long time on donations it will be in great danger of failure. Centrally located and having a goodly number of Liberals interested and working for it all over the country, it surely ought to be a grand success.

G. P. BRENE.

S. OTSELIO, N. Y., June 1, 1890.

MR. EDITOR: I am pained to learn that our old veteran and faithful co-laborer in the cause of human liberty, J. H. Cook, of Columbus, Kan., is truly in need of assistance from the friends of freedom for whom he has devoted his life. He is confined with rheumatism and other ailments; is not able to teach, lecture, sell books, or do any kind of labor. His unselfish devotion to the cause of liberty is one of the chief reasons of his present distress. It has been his custom through life to giv ten cents to the cause and reserve five for himself—bad judgment *vs.* noble principle. He has done much service in clearing the way through the Dismal Swamp of Christian intolerance, and I trust all his friends will look in their pocket-books and see if they can find ten cents, or even $10, they can forward directly to him, at Columbus, Cherokee county, Kan. M. P.

LOS ANGELES, CAL., June 4, 1890.

MR. EDITOR: I see from *Freethought* you are receiving money for the Moses Harman case, and inclose $1. While I am an absolute Freethinker, I came some years ago to the fixed conclusion that the problem we hav to settle as precedent to all possibility of a true, genuin exercise of free speech, is economic freedom. To make independent thinkers on moral questions out of factory slaves is hopeless. Therefore I stick to economics, and wish others would do so. This Harman business is, however, more than usually flagrant, and if I can scrape up any more dollars I shall send them along. Of course I here hav an everlasting drain on me. I am lecturing and traveling all the while in a country where towns are like needles in a bale of hay, and railroad fares all the traffic will stand. Please send along one of the petitions. Fraternally, W. C. OWEN.

COALING, ALA., June 3, 1890.

MR. EDITOR: Do you think it will be possible for the keepers of the prison to keep Mr. W. E. Reid in prison? What will hinder him from calling those spirits to his aid? When they can get between sealed slates and sealed letters, and move tables that four men handle with difficulty, don't you know they can get into the keyhole and shove the bolts back? Besides, why did he not get them to giv a manifestation of themselvs in court and just jerk that judge out of his seat? It has always puzzled me why they don't do something useful. But they don't seem to care a straw for their friends, any more than Christ did for his. Now, that does not suit me. If I was to liv again, and was that way, I had as soon not be, and if I do liv again I want a nice little woman and some babies and a farm and then I am willing to sweat for them. I will close, hoping your editorials may grow longer and Peck's articles oftener. H. J. WARD.

UNITED STATES MILITARY HOME, WIS., June 7, 1890.

MR. EDITOR: None of the "Letters from Friends" in THE TRUTH SEEKER pleases me so greatly as that of Mr. John Downes, of Steubenville, O., in the issue of May 31st. It has the right ring, and every word in regard to the machinations of that political machine known as the church of Rome is the infallible truth.

If the members of Congress desire to hand down to future generations the freedom handed down to us, they must place the people of all nations on the same footing they hav placed the people of China on—none to land on these shores for the purpose of making this country a place of residence.

For several years past I hav been under the impression that we are not far distant from a religious war. If such should occur it would be confined to the northern section of the Union, and as the report of the first gun reverberates through the land the Confederate States of America will resurrect, and nothing can prevent them from being acknowledged as a free, sovereign, and independent power; thus the grand fabric bequeathed to us by our sires will be shattered into fragments. CHAUNCY BROWN.

ROCHESTER, MICH., June 9, 1890.

MR. EDITOR: In THE TRUTH SEEKER of May 31st I find a letter from W. J. Skidmore, Skidmore, Mo., criticising my statements concerning Kansas City, Kan., etc., in my article in a previous number of your paper. He says: "I believe that Liberals, above all others, should not use assertions of their ignorance as actual facts." That is a good one. In this case it evidently means myself. I accept it and acknowledge my mistake, sincerely regretting that it is not the first one of my seventy odd years' standing.

But, in the mean time, I am a little consoled in noticing that, while the question raised by THE TRUTH SEEKER Editor was as to the truthfulness of the *Herald* reporter's article concerning the late woman suffrage voting in Kansas, Brother Skidmore—like my two previous friendly critics, Geo. Wilson, of Lexington, Mo., and J. H. Wood, of Detroit, Mich.—has been quite clear of substantially indorsing it, as far as I hav seen.

I might add that Rand, McNally & Co.'s "Atlas of the World," published in Chicago the fore part of the last decade—in which Kansas City, Kan., is represented as a mere nameless suburb of Kansas City, Mo., depending on it even for its mail—was the principal occasion for my mistake in that direction. The number of chartered cities in Kansas was a conjecture of mine, and, undoubtedly, baseless. Gentlemen, I thank you.

Now, admitting all that is claimed for Kansas Cities by my kind critics—and I am not in a mood to question an iota of it—will some one, if he can, please meet the question direct, and show that the New York *Herald* reporter's article, copied in THE TRUTH SEEKER of April 19th, was a truthful statement about the woman suffrage vote in Kansas, and not a fabrication and mean fling? C. H. GREENE.

ORANGE CITY, June 4, 1890.

MR. EDITOR: I wish to say a little word in regard to the foreigners question discussed by Mr. Downes and "Mugwump." Being one of the foreigners myself, and living in an emphatically foreign settlement, the question touches me nearly.

I hav seen a body of about thirty foreigners not one of whom knew one word of English, who never heard about the Constitution of the United States, whose only reading is an impossibly stupid little religious paper published in a foreign language, stick out their horny claws toward the ceiling of the courtroom, while a clerk of courts muttered a lot of gibberish that a nativ could not understand, and by that solemn act the whole gang was transformed all at once into intelligent and worthy citizens and voters of this our so-called glorious republic, and whenever an occasion arises that their vote shall be required for any church cause, they will cheerily and consistently help to vote the Constitution to hell.

If law is good for anything—and I doubt it, because if for the general good, it certainly would be declared unconstitutional by the Supreme Court—a law should be passed requiring:

Ten years' residence in this country; ability to read, write, and speak the English language;

Knowledge of the Constitution of the United States;

Any foreigner that has not grit enough and is not interested enough in the welfare of his adopted country to pass the above examination, after ten years' residence, should certainly not be allowed to take part in determing the fate of others by the intelligent way of majority vote.

A. LESPINASSE.

AMERICAN FALLS, IDA., June 5, 1890.

MR. EDITOR: Seeing in your issue of May 3d Mr. Wettstein's letter in relation to matter and its forces, I would like to ask him, what created matter? Did it always exist, or does it contain some inherent element or principle that has the power of procreating? There is no beginning without a force, spirit, or what you will, to enforce that beginning. Do you not know there is yet to be discovered by scientists an unknown element or force that causes life, that causes matter to create thought, and the absence of which causes life or decay? The improvements in the electric fluid may lead to the discovery of that unknown God. The undiscovered element that causes the grain of wheat to grow, a rose to bloom, may be one and the same that produces thought—that infinit force that produces the eloquence of Demosthenes, the statesmanship of Gladstone, or the inventiv genius of an Edison. We are but "children of a larger growth," and the schoolboy of 1990 will jest at the science, philosophy, and religion of his ancestors of to-day. As Pope says:

> Know then this truth, presume not God to scan,
> The proper study of mankind is man.

The man of to-day is a vast improvement on the Jewish God. For he, according to biblical accounts, made this part of the United States, the Great American Desert, fit only for the home of the tarantula, centipede, etc. But man comes along, sinks artesian wells, constructs great dams across mountain canyons, digs immense canals, carries water hundreds of miles, makes the desert bloom like a garden, raises the biggest Murphys and the finest fruits in the world. God could not do it, but man can. The Mormons here are the best type of a religious people that I know of. I think Brigham Young a far abler man than Jesus Christ. They are honest, benevolent, and hav that proper degree of ignorance that goes so far to make a devout and credulous member of any religious sect. JAMES BROWN.

ROGERS, ARK., June 22, 1890.

MR. EDITOR: The Rogers Secular Union publishes a home paper, *Light Bearer*. This paper is read in our regular monthly meetings. We inclose a communication from Pauline, Ark., with the request that you publish it.

H. M. MCGAUGHY, Editor *Light Bearer*.

PAULINE, ARK., May 24, 1890.

FOR "LIGHT BEARER:" *Friends, Brothers:* Your Secular Union is an oasis in an Arkansas desert. Among all the organizations of the state none are so valuable. By the side of it, politics, Brothers of Freedom, Wheels, Alli-

ances, dwindle into insignificance. For we must hav perfect freedom of thought or liv and die slaves. From the time the Jew's God cursed Adam for wanting to investigate mankind hav been required to believe and obey. Semi-barbarian nations believing their God possessed of human passions—anger, revenge, and persecution—hav sent fire and sword through the world and by torture tried to extinguish reason. And how well they hav succeeded. And they stand ready to-day, if they had the power, to crush investigation and ostracise Freethought. Why, even the meek and lowly Galilean said, "I am come to bring fire upon the earth." "And those of my enemies who would not that I should reign over them bring hither and slay them before me."

Who wants the Constitution amended—the Sunday laws enforced—the Bible used as a text-book in the free schools? Christians. They hav gone into politics, invaded legislativ halls, besieged the capitol, and stand ready with their millions of names asking for legislation in their behalf. They are trying to muzzle the press by threats of boycotting. Their church property goes untaxed and still they are not satisfied.

Then, brothers of the Rogers Secular Union, never falter. Your cause is a good one. The principles for which you are contending will liv when priestcraft, superstition, and tyranny shall hav passed away.

Work for the Nine Demands of Liberalism, taxation of church property, and the entire separation of church and state. All religions die hard. And the Christian religion is no exception. They hav mustered all their hosts against advancing Freethought; but even Sunday-schools, evangelists, and money cannot stop the progressiv mind of the nineteenth century. There are doubters in the church, and they are thinking about leaving the old craft, and may hav already stepped out on *terra firma*.

DR. W. R. BACHELOR.

TRENTON, TEX., June 3, E.M. 290.

MR. EDITOR: I hav been a long, faithful, and punctual supporter of THE TRUTH SEEKER, and a fearless, outspoken friend of Freethought at all times and on all proper occasions. Though humble in circumstances, I am proud to feel that I am living among the great minds of this century; that I am permitted to add my mite to push on the car of progress, contribute to the overthrow of ecclesiasticism, and assist my fellow-man to escape from that mental, moral, social, and political degradation into which he has been plunged for thousands of years by the king and the priest. It is gratifying to know that Freethought is making steady and permanent advances in the noble state of Texas. In July next the Liberals will hav a grand gathering in Waco. Come, see, and be with us. This meeting will do much good. It will unify and strengthen, and lead, it is hoped, to a general organization of Freethinkers throughout the state. Organization we must hav or continue to work at great disadvantages. I am proud to see the North, Northwest, and West rallying to the call for organization. Through it we must get Liberal and modern thought literature before the public. The church knows the great advantages of organization, and spares no means to feed the public mind on reading matter suited to its aims and purposes. Most of the Southern states will ultimately be Liberalized and Secularized, but their redemption to Freethought will be a comparativly slow process for some years to come. The curse of slavery and its universal concomitant, excessiv cotton growing, keeps the masses in bodily, mental, and social bondage. I often think the world would hav been much further advanced and better every way had every slave ship and every vessel bearing cotton sent to America found a resting-place in the bottom of the sea. But the South will not always be a slave to the cotton production. She will diversify her crops. She will build up manufactures. She will gradually diminish her acreage in cotton and consequently find more time for the education of her children. With improved educational facilities will come greater general mental culture. A new and improved Liberalized literature will find its way into every family. Then, and not till then, can the South be set free from ecclesiasticism. Not till then will her men, and especially her priest-ridden women, cease to read books better suited to the seventeenth than the present century.

I am glad to see the cartoons still accompany THE TRUTH SEEKER. Their sight makes the whining, white-cravated crew howl with indignation; the starving wolf will howl and so may they.

T. H. MANGUM.

BOZEMAN, MONT., May 22, 1890.

MR. EDITOR: Being a Christian with a superabundance of grace, and, perhaps, a slight admixture of sanctification, in view of the deep interest our countrymen are just now taking in the God-in-the Constitution question, I hav thought possible a suggestion which if put in practice may lead to a permanent and satisfactory solution of the problem; as follows. At our next presidential election, let the lost and reprobate sinners who are opposed to a revision so desirable, who think a three-lettered name added to our Constitution so objectionable, select as candidates two of our most eminent and popular statesmen; nominate one for president and the other for vice-president. We, the Christian party, on the other hand, will nominate God for president, and Talmage for vice-president. Characteristically dull as Infidels are intellectually, it is absurd to suppose, or even for a moment think, they will not perceive the commendable nature of this proposition. I will not alone furnish a desirable solution to the entire question, but in case God should be elected, no one can estimate the immeasurable blessings that would flow. Gentle reader, I pray you meditate: Abraham, secretary of state; Jacob, at the head of the treasury department; David, secretary of the interior; Joshua, or Anthony Comstock, secretary of war; Elijah, postmaster-general; while Solomon, no doubt, would do credit to the nation as attorney-general. And who would beat Cain at the head of the agricultural department, providing he can be found, a task apparently not difficult, owing to the fact that he is especially marked? Now, when you bear in mind it is merely the presidential team and cabinet officers that are named above, and then think of a civil service filled with angels, hide your heads in shame, and rejoice that a second Moses has arisen to lead you out of a political wilderness. Illiterate and ignorant Infidels may look upon the writer as a "crank" who knows not whereof he speaks, but when I remind them that I speak with some degree of authority they can again hang their heads in shame. In closing, I may remark that should the worldlings, by chance, elect their candidates, we will in that case straightway revise our creeds, and if possible place them on a plane of common sense, a strain which in all probability they will not stand. When considered in this light the absolute necessity of the election of our candidates becomes apparent, rendering, as it would, a revision of our creeds unnecessary.

BLARNEY BENT.

NEW YORK, May 30, 1890.

FELLOW TRUTH SEEKERS: This is Decoration day, and, having nothing else to do, I will decorate our glorious old TRUTH SEEKER with a little truthful common sense, by quoting from my revised Bible that which, as one of the revisions, I hav written upon the eleventh page of the blank leaves in the latter part of that fiendish, filthy old book. Here it is:

To further prove, clearly, conclusivly, and unmistakably, to any honest, rational, candid, inquiring, and ordinarily intelligent mind, that this conglomeration of lies called the holy Bible was concocted for the purpose of scaring, by and through abuse—blackmail—the people of the world into submission to, and for the fostering, protecting, sustaining, and the perpetuation of, kings, emperors, czars, and popes, we hav but to read and study it closely. "Neither shalt thou countenance a poor man in his cause." This means that you shall stand by the rich, in the courts and in all other places, as do the priests, preachers, and the lawyers. See Ex. xxiii, 3. "Thou shalt not steal" (Ex. xx, 15). It does not say thou shalt not rob, subjugate, or enslave thy fellow-man. But it does sanction, nay, it commands, all of these higher barbarities and fiendish crimes that are committed by kings, by emperors, by popes, and by other rich and powerful rascals of the world; and usury, too. See Ex. xxi, 6, 21; Lev. xxv, 44-46; all of Num. xxxi; Judges xiv, 19; Matt. xxv, 27; Luke xix, 23; and hundreds of other passages in this infamous Bible. The poor, if they get any surplus at all, must steal it, since they hav not the power to rob or the wit to cheat. Therefore "thou shalt not steal."

The poor dupe is told to "resist not evil" (Matt. v, 39), but no matter what infamous imposition may be perpetrated against or foisted upon you, you must "submit yourselvs to the powers that be, for they are ordained of God." See Rom. xiii, 1, 2; and 1 Peter ii, 13. Washington and his compeers knew this, but they disregarded, disrespected, and scoffed at such villainous Christian fiendishness, resisted the fiendish Christian king of England, George III., and established the greatest republic the world has ever known. May Christianity never destroy it!

In Matt. vi, 9-12, the monarchical gush teaches the poor benighted dupe to pray for monarchy. "Our father which art in heaven, hallowed be thy name." Now, couched in the ordinary language of our time, that means to say, Father, Son, Holy Ghost & Co., who are somewhere out in space, may the style of your firm be sacred. Then comes the first, because to kings the most important, petition in the infamous Lord's prayer. Here it is, "Thy kingdom come [not thy republic, democracy, commonwealth, or commune, but thy kingdom] on earth." Now, the man who honestly, earnestly, seriously, and sincerely prays for and desires the establishment of a kingdom on this earth, is a monarchist, and cannot be a true and worthy citizen of any republic, democracy, commonwealth, or commune. If he prays for a monarchy without considering the signification of his words, and does not mean what he says, he is a hypocrit, a mere babbler, and if he will babble on a subject so serious, what may we expect of him in a jury box, or on a judge's bench? No wonder there is so much corruption in the courts throughout the Benighted States! No republic can long endure wherein Christianity is permitted to receive sufficient sustenance to enable it to destroy the republic. As was the cry of Garrison, Lincoln, and other Rationalists—abolitionists of chattel slavery, the twin brother to Christianity, mental slavery—"A house divided against itself cannot stand." Christianity must go, or the great republic must go down forever! Hear ye this my racket! "Emperor"—usurper—Maximilian was placed upon the throne in Mexico by the clergy. I was there and saw it, and know whereof I speak.

Having quoted this decoration from my Bible, I will now quote from the actions, which speak plainer than words, of the average American gawkies throughout the Benighted States. Here it is: "Lie there; sleep sweetly, you brave soldier [Eugene's father], we will scatter dead flowers all over your dead body in that cold grave, under our dead Constitution, every Decoration day, while the unrepentant, unconstitutionally pardoned—*ex post facto*—rebel who chuckles over the fact of his having slain you on the battle-field, is occupying the highest position of honor, trust, and profit under the stripes." Pursuant to the teachings of the Bible, the fiendish Christians, in the Benighted States, West Indies, and Brazil, bought and sold their own mulatto daughters and sons in slavery, and used their own pretty mulatto daughters, and those of their neighbors, by and through brute force and outrage, in servil concubinage, and all the while, financially, slavery was a failure and a curse. Is it not plain to observe why they did it? Hurrah for the Fourth of July!

This is the Decoration offering of your rational co-laborer.

G. N.

PORTSMOUTH, O., June 9, 1890.

MR. EDITOR: The Portsmouth Secular Union is gaining ground. Rev. A. Shapiro, rabbi of the local Israelitish church, has joined with us on the basis of "no union of church and state." He is a valuable addition. He is highly intelligent, full of eloquence, and has the necessary vim and vigor to make himself felt when heard. His Liberal views are as fragrance driving back the foul superstitious drafts that waft this way. He says that for every superstitious man he wishes we had ten Ingersolls.

At the Union's first regular public meeting a paper entitled, "Some Strange and Strong Thoughts," from the pen of James H. Feust, the veteran Freethinker of this region, was read. He took the ground that Infidels and such like were not made, but like poets, sculptors, etc., were born, and he presented strong argument to prove the same. At the same meeting J. L. Freuthart, president of the Union, delivered a discourse on his childhood days, and the morals and fables that he heard and read during that happy time. It was a witty composition, calculated to knock out both gods and devils.

On the occasion of the second meeting I lectured on "church and state," presenting my matter under three heads, viz., first, evidence to show the meaning of church and state; second, evidence to show that the bravest of the brave hav stood and still stand on the platform of no union of church and state; and third, evidence showing that to-day in this country there is a practical union of the spiritual and the secular.

The third meeting was graced by the presence of Judge H. W. Farnham, a noted criminal lawyer of Ohio, who gave his own autobiography, or why he was not a Christian. The judge is always able, but on this occasion he was abler than ever before. His address was full of wit, wisdom, and eloquence. Around and about it encircled that beautiful thought, "Help for the living, hope for the dead." Vividly he presented the walk through life's narrow vale, leaving uppermost in the minds of those present the quotation, "Every cradle asks *whence*, and every coffin, *whither*."

George F. Cramer, Esq, an able young man of Henley, O., addressed the fourth meeting. His subject was "Man: His Past, Present, and Future." He handled it well, and illustrated the main conditions between savagery and civilization by means of stereopticon views.

Our next lecturer will probably be Wash Cross, first vice-president of the society. He is a good talker, and an old-timer in the ranks of Liberalism. The lecture committee are also in correspondence with Judge Juan Fullerton, of Kentucky, who will perhaps follow Mr. Cross. George Light, of Cincinnati, and John Downes, of Steubenville, are down on the list, and will address us as soon as practicable. The committee also expects to get Mrs. M. A. Freeman.

A few Sundays since Rev. F. W. Fagin, pastor of Sixth street Methodist Episcopal church, was reported by President Freuthart as having said in his pulpit that he was ready and willing to debate with any person on the subject of the transfiguration of Christ, which proves Christ the "sonship" of "God." I brought the matter before the Union, and made motion that a committee of three be appointed to wait on Rev. Fagin, accept his challenge, arrange terms, etc. Judge Farnham, J. Q Lewis, and myself were appointed the committee. We waited on the "reverend gentleman," with a result as shown in the following report:

TO THE PORTSMOUTH SECULAR UNION, *Gentlemen:* Your committee appointed to wait on Rev. F. W. Fagin, Esq., hav to report:

1. That the "reverend gentleman" was called upon at his residence Tuesday afternoon, May 27th.

2. That he received the committee kindly, and talked to them in a "without money and without price" manner, being, for once at least, consistent with the teachings of the lowly Nazarene.

3. That the committee's mission was stated plainly; in other words, that the Portsmouth Secular Union having been informed that he (Rev. Fagin) had recently said in his pulpit in substance this: "I am ready and willing to debate with any person on the subject of the transfiguration of Christ, which conclusivly proves Christ the 'sonship' of God," and that they had been appointed a committee to wait on him, accept his challenge, arrange terms, etc.

4. That the Rev. Fagan acknowledged having preached on the transfiguration of Christ, but explicitly and emphatically denied having offered to debate on the subject. And to substantiate his denial said: "I am opposed to public debates; it is utterly contrary to my belief. Such debates do evil to the cause." And as an illustration he told of Rev. Craighton, of Gallipolis, O., who challenged anybody for a debate on a certain constitutional amendment about to be voted on by the people of Gallia county, and who was taken up by Hon. John L. Vance to his (Creighton's) sorrow.

5. That, having thus denied *in toto* what he was reported as saying as to a challenge to debate, he finally asked who was the informant; that the committee presented J. L. Freuthart as that personage, and that upon learning this, Rev. Fagin at once reconsidered his answer, and prepared an exit from the uncomfortable trap he had by his own hand placed himself in, thus: "Now, perhaps I said some such thing, and hav forgotten it. As I write only a few of my sermons, and as the one in question was delivered off-hand, it may be that I said what was reported."

6. That in summing the matter up we hav not stopped at sunrise or sunset. We hav gone further and taken into consideration the life principle of this society, viz., truth and veracity. We hold that the presidential chair of our Union should be graced by one who adheres strongly and steadfastly to that principle. The question, "Did Mr. Freuthart violate it?" has been put to the test, and in so doing we find the negativ; that is to say, we find that Rev. Fagin has handled the truth very carelessly in the reported instance, and that he did by voice in his pulpit on the Sunday in question challenge to debate on the subject above stated. The committee has drawn these conclusions in this way: they hold that Rev. Fagin's denial *in toto*, and then the modification that followed when informed that Mr. Freuthart heard him say what was reported, is a presumptiv admission that he did say it, and that if anybody was mistaken he (Fagan) was. . . . And further, that J. M. Stockham and Edgar Woodson, the first-named a member of Fagin's church, were present and heard the challenge proclaimed as Mr. Freuthart heard it. The committee are a unit that the pastor of Sixth street Methodist Episcopal church is sadly mistaken as to his remarks, and that the president of the Portsmouth Secular Union has told the truth. This report was adopted, and ordered spread on the minutes.

We hav also appointed a committee, consisting of Judge Farnham, G. W. E. Mitchell (formerly a Presbyterian divine), and Alex. Criswell (lately converted from a Campbellite to Liberalism), to look into the matter of exempted property in our midst.

WILL S. ANDRES.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

In June.

The summer sun slants down the lane,
The lane washed clean by summer rain,
And folds within its rosy urn
Dark velvet moss and fronded fern.
The purple asters faintly sigh,
As zephyrs sweet go floating by;
The lily's breath, in soft caress,
Breathes out its life and dies to bless;
While low and still the day lies down,
Beneath a star-jeweled, starry crown.
The last low note of warbling bird
Trembles and trills ere it is heard;
And green leaves rustle overhead
Of bird and babes in downy bed;
While harps Æolian from the trees
Giv back refrain to summer breeze;
And field and sky and placid stream
Make real some remembered dream,
When fancy's pencil painted bright
Fair pictures in life's golden light.

The witching beauty of the hour,
With weird enchantment's magic power,
Holds me within its warm embrace,
Till I discern all nature's grace,
And feel her heart beat true and strong,
Forever right and never wrong!
She asks to pledge with sweet accord,
My heart to keep with her dear word,
That word so oft misunderstood,
Yet woven through and through with good.

And granting this, the lights of joy
Flame in my soul without alloy.
Above the clouds I need not soar
To find the key to heaven's door;
Nor wait till hushed is earthly din,
To see its glories ushered in.
For now I walk the pearly way,
And taste celestial joy each day;
With nature, brave, serene, and wise,
I pass straight on to paradise.
And hence, in sweetest peace I dwell,
Content to know that all is well;
That good in nature livs and moves,
And boundless love each moment proves.

Thus, through the spaces, near and far,
In darkest night or morning star,
Who will, may list the triumph song—
Eternal law cannot be wrong.

SUSAN H. WIXON.

To Elmina Drake Slenker.

My thoughts are with thee, Elmina, to-day,
I seem to see thee cheerful, though not gay;
Flitting all around among all thy flowers.
Perchance the fairies dwell amid those bowers.
In fancy I gaze on a pansy's face,
A blushing rose full of beauty and grace;
Carnations, mignonet, and immortels,
Violets, verbenas, and lily bells;
The syringa, the lilac, and snowball,
Thyself the most interesting of all.

So kind, loving, honest, faithful, and true;
Though unappreciated except by few.
Pen and tongue lashed, and almost ostracised,
Abused, misjudged, maligned, and criticised.
By zealous and pure (?) Christians arrested,
And thereby of freedom's speech divested.
Yet, still the same woman, grand and brave,
Seeking from woe humanity to save.
Teacher of all the little children dear,
The friend of them all from afar and near.

Great and good, with truest nobility,
Doing grandest deeds with facility;
Enemy to every church and creed,
Desiring from priestcraft the world all freed.
In every effort so uniting,
Ever reaching, and ever aspiring;
Loved thou art, and loved thou wilt ever be,
By the good, the true, and all who would be free.

SADIE ATHENA MAGOON.

McCoy Station, Los Angeles, Cal.

Corner Gospel.

SELF-DEPENDENCE.

Some grown people as well as little children hav a great way of leaning upon others. Is anything to be done? They like to coax some one else to do it. Are there difficulties in the way? They look for another to remove them. Now, the best way is for each person to do his own particular work. Turn resolutely about it. Take up the difficulties one by one, and turn them aside.

The more you are helped, the more assistance you will need.

Self-dependence is a great advantage in this world. There is nothing like pluck, energy, determination. Who wants to be a weakling? You wish to be strong, able, manly, womanly. Of course. The way is to learn to depend upon your own efforts. You never know what you can accomplish until you try. If failure meets you the first, second, third, or even the fourth time, you need not giv up. The fifth time you may be successful.

There was once a girl who desired to be a school-teacher. She had educated herself at severe odds. She failed to pass a successful examination before the school-board. It was humiliating. However, she wiped away the tears, and studied harder than ever.

At the next examination she failed again. It was very disappointing. She studied more, and tried again. The third time she was successful. To-day she is one of the finest teachers in the country. "Try again," is her motto. It is a good one.

Depend on your own efforts. Do your work with energy and perseverance. Learn the causes of failure and avoid them. Be truthful, earnest, honest, and hopeful, and, in the end, success awaits you. S. H. W.

A Few Plain Words Regarding "Church Taxation," by Richard B. Westbrook.

Few persons are aware of the vast amount of church property in this country exempted from taxation. The little pamphlet bearing the above title written by the president of the American Secular Union tells the whole story in a few words.

The American Secular Union is trying to do all that is possible toward equalizing all taxation, as well as to promulgate the factors of religious liberty and the equal rights of all men, women, and children.

It is a great and noble work. Parents, brothers, sisters, uncles, aunts, and cousins can aid in this work by purchasing copies of this book on "Church Taxation" and circulating it everywhere. The price is but ten cents and the money goes to help the Union.

Judge Westbrook has recently written another admirable little book called, "An Open Letter to Hon. Edward M. Paxson," in which it is shown that Hon. Mr. Paxson has been cherishing some very false and foolish theories, which do not reflect much credit upon the chief-justice of the state of Pennsylvania. The ease and grace with which the author upsets and demolishes the pet ideas of an ignorant past is most delightful to contemplate. This and the book on "Church Taxation," which is already in its second edition, should be in the hands of every intelligent person in the world. The world would be the better for it. S. H. W.

Keep a Note-Book.

It is a good plan to carry about with you a little blank-book in which to write your thoughts. Many bright and original ideas are no doubt lost on account of the failure to jot them down at the moment. If you wait for a more convenient opportunity the thought is almost sure to slip from your memory and be forgotten.

Curious things that you see, dates of occurrences, memoranda, facts of observation, new thought suggested by study or reflection, are many times worthy of preservation. A bright memory will retain much, but that which is written can, with a truthful person, be depended upon. You will therefore find it of great service to carry note-book and pencil wherever you go.

A commonplace-book is also another valuable accompaniment. In this you jot down all the bright and beautiful sayings of others that you read in newspapers or books. Selections of poetry or prose that please your fancy, witty remarks, and the like, may thus be preserved, also the good and intelligent thoughts expressed by those you meet in daily conversation, as well as of authors you read, may be noted.

In this way you may come to hav a fine book of reference for instruction of yourself and others. S. H. W.

Antiquity of Electricity.

Thales, a Greek philosopher, who lived six hundred years before Christ, is said to hav known the electric properties of rubbed amber. Otto von Guericke, in 1647, constructed the first electrical machine. Franklin, in 1748, killed a turkey by electricity and roasted it on an electric jack before a fire kindled by the electric spark. Perhaps this was the earliest actual use of electricity. As long ago as 1747 electric shocks were sent over short distances. Reisen, in 1794, by using thirty-six wires, one for each letter or character, sent messages over small distances. Morse simplified the telegraph, using only one wire, instead of from thirty to thirty-six wires. His first public message was, "What hath God wrought?" This was on May 24, 1844. Two days later the Democratic convention in Baltimore nominated James K. Polk for president and Silas Wright for vice-president. Mr. Vail, Morse's assistant, telegraphed the news to Morse in the capitol. Morse told Wright, and the convention was astonished to get a dispatch from him declining the nomination. The convention wouldn't believe it and sent a committee to Washington to get reliable information. This was doubtless the first news telegram sent.

Correspondence.

WESTBORO, MASS., June 8, 1890.

DEAR MISS WIXON: Papa has taken THE TRUTH SEEKER for two years. I hav one brother, eleven years old. Just as soon as papa brings THE TRUTH SEEKER home, the first thing I read are the letters in the Children's Corner.

I will close for this time, hoping to see this letter in print, as it is my first one.

WILLIE MARSHALL (age eight years).

[For a little boy's first letter, it is a good one. Write again, Willie.—ED. C. C.]

OPHIR, CAL., May 29, 1890.

DEAR MISS WIXON: My papa has taught me to write and read, so that I can read the little letters from the children in the grand old TRUTH SEEKER, and write some letters for it myself, if you will be kind enough to print my letter also. I will be six years old next month, and I weigh sixty pounds. I study reading, writing, spelling, and arithmetic. I am in the third reader, and know the multiplication table up to the twelves. I hav a little brother, and his name is Robert G. Ingersoll Kaiser; and I hav one little sister; her name is Annie Delila. I am afraid my letter is getting too long. My papa has taken THE TRUTH SEEKER a good many years, and I like to look at the pictures. Also, I am a true little Freethinker.

CORDELIA EMELINE KAISER.

SWEDISH AND NORWEGIAN CONSULATE,
SALONICA, May 22, 1890.

MY DEAR MISS WIXON: Mother and I both miss poor dear Uncle Fisk's kind letters now, it used to be such a comfort to hear from him regularly. We shall be very glad to get the book of Uncle Fisk's life you spoke of in your last letter, if Mr. Hodge will be kind enough to send it to us when it is published. Papa is now trying for a place in Persia, as his business here has been very bad and he has written for work, and as soon as he is able to find something to do we will leave Salonica for good. We are all very glad to leave it, as all the people here are very disagreeable, and we hav very few friends, hardly any, although we hav been here more than two years. There are very few English and American people here. Mother says if we do make a move, perhaps it would interest you to know about the ways and customs of the Persians. Mother is going to write you herself as soon as she has time to. Would you mind sending me some old books for reading you may hav to spare, as I hav nothing to read and cannot buy books here, nor is there a library, so I hav to depend upon my cousins and friends for books. I hav read "Apples of Gold" over and over again; so I hav all my other books. Mamma and I both think you must hav been very courageous to make a speech in public. I should very much like to hav a copy of the song you composed; perhaps some day you may be able to spare me one.

With best love from mother and myself to you, dear Miss Wixon, believe me,

Ever yours affectionately, DAISY SUTER.

A FEW WORDS TO MASTER CLARK.

FOREST HOME, CAL., May 29, 1890.

DEAR MISS WIXON AND CHILDREN OF THE CORNER: Girls, I reckon our friend Clark does not chew tobacco, doesn't smoke, and has no bad habits. If "she" copies after him why is she not on the road to him(mel) instead of to Hel ena? I suppose Clark was too generous to use the masculin word she ol. I call it his because it was coined by a Hebrew. Men hav named many bad places feminin names. Say, has he not treated Sam ('s) Son a little shabby? Overlooked his best character, and that, too, at a time when he was naming the sons. Samson claims not to be overlooked. And poor John Stown, will he ever recover like She cago (Chicago) down by the lake Miss she gan (Michigan)? But then boys hav no sympathy for the fallen. Boys' style of clothing—bah! You forget that you cried because your nurse put you in pants. Your supreme court wears gowns yet; drop in some time and see some of your simple styles when you visit Washington. And while you are so free to talk, remember you owe that gift to your *mother* tongue. Talk about the father of his country! Why, we hav mer maids, but there are no sir maids to bar their progress or hold them back. A few male ships and men of war and the rest of the great deep is ours. That "dad" of yours must be a sort of hydra-headed monster. I guess he is the fellow that is said to be older than his mother. Well, he "takes the cake," anyway. He has a half-brother in southern California known as "Old Sol dad" (Soledad canyon). But come now, and I will show you other fields that woman has trod. It is uphill traveling, but I will lead you. Now look at that grand highway of progress up yonder in the sky; that is the milk maid's path. The limits of it are known only to her. I think it may reach to the celestial city. All along woman's pathway in this world are to be found seeds of kindness, which justice in the coming years will weave into a jewel crown. Well, this higher path too is strewn with myriads of shining stars. Oh, sir, I tell you there is hope for the world "when womanhood awakes." Now, don't go into ecstasies over your papa, the major (ursa major), for I am told he is only a *great bear*. Then, you will be lost without a companion, so I will hav to giv you the *dog stars*. And nearly all the rest of the starry world ought to belong to us by right of possession and residence, for when you praise us, you declare that we outweigh the universe, and are angelic enough to dwell in starry spheres.

MARY V. FOSTER.

THE dull boy sometimes displays an unexpected streak of brightness. Teacher: "Which New England state has two capitals?" Boy: "New Hampshire." Teacher: "Indeed! Name them." Boy: "Capital N and capital H."

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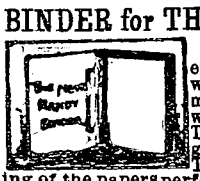
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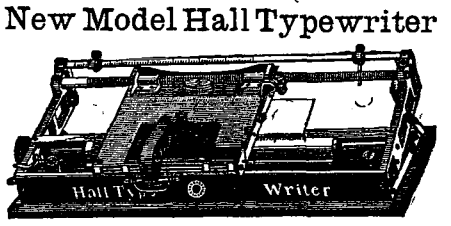
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A brainy little volume, this, commending itself by aptness in expressing what many enlightened men and women are thinking, in this changeful time. The conversations, held in a quiet corner room of the Asphodel Club on Saturday nights, agreeably occupy a small "owl party" of four—"Tom Benedict," an anxious and religious-minded young husband; "Colonel Bloodgood," a *vieux moustache* with ruddy face, white hair, blue eyes, and an explosiv temper and manner; "Judge Gamaliel Truman," the guide, philosopher, and friend of the party; and "The Listener," who is "amang them takin' notes," and who finally concludes to "prent it." Benedict represents the conscientious and honest inheritor of the traditional, and when roused to really think and speak is no mean champion of his accepted beliefs; Colonel Bloodgood is a good-natured but aggressiv fighter of "whatever is;" Judge Truman is the chief talker, however, and his calm, serene, considerate way of discussing views from which he entirely dissents offers a refreshing contrast to the heat of most debaters. The topics are various. The party discourse on Temperance and Prohibition; they find the churchly Shepherds neglecting their true Sheep; they talk about Sunday observance, and then at large about Religion. They branch off to Political Immorality, and come back to Superstition and Worship, with objections to making a fetich of the Scriptures. They take up the question of the Irish-Americans and their divers elements of good and evil as citizens. The chief interest, however, seems to be along the religious line, and so they get back to Moses and the Prophets and Ancient Scriptures generally. They discuss in this vein the value of Human Evidence, and the Power of Personality, with applications to the foregoing topics. The papers are full of clear thought and generous feeling, expressed in attractiv guise. They will lead many to think for themselvs, who hav not seriously attempted that interesting exercise.

"Looking Forward" is a pamphlet by Prof. C. Orchardson, 82 Ashland block, Chicago. It is a presentation of the principles of Socialism, and any wishing to investigate that belief will find it a clearly written manual for the purpose. Price, 5 cents.

Charles Watts has written and printed another of his serviceable little Antichristian pamphlets. The title is, "Nature and the Supernatural; or, Belief and Knowledge." This production, like its fellow-works from the same source, is sound in reasoning and perspicuous in diction. Price, 10 cents.

The *Dramatic Mirror Quarterly* sends us No. 1 of its Vol. I. As its contributors are all of the first rank, we are willing to say that it will giv satisfaction to all those who turn their attention to the literature of the theater. New York: Dramatic Mirror Co. Price, one year, 85 cents; single number, 25 cents.

We feel disposed, meanwhile desiring our readers to bear in mind our own stand as to Spiritualism, to praise a certain paper devoted to exposition of that belief. Those that believe in Spiritualism and desire an organ of their views, or those that do not believe but wish to hear the other side, will not find among Spiritual periodicals a better conducted one than the *Better Way*. It is published in Cincinnati, at $2 per year.

"Why I am a New Churchman," is the title given a work by the Rev. Chauncey Giles. The particular ailment, out of the round of Christian diseases, that afflicts our author, seems to be the febril and decidedly discomposing one of Swedenborgianism. This is what some call the New Church. Probably our readers will be satisfied with assuming, as the reason why our friend is a New Churchman, that it is because he doesn't know any better, or because he has not read THE TRUTH SEEKER. If anyone yearns for the reasons more at length, he may send 25 cents for the book to Wm. H. Alden, 2,129 Chestnut street, Philadelphia.

"The Christian Doctrin of Hell," is a pamphlet written by J. M. Wheeler and published by R. Forder, London. As the more civilized of the clergy are endeavoring to throw into obscurity their ancient doctrin of hell which is now so shocking the enlightened, the author thinks it well that these shuffling divines should be confronted with the authoritativ deliverances of their churches on the subject. Teachings regarding hell, of a character revolting in the utmost to the spirit of this age, are collected from the fathers and the founders of sects and distinguished theologians down to the present day, and here presented. Price, 10 cents.

E. P. Roe is well known as the writer of novels that convey useful information and moral incitation in an attractiv narrativ vehicle. "Nature's Serial Story" is the latest one issued by his publishers, Dodd, Mead & Co. The scene is laid in a romantic and retired country spot by the Hudson. Here a household composed of persons of varied characters and callings watch and comment on "Nature's serial story" of changing air and dress and season. The work is calculated to awaken observation of nature and inspire a love of her in "a' her shows and forms." It is illustrated with a number of engravings that bring country scenes pleasingly before one. Price, 50 cents.

Count Tolstoi's latest novel. "The Kreutzer Sonata," which exists in Russia only in manuscript (its publication having been forbidden by the czar) and has not yet appeared in book form in any language, will be published in English, in Boston, in a few days, by Benjamin R. Tucker. The novel is the boldest work yet written by the Russian master. Dealing with the questions of love and marriage, it urges a morality that is more than puritanical in its severity, while handling the delicate subject with all the frankness of the realistic school. In St. Petersburg and Moscow manuscript copies pass from hand to hand and are read aloud in literary circles.

We must commend a work published by the American Humane Education Society, 19 Milk st., Boston. It is entitled, "Black Beauty, His Grooms and Companions," and is by Miss Anna Sewell. It is the autobiography of a horse, and is very pleasing and interesting. The design of the writer and the publishers is to move the heart of the people to sympathy with their friend the horse, too often maltreated. The book has sold largely, and also has been distributed free to a considerable extent. Mrs. Wm. Appleton, of Boston, put sixteen hundred copies in the hands of Boston drivers. It is to be hoped that after a century or two more of the humanizing operation of civilization, the citizens of Christian countries will get to be nearly as kind to animals as the inhabitants of India and Japan. Owing to the manner of publication of this "Uncle Tom's Cabin" of the horse, buyers will send for it, not to us, as they may in other cases, but to the publishers in Boston. The book has 245 pages and is sold at 25 cents.

The names of Herbert Spencer, President Andrew D. White, and Hon. David A. Wells, as contributors to the June *Popular Science Monthly*, are a sufficient guarantee that this is a remarkably strong number. President White, in a paper on the "Antiquity of Man and Egyptology," shows how Egyptian chronology has been cramped and twisted to make it agree with the belief that the first man was created just four thousand and four years before Christ. Mr. Spencer, in his concluding chapters on "Justice," carefully considers the sentiment and the idea of justice. Mr. Wells contributes a description of certain "Evidences of Glacial Action in Southeastern Connecticut," accompanied by pictures of some of the immense bowlders which are thickly strewed over this region. Prof. C. H. Henderson has the fourth of his illustrated articles on glass-making in this number. It is entitled, "In the Atelier of a Glass Worker," and tells how the beautiful designs are produced that we admire in engraved, etched, and cut glass. "Atmospheric Dust," by Dr. William Marcet, is an account of some kinds of the fine particles that float in the air, and of the part they play in the phenomena of nature. So much has been written on the esthetic and sentimental aspects of architecture, that it is refreshing to come upon Mr. Barr Ferree's paper on "Utility in Architecture," in which the tendency to subordinate use to looks is vigorously handled. Under the title, "Education and Crime," Rev. A. W. Gould replies to an article in the January *Monthly*, by Benjamin Reece, and maintains that there has been most increase of punishments for crime where there is least education. In the "Affirmativ Side of Agnosticism," James A. Skilton proposes the word "metagnosticism" (knowing beyond) as a substitute for Agnosticism, and publishes letters from Herbert Spencer, Professor Huxley, and Dr. Lyman Abbott, to whom he had submitted his proposition. There is an illustrated descriptiv article on "Tin and its Nativ Land," by M. Brau de St. Pol Lias. Mrs. Fanny D. Bergen contributes the third instalment of her "Animal and Plant Lore," comprising many curious popular superstitions. Prof. La Roy F. Griffin describes the "Natural and Artificial Cements" now in the market, and tells the method of testing them. There is a sketch, by M. Léon Frédéricq, of Theodor Schwann, the discoverer of the cell theory in biology, with a portrait. In the correspondence department President Hill of the University of Rochester defends himself at length against the charge of misrepresenting Herbert Spencer, made in the previous number, and his defense is thoroughly reviewed in the Editor's Table. The other departments are full of interesting bits of scientific matter. New York: D. Appleton & Co. Fifty cents a number; $5 a year.

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Inquiries are frequently received asking what we know about Dr. Fellows, of Vineland, N. J., First, we know that he is a reliable gentleman of rare professional skill, who has earned success by good work. Second that he fulfills all has agreements to the letter. Third, that he has performed cures of hopeless cases that in the olden time his skill would have been called miraculous. Fourth, and last, we know him to be an honest man and a stanch Liberal.—*The Better Way.*

GODS AND RELIGIONS
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ANCIENT AND MODERN TIMES.
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News of the Week.

HENRY SEIBER, a well-to-do planter of Fort Worth, Tex., recently ordered his wife to go to work in the field with negroes and on her refusing beat her. She fled, and applied for a divorce. He has always alleged to his neighbors the divine right to beat her, deducing it from the text, "If thy right hand offend thee, cut it off."

CHEYENNES are doing violence in Montana, and frontiersmen hav fled to the settlements.

COLUMBUS has passed through a street-car strike, with much rioting and violence.

THE bill for a tunnel under the English Channel failed to pass the House of Commons.

GERMANY, France, Russia, and Switzerland hav signed a treaty for mutual suppression of Anarchy.

IN Italy mobs of unemployed workingmen frequently march about demanding bread, and create riots and conflicts with police.

THE Methodists in Canada hav refused their share of the $60,000 which the sects were to receive from the Jesuits' estate appropriation.

ON the 13th storms and floods did much damage to railroad and other property at Rockford, Joliet, Rock Island, and other parts of Illinois.

CAMPHOR has risen from eighteen to seventy-five cents a pound owing to large purchases by Germany to use in making a new kind of powder.

COMPLAINT has been made in Congress of the neglect of the Cunard Steamship Company to comply with the law on immigration of contract labor.



ABIGAIL HASTETH TO GET THERE.

And Abigail hasted, and arose, and rode upon an ass, with five damsels of hers that went after her; and she went after the messengers of David, and became his wife.—1 Sam. xxv, 42.

CATHOLICS are rejoicing in the triumph in the Belgian elections of "the Catholic party, the party of honest government, whose triumph means the triumph of Christianity."

THE refusal of America to enact international copyright draws this language from the novelist Haggard: "The American nation alone among civilized nations has hoisted the black flag."

AT Warrentown, Mo., on the 9th, a collision of two freight trains on the Wabash road killed eight men, injured twenty-two, and killed or crippled fifteen racehorses. A telegrapher had by mistake sent out the running time as fifty minutes instead of five.

ST. LOUIS merchants and others ask Congress for more efficient protection against Mississippi river floods. Sediment washed down from the mountains is said to be continually raising the bed. Great and fatal floods like those in China are apprehended.

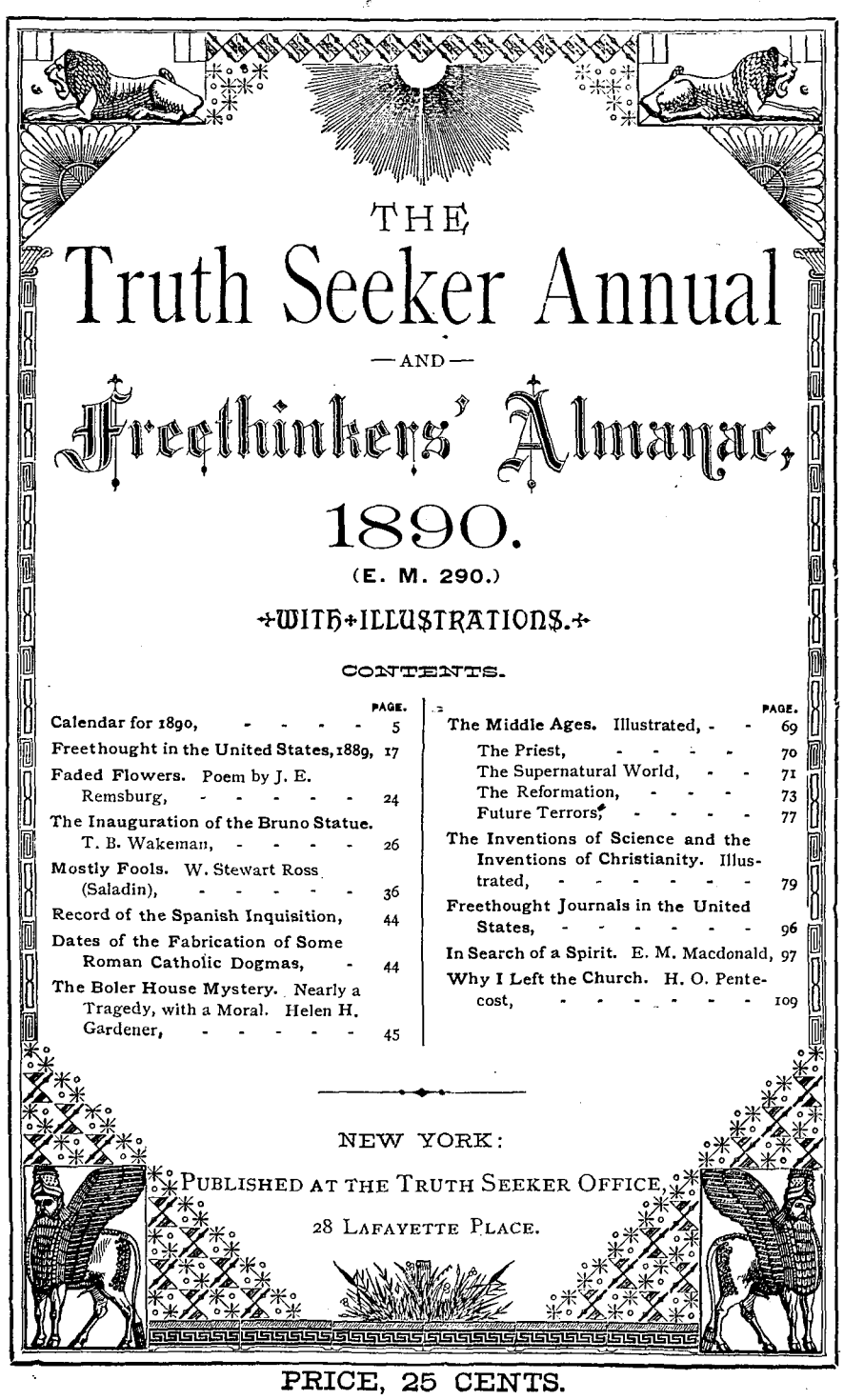
BISMARCK'S latest utterance is: "Over-education has led to much dissatisfaction and disappointment in Germany, but in Russia it has led to disaffection and conspiracy. Education is making pedantic theorists and visionaries, unfit for constitutional government."

NEW YORK has established a short and simple form of deed, mortgage, and executor's deed, antiquating the present mass of senseless verbiage, obsolete expressions, and endless repetitions that serve only to confuse the unlearned and add to the revenues of conveyancers and recorders.

A TOLEDO, O., priest, having taken legal advice, has refused to report to the board of education the names, ages, etc., of the pupils of his school, as the state law requires. The Catholics say the law is "conceived in a spirit of malice, envy, and hatred," and aim to overthrow it. The priest has been indicted.

DEPUTY PIGNATELLI has attacked in the Italian senate the instruction imparted in the Catholic seminaries, inspired by the bishops, whom he styles "bishops of resistance," because they carry on a propagandism against the state by their pastorals and homilies, from the pulpit, the confessional, and from the Episcopal Mansion, by alms and subsidies distributed to their creatures.

IT is rumored that the Lower California filibustering scheme was a plot of the British to secure the annexation of that peninsula the same as that people and the East India Company acquired Indian possessions. England, it is said, was to be called on to protect the property and rights of certain of her subjects there, and was to assume a protectorate. But the rumor is doubtful, and is circulated mainly by England's foes.



THE
Truth Seeker Annual
—AND—
Freethinkers' Almanac,
1890.

(E. M. 290.)

WITH ILLUSTRATIONS.

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PRICE, 25 CENTS.

Gems of Thought.

To discover the true principles of morality, men hav no need of theology, revelation, or of gods; they hav need only of common sense. They hav only to commune with themselvs, to reflect upon their own nature, to consult their visible interests, to consider the objects of society, and of the individuals who compose it; and they will easily perceive that virtue is advantageous and vice disadvantageous to such beings as themselvs.—*D'Holbach.*

MEN will be more moral when they learn that morality does not rest for its authority upon arbitrary edicts thundered from the skies, but that its foundation is the experience of mankind as to what is best for man.—*Robert C. Adams.*

THE good is universally the pleasurable. Conduct is good or bad as its results to self or others is pleasurable or painful: the need for commandments from God disappears.—*Spencer.*

ANCIENT history, ancient astronomy, ancient physics, ancient medicin (up to Hippocrates), ancient geography, ancient metaphysics, all are nothing but ancient absurdities, which ought to make us feel the happiness of being born in later times.—*Voltaire.*

A PEOPLE who regard the past with too wistful an eye, will never bestir themselvs to help the onward progress; they will hardly believe that progress is possible. To them, antiquity is synonymous with wisdom, and every improvement is a dangerous innovation. In this state, Europe lingered for many centuries; in this state, Spain still lingers. Hence the Spaniards are remarkable for an inertness, a want of buoyancy, and an absence of hope, which, in our busy and enterprising age, isolate them from the rest of the civilized world. Believing that little can be done, they are in no hurry to do it. Believing that the knowledge they hav inherited is far greater than any they can obtain, they wish to preserve their intellectual possessions whole and unimpaired.—*Buckle.*

AT present I am subsisting on certain wild flavors which nature wafts to me, which unaccountably sustain me, and make my apparently poor life rich.—*Thoreau.*

How all things liv and work, and ever blending,
Weave one vast whole from Being's ample range!
How powers celestial, rising and descending,
Their golden buckets ceaseless interchange!
Their flight on rapture-breathing pinions winging,
From heaven to earth their genial influence bringing,
Through the wide sphere their chimes melodious ringing.
A wondrous show! —*Goethe.*

IF the bulk of the human race are always to remain as at present, slaves to toil in which they *hav* no interest and therefore *feel* no interest—drudging from early morning till late at night for bare necessaries, and with all the intellectual and moral deficiencies which that implies—without resources either in mind or feelings; untaught, for they cannot be better taught than fed; selfish, for all their thoughts are required for themselvs; without interests or sentiments as citizens and members of society, and with a sense of injustice rankling in their minds, equally for what they hav not and for what others hav—I know not what there is which should make a person with any capacity of reason concern himself about the destinies of the human race. . . . But there is no ground for such a view of human affairs. Poverty, like most social evils, exists because men follow their brute instincts, without due consideration.—*Mill.*

TIRED with all these, for restful death I cry—
As, to behold desert a beggar born,
And needy nothing trimmed in jollity,
And purest faith unhappily forsworn,
And gilded honor shamefully misplaced,
And maiden virtue rudely strumpeted,
And right perfection wrongfully disgraced,
And strength by limping sway disabled,
And art made tongue-tied by authority,
And folly, doctor-like, controling skill,
And simple truth miscalled simplicity,
And captiv good attending captain ill:
Tired with all these, from these would I be gone—
Save that, to die, I leave my Love alone.
—*Shakspere.*

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WHAT MEXICO DID FOR PRIESTCRAFT.

Notes and Clippings.

"THE model family" is the designation that New York papers hav adopted for the purpose of denoting Colonel Ingersoll's family.

Two poker chips in the left trousers pocket of a St. Paul man saved his life the other night by flattening out a bullet from a burglar's revolver. As poker chips are lighter and less bulky than the traditional life-saving Testament they may perhaps supersede that useful volume. And probably more men can be found in the great West with poker chips in their pockets than with Bibles.

ONE of the shameful workings of religion is thus set forth by the New York *World*: "We hav been so anxious to exclude sectarianism from our schools, and so jealous of ecclesiasticism, that we hav virtually concluded that it is better to do without morality than to hav it associated with religion." By hook or crook, by means direct or indirect, religion has managed in every age to be the arch enemy of morals.

THE *Independent*, a Protestant journal, says: "The recent decision of the Supreme Court of the United States, affirming the constitutionality of the confiscating section of the anti-Mormon Edmunds law, strikes a deadly blow at the monetary power of the Mormon oligarchy, and is a long step toward wiping out Mormonism in Utah." Will the *Independent* point out the article and section of the Constitution which makes it the duty of Congress, or gives it power, to wipe out Mormonism or any other religion?

THERE is at least one instance in which the church can hardly arrogate to herself the credit of effecting reforms which she actually opposed. That she was inimical to the abolition of slavery in the United States is a fact too recent in occurrence, and receiving too frequent affirmation, to be denied or covered. The New York *Tribune*, for instance, in a rehearsal of Rebellion history, has to state this: "The churches of the North, which should hav been in the van of progress and reform, betrayed their trust and crouched placidly at the feet of the South."

"THE pope a traitor to his country." That is the substance of a speech delivered by Signor Crispi at a recent meeting of the survivors of "the thousand," who, on May 10, 1860, landed at Marsala, in Sicily. Crispi was one of the thousand; he was the most intimate friend of Garibaldi, and the sworn enemy of King Francis II. of Naples. In the speech delivered by him on the occasion mentioned, he said that "the pope is the worst enemy of his country, for he never ceases to appeal to the foreigner to overthrow the unity of Italy."

THE clergy seem to be entering into politics at this period more than ever before in our history. They are not content with giving moral and religious instruction, leaving the laity to apply it in practical affairs according to their own consciences. Instead of this the clergy are taking the part of activ political leaders with specific political designs. The Reformed Presbyterian ministers are circulating petitions to Congress asking that God shall be formally recognized in the Constitution as the only supreme ruler; and they are refusing to vote until their request is granted. Methodists and Presbyterians in their general convocations demand that religion shall become a part of the public school education, and a society, made up of ministers chiefly, has been organized to combat the supposed influence of the church of Rome upon school legislation. They cry out that the schools must be protected against clerical influence, and yet at the same time they protest that the secularization of the schools must not continue.—*Sun*.

EX-JUDGE DITTENHOEFER and Anthony Comstock got into a squabble in a police court in this city last week, and Mr. Dittenhoefer said something which he ought to, and no doubt can, prove. The judge appeared for George Smith, a policy dealer, of No. 42 Nassau street, who was arrested a few days ago on evidence obtained by Mr. Comstock. Mr. Comstock produced Frederick Luther, an ex-policy-dealer, and John R. Collard, also a retired gambler. It was difficult for Judge Dittenhoefer to elicit anything from the witnesses without frequent objections and interruptions from Edmund E. Price and Mr. Comstock. When the ex-judge had his patience pretty well tested, he declared that Mr. Comstock's office was being used by some functionary attached to it for the vilest purposes imaginable. "Before I get through with this case," continued the judge, excitedly, "I mean to show that there is more corruption in the Society for the Prevention of Vice than the public would dare dream of." We hope the lawyer will let the sun go down upon his wrath many times and rise up each morning determined to do as he says.

THIS table tells the story of the results of the abolition or practical disuse of capital punishment in Europe: Belgium.—No executions since 1863. Number of murders ten years before, 921; ten years after, 703. Finland.—No executions since 1824. Murders extremely rare. Holland.—Capital punishment abolished in 1870, with decrease in murders, despite increase of population. Switzerland.—Abolished 1874. Since reinstated by two or three cantons. Prussia.—From 1869–78, out of 484 condemned to death, only one execution (Hödel). Portugal.—Capital punishment abolished. Roumania.—Abolished. Tuscany.—No execution for fifty years. Russia.—Capital punishment retained only for treason and military insubordination.

THE business of Rev. Thomas A. Green, pastor of a colored church, and Sister Mary Ramsey in court at Indianapolis the other day, reads amusingly. Mary says she became security for the payment for Elder Green's best suit of clothes, and the elder did not show any great activity in paying for them. There was a church meeting the preceding night, and numerous bills were read. Sister Ramsey wanted her bill against Green read, in hopes that it would prod him up a little and cause him to produce some funds. He objected, and the bill was not read. "He done sat dah on a cheer," says Sister Ramsay to the court, "a showen his white stock'ns and wearin' dose close, and it makes me mad, and I don't denies it. I just push him off dat cheer, an' I push 'im haad, too." For this Green had Sister Ramsay arrested for assault and battery, and Sister Ramsay had Elder Green arrested for provoking her.

Communications.

The True Inwardness of the National Reform Party.

To the Editor of The Truth Seeker, *Sir:* In a former article I asserted that the so called National Reform party originated in "Orangeism;" and with evidence now in hand I shall prove that under another name the National Reform idea is nothing more nor less than "Reformed Presbyterianism;" or, in other words, the principles of the National Reform party are the principles of the old Scotch Covenanters, or, as they are now called, the "Reformed Presbyterian church." But among other branches of the Presbyterian church many strong opponents to the National Reform idea are found. I mention this fact lest any of your readers might infer from what I shall present that the whole Presbyterian body is to be blamed for this attempt to unite church and state and to establish a national religion in the United States, and to enforce its acceptance by the people under penalty of civil distress. It will be observed from some quotations to be made, that the "Reformed Presbyterians" are not loyal American citizens, and are indeed enemies to the present Constitution of the United States. I will now proceed to prove my position, and to prove it out of their own mouths. At a session of the Reformed Presbyterian synod, held at Rochester, N. Y., in 1886, a memorial to Congress was adopted, urging upon it the necessity of the religious amendment to the Constitution, as advocated by the National Reform party. It complains that the Constitution has "no acknowledgment of God nor of the moral laws of his government" in it, and that this fact "encourages the false doctrin that civil government has no moral nor religious duties to perform." It also says that "the refusal of the nation to acknowledge the authority of Jesus Christ as king and to accept his law involves the nation in unspeakable guilt and exposes it to the chastening and destroying judgments of God," etc. These memorialists seem to be ignorant of, or oblivious to, the fact that for a hundred years the country has been prospered beyond all precedents in the history of nations; while such nations of Europe and South America, which are under religious control, or which are more or less directed or controled by the church, and of course "acknowledge God and his moral laws," etc., hav been visited with tenfold more of what these "reformers" would call "the chastening and destroying judgments of God," if famins, pestilences, earthquakes, wars, etc., may be called such "judgments." But let us see further about this "memorial" of the Reformed Presbyterians. It closes with the following words. Please note the loyalty (?) of these petitioners. For the reasons given above they said: "That we who present this petition are unable, for these reasons, to accept the Constitution as a right fundamental law for the nation, and are, therefore, debarred on conscientious grounds from participation in the government. We can neither take office under it ourselvs, nor by voting for others, lay this Constitution upon them as the rule of their official conduct." I need offer no comment on this statement, save that they in so many words confess themselvs to be enemies of the Constitution, and are not, therefore, loyal American citizens. Now, to see their identity with the National Reform party we hav only to read what follows, thus: "We pray you, therefore, to propose such an amendment to the national Constitution as shall suitably acknowledge almighty God as the source of all authority and power in civil government, the Lord Jesus Christ as the ruler of nations, and his revealed will as of supreme authority in national affairs, and so place all Christian laws, institutions, and usages on an undeniable legal basis in the fundamental law of the land."

This is the regular National Reform party platform. I hav referred in a former article to some of the "Christian laws, institutions, and usages" which these Reformed Presbyterians demand shall be made the fundamental law of the land, but it will not be amiss to refer to a few that shall be enforced upon all classes resident in the United States. 1. Belief in one true and living God. 2. Belief in Jesus Christ as the only begotten son of God. 3. Belief in his death, burial, resurrection, and ascension to heaven. 4. Belief in his atonement, his mediatorship, his return to earth and judgment of the world, etc. 5. All parties must repent and confess their sins. 6. All must be baptized. 7. All must be confirmed. 8. All must partake of the sacrament, or eucharist. 9. All must pray. 10 Read the scriptures. 11. Support the ministry. 12. Attend church, etc. For what these people demand is that "all Christian laws, institutions, and usages" are to be placed on an undeniable legal basis. So that as these laws, institutions, and usages are the distinguishing characteristics of the Christian religion; and the acceptance of, obedience to, and observance of, these laws, etc, constitute a Christian character, and constitute those who do thus accept, obey, and observe the church; so they intend to thus unite church and state, and force all the people to become Christians; but what class of Christians do they intend to produce?

Let us see. In the synod referred to, in adopting a report on National Reform, they said: "It is ours to uphold the ideals of God, which hav originated the National Reform cause." In the *Reformed Presbyterian* we read thus: "The proposed amendment of the federal Constitution is an acknowledgment by the government that God is the author and source of all authority and power in civil government; that the Lord Jesus Christ is the ruler of nations, and that his revealed will contained in the Bible is the supreme law of nations. Now, the association for National Reform proposes to hav these distinctiv principles of the Reformed Presbyterian church adopted into the Constitution of the United States, and annulling any parts of the Constitution that may be inconsistent with these principles." These propositions of the National Reform party are here claimed as the "distinctiv principles of the Reformed Presbyterian church." And therefore their adoption by the United States government would be the adoption of the principles of the Reformed Presbyterian church, or in other words Reformed Presbyterianism is to be made the national religion. That we do not misrepresent their design and expectation will be seen by the following, from the same paper, viz, "The principles of National Reform are our principles, and its work is our work. National Reform is simply the practical application of the principles of the Reformed Presbyterian church for the reformation of the nation."

It is therefore evident that the Methodists, Baptists, Congregationalists, Episcopalians, etc., are committing themselvs to the establishment of the peculiar doctrins of the Reformed Presbyterians. Now, it may be pertinent to inquire what are the distinctiv principles of this church? "In the Shaff-Herzog Encyclopedia Rev. J. R. W. Sloane says of the Reformed Presbyterians, 'The more special and distinctiv principles of this church, the one in which she differs from all others, is her practical protest against the secular character of the United States Constitution. Holding to the universal headship of Christ, and that civil government is a divine ordinance, and one of the "all things" put under him as the mediatorial ruler of the universe, and that to him the allegiance of all nations is due, Reformed Presbyterians refuse close incorporation with any government which does not in some form recognize those principles and giv them effectiv expression in its legislation.

"'On examination of the United States Constitution, that remarkable document is found to contain no recognition of God as the source of all legitimate civil authority, nor of his law as supreme above all human laws, nor of his son as governor among the nations. . . . The Constitution does not recognize the Bible, the Christian Sabbath, Christian morality, Christian qualifications for civil offices, and gives no legal basis for any Christian feature in the administration of government. . . . They take the deepest interest in that reform movement which has for its object the amendment of the United States Constitution in those particulars in which they consider it defectiv. Indeed they feel specially called to aid in its success, at whatever cost or personal sacrifice.'" It may not be amiss to inquire right here what is the Reformed Presbyterian idea of what the "mediatorial ruler of the universe, Jesus Christ," will demand of the government of the United States, and of the people, as also of all other nations? We will let Rev. J. M. Foster tell us, for he is a Reformed Presbyterian. He says: "The duties which the reigning mediator requires of nations" are "(1) A constitutional recognition of himself as king of nations. . . . (2) A constitutional recognition of their duty as the divinely appointed keeper of the moral law. . . . (3) A constitutional provision of moral and religious qualifications for their officers. . . . (4) An acknowledgment and exemplification of the duty of national covenanting with him. . . . (5) An acknowledgment and performance of the nation's duty to guard and protect the church by suppressing all public violation of the moral law, by maintaining a system of public schools, indoctrinating their youth in morality and virtue, by exempting church property from taxation, and by providing her funds out of the public treasury for carrying on her aggressiv work at home and in the foreign field."

Now, is there a man or a woman in the country who will pause just a moment to think on these various positions of the National Reform party, alias the Reformed Presbyterian church, but who can see that all this means a complete union of church and state, and that the church is to be the Reformed Presbyterian? I fancy that I see a smile on the face of Cardinal Gibbons and the whole Roman hierarchy in the United States at this thought, and I fancy that I hear them saying, "We will see about that in due time, but for the present we will encourage the Reformed Presbyterians to pull our chestnuts out of the fire." There is one point in the foregoing declarations of the "principles" of the Reformed Presbyterians worthy of the attention of the members of Congress, and of all the various officers of the government from the president down to a cross-roads postmaster, and which all state and municipal officials should keep in mind, and that is, that as soon as this National Reform party (or Reformed Presbyterians) assume the control of the nation, every one of them must be not only a "moral" but also a "religious" man, for they intend to demand a "constitutional provision of moral and religious qualifications for their officers." Every officer of national, state, and municipal governments must be a professed Christian and a member, of course, of "the church." The political demagogs of the day, the chronic office-seekers, and all who love place and power, must make an open profession of religion, and it will hav to be of the orthodox stripe, too, or they will not stand any chance of election or appointment to office.

Who is it, knowing the unprincipled character of many of the political hacks of the country, but can see that they will "join the church" solely for office, and at heart may neither believe or from the heart obey the principles of the Christian religion—providing these reformers themselvs understand them—and will be hypocrits therefore?

Will not these reformers be not only offering a premium on hypocrisy, but also virtually disfranchising every consistent Infidel in the land? No matter how moral he may be; no matter how capable he may be; and although he may hav lost an arm, or a leg, or an eye, or his health, and endured any amount of physical suffering, or sacrificed his worldly possessions, in defense of the Union and the Constitution, yet, unless he joins an orthodox church—and it may be unless he unites with the "Reformed Presbyterian church"—he cannot even be a policeman, or a town clerk.

The thousands of Freethinkers in the United States will hav to submit to "taxation, but without representation." These reformers justify to-day our forefathers in rebelling against England on that ground, but will they excuse the multitude of so-called Infidels who will refuse to pay taxes, because they cannot hav any part or lot in the government? And what are their taxes to be used for? Among other things, this, viz., the support of the church: "By providing her funds out of the public treasury for carrying on her aggressiv work at home and in the foreign field;" that is, a support of the ministry by the government.

These people are striving their "level best" to secure an "amendment" to the Constitution that will prohibit the use of the public funds for the support of sectarian schools. But they are anxious to hav the government use the public funds to support a sectarian clergy. For it is sheer folly to suppose that they would be willing that a dollar of the public money should be used to assist at home or abroad any church that is not considered by them as orthodox or evangelical; and that, of course, excludes Unitarians, Universalists, Adventists, Seventh-Day Baptists, Campbellites, Mormons, etc., as well as Jews. Of course the Catholics favor all this; nothing could suit them better than a constitutional provision which would insure support for the clergy of the church of Rome. Of course the Presbyterians would be the last body of religionists to agree to anything of this sort; but how can they prevent it being done? For it is only a question of time. The thousands of Christians who oppose the principles and plans of the so-called National Reform Party, and the thousands of Freethinkers, Jews, and others, who also are opposed to them, will not, of course, vote for their candidates (if they would be allowed to vote, which may not be the case), and would leave them (as compared with the Catholics) in the minority in most of the congressional districts in the United States. But as they propose to disfranchise all "logically consistent" Infidels, according to Rev. Mr. Coleman in the *Christian Statesman*, who said, "To be perfectly plain, I believe that the existence of a Christian Constitution would disfranchise every logically consistent Infidel;" and as Rev. Jonathan Edwards said that "the Seventh-Day Baptists [and of course all other Sabbatarians] must be counted together," as "one class," with "Atheists, Deists, and Jews," so then all Christians and all others who oppose their proposed "amendments" are to be disfranchised. This then will leave the contest for office to be settled by the National Reform Party on one side, and the Catholics on the other; and if the issue was made to-day, it is extremely doubtful that the National Reform Party could carry one fourth the congressional districts in the country, nor could they control the legislatures of but few states; so they could secure only a minority of the national senators.

They could not elect a president and vice-president. But the Catholics could elect them, and the majority of Congress. They could thus secure a Roman Catholic cabinet, Roman Catholic heads of departments, and all the embassadors and consuls to foreign lands. They would control the army and navy—in a few words, they would control the entire government, and establish as the "national religion" that of the Roman Catholic church. They would find upon accession to power, a Constitution framed so as to demand the support of "the church" in "her

home and foreign work," out of the general treasury, and the largest portion of this fund will hav been furnished by the Protestant classes, and the Infidels, etc., of the country.

As soon as these blinded zealots hav secured their object in changing the Constitution the Roman leaders in foreign lands will at once do their utmost to flood the United States with Catholic emigrants; and after the opponents of the Reform party hav succeeded in disfranchising their enemies they, as before said, would be in the minority in many states, while the Catholics securing control of the state legislatures would speedily change the naturalization laws, giving aliens the rights of citizenship, perhaps immediately upon arrival at our shores; and by judicious placing of these emigrants where their votes would be most needed, that church would soon control the few districts that may at the present hour be in the hands of the National Reformers. There is one scripture that these Reformers may find fulfilled at that time, viz., "The measure that ye mete, to you it shall be measured again." They intend to demand "religious qualifications" of all officers of the government. The Romanists will insist that they shall be "*religious*" according to the Catholic idea, *i.e.*, that they shall be Catholics.

Rev. Jonathan Edwards admits that the Seventh Day Baptists are believers in "God and Christianity," but would he favor one of them holding office, although they are Christians, and Protestant Christians at that? Nay, but he and his fellows class them with Atheists, Deists, Jews, etc. "They must be counted together," said he. "These all are, for the occasion, and as far as our amendment is concerned, one class," he said.

Why does he so class them? Because, said he, "they use the same arguments and the same tactics against us."

That is, because these Seventh Day believers in God and Christianity do not agree with the National Reform party on the Sabbath question, they must be counted and treated as Atheists, Deists, Jews, etc. Upon that ground, *i.e.*, of opposition to some or perhaps most of the doctrins or dogmas of the church of Rome, that church when in full control of the government will—as she does now—count them as her enemies, and disfranchise them. At least she will see to it that none of them will hold an office of any description, in any part of the country where she has the control.

In another way are these Reformers preparing the way for Rome rule. Prof. C. A. Blanchard, one of the prominent National Reformers, publicly assumes that as "Constitutional laws punish for false money, weights, and measures, and of course Congress establishes a standard for money, weight, and measure, so Congress must establish a standard of religion, or admit anything called religion." But what shall that "standard" be? The Reformed Presbyterians hav a "standard." So does every other denomination represented by the National Reform party. Congress must adopt one of them, or "admit anything called religion." It cannot adopt them all, for they do not all agree. If it adopts one of them, that of the Reformed Presbyterians, for instance, will the Baptists, or Methodists, or Episcopalians submit to it? By no means. Will these National Reformers, or the churches represented by them, agree and unite upon a "standard of religion?" Well, they hav not been enabled to do so during the past two or three hundred years.

But whatever "standard" they should adopt, the church of Rome cannot and will not agree to it, nor submit to it; and will therefore bend all of its energies to secure a sufficient majority in Congress in order to establish the Roman Catholic "standard" as the national religion.

But suppose the Reformed Presbyterian "standard" should be adopted, what would that "standard" be? Now let it be understood that the Reformed Presbyterians claim to be the only representativ and true conservator of Covenanter principles, and to be the lineal and direct descendant of the Covenanters of Scotland and England.

To learn what Reformed Presbyterianism is one need but understand the Covenanters' principles.

Under what was called a "Solemn League and Covenant," they succeeded in causing an ordinance to be adopted by the English Parliament, which declared that "Any man denying the doctrin of the trinity, or the divinity of Christ, or that the books of scripture are the word of God, or the resurrection of the body, or a future day of judgment, and refusing on trial to abjure his heresy, 'shall suffer the pain of death.' Any man declaring [among a long list of other errors] 'that man by nature hath free will to turn to God,' that there is a purgatory, that images are lawful, that infant baptism is unlawful, anyone denying the obligation of observing the Lord's day or asserting 'that the church government by presbytery is Antichristian or unlawful,' shall, on refusal to renounce his errors, 'be commanded to prison'" (see Green's Larger History of England, book vii, chap. 10, par. 11).

From the foregoing the Unitarians, who deny the trinity; the Methodists, Free Will Baptists, and others who believe in "freedom of the will;" the Baptists and others who deny that infant baptism is lawful; the Seventh Day Baptists and Seventh Day Adventists, who deny that Sunday is the true Sabbath; the Episcopalians and others who oppose the Presbyterian idea of church government; the Catholics who believe in purgatory, etc., are all to "be commanded to prison," and some must "suffer the pain of death." This then is what may be expected when Covenantism or otherwise "Reformed Presbyterianism" is made the "standard religion" of the land. And yet Methodists, Baptists, Episcopalians, and others are doing their best to secure the establishment of Covenanterism alias Reformed Presbyterianism, alias National Reformism, by Congressional enactment.

Well, as they are sowing the wind, they must reap the whirlwind. So, if Reformed Presbyterianism demands the imprisonment and death of dissenting Christians, what mercy can Atheists, Deists, Infidels, and Jews expect? Therefore, in view of the fact that Reformed Presbyterianism is but another name for Covenanterism, and that means persecution unto death of all dissenters, it is well that those who dissent shall understand what their fate may be when Reformed Presbyterianism rules the land. Of course they will not submit without a struggle even unto death. They might as well begin to prepare for the issue. Reformed Presbyterianism, bigotry, intolerance, and persecution mean one and the same thing. Will Americans be warned in time?

May 8, 1890. A Missionary at Sea.

Our London Letter.

Freethought, as represented by the National Secular Society, is evidently gaining in strength and numbers. The report of the conference held in Manchester on Whitsunday forms pleasant and interesting reading. There has been a considerable increase of members, eleven new branches hav been opened, and the income of the society has been augmented. The activ management of Mr. Foote has borne good fruit so far, and there is no reason why the society should not go on and prosper, and make itself a power in the land. The president's proposition that the yearly subscription of members be reduced to one shilling caused some discussion, but was carried by a considerable majority. The amount is certainly a small one, but it will enable many to become members who could not well spare a larger amount, while it is open to those who can giv more money to do so. It is to be hoped the scheme will be found to work well, and entail no loss to the society. It will certainly cause as little annoyance to the Christian Evidence Society, as their agents will find it more and more difficult to hold their ground. I heard one of them the other Sunday evening in a public park, maintaining that the Bible was strongly opposed to slavery; but one of the audience, a workingman, sprang to the rostrum, and quoting chapter and verse, exposed the Christian Evidence man, much to his annoyance, and he could only reply in the usual manner, by abusing the Freethought party; after which he took up his platform and departed amid much laughter. As it is the custom of these Christians to pass the hat round, and on this occasion there was nothing to be gleaned, the chagrin was exceedingly great; and the pathetic appeal of another member of the party, that he had come a long way and at his own expense, solely for the purpose of saving souls, met with no favorable response. If matters go on like this the Christian Evidence agent will soon become as scarce as the Punch and Judy man.

The Manchester Woman's Christian Temperance Association hav been advertising in several papers their intention of observing Monday, June 9th, as a day of special humiliation and prayer on account of the drink traffic. It will be a stiff day for the Lord if the program is carried out; nine hours of prayer, etc., surely ought to hav some effect. If the bill to compensate publicans is thrown out I suppose this association will take the credit, but to be consistent they must admit, if the bill is passed, that their God favors the public house interest, and consequently they should at once dissolve the society and all take to imbibing strong drink. But I suppose they will only say, in this latter event, that they did not worry the Lord enough, and make up their minds to giv him another dose.

Sir Andrew Clark, president of the Royal College of Physicians, has had his little say at the annual meeting of the Christian Evidence Society, when he "boldly" avowed himself a Christian, saying he had come through seas of doubt to the quiet haven of belief. Unfortunately he gave reasons for the conclusions he reached and so spoiled himself, because there was nothing new or original in them. He must hav had an overdose of Paley and other exploded theological arguments and had not stopped to consider them before attending the meeting. I should imagin he primed himself just beforehand, and then rushed down to deliver his version before he forgot all about it.

Dr. Lunn, formerly medical missionary in India, will get himself into trouble if he goes on telling the truth about missionaries in the East. He has stated what every Anglo-Indian knows, that these men liv like the members of an aristocratic caste, and do not mix in with the people on equal terms, consequently he has brought a nice nest of hornets around his ears. He has had to explain that this is greatly the fault of the Hindoos, who appreciate only Englishmen who treat them with obloquy and contempt. No doubt this amendment will somewhat assuage the wrath of the missionary societies, and satisfy those who subscribe so liberally as a set off against their rascality in the way of business. J. D.

To the Liberals of Texas.

After considerable discussion through the columns of the *Independent Pulpit* and an extensiv correspondence with Liberals in this state it has been determined to hold a general meeting in Waco, Tex., July 15, 16, and 17, 1890, to which all who hav at heart, and hold dear, that absolute freedom of thought and expression, in the search for truth, which is the natural right of every rational being, are cordially invited.

The object for holding such a meeting is to inaugurate a system of positiv, tolerant thought, ethical culture, and practical benevolence, in which all Liberal-minded people can unite and work in harmony for the moral elevation, intellectual improvement, physical amelioration, social well-being, and consequent happiness of the human race. Therefore, the following subjects will no doubt be discussed in such order as may be agreed upon by those in attendance:

1. Is an organization practicable?
2. On what basis shall it be established?
3. What particular aims are to be attained by it?
4. What methods of work will be most effectiv in the attainment of its aims?

With an object so laudable for an incentiv, and with subjects so important for discussion, it is expected that the occasion will be one of unusual interest to all morally disposed, Freethinking people, and a large attendance is solicited. J. D. Shaw.

Eminent Women.

MARY ROBINSON OWEN.

Everybody has heard of Robert Dale Owen. He has been a sort of human god to a vast army of worshipers, and especially to those kindly people who love and adore an honest, earnest, radical worker for human good.

But probably very few of those who thus remember the husband, know aught of the wife, a woman equally good, true, and noble, equally worthy of honor, love, and reverence, Mary Robinson Owen.

Mary went to hear Mr. Owen lecture in New York. Mr. Owen was speaking upon equality of sex, and few in his audience had any sympathy with his opinions. As his gaze wandered from face to face, seeking some recognition for his theme, he was attracted by the magnetism of Mary's attentiv gaze, and afterward spoke, as it were, to her alone.

When she got home she said to her sister, "I hav seen the man I shall marry; he is the homeliest man I hav ever known; but if I am married at all he is to be my husband." A few months after (April, 1830), they were married. The marriage consisted simply of signing a document, written by Owen himself, with a justice of the peace, and the immediate family, as witnesses. After a wedding tour in Europe, they returned and settled in New Harmony, Ind., where the father, Robert Owen, had been making experiments in community life.

The roughness of pioneering in the then wilds of Indiana was something new to that delicately reared couple; but strong principle animated them, and earnest determination carried them through.

Mary's life was a busy one, and though not so notedly public as that of her husband, who shall say its real influence for good has been less important and widespread?

She was a woman wise beyond her time. "Lovers and business men, struggling youths and perplexed mothers, children and veterans, poured their griefs and fears, their hopes and disappointments, into the listening ear of sympathy, knowing that the clear judgment of this little woman could unravel much that seemed to be in hopeless entanglement."

She reared four children of her own, and took seven other young people under her protection. "Pasture and stable, hennery and dairy, yard and garden, kitchen and parlor, were all under her immediate guidance and control." When the children were reared, she turned her attention more to public work and woman's work. She was well calculated to giv instruction upon rearing children, and all kinds of home work. "Her manner was the earnest manner of a woman who has looked into the heart of life." She taught that self-government was the primary principle and broad foundation of true living. She had no belief in scolding and fault-finding; but led, guided, and requested. Her home was cheerful and happy and well-ordered. The influence of this good mother and good woman is vast and far-reaching, and will never end. Much of Robert's best work grew out of the companionship of this life-long friend, counselor, and helper, Mary Robinson Owen.

Elmina Drake Slenker.

The American Secular Union.

R. B. WESTBROOK, President.

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Notice.

Mr. F. C. Mende, treasurer of the society, will be traveling this summer, and does not wish letters and remittances addressed to him or to his order, but to the order of Ida C. Craddock, secretary, at the new office, Broad and Columbia avenue, over the bank. The undersigned may be addressed at No. 305 Second avenue, Asbury Park, N. J., until September 25th, after this date. Please make a note of this.

R. B. WESTBROOK,
President American Secular Union.

Philadelphia, Pa., June 2, 1890.

The American Secular Union Budget.

1. "A bill has passed the House of Representativs authorizing the director of the mint, with the approval of the secretary of the treasury, to change the patterns and styles of United States coins." So says our esteemed antagonist, the *Christian Statesman*. The *Statesman* evidently thinks this bit of news worth publishing as the second item on its editorial page. As the organ of the God in-the-Constitution party thus pointedly calls the attention of its people to this matter, we may infer one of two things; either it fears that the one concession already made to its party (of the "In God We Trust" motto on the Bland dollar) may be withdrawn, or else it hopes for further concessions. At all events, it behooves Liberals to be up and stirring in this matter.

How many of you who read this item and who recognize the importance of a protest against this union of church and state in the mottoes on our coins, are willing to put your objections into some practical form that will hav its effect upon the said director of the mint and secretary of the treasury?

There are auxiliaries of the American Secular Union organized all over the country. Let the members of these, and indeed of all Liberal clubs, whether auxiliary to us or not, make known their wishes in this matter to their legislators at Washington. Let them, both through their societies and as individuals, insist that their representativs there shall see to it that no more "In God We Trust" or any other religious mottoes shall be stamped on the coins of a free people.

2. The Portsmouth, O., auxiliary to the American Secular Union (president, J. L Treuthart; secretary, Will. S. Andres) is booming our cause. Judges, lawyers, editors, and other leaders of thought in the town are doing what they can to make the local society a success, and the rank and file of the membership seems to be composed of the most activ and influential of the citizens. They are going to work in a business-like way, too, *i.e.*, attempting coöperation with our other auxiliaries and with Liberal societies in general in obtaining lecturers. The first lecturer chosen is Mrs. M. A. Freeman, and she is to be followed by others. These lecturers are, by a recent set of resolutions of the society, to be recommended to the different Freethought societies and citizens throughout Ohio, Indiana, Illinois, Kentucky, West Virginia, and Pennsylvania. These societies and citizens are to be requested to coöperate by writing at once to Mrs. Freeman for terms, dates, etc., and arranging for her reception. Later on, it is hoped that a system of coöperation can be perfected by which each of our leading lecturers can make the rounds of the Liberal societies in these states in turn, at the least possible expense to both lecturer and society. This scheme is worthy of consideration, not only by our Liberal friends in the states above-named, but all over the country. With organization and coöperation, the traveling expenses of each lecturer would be less, the outlay for each individual society would be less, and the lecturer would hav more dollars in his pocket at the end of the year.

3. Some of our orthodox friends are falling into line with us. It will be remembered that we hav laid great stress of late on the necessity of flooding Maryland with pamphlets on "Church Taxation." The Jesuits and ultra-orthodox Protestants in that state are working hard to hav church property exempt from taxation by a constitutional amendment, which will lift the matter beyond the reach of ordinary legislation. The Maryland newspapers, almost without exception, hav been strangely silent on the subject, and one cannot help thinking that they hav been muzzled. Lately, however, the Baltimore *Methodist*, by giving prominence to certain articles by one Ed. L. Stroughton and others, has bravely come to the front in behalf of the equitable taxation of church property in common with other property. We wrote the editor, thanking him for his bold and fearless stand in giving such articles prominence, and sending him one of our "Church Taxation" pamphlets for further points; and we hav received from him a most encouraging and sympathetic reply.

Now, dear friends, there is just one lesson which is to be gleaned from these three disconnected items of news, and it is this—the value of coöperation among Liberals. If, instead of being broken up into dozens of unaffiliated societies, we were welded into one solid organization, we could strike telling blows for Freethought at every point. We should be able to strike "In God We Trust" forever from our debased eighty-five cent dollar. We should possess a full corps of traveling speakers, at more profit to the latter, and at less expense to ourselvs, than at present. And we should effectually hinder the plans of the church exemption people in Maryland.

These three things, with many, many more important ones, could be accomplished if for one little year the majority of Liberals would consent to serve in one united army under organized and capable leadership of their own choice, and to uphold those leaders with something of the loyalty that obtains among our opponents. It is something of which Liberalism ought to be ashamed—that so vastly inferior a force in numbers as is the ecclesiastical party in America to-day, should so frequently outwit the friends of progress and religious freedom.

What is the remedy, do you ask? I reply: Organization and coöperation.

The American Secular Union is doing what it can for freedom of thought. Wherever it can, it strikes a blow for that religious liberty which can be secured only by total separation of church and state. But what can so small a standing army accomplish for the widespread interests of the cause for which it is fighting?

We rejoice in the work which some of our members hav accomplished during the past year, and we are grateful for the support which we hav hitherto received, both in small and in large ways. But we need many more soldiers than we hav. Yes, Liberals, you ought every one of you to belong to this army. You ought to be organized into companies and regiments in your local towns. You ought to hav your American Secular Union badges and your rallying-cry, your camp-fires and your grand military reviews, just as the ecclesiastical party hav. And, like them, you should support the leaders whom you yourselvs hav placed at the head of the controling central organization.

It should not be necessary for us to appeal for money, as we hav had to do for the past two months, and as, from the present appearance of the treasury, we shall probably hav to do again this month. It ought to be a matter of pride with each Liberal to belong to the army of the American Secular Union, and to help carry on the battle to the best of his ability, both with money and with personal influence.

I repeat that the battle of Liberalism, in the matter of total separation of church and state, is an easy one to gain, provided that our people will become organized. The majority of the male population of the United States are to-day not only non-church-goers, but thorough Liberals at heart. A large, though constantly lessening, proportion of the women, it is true, continue to be church-goers; but this will not prevent the majority of these from joining hands also with the American Secular Union, when our society shall prove itself to be a permanent and well-equipped organization, with a definit and loyal following. The more conservativ women are the more likely they are to be swept away with the current of enthusiasm which such a society, and only such a society, can create.

Liberals, we want you, one and all, to enroll yourselvs in the army of the American Secular Union. How many will enlist as regular members at once? How many who, for any reason, cannot become members just now, will send in their mite to help along the work? Remember that every little contribution helps to swell the general fund.

We need money and we need workers—many, many more of the latter than we now hav. For not until Liberals shall be organized into a permanent, well-equipped body, under capable leadership, and loyal to that leadership, will they be able to deal the deathblow to ecclesiastical power in the state.

IDA C. CRADDOCK,
Corr. Sec. American Secular Union.

Philadelphia, June 20, 1890.

An Open Letter to Mrs. Marietta M. Bones.

DEAR MADAM: Your letter addressed to me in THE TRUTH SEEKER of June 7th, dated May 13th, deserves a brief reply. (1) You cannot plead youthful inexperience on the part of Mrs. Matilda Joslyn Gage, in the management of the Washington convention, as she has been activly associated with Elizabeth Cady Stanton and Susan B. Anthony in conducting conventions for about forty years. The rest of you really had nothing to do except to look on, so your plea of the "baby act" is unavailing.

(2) As to the resolutions themselvs, all but four of them are substantially the same as those adopted by the National Liberal League in Philadelphia in 1876, and since frequently reiterated by the American Secular Union. It is certainly amusing to call on Colonel Ingersoll to know what he thinks of their resolutions when he has been president of the Secular Union and is now a vice-president. In one of the Fayetteville resolutions women's suffrage is affirmed, but no more strongly than has been done a thousand times by several other societies. That the church by its general teaching has not encouraged the true development of woman is truthfully asserted in one of the resolutions, but it is not true "that every church is the enemy of liberty and progress," and "that the Christian church of whatever name is based on the theory that woman was created secondary and inferior to man," etc. The Universalists, Unitarians, Hicksite Quakers, and many other liberal churches utterly disprove this statement.

(3) It makes me smile at the hope that you so benevolently express, "that you [American Secular Union] will eventually bring your little band in our union," etc. Our society has been in existence fourteen years and numbers hundreds of local societies and thousands of private members from the Atlantic to the Pacific. Besides, it has several objects in view which your society has not, and ours is not a woman's suffrage society at all—though many of us favor equal suffrage. No, Sister Bones, we most respectfully decline the honor of being swallowed. Our Secular Union ox might burst your Woman's Union frog. We do not want to kill you, but we want to help you; and one way of doing so is to criticise you and denounce gag-law and the one-woman power.

(4) I am heartily in favor of a Woman's Suffrage Society of a more liberal type than anything we now hav. One that will not succumb to the orthodox church and the Bible, or to any of the claims put forth by the "standing order," but we hav not got it yet. I hav letters by the dozen approving of my criticism of the Gage usurpation from those who were present at the convention, and until the *name* of the society, the *officers*, and the *platform* are submitted to a public body called together for the purpose, "the Woman's Liberal Union" is a delusion and a snare. You might as well understand this and begin the work *de novo*. Tallyrand said, "A mistake is often worse than a crime." The mistake of the Washington convention was in not trusting the people. You must do something to atone for this at your next meeting. You must tell the truth in your resolutions. Free discussion would hav prevented this humiliation. I will help you every way possible. I do not want to tear down, but to build up. I do not want you to be auxiliary to us. I never had such a thought. We will not, organically, be auxiliary to you. Let us help each other without the petty jealousy for which women are so proverbial. Let us hav peace.

R. B. WESTBROOK,
Pres. American Secular Union.

Asbury Park, June 13, 1890

Resolutions of the Portsmouth, O., Union.

WHEREAS, The American Secular Union and its auxiliaries believe that "the world is full of beauty, that there are 'fair humanities,' and that this glorious side of life should be emphasized so that every hearthstone may be brighter and better;" and

WHEREAS, This, our home, the great Northwest, is a spread of territory in itself of nature's most magnificent forms and man's largest enterprise; with a life so vast that not for a moment should be forgotten the defense of its liberty and the heralding of its hope;" and

WHEREAS, "The growth of Secularism up to the present time makes necessary new instrumentalities for its further advance, and as our aim is coöperation with all Freethought societies, which are now doing such valiant service," be it therefore

Resolved, That this body, in connection with other like organizations, people, and papers, especially endeavor to illustrate the progress of the great Northwest.

Resolved, That a lecture campaign be inaugurated for this purpose, by which greater liberty shall be attained, and that already possessed, retained.

Resolved, That Mrs. M. A. Freeman, of Chicago, Ill., be recommended to the different Freethought societies and citizens throughout Ohio, Indiana, Illinois, Kentucky, West Virginia, and Pennsylvania, as the first lecturer, and that such societies and citizens be requested to "join in," write her at once as to terms, dates, etc., and to arrange for her reception.

Resolved, That a copy of these resolutions be presented to each of the orders and citizens above mentioned, also a copy to the directors of the American Secular Union, and Mrs. M. A. Freeman, respectivly; and further to all foreign journals of Freethought and local papers for publication.

WHEREAS, The American Secular Union is "representativ of the times in which we liv, dealing with realities, recognizing the importance of this world and all its interests and welfare, giving living pictures of to-day, expressing the hopes and aspirations as well as the struggles of the common people, and striking with unflinching hand at the wrong that exists, and making no compromises," and

WHEREAS, It is nearing the time when the annual congress of the American Secular Union convenes, and as such a gathering is a notable affair made up of the most prominent orators and leaders in forward-

ing the thoughts above presented, representing all parts of the United States, from ocean to ocean, and gulf to lake, and as invited guests the "bright lights" of Freethought in the Dominion of Canada, for the north, therefore be it

Resolved, That we as an auxiliary and part of the American Secular Union, plead for the session of the next annual congress in this, our nativ city.

Resolved, That we, as a body, extend an invitation to the public, and especially the press, to assist to this end.

Resolved, That the matter be taken in charge by the president and committees of the Portsmouth Union, and that no delay occur in urging the matter and gaining the point.

Resolved, That a copy of these resolutions be forwarded to the president of the American Secular Union, and that they be presented to papers at home and abroad for publication.

J. L. TREUTHART, President.
WILL S. ANDRES, Secretary.

The School Board Comes Down.

The school board at Lynden, Whatcom county, Wash., finding the law unmistakably against them, reconsidered their recent defiance, and hav instructed the teachers to discontinue all religious exercises or instructions in the public schools.

Having justice, reason, and all the law, on our side, the directors of the Washington Secular Union hav pursued the most patient and conservativ course, studiously avoiding anything like dictation, offensiv or hasty action.

Vice-President Tobiassen, our executiv officer for Lynden, first obtained evidence that the public school was opened with reading the Bible, repeating the Lord's prayer, and singing gospel hymns. He then waited on the members of the school board, called their attention to the requirements of the constitution, and kindly requested them to instruct the teachers to obey the law. They asked time to consider the matter, which was granted them. After nearly three weeks they informed him of their determination to continue religious exercises and instructions in the schools, and defied the Liberals to stop it.

Under advice of our president, R. Winsor, one of the most shrewd and able lawyers of the state, we sent letters to the superintendent of public instruction and to the state board of education, calling their attention to the facts, and asking them to take action in the matter.

Determined if possible to avoid litigation and the fierce religious dissension and bitter hate it would engender, I went to Lynden, and at the Opera House there delivered two lectures, calling attention to the law, and proving that it was equally to the interest of the most devout Christian as to that of the Liberal, that the wise and just provision of the constitution (Art. i, Sec. 2) should be enforced.

The following extract from a letter of Vice-President Tobiassen, of Lynden, dated June 8, 1890, will be read with interest: "Last Tuesday E. O Neil and Wm. Lauckhart, two of our most influential citizens (both members of the Washington Secular Union and of the Lynden Secular Union), visited the public school. As soon as school was called to order the principal announced to the school that he had received orders from the school board to henceforth discontinue all religious exercise or instruction in the school. One of the pupils asked if they might sing a gospel hymn. The principal answered, 'No!'"

An item in the last Lynden *Press* states that "our public schools are now opened without prayer, scripture reading, or singing, greatly to the disgust of many of the pupils."

Beyond doubt the Lynden school board did not revoke their first decision, especially in view of the excitement on the part of the religionists, until after consultation and advice from the superintendent of public instruction.

If so, thus ends all religious worship, exercise, or instruction in any public school in the state of Washington.

Glory, glory, glory, to practical organization!

All funds contributed for the purpose of the "Defense Fund," to make appeal to the courts, will be at once returned to the generous donors.

Our next struggle will be to enforce obedience to the law in regard to taxation of all church property, at its full valuation.

Once again I call on every genuin Liberal of this state, in any precinct where it has not already been done, to send in their names as members of the Washington Secular Union, and induce all Liberals in their neighborhood to do likewise, and, as soon as this is done, elect from their own number a vice-president of the state society, who shall be the executiv officer of the Washington Secular Union for that precinct. So that by right of office, and in performance of duty as the authorized officer of the united Liberals of the state, the assessment rolls may be examined, and when church property is not assessed at full valuation as the law requires (Art. i, Sec. 2, of the constitution, and H. B. 179, by Lughes, of King county) demand compliance, and in any case of refusal report to me as secretary of the Washington Secular Union that I may lay the matter before the board of directors for prompt, energetic action.

C. B. REYNOLDS,
Secretary Washington Secular Union.
2,104 *Sixth street, Seattle, Wash.*

Judge Carpenter's Charge to Mr. Heywood's Jury.

We hav here a case not materially different from other cases that hav been presented to you for your decision. It is a question whether the defendant has violated the laws. Long ago in the beginning of the government the postal service was established for the convenience of the people and for the carrying of such things as the legislativ department shall think proper. It is of course not true that any person has a right to send through the mails any package. If Congress had seen fit to exclude all printed matter from the mails no harm would hav been done. From the things that may be sent through the mails a great variety of objects are excluded. Poisons and live animals may not be sent through the mails. Indecent publications may not be. It is for offering for transmission such a package as this that the prisoner is now arraigned. He is arraigned for attempting to use the United States mails in the commission of what I suppose may fairly be designated the foulest, meanest, lowest offense of which a human being can be guilty. I suppose there is no offense which can be committed against the persons of our fellow-beings which reaches in hight of evil or depth of depravity such offenses as are directed against the mind as well as the conscience of our fellow-citizens. Therefore I say the offense, so far as my imagination of guilt goes, is monstrous. You must decide whether he is guilty or not. If he has done it the punishment will not interfere with the right of free printing nor with any other right of citizenship. We all hav happily the right freely to express our opinions on all subjects and spread them freely whenever they can be properly published. This is subject to the restriction that the things we say and things we write shall be proper, fit, and decent things. There is no freedom in this country for a man to do anything except to do right. The name of freedom is prostituted when it is employed to signify a privilege to do an evil thing. Now, another observation. It is said that the statute that we hav under consideration has set a trap into which he has fallen, that the prisoner innocently and conscientiously believed he was doing nothing that would seem to him to be wrong. He has fallen into the trap and finds himself caught. There are such laws as that. Sometimes by differences in construing a statute it happens that the law is a false light, a trap. In such case it would be becoming to you to see to it that no man suffers. We are here to administer the law and we are here as citizens and not as automatons. If we consider that the law is a trap I should see to it that you were in no danger of falling into mistake. If it were so. It is not so. The statute is plain, clear, and distinct. He was caught, he says. It is quite true. He was not trapped into the commission of the act and he was detected in the commission, and it is for that that he complains. He says that he had to put these papers in the hands of the postmaster, and then the postmaster held the papers and there he is in the trap. He needn't hav deposited. Is it to be desired by a citizen to avoid this statute? If it can possibly be considered that any decent citizen will hav any question whether he shall avoid it or not. If he wants to avoid it it is very easy to do it. Respectable journals are deposited without fear of it. If a man desires not to do his duty in good faith, with a foul object, if he desires to sail as closely as he can to the commission of a crime, if he desires to get as many indecent words as he can into his paper, or words that are just close to indecency and yet escape, if he is anxious to court the dignity of martyrdom and escape its penalty, then it is easy to see that he has a somewhat difficult problem before him. The way of the transgressor is hard, and the path of the man who desires to go as closely as he can to transgression will not be found free from difficulties.

Now, let us go to the technical questions, and they are but two in number. I say to you in the first place in considering this indictment, the first count is not to be considered by you. The testimony properly applies only to the second and third counts contained in the second and third leaves of the indictment. The charge also relates to two copies of the newspaper. You will bear in mind the business of the government in attempting to find him guilty here is to satisfy you that the charge is correct. The government takes the burden of proof. Now as to the fact and considering what he deposited in the post-office for mailing. It has been claimed here that the depositing in the post-office is admitted. That is not so. When, however, you come to the statements made by the postmaster and the prisoner as to what he did, as an official in this case I think I am right in saying that they do not differ. It was stated by both of them that the prisoner brought a basket of papers to the post-office and put them on the counter, offering them thus to the postmaster for the purpose of sending them through the mails. That constitutes the act of depositing them in the mails for transmission, and answers that question in the affirmativ. The only other question which may be made upon that testimony, Were these two packages among those contained in the basket? The postmaster deposes that they were and that he so marked them. There is the fact that the prisoner stated to Torrey that he had sent copies to him and they had been detained by the authorities. We hav the statement of the prisoner that he does not think these could hav been conveyed in the basket. Regarding that testimony you will make up your minds whether they were delivered to the postmaster. If you find that they were not you may stop your investigations, go no further, and find "not guilty." If you find they were.

It has been argued that in order that these papers shall be held to be obscene you must find that each and every part is lewd. This is not the law. In order that you shall find that they are lewd and lascivious, it is necessary to find such matter in them. If you do find it, that constitutes the paper a lewd and obscene one. The fact that there may be very much unobjectionable matter does not excuse it. If you find any part of it so lewd, lascivious, and obscene, you should then resolve the question in favor of the government. Now, as to what parts of these papers are lewd or obscene, the government has selected portions, shown in the indictment. You will look at those articles as you find them printed, and at no other. It may be that this paper will seem to you important in making up your mind whether they are lewd, lascivious, and obscene. These articles hav not been read to you up to this present moment.

It should be seen the question is whether these are or are not obscene, a question peculiarly fit for you to determin out of your own observation and out of your own conscience, untrammeled by arguments or any notion you may hav as to how others may regard it. It is a pure question of fact.

Is this article, or either of them—are they to either of you—lewd, lascivious, or obscene? Now it is suggested that anyone will hav difficulty in knowing what is meant by those words. These words are common words. Every person living among us has frequently heard them and knows what they mean. They are to be determined and construed by you, giving them their ordinary sense. You know what is meant by the words lewd, obscene, and lascivious, and I shall make only one or two observations on the meaning of them. Lewdness or obscenity I suppose may consist in a written paper in either one of two points; or specifically, it may exist in the words or in the thoughts that are conveyed. It may be possible that observations of a perfectly proper nature may be made in evil and indecent words, so that the obscenity and indecency of them consists in the words and not in the thought which may be expressed. Then there may be an obscenity far more subtle and reprehensible than through words that are in themselvs indecent and obscene. It has been suggested here that as for the obscenity of the words themselvs they are proper to use, that it is proper to use words under some circumstances which under other circumstances would be obscene. This suggestion is quite true. It is true that some words used in private used between persons holding certain relations to each other may be such as would not be obscene but when used in public they become indecent. It is sometimes proper in technical or scientific works to use words and make declarations and representations of things which while grossly improper in ordinary life become proper because they are necessary, but these papers do not come under any of those heads. This paper is a newspaper, a publicly printed paper intended, as it is said, for the purpose of reform. If so, of course it must be distributed among those who suffer from the evils in question. It is therefore not a technical or scientific paper nor is it a confidential communication. You must therefore determin whether the language so used in a public newspaper is obscene and whether the language which the prisoner himself has used and which could not well be misunderstood are the words and thoughts which are fit and proper under the circumstances under which they were printed.

Now there is only one other observation on the same subject in behalf of the prisoner. It is suggested that he has used obscene words and thus obscene thoughts, if he has so used them, under a sense of duty. He claims that he ought to use these expressions in the interest of public morals and for the good of society. It is not for us to dispute if he says that use is proper. It does not concern us in this investigation. It is familiar history that the greatest crimes hav been committed by persons who believed that they were doing God service. Honest persons hav been tortured and put to death. The greatest outrages against the rights of men hav been perpetrated by men who thought that they were commanded by the divine being so to do. They do not, however, excuse persons who under such pretext, whether sincerely or not, violate the laws of the land, or violate the law of decency. It is right for us to hold that no person should think that purity, manliness, and virtue could be promoted by sending through the mail a lewd, lascivious, and obscene paper. We hav before us an example of a person who apparently, with the education of a respectable man, yet believes it. All that can be said about that, is that however we should pity that state of mind—however we may regard his view, we may object to punishing him—nevertheless we ought to punish him for any wrong and indecent acts which he may be guilty of or has done.

Mr. Chamberlain: Regarding showing of pictures to his children?

The court: He showed them. That is quite correct. The attorney said that it was the testimony of the prisoner that he showed to his children certain obscene pictures. I do not remember that the prisoner characterized them as obscene. He said they were pictures which showed the organs peculiar to men and women in various postures. You will hav to determin whether such pictures are or are not obscene.

Lectures and Meetings.

THE last lecture for this season of the Liberal Club will be by T. B. Wakeman, on "Present Political Outlooks," at 220 East 15th street, Friday evening, June 27th.

W. F. JAMIESON writes: "In the course of a few weeks I will again, after an absence of four years from the land of cool breezes and beautiful parks, travel and lecture in Minnesota. I hav remained longer in Iowa than I expected to when I came last fall, most of the time quite busy, although traveling is rather costly. In a few places Freethinkers present a bold front to 'our friends, the enemy.' And in such localities Freethought is respected, while in many places where Liberals are timid and temporizing, the Christians are undisguised in their contempt of 'Infidelity.' I hav already received several invitations from Minnesota, a state which I very much like. I would be glad, however, to make a number of lecture engagements near together, in order to avoid long trips. I may be addressed at Des Moines, Ia."

J. E. REMSBURG is now conducting a summer campaign in the Northwest. His appointments, a portion of which hav already been filled, are as follows:

Galt, Ia.	Fri., June 13.
Conrad Grove, Ia.	Sat., Sun., 14, 15.
New Hampton, Ia.	Mon., 16.
Delavan, Minn.	Tues., Wed., Thur., 17, 18, 19.
Utica, Minn.	Fri., 20.
Waterville, Minn.	Sat., Sun., 21, 22.
Plainview, Minn.	Mon., 23.
St. Paul, Minn.	Tues., 24.
Anoka, Minn.	Wed., 25.
Kasson, Minn.	Thur., 26.
Hudson, Wis.	Fri., 27.
Neilsville, Wis.	Sat., Sun., 28, 29.
St. Cloud, Minn.	Mon., 30.
Grand Forks, N. D.	Tues., July 1.
Wahpeton, N. D.	Wed., 2.
Buffalo, N. D.	Thur., 3.
Valley City, N. D.	Fri., 4.
Jamestown, N. D.	Sat., Sun., 5, 6.
Huron, S. D.	Mon., 7.
Henry, S. D.	Tues., 8.
Estelline, S. D.	Wed., Thur., 9, 10.
Bruce, S. D.	Fri., 11.
Correctionville, Ia.	Sat., Sun., 12, 13.
Omaha, Neb.	Mon., 14.
Eagle, Neb.	Tues., 15.
Loup City, Neb.	Wed., Thur., 16, 17.
Gibbon, Neb.	Fri., 18.
Friend, Neb.	Sat., Sun., 19, 20.
Sterling, Neb.	Mon., 21.
Tecumseh, Neb.	Tues., 22.
Elk Creek, Neb.	Wed., 23.
Salem, Neb.	Thur., 24.

Mr. Remsburg organized Secular societies at Atlantic, Ia., and Galt, Ia., with the following officers: Atlantic, J. Bardtmann, president; Otto Wilken, secretary; Otto Shields, treasurer; Galt, J. H. Birdsall, president; Elliott Munson, secretary; James Winslow, treasurer.

The Times and Jim Buckley.

THE METHODIST BOOK CONCERN CHARGED WITH PUBLISHING AN OBSCENE BOOK.

From the New York Times of June 13th.

No subject is at present quite so distasteful to the editor of the *Christian Advocate* as the conduct of his religious paper and of the Methodist Book Concern, with which his paper has intimate business relations, in advertising and selling the African book of which we hav a pretty fair history in our issue of June 6th. He would fain drop the subject altogether, and he wishes from the bottom of his heart that the *Times* would drop it. If our righteous contemporary would giv his soul the great benefit of confession, if he would show a contrite heart and a penitent spirit, we would gladly oblige him. But to our exposure of the dishonest character and the obscene contents of the book in question he makes this reply:

The New York *Times* withdraws its charge that the book whose improper advertisment naturally evoked severe condemnation is "pirated." This shows that it made its savage attack in total ignorance of the subject. But to sustain its reputation for never withdrawing an erroneous charge without, if possible, covering its retreat with another attack, it changes the charge to "plain theft," and says that it is "filched right and left from foreign and American copyright books on Africa." This is not so. Like all compilations, the author got his fac s somewhere, though quoting from many sources, condensing, and paraphrasing, but did not infringe copyright. Whether a good, bad, or indifferent book, we do not say; that is a matter of literary criticism; but it is not "plain theft." Two-thirds of it were written before Stanley emerged, and what is said about his last tour is not filched from copyright matter, American or foreign. By taking parts of advertisments and suppressing the rest, the *Times* makes a plausible story as false in effect as its original charge. If its editorials usually are made up in the way these hav been, by writing first and trying to get facts afterward to justify or hide original mistakes, the readers of the *Times* can learn nothing from it but the caprices, prejudices, and perversions of its anonymous editors.

Inasmuch, reverend and dear sir, as you think it not unbecoming to meet proved charges of dishonorable conduct in such a fashion, we must inquire who you are and what your early advantages may hav been. Appleton's "Cyclopedia of American Biography" informs us that you were born in New Jersey, educated at the Pennington Seminary, "entered the class of 1860 at Wesleyan University, but left during freshman year to study theology at Exeter, N. H.," joined the New Hampshire Methodist Episcopal conference; were stationed at Dover, and subsequently transferred to Detroit, and then to Brooklyn; were a delegate to the Methodist ecumenical conference in London in 1881, and the same year were elected editor of the *Christian Advocate*. Now, where were you taught that the publication, the "puffing," the advertising and selling of a book deliberately put forth to cheat the author and the publishers of another book constitute an honorable business, or a business in which a doctor of divinity may be permitted to engage? Was it at Pennington, at Wesleyan University, or at Exeter? In the last-named place did you ever happen to meet Gideon R. Soule? What do you suppose that stern and righteous man would think of you and your dodgings and your lame excuses and your obscene book business if he were alive now? Somewhere in the course of your training you hav come under sound moral teaching, for, in the course of an article on "The Decay of Righteousness Our Country's Threatening Danger," published in your paper of the 12th inst., you say:

One great danger of our times is a partial holding of this theory that between right and wrong, honesty and rascality, truth and falsehood, there is no sharp dividing line, but only a shading insensibly of one into the other; that it is only a matter of degree, not of kind.

It seems to us that this "theory" has found pretty firm lodgment in your office and in your great Book Concern. Compare our charges with your answer, and ask yourself whether you hav kept in view "the sharp dividing line" between honesty and rascality, truth and falsehood. As to the origin of the book, we said this:

A compilation of this sort, though it should be sternly reprobated by a religious newspaper, and never be sold by a Methodist Book Concern, might pass without the censure of the worldly, for the art of compilation is useful, and has done much to diffuse useful information. But not only has the substance of the book been conveyed without honorable acknowledgment from storehouses of information filled by the arduous toil of many African explorers, but it was deliberately and craftily put forth with the wicked design of forestalling a forthcoming book by Henry M. Stanley, upon the sales of which the authorized American publishers, Charles Scribner's Sons, will pay Mr. Stanley copyright fees. An aroused public curiosity about Stanley's recent explorations was taken advantage of by Messrs. Hunt & Eaton, the agents of the Methodist Book Concern, to create a market for a book from which Mr. Stanley will not only derive no revenue, but the publication and sale of which was certain in some measure to diminish his profits from the authorized American edition.

If the compiler of the book had been an honorable workman, he would hav made some acknowledgment of the sources from which he compiled, but you know that this is not the gravamen of the charge. The discreditable part of the business is the studied attempt made by the agents of the Book Concern, aided and abetted by you, to palm this trashy and indecent volume off upon the public as "The New Stanley Book," for so you repeatedly advertised it in your columns. The *Times* made also this further charge:

It becomes almost an imperativ duty to say that this book, by reason of its illustrations and some passages of its letterpress, is one that no man could put upon his bookshelvs or show in his family without shame. It seems to hav been the intent of the publishers of the volume to illustrate every phase of African nudity that has been made available either by the sketches of travelers or the creations of a filthy imagination. And yet, disgusting as is the edition sold by the Methodist Book Concern, there is an earlier edition containing sixteen coarse wood cuts of naked negro women that hav been omitted from the religious edition. For what purpose could these obscene images hav been so plentifully introduced in the book except to cater to prurient tastes and increase the sales? Does not all the world know that most African races reject the fig-leaf as burdensome? Would not one or two examples of Ethiopian fashions hav served all proper historical and anthropological purposes?

What do you say in reply to that accusation? Not one word. You are afraid and ashamed to let your readers know that your paper has been engaged in such a dirty business. You do make this remark about the book: "Whether a good, bad, or indifferent book, we do not say; that is a matter of literary criticism." But in your "literary criticism" of the book—not an advertisment, but an editorial book review—on April 24th, you said that this was "the best and most trustworthy of the various books upon Africa yet placed upon the market," and you recommended it to the "masses" for its "educational value." And you hav the effrontery to say that the *Times*, "by taking parts of advertisments and suppressing the rest," made "a plausible story as false in effect as the original charge!"

Rev. Dr. Buckley, yours is a very sad case. You are an appointed teacher of religious truth. You are a doctor of divinity and of laws. You are a guardian of public morals. You stand on the watchtower, and in your weekly writings you warn the people that the "decay of righteousness" is "our country's threatening danger." And this exalted vocation of teaching and preaching you carry on side by side, without moral inconvenience or discomfort, so far as we can discover, with the very shady business of promoting the sales of a disreputable and disgusting book. Moreover, try as we may, we can't make you acknowledge that the book is disreputable and disgusting, and your only answer to our amply sustained charges is that by suppression of parts of advertisments we hav made up a story that is plausible but false. By the way, what has become of that pirated reprint of the Oxford Bible which your Book Concern's agents were advertising so conspicuously in your paper a few weeks ago?

Ingersoll on Oratory.

From the Philadelphia Press.

As Colonel Ingersoll's Indianapolis address in 1876 is regarded as the model of Decoration day oratory, and has gone into the school-books as a specimen of chaste and exalted eloquence, it seemed to me that perhaps he might be willing to say something both about the manner he adopted in composing this address, as well as upon the general subject.

I said to him that there prevailed a general belief that the Indianapolis address was impromptu, or, at least, extemporaneous. Colonel Ingersoll said that this opinion was entirely wrong, and was as incorrect in regard to his addresses as it was in regard to any speech or specimen of oratory which was thought worth preserving. I quote his language from memory, but still with sufficient accuracy:

There is no such thing as an extemporaneous address. Of course, I mean by that an address which is dignified, worthy of the occasion, and commands attention and respect. There never was and there never will be an impromptu speech. Of course I know that some men hav delivered speeches which hav attracted wide attention, which are reported to hav been inspired on the moment. But in the nature of things this is impossible. If you analyze a great speech, and consider what is necessary to make one, it is easy to see that such a thing as impromptu oratory is impossible. Now, a speech which is true oratory must, in the first place, suggest sublime, deep, and eternal truths. There must be thought, and it should be thought which is capable of producing correspondingly great emotion and sentiment in the minds of those who hear it spoken. Therefore, the thought cannot help being sincere; it must reflect the very truth, as the mind of the utterer has conceived it; and so no really great oration has ever been delivered which did not spring from the heart of him who spoke it.

Sometimes the thought is developed after excessiv, and it might be said exquisit, labor and turmoil of the soul. The operation of constructing or composing a speech which is truly great is precisely similar to that which enables the painter to express great emotions by colors and with the painter's brush upon canvas. The making of a great speech is like the formulating of a great painting. See how the operations are similar. The painter conceives a great truth, an idea capable of suggesting the profoundest realities of nature and of calling into being the sublimest emotions of the human intellect; he takes his palet and his brush, and with infinit patience mixes his colors and develops upon the canvas the thought which is in his mind. He labors over it patiently, affectionately, his whole soul wrapped up in the desire to express to the fullest that idea or emotion which is in his heart. Sometimes it is the labor of years; delicate shadings, strong, vigorous strokes, a defiance of technical rules if need be in order thereby the more strongly to bring out the idea upon the canvas; the touch of a brush guided with the superb delicacy which truth and love compel; and in this way the painter at last produces upon canvas that idea which was born within him and which makes clear to men for all time the power, the beauty, the strength, the loveliness of that conception.

Now, that is precisely what the man who is to deliver an oration must do if he is true to himself and if he would make the impression of the idea as it exists in him clear, strong, persuasiv, and emotion-stirring in those to whom he is to disclose it by means of word-pictures. For a great oration, a true oration, is but the painting of ideas by words instead of by colors, and the truth that is in it will be suggested as impressivly and as surely, if the speaker has been true to himself, as does the wonderful painting upon which multitudes, for generation after generation, look with wonder and with the best emotions of their nature stirred within them. Now, when we consider that it is with such methods as this that the true oration is perfected and delivered to the hearers, it is easy to see that it is impossible to formulate it while a man is standing upon his feet and to create on the instant and deliver thoughts by word of mouth which shall stand the test which makes or breaks an oratorical effort.

Colonel Ingersoll said these words with much of that fervor and earnestness which distinguish him as an orator. The remarks themselvs might hav been called a little impromptu oration, delivered on the suggestion of the moment, and yet they illustrated the force of the assertion which he made, for it was plain that he had thought much and deeply upon this subject, and had in reality already composed an oration in which the central thought was the idea expressed above. I asked him if there were not in his experience, both in his own career and in listening to the great orations of others, some other qualifications than those of which he had spoken. He replied that there certainly were. He said:

It takes not only the power of composing an oration but the experience which comes from long practice and patient labor in improving before the orator has delivered himself of his best. This is a matter of experience; there is a great deal in that. An orator must learn, and must learn by practice, how to formulate his thought in words so that it shall reach the audience or impress the reader with the best effect. There are no rules for such practice; each man must determin for himself; he must learn by experience; he can acquire the art of preparing and delivering a great oration only after many and arduous trials. If he possesses the gift he will sooner or later be taught by his own intuitiv perceptions what is the best to be done in each and every case.

I said to him that his remarks seemed to run counter to the opinion which has always prevailed, that Webster's greatest oration, that one which he delivered in reply to Hayne, was practically an impromptu speech, as but a single night intervened between Hayne's fiery oratory and Webster's great reply. It was also a matter of history that during that night Webster had made an effort to compose his reply. In answer to this, Colonel Ingersoll said that the popular impression in regard to that address was wrong. He said:

Why, the speech which we read now is not in form, though it is in spirit, the address which Webster really delivered. He spent many days in carefully revising and writing out the speech, and the published speech is Webster's revision and not the actual speech heard in the Senate chamber. Furthermore, it is well known by those who hav made some study of Webster's life and career that he had been for many years preparing this speech; he had bestowed upon it precisely that labor which I hav described as essential to the conception and composition of a great oratorical work. He had turned these constitutional truths over in his mind, thought deeply upon them, elaborated his conception, fortified his opinion by reference and study, and was really composing this great constitutional exposition during the space of many years. He knew well enough that the time would come when he would deliver it, and when the time did come, whether of a sudden or by prearranged impulse, Mr. Webster was perfectly ready to deliver the speech. Therefore, I declare that Webster's reply to Hayne was not an *extempore* speech. That he may hav been called upon of a sudden to deliver it does not impair the force of what I say. He was all ready to deliver it, and for a long time had been all ready. It was easy enough for him to reply to the temporary interruptions of Mr. Hayne and others; anybody could do that. The reply might be interjected into the speech, but it formed no part of it.

I reminded Colonel Ingersoll of the current anecdote about his hasty preparation of the famous address at Cincinnati in 1876, which has gone into

history under the name of the "Plumed Knight" speech. I told him that it seemed to be pretty well authenticated that he had neglected to write the speech, although besought by his brother to do so, until the night before the nomination of Blaine was to be attempted, and that then, after he had gone to bed, he did get up in response to his brother's request, and, taking a few sheets of paper, dashed off the speech in a few minutes and then returned to his bed. There was a suspicion of a smile about the colonel's lips, and it seemed to me as though this anecdote had brought humorous recollections to mind of that midnight scene in the hotel when, rather petulantly, he yielded to his brother's request. But he said, speaking in seriousness:

Yes; it is true, so far as the writing is concerned, I did sit down and put what I had to say upon paper—all but the first paragraph. The first paragraph was suggested by something which I had heard upon the floor of the convention. A speech had been made nominating another candidate than the one whom I was to put in nomination, and some reference had been made to Massachusetts. That gave me an opportunity of saying in a single sentence something contemporaneous and suggested upon the moment, but after I had spoken that one sentence I delivered the speech as I had written it out, but the writing out of the speech was a mere mechanical operation. It was no part of its composition; the ideas which I had and which I uttered were those which had been in my mind, had been turned over in my mind, and had been composed long before.

I asked him if the same operation characterized the composition of the Indianapolis Decoration Day address, which was delivered in the same summer that the "Plumed Knight" speech was. Colonel Ingersoll did not seem to remember whether he had written out that address beforehand or not, but he asserted that its composition had been going on in his mind for years. The speech formulated and expressed the solemn and sublime emotions caused by an experience upon the battlefields and by familiarity with the awful tragedies of war. It represented thoughts which had filled his mind since '61.

An Interview with Medium Reid.

From the Detroit Evening News.

Modern Spiritualists are never quite at peace among themselvs and fail to harmonize either in their views of practical occultism or the mystical theories upon which they are based. The riddle of the sphynx is still a poser, and all that is claimed to be known through disembodied souls and spiritual forces as they manifest themselvs through some seer, medium, in trance, semi-trance, séance, or any other of the accepted inspirations which connect the spiritual and the material, is equally beyond the comprehension or faith of the uninitiated. There are still teachers of these strange doctrins, however, and they find their followers not only willing to accept the infallibility of the creed but to pay well for the services of those who would hav the world believe that their souls are attuned in accord with absolute divinity and that the mysteries of creation are unveiled at their bidding.

The mystery that surrounds the Spiritualistic apostles, the *exposés*, the frauds and claims of frauds, the unexplained phenomena and the inevitable conflict with the accepted religion of ages, invest the subject with unusual interest. Hence it was that the *News* called upon Dr. Reid, for he is rather conspicuous in his connection with the subject. The doctor resides at Grand Rapids, but is at present serving his country in the Detroit house of correction. Just why this favored communicant with the spirit world is subjected to this indignity will appear below. When called upon the doctor was willing to grant an interview, and a guard conducted him from the factory where he does a simple part at putting cane bottoms into chairs, to a place that's secure and at the same time comfortable.

The man whose professed faith and questionable works got him into trouble is far from being an ideal criminal. He looks about forty, is above the medium height, finely proportioned, quick in movement, clean cut in appearance, has piercing black eyes, black hair just touched with gray, a handsome mustache, and a dark skin through which flow the evidences of good health. He is a ready and an intelligent talker, has considerable magnetism, a smooth voice, and an assurance that is nicely tempered by good manners as well as by lightly alluding to anything which might appear as too strongly asserting his perfection in matters generally accepted as supernatural.

After stipulating that a copy of what he said should be given him and another sent to his wife in Grand Rapids, the doctor gave facts as follows:

"I was arrested June 5, 1889, and as I was not convicted until the latter part of last April, you will concede that I fought a good fight. I was taken for a violation of the United States postal laws, it being claimed that I wrongfully professed to obtain communications from the spirit land. I had a preliminary examination June 27th, and was placed under $500 bonds, which I furnished, to appear before the grand jury. I was indicted, and had my trial late in November, before Judge Severens, of the United States court; Hon. A. B. Richardson, the famous criminal lawyer of Meadville, Pa., and Frank S. Donaldson, of Grand Rapids, acting as my attorneys. The case occupied four days, the jury disagreeing and standing six to six.

"In that trial three sealed letters were introduced, one of them written by Dr. Claflin, of Marshalltown, Ia. He is a brother of the former Victoria Woodhull and Tennie Claflin."

"They hav just flitted back to Europe," and the reporter's statement was welcome news to Dr. Reid.

"No! Gone back, hav they? Got too hot for them over here, did it?"

"Had business on the other side."

"I guess so. We've got enough Claflins here without them.

"It was their brother's communication that got me into trouble when I was way behind in my work and needed every minute of my time. I had several stenographers helping me, and I was a very busy man with my magnetic healing, my weekly newspaper, the *Banner of Life*, and my Spiritualistic work in answering sealed letters. This Claflin letter wanted to know how he could accomplish the ruin of a certain party. After I ascertained the contents of the letter I refused to answer it, and returned the amount of money it contained."

"How did you learn what was said in the letter?"

"Through communication with spirits and exercise of the same power which enabled an automatic response to letters that I never opened or saw. When I declined to accede to Dr. Claflin's request I received a number of threatening letters. I finally called on the United States attorney, told him the contents of the letter, and asked him if I could safely hav it opened. He said that I could, and I thereupon notified Claflin that I would hav the seal of his letter broken in the presence of ten business men of Grand Rapids, which I did, its contents being just what I had foretold.

"Jas. Vincent, a friend of Claflin, also sent me a letter, inclosing 35 cents instead of the fee of from $1 to $5. This I sent to the post-office inspector at Chicago, who had seen me read letters harder than either of these in controversy. Claflin did not dare come to the state, so Vincent made the complaint. The prosecution in the first trial tried to prove that the objectionable part of Claflin's letter, which was on a separate piece of paper, was a forgery, but we showed that the paper, the ink, and the writing were identical. They never took that tack again. In the first case only one person out of ten claimed that I must hav opened the letter surreptitiously and inserted the obscene question.

"The second trial lasted over three days. All the evidence they offered against me this time was from some mediums who swore, in substance, that they had professed the same power which I possess, but that it was a fraud, and that they never took any compensation for pretending to exercise it. I can prove that they did. I wanted to show evidence of scores of letters answered correctly, but the court would not permit. I tried to get in the testimony of those to whom I had returned money because I could not answer them, but it was no go."

"Couldn't you read and answer all the sealed letters sent you?"

"No, there were fully a fourth of them to which I could obtain no response."

"Why?"

"That I can't explain any more than I can hundreds of other mysterious phenomena. I only know that I couldn't and that I returned such letters. It is not every departed spirit that I could commune with, nor are they always as propitious at one time as another. Numerous conditions hav to do with this, but I can't explain."

"Why didn't you sit right down in the courtroom and show them that you could do what you professed?"

"I did want to and was headed off there again. The district attorney had a lot of letters with him and a folding-slate wrapped up. He had boasted that he would show that I couldn't read, much less answer, a sealed message. My attorney took up this challenge given out of court and proposed to chance the test which must convict me if I failed. The district attorney couldn't object quick enough, and I was prevented this means of escape. Yet the judge, in his charge to the jury, said that if I honestly believed that I could obtain answers from the spirits of the departed, I was not guilty. How was I to show not only faith but ability to perform under such rulings?

"When I moved for a new trial before Judge Jackson I had Moulton and Rogers, because the former is a noted Spiritualist and wanted to argue from his standpoint as such. We had thirty odd reasons why we should hav another show, but as many thousands would hav done no good. Judge Jackson was very sarcastic, and among other things said that if any man would swear on a stack of Bibles as big as the court-house that he could answer sealed letters, the judge would not believe it. He agreed with Severns also in saying that anything bordering on the mysterious and beyond ordinary comprehension is *prima facie* evidence of fraud. It cost me $3,000 to make the fight, and at the end I got a year at hard labor in the Detroit house of correction."

"Is it hard labor?"

"I've had harder," and the doctor laughed cheerily. "One thing sure, I get a better show here than I did in the United States court. I couldn't ask better treatment."

When an attempt was made to go into the doctor's antecedents and history there was a noticeable contraction of his volubility.

"Were you born and raised in Grand Rapids?"

"No, I've been there three years."

"Where were you born?"

"I went to Grand Rapids from California."

"Born and raised there?"

"Yes."

"What part of the state?"

"Well, I lived all over the state."

"What was your business?"

"I did numerous things. I was in the mercantil trade and devoted a good deal of time to newspaper work. I'm running the *Olive Branch* at Grand Rapids now, or doing what I can toward it from this distance and under these circumstances. I tell you the treatment I hav received is creating a big agitation among Spiritualists. All the leading papers of my belief hav taken it up, and they're carrying the war right into Africa. Too many people know what I can do for such an outrage to pass unnoted. I hav answered as high as fifty-seven sealed letters in one night, and a dozen in an evening was usual. Hundreds of people about Grand Rapids can attest my powers."

"When did you first discover them yourself?"

"Some twelve or fourteen years ago."

"How?"

"Through acquaintance with Spiritualists, and a test of my mediumship."

"How long hav you practiced magnetic healing?"

"Only since going to Grand Rapids."

"Will you resume business at the old stand in the sealed-letter business?"

"Not a bit of it. I've had a genteel sufficiency of sending such answers through the mails. I'll operate on the platform and I'll show that I hav been falsely accused."

Items of Foreign Freethought News.

Henry V. Berghell, the Swedish Freethought lecturer, has a rather hard time of it with authorities and ministers. In Jönköping the police tore down the bills advertising his lecture, and prohibited the meeting. Yet in spite of this the meeting was held, and Jönköping's mayor, a bigot by the name of Palmgron, has, for giving these orders, been subject to a complaint by Mr. Berghell addressed to the provincial court. While lecturing in Norrköping, Mr. Berghell invited the clergy to attend, but of course the pulpit-pounders were conspicuous by their absence only. But as soon as the Liberal lecturer left the city they came forth, and Pastor Arblin did not hesitate to show his courage by calling the absent Infidel a liar and coward. Unfortunately Berghell returned two days later, and when hearing the "glad tidings," he caused to be printed a thousand copies of a short answer to said minister. The copies were distributed on the street, and caused a severe attack of "colic" among the orthodox. Well, our friend will get used to such treatment after a while, it is so very Christian.

The health of Mr. Victor E. Lennstrand is slowly improving, and we hope ere long to hear that he has re-assumed his position as lecturer and editor. His presence would be quite a help to the cause. His lecture, "Why I Am Opposed to Christianity," is up for the courts. The clergy want the publication of it prohibited; yet we think they will not succeed, inasmuch as all cases relating to liberty of press are to be judged by juries, and these never went back on Lennstrand.

Another Liberal has been indicted for blasphemy in Germany. In this instance it is the president of the Free Religious Society of Rixdorf-Berlin—Mr. P. Steinmar. Yet we need not be surprised. Anything may be expected from a government whose head claims the "divine right" of kings, and who has ordered that every German soldier shall in his knapsack carry a copy of the New Testament.

The eighth annual congress of German Freethinkers is over and may be pronounced a splendid success. A good deal of hard work was done. A union of the German Freethinker Society with the Free Religious Societies was brought about. The Freethought organ, the *Menshenthum* (*Reign of Man*), is to cease its existence, and a new paper acceptable to all Liberals is to be started in Fulda, Dr. Specht assuming the position as editor. The next congress will be held in either Erfurt, Hamburg, Mannheim, or Solingen.

Lectures were delivered, by Dr. Specht—"The Positiv and Negativ Side of Freethought;" Dr. Voelkel—"Thomas Paine and His Motto, 'The World Is My Country, to Do Good My Religion;'" Frau Hedwig Wilhelmi—"Do We Need a Religion?" while Dr. Rudt spoke about "Spiritualism."

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The Union of Church and State.

It seems by the subjoined communication that a minister exists who doubts the word of THE TRUTH SEEKER:

"SALIDA, COL., June 10, 1890.

"EDITOR TRUTH SEEKER, *Dear Sir:* You say there is now a practical union of church and state, and it bids fair to soon become a great deal closer. True, emphatically; but when I said so to Rev. Mr. White, he asked for the proof of it. Would it not be well for you to take this for a text for the sake of others, ignorant of the two most important facts which concern us as Americans and Liberals?

"C. M. OVERTON."

There is a popular belief that church and state are separate in this country, but the belief belongs to that class of traditions which investigation shows to be without foundation in fact. The basis for this particular tradition is that the founders of the government intended to separate the two; that the first president officially declared that the government is not Christian; and the clause in an amendment to the Constitution prohibiting the establishment of any religion.

There is no doubt that a majority of our people really believe church and state to be separate, and that we could never hav an established church anywhere from Maine to California. This is an error in thinking. The supreme court has decided again and again that the amendments are not binding upon the states, and therefore only the national government is prohibited from setting up a church. Any state can do it if the people so will; though it is a fact that most, if not all, of the state constitutions prohibit it likewise. But by changing their constitutions they can do it.

The United States government, however, does not maintain the spirit of this amendment. Congress governs the District of Columbia and the territories, and in all these places churches are exempt from taxation, religious societies receive public funds, and the Christian religion is recognized. Chaplains are employed and paid from public funds in both houses of Congress, and in territorial legislatures. All but one of our presidents hav issued religious proclamations. There are Sunday laws enforced by national power, for though the territories hav local legislatures which make laws, Congress is their superior. Sectarian Christianity is recognized by Congress, too, in giving the Indians to the sects to educate, and the granting to the sects of government land for religious purposes.

In the states the union is closer. In all of the states, except California and Washington, churches are free from taxation, and in New Hampshire the constitution provides that towns may provide for the support of Protestant ministers. All property used for "religious purposes" is exempt in Alabama, Florida, Indiana, Illinois, Kansas, Nebraska, Nevada, North Carolina, Oregon, South Carolina, Tennessee, and the two Virginias. Only in fifteen states (California, Colorado, Georgia, Illinois, Indiana, Louisiana, Michigan, Minnesota, Mississippi, Missouri, Oregon, Pennsylvania, Texas, Washington, Wisconsin) do the constitutions provide against sectarian appropriation, but these provisions are all rendered void by chicanery of legislators who are under church influence. In these states there is no constitutional provision against compulsory support of sectarian churches, though it is not done; and all the territories exempt churches.

Church and state are further united by the employment and payment of chaplains in all the state legislatures except Washington. All the states, except the same, notwithstanding constitutional prohibitions, make appropriations for religious and sectarian purposes. Even California, with an iron-clad constitutional prohibition, lets religious institutions get hold of state funds; and no doubt the Christians of Washington will find some way to break into the state treasury when the Liberals are not watching them.

Public schools form another close connection between church and state. In no state or territory are public schools conducted without religious worship, and this, too, often in violation of laws and constitutions. The Christians hav no sense of shame in this matter, nor do they mind a violation of law in carrying out their purposes. In New York, for instance, it has been decided several times that singing religious hymns and Bible reading in schools are illegal, but it is done every school-day in the year. The children are taught to believe that Christianity is as true as the multiplication table, and as much a part of their life as their duty to obey their parents and teachers.

By the appointment of public religious holidays, and by the enactment of Sunday laws, Christianity is imposed upon us, and the church and state united; the state punishing the people who violate the laws which are nothing at all if not of religious significance. In itself it can be no sin to labor on Sunday; the sin is in breaking the holy day of the church. It was only two weeks ago that we published the decision of judges in Minnesota, Texas, Alabama, and New Hampshire that the disregard of the "Sabbath," the refusal to recognize it as a day sanctified to holy purposes, constitutes the offense. In nearly all the states the same view has been taken by Christian judges, and those refusing to keep the Christian holy day punished according to law.

In the judicial oath, too—calling upon the Christian God to attest the truthfulness of the witness—there is a direct union of church and state. In nearly half of the states a man who does not believe in the two chief articles of the Christian faith—the existence of God and the reality of future rewards and punishments—has no standing in court. Agnostics and Atheists are forbidden to testify, or their testimony is discredited because of their unbelief.

And closest of all unions is the barbarous and iniquitous blasphemy laws which are in force in Connecticut, Dakota, Delaware, Indiana, Maine, Maryland, Massachusetts, Michigan, New Hampshire, New Jersey, Pennsylvania, Rhode Island, and Vermont, and the dead-letter Maryland law which provides the death penalty for blasphemy in the District of Columbia. It is not many years since the authorities of Delaware were trying to get hold of Colonel Ingersoll for blasphemy, and every reader of THE TRUTH SEEKER recollects the conviction of C. B. Reynolds in New Jersey on the same charge.

These are the most flagrant of the statutory instances of the union of church and state. Practical instances of the union can be multiplied indefinitly. Every dollar, every rod of ground, given to churches and church institutions is such union. Every prayer made in a legislature is such union. Every prosecution for Sabbath breaking is such union. Every witness rejected because of unbelief indicates the union. Every religious song and reading from the Bible in the public schools is such union. Every prosecution for blasphemy is such union—a revival of the Inquisition. It is only because people willfully close their eyes to these things that they imagin the church and state are separate in this country. Just to wake them up we will giv some of the cases occurring within a few months.

C. W. Cook, of New Haven, Ind., was convicted and fined because he allowed an automatic cigar machine to work on Sunday.

Baseball players hav been arrested in Grand Rapids, Mich., for playing on Sunday.

R. M. King has been convicted in Obion county, Ohio, of violating the Sabbath, and fined $75.

The schools in New York are always closed on Good Friday, which is nothing but a religious holy day.

In Wisconsin it took a decision of the supreme court to prevent sectarian instruction in the public schools of Edgerton.

South Norwalk, Conn., recently closed every business place in the city.

The committee on Education and Labor in the House of Representativs has reported another bill to make Sunday labor in the District of Columbia illegal. The bill has passed the Senate.

Postmaster-General Wanamaker has discontinued Sunday mail service because Sunday is a Christian holy day.

In Chicago, Philadelphia, Atlanta, Cleveland, Pittsburgh, Newark, N. J., Omaha, Minneapolis, and other cities Christian societies hav closed or are trying to close theaters, cigar stores, concerts, and other places of business or amusements on Sunday.

President Harrison has ordered the religious observance of the Sunday by the officers and men of the army and navy.

Some twenty or thirty Seventh Day Adventists hav been prosecuted, convicted, and imprisoned in Georgia, Arkansas, and other states for not keeping the Christian Sabbath.

H. J. Ward, of Coaling, Ala., has been deprived of his civil rights, and refused the privilege of using the courts, because he is not a Christian.

These are but a few of the hundreds of cases that hav been published of persecutions for Sabbath-breaking and violating other Christian rules. They show how the church uses the state to enforce its peculiar notions, and how Christian officials use their power for the benefit of their churches. Everywhere, almost, the church controls the state in many ways, and secular government is made subordinate to religious principles. These cases are representativ: one stands for thousands of others of which we do not hear. And we hav said nothing in this list of the colossal union formed by church exemptions and sectarian appropriations. We do not know—no one knows, because the statistics are concealed—the enormous amounts of money the states giv to the churches. In this city alone it is about two millions annually. In all the states the amount must be fabulous. The exemptions are still more costly to the people—something like $30,000,000 per annum on the $1,500,000,000 worth of exempt church property. So burdensome has this financial union become in Maryland that the last legislature passed a bill submitting a proposed amendment to the clause of the state constitution which exempts church property. The amendment provides for the taxation of all property. In Baltimore alone over fifty million dollars' worth is now exempt and the evil is so great that even some of the Methodists are clamoring to do away with this union of church and state, and are asking for impartial taxation, and seem willing to pay their taxes, because the Roman Catholics own two-thirds of the exempt property!

We could fill columns with facts on this subject. Look at the union of church and state in Poughkeepsie, where the school board paid for the schools and Catholics taught them! Look at the discontinuance of public schools in Iowa, Minnesota, Wisconsin, and Kansas through the union of school authorities and the priests! All through the country where the church authorities hav power they are making the taxpayers support their religion. In Illinois the Protestant authorities of the state university refuse to allow a student to complete his course of study because he would not attend chapel! In Concord, N. C., a man who has performed public services can not collect his pay because he cannot conscientiously take the oath which Christians hav devised, as he does not believe in God and future rewards and punishments.

These unions of church and state already exist, but still the church is not satisfied, and each branch of it is striving to obtain full power over the people and restore the old regime. The Catholic would take us back to the Middle Ages; the Protestant to Puritan times. East and West the Catholic church is making prodigious strides toward accomplishing its purpose. The votes of all its slaves are at its command and they are used for its welfare. The Protestants already control the public schools, and they are endeavoring to control the government of the country as well. A writer, Mr. Loughlin, in the Dubuque *Telegraph*, states the case plainly and truthfully. "Protestantism," he says, "is and has been since 1833 openly and secretly plotting away the religious rights of the people through an organization formed with that object in view, known as the National Reform Association. This society is composed of ministers and lay representativs of the various Protestant denominations. The object contemplated by this society is a religious amendment to the federal Constitution—an establishment of church and state. It originated at Xenia, O., in February, 1863, in a convention composed of eleven Protestant denominations who assembled for prayer and conference, not in relation to the amendment of the Constitution, but the state of religion. Meetings (small in numbers) were held shortly after in Pittsburgh and elsewhere. At first the association was called a religious council. Now it is the 'National Association to Secure the Religious Amendment of the Constitution of the United States.' The first national convention was held in the First United Presbyterian church of Allegheny, Pa., January 27, 1864, at which a large delegation was appointed to present the matter to the attention of President Lincoln. Conventions were held in New York in 1868, in Columbus, O., February, 1869, and in Monmouth, Ill., 1871. National conventions were held in Pittsburgh, 1870; Philadelphia, 1871; Cincinnati, 1872, and New York, 1873. The business committee at its Cincinnati session recommended that the delegates to the Convention hold meetings in their respectiv localities to ratify the proposed religious amendments to the constitution, and that twenty thousand copies of the proceedings be published in tract form for gratuitous distribution among the people; also that auxiliary branches be established in every state.

"Among the resolutions adopted at this session were the following:

"'*Resolved*, That it is the right and duty of the United States as a nation settled by Christians—a nation with Christian laws and usages—to acknowledge itself in its written Constitution to be a Christian nation.

"'*Resolved*, That, recognizing the importance of this subject, we pledge ourseivs to present and advocate it until the nation shall declare its Christian character.'

"The then President Brunot announced the chief object of the National Reform Association to be:

"'Such an amendment to the Constitution of the United States (or its preamble) as will suitably acknowledge almighty God as the author of the nation's existence and the ultimate source of its authority, Jesus Christ as its ruler, and the Bible (the Protestant version) as the supreme rule of its conduct, and thus indicate that this is a Christian nation, and place all Christian laws, institutions, and usages on an undeniable legal basis in the fundamental law of the land.'

"Here, then, is an open and avowed declaration of hostility to religious liberty in the country and an unmistakably expressed determination to invade the constitutional guarantee of the right of the citizen to worship according to the dictates of conscience or not to worship at all if so disposed. The adoption of such an amendment would make Christianity the religion of the nation, and with the Bible declared in the Constitution to be the 'supreme rule of conduct of the nation,' its retention in the public schools would then be perfectly justifiable and its reading be 'put upon an undeniable legal basis in the fundamental law of the land.' While this great Protestant association is in existence it is inconsistent and hypocritical in the Protestant clergy to prate and lecture in favor of non-sectarianism in public schools, the abuse of the taxing power of the government, or against the establishment of church and state. But it may be objected that this society is not in favor with the majority of Protestant ministers. Let us see. It is the boast of the friends of the Blair bill that it received the approval of every Protestant minister and society in the United States, and this measure sought to incorporate the God idea and nationalize the Sabbath as a day of rest and Christian worship. The St. Joseph district conference of the Methodist church, Marysville, Mo., passed the following resolution Oct. 4, 1882:

"'*Resolved*, That we do most heartily commend and indorse the object of the National Reform Association, and we pledge to them our prayers for success in securing their commendable and much-needed amendment to our national Constitution.'

"The general conference of the same church held in Philadelphia two years later (1884) adopted similar resolutions, declaring Christ as the foundation of civil law. The Iowa State Baptist Association at Shenandoah, Oct. 5, 1882, embodied the same sentiments as follows:

"'*Resolved*, That we earnestly approve of that part of the resolutions adopted by the Protestant National Association, which aims at the enactment of such laws as will lead to the better observance of the holy Sabbath, and the *use of the Bible in our public schools;* that we should acknowledge through the Constitution our faith in God and Christ.'"

"And only last week the Presbyterians in their General Assembly at Saratoga declared in a set of resolutions that the expulsion of the Bible from our schools was suicidal and deplorable, and urged Protestants everywhere to protest and so arouse public thought on the subject from pulpit, press, and ecclesiastical assemblages, that the Bible shall be retained in the public schools.

"This society has branches in every state in the Union, incorporated with headquarters at Washington, tract societies, lecturers employing a part or whole of their time traveling up and down the country from Maine to Oregon, and official organs established, in one of which, alluding to the Infidel and Jew who would be deprived of religious liberty, it says: 'If they insist on so working as to interfere, or violate the amendment, they must either move or be moved away.'"

It is this society which on another page of this issue of THE TRUTH SEEKER Mr. T. W. Smith, a Christian missionary, completely dissects. Alone, the National Reform Association would not be formidable, but it has the support of other Christian organizations, and has its friends in nearly every legislativ hall in the country.

No union of church and state! It is all union; the Christians are sitting astride our necks like the Old Man of the Sea. They hav put their religion into nearly all our laws, and they hav made our governments conform to their superstition in scores of ways. And, not satisfied with this, they are trying to get their God recognized in our national Constitution; to establish their inquisitions all over the land; and to make all legislation, state and national, conform to their ideas.

There is a closer practical union of church and state in this country than there is in some countries which hav a state religion.

Two in Prison: The Other Probably Going.

Medium Reid, with whom the Detroit *Evening News* recently had an interview (reprinted on page 407), seems to be cheerful for a man in jail, and just as confident as ever that Spiritualism is founded on facts and that he is one of its prophets. Whether these things be true or not, he is unjustly suffering, or else every other medium and priest and minister ought to be keeping him company.

There is no further news from Mr. Harman, except that his physical health remains good. The petitions for his release are being activly circulated from the offices of all the Freethought papers.

Postponements hav been the order in Mr. Heywood's trials. The motion for a new trial has not been argued in the United States court, where a conviction was had last week. The state case, Mr. Heywood writes, was "liable to come on" last Monday, the 23d. Whether it did or not we hav not learned.

On a preceding page (405) is the charge of Judge Carpenter which convicted him in the United States court. The charge is much like other judicial charges in similar cases, and is strongly against the prisoner. A few of the things to which fair-minded people will except in this address to the jury may be briefly stated.

In every criminal trial it is the duty of the judge to see that the defendant is adequately defended and has fair play; that no unjust advantage is taken of his situation and that the presumption of innocence has its full operation in his favor. How far Judge Carpenter fulfilled these duties toward Mr. Heywood each can determin for himself. Again: A charge to the jury should state the law precisely and definitly. If the judge considers it necessary to refer to the testimony of witnesses that testimony on both sides should be stated antithetically and the jury left to decide which of the two contradictory stories is the true one. Judge Carpenter did not do this.

It is monstrous for a judge to endeavor to influence the jury by such a statement as this charge contains, that the offense Mr. Heywood was called to answer "might fairly be designated the foulest, meanest, lowest offense of which a human being can be guilty." And the statement that the right to express and publish our opinions upon all subjects freely "is subject to the restriction that the things we say and the things we write shall be proper, fit, and decent things," is just the notion under which many a truth has been sought to be suppressed. How shall a jury decide what is proper, fit, and decent? It was not proper, fit, nor decent for Galileo to express the opinion that the earth moved, nor was it proper, fit, nor decent for Wm. Lloyd Garrison to declaim as he did against chattel slavery, etc., etc.

It is simply preposterous for the judge to stand up there and say that "respectable journals are deposited in the mails without fear of this law." What constitutes a respectable journal? Was the *Evening Telegram*, which contained outline wood-cuts of nude pictures from the Paris Salon, a respectable paper? If yes, what made it a respectable paper? Was it not respectable because it was so rich and powerful that the obscenists did not dare attack it as they would eagerly hav attacked a weaker and less influential paper? What about the case of the Northern Ohio *Democrat?* Was not that a respectable paper? What is the test of their respectability? Is it not after all a very misleading standard for a judge to set up in such a case, that of respectability?

The judge says, "If a man desires to get as many indecent words as he can into his paper, or words that are just close to indecency and yet escape, if he is anxious to court the dignity of martyrdom and escape its penalty, then it is easy to see that he has a somewhat difficult problem before him." Now, this talk was not merely thoughtless and unbecoming in the judge, but it was just the kind of talk that a judge should avoid. The manifest purpose of it was to induce the jury to think that they had in the defendant just such a person as the judge described.

The charge that the finding of lewd and lascivious matter in a paper is sufficient to constitute the whole paper an obscene paper is interesting. In applying this rule to the Bible there seems to be no escape from the conclusion that the whole Bible is obscene. This is an item of much importance to our Christian friends. A few more legal decisions of this kind and they will perhaps realize that he who plants the wind will reap the whirlwind.

The concluding sentence of the charge exhibits very clearly the judge's disposition. Before reading through the charge to this portion of it the reader will hav discovered the spirit which culminated in the last clause, "However we may regard his view, *nevertheless we ought to punish him* for any wrong and indecent acts which he may be guilty of or has done."

The word "indecent" is so broad and indefinit that the judge should hav left it out of his speech to the jury. There are a great many things which the average man regards as indecent that are neither criminal nor obscene. To use the words, "proper," "decent," etc., givs a jury too much latitude. A Christian unhesitatingly calls a Freethinker's argument indecent; a Freethinker just as unhesitatingly and with a million times more truth retorts that the Bible is indecent, improper, and not respectable. The judge, therefore, should not hav used the words, but confined the jury's attention to the words printed by Mr. Heywood, the law, and the definition of obscenity. No man should be sent to prison because he is "improper."

WRITING about the Cassadaga Lake Spiritual picnic in the *Progressive Thinker* Lyman C. Howe says: "P. L. O. A. Keeler is also on the grounds and expects to remain until camp opens. This will giv an opportunity for skeptics and seekers in western New York to test his powers before the rush of August comes." It seems to us that Mr. Howe should hav left out the invitation to skeptics. It sounds very bold and fair, but Mr. Keeler will not back up his backer's words. He is the medium who refused to giv any séance at all to Mr. McArthur and the Editor of THE TRUTH SEEKER when they were in search of a spirit.

Letters from Friends.

LOTUS, CAL., June 8, 1890.

MR. EDITOR: I inclose $6, for which please forward three copies of the book of pictures. G. W. RAMSEY.

BLUFFTON, TEX., June 15, 1890.

MR. EDITOR: Find inclosed $2 for your "Pictorial Text-Book." I am very anxious to see it. D. M. BAKER.

POINT PLEASANT, W. VA., June 14, 1890.

MR. EDITOR: Inclosed find $2 for the cartoon book, and when your pictorial Bible is finished put me down for a copy. Yours, etc., J. R. SELBE.

GREELEY, COL., June 11, 1890

MR. EDITOR: Inclosed find $2, for which please send to the friend's address inclosed the "Freethinkers' Pictorial Text-Book." Yours truly, EULAH C. STILLWELL.

CITY POINT, FLA., June 7, 290.

MR. EDITOR: I vote for the pictures, but, pictures or no pictures, THE TRUTH SEEKER is indispensable to us, and as long as I can raise a dollar I expect to remain a subscriber.

Yours truly, C. L. FABER.

S. OTSELIC, N. Y., June 1, 290.

MR. EDITOR: If my purse was as large as my soul, I would send $50 and call it a glorious investment. I vote for Heston and the cartoons. I want the new book of cartoons soon. MARY PECK.

CASTANA, IA., June 10, 1890.

MR. EDITOR: I inclose $40. Send Mr. Reynolds or the treasurer of the Washington Secular Union $20. Send me two copies of the "Freethinkers' Pictorial Text-Book," and the other books on inclosed list. The rest of the money use where it will do the most good.

Yours for the truth and right, F. A. DAY.

CELINA, O., June 10, 1890.

MR. EDITOR: Please find inclosed $3 for the renewal of my paper, THE TRUTH SEEKER. Let her come and hit those Bible-pounders hard. John Peck is surely full measure. Heston is all right; long may he continue in the good work of showing up the absurdity of priestcraft.

Yours respectfully, HENRY T. NICOUM.

MONTREAL, CAN., June 10, 1890.

MR. EDITOR: I hav now been a subscriber to THE TRUTH SEEKER for the last few years, and can heartily indorse all that has been said in praise of it by others. I read with pleasure your decision to continue the pictures, and I am sure had they been removed the strongest arguments against superstition and fraud would hav been omitted from your paper. JOHN R. CONWAY.

CRESSON, PA., June 10, 1890

MR. EDITOR: I hav enjoyed your paper so much that I feel I cannot do without it. My means are very limited, or I would gladly help along the good cause. What a boon THE TRUTH SEEKER would hav been to me some years ago, when I floundered around in the darkness with no helping hand to lead me into the light. ANNIE M. COYLE.

SPRECKELSVILLE, MAUI, HAWAIIAN ISLANDS, May 24, 1890.

MR. EDITOR: I am glad to know that you hav decided to continue the pictures in your valuable paper, and also to issue them in book form, so I hasten to inclose $5, for which please send me one copy of Heston's cartoons, and one of his pictorial Bibles when published. I send kind regards to Watson Heston, John Peck, and all the good truth seekers who are laboring in the Liberal vineyard. WM. BARCLAY.

PRAIRIE CITY, IA., June 9, 1890.

MR. EDITOR: Please publish the following and oblige. A Union Liberal meeting was given in Union Hall yesterday at 2 P.M., under the auspices of the local Brotherhood of Moralists. Prof. John E. Remsburg was present, and for over an hour addressed a large audience on the life and works of Thomas Paine in an able and telling manner. This is Professor Remsburg's third visit here, and that he may return soon is the wish of all who heard him. IRA E. DRAPER.

PAROWAN, UTAH, June 5, 1890.

MR. EDITOR: Please send some petition blanks for petitioning Mr. Harman out of prison. I will circulate them, and make up a subscription also. I am a Freethinker, and always was. I think the Christians will get ashamed of themselvs if there is any shame to them. I had a talk with a Christian from Kentucky the other day, and I made his belief appear so ridiculous that he laughed at it, but he said he could not giv his God and did not know he had any. Well, if the president is like a Presbyterian minister that I know, why, it will do no good to petition for Mr. Harman. I will close, wishing you a long life. Please send catalog.

Yours, etc., WM. W. PAGE.

FRIENDSHIP, N. Y., June 10, 1890.

MR. EDITOR: To my mind the illustrations in THE TRUTH SEEKERS Nos. 21, 22, and 23 portray the absurdity, unfairness, and cruelty of the Christian religion paramount to any before given. How can sensible people be so blinded by ignorance and superstition as to believe palpable falsehood? Hon. A. B. Bradford is excellent. He writes with all the wisdom and polish of the thinker and scholar. He has the richness and vigor of ripe years, with none of the infirmities. May all who can, promptly send aid to C. B. Reynolds, to combat the issue now forced upon the people of his adopted state. The editorials are stirring exponents of present issues. Roman Catholicism is the danger of the hour. I tremble for the result. GRACE L. PARKHURST.

PRATTSBURGH, N. Y., June 14, 1890.

MR. EDITOR: Please find inclosed $3 for the best paper I ever read. Please never stop it. I read all with great interest. And when James Parton found fault with the cartoons I felt like giving three rousing cheers for him, for, as I thought it would, it proved a great boom for the paper. He might hav been sincere in his objections, but I hav doubted it. I think that he foresaw the result. It has helped the paper more than anything else could hav done. The vote has been almost unanimous for the pictures. Now, I vote for three rousing cheers for James Parton, the man that has done more than any other for the cause in showing up Christian absurdities. I will say to you, go ahead. You know just how to edit THE TRUTH SEEKER. Send me the cartoon book as soon as out, and I will remit on receipt. I wish I could do more for the cause. I think I will some time. GEO. H. LOOK.

OTTUMWA, IA., June 9, 1890.

MR. EDITOR: I hav often wondered why the Freethinkers throughout the country thought it necessary to defend, with influence and money, anybody charged with sending obscene literature through the mail. In advancing the arguments of Freethought and liberty is it necessary to sink into obscenity? I think not. The evidence on our side is ample without resorting to the questionable, the obscene. The greatest arguments that I hav ever read could be read before a class of school-girls.

I hav read THE TRUTH SEEKER for nearly ten years with great profit and pleasure. Ottumwa is an enterprising and wide-awake city, and I believe that a good lecturer could organize a Liberal League. There are quite a number of Freethinkers here that by an organized effort could do some good work. JOHN W. DAYTON.

BEDFORD, MONT., June 4, 1890.

MR. EDITOR: I send you to-day two copies of the Helena *Herald*, containing letters from a namesake of yours, Henry McDonald, on Jerusalem and Rome, thinking they may interest you. The *Herald* has always been a very conservativ paper, careful of offending the churches, especially the Catholic, which is a great power in Helena, and I was surprised at the publication of these letters—which is probably owing to Mr. McDonald being a wealthy and popular citizen of Helena, but I do not know.

Soon after my return from the Woman's National Liberal Union convention in Washington I had the objects, resolutions, and some of the proceedings published in our local paper. The next morning the Catholic priest (a fat young Belgian, resident at the headquarters in Helena) rushed into the office and delivered a great tirade, saying that "such things must not be published, they would ruin the country," etc. I do not think he frightened the editor much, however.

A poor but intelligent squaw near here has had her children at St. Peter's mission near Great Falls. She went there herself and worked a short time, and the terrible abuses and infamies practiced there caused her to bring her children away and hav turned her from being a faithful Catholic, as she had always been before. I wish I could ventilate the deviltry practiced in that school and make the government stop it. How can I? EVA WARREN COLLIER.

FAWLEY PLACE, QUINCY, ILL., June 11, 1890.

MR. EDITOR: I inclose an order for your holy Bible pictures to the amount of $2. I do not buy this book exclusivly for my improvement in freedom, but that I may show it to my Christian friends whose mental obtuseness cannot be reached by argument, but may be touched through the eye, as pictures often explain themselvs, and even if caricatures are in many cases more effectiv than the cold letter. "The spirit [pictures] quickeneth, but the letter killeth." I would say, it depends a good deal how the letters are put together. Like a piece of machinery, if wrongly mated they would be useless and in many cases dangerous to our physical well-being. The Roman Catholics and Lutherans are kicking like an army mule against our compulsory school law, and are sending out circulars to our candidates for office. What the office seekers will answer it is very easy to surmise. They will come right down, and, as usual, eat crow, caw and all. There will be no independence in this country among our politicians until the church is made to feel that the laws of our country are above the church. I saw a Roman Catholic funeral procession the other day; the religious banner in front, and the American flag relegated to second place. This ought not to be allowed, and would not be if our demagogs did not hanker for the votes of the ignorant and degraded followers of the pope. It will ever be thus until our naturalization laws are changed, and our immigration laws are made to conform to what is right and just. Liberal candididates are almost as bad as the Christians are when it comes to wanting votes.

Yours truly, JOHN L. MOORE, J.P.

KENTON, May 28, 1890.

MR. EDITOR: The Cincinnati *Enquirer* of the 16th inst. published a glowing account of the centennial celebration of Methodism in Kentucky, at Lexington—the Northern branch at the Centenary Methodist Episcopal church, and the Southern at the Tabernacle at Woodlawn park. Both places were well attended and much enthusiasm was manifested. They had sermons, prayers, and songs. And to prove to the world that they are the elect, they, as usual. went back to the creation and dug up all the fables and prophecies recorded in the book of books, and came down the stream of time to the flood, when their merciful father destroyed his children for worshiping idols, images, just such as the Roman Catholic worships to-day. And they come down to the tents of Moses and the prophets, and they find evidence there that they are the elect and the Jews are the lost, notwithstanding the fact that they pretend to believe every word the Jews wrote up to the time of Christ, when the Jews would not abandon what they had been taught by their inspired prophets for thousands of years and get Christian religion. The Methodist brother preaches himself into heaven and the poor Jew out of heaven. The Methodist never fails to impress his hearers with the fact that he loves Jesus above all else, and never tires of calling on him for his daily bread, and thanking him for what he is about to receive.

Now, to show the hypocrisy of the Methodist Episcopal brother, and to prove that he is a rank fraud, it is not necessary to refer to history ancient or modern, for the reason that there are millions of living witnesses in these United States to-day who remember when the civil war broke out in 1861, when it was left for them to choose which they loved best, their Jesus or their politics. You remember the Southern brother stood by his n ggah and the Northern by his Abolition doctrin. They threw their Jesus overboard and stood by their politics like little men, for which, if anything, I admire them, For downright hypocrisy the Methodist is surpassed only by the Catholic priest, who says to his dupes, I can forgiv your sins. GEO. BAKER

SAN MARCIAL, June 8, 1890.

TO H. WETTSTEIN: I read carefully your challenge to mediums. On reading your article, which I hav no doubt you intended for an argument, but which seems to me more of a question-begging effort, I came to the conclusion, if you had known anything of the subject of Spiritualism you would never hav written such an article. While your article will never make any impression on Spiritualism other than favorable, I think it will fully convince many who read of one fact, far from patent to yourself, *i.e.*, you don't know, and you don't know it. Brother Wettstein, if you are seeking the truth you may find it and it will not cost you the $100, and I will promis you the Spiritualists will not "kill the fatted calf" for your benefit. You quote, "O consistency, thou art a jewel," and then ask Spiritualists to "make a note." I will do so by calling your attention to a very important fact you seem to hav overlooked—the name of that jewel is not Wettstein. In the article immediately following yours readers will find goods of the same chain and filling. You should know the writer, as I think you would be to each other a joy forever. Candidly, as an independent thinker, were I an honest medium—I am not a medium—I would treat your silly offer as an insult to a class of people equal in intelligence to Liberals and superior to them in Liberality. I only wish to express my opinions of that class of essay. No doubt you will be noticed by others more competent. If you desire truth, seek out some Spiritualist, make your desires known to him in a respectful manner, act on his or her suggestion, practice reasonable patience, and see what you may find—is the advice of a candid reader. W. J. RIBLEY.

NEENAH, WIS., June 2, 1890.

MR. EDITOR: If you can, will you please answer the following question for me? I hav always believed in deeds, not faith, according to all teaching. A few days ago a thought came to my mind. Was the word faith translated right? or rather, in the original copy was that word faith used? The more I read the more I am convinced it means all the highest principles of honor, like truth, loyalty, justice, charity, etc. I am writing of the faith mentioned in the New Testament.

I just finished the Bible yesterday; commenced to read it New Year's day. I read it for investigation. In my opinion, from what I hav seen of life and heard of people's opinion, if our land did not hav any better laws than and was as ignorant as the lands of eighteen hundred years ago, Col. R. G. Ingersoll would be stretched upon a cross. He would be a second Christ. The bigots would crucify him for teaching a better religion than is taught and our Bible holds.

Please answer me what you think the word faith means in the Bible. OLIVE M. LA BARRE.

[Buck's "Theological Dictionary" has the definition: "Faith is that assent which we giv to a proposition advanced by another, the truth of which we do not immediately perceive from our own reason and experience." That is, faith is that acquiescence which the timorous part of mankind has been induced to render to propositions advanced by priests of such a nature as to secure themselvs revenue and power, notwithstanding that the truth of the propositions could not be perceived by any of the means of knowing that we hav. Christ enjoined faith in himself personally; but the tying of faith to any one person is abhorrent to the genius of modern science. It is true that there are conjectures to the effect that where Christ seems to require devotion to himself he actually means devotion to those qualities that you mention. We hav published some pamphlets by Mr. Longshore developing such a theory. But what Christ said is of slight account. If by chance a few not unwise counsels found a place among the mass of rubbishy deliverances that he inflicted on the world, we need scarcely intermit our harvesting of the rich crops of science to go back and sift them out. If Christ ever made the remark that we should observe truth and justice, he said only what every person around us may be heard to say often enough. Men hav always desired, and enjoined in a general way, the observance of truth and justice; just what constituted truth and justice in particular cases is that which has been difficult to determin. On this, Christ helped us to no knowledge instead, he put the searchers for it on the wrong track for centuries. It is Science that is progressivly endowing us with this exact knowledge of truth, on social rights and duties and on all other matters; and it is in service to her,

and in ridding believers of that engrossment of attention by Christ's crackbrain doings and sayings that keeps them from joining us in this service, that we must expend all our endeavor.—ED. T. S.]

BRAMBLE, IND., June 13, 1890.

MR. EDITOR: People for the want of knowledge and experience very often form wrong ideas and teach very absurd doctrins. Is death-bed evidence true? has always been a question of doubt in my mind. How can we possibly know for certain that it is a fact, after our dying friends tell us that they are going to heaven? I will admit that it seems reasonable that if a person ever tells the truth in his life, it will be when death is staring him in the face, ready to usher him into eternal happiness or eternal torment. But I come to the more reasonable conclusion that no one has ever died in a rational state of mind. A person racked with fever and pain cannot be in a perfectly rational state of mind. Do not the medicins generally given in sickness intoxicate or impair the brain? Therefore if a person is sick, and under the influence of medicin, and just before death should say to his friends: "I am going to join the angels; I see heaven wide open, and I am going there; I do not fear death," etc.; that is no positiv proof to me that he goes there, even if the fact was established that there is a heaven and hell. No one would desire eternal punishment in preference to eternal happiness, even if he deserved the punishment. If a man commits a crime and he is arrested, and is to be tried before the courts of our country, he will naturally desire to be cleared, although he knows he has disobeyed the law, and most criminals really think they will be cleared. As the fact of the existence of a heaven and hell are not established, for a person on his death-bed to say, "I am going to heaven," does not even prove that there is a heaven; and if he were to say, "I am going to hell," it would not prove that there is a hell. Some people's minds are stronger than others in life, and it may be that some minds are weaker than others when death seizes them. I am of the opinion that when one is dying and says, "I am going to heaven," the assertion is brought about by the desire of heaven, or the fear of hell, and probably if he should rally and overcome death and liv, he would remember nothing he had said regarding heaven. And if one should say, "There is no chance for me; I hav waited too long; I am going to hell; I can see the terrible spectacle," it does not even tend to prove that there is a hell, and I would apply the same reasonable hypothesis as in the other case. I hav cared for and nursed a great many sick; hav given a great deal of medicin, and know its effects upon the human system. I hav never died, but hav been so low with fevers several times that I was given up by both friends and physicians. Once I contracted a violent case of malarial fever in the far South. It kept me two months. I was given up to die. I thought I was going to die. I was an orthodox Christian believer then. My thoughts were, during my illness, sometimes on the terrors of hell, and sometimes on the joys of heaven. I came to the point that I thought I was just about to leave this earth. I called to my nurse. I told him I was going to die, and was going to heaven. I could see Jesus at the right hand of God; could see my angel mother, and all my departed friends, all in white robes, with long snowy white wings, whose tips reached the ground. They beckoned me to come, etc. I was telling my nurse all about what I could see in heaven, etc. But I did not die. But if I had died, all the clergy and Christians in that whole country would hav said that I went straightway to heaven. I was then quiet for about ten minutes. Then I was down in hell among the devils. I could see the old devil and the young devils, with chains about their necks, and with pitchforks. They were forking the brimstone flames over the poor victims of eternal hell. I was telling my nurse all about these horrors. Now, if I had died while speaking of hell and its torments, all the clergy and Christians would hav said I went to hell sure. When I got well my nurse told me of the things I had said, but I did not remember it at all. One thing I am glad of, that what people say is not always true. And maybe there is no eternal hell to torture people in after death. I hav ceased to believe in a hell prepared by a merciful and loving God. I hav no fear of hell now. I do not think death-bed evidence is reliable. If all the best friends I hav were to die, and say while dying that they were going to heaven, it would not be positiv proof that they are going there. Maybe there is no heaven. It may be that death ends all. If there be a heaven and hell, I think the only way to reach heaven is by right doing. I do not think the way to gain heaven consists in believing something or having faith in something that a person cannot possibly believe or hav faith in. I cannot believe that a God would create and hav me brought into the world without my consent; created as I am with a mind so that I cannot believe certain things (that must be believed according to Christian doctrin in order to gain heaven), and then damn me forever because I cannot believe. Why, it would be horrible. I would not do the like. And if there is a God with intelligence and ingenuity enough to create the earth, sun, moon, stars, and man, I think his mercy would far exceed mine, for mercy and intelligence are, or should be, in unison.

CHAS. A. GLENN.

FORT PIERRE, S. D., May 29, 1890.

MR. EDITOR: Thus far I hav been able to procure but one subscriber, but the leaven is working, and I trust before the summer is past I shall hav more names on your books. I hav wondered if I could not write short stories of adventure that would be of interest to your readers. I hav been twenty-four years in Dakota and nearly all of that time employed by the government in activ service as scout, guide, and interpreter. During this long period I hav had many adventures. One, illustrativ of "Christian charity," I will relate. Early in the spring of 1885 I was sent upon a special mission from Fort Keogh, Mont., to Pine Ridge or Red Cloud agency in southwestern Dakota, a distance, the way I had to go, of about five hundred miles. I rode an Indian pony which was shod in front only. My route took me through the Black Hills country, where busy and important mining towns had already sprung into existence. I came first to the town of Spearfish; next to Deadwood, the metropolis of the Hills, wedged in between two mighty mountains. Here I rested two days; then on to Rapid City, a town at that time of about two thousand inhabitants, forty-five miles from Deadwood, and lying on the plain close to the foot-hills. From Rapid City to Pine Ridge was about one hundred and twenty-five miles, and no towns lying between. A survey, however, had been made for a railroad to Rapid City, and my way was along the line of survey. White settlers had begun to locate claims, so that every mile or two I found the cabins and shanties of the pioneer homesteaders. Toward evening of my first day out from Rapid City my horse became suddenly very lame. Having no shoes on his hind feet, the long distance and rough road through the mountain had worn his hoof through to the quick. Near by was a little cabin, where I applied for shelter for the night. The single occupant, a young man, told me that I was welcome to all that he had, which was little enough to eat and absolutely nothing for my horse. He advised me, if I could, to go on a mile and a half, where I would find the Bennett brothers, who were well fixed for keeping travelers, with a good stable, hay and oats for my horse, and a commodious house, nearly completed, that I could sleep in.

I am a member of the G. A. R., so I asked him if he knew of any members about there. He said no, but he thought the Bennett brothers had served in the war; that they were twin brothers, about fifty years old and from the state of Maine. I decided to go on, hoping to find a hearty welcome from a comrade of the late war. The sun had disappeared behind the mountains when, tired and hungry, I reached the Bennett ranch, leading my disabled horse, which I tied to the fence, and proceeded to the house, through the open door of which I saw the family, consisting of the brothers, their wives—who were childless—and an adopted child, a bright, intelligent girl of ten, at supper. The brothers turned their faces squarely toward me, scanning me closely as I approached the door, observing which I gave the hailing sign of our order so plainly that had they been members they certainly would hav recognized it. To my disappointment the signal was not answered, and I knew they were not members. When I reached the door the following dialog ensued:

"Good evening."

"Good evening."

"Can I get accommodations here to-night for myself and horse?"

"No; we don't keep travelers. Mr. Lewis livs two miles further on; he's better fixed 'n we are. Guess he'll keep ye."

"But, my friends, my horse is very lame—so lame that I don't see how I can go any farther, and I am very tired and hungry. If you will giv me something to eat and something for my horse, I will pay liberally for it, and I can sleep on the prairie; it is not cold, and I am accustomed to camp-life."

"No; we don't want strangers camping around here. You'd better go on to Mr. Lewis."

"Well, do you know of any members of the Grand Army living in this neighborhood?"

"Grand Army! Why, we are unworthy members ourselvs. Are you a clergyman?"

"No-o; not exactly a clergyman."

"But you are a professor?"

"Oh, yes; praise the Lord. I'm a professor."

"Come in, brother; hav some supper. You can stay here. David, go and put the gentleman's horse in the stable."

Here were two men fifty years old born and raised in the state of Maine who had never heard of the Grand Army of the Republic, who supposed there was no Grand Army but the "army of the Lord."

When he used the term "professor" I knew he was a Baptist, so of course while I was there I was a Baptist too—had to be or get fired out. I was not surprised in the morning at the breakfast table when I was called upon to say grace, and I was not unprepared, for I had been rehearsing an hour before anyone was up, so I banged away with a blessing, and I must hav got it off all right, for it didn't sour the milk or addle the eggs. The cold shivers ran down my back, however, when we were done eating, to see everybody ranging themselvs in a circle round the room. "Family prayers, and they'll ask me to lead in prayer!" But they didn't. I stayed with them a week till I could get my horse shod. During the entire week they delegated the table service to me, while the brothers took turn and turn about praying.

E. H. ALLISON, Scout U. S. A.

MONTPELIER, IND., June 11, 1890.

MR. EDITOR: Thinking you would be so kind as to let me, a subscriber, occupy a small space in which to state a few facts in reply to the article in THE TRUTH SEEKER of May 31, 1890, by H. Wettstein, entitled, "A Challenge to Mediums," I proceed to write the following. There is a lecturer and medium by the name of Colby, from California, that was in Jay county, perhaps ten miles from Montpelier, that gave lectures and tests of independent slate-writing. My health is such that I seldom get from home, and could not attend the meetings, therefore I cannot make my statements as definitly as I otherwise should. I recently visited Lindley Blackledge, M.D., of Pennville, who showed me a small slate that had on it green leaves, a red flower, and several names of relativs of himself and wife all plainly written, and one of them across the picture, part in slate-pencil color and part in yellow. Dr. Blackledge told me that he bought two slates out of a pile in a store and took them to the Hall, five miles distant; a lady cleaned them, and he placed one on the other. Mr. Colby took one corner of the two slates in his right hand, a third party holding the opposit corners of the slates, and he, the doctor, holding the medium's left hand, they holding the slates as high as the top of their heads and standing on their feet without any table to conceal their tricks. They held the slates in that position a few minutes in the lecture room, in full view of the audience, with kerosene lamps in full blaze, and when they let them down the upper side of the under slate was as I saw it, which was perhaps six weeks after it was written. There were said to be other slates written on that are good tests, which I hav not seen—one of them written on in full daylight. The slate-writing tests above described can be testified to by any desirable number of reliable witnesses, and the writing is on the slates, held sacred as tokens from the departed.

I will now describe a second test. My wife and I went to Anderson Sept. 26, 1889, to the state association of Spiritualists. When we got off the train, not knowing anyone, we secured a guide to conduct us to Westerfield Hall, where the first meeting of four days' term was in session. When we entered a woman was speaking. We seated ourselvs behind all the audience. The speaker finished the lecture in perhaps fifteen minutes, when a stranger came to us and spoke, calling us by our names, William and Eunice, and said to me, "Sarah and Hannah are here, and Hannah has her hand on the lady's head"—describing her minutely, and —"I see a gentleman by you"—describing him, and putting his hand on his right side he said—"It seems as though he had a sore here in his last sickness." He also said, "I perceive you had trouble getting here. One class of spirits were opposed to your coming and did what they could to prevent it, but another class wanted you to come and encouraged you what they could." The facts are, I had two sisters, Sarah and Hannah, and a brother Aaron that died of a scrofulous fistula running around his right side, all of whom he accurately described; and we had so many hindrances in getting away from home that we thought we should not succeed in getting started.

I will next describe an instance of Quaker inspiration in 1848. My wife's father, Horton Brown, a Hicksite Friends minister, made an appointment to preach at a private house, having obtained the consent of the owner. When the time came I went with him, and found a few friends there, and the family anxiously looking for a Free Will Baptist lady to preach there at the same hour—a set-up job to cut him out. I was vexed, and wanted him to leave, but he coolly replied that there was no hurry, so unlike himself that I was surprised. He finally proposed that he would occupy the time, and if she came, he would giv the place to her. But she failed to appear. He preached the finest historical sermon I ever heard, giving an account of the emperor Constantine and of the various councils to formulate the various Christian creeds and dogmas and to decide what books were canonical and what not in constructing the holy Bible, and what terrible quarrels they had among themselvs, and what deceit, fraud, and corruption they practiced at these councils, quoting the church fathers, St. Augustine, Athanasius, and others, quoting quite freely from the historian Mosheim. The next day he and I were at work on the farm. I commenced asking him questions in regard to some things he had said, and found he knew very little about what he had said on the subject. He replied by saying that he had read ecclesiastical history when he was young and supposed he became illuminated so much that it came to him.

Next I will tell of an incident in 1850. I went to my father-in-law's house one summer morning and spoke to him, and he said, "Well, William, I was at thy father's last night [a place he had never seen] and I saw Aaron [my brother], and he showed me the garden, yard, and orchard"—and went on to describe them, and after he had finished his description I told him he must be slightly mistaken, and told him how it was the last time I saw it. He replied, "That was the way I saw it, anyhow." I went to the place the following autumn and found it the way he described it, instead of the way I thought it was. There had been changes made since I saw it.

To sum up the evidence. The slate-writing test I think contains all Brother Wettstein's five conditions, though written prior to them, therefore we will conclude it is a genuin spirit communication, the picture and writing being well executed in only a few minutes. The Anderson test conveys the evidence of the presence of my spirit sisters and brother, and that there is a class of spirits that did not want us to go to the association for fear we might giv or receive an influence that they did not want, because they are afraid of the truth; also that as we find in this world, so will we find in the next, ignorance, prejudice, bigotry, superstition, and human frailties generally. The foregoing account of Quaker inspiration shows that there is a class of spirits that wish to giv the inhabitants of earth the truth as they understand it, and another class that would tell a lie for the glory of God, that still worship old creeds and dogmas and are afraid to let the truth be known; and in this case the woman was unable to fill the appointment, therefore that party was foiled; or it shows that it was not spirits, but the speaker was self-illuminated.

I wish I knew more of mind acting on mind and mind acting on itself. If the mind can act on itself to enable one to reveal buried facts or truths or to visit places that it has never seen while the physical body is in bed asleep, does it not go to prove the independence of the mind or spirit of the physical body, that foreshadows the life beyond? I thank Brother Wettstein for his candor, and think he is honest, and also thank Brother Macdonald for giving both sides a hearing.

WILLIAM ALLEN.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Robin's Song.

Robin Redbreast sat on the garden fence,
And he was a bird of intelligence;
He oped his mouth with a tra-la-le,
And this was the song that he sang to me:

"Up, chipper cherry, and chip cherry, down,
There's a school away in a goodly town
Where the lads and lassies are bright and true,
And as sweet and fresh as the morning dew;
'Twould delight your heart and gladden your eyes
To see how hard each little one tries
In all that is good and true, to excel,
That they each of many good works may tell.
They hav teachers kind, and they mind them, too,
Except sometimes, they forget to do
Just everything that is told them—yet,
Maybe you, yourself, might sometimes forget—
Since no one on earth can quite perfect be,
And all hav faults—well, except you and me!"

Robin Redbreast paused, with a knowing wink,
And then went on with a "Chip, chipper, chink."

"But these little ones, as I hav been told,
Are about as good as the best of gold;
Aye, much better than gold, for they can see,
They can hear, they can talk, can learn to be
The best kind of children, noble and true,
Rich in the graces, and in goodness too.
Now, gold is a metal, and can't do that,
It has no eyes and is blind as a bat;
It has no ears, no speech—it has no thought,
Neither does it know how much it is sought.
But the worth of a child has not been told—
Its value exceeds a world full of gold;
And the tiniest child in that town there
Is a priceless jewel, shining and fair;
And under the touch of a training hand,
Children, like flowers, grow and expand.
Up the ladder of time they are climbing,
And chaplets of roses they are twining,
To wear, by and by, in the school of life,
When they reach its cares, its work and its strife."

Just then a sparrow perched on a tree,
Espying the robin, sharply said he—
"Ah, friend, good morning, good morning, I say!
May I ask the tune you are singing to-day,
With such a rollicking, musical note
That, really, you're almost splitting your throat?"

"Swick!" chirped the robin, "I'll tell you right here,
And you may go spread it both far and near!
I sing the praise"—and the robin sang low—
"Of some little boys and girls that I know,
Who would not disturb the eggs in my nest,
Nor hurt my house, or my babies molest.
They know 'tis better to love than to hate,
So they never frighten me or my mate."

I listened again, and the bird went on
To sing of the children in this good town.

"They know," sang he, "as well as you or I—
The truth of the same no one can deny—
That doing the best, and all that one can,
Doth make of a boy a right noble man,
And changes the girl to a woman true,
Good enough for me, and also for you;
And the one who the brightest crown shall wear,
Here below, or above, or anywhere,
Is he who, true as the stars in the sky,
Turns away from wrong, and ever doth try
To practice the right, whate'er his station,
No matter about his name or nation.
And these little ones, be they more or less,
Each has the power to harm or to bless;
To aid in making the world much better,
Or still to rivet each chain and fetter.
But there is reason to hope and believe,
These same darlings will ne'er make us grieve;
But they will, in the good time to come—
Though some may afar in other lands roam—
Be the pride and joy of teacher and friend,
Whose love and good-will around them doth blend.

"In this very fine school there are some gems
Which are fit to be set in diadems.
One is called Punctual—Wisdom another,
And System, who sticks close as a brother.
Rely on Yourself, and Mister Workwell,
Of peace and contentment they both can tell.
Then there's Charity, white as an angel
Sent us to cheer—a blessed evangel.
Her mantle is broad, it covereth all;
Since no one is sure that he may not fall,
She says, 'Let us be kind to each other,
And see in each a sister or brother.'

"Then, there are others—you've known them before—
Their names hav been mentioned once, twice, or more.
I'm sure you hav heard of one Mister Try,
In this goodly school he ever is nigh;
His partner—chip"—and the robin looked queer—
"Oft is referred to as 'Old Persevere!'
A friend of this school—a friend of mine, too—
Has told of the good that these giants do;
How they work wonders in science and art,
When ruled by Patience and Mister Great Heart!
Then, there's stout I Can, and the prince I Will—
They won't let 'Can't Do It' step o'er the sill;
For he is a foe much to be dreaded,
And long since ought to hav been beheaded.
But, when tempted to injure a neighbor,
Brave-eyed Won't Do It asks as a favor,
That the hand and the tongue each will refrain
From the deed or the word that carries but pain."

"I'm sure," chirped the bird, "these children will be
In the future just what we wish to see;
And these little boys, and little—women,
Will each come to be the good citizen;
Healthful and truthful, good-natured and bright,
Cheerful and rosy as morning's fair light,
Earnest and faithful to every trust,
They shall be counted with the true and just.
And I will sing always, chip, cherry, down,
Of the bright children in the goodly town."

Then the Robin Redbreast flew off the fence,
And he was a bird of intelligence.
So, I've told you the song he sang to me,
With a tra-la-la-la, tra-la-le. S. H. W.

Corner Gospel.

ABOUT CIGARETS.

It is said that nervous diseases and insanity are on the increase; that these diseases are even prevalent among young people and children.

It is said, too, that one great cause of such ailments is tobacco—the smoking of cigars and cigarets.

There is an enormous consumption of cigarets in the United States, more than one not acquainted with the figures would think.

The United States commissioner, in his returns for the year 1888, declares that a tax that year was collected on 2,151,515,360 cigarets.

Inquiry shows that the bad habit of smoking these innocent-looking cigarets is not confined to grown men and women, but that school-boys and school-girls are habitual users of the same.

Now, let us look at the composition of a cigaret. Stumps of cigars, the end that has been held in the mouth of nobody knows whom, or how much he may hav been diseased with cancer or other fetid sickness, some morphine, or some form of arsenical preparation. This is wrapped in some cotton paper manufactured from the rags collected by ragpickers in the streets and elsewhere. Oh, but the rags are cleaned, you say. Yes, but the lime used in cleaning and bleaching is harmful to the throat and nasal passages of the cigaret smoker. There is a kind of rice paper used to wrap cigarets in, but this is not used much, the other being so much cheaper.

You can readily see how such a compound would naturally affect a consumer.

A young man in the very prime of life gradually began to "run down"—became pale and thin, and was obliged to leave his business and go away for his health. He came back no better than he went. Then it was the cause of his illness became known. He was a smoker of cigarets. He abandoned the habit, became well and happy. Another persisted in the habit, not knowing, perhaps, the certain and sure injury he was working upon himself. He sickened and died from poison by arsenic imbibed from cigarets.

There are few sadder sights than a victim of a ruinous habit on the road to sure destruction—health gone, trembling, tottering, shaking, though in the prime of his years, a mental and a moral wreck, nervous, unhappy, despondent.

There is no more beautiful picture than that of a healthy, happy, vigorous manhood and womanhood, clean, sweet, full of strength, physically, mentally, morally, in all ways a clear, firm understanding, a king, a queen, ruling over all false appetites and evil passions. Sweet health of body, health of mind, unstained and unpolluted by the touch of poison in any way, its owner can face the world in his strength and nobility.

Aim to rise superior to everything that would harm and destroy. Resolve to be a man in the full meaning of the word, a woman in all that constitutes true womanhood. The world needs such to do its work.

S. H. W.

Nine Tailers Make a Man.

Everybody has heard of the saying that it takes nine tailors to make a man, and the general supposition is that it reflects upon tailors in some indefinit manner, and no one knows where the saying originated. Now, the truth is, explains *Golden Days*, that the saying is misquoted, and the proper word is "tailers" or "tellers," not "tailors," as often written, and its origin can be traced back several centuries.

It was one of the customs when a person died in the parish to toll the church bell once for every year of the deceased's life. But nobody from this could tell the sex of the departed, so the sexton, to gratify public curiosity, after ringing in the usual way the number of years, would giv eight quick strokes if the deceased was a woman, and nine if it was a man. These being rung at the end of the strokes for the years were called "tailers," and thus nine tailers made a man.

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"Whenever I go back and forth to school,
How many quite bad little boys I see!"
This was Jack Horner's brief soliloquy
As he sat by the chimney on a stool
(It is quite clear that Johnny was no fool)
Eating a piece of Christmas pie; and he
Could not help feeling—very properly—
Thankful that he was one who, as a rule,
Had his good things, while other boys had none;
A small boy's grace it was before his pie,
A plum appeared, which he did not refuse,
When he took up the moral he'd begun—
(His childish egotism pray excuse)
"Oh, what a very, very good boy am I!"

—*St. Nicholas.*

TO TAKE OUT A RUSTY SCREW.—The hinge of the woodhouse door was broken, and Farmer John, who never liked to see things going to pieces, went to work to replace the broken hinge with a new one, says the *American Agriculturist.* The old screws, however, had rusted, and, although a man of muscle, not one of them could Farmer John budge, until Willie came out to see what was going on. Now, Willie is a great reader. His father often thinks he spends too much time over his books. "Let us try the Russian way," said Willie; and going to the house he heated the kitchen poker red-hot, and pressed it to the head of the screw for a few minutes, when the screw was easily taken out with a screwdriver. So much for "book learning." So much more for the bright boy.

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THE political maxim, "To the victors belong the spoils," is usually attributed to William L. Marcy, secretary of war in Polk's administration, and secretary of state under Pierce. In a speech in the Senate, in 1842, he said; "They see nothing wrong in the rule that to the victors belong the spoils of the enemy." The same sentiment is expressed by Catiline to his followers, as given in the Catiline conspiracy in Sallust.

THE old common law said that all robbers and felons be pursued "with horn and with voice" from county to county. This means of communication was called the "hue and cry." This title was given to a gazet which advertised felons in 1710.

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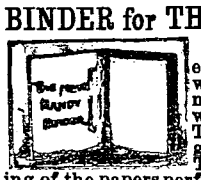
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The Pope and the Sultan.

The pope he is a happy man,
His palace is the Vatican.
And there he sits and drains his can;
The pope he is a happy man.
I often say when I'm at home
I'd like to be the pope of Rome.

And then there's Sultan Saladin,
That Turkish soldan, full of sin;
He has a hundred wives at least,
By which his pleasure is increased.
I've often wished, I hope no sin,
That I were Sultan Saladin.

But no, the pope no wife may choose,
And so I would not wear his shoes.
No wine may drink the proud paynim,
And so I'd rather not be him.
My wife, my wine, I love, I hope,
And would be neither Turk nor pope.
—*Johann Wilhelm Gleim.*

Paradise and the Sinner—New Version.

One morn a sinner at the gate
Of Eden stood disconsolate,
And as he pondered on the things
In life he'd done, his wild oats sowing,
He felt the pangs that conscience brings,
And both his cheeks with shame were glowing.

He thought of all the vows he'd broken,
He thought of falsehoods lightly told,
Of all the hasty words he'd spoken,
And all the tricks he'd played for gold.
"Ah, me!" he cried, "I own my sin,
So, pitying angel, let me in."

The angel heard the sinner's tale,
He blushed not, neither turned he pale,
But "Think you, then," in wrath he cried,
"For crimes like these to pass inside?
Your life's not been so badly spent;
You must do something worse by far,
Come back with something to repent,
And then I'll raise the crystal bar."

The sinner he flew from the spot sublime
Away to the earth below,
"I wonder," he thought, "what kind of crime
Is reckoned the worst *en haut*."
He picked a pocket and stole a purse;
He plotted against the crown;
He changed two babies put out to nurse,
And he left a dog to drown.

"Good," said the angel as he heard
A list of the sinner's sins;
"But this is only about a third
Of the crime that entrance wins.
Your record, I trow, must be blacker far
Before I can raise the crystal bar."

The sinner flew back to the earth once more,
And he steeped his hands in his brother's gore;
He poisoned his wife by slow degrees,
And hanged his twins on a couple of trees;
And then with a broken and rusty saw
He cut off the head of his mother-in-law;
And he cried, as a shuddering world turned sick,
"If the chaplain's right, I hav done the trick."

Once more he stood before the gate
And told his tale and asked his fate.
The angel smiled—said, "Right you are,"
And swiftly raised the crystal bar.
But oh, when the sinner was once inside,
"There is some mistake!" he in terror cried,
As down in the bottomless pit he fell,
And found he had knocked at the gate of hell.

"It was your *mistake*," the angel said,
"To think that because your hands were red
You could pass at once to the realms above,
The beautiful realms of peace and love.
The clerical gents may tell you so,
But this is the place to which murderers go."
—*Referee.*

How the Women Went from Dover—1662.

The tossing spray of Cocheco's fall
Hardened to ice on its rocky wall,
As through Dover town, in the chill, gray dawn,
Three women passed, at the cart-tail drawn!

By the meeting-house in Salisbury town
The sufferers stood in the red sundown,
Bare for the lash! O pitying night,
Drop swift thy curtain and hide the sight!

With shame in his eye and wrath on his lip,
The Salisbury constable dropped his whip.
"This warrant *means* murder foul and red;
Cursed is he who serves it," he said.

"Show me the order, and meanwhile strike
A blow at your peril!" said Justice Pike.
Of all the rulers the land possessed,
Wisest and boldest was he, and best.

He scoffed at witchcraft; the priest he met
As man meets man; his feet he set
Beyond his dark age, standing upright,
Soul-free, with his face to the morning light.

He read the warrant: "These convey
From our precincts; at every town on the way
Giv each ten lashes!" "God judge the brute!
I tread his order under my foot!
"Cut loose these poor ones and let them go;
Come what will of it, all men shall know
No warrant is good, though backed by the crown,
For whipping women in Salisbury town!"

The hearts of the villagers, half released
From creed of terror and rule of priest,
By a primal instinct owned the right
Of human pity in law's despite.

For ruth and chivalry only slept,
His Saxon manhood the yeoman kept;
Quicker or slower, the same blood ran
In the cavalier and the Puritan.

The Quakers sank on their knees in praise
And thanks. A last, low sunset blaze
Flashed out from under a cloud, and shed
A golden glory on each bowed head.

The tale is one of an evil time,
When souls were fettered, and thought was crime,
And heresy's whisper above its breath
Meant shameful scourgings and bonds and death!

What marvel that, hunted and sorely tried,
Even woman rebuked and prophesied,
And soft words rarely answered back
The grim persuasions of whip and rack!

If her cry from the whipping-post and jail
Pierced sharp as the Kenite's driven nail,
O woman, at ease in these happier days,
Forbear to judge of thy sister's ways!

How much thy beautiful life may owe
To her faith and courage thou canst not know,
Nor how from the paths of thy calm retreat
She smoothed the thorns with her bleeding feet.
—*John. G. Whittier.*

The 32d Day.

On the 32d day of the 13th month of the 8th day of the week,
On the 25th hour of the 61st minute, we'll find all the things we seek;
They are there in the limbo of Lollipop land—a cloud-island resting in air,
On the nowhere side of the mountain of mist in the valley of overthere.

On the nowhere side of the mountain of mist in the valley of overthere,
On a solid vapor foundation of cloud are palaces grand and fair;
And there is where our dreams will come true and the seed of our hope will grow,
On the thitherward side of the hill of hope in the hamlet of Hocus Po.

On the thitherward side of the hill of hope in the hamlet of Hocus Po,
We shall see all the things that we want to see and know all we want to know,
For there the old men will never lament, the babies they never will squeak
In the cross-road corners of Chaosville, in county of Hidengoseek.

In the cross-road corners of Chaosville, in county of Hidengoseek,
On the 32d day of the 13th month of the 8th day of the week,
We shall do all the things that we please to do, and accomplish whatever we try,
On the sunset shore of sometimeorother, by the beautiful bay of bimeby.
—*S. W. Foss, in Yankee Blade.*

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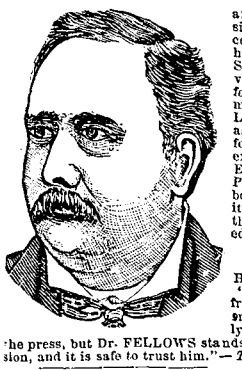
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News of the Week.

GERMANY and England hav settled their African claims, the former getting extension of territory in the Congo State and the latter obtaining Uganda.

A MAN has been arrested in E. Milton, Mass., for drawing five pensions under fictitious names. He would hav continued doing so had he not applied for a sixth.

SWITCHMEN at Cleveland struck on the 17th.

THE large cities in Japan are on the verge of starvation.

THE census has ascertained that Philadelphia has 1,000,000 population.

AT Dunbar, Pa., thirty-one miners were killed by an explosion of gas on the 16th.

IN Louisiana there is a fierce contest between parties for and against the lottery.

THE death rate in New York per 1,000 inhabitants has declined during the past ten years from 26.2 to 24.

IN an affray between negroes and whites at Brookside, Ala., on the 16th, one person was killed and several were wounded.

JOHN D. ROCKEFELLER, one of the three heads of the Standard Oil monopoly, every little while gives a huge check to some church.

A NEW plot against the czar has been discovered. The imperial palace at Gatschina was undermined. The guards at all the palaces hav been doubled.

MEXICO, it is said, will demand that the United States punish the ringleaders in the conspiracy for the conquest of Lower California.

THE Catholics in Italy hav as a last resort got up petitions to the senate not to giv final enactment to the law that deprives the clergy of the handling of charities.

THERE is much jealousy between Emperor William and the chancellor whom he retired. Bismarck keeps talking in his private station, and William has notified foreign powers that the ex-chancellor's utterances are unofficial.

RELIGIOUS animosity still embroils Crete. A few days ago Christians ambushed and shot three Turkish soldiers and a Cretan Mussulman. In revenge a party of Mussulmans killed a Christian, and threaten further reprisals.

ON St. Anthony's day 10,000 afflicted persons gathered at Father Mollinger's church in Allegheny City, Pa., to celebrate that day and benefit by the miraculous powers of curing that the priest is given out to possess. Each gave the church twenty-five cents to $5.

A CITIZENS' party is being organized in New York city to elect an honest non-partisan municipal administration this fall. Unfortunately, the party bids fair to fall under clerical influence, and also into the hands of one of the parties aimed against.

POWDERLY asks Gompers for a meeting at which the general officers of the Knights of Labor may meet and refute charges made against them by the Federation of Labor. Gompers demurs to certain conditions of the meeting as unfair, but offers to take part in a fair interview.

HERR PEUKERT, an Austrian Anarchist just landed, was roughly handled by his fellow-Anarchists at a meeting on the 18th. They suspect him of being a German spy sent to foment such disturbances here as will induce the American government to agree with Germany to extradite political offenders.

THE earl of Wemyss and March recently assailed, in the House of Lords, the tendency of the government toward Socialist legislation, especially the inclination of the London county council to abolish ground rents. He said that not alone land, but freedom of contract and private enterprise were threatened; and that to substitute state help for self-help would destroy the nation's fiber.

MOST of the large cities complain that the census enumerators skipped many persons. St. Louis will demand a new count. Seven enumerators of Minneapolis hav been arrested by deputy United States marshals on a charge of having added ten to forty thousand fictitious names, to add to the apparent populousness of the city as contrasted with its rival, St. Paul. Minneapolis has held an indignation meeting denouncing the accusation as a plot of St. Paul's. In any event, Minneapolis will hav a new count.

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Gems of Thought.

THE man who with realizing earnestness believes the doctrin of exclusiv salvation, will habitually place the dogmatic above the moral element of religion; he will justify, or at least very slightly condemn, pious frauds or other immoral acts that support his doctrins; he will judge men mainly according to their opinions, and not according to their acts; he will lay greater stress on those duties that grow out of an ecclesiastical system, than on those which grow out of the moral nature of mankind; he will obtain the certainty that is necessary to his peace by excluding every argument that is adverse to his belief; and he will above all manifest a constant tendency to persecution. On the other hand, men who hav been deeply imbued with the spirit of earnest and impartial inquiry, will invariably come to value such a disposition more than any particular doctrins to which it may lead them; they will deny the necessity of correct opinions; they will place the moral far above the dogmatic side of their faith; they will giv free scope to every criticism that restricts their belief; and they will value men according to their acts, and not at all according to their opinions. The first of these tendencies is essentially Roman Catholic. The second is essentially Rationalistic.—*Lecky.*

THE majority of Christians believe in making the best of both worlds, though any candid reader of the New Testament must see that they are a different order of Christians from the original sect, and hav virtually evolved a new religion to suit the times. The apostles and early Christians were looking for the speedy return of Christ, and therefore taught contempt of the world. A good old man, who spent his days in prayer and tract distribution, was admiring the noble ship in which I was about to embark on a voyage around the world. "Yes," I said, "we hope to hav some good times in her." "Ah, my dear brother," said he, "we can't take any pleasure in this world that has crucified our Lord." His view of life was similar to that of the "dear brother" who shut his eyes in the cars, lest the beauties of this world should distract his thoughts from Christ and the age to come. They considered inventions and arts as man's effort to improve what God had condemned. Though Christians generally may now disavow these pietistic views, they cannot deny their scripturalness; and consistency should lead them to follow them, or else admit that the New Testament is not their infallible guide. These views of the future life, as being so immeasurably the object of our concern, discourage efforts for the increase of knowledge and invention or the improvement of the material condition of man, the saving of his soul being all that is worth attention, since the world and all in it is to be burnt up.—*R. C. Adams.*

IF for a moment we make way with our petty selvs, wish no ill to anything, apprehend no ill, cease to be but as the crystal which reflects a ray—what shall we not reflect! What a universe will appear crystallized and radiant around us!—*Thoreau.*

SPIRIT sublime! Thou gav'st me, gav'st me all
For which I prayed! Not vainly hast thou turn'd
To me thy countenance in flaming fire:
Gavest me glorious nature for my realm,
And also power to feel her and enjoy;
Not merely with a cold and wondering glance,
Thou dost permit me in her depths profound,
As in the bosom of a friend to gaze.
Before me thou dost lead her living tribes,
And dost in silent grove, in air and stream
Teach me to know my kindred. And when roars
The howling storm-blast through the groaning wood,
Wrenching the giant pine, which in its fall
Crashing sweeps down its neighbor trunks and boughs,
While with the hollow noise the hill resounds:
Then thou dost lead me to some sheltered cave,
Dost there reveal me to myself, and show
Of my own bosom the mysterious depths.
And when with soothing beam, the moon's pale orb
Full in my view climbs up the pathless sky,
From crag and dewy grove, the silvery forms
Of by-gone ages hover, and assuage
The joy austere of contemplativ thought
—*Goethe.*



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David also took Abinoam of Jezreel; and they were also both of them his wives.—1 Sam. xxv, 43.

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The downcast eyes of timid acquiescence hav paid to impudent authority the tribute of a thoughtless yes.—*R. G. Ingersoll.*

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Notes and Clippings.

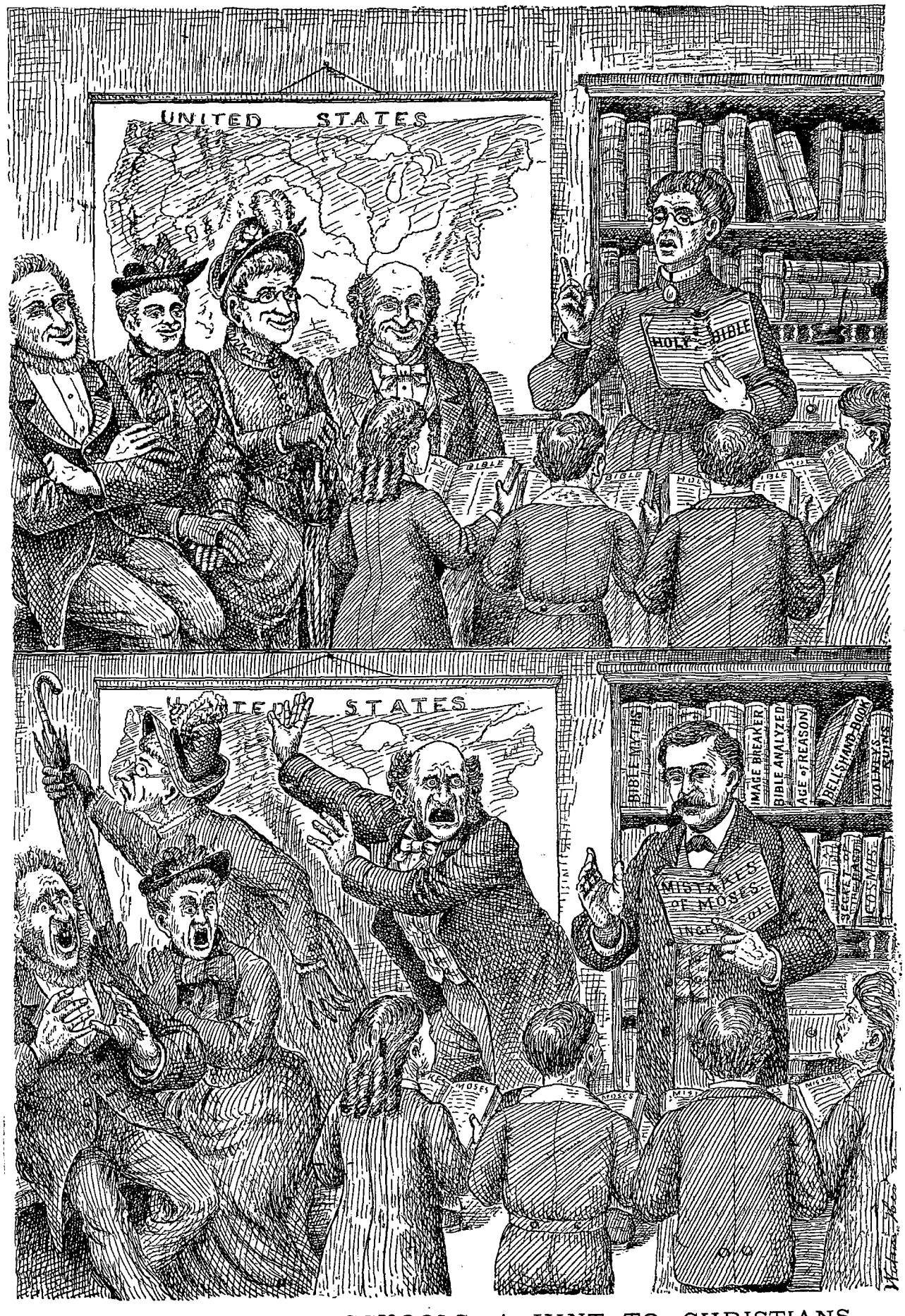
ACCORDING to one of our subscribers who belongs to Troop G, 1st Cavalry, stationed at Fort Custer, Mont., the outbreak of Cheyenne Indians has been exaggerated. He has just returned with the troop from among them, and reports all quiet, one man only being killed, a ranchman named Ferguson.

A CLERK in the custom-house was told by the deputy collector the other day that his position was vacant, the offense being writing letters to President Harrison and the Brooklyn postmaster. The clerk's name is Azariah. When notified that he must leave he threw up his hands and protested solemnly, "Nobody but Jesus Christ has power to suspend me!" He refused to go, and devoted himself to addressing another of the manilla envelopes which he has loaded the Brooklyn lamp-posts with. This had on it: "Benjamin Harrison, you are a thief! You bought your way to the president's chair! Damn the pope!"

SPEAKING of the city election in that city, the Abingdon *Enterprise* says: "The pulpit struck a blow and every argument imaginable was brought to bear on the voters." Now, by what *right* did "the pulpit strike a blow?" If the pulpit has a right to strike a blow at a city election, then it has a right to strike a blow at any and at all elections—at national, state, congressional, and all other elections. Is the pulpit a political rostrum and the church services on Sunday a political meeting? We tell you, Mr. *Enterprise*, and all you preachers, you are treading a volcano, when you turn your pulpits into political rostrums, and your Sunday services into political meetings, whether at city elections or state and national elections. Our political institutions were not built that way. We say to you, hav a care. The world had enough of that sort of thing for a thousand years and more all over Europe.—*Galesburg, Ill., Press and People.*

MRS. AMELIA BLOOMER, who is now ninety years of age, comes along with a tardy denial that she invented the Bloomer costume from which she achieved an extensiv fame. She was not, she says, the first person to wear it, this distinguished honor belonging to Mrs. Elizabeth Smith Miller. Mrs. Bloomer took up the brief gown where Mrs. Miller laid it down, and wore it for five or six years in public and private. Mrs. Bloomer does not wear the Bloomer skirt now, but contents herself with the garment of conventionality.

NOTWITHSTANDING the decision of the supreme court of Wisconsin that the reading of the Bible in the public schools of that state is unconstitutional, the school board at Egerton has continued to use the Bible in its opening exercises. The result has been the issue of a mandamus commanding the board to cause the teachers to cease the practice.



RELIGION IN OUR SCHOOLS.—A HINT TO CHRISTIANS.

THE *Catholic News* says: "The Women's Christian Temperance Union, in defiance of all truth, honesty, and Christianity, assails Chief Justice Taney in his honored grave. This is a sad picture of the moral condition of these ladies. Unless they repent and make their peace with God, they must be numbered with the reprobates. It is a sad and melancholy state of affairs. But truth is powerful and must prevail, even if some American ladies devoted to temperance, and who suppose themselvs to be Christians, lose their immortal souls. Chief Justice Taney did not declare that the negroes had no rights which the white man was bound to respect. On the contrary, he deplored the actual state of public opinion when the Constitution was formed, and when the Dred Scott case came before the Supreme Court of the United States. Refer, unchristian women, to the decision as it stands in the reports. What does Chief Justice Taney say? Here are his words: 'It is difficult at this day to realize the state of public opinion in relation to that unfortunate race, which prevailed in the civilized and enlightened portions of the world at the time of the Declaration of Independence, and when the Constitution of the United States was framed and adopted; but the public history of every European nation displays it in a manner too plain to be mistaken. They had for more than a century before been regarded as beings of an inferior order, and altogether unfit to associate with the white race either in social or political relations, and so far unfit that they had no rights which the white man was bound to respect.' Consult the laws of Virginia, Maryland, New York, New Jersey, and even Massachusetts, and you will see the truth of what the chief justice states. See the negroes burning at the stake! See the murders committed, where the murderer escaped because there was no witness but a negro or a Catholic! See the children of negroes sold to buy Church of England altar plate! Shame on you women who degrade the name of American and Christian by your slanders. Let me cite in conclusion the words of a Puritan worthy: 'Unless you repent you'll all be damned Barebones.'"

THERE was a colored baptizing in Atlanta the other day, reports the *Journal* of that city, but one of the converts was missing. When the committee went to look her up they found her in the station house. She had "borrowed" a white dress to be baptized in, but before she had occasion to wear it the owner missed it, took out a search warrant, and found it in the good sister's possession. As a matter of course her arrest followed, and the church is now minus one member.

FATHER CROWLEY, a priest at Bantry, Ireland, has been sentenced to a term of imprisonment for intimidating a Protestant clergyman.

ON an average 85 more boys than girls are born in New York every week. On the average 55 more males than females die in New York every week. By force of natural increase, therefore, the female population grows more rapidly than the male. During the past ten years, from this cause alone, the female population of the city has increased 10,000 more than the male population.

CITIZEN TRAIN, now a citizen of one of Tacoma's suburbs, proposes to organize a company of five hundred American editors and take them around the world in fifty days next fall, at $500 per head. As the champion globe-trotter, the Citizen thinks that he can outdo the best of Cook's guides.

Communications.

The Lord's Prayer in Our Public Schools.

Religion, like the measles, is contagious, can be caught in a minute. Liberalism is evolution, always a slow process; it results from exercise of the reasoning faculties, and can only be attained by earnest thought and diligent study. Honest-hearted people remain ensnared in superstition because they do not think. Many are really amazed, horrified, that anyone should object to the use of the Lord's prayer in our public schools. They hav used or heard the prayer all their lives; always regarded it as the grandest embodiment of Christianity, inculcating holiest reverence for Christ and God.

Discussion will bring out the facts, and convince honest Christians how grossly they hav been deceived by taking things for granted without thought or examination.

I want to call attention to a few objections to the use of the Lord's prayer in our public schools, from the most devout Christian standpoint.

To use it is in direct violation of the express commands of Christ. In the verses immediately preceding the form of prayer (Matt. vi, 9–13) Christ admonishes us in these words, verse 6: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy father which is in secret."

The revised version reads: "But thou when thou prayest enter into thine inner chamber, and having shut thy door, pray to the father which is in secret." How can we expect our children to reverence and obey the teachings of Jesus in other matters if we by precept and example teach them to disregard his plainest instructions in regard to prayer? If Christ did not mean what he so distinctly and unequivocally declares, who has authority to inform us what he did mean? The Roman Catholic depends on the pope and the unwritten tradition, but what will Protestants do who declare "the Bible is our sole rule of faith and practice?" All are opposed to the teachers in our public schools giving their sectarian interpretation to any Bible texts. So the children must accept scripture just as it reads, and if they do they can form no other idea from the words of Christ than that he requires they should, when about to use that form of prayer, go alone to their room and carefully shut the door so that none can see or hear them. Christ insists the prayer should only be offered in secret. To offer the prayer in a public school is then to teach the scholars to ignore and despise the teachings of Jesus.

It is never quoted as Christ taught it. The Lord's prayer when used in our public schools is never repeated as Jesus gave it. Consequently every repetition of it destroys reverence for Jesus, since even the very prayer he taught us has, before it is suitable for our use, to be altered and amended by the wisdom of man.

Christ says: "When ye pray, say, And forgiv us our sins, for we also forgiv everyone that is indebted [indebted, Greek, *opheilonti*, what one has lent, a debt, what is justly due to anyone] to us" (Luke xi, 2, 4).

The revised version reads, "For we ourselvs also forgiv everyone that is indebted to us."

Ere we can offer this prayer we must remit, discharge, forgiv everyone who justly owes us anything or we declare a lie to the very face of God. Surely we ought to object to hav our children thus taught to be utterly regardless of truth.

It will be claimed the prayer is generally repeated as given in Matt. vi, 12: "Forgiv us our debts as we forgiv our debtors." But in Matthew's version of the prayer we find an addition (verse 12): "For thine is the kingdom, and the power, and the glory, forever, amen"—fourteen words not found in Luke's version and omitted by Matthew in the revised version. If the assertion that we forgiv all debts due us can be altered and amended, and fourteen words added in the very prayer Christ taught, will not children be inclined to doubt all scripture? How are they to know when it is right to accept Matthew and reject Luke? If such discrepancies are daily forced upon their attention as exist in the Lord's prayer in Matthew and Luke, both alike inspired of God and written under direction and influence of the Holy Ghost, is there not great danger that the minds of the more intelligent pupils of our public schools will be filled with serious doubts of the divine inspiration of any part of the holy scriptures?

It should not be used because it is blasphemous. The Lord's prayer should not be used in our public schools because its teaching is derogatory to the character of God, inasmuch as it charges God with leading us into temptation. "And lead us not into temptation" (Matt. vi, 13). No other inference is possible but that God tempts, solicits us to sin, and that it is necessary to every day earnestly pray to him to induce him to refrain from so doing. The subtle theologians try to mend the matter by saying that in the original it is, Suffer us not to be tempted, put us not to trial or test. But the average pupil of our public schools is not up in Greek. The Greek is *parazoo*, to make trial, to prove, put to the test, to prove by soliciting to sin, to tempt; whence *perasmos*, trying, temptation, soliciting to sin. If school children desire to know the meaning of the word they would be most apt to prove scripture by scripture, and find out the meaning of the words tempt and temptation when used in other texts. "And he was there in the wilderness forty days tempted of Satan" (Mark, i, 13). "Watch and pray that ye enter not into temptation" (Matt. xxvi, 1). "That Satan tempt you not" (1 Cor. vii, 5). We hav no way provided to prevent the devil from tempting us. But we can coax God not to tempt us if we pray him not to. "Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man" (James i, 13). Any ordinary smart child at school would wonder, if God never tempts any man, why did Jesus teach us to ask God not to lead us into temptation, and again, why James, inspired of the Holy Ghost, declares God does not tempt us. And it is certainly blasphemous to claim God does tempt or solicit us to sin. Yet the same Holy Ghost inspired Luke to write that Jesus said, "When ye pray say, And lead us not into temptation."

The use of the Lord's prayer in our public schools robs children of self reliance, hinders and discourages cultivation of the principle of doing right from love of right and discourages cultivation of courage to resist evil. Matt. vi, 13: "But deliver us from evil." That is, we are to rely on God to deliver us instead of making effort ourselvs. God leads us into temptation, and so if he does not deliver us from the evil, he alone is responsible for any sin committed, since he leads us into it, and being almighty could deliver us if he would. If he does not and we perpetrate any crime, it is simply because it was his will and desire that we should. Suppose the Bible lesson preceding the Lord's prayer was Rom. ix, 11–23. Verse 18 reads: "Therefore hath he mercy on whom he will hav mercy, and whom he will he hardeneth." Verses 21, 22: "What if God, willing to show his wrath and to make his power known, endured, with much long suffering, the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy which he had afore prepared unto glory." If the ninth chapter of Romans is true, God leads us into temptation and does not deliver from evil unless we are of the elect. It is true Rom. viii, 28, declares: "And we know that all things work together for good to them that love God, to them who are called according to his purpose." That last clause is carefully omitted by the ministers. Not to those who love the Lord, but to those only whom he did predestinate for glory, do all things work together for good.

The Lord's prayer should not be used in our public schools, because it is simply a Jewish prayer, the paternoster of the Kadesh. It is intensely objectionable because it is un-Christian, for it utterly ignores Jesus and teaches that we hav no need of Christ as our mediator, savior, or redeemer. It instructs us to go direct to God in our own right, as a child to its father, needing no intercessor. "Our father." Our wants are to be made known and forgivness of sins obtained, not through the merits or the atoning blood of Jesus, but on our own merits, because we "forgiv our debtors." There is not the faintest allusion to Christ, or any intimation that we hav any need of him in any way. Christian, honest now, do you desire your children to be taught Judaism in our public schools? Suppose the teachers read for a scripture lesson, "Before me there was no God formed, neither shall there be after me. I, even I, am the Lord, and beside me there is no savior" (Isa. xliii, 10, 11).

If, it is claimed, it is Jesus, the savior himself, who is speaking, then, "I am the Lord and there is none else, there is no God beside me. I girded thee though thou hast not known me: That they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord and there is none else"* (Isa. xlv, 5, 6). If this is God, the father, speaking, he most positivly denies the son. If it is Jesus, he as positivly denies the father.

Now, after reading the scripture, let the Lord's prayer be repeated.

Mark the perfect harmony. God in the Old Testament denies the savior, and the Lord's prayer in the New Testament repudiates and ignores the savior.

Oh, from a Christian standpoint, how very objectionable is the use in our public schools of the Lord's prayer!

In conclusion just one objection from a patriotic standpoint. All admit that the very first duty of our public schools is to inculcate love and devotion to our republic, a desire to perpetuate and sustain our American institutions, a government by the people, for the people. Will this be most surely accomplished by teaching the children to every day pray to God for the speedy establishment of a kingdom? Will centering all their hopes of future happiness and glory in a coming kingdom—the every day praying, "Thy kingdom come"—inspire self-sacrificing devotion to the republic?

C. B. Reynolds.

*The declaration of Christ (John x, 33), "I and my father are one," quoted by dishonest quibblers, trying to make it appear God spake of himself and Jesus as one person, is explained by Christ himself (John xvii, 21): "That they all may be one, as thou father art in me, and I in thee, that they also may be one in us."

Christ declares he and God are one, only as all believers may be one in him and God.

Ghostology.

The word "spirit" and the thoughts associated with it lie at the foundation of religious faith.

As the word represents an abstraction or a phantom, it has received no settled, accepted definition.

Not cognizant to the senses, it cannot be manipulated nor analyzed. Each is at liberty to teach, be taught, or believe what he can, what he is told, or what is popular in his church, in his community, or whatever he may hav inadvertently accepted in his childhood, respecting it. Since its existence cannot be demonstrated to the understanding as are more material things, everyone is at liberty to believe what he pleases.

It is curious to observe how people are affected, influenced, as they come under the different varieties of this faith in spirits, or the spirit. What serious and sad mischief some forms of it work on human life and character!

The old and popular superstition that faith is far above and superior to reason, has done much to prepare the mind to acquiesce in the belief, and to trust implicitly in what is taught by the church and religion concerning the spirit, without caring to inquire or to know anything more or further as to the authority, origin, or authenticity of the vague and conflicting theories and notions people entertain.

They believe it and are satisfied, and they would rather not be disturbed.

The history of a religious faith is identified, if not identical, with the language in which it is first recorded.

Religion had much to do in developing language, and in turn language much to do in developing religion. They hav both added much in developing mental activity, but they hav been very far from always wisely engaging the mind.

Religion had its uses in building up faith and thus leading men out of savageism. Knowledge will next supplant faith and lead men out of superstition.

We can trace our religion back to Greece through a connected history. Our ideas of spirit originated or prevailed there.

Not one of the King James committee of forty-seven who gave us our authorized version of the Bible was a competent Hebrew scholar, nor could tell us the meaning of these abstract characters or hieroglyphics of the ancient writers. The Greeks had the Old Testament fluxed into their mythological dialect in a translation called the Septuagint, centuries before the Christian era.

From this avowedly corrupt Greek version of the Old and the grossly corrupted Greek New Testament, where spirits, angels, demons, ghosts, and every other form of the invisible personalities are made to figure in fantastic roles, as found in the popular literature of that day, and pictorially represented in our Bible, we hav derived our spirit theories and ghostologies, which hold us with such firmness and fidelity to our faith in the "spirit," which is the foundation and origin of that divine religion we call Christianity.

Some of the opinions and beliefs of other pagan nations of Europe hav been incorporated with them since. The philosophers, the more learned and wise men of Greece, had a rational use for the word in their language which represented our word spirit.

With them it meant the animus, impulse, the motiv, the sense or feeling that impelled men to action.

It was uniformly understood among them and was intelligently used to express a definit thought.

But the vast people, the uneducated masses, with the slaves, took the abstract term without any clear meaning or understanding of it, and built on it, to it, and around it a stupendous theory and system of mythology.

They gave to the spirit a personality; it existed in thousands of forms and qualities. It was everywhere, did everything. Every motion in the outer world and every emotion within living things was produced by spirit, or a spirit. It was a demon, a spirit, a ghost, or a God, and all physical nature was alive, permeated and governed by these invisible existences. Except with the few philosophers, this was the universal belief. There was an inferior mythical literature produced adapted to this faith. The preparation and dissemination of this gave employment, popularity, and a living to those engaged in it. Men with a little learning—sufficient to read and write—without science or philosophy, but ambitious for distinction as leaders, would naturally be attracted to this field.

Some of the more learned writers and scholars in that day took advantage of this mythological state

and taste of the people and adapted the style of composition to it, as we see in Homer's works, the "Iliad" and "Odyssey." These writings in mythological style are now our standard of Greek literature, called the classics. They hav for nearly two thousand years been the texts and the theme for the inspiration, in divinity schools, for professors and students.

The Christian clergy generally derived their faith in spirits from this source. The epistles of Paul and the other New Testament books were written by parties partially under the influence of this Greek faith in spirits.

So that we find passages in that volume derived from the philosophers, and others representing the mythology as held by the masses of the more ignorant and superstitious. The philosophers and most cultured men of Greece would not descend from their wiser philosophic opinions to the corrupt compound faith as compiled and taught by their less intelligent and inferior contemporaries, who became apostles and advocates of the system of religion they built up out of tradition, mythology, allegories, metaphors, fables, and legendary stories, and called Christianity. Our New Testament abounds in passages recognizing a faith in these Greek demons or spirits.

Yet there are passages just as distinctly representing the rational, intelligent view of the spirit as held by the philosophers. Modern Christians are divided in their faith and some are mixed and uncertain about what they should believe respecting what is called spirit.

We all get our views from these ancient Greek writings, and from the comments, the speculations and religious creeds, derived from what men hav thought they teach. It is wonderful what a fascination and infatuation our early lessons from these exert over the mind. Men of extensiv learning, of broad, rational, and scientific views on everything else, are as but credulous children in what is called religious faith.

They can grow up and onward in everything else, but they are paralyzed as to power to grow out of this.

So the generations seem to be enslaved by a mental bondage apparently irremediable. In conversing with educated and even learned people it is surprising to find how childlike and imbecil and sometimes ridiculous they make themselvs appear—how blind and utterly unconscious they are of the folly and weakness of their faith. They innocently hold on to the ignorant Greek faith and speak of the personified demons as complacently as did their ignorant, degraded, mythological ancestors, without meaning to sanction the low and vulgar views of a darker age.

They cannot see nor appreciate the true meaning which ancient scholars expressed through this word spirit. No, there is nothing marvelous, mysterious, or fascinating to the mind and feelings in the original, true view of the meaning of spirit.

There is a morbid craving for exhilaration, for the startling or exciting influences of the invisible or unearthly on the mind; hence it is drawn by an affinity for and a feeling after the extraordinary, the superhuman, and invisible. The popularity and permanency of the faith in a demonology has grown up out of this fact.

People will find their gratifications if they can, even at the expense of reason and the established truth.

The spirit of a thing is the purpose or true view for which a thing exists.

The spirit and purpose of law is to restrain and reform the evil doer and to protect society.

The spirit of the Constitution of the United States is to protect and preserve the rights, interests, and prosperity of the people.

The spirit of the gospel is to save men and not destroy them. It is to reform, elevate, and purify life.

Let the letter seem to teach what it may in these things, the spirit and objects of them all as understood by their authors and teachers, and as meant to be taught to the people, were to save, to improve, to advance and exalt the condition of the human family.

Jesus and Paul by the text are made to teach this view of the spirit, but the Greek writers of the New Testament evidently did not believe it. Most people prefer the Greek to the rational definition of spirit.

Later authors, such as Milton and Swedenborg, hav defended and embellished the Greek faith.

Milton did not believe in his own theories, but he indulged his genius in constructing an artistic poem for his own entertainment and the amusement of mankind, as Homer seems to hav done in the Iliad.

Swedenborg appears to hav labored seriously and earnestly to maintain as genuin the principles and elements of the old Greek mythology. Thousands hav been captivated with the charms, the ideals, and pictures, with which he has embellished the existences, the functions, and environments of these demons.

He has elaborated a modified, if not in some respects a new system of faith out of the fragments that hav come down to us from their ancient literature. He has his followers and admirers organized into the "New Church."

Not a few of distinguished English writers hav taken great liberty with the word, and each given to it a new and fanciful definition. Prominent among these are Bacon, Locke, Pope, and Shakspere. All being standard authors, they hav established their different ideals of "spirit" in our literature. So that spirits hav gradually taken on these protean shapes and mystical meanings among us.

Most of our religious sects were started, and their dogmas and creeds were formulated, when but few of their adherents could either read or write to any purpose, and received their spirit theories and theologies from a credulous and bigoted priesthood, following the lead and light of these classical expounders of their Greek prototypes in embellishing "the faith once delivered to the saints."

How the pious thank God for these revelations of the mystery of godliness!

Modern Spiritualism is another phase of the same ancient mythology, started from nervous phenomena in a family in the state of New York. A tremendous and widespread faith has been constructed out of these and similar phenomena in some other places, and out of a well-planned system of necromancy that has grown up in connection with it which has been extensivly patronized and profitably pursued for a quarter of a century. There was something so strikingly fascinating, so beautifully attractiv and comforting in this modern Spiritual theory of spirit personality, that multitudes hav been enamoured with it and hav given in an adherence to it, because it was so hopeful, so promising, and gracious.

This modern, happy theory of the spirit simplifies ghostology, by relegating it from realms of joy or torment in the future, to the present and to the spheres of the living. This modern theory is a practical return to the old Greek mythology, where the Gods, ghosts, or demons were ever present and became "spirit guides" or "guardian spirits," who prompted, inspired, and impelled the living to all their thoughts and actions. Then human beings could not liv as such, or at all, save by the aid or permission of the Gods. All matter was vivified and life tolerated at their mercy or caprice. With this belief consistently could they say, "Of ourselvs we can do nothing," and use similar expressions, and honestly record them in their holy books—our New Testament gospels—for the benefit of their successors through all coming time. Modern Spiritualism as such would not exist among us, nor other forms of the ghost theories as found in our church theologies, had we not been taught by these Greek writings that the lessons there found were a divine inspiration, as a revelation from the chief of these Gods, the Jehovah of the ancient Hebrew writers.

These theories and doctrins of spirits are so general, having come down to us through so many centuries, and are so interwoven with what is considered the best life of the people, and they appeal so to our highest ideals of the mysterious and marvelous in what we are taught as creativ wisdom, we cannot soon expect to see them all surrendered. It is considered too much for human nature to endure. So they are cherished in some form by the living for the comfort there is in the thought that these spirits do exist for our benefit, and that in leaving this world we will join the angelic hosts who really liv and think and love, endowed with a personality, somewhere and somehow in the realms of space beyond all forms of tangible matter. If it is an illusion it is tender and beautiful, and the believer asks, why seek to deprive us of its consolations?

Are illusions always to constitute a portion of our experience? Are they indispensable to the existence of a rational, intelligent being? If there is such a halo of fascination about them that life is defectiv or a failure without them, it is time it was known, and that the forces which are dispelling them were arrested. We know Greek life was much involved in them. We know they existed with terrific effect in Europe in the Dark and Middle Ages, and exercised a prostrating, magical power. To deny or doubt the popular faith in them was heresy, dangerous, if not death. Witchcraft was one of its forms and had its day. Science, intelligence, annihilated it.

One by one these illusions are falling before science. It threatens in time to sweep them all away. Must it be permitted to march on till it produces this sad catastrophe? Is man material and rational enough to liv in a world of realities? Or must he always be suspended between the false and true, the real and fanciful, the visible and invisible, as the only genial and natural place on the theater of life?

Philadelphia, July, 1890. T. E LONGSHORE.

IF you would convince a man that he does wrong, do right. But do not care to convince him. Men will believe what they see. Let them see.—*Thoreau.*

MORALITY is independent of religion, being the result of universal experience of the best methods of living.—*Capt. R. C. Adams.*

Ingersoll on Vivisection.

From the Globe-Democrat.

Robert G. Ingersoll has addressed the following letter to a Boston philanthropist on the evils of vivisection:

LAW OFFICE ROBERT G. INGERSOLL.
45 WALL ST., NEW YORK, May 27, 1890

PHILIP G PEABODY, ESQ, Boston, Mass., *My Dear Friend:* Vivisection is the Inquisition—the Hell—of Science. All the cruelty which the human—or rather the inhuman—heart is capable of inflicting is in this one word. Below this there is no depth. This word lies like a coiled serpent at the bottom of the abyss.

We can excuse, in part, the crimes of passion. We take into consideration the fact that man is liable to be caught by the whirlwind, and that from a brain on fire the soul rushes to a crime; but what excuse can ingenuity form for a man who deliberately—with an unaccelerated pulse—with the calmness of John Calvin at the murder of Servetus—seeks, with curious and cunning knives, in the living, quivering flesh of a dog, for all the throbbing nerves of pain? The wretches who commit these infamous crimes pretend that they are working for the good of man; that they are actuated by philanthropy; and that their pity for the sufferings of the human race drives out all pity for the animals they slowly torture to death. But those who are incapable of pitying animals are, as a matter of fact, incapable of pitying men. A physician who would cut a living rabbit to pieces—laying bare the nerves, denuding them with knives, pulling them out with forceps—would not hesitate to try experiments with men and women for the gratification of his curiosity.

To settle some theory he would trifle with the life of any patient in his power. By the same reason he will justify the vivisection of animals and patients. He will say that it is better that a few animals should suffer than that one human being should die; and that it is far better that one patient should die, if through sacrifice of that one, several may be saved.

Brain without heart is far more dangerous than heart without brain.

Hav these scientific assassins discovered anything of value? They may hav settled some disputes as to the action of some organ, but hav they added to the useful knowledge of the race?

It is not necessaay for a man to be a specialist in order to hav and express his opinion as to the right and wrong of vivisection. It is not necessary to be a scientist or a naturalist to detest cruelty and to love mercy. Above all the discoveries of the thinkers, above all the inventions of the ingenious, above all the victories won on fields of intellectual conflict, rise human sympathy and a sense of justice.

I know that good for the human race can never be accomplished by torture. I also know that all that has been ascertained by vivisection could hav been done by the dissection of the dead, or at least of animals completely and perfectly under the merciful influence of ether. I know that all the torture has been useless. All the agony inflicted has simply hardened the hearts of the criminals without enlightening their minds.

It may be that the human race might be physically improved if all the sickly and deformed babes were killed, and if all the paupers, liars, drunkards, thieves, villains, and vivisectionists were murdered. All this might, in a few ages, result in the production of a generation of physically perfect men and women; but what would such beings be worth—men and women healthy and heartless, muscular and cruel—that is to say, intelligent wild beasts.

Never can I be the friend of one who vivisects his fellow-creatures. I do not wish to touch his hand.

When the angel of pity is driven from the heart; when the fountain of tears is dry,—the soul becomes a serpent crawling in the dust of a desert.

Thanking you for the good you are doing, and wishing you the greatest success, I remain,

Yours always, R. G. INGERSOLL.

The African Missions.

H. H. Johnson, a Christian African explorer, admits in the *Nineteenth Century* that African missions hav not been successful. "Many of the missions," says he, "number among their adherents all the drunkards, liars, rogues, magdalens, and unclean livers at the colony." He tells of some nativ Christians who cooked and ate the bodies of some nativ Christians whom they had killed in a quarrel, and their nativ Christian pastor merely suspended them from church privileges—did not expel them. He further says: "I regret to say that with very rare exceptions nativ African pastors, teachers, and catechists are bad men, possessing not a particle of true religion and not even the sturdy, manly virtues of their savage forefathers." All of which goes to prove that Christianity has made them worse instead of better.

MEN are not concealed under habits, but are revealed by them; they are their true clothes.—*Thoreau.*

Communications.

Religion—What Is It?

What palpable deceit but for thy aid,
Religion?—but for thee, prolific fiend,
Who peoplest earth with demons, hell with men,
And heaven with slaves! Thou taintest all thou lookest upon! —*Shelley.*

"Thou taintest all thou lookest upon," is indeed a truth which cannot be denied, for wherever we look in the past history of the world it will be seen that the prevailing system of religion has always been the precursor of evil. When Christianity grew strong and held intolerant sway, society was bleeding at every pore. Whole towns were slaughtered, and vast countries desolated. The young and the old were left to perish on the hillsides, cities were burnt, thousands were murdered, because the Christian church had determined to become masters of the world. Previous to the Christianity of Constantine, when Cæsar ruled, the whole earth groaned under the terrible despotism of loot-paid robbers, and under the cruel hand of religion the condition of the people improved nothing during the hundreds of years of popish supremacy. In three hundred years during the activity of the infamous Inquisition, three hundred thousand persons were, by its command, burnt, strangled, or imprisoned as heretics, and the struggle to free the world from the terrible hand of despotic conquerors and from the intolerance of the presumed almighty priests would not perhaps hav ceased ere now had not these human gods quarreled in their councils and crushed each other. It is indeed lamentable to know that in this supposed age of toleration men still exist who believe it a horrid crime for the people to think for themselvs in matters of religion. Monster Custom has in all ages created zealous conservativs eager to uphold the cruelest and most tyrannical abuses. But as imprisoned wild fowl refuse to breed, so caged thought cannot grow, while fettered reason soon becomes stone-blind.

The intellect of slaves is always groveling. Their fettered thoughts hav no wish to rise, hence the rule of the priests was long and terrible.

The fever of imagination, which led on the earliest reformers, at some length, after years of weary toil, arduous undertakings, almost unsurmountable obstacles, produced in the hearts of the people the first germs of the purest religion that can be conceived, called the religion of humanity, or in other words, man's humanity to man. This is no God-ordained religion, and one which needs no help from the priests.

There is in man a permanent and imperishable hope which takes a firm hold on human nature itself. If it dies or is destroyed under one form, it will come to life again under another without the help of those pious frauds called priests.

There is, however, a vast difference between real religion and the religions that are common in many nations; it is indeed the difference between religion and superstition, or the difference between a practice which is desirable or useful, and a belief that is incapable of verification by experience.

Real religion teaches a man to be cheerful and joyous, that gloom is not his only mood, and that innocent recreation is not vanity. Objects that instruct the mind, enlarge the understanding, purify the heart, and create blissful emotions, these it is always religious to contemplate, and no enlightened moral man can doubt it. A thousand calamities overtake man in life, and when in the midst of ruin and misery the popular religion of Christendom directs his attention to unknown causes to explain known effects. When surrounded by pestilent vapors and decomposing substances which produce pain and sickness, popular religion says, "Set your affections on things above." And if man constantly fixes his eyes on the heavens, it is no wonder that he is sometimes found stumbling with his feet. While on the other hand "real religion" points direct to the known causes of disasters and insists on their removal, it discovers the methods of nature upon which health depends and instructs man to regulate his life according to these methods.

Popular religion destroys the happiness of mankind by placing virtue on a false foundation. The prevailing dogma amongst religionists is that the good of this life should be despised, for they urge that the possession of good here is an obstacle to the enjoyment of good hereafter. Therefore a religious man can neither obtain much happiness himself, or impart so much to others, as the man who thinks it desirable to find the greatest amount of bliss in this life, without any regard whatever to the question of a future state of existence.

Real religion is a binding principle, and not a collection of dogmas. There is no religion worth holding but that of right doing, and whosoever pretends to more or practices less than this is beside the truth. The good, the great, the noble hav ever reverenced the religion of justice, and that includes all virtue. It asks of no man no course of conduct at variance with his highest interest. To be honest in his belief, truthful in speech, faithful in conduct, are characteristics of real religion.

"Mysteries of religion!" There are great and obvious reasons why priests pretend to see mystery where all is as clear as day. When a system of religion is formed, although it may be full of unreasonable creeds, I grant the difficulty of forsaking it; but why do men cling so tenaciously to it? It is because the priests, the supposed, or pretended messengers of God, hav enveloped it in mysteries which hav been too great for the masses in their ignorance to disperse and break through. But there is no need of mystery in real religion, for all is reasonable and natural, and there are men to-day who will, I am proud to say, do broad justice now, and strive to make progress a grand fact. Why is there need of mystery? Why should we forsake knowledge and manliness? The practices of presumed mysterious dead men are not to be accepted as guides for living and reasonable beings. The fading, flickering lights of barbarous nations, of extinct generations, are decidedly incapable of deciding the moral standard of the present day. Christians hav monopolized the dictionary, and hav given a term of heathen origin a private interpretation. Religion has been so long associated with superstition, cruelty, and despotism, that all honest people hav an aversion to those who pretend to believe and practice it. Nevertheless, a really good man is to be revered, although he be found among thieves. Thoughtful people look on popular religion as a species of commercial tree, the branches and leaves of which shelter birds of evil genius, and the articulations of these birds are to be considered an evil omen, while the mysteries are employed by them in order to hide their infamous intrigues, engross men's attention, and keep them in ignorance. The time that might hav been appropriated to the diffusion of useful knowledge has been spent amidst the confusion of useless knowledge.

The motivs of real religion exist in our own sense of right, and the known advantages of a virtuous, useful, and truthful life; for it is a truism that the good alone are truly great, noble, and happy. These truths are discoverable only by trials and experiments. They are not built upon any mysterious doctrins or ancient myths, but on the real nature of man. Mysteries are not fitted for man. They cumber him in his onward path, they cramp his energies, divert his intellect from a useful course, and make him a wild enthusiast, a miserable dupe, an oppressed slave, or an artful tyrant, all of which are great stumbling blocks in the path of progress.

Religion, what is it and what is it doing? We can see in our daily intercourse with those who are self-styled religious that they endeavor, to the utmost of their ability, to transform faith into respectability. Religion controls power unjustly through its organization, monopolizes offices for its proteges, raises agitations for its own security, erects a censorship in order to control the workers; it bribes the press, threatens public societies, usurps places of power, denies the freedom of thought and utterance, erects schools for demoralizing the minds of our children, occupies the pulpit, the platform, and the press in preaching error for individual profit. No sensible man to-day sincerely believes that it is for the love of education that the churches take such interest in schools, but the gist of the whole matter lies here. The school is the theater in which the mind of the child is molded into the cast which keeps him the dupe of the priest. Without schools the churches would be extinct in one generation. Therefore it is a work of necessity with the priesthood to pervert a positiv good into a pregnant evil. The work of the followers of real religion is to meet this decisivly and in earnest. The freedom of the world is not to be won by mere declamations or generalized abstractions, but by strictly attending to the minutiæ of life. Real religion would cultivate the judgment so as to discern a fallacy or an imposition, and, by the justice of our inference, to proceed to strengthen the true by adjudicating upon the false. Real religion would teach man that to be useful in life he must study the acts, and by them the motivs, of his enemies, for the softest sward may contain a pitfall, and the smoothest tongue may construct a lie as leprous in its power as calumny. Despots do not thrive by the institutions of the country, for despotism can only exist when the human mind has failed to cherish liberty. We are at present living in critical times, for within the past few weeks we hav witnessed one of the grossest outrages upon the liberty of a people, perpetrated upon the person of Moses Harman. By this act alone, the case of Mr. Heywood and others, the liberty of the American press has been menaced and threatened, and who can say that the next step the bigots will undertake will not be to place a limitation or restriction on public meetings, a step which Americans should never allow? The inference to be drawn from the above case is decisiv. Christian ministers lead the people to destruction by interfering with the social regulations of the country. They keep the pulpit and would try to usurp the platform. They levy blackmail on the rich and tax the poverty of the poor. They sow discord between man and man, and with most audacious effrontery they liv upon stolen revenues bequeathed to feed and educate the poor.

O that the wise from their bright minds would kindle
Such lamps within the sphere of this dim world,
That the pale name of priest might shrink and dwindle
Into the hell from which it first was hurled.

Religion, what is it? It is a heavy chain which binds the slave, it is the corner-stone of the fabric on which priests hav built for ages in fancied security, it is a cramp which has seized many a strong swimmer in the stream of life, and disabled him until the waves hav cast him on the shore a dead and useless member of society. It is the scepter with which the few rule the mass. It is poison to the intellectual man and fine food for the fool. Wrapped in a Bible, with a miter and a crown, under the protection of the sword, for ages it has lain a weight upon the minds of the people and debased the world's intellect. Real religion would lift us up, while popular religion would keep us down.

Let us dare to be honest and scorn to be mute
While priests are degrading the popular mind;
For, armed with the truth, we can't fail to refute
Their transparent sophisms whene'er we're inclined.
Let us join in the conflict, then, now being fought
'Gainst falsehood and fraud, and manfully dare
To loudly proclaim in language the thought
That religion's a mockery, delusion, and snare.

JOHN R. CHARLESWORTH.

The Great Evangelist.

To anyone who cherishes an interest in the welfare and progress of the human race, it is painful to see how low an attitude the popular religion of the day occupies in the scale of justice and morality. One of the evidences of this fact is that Sam Jones is styled by the public press, and accepted by the Christian masses, as "the great evangelist."

The people of this city are in some respects very sensitiv and exacting on questions of decorum and propriety. For years their extreme sensibilities hav been shocked by the existence of a variety theater in their midst, and when at last it was closed, it seemed to giv universal satisfaction to the prospectiv saints. Strange as it may seem, this very religious class hesitate not to giv their unqualified approval and support to Mr. Jones, who, in the name of religion, fulminates billingsgate so low and offensiv that it would put to shame the star actor of a variety theater troupe, and that too without exciting the least signs of protest from his sanctified hearers. He has just finished a series of meetings here, and at the close preached a sermon exclusivly to men, and was very severe in his denunciation of swearing; yet at the same time relieved himself of a sufficient amount of fish-market slang and pot-house vulgarity to discount in offensivness a whole deck-load of profanity. The worst feature of the whole matter was that there was not a newspaper in the city that had the inclination or courage to condemn this open and flagrant outrage against the laws of morality and decency. We would not defile the columns of THE TRUTH SEEKER by giving literal quotations of these evangelistic slang phrases. If anyone desires to know of their special nature, he can find modified extracts of them in a recent issue of the Nashville *American*.

Upon what ground can this unqualified approval of clerical blackguardism by the Christians of this and other cities be explained? We hav given the matter some thought and can attribute it to no other cause than the low and debasing influence of the Bible.

Any man or woman that can accept as the word of God that old compilation of contradictions, errors, falsehood, cruelty, outrage, and obscenity, is thereby qualified to indorse without protest Jones, Talmage, and the great army of evangelical slang-slingers who are a disgrace to the age in which we liv.

Take, for examples, the delectable stories of Noah and his drunkenness, Lot and his revolting incest with his daughters, Abraham and his wife blackmailing the shepherd kings, "the expulsion of Hagar," good old Jacob lying Esau out of his rights, Judah's liaison with Tamar, his daughter-in-law, by the roadside. Then start in on the long, hideous, crime-stained career of Moses, characterized by murder, rapine, outrage, treachery, and cruelty. Next wade through the horrors, wrongs, and bloodshed described in the books of Joshua and Samuel, and wind up with the history of David and Solomon, with its murders, adultery, incest, rape, and outrage, and you hav a record of crime in its most ultra phases that has no equal in any book, written and published by any people, in any age; and when any class, by Sunday-school and pulpit training, can be deluded into the belief that this horrible record is the word of God, and that such old drunken, lecherous reprobates as Noah, Lot, and Judah, Moses, Joshua, Samuel, David, and Solomon, were righteous men and in high favor with God—when thus deluded they are ready to indorse Sam Jones, Talmage & Co., and accept their driveling as the gospel of truth. I think we do wrong to cherish any sentiment of censure or reproach against this unfortunate class. Our first step is to down the Bible as a code of morals. It is the

chief obstacle to-day to the upward and onward march of man to a higher civilization and a purer morality.

Christ said: "He that believeth shall be saved, and he that believeth not shall be damned." What a great benefit he might hav conferred on the world by transposing that command to the following: "He that is just and truthful and doeth right shall be saved;" but by "grace ye are saved through faith," and thus do Christians propagate doctrins that discourage right doing, and license crime. For are we not constantly reminded that our own "good works are as filth and rags," while faith is the chief desideratum in the salvation business? If we can free society from the pestilent teaching of the Christian theology, there is enough of innate good in men and women to guide them aright, once that the original sin—"Jesus paid it all"—and the heaven, hell, and damnation is removed or taken off them.

On Feb. 24, 1886, Sam Small said in Farwell Hall, Chicago, that he would sooner hav a drunkard for a teacher in the public school than an Infidel. Well, this was a perfectly natural conclusion for a man who accepted Noah as a "preacher of righteousness," and Lot as a "righteous man." Jefferson, Franklin, Paine, Ethan Allen, and many scores of men of their high intellectual and moral standing, cannot excite any spirit of approval with Mr. Small, but his habits and principles being in strict keeping with the old Bible reprobates, of course he would prefer the latter to the former.

The Bible is a filthy fountain sending forth its fetid waters through a hundred thousand channels to poison, distemper, and deprave the stream of human life. Pedigree it, expose its rottenness, and when it is shorn of its pernicious influence through Bible class, church, and Sunday-school, man will make a new departure and will soon experience a higher and purer life career than is possible for him to reach under the orthodox *régime* of total depravity, salvation by faith, and the blood cleansing, Jesus-paid-it-all theories. WARREN SMITH.

Nashville, Tenn., May 30, 1890.

A Legal Criticism of a Judicial Charge.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* A very careful examination of the charge of Judge Carpenter in Heywood's case, published in your last issue, has convinced me of its injustice and unfairness.

It is impossible for any fair-minded lawyer, approaching the subject with a judicial mind (which, in the last analysis, simply means unembarrassed with partiality or prejudice), to avoid the conclusion that Judge Carpenter was guilty of a wicked intent to usurp the province of the jury, and to influence them to convict the man who stood before him, presumed to be innocent until found guilty by the jury in the free exercise of their judgment. To make this charge against a judge is, as any lawyer knows, a serious accusation; but it is not possible to arrive at any other conclusion.

Judge Carpenter starts out by asserting a proposition which is absolutely untrue in law, and is a violation of a truism so elementary that it is probably laid down to students in every law school of the country as an axiomatic truth in the very first week of their scholastic instruction. If Judge Carpenter's legal knowledge is to be gaged by this assertion we must hav but a poor idea of his acumen.

"There is no freedom in this country for a man to do anything except to do right." I oppose to this the assertion that "nothing is (*legally*) wrong but that which the law forbids."

If it were true that freedom only consisted in freedom to do right, there would be as many varying laws as there are conceptions of what is right. It is useless to elaborate argument on this ridiculous dictum of Judge Carpenter, who if he knows any law will be ashamed to see this part of his charge reproduced in cold print.

But worse immediately follows. The judge proceeds to take the case out of the hands of the jury, and practically directs them to find against the prisoner by assuming as proved what it was the sole province of the jury to find. Judge Carpenter told the jury:

1. That the act of offering the papers to the postmaster was with the *intent* to mail [clearly a question of fact for the jury].

2. That the act of asking the postmaster if he would take the papers for mailing was proof of guilt, because "respectable journals are deposited without fear of it." This was a most outrageous intrusion on the province of the jury, more suited to a prosecuting officer than a judge.

3. Judge Carpenter then assumes as true what it was the sole province of the jury to find as a fact, as follows: "If a man desires not to do his duty in good faith, *with a foul object*, if he desires to sail as closely as he can to the *commission of a crime*, if he desires to get as many *indecent words* as he can into his paper, or words that are just close to *indecency*, and yet escape," etc.

Here are assertions of the judge, first, as to the animus or intent of the prisoner; second, as to his having committed a crime; third, as to the language being indecent, all of which were questions for the jury.

There are no qualifications in the charge which submits these questions as facts to be passed upon by the jury, but the judge throughout refers to them as propositions without dispute. That this was clear error see 2 Park Cr. 223, 15 How Pr. 557, 6 Park Cr. 209, People v. Rogers 13 Abb. N. S. 5370.

The questions of law passed upon by the judge, or what he calls "technical questions," indicate an equal degree of want of knowledge of law.

1. That to bring a basket of papers to the postmaster "offering them to the postmaster for transmission through the mails" is equivalent to depositing them in the post-office, *when the postmaster refused to take them*, as was the proof in this case, must be a shocking proposition to any person with the most elementary knowledge of legal principles.

2. The judge neglected to charge the jury at all upon the most vital element which went to make up the essential element of the offense charged, *i.e.*, what is "obscene, lewd, or lascivious" within the meaning of Section 3893 U. S. R. S.

Judge Carpenter did not define either of these expressions, but left it to the bucolic minds of the jury to giv to the words on which the indictment was based any interpretation they pleased, saying, "Every person has frequently heard them and knows what they mean. . . . You must therefore determin whether the language so used is obscene and the words used are *fit and proper* under the circumstances under which they were printed."

As late as 1882 it was held that language may be coarse, unbecoming, or even profane, and yet not within the act; but the charge of Judge Carpenter makes no distinction whatever which the intelligence of the average juryman could entertain. See U. S. v. Smith 11 F. R. 663. Judge Carpenter finally again usurps the prerogativ of the jury by declaring that the paper mailed by Heywood was "a lewd, lascivious, and obscene" paper. Now, this was just what the jury were there to determin, and it is impossible to conceive of anything more reprehensible than such language from a judge to a jury, expressed without qualification, reserve, or limitation.

I desire not to fall into the fault of Judge Carpenter and to prejudge his case before the bar of public opinion; but as no man is so depraved that the law can afford to refuse him a fair trial conducted according to the immemorial forms of Anglo-Saxon jurisprudence, I hav no hesitation in declaring that to find a parallel for this charge of Judge Carpenter in the Heywood case it would be necessary to go back to the evil days of a Jeffreys or a Scroggs.

Yours truly, AUGUSTUS A. LEVEY.

Thoughts On Prayer.

'Tis true as Pope expresses it, "'Tis education forms the common mind," but I am afraid it will be many years hence ere the absurdity of vociferation in prayer will become unfashionable. The folly of praying to a personal God! A God who has his pets and favorits! A God who is willing and able to suspend the laws of our stupendous universe to mitigate the poignancy of our follies, crimes, and blunders.

The writer has before him several Roman Catholic and Protestant prayer-books which hav daily usage in our churches and at public ceremonials. These prayer-books speak badly for the intelligence of their originators and supporters, and cannot be justified save on the plea of ignorance or fashionable hypocrisy.

Prayers from the above-named books, if addressed to an earthly sovereign, potentate, or friend, could not be offered without being held as a direct insult to the recipient's intelligence, wisdom, power, and goodness.

In our walks through life and conflicts in its various mutations we should ever bear in mind nature's inflexible laws, and expect no favoritism for their transgression. A single illustration will convey my meaning.

Two individuals are supposed to be crossing a stream of water in a boat. It upsets. The prayerful, pious unfortunate, in hope for aid from his "personal God"—but in violation of all natural law—elevates his arms and hands above his head and consequently sinks and drowns. The other unfortunate, availing himself of the art of swimming—perhaps somewhat irreverent in expression—strikes out for the shore and is saved.

The writer would by no means decry the indulgence in audible prayer if the patient is so inclined. It seems to be a species of flesh-brush, and perhaps tends to vivify the soul's torpid cuticle of the vociferation or patient.

The most consistent body of Christians known to the writer is the society of "Friends," known as Quakers, who make no audible prayers. These Christians are aware of the emotional or psychological effect of auricular appeals, and justly conceiving God to be a divine spirit, as such worship him.

D. B. SPIRITUALIST.

Items of Foreign Christian News.

The members of a Greek Catholic church in Scutare, Albania, are divided into two hostil camps. The patriarch of Constantinople called a certain priest to fill the pulpit of the church, against the wishes of a part of the congregation, who started a tumult the very first day the priest officiated; it came to bloodshed, and Turkish soldiers had to be called in to quell the disturbance. Several lives were lost and the church is now closed by the Mohammedan authorities. "How these Christians do love each other!"

According to the Frankfort *Kurier*, the prince-regent of Bavaria has ordered all Catholic officials of that country to take part in the public Corpus Christi procession. The German empire is getting to be a very pious country; the Liberals should wake up before it is too late, and their only salvation from ecclesiastic tyranny is found in a strong organization which dares to put a bold front to the enemy.

The Christians of Jonköping, Sweden, lately held a prayer-meeting in which they besought their God to help Mayor Palmgrun in the lawsuit brought against him by Henry V. Borghell, for unlawful piety, as exhibited in his preventing the latter from giving a series of lectures in said city. Of course their God will help them.

The Salvation Army has held its yearly conference in London. It appears that the army now consists of 8,880 officers commanding 2,799 corps, distributed in 32 countries. The contributions amount to $3,790,000. The weekly papers hav an aggregate circulation of 678,420 numbers, and during the past year 1,811,700 meetings were held. Even the Salvationists can teach us Freethinkers a lesson; let us "go and do likewise." G. N.

W. S. Bell Caned.

The meeting of the San Francisco Freethought Society last Sunday night was a most pleasant affair, including an address and a presentation. The hall was filled with an intelligent audience; Prof. W. S. Bell was the orator of the evening, and "Popular Objections to Freethought" was the theme of his discourse.

During the lecture Mr. Schou occupied a front seat. He was loaded with a handsome cane, which he desired to present to Professor Bell, and with a speech for the audience. As soon as opportunity was offered he delivered both. Taking the floor Mr. Schou held up the cane and proceeded to describe it. The wood, he said, came from Palestine, and was therefore holy. The head of the cane was of horn, and, having a hole through it, could be similarly described. As for the band covering the joint of the stick and the horn, that was of coin silver, one of the gods of the American people, and therefore holy. On behalf of the Freethought Society and the Liberals of San Francisco, Mr. Schou would present this cane to Professor Bell as a token of their esteem and a pledge of their admiration and good will.

There was great enthusiasm. Mr. Bell accepted the gift with thanks, but failed to show sufficient emotion to justify the customary statement that he was deeply moved. On the contrary, he was quite cheerful. He looked at the cane a moment reflectivly, and then remarked that it was Cain that killed Abel. History repeated itself, and here we had once more the conjunction of cane and a Bell, though without fatal results. Mr. Bell made other jokes of equal atrocity, and then, speaking more sanely, thanked the donors for this evidence of their kindly remembrance, and retired amid a salvo of applause. As previously stated, it was a most pleasant affair.—*Freethought.*

Married.

It will be of deep interest to the Liberals throughout the United States to learn that our friend who in youth was a Garibaldian volunteer; who, a few years afterward, was promoted for gallantry in the Union service; who later on was a member of the executiv committee of the International Typographical Union; and subsequently, chairman of the executiv board of the general assembly, Knights of Labor; who more recently was the energetic Secretary of the American Secular Union—widely renowned as a dashing and fertil newspaper correspondent—Mr. E. A. Stevens, was united in marriage at Chicago, on Tuesday, June 17th, to Miss Ella Godman Stiles, youngest daughter of the late John C. Godman, for many years treasurer of Morrow county, Ohio, and a niece of James Godman, ex-auditor of the state of Ohio.

The happy couple hav our warmest congratulations and we sincerely hope that their pathway through life may be strewn with roses. OTTO WETTSTEIN.

Rochelle, Ill.

IT is better to hav your head in the clouds, and know where you are, if indeed you cannot get it above them, than to breathe the clearer atmosphere below them, and think you are in paradise.—*Thoreau.*

Communications.

A Voice From the West Indies.

A new religious sect has made its appearance in Trinidad. They look very much like the Salvation Army. A few Sundays ago in the center of a small open square in the east end of this city there were three individuals, one of whom was a female distributing tracts, of course of the usual gospel-grinding class, such as "Come to Jesus," etc. A large crowd assembled, composed chiefly of the "rag-tags" of the city. Singing commenced with the usual sermons, prayers, etc., but after a while they scampered off, perhaps to try their skill in fresher fields, and, who knows, more remunerativ.

Among the religious feasts none is observed with more sanctity and veneration by the Roman Catholics than that of Good Friday. Good Friday is a day on which all saloons, or, as they are called here, "grogshops," are forced to close by the government. On this day bands of street Arabs and ruffians armed with rattlers and carrying with them effigies of Judas Iscariot, parade from street to street howling and rattling their rattlers, according to them to drive the devil away.

Last week there was another feast, Corpus Christi, which is also observed both by church and state. On this day the Roman Catholics, headed by a brass band, march around a large square facing the cathedral, and stop at several places where altars are erected. From these altars they offer up prayers, with the usual incense-burning, holy water sprinkling, etc.

It is a peculiar coincidence that on that day it always rains. It looks as if "the Lord in his divine benevolence sends them strong" showers of rain to stop their processions. When Roman Catholics are asked, "Why does God send down rain to stop your procession?" "Oh," they say, "he is glad, you know; it is a sign of approval." Fine style, indeed, of showing approval!

The Anglican bishop is at it again with his flock. This time it is again on account of the cross on the altar. He has threatened excommunication to some who hav stopped going to church on account of that appendage. There is at present a tremendous religious controversy going on in the island.

Our friends at Barbadoes are to the front. They hav formed a branch of the national Secular Society and are determined not to be left behind. Our friends also at Venezuela hav started their first Freethought paper. It is called *El Libre Exame*, and from its tone it looks as if it will do a great good on the neighboring continent. Success to them all.

SOTNAS.

The Scope of the Harman Prosecution.

In David Overmyer's letter in THE TRUTH SEEKER, and the comments of other Liberal contemporaries, I regret to note that the main point is omitted, and perhaps by a premeditation of despair. They all sentimentalize about the hardship with which Harman is treated; but they do not squarely face the question whether any besides or above his subscribers are the legal and constitutional as well as natural and moral judges of the contents of the paper they pay for.

There are even petitions for pardon being circulated, and by organs that affix the principle of personal liberty. Now the purpose of an invasiv party aiming at imperial despotism, and which would hav this accepted in fact before proclaiming it, may be as well served by an act of pardon as by an iniquitous punishment; better even if this is rendered unpopular by the personal conditions of the victim. Mr. Overmyer seems to regard the case as indefensible merely because his judgment and taste condemn such publications as Dr. O'Neil's letter. Why, that is a very proper reason for subscribers to withdraw their support from the paper, but when, or by what constitutional laws, was the faculty of such censorship conferred upon judges or juries outside; much more, that of jailing a publisher for presenting what these censors may not like? What facts or what arguments of any weight may not the representativ organs of the party in power condemn as obscene or blasphemous or treasonous?

Liberty of the press must be complete or null. If untrammeled by law, no one can exercise it save at his own cost, and just in ratio as he offends his supporters, his influence ceases.

Mr. Overmyer may probably assent to these positions; yet regard them as untenable before a Kansas court.

It seems that Mr. Heywood hopes better from those of Massachusetts, but the constitutional question comes before the Supreme Court of the United States.

The autocrat of *Liberty* deplores the impolicy of confronting the established powers on an issue which, besides the nastiness of the O'Neil letter, is unpopular, from its opposition to marriage, which he regards as a fatal consequence of our false economic arrangements.

Certainly, the emancipations of woman and labor are intimately linked; but the main point, *of the liberty of the press*, is all the same, whatever the particular occasion that questions it. This principle is all the more salient, by reason of the bad taste displayed in the letter. I deplore, therefore, the apologetic tone of pleading Mr. Harman's "good intentions." A governor or president may base a pardon upon these, or on Mr. Harman's personal conditions, but they are not to the purpose as regards a free press.

The conspirators for despotism would of course select for their first experiments some unpopular extremists, but little sagacity is needed to foresee the extension of their *index expurgatorius*, if they succeed, by default of energetic combination among the friends of personal liberty in defense of their rights, constitutional, moral, and natural.

Not improbably members of the Supreme Court of the United States hav been sounded and their consent to the conspiracy secured; nevertheless, an appeal to this court is inevitable. If it sustain the constitutional liberty of the press, it must put down the Comstocks and Fosters. If it side with them, it will help to effect a necessary crystallization among the friends of liberty analogous to Russian Nihilism.

The enemies of personal liberty, *i.e.*, of all except their own to oppress others, would like to hav the case of Harman and Heywood considered as personal, isolated, and accidental. I opine that on the contrary it should be considered as one of the premeditated steps of an invasiv policy, the ultimate object of which is to establish a despotic theocracy.

Obscenity is but the casual pretext here. It is not pretended that there was any in preceding persecutions of Walker and Harman for their so-called "autonomous marriage," a family affair.

The Walter Reid imprisonment, the stoppage of the Sunday mails, the Blair and compulsory education bills, the provisions of the new census, all invasions of personal liberty, cluster round the protectiv tariff banner of the party in power, which increases its corrupt influence by pension bribery carried to extremes hitherto unheard of, such as "compensation for mental agony" during the interstate war, which General Trumbull ridicules in the *Open Court*.

EDGEWORTH.

Rationalism and Soap.

A Rationalist ought to take the best possible care of himself, believing that there will never be but one edition thereof. I read in *Secular Thought* lately the remarks of a doctor in regard to the care of the teeth, which he summed up in "White Castile soap and a brush." I asked a druggist for some and he threw out a cake branded "Colgate." It was only ten cents, but I had read so much in THE TRUTH SEEKER about him and am acquainted with one of his agents, and think he loves tyrannizing more than he hates obscenity, so I asked for some other brand. The druggist insisted that I take that and said it was English soap molded over. It was only ten cents, he said, a trifle. But I did not like to giv Colgate the profit on even ten cents, and besides, if a man is a hypocrit, as I judge him to be, I would be afraid to use his soap; it is probably not what it pretends to be. At last the druggist produced some other which from its brand was not Colgate's; I took it, used it, and found it excellent.

Some years ago a villain was writing anonymous letters of the vilest character to the most respectable girls in this place. If he had been caught he would hav been hanged without the formality of a trial. Whilst we were trying to entrap him the postmaster sent for a prominent member of the Vice Suppressor's Society. He took it very coolly, did not think much of it, not a very grave offense, and I made up my mind from talking with him that it was because there was no heresy in it. Unadulterated obscenity is not what they are after. The agent told me in so many words that the book for mailing which Bennett was imprisoned was not unmailable matter.

GEO. WILSON.

La Roy Sunderland on Spiritualism.

Extract from his letter to W. H. Burr, Jan. 7, 1875:

I am confident that you must agree with me, when I say that there has been no such failure in humanity, which renders it absolutely essential for any form of mediumship between God and man or between the living and the dead. And as to modern mediumship I hav always said that it was a godsend to humanity, because it is the most efficient remedy for ancient mediumship, assumed between us and God. And for this reason humanity will owe a debt of gratitude to the modern form of mediumship, down to the latest ages. It is the old adage, "A hair of the same dog cures the bite."

With me man's condition after death is an open question, and the more so from my familiarity with modern mediumship. For twenty-five years I hav had daily conversations with invisible personages. But I do not know who they are nor on what planet they were born. I do not know what a "spirit" is. They hav told me many stories, but I do not know that they once had a human body like mine. If they did, then I incline to the opinion that in the death of the body all its memories perish, and we begin on the other side of Jordan, *de novo*, a new life, similarly as we began this life without any memory of our former state. Certainly, this theory will explain the condition of a large percentage of "spirits" who cannot remember their own names, or anything else, until we suggest to them what to say. Indeed this is only what spirits themselvs hav said to us.

WAS HORACE SEAVER A SPIRITUALIST?

Extract from a letter of LaRoy Sunderland to W. H. Burr, May 18, 1874:

I hav been familiar with Mr. Seaver for more than twenty-five years. . . . When his wife died some years ago it was by his request that I attended and made an address at her funeral. And so also at the funeral of his mother. . . . His wife was a medium and he admitted her clairvoyance, while he ignored it in his paper. And I hav heard him challenge people in public to come to his house where he would allow them to witness the real phenomena in dispute, called Spiritual.

The Bible and the Public School.

From the Independent.

We hav read, with hearty approval, the opinions recently delivered in the supreme court of Wisconsin in regard to the question of the Bible in the public schools of that state, the full text of which has been published in the Albany *Law Journal*. This reading only confirms our opinion of this decision as heretofore expressed.

Mr. Justice Lyon delivered the opinion of the court; and Messrs. Justices Cassoday and Orton delivered concurring opinions. The case before the court was that of a petition for a mandamus, commanding the school board in the city of Edgerton to cause the teachers in one of the public schools of that city to discontinue the practice of reading, during school hours, portions of King James's version of the Bible. The petitioners for the mandamus were residents and taxpayers in Edgerton, and presumptivily Catholics in their religious faith, although this fact is not stated in these deliverances. They complained of the practice above referred to.

This petition brought squarely for the court the question whether such a practice is consistent with the constitution of the state of Wisconsin; and this question the court unanimously answered in the negativ. And, that our readers may better understand the case, we submit in the following order the several points decided.

1. The first point is the construction of Article X, section 3, of the constitution of the state, which declares that "the legislature shall provide by law for the establishment of district schools, which shall be as nearly uniform as practicable, and such schools shall be free and without charge for tuition to all children between the ages of four and twenty years, and *no sectarian instruction shall be allowed therein.*"

The court held that the reading of King James's version of the Bible in the public schools of the state during school hours, is "sectarian instruction" within the meaning of this constitutional prohibition, and hence inconsistent therewith. Mr. Justice Lyon said that the prohibition "manifestly refers exclusivly to instruction in *religious* doctrins," and in such doctrins as "are believed by some religious sects and rejected by others." The court took judicial knowledge of the fact King James's version of the Bible is not accepted and used by *all* "religious sects" in Wisconsin, but is accepted by some of these sects and rejected by others. Hence, as between them, all having the same constitutional rights, the court held that version to be a "sectarian" book, and the reading of it in the manner and for the purpose set forth in the complaint to be forbidden by the constitution of the state.

How any other conclusion could hav been drawn from the premises, we are not able to see. We presume that there is not a Protestant in Wisconsin who would hesitate a moment on the point, if the book read had been the Douay version of the Bible, which is acceptable to Catholics, or the Koran, or the Book of Mormon. The reading of such a book as a part of school exercises, whether for worship or religious instruction, would be offensiv to Protestants, and they would hav good cause for complaint, just as the reading of the King James version, which is sometimes called the Protestant Bible, is offensiv to Catholics. It should not be forgotten that, under the constitution of Wisconsin, Catholics and Protestants hav on this subject precisely the same rights, and that neither can claim precedence over the other. The constitution of the state makes no difference between them, and determins no question relating to their differences, or any other religious differences. It deals with all the people simply as citizens, no matter what may be their religious tenets, or whether they hav any such tenets.

2. The second point decided is, that "the practice of reading the Bible in such schools can receive no sanction from the fact that pupils are not compelled to remain in the school while it is being read." On this point we quote, as follows, the language of Mr. Justice Lyon:

When, as in this case, a small minority of the pupils in the public school is excluded, for any cause, from a stated school exercise, particularly when such cause is apparent hostility to the Bible which a majority of the pupils hav been taught to revere, from that moment the excluded pupil loses caste with his fellows, and is liable to be regarded with aversion, and subjected to reproach and insult. But it is a sufficient refutation of the argument that the practice in question tends to destroy the equality of the pupils which the constitution seeks to establish and protect, and

puts a portion of them at a serious disadvantage in many ways with respect to the others.

The plain fact is that not to compel the attendance, upon such reading, of the children of parents who object to it, for the sake of continuing the reading, is a virtual confession that the reading has a "sectarian" character, as between those who desire it and those who object to it. It is merely an attempt to get round what is apparent on the face of the case.

3. The third point decided is that "the reading of the Bible is an act of worship, as that term is defined in the constitution; and hence the taxpayers of any district who are compelled to contribute to the erection and support of the common schools, hav the right to object to the reading of the Bible, under the constitution of Wisconsin, Article I, section 18, clause 2, declaring that no man shall be compelled to . . . erect or support any place of worship." This provision is in what is called the "Declaration of Rights." The opinion delivered by Mr. Justice Cassoday on this point is, to our understanding, clear and conclusiv. Bible reading in public schools has the form and intention of religious worship; and this being the fact, then to compel the people by taxation to erect and support public schools, in which such reading is a practice, is to compel them by law to erect and support places of worship. The fact that these places are also used for other purposes does not relieve the difficulty. The constitution expressly declares that the people shall not "be compelled to erect *any* place" that is used for the purpose of worship. To tax a man to erect and support a public school, and then to introduce the element of religious worship into that school, is to make a combination which the constitution forbids.

4. The fourth point decided is, that "as the reading of the Bible at stated times in a common school is religious instruction, the money drawn from the state treasury in support of such school is 'for the benefit of a religious seminary,' within the meaning of the constitution of Wisconsin, Article I, section 18, clause 4, prohibiting such an appropriation of the funds of the state." The design of the clause referred to is to prevent the state from using the public funds to defray the expenses of religious instruction; and this design is frustrated just as really when these funds are used to support "religious societies or religious or theological seminaries." Mr. Justice Cassoday in his opinion sets forth this point very clearly.

We hav thus given the pith of the argument on this subject as stated by the three justices of the supreme court of Wisconsin. We see no escape from the conclusion reached, and hav no desire to escape it, since we thoroughly believe in its correctness everywhere. To the argument that "the exclusion of Bible reading from the district schools is derogatory to the value of the holy scriptures, a blow to their influence upon the conduct and consciences of men, and disastrous to the cause of religion," Mr. Justice Lyon thus replied:

> We most emphatically reject these views. The priceless truths of the Bible are best taught to our youth in the church, the Sabbath and parochial schools, the social religious meetings, and, above all, by parents in the home circle. There these truths may be explained and enforced, the spiritual welfare of the child guarded and protected, and his spiritual nature directed and cultivated, in accordance with the dictates of the parental conscience. The constitution does not interfere with such teaching and culture.

The doctrin of the constitution of Wisconsin, as thus settled by the supreme court of that state, is, in our judgment, the true doctrin for every state in the Union. It remits the question of religious instruction, as to what it shall be, as to the agency giving it, and as to the cost thereof, to voluntary, private, and individual effort, and devotes the public school, created and regulated by law, and supported by a general taxation of the people, exclusivly to secular education. This principle is in harmony with the nature and structure of our political institutions, and is, moreover, just and equitable as between religious sects. It favors no one of them and proscribes no one of them; and while it leaves them all free to propagate their religious beliefs in their own way, and at their own expense, it givs to the whole people, at the cost of the whole, a system of popular education that is certainly good as far as it goes, and is all that the state can giv, without itself becoming a religious propagandist. Catholics and Protestants alike ought to be satisfied with it. There is no other basis on which the school question can be justly settled as between different religious sects.

Christianity Not the Law of the Land.

From the Oregonian.

A curious controversy is going on in the East over the proposition that Christianity is the law of the land in the United States. The contention was made by a recent Methodist conference to enforce the demand for religious instruction in the public schools. It was promptly disputed by the secular press. This brought a flood of protests and arguments from the ecclesiastical lawyers. The most serious contribution to the discussion is a long letter from Mr. John Jay, of New York, to the *Times* of that city, collating a large number of judicial decisions which are held to maintain the proposition that Christianity is the law of the land. The letter is a monument of curious and industrious research, but most of its evidence is remote from the real question involved. Many of the decisions deal with questions of Sabbath breaking and church desecration, and involve issues of social order rather than of religious duty. The case upon which Mr. Jay seems to rely most confidently is one in which a man was indicted for reviling the scriptures, and it was held that he could rightly be convicted and punished even though there was no statute directed expressly at his offense. This does not prove that Christianity was the law of the land, even at the time when the ruling was made. It only proves that decent respect for the religious sentiments of a large majority of the community was held to be part of the duty of a good citizen. This principle would probably be held to be a part of the common law by conservativ judges, who would hesitate to assent even to the vague and general statement quoted by Mr. Jay from Daniel Webster that "Christianity, Christianity independent of sects and parties, general, tolerant Christianity, is the law of the land."

The trouble with this statement is that it is a rather sentimental generalization, expressed in terms having no meaning which answers to the actual facts of existence. Religion, as we hav to deal with it in the actual affairs of life, as the law finds it, and as it confronts the state, is not a matter of inward sentiment, of spiritual emotion; but a matter of organization, of rule, of formally confessed adherence to specific doctrin, of creeds and confessions and articles, catechisms and rituals, ceremonial observance, and rigid compliance with outward forms. This is the side of religion with which the law and the state hav to deal. In this sense, there is no "general, tolerant Christianity, independent of sects and parties." The law can deal only with the outward, formal expressions of religious belief. There are no such outward forms of expression common to all the bodies calling themselvs Christian. The only things common to all sects are certain ethical sentiments, which Christianity neither invented nor monopolizes; which are the law of this land and of all lands because they are the moral law of the race. The Christian sects hav neither common béliefs nor common practices in matters purely religious. They hav not even a common scriptures. They do not agree in their interpretation of the teachings of their founder, in the articles of their faith, nor in the practices which are its outward expression. The state desiring to recognize and enforce a "general, tolerant Christianity" finds nothing to lay hold of. There is no such thing.

This is the answer to the contention that Christianity is the law of the land. Christianity as a spiritual sentiment may be the law of the world, but Christianity as a professed faith and a body of doctrin, can be the law of no land, because none has been able to frame a concrete expression of its faith and doctrin, capable of statutory definition, to which all or any considerable moiety of its professors can assent. The creeds of the various religious sects hav been the law of various lands in the last ten centuries, as the Spanish Inquisition and the Thirty Years' war testify; but Christianity itself is too elusiv a thing to be crystallized into statutory expression. Roman Catholicism is the law of the Austrian and Greek, Catholicism the law of the Russian land; Lutheranism is the law of Sweden and Norway, and Anglicanism the law of Great Britain, but Christianity is the law of no land under the sun, because its spirit is incapable of statutory formulation, beyond what is involved in assent to the ethical propositions it shares in common with modern civilization. Least of all is Christianity the law of the United States, which was the first enduring government to recognize the inutility of state recognition of religious sects, and the impossibility of state prescription of a general, tolerant Christianity, independent of sects and parties. The only mention of religion in the Constitution is in the prohibition of interference with freedom of religious belief. With this the spirit of the common law, which inculcates a decent respect for religion, is in entire sympathy. Together, they express the entire attitude of the state toward religion, which is negativ and permissiv. All religions are allowed and defended in their proper rights, none is favored or inculcated. Christianity is no more the law of the land than Buddhism or Mohammedanism.

The Sunday Newspaper.

There are very few people who will not be sorry to part with the Sunday edition of the well-edited, healthy-toned *Democrat and Chronicle.*

It has had a large patronage among the better class of professing Christians, who will now buy some other paper in order not to get behind the news on that day. As for the scruples and the so-called wickedness of publishing Sunday newspapers, the talk about it is the veriest humbug and religious selfishness—nothing more. It is the warfare of one profession against another—a fight between the pulpit and the press for public patronage. A man who recoils from reading a Sunday paper because it is dated Sunday, and will read a sermon published in a Monday morning paper without scruple, is either dishonest, ignorant, or a pious lunatic. He ought to know, and generally speaking does know, that all the work on a Sunday paper is done during the week, finished off on a Saturday night, and printed long before daylight on Sunday morning; whereas the Monday morning paper has to be written up and composed mainly during the holy hours of the blessed Sabbath, while the people are at Sunday-school and church.

In regard to peddling the Sunday papers, it may be said that thousands of dear little boys, anxious to help their often half-starved mothers, make by that means money enough to giv them many necessaries and comforts. We should never forget, in our ebullition of piety, that half the people in Christendom are slowly starving to death for want of proper nourishment, while the other half are living in extreme luxury and comfort. If those who are posing as reformers, but who are in reality religious tyrants, were really honest in regard to what they call Sabbath desecration, they would pitch into the papers that are published Monday morning. But as many of them own stock in such papers, or are afraid to antagonize those who do, they keep their pious mouths closed. Everybody who has any common sense knows that it is not wrong to do anything on Sunday that is honest and good on Monday. Newspapers help men out of their barbaric notions and to clear their brains from the cobweb of superstitions that men hav formulated in order to get power and grow rich.—*The Jury.*

How Doctors of Divinity are Made.

This is the time when I am anticipating letters from men asking me to use my influence with a college to secure for them the degree of doctor of divinity. I write this, not so much in self-defense as in reference to what is an evil custom. Yes, it is a custom, and it is a custom altogether too common as well as evil. The method is somewhat of this sort: Mr. X. Y. thinks the time has come when he wants to write "D.D." after his name. He looks over the list of colleges among the officers of which he has friends; he writes to one of them; his friend replies that he will do all that he can to secure the degree for him. He then writes to some distinguished and able minister, saying that there has been some mention of himself as a candidate for doctor of divinity in —— college, and he is sure that if this distinguished and able minister will be so good as to write a letter to the trustees of the college, a letter from a gentleman so distinguished will hav great value.

The distinguished and able gentleman writes the letter. He multiplies this able and distinguished minister by some six or ten. The impression created among the trustees of —— college is that the world is demanding that the degree of "D.D." be conferred upon this man; and, nine cases out of ten, conferred it is. All this is bad. It is bad for the man who receives the degree. The degree is somewhat of a lie. It is not conferred as an honor, but is conferred as the result of his own personal application. It is bad for the college, which is dragooned into giving a first-rate degree to a third-rate man. It is bad for the meaning of the degree itself, debasing it. It is now in certain ways more honorable not to hav the degree than to hav it.—*Correspondent Chicago Advance.*

NATURAL laws are immutable, that is to say, they are inaccessible to caprice or to outside influence, and they must be regarded as being as eternal as matter and as nature itself. Nothing can happen in the universe, be it the greatest or the least of things, except by the influence and as the result of natural laws. Rigid inexorable necessity rules the whole and the course of nature. "Natural law," says Moleschott, "is the most stringent expression of necessity." There is neither exception nor limitation here, and no conceivable power is able to escape from this necessity. At all times and for evermore, a stone which is upheld by no support falls toward the center of the earth; never has a command been given, nor ever will such be given, bidding the sun stand still in heaven. The experience of more than a thousand years has pressed on observers the conviction of the immutability of natural laws with ever increasing and at last with such absolute certainty, that not the least doubt can remain as to this great truth. Inch by inch has science, in seeking after light, won their positions from the ancient childish creed of the world, wrested from the hands of the gods their thunder and lightning and the darkening of the stars, and has subdued under the controling fingers of man the mighty forces of the old-world Titans. All that seemed incomprehensible, miraculous, caused by a supernatural power, how quickly and how easily has the torch of investigation shewn it to be the outcome of hitherto unknown or imperfectly estimated natural forces.—*Buchner.*

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A Clerical Political Party.

Under the thin disguise of a "Citizen's Movement" the clergy of this city propose to "go into politics." In the general dissatisfaction with our present municipal administration they think they see their chance to reinaugurate the "good old days" when the clergy had charge of the political as well as spiritual affairs of the people.

The condition of affairs here at present is that Tammany Hall is ruling the city. Incompetence, corruption, and criminality mark its rule as a matter of course. Several Tammany officials hav been convicted, and a legislativ investigating committee has found that many more of them ought to be convicted. The opposition parties are the Republican and County Democracy. The first stands no chance at the polls; the second but little more, unless reinforced from some quarter.

It was because of these facts that Heber Newton, a Socialistic heretical Episcopalian, and some of his brethren of the pulpit, jumped in with their "Citizen's Movement." The idea was to get the business men and mercantil exchanges to follow the lead of the preachers and start a party which should regenerate the city, clearing its fair fame, fostering its business interests, and cherishing the physical, mental, and moral welfare of the whole people. This, it will be observed, is a large program, and required a large committee to properly take charge of it. So they had a meeting—Mr. Newton and his fellow-reformers—last week, and adopted resolutions providing for the appointment of a "Committee of More than Seventy-five." At the meeting the Rev. Thomas J. Ducey, of St. Leo's Roman Catholic church, explained the objects of the movement. It was started, he said, for the purpose of making nominations for the interests of all classes, to promote the interests and protect the rights of the whole people. He disclaimed that the movement was in the hands of the unjust and unsympathetic rich, or in the control of bosses of any kind, even churchly bosses, though there were so many clergymen present that he felt surrounded by holiness. The movement was founded, he said, on two principles on which both the old church and the new churches could unite, "in the interests of God's rights and our neighbor's privileges."

"The interests of God's rights," is a good phrase, and those who hav read ecclesiastical history will hav little difficulty in understanding it. "God's rights" are the clergy's rights—their right to dictate to the people; to be supported by the people; to hav state funds used for their own purposes; to be exempt from paying taxes; and to be generally high cockalorums in the community, dealing out punishment to their enemies, favors to their friends, and torture and death to Infidels and those who scoff at their pretensions.

When the resolutions had been adopted and the objects of the movement thus lucidly explained, a committee of laymen was chosen. Then thirty-four clergymen were named to constitute a separate committee of directors, among them Mike Corrigan, Roman Catholic archbishop; Dr. Potter, Episcopalian bishop, and the prominent preachers of all denominations. More would hav been selected from the preachers, but sectarianism prevented, Father Ducey rising hastily to protest "that, though there was never any jealousy among clergymen, it would be well not to hav any particular denomination represented by too many of its teachers." The movement then starts off with a figurehead lay committee, composed of respectable business men who occasionally dabble in politics and the clergy who mean to guide the movement.

It was a shrewd fellow who put Corrigan and the other Romanists upon the committee, for it will divert suspicion from them and at the same time keep the Romish church fully informed of all the doings of the new party. When it comes to practical politics the Romish church here never gets left. But if the committee hope that Corrigan will help to overthrow the rule of Tammany Hall they show themselvs totally unacquainted with his church and wholly unfit to take part in any practical affairs of life. Corrigan's church gets all that can be given it through Tammany, and has no reason to desire a change. Neither will she divide with the Protestants. The Protestants' legislativ stronghold is Albany, among the country Protestant members, to whom they owe all the subsidies now enjoyed by them. Rome has got New York, and the honor of figuring among a respectable committee of Protestant clergy will not induce Corrigan to "divvy" the booty.

The committee in its preliminary work administered the usual number of pounds of sugar to "Labor," but at the meeting for the selection of permanent committees "Labor" was carefully omitted from the representation. A labor representativ, Mr. Cornelius Doody, made a speech on this omission. The meeting, he said, had provided for the aristocracy and the clergy, but nothing was said as to what was to be done with Labor. He remembered that when Labor had a candidate most of the men in the room opposed him. They did it to save society. But now the saviors of society send out invitations to its destroyers to meet with them. Notwithstanding this, the labor people were not put upon the committee as representativs, and Dr. McGlynn's name was tabled when proposed. This was presumably done to oblige Mr. Corrigan.

Altogether, this clerical movement is a great deal of a humbug. If it does anything, it will be dividing the opposition to Tammany Hall to keep that iniquitous organization in power. But if a miracle should materialize this fall, and the clerical candidates be elected, New York would be as badly, if not worse, off than ever. "The interests of God" cannot be reconciled with the interests of the people.

The Mormon Persecution.

More and more boldly are the religious and semi-religious journals telling just why the Mormon church property was confiscated by the United States government. The *Mail and Express* now says:

"Mankind's objection to Mormonism rests not simply on their detestation of a religious system which systematically inculcates disobedience to the Seventh Commandment, which is against adultery, but it rests as well on their utter abhorrence of every tenet of the imposture which, under the name of a religion, inculcates the breaking of every one of the Ten Commandments, in the keeping of which, only, is there life for a man, a family, a community, a country, a globe."

This abhorrence of religious imposture comes with bad grace from a Christian, and especially when the abhorred imposture has for its foundation the same "divine revelation" that has the Christian imposture. And the main difference between Mormon and other Christian adulterers is that the former publicly acknowledge their views while the latter keep them behind the scenes.

But we still insist upon knowing where the United States obtains the power to confiscate church property and suppress a religion?

The Presbyterians and the World's Fair.

The Presbyterians maintain a committee on Sabbath observance, Elliott F. Shepard, chairman, which reports to its general assemblies. At the meeting in Saratoga last month the committee presented a roseate summary of the status of Sabbath-keeping. The committee said it found "that from all sections of the United States and territories and from foreign lands tidings hav been constantly coming during the past year that indicate the strong, steady, and widespread uprising of public sentiment, Christian conscience, and philanthropic, patriotic, and religious agencies for the preservation and proper observance of the civil and Christian Sabbath." It also found, so it said, that "imperial and republican governments on the continent of Europe, Germany and France, Switzerland and Belgium, Great Britain, with other nations, hav joined hands in social labor and hygienic congresses for securing the temporal blessings of the weekly rest-day to all classes of people who work with their bodies and with their brains." But it was in Canada that the committee found the most to rejoice at. The Presbyterians in the Dominion were hard workers, and "for systematic movement, far-reaching methods, extending to every Presbyterian church session and pastor, and for satisfactory information and efficient results, we [the committee] know of no other ecclesiastical organization so complete and so worthy of imitation as this model church work for the preservation and sanctification of the Lord's day."

Returning, however, from foreign countries, the committee then considers our own land, and givs details. The Sabbath question has come to the front in nearly every city and state and territory in connection with Sabbath legislation and the enforcement of the laws protecting the Sabbath against the encroachments and disturbances of railway and steam traffic, excursions to the great summer resorts, public amusements, noisy processions, baseball games, the opening of museums, theaters, concert rooms, libraries, art museums, and the secular Sunday newspapers. Through the exertions of its local Sabbath Unions, Law and Order leagues, and preachers, many Sunday law-breakers hav been brought to book, and the "good work still goes on." The report then continues:

"The approaching exhibition of the industry of all nations at Chicago in 1893 will call forth all the wisdom, energy, and decision of the friends of the American Sabbath to prevent an international profanation of the national rest-day throughout the prolonged period of the World's Fair. Already the tocsin of defiance has been sounded by the enemies who demand its opening on every Sabbath of the Exposition.

"The good example set in the Philadelphia Centennial Exposition of 1876, and by the American Exhibition, with the aid of our government officials, at the Paris Exposition of 1889, should encourage the utmost unity of action for the exhibition of 1893.

"In our last annual report we referred to the fact that efforts were making in Washington to reduce the amount of Sunday labor in various directions. These hav been successful in the following respects:

"The president of the United States (Harrison) has issued an order entirely doing away with the Sunday inspections and reviews of the army. The postmaster-general (Wanamaker) has closed the department in Washington against being used as heretofore by troops of idle clerks and their friends as a lounging and smoking rendesvous on the Sabbath. We also report with pleasure that there is a manifest decrease in the use of the Sunday newspapers by the community, and at least one influential and widely circulated journal, the Rochester *Democrat*, a Republican paper, has decided to discontinue its Sunday edition. As sample cases we select the following from various parts of the country:

"A vigorous attempt is to be made to enforce the good old Sabbath laws of Michigan at Grand Rapids.

"Elizabeth, N. J.—Mayor Rankin of this city has closed all places of business on Sunday. Everything has been sealed—candy and rum shops and all other places where business is transacted. And the mayor is sustained by the moral element of the city."

The most important thing touched upon in this report is the desperate attempt the fanatics will make to close the World's Fair on Sundays. The enforcement of the "good old Sabbath laws of Michigan," and the closing of Elizabeth's candy shops, are local acts of tyranny which the people who submit to them deserve for their subservience to the fanatics; but if the Sabbatarians shall succeed with the World's Fair it will be a national calamity.

At Philadelphia in 1876 the gates of the exposition were locked on Sunday and opened only to the ingress of prominent people who thus viewed the exhibits without the annoyance of "the mob." It was an outrage inflicted upon the tens of thousands of Philadelphia's workers and upon the hundreds of thousands of visitors who could remain in that city but a few days and who desired to see all that the fair contained. It was the act of religious bigots, of arrogant usurpers of power, of scheming pietists who sought the aggrandizement of Christianity.

Chicago has the reputation of containing many Liberal-minded men. There ought to be formed some organization for making known to the managers of the fair the will of the people in respect to Sunday opening; otherwise the Presbyterian bigots, backed by the national government through President Harrison and P. M. G. Wanamaker, may accomplish their tyrannical purpose.

Mr. Savage Upon Mr. Heywood's Case.

In these columns, June 14th, embodied in a communication from Mr. Heywood, we printed a letter from M. J. Savage, whom Mr. Heywood described as "the ablest and most influential Unitarian clergyman in New England," sympathizing with that gentleman and characterizing his arrest as "petty persecution springing out of the narrowest religious bigotry, rather than a manly zeal for social purity."

A great many of Mr. Savage's friends hav sharply criticised him for writing the letter, their opinions being substantially in agreement with the view of the Boston *Evening Record*, which could "not believe that Mr. Savage ever saw one of Heywood's disgusting publications." Mr. Savage has now written to the Boston *Herald* as follows:

"When I wrote my letter to Mr. Heywood I believed I was right. And when I think of it I take little account of misrepresentation or attack, for, though I do not enjoy either, I am used to both. I was out of town during the trial, and consequently its details did not come before me. I had seen several copies of the *Word*, though I hav never been a subscriber or regular reader.

"I said in my letter that I did not regard his writings as 'intentionally' obscene; but he knows that I hav never agreed with nor indorsed either his ideas or his methods. Since my right to differ from another involves his right to differ from me, and both involve the general right of freedom to think, to speak, and to print, I hav always been ready to contend for this. From Plato down to Tolstoi the right to express so-called 'dangerous' social opinions has been asserted and has also been trampled on. In the court of morals, it seems to me that the intention of the writer is of first-class importance. The publishing of obscene literature, or of such papers where the only object is to make money by pandering to the lowest tastes—this is one thing. But it seems to me absurd to place Mr. Heywood in this category. His only pay for what he seems to regard as a 'reform' is poverty and the jail.

"These considerations reveal the attitude I occupied in writing my first letter. For, while I hav not agreed with him, I hav felt that the engin which crushed him might be turned to crush others who dared to brave popular opinion. For, if what the majority regard as 'dangerous' opinions are not to be tolerated, then liberty dies and progress ceases. But, while all this is true, I find I was not acquainted with all the facts. I meant what I said, and take back nothing so far as concerns the principle I supposed myself defending. But liberty has a hard enough battle to fight, and no one, under the guise of friendship, has a right to load her down with needless burdens.

"Since the close of the trial and my return to town, an article has been shown me such as I did not know anyone had ever either written or printed. I can fight for a man's right to publish ideas I neither hold nor indorse, but I can not, though only by silence, even seem to indorse such an article as I refer to. I therefore ask you to publish this letter, in justice to myself as well as to the principles at stake."

We think Mr. Savage has stated a great truth, and stated it clearly, in the foregoing. "No one, under the guise of friendship, has a right to load Liberty down with needless burdens." We hope Mr. Heywood will get clear of the inquisition, and then reform.

Where Is Comstock?

In THE TRUTH SEEKER of last week we reprinted from the New York *Times* an editorial charging the Methodist Book Concern with printing a book containing obscene images, printed to cater to prurient tastes and increase the sales. The charge was so plainly made that Dr. Buckley could not ignore it, and in the *Christian Advocate* he attempts a reply. His reply is a virtual admission of the truth of the accusation. He says:

"The *Times*, . . . searched the book itself, and charges that it contains indecent illustrations and passages unfit to be introduced into families. The editor of this paper does not personally read every line of all the books that are advertised in the *Christian Advocate*, and had not read this work till a few days ago. As to the pictures, he finds them such as occur in illustrated books on the uncivilized races of the world; more of them are in this book than others, as it describes the whole of Africa and a greater number of tribes and customs. That there are too many and that some are very coarse is the fact. In the verbal description of such scenes passages are found in books of travel in barbarous regions which, *taken apart from their setting and purpose, would seem improper. To isolate them would be dishonest to any book if its general style were unexceptional.* . . . Nevertheless, we hav found in this book *several passages which are vulgar*, and deserving of condemnation. If they had been seen by the firm (which gave orders that every questionable illustration should be omitted—in pursuance of which many were removed) they would hav been rewritten, or the book rejected. If they had been seen by the person who prepared a short summary of the contents with a general commendation for the 'Literary Department,' they would hav been sternly reprobated.

"The author having written other books, some of excellent repute, and the general style being free from occasion for criticism, these *repulsiv, obnoxious sentences in descriptions of the appearance, habits, and morals of certain tribes escaped notice. These passages and some of the illustrations should at once be eliminated.*"

Now, where is Comstock and Soapboiler Colgate, and the remainder of the pious and pure crowd which compose the Society for the Suppression of Vice? Why are not Hunt and Eaton, the agents appointed by the Methodist general conference to conduct the Book Concern, prosecuted? Dr. Buckley pleads guilty to the charge, and offers excuses. Let us examin these excuses and see if they would shield him in the United States court. First. He did not know the improper pictures and words were there. But this is no excuse. Principals are responsible for the acts of their clerks. Dr. Foote was fined $3,500 for an act of his clerk, done without his knowledge, under this very statute which would apply to the Book Concern. Second. The pictures and words are not improper unless isolated. But the courts hav decided that such obnoxious words and pictures *must* be isolated. It was so held in D. M. Bennett's case; in Mr. Harman's case; in Mr. Heywood's recent case. Judge Benedict would not allow Mr. Bennett to prove the good purpose of the book, or that its general style was good. Judge Carpenter, only two weeks ago, decided that the law did not require that the whole should be obscene to make it unmailable. He said in his charge to Mr. Heywood's jury:

"It has been argued that in order that these papers shall be held to be obscene you must find that each and every part is lewd. This is not the law. In order that you shall find that they are lewd and lascivious, it is necessary *to find such matter in them. If you do find it, that constitutes the paper a lewd and obscene one. The fact that there may be very much unobjectionable matter does not excuse it.* If you find any part of it so lewd, lascivious, and obscene, you should then resolve the question in favor of the government."

There is the law. Mr. Buckley admits that passages in the book were vulgar and improper. That is enough. Let the Vice Society prosecute the Methodist Book Concern. It has not one excuse that stands the law as it has been construed to the detriment of heretics. No expert proof as to what is obscene is admitted; the purpose of the book is immaterial; lack of knowledge of its character by the principals is no palliation of the offense; and that the great majority of its pages are wholly unobjectionable is just no excuse at all! In short, everything Buckley urges has been decided, and adversely to him. Men hav been sent to prison for doing just what his concern has done, and his excuses hav been swept aside by all the United States courts which hav tried obscene cases.

Let the Methodist Book Concern be prosecuted; or Mr. Harman released, the prosecution of Mr. Heywood discontinued, and reparation done to the memory of D. M. Bennett, a man Buckley has often vilified, but whose oldest and most worn shoes the Methodist editor was never worthy to blacken!

The Trouble With the Prohibitionists.

There was a National Temperance Congress held in this city last month, and some of the speeches made were pretty good samples of Christian tolerance, for as usual the Christians captured the congress, and made it a pious prohibition convention, at which T. B. Wakeman and the labor representativ, Samuel Gompers, seemed somewhat out of place. The different views of the "Temperance" people present as to the methods to be pursued to crush the "serpent in the grass" are, however, interesting. First were the Christians. The Rev. H. C. Bascom held these sentiments:

"If the federal Constitution provides no power to impose prohibition, there ought to at least be power in it to dissolve its infamous partnership with the rum traffic. If the Constitution be such a futil instrument, then for one I say, with Horace Greeley: 'Spit on the Constitution and step on it.' [Wild applause.] If things hav come to such a pass that whisky is dominant in this country, I am ready for my musket."

Jo Cook agreed with him, saying:

"I fear that we may ultimately need the musket. We may hav barricade riots yet. When the path to political preferment leads through the ginmill, free government is a farce, and the future may conceal a tragedy."

Mr. Gompers then put in the views of the working man. Laboring men, he said, look with considerable indifference on the liquor agitation. Liquor traffic reformers as employers usually are more unfair to employees than other reformers:

"Legislativ restriction does not affect the rich, who buy in large quantities, while prohibition has resulted in worse liquor at higher prices than before. Law does not make men sober. Sobriety and temperance result from improvement in men's condition and surroundings. High wages bring this about. There are three classes of drinking men. They are the very rich who hav nothing to do; those who are worn out and drink to brace up at night; and those who are idle. Who can tell how much our trying climatic conditions cause an overtaxing of the powers, and stimulants are indulged in to tone the system up to its work? It is in the physical and moral condition of the workingmen that we must seek for the cause of intemperance."

Mr. T. B. Wakeman, who may be said to hav represented Infidel prohibitionists, took this view of the matter:

"The trouble with prohibition is that it partakes of fanaticism. The prohibitionist cries, 'I am holier than thou.'

"You are defeated in state after state because you put on airs and say, 'We are holier than thou.' You find the working people against you, and you always will so long as you prosecute this course. Prohibitionists would never succeed unless they got the workingman with them. At present the labor question stood athwart the path of prohibition. To bring the workingmen to their side the prohibitionists would hav to change their methods. The question would hav to be put on some scientific basis, and some plan would hav to be devised that would put rich and poor on an equality with respect to the application of prohibition. The true way to succeed with them is to go ahead with prohibition slowly, as far and as fast as it can be enforced. Then keep educating, educating, educating."

Judging from these remarks, it looks as though Prohibition suffers greatly from divided counsels.

Editorial Notes.

A NEW phase of the Heywood case was reached on Saturday morning last, the 21st, reports the *Banner of Light*, when Messrs. George W. Searle and E. W. Chamberlain, attorneys for Heywood, filed in the clerk's office of the United States circuit court (1) a motion for a new trial, (2) a motion in arrest of judgment, and (3) a bill of exceptions. The latter is reported to raise legal questions of general interest to the public as well as to the accused. These questions will be argued at a time to be arranged between the court and the counsel before Judges Carpenter and Colt, sitting jointly as the circuit court for deciding exceptions.

PSYCHOLOGISTS and medical men may be interested in this: One of our oldest subscribers, Alvah H. Walker, of Southwest Oswego, N. Y., died recently. Last February he wrote: "DEAR TRUTH SEEKER: This is the first time I could hold up my head long enough to write. I *don't* want you to stop the paper. I think my 'grip' and other complications came to an end yesterday; but say! don't stop the paper nor the pictures." Alas, his hope of regaining his health was not realized, for dated June 7th we received this letter from his wife: "MR. MACDONALD: I write to tell you that Alvah H. Walker died May 17th. His mind grew clear before his death and he saw your paper in its true light, and refused to look at it or hav it in his room. I request you to not send any more." We should like to hav these actions of Mr. Walker explained on scientific grounds—adding, if it will go toward solving the problem, that Mrs. Walker is a Christian.

IN 1881 a Medical Mission was opened in New York city, which has since developed into the International Medical Missionary Society, a Christian institution, which sends medical missionaries to India, China, and Africa. The society has published a tract called "Our Suffering Sisters," detailing the barbarous treatment of women in Burmah and Siam when giving birth to children. In the account there is an exact parallel for every feature in the Markland letter which was objected to in the trial of Moses Harman, and the account is much longer and in more minute detail. A peculiar thing about the society and its circulation of this tract is that one of its officers is the wife of wobble-jawed Killian Van Renssaellaer, treasurer of Anthony Comstock's Society for the Suppression of Vice; and it suggests the query whether the Comstock law is to be enforced against heretics by a penalty of five years' imprisonment, when their charity begins at home, while the mails are free for Christians who *express similar ideas in similar language*, but confine their efforts to work among the heathen abroad."

Letters from Friends.

LOUISVILLE, KY., June 16, 1890.

MR. EDITOR: Inclosed find $2 for the "Freethinkers' Pictorial Text-Book." HERMAN PITTLEKO.

LEONARDVILLE, KAN., June 16, 1890.

MR. EDITOR: Inclosed find $3. Send me the picture book when ready and use twenty-five cents for the TRUTH SEEKER ANNUAL. The rest is for Heston's cartoon fund.

PETER WETTSTEIN.

PARKERSBURG, ORE., June 8, 1890.

MR. EDITOR: Your way of conducting the paper is entirely satisfactory to me, and I look on THE TRUTH SEEKER as one of the greatest educators published.

Respectfully yours, D. JOHN ZOWES.

CLEBUNE, KAN., June 16, 1890.

MR. EDITOR: I received your sample copy of your paper, and after reading it over I thought I would giv it a trial. Please find $1 inclosed, for which send me THE TRUTH SEEKER for four months on trial. JOHN SWANCARA.

DUQUOIN, ILL., June 17, 1890.

MR. EDITOR: Inclosed you will find $5, for which please send me one copy of "The Freethinkers' Pictorial Text-Book," and the remaining $3 please forward to E. H. Heywood to aid him in his fight against his persecutors, and oblige, THOMAS GODDARD.

BOULDER VALLEY, June 11, 1890.

MR. EDITOR: Inclosed please find $2 for the cartoon book, and I hope to see the back-page cartoons in book form, when I will hav one or more copies if money can be had to purchase them. I think they would be immense arguments against the Bible inspiration theory. P. B. MILLS.

SEDALIA, WASH., June 11, 1890.

MR. EDITOR: You will please find $1 to continue my subscription to the best and most Liberal of all Freethought papers. The pictures are all excellent. Continue them. I will as soon as I can send for one copy of the cartoon book now in the hands of the printers. J. D. EDGAR.

CAPRON, ILL., June 12, 1890.

MR. EDITOR: Please send me blank petitions for the Harman case. I hav no money to help him out, but if I can render him any assistance by circulating a petition I am willing to do all I can to prevent such an outrage being perpetrated as to incarcerate a man in a vile prison for five years for so small an offense. Every Liberal ought to spot that judge. He is far worse than a Benedict.

W. I. FOX.

INDUSTRY, KAN., June 10, 1890.

MR. EDITOR: Without THE TRUTH SEEKER I do not see how I could get along, for it would cost me $10 a year if I was to get the same amount of information in book form. I was very glad indeed to know that you received a sufficient number of new subscribers to continue the cartoons, as they are convincing and strike right at the root of Bible superstition. I shall send for one of the "Pictorial Text-Books" before long. J. B. WISE.

ASPEN, COL., June 10, 1890.

MR. EDITOR: Inclosed find $10.50 for renewal, with three others all new, and "The Freethinker's Pictorial Text-Book" for myself. When you commence work on Bible pictures I will send you money in advance to pay for a copy. I hav used the one dozen Helen Gardener's "Men, Women, and Gods" you sent me with grand results. I think it one of the best war guns we hav, especially as a means of getting the women to think a little. With best wishes for the grand old TRUTH SEEKER'S success, I am,

Yours respectfully, FRED. B. MOSES.

POETVILLE, N. Y., June 16, 1890.

MR. EDITOR: Here in our town are quite a goodly number of bright, pretty girls from fourteen to seventeen years of age that belong to the holy Catholic church; and one of the girls, about fifteen years of age, told a lady that is a Freethinker that that old devil the priest asked them questions about what they did when alone with the boys that are not fit to be seen in print. "Why," said the girl, "he asked us things that would just make your face burn with shame." The lady asked her if she answered them, and she said, "Yes, we hav to." "Well," said the lady, "I would hav slapped him right in the face." What can mothers be thinking about to let such vipers talk such stuff to their young daughters here in this enlightened country? Will they never get their eyes open? May my everlasting curse rest upon their priests and their old Italian God.

Yours for honesty and truth, JOHN R. COATS.

HARMONY, IND., June 13, 1890.

MR. EDITOR: I see on page 363 a thinker asks questions of the *Herald* concerning the soul. That saves me the trouble.

There is another little affair that I hav not seen suggested. That is in regard to the making of the mythical Adam. Why was it when the Gods put him up and set him to running they then, as I express it to some of my theological friends, had to chloroform him and go at him like cutting up a hog, instead of making the woman at the same time and out of the same material if they had mud enough?

I am the only man here that will talk. There are others that will talk to me, but from fear of unpopularity or other causes they keep still. I am just fool enough to tell what I think. It hurts the little upstarts of gospel-pedlers. They shy around me; they will not stand fire.

I would like to hear through the columns of this journal a little comment on that Adam and Eve business, just for fun.

Yours with regard, JESSE MAURER.

MOUND CITY, KAN., June 18, 1890.

MR. EDITOR: I will get Heston's pictorial book as soon as it is out. Continue the pictures. Heston is a brick.

If I had a million to invest I would place half of it at disposal to be used against any litigation that might arise to disparage the claims of the Girard will case in cleaning out the church influence that rides over that beneficent institution and impairs its purity and usefulness; also to help out Brother Harman, and Heywood, and Hacker.

The next great fraud—to Christianity—is the financial system adopted by the several prime governments of the world, or Europe and America, and establishing the single metal standard, by which labor and agriculture is cheated and depressed; but the people are beginning to be be educated up to the fact and are combining for liberty and self-protection. WILLIAM B. LEWIS.

SAN MARCIAL, N. M., June 8, 1890.

MR. EDITOR: I donated your paper to our railroad reading-room at the beginning of the year; but, strange to say, it has never got there. The keeper of the room, being a Roman Catholic, and an emissary of the priest, after failing to get permission to boycott the paper from the head of that department, or from the superintendent, assumed that authority on his own responsibility. The brilliant gentleman informed me that *Peck's Sun* was also excluded from the room. Now, what is the reason *Judge* and *Puck* may occupy space on the shelvs? I searched three months for the mysterious fate of the paper, and finally, after speaking of the matter personally to the superintendent, I discovered my crystallized fossil had met all of my inquiries with a willful and unnecessary falsehood, and appropriated the papers to what purposes I do not know. I presume his Democratic Roman proclivities will next exclude Republican newspapers. I am a little surprised that the department official permits such an action. W. J. R.

REDMON, ILL., June 13, 1890.

MR. EDITOR: I am with you as long as you advocate freedom for a man to express his honest opinion whether it be right or wrong. It is the best any man can do.

Whenever the strong want to enslave the weak they advocate "protection," and so far it has been a winning card. I hope the time is coming when the people will see that it is a delusion and a snare. THE TRUTH SEEKER thinks our children should be protected. I will vouch for them if they hav made good choice of a father. "Truly our conscience does make cowards of us all." The disciples came to Christ and said, "There are tares among the wheat; shall we pluck them out?" he said, "Nay, lest ye pluck the wheat out also." To destroy all the bad would be to do away with all the good. Rather set them side by side and let us hav the manliness to choose. If we choose the right we are entitled to credit it; if we are protected we establish no virtue. In my opinion the best protection we can giv our children is to be honest ourselvs. Yours truly, MARK ROWE.

LEXINGTON, KY., June 11, 1890.

MR. EDITOR: The defense of the rights of man can only be brought into definit shape by individual reasoning and influence. Condorcet remarks of Voltaire, that he seemed to hav but one object in life, which was to "snatch victims from oppression."

There are always men whose wealth originates in the tears and blood of their fellow-citizens. But it cannot be supposed that institutions can exist much longer which ignore the rights of men.

Where ownership of land is allowed, see how rapidly lots will sell, with none reserved for the poor, so that the future prospect for them is still beggary and injustice. Where, then, shall reform begin which secures anything for the poor? Suppose the government should hold every fifth township or county from which indigent persons may buy at any time as they may plan among themselvs in their own humble way. Let houses be built by the state, no two alike, the finest buildings reserved for those who take the best care of the property. When these poor become capitalists by the purchase of other lands, let them imitate government agents, and reserve houses and lands in the same way. Let cruelty and cruel speeches be no longer the chief luxury of the rich. ALHAZA.

DELAVAN, MINN., June 21, 1890.

MR. EDITOR: Although not a subscriber for your grand journal, I hav been for three years prior to last fall. I then read the paper most attentivly and thoughtfully. I can justly say it enlarged my views on many subjects and broadened and deepened my charity in judgment of others. At present I make my home for the most part with my grandparents, who are both tried and true Freethinkers, and old subscribers of THE TRUTH SEEKER, of which they are very much enamored. They hav preserved a portion of the oldest numbers in scrapbooks, arranging "Gems of Thought" in one and the cartoons in another.

I hav this week enjoyed listening to three discourses upon Freethought, rendered by one of our Western lecturers, the earnest, talented, and brave J. E. Remsburg. I had never before heard a lecture of the kind, yet, as just stated, careful reading of THE TRUTH SEEKER and pamphlets, books, speeches, etc., of like matter had prepared me in a measure for what I might hear from his lips, yes, his brain, his heart. He does not storm with noise, contortions, frantic gesturing, or hurriedly uttered sentences. He speaks with a clear tone of voice, moderate yet earnest, portraying vividly and telling the truth. And now, reviewing it all in my mind, I conclude man, lectures, and mode of delivery are all just as they should be. Wherever there are those who contemplate procuring a speaker on this question, should they engage Mr. Remsburg they will, I believe, feel repaid.

That THE TRUTH SEEKER may ever stand to her motto and her name, is my aspiration. ADA L. BRINKER.

STEUBENVILLE, O., June 22, 1890.

MR. EDITOR: I am glad to see that fearless writer in THE TRUTH SEEKER agrees with me in regard to the Catholics being made citizens of this republic, but think he is wrong when he says the day will surely come when we shall hav a Catholic in the presidential chair and a majority of Catholics in the Senate and House of Representativs. As he says, to be forewarned is to be forearmed, and the people of this country when they see the tendency of their present laws, making citizens of every Catholic the pope's minions send over to this country, will see to it that the citizenship shall be withdrawn. This will be drawing the teeth of the hyena that is bent on devouring us. But we cannot do this without repealing the naturalization laws altogether, as they would claim it was making a religious test to deprive Catholics alone of the privilege of citizenship. Besides, the Jesuits would not hesitate to swear that they were not Catholics at all, but good Protestants. I know of one case of a doctor, an Irishman, who actually joined the Presbyterian church in Steubenville, but when in Pittsburgh or Cincinnati would be cheek by jowl with the priests there, would visit them at their monasteries and boast when he came home of the glorious time he had had living on the luxuries of the season and drinking wines and brandies of the best brands. Their oaths are nothing. They are absolved before they utter them. So I see no other way to check this mighty organization than refusing to naturalize any foreigner. This would be no check on the immigration of intelligent men. They would see that it was necessary for our self-protection, and know that their children would hav the blessed privilege of citizenship in the first and grandest republic in the world. But if we put this off for another decade, the serpent will be so coiled about the body of our republic that we may struggle in vain. JOHN DOWNES

MOODY, TEX., June 15, 1890.

MR. EDITOR: Liberalism is growing, slowly but surely. The great corner-stone of Christianity—St. John—is gradually crumbling. The investigator, the reasoner, is taking the place of the theologian. Yet the theologian plays a big part in staying the march of progress. Who would think of investigating the Bible making one go crazy? A man by the name of Hamlin, a Freethinker, who is trying to do an activ part in the advancement of Freethought, was accused of making a woman by the name of Cruise go crazy. She, after forming his acquaintance, began visiting. Hamlin is well posted, and she began talking to him about the Bible, he, of course, getting the best of the bargain. Months passed on, and they still continued to argue whenever they met. She became interested in finding out what was in the Bible, going to him for information whenever needing. Still time passed on, and a few months ago the woman became crazy from some cause. Of course the few ignorant Christians said it was the influence of Infidelity that caused it, some threatening to take their guns and go and kill him—but they did not. Other threats were made, but none carried into effect. It has nearly all died out now, and the people are beginning to learn that education and investigation make no one go crazy.

Still the great battle between Christianity and Infidelity goes on. Everything the Christian can get against a Liberal is howled from the pulpit, until the entire ignorant world hears it. But still Liberalism grows. Every year, every month, every day, every hour, she grows grander and brighter. We see her light rising in the east and the west, the north and the south; and at last the torch of liberty will shine in all the world.

When Liberal Hall, of Waco, was burnt, the cry was made, "Good for the Infidels," "That's a warning for them." But still the Liberals took no belief in that; for the hall is going to be twice as big as before. And the convention to be held in July will be a great memorial of Freethought in Texas. JOHN M. SIMMONS.

PINEVILLE, KY., June 17, 1890.

MR. EDITOR: I must thank you for the publication of my communication in your issue of the 14th, also for sample copies of THE TRUTH SEEKER for distribution. Your note following below my letter in THE TRUTH SEEKER I must thank you for. We vote for the candidates to our constitutional convention at the coming August election. As soon after the election as it is possible for me to obtain the names of the candidates elected, I will send their names and addresses to you.

I left Coalton, Ky., for this place a few days ago. I boarded the train with an armful of back numbers of THE TRUTH SEEKER which I made use of in this novel way. Everywhere the postal clerk threw the mail off I threw a copy out of my window onto the mail bag. I had written my name and address on the margin of each paper, hoping that I would get some comments of the parties that got the papers, but as yet hav not. For a long time I hoarded the copies of THE TRUTH SEEKER as a miser does his gold, and it was a long time before I could persuade myself to giv them away, but after a long struggle I began the work. Knowing the need of Liberal educativ work as we do, subscribers should not hoard up their papers but pass them to their friends and neighbors. At first thought we may think it would do no good, but I know from experience that it will do good. If we look back at our own case the most of us will recollect that our first impressions of Freethought, disbelief or doubt in the so-called sacred writings, were not good. I can well

remember how the Boston *Investigator* shocked my ideas when I read it the first time, and I thought it a very bad paper.

While in Lexington I visited the court house for the purpose of seeing Joel T. Hart's "Woman Triumphant." It is a beautiful piece of work, yet I could not help thinking how it would shock Anthony Comstock's modesty, notwithstanding many of the most refined ladies in this country hav contributed to the erection of this beautiful work. Neither are they ashamed to let the world know it, as their names are in a pamphlet suspended from the railing that surrounds the work. Anthony, you are so modest.

Yours for Universal Mental Liberty, S. P. HERRON.

WALTON, IND., June 17, 1890.

MR. EDITOR: I see that Brother Hacker is a little muddled about the meaning of Christian and Christianity. I do not know what kind of instruments of torture Christ used himself or whether any, but he says: "Bring hither those mine enemies that would not that I should rule over them and slay them before me" (see Luke xix, 20). To hav this order fulfilled would require the use of some kind of instruments, whether it be the gibbet, shotgun, or wheels. Now this order was given by Christ. So that the order given by him would be called "Christian," and the fulfillment of the order would be called Christianity. Here is another Christian (Christ's) order: "If any man come to me and hate not his father and mother and wife and children and brethren and his sisters, yea, and his own life also, he cannot be my disciple" (see Luke xiv, 26; xii, 49-53). Now, to fill these orders in good No. 1 style would be called Christianity. If Mr. Hacker will look around he can see these orders carried out in a good many families. I hav no respect for Christ, God, or anybody else that will use such language as the following: "Think not that I am come to send peace on earth. I come not to send peace, but a sword. For I come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law, and a man's foes shall be they of his own household." You will find this language in Matt. x, 34-36. Now you can see that this is nothing more nor less than the dry-rot balderdash of Christianity.

Sometimes Christ appears to be in a contrary mood from the above, for he says: "If a man strike you on one cheek turn to him the other also." Sometimes he appears to be very benevolent. He says: "If a man asks for a coat giv him a cloak also." I hav heard drunkards talk about in some such manner as this. It might be that he (Christ) had imbibed too much of that wine which he manufactured from water at a certain wedding feast, that caused him to become so benevolent as to giv more than was asked for. Sometimes Christ tells lies, for he says: "Drink of any deadly poison and it shall not hurt you." Also, "Ask, and it shall be given, knock, and it shall be opened." "If you hav faith the size of a mustard seed you can remove a mountain." Now, if he had said that if you had a bank about the size of the public debt of the United States, it would hav sounded more like the truth, especially if the mountain was not too big.

Mr. Hacker says: "I hav long thought that we ought not to disgrace Christ even if he is a myth." A man that tells lies and has people slain before him, and disturbs the peace and quietude of whole families, I do not see how one could manage to "disgrace" such a fellow, whether he be a myth or a reality. Now for the grammatical declension, Christ, Christian, Christianity.

Blair and others are now trying to get bills through Congress on the principles of Christ, Christian, Christianity. If these men succeed in getting their bill through both houses of Congress, then you and I will be "brought hither and slain before me," or hoist the white flag. *A la mode* Harmon, Heywood, Bennett, Bruno, Hypatia, *et al.*

Here are Blair and his disciples, who would think no more of stabbing the vital principles of the Constitution of the United States for the principles of Christ, Christian, Christianity, than Freeman did of the vital principles of his little child when he dashed the butcher knife into its body for the principles of Abraham, Isaac, and Jacob. Now this is what I call Blairism, or Christ, Christian, Christianity. In the state of Washington the school officers are determined to stab the constitution of the state or hav a fight, and all for the principles of Christ or Blairism to be taught in the common schools. The Liberals of that state hav got to fight for the principles of their constitution. Washington is a young state yet, and we of the older states should help them, as it will hav to be fought through the courts, and this kind of fighting takes money. I notice that when fighting has to be done with money the Christians are ahead of the Liberals. This should not be. Look at the editor of the *American Sentinel*, who is fighting Blairism vigorously. Is Freethought helping him as much as he deserves? Every Freethought person should subscribe for his paper. His address is, *American Sentinel*, 43 Bond street, New York. I take his paper. It knocks the persimmons from Blairism, or depraved Christ, Christian, Christianity. Although the editor is or calls himself a Christian, he is not affected with the dry rot yet. I think that he has too much sense to ever become affected with said disease. It is the ignorant that keep up this disease, so prevalent, and Talmage and the Blairs are inoculating the virus into the ignorant for the bread and butter that is in it. E. VAN BUSKIRK, M.D.

MARTINSBURG, W. VA., June 5, 1890.

MR. EDITOR: Every person who has an opinion of his or her own ought to freely express the same—to be outspoken and fearless. Unfortunately there are too many who for some cause do not freely express their conviction. The don't-care people compose a large number of those. To save my life I cannot reserve my opinion or keep in the background. No good cause ever triumphed by lukewarmness, cowardice, or indifference. The great cause of Universal Mental Liberty is a modern one. Millions of people do not commit themselvs one way or the other. A good many are wavering in belief but keep in the background of faith, or inactivity. This mighty contention between science and reason *vs.* religion and superstition is a battle that will never end, for the powers that be, Christianity, aristocracy, and wealth, are intrenched so advantageously and powerfully that it seems an impossibility to reverse the existing order of things. It is like trying to conquer fate. But, as I repeat again, it is the duty of all who are in sympathy with Freethought principles and mental liberty to become positiv in their views. All life is warfare. Science and Freethought is impartially devoted to finding the truth, whatever it may happen to be. Whether it brings comfort or despair cannot be helped. I am a Freethinker because I do not want to be humbugged by any promises of future bliss beyond this unequal and imperfect life. I hav to my satisfaction been convinced by bitter experience that fate is the God so long worshiped—fate, both cruel and kind, that rules our destiny. That the condition of mankind is deplorable is sadly true. The churches, Protestant and Catholic, in accord with the powers that be are humbugging the poor with counsel that they must be content to suffer and struggle for a bare living. Inequality is a beautiful idea with the churches and the existing order of things. The rich and influential, with the churches, are enslaving the poor. By this time hav even the masses become suspicious that there is a screw loose in the universe. They are suspecting that something is wrong. A few of the oppressed are getting their eyes open, but too many are so steeped in ignorance and superstition that they will never see the truth. Look at the rich church-members and their hypocrisy is only too plain. The Bible says it is easier for a camel to go through the eye of a needle than for a rich man or woman to enter into heaven. Do the rich believe that admonition of holy writ. To a man they do not. They are wise and shrewd enough to make pretensions of their piety, but in reality are hypocrits. So the churches are teaching and humbugging millions, first by Bible promises, absurd claims of a God, and heaven and hell, unproved; second, by being in accord with those of power and wealth to hold in subjection and contentment the downtrodden classes; third, by enslaving all so foolish as to be enslaved. There is one consoling fact to Freethinkers—to know they set themselvs free from myth and tyranny. They alone know what sovereign individual liberty means. They know the uncertainty of the past, the terrible, cruel struggle of mankind. They know it is all in vain to look for a savior outside their own knowledge. They alone know how to analyze and sift the evidence impartially as it is revealed. They know that corroborated positiv testimony proves a fact beyond all doubt. They know and are wise enough to disbelieve what cannot be proved. They know the truth itself only can make us happy and free. Those now mentally free should certainly be radical in their convictions and therefore brave and fearless in this great reform movement in behalf of truth, happiness, and liberty as against superstition, royalty, aristocracy, and the powers that be.

This life is a failure because might makes right. Injustice often triumphs over justice. Slavery and oppression has been the curse of the world and is to-day. The toiling masses hav been unconscious of their enslaved condition all along, but time and intelligence are somewhat awakening them, and the most intelligent of them are beginning to suspect, and to suspect is the beginning of their emancipation. It is the unsuspecting and unwary who are always the victims of cruelty and wrong. Eternal vigilance is the price of all. The root of all evil is ignorance. Ignorance is the misfortune of the poor, and as one class oppresses the other it is no wonder millions hav their hell here. The Bible says, "The poor ye always hav with you;" charity then is a sweet virtue. But the person of Reason says if God's works are perfect there would be no necessity for charity, for all would be favored equally. Justice is sweeter than charity. One person has no more right than another to be favored with the blessings of this world, but as some are up in the world and others down it is plain there is something wrong. It is nonsense to say we are responsible for our condition in life. We are the creatures of circumstances. We hav no choice in our coming and going, but are born into a world where we are apt to be humbugged and wronged if eternal vigilance is absent. I ask any intelligent man or woman, Christians especially, how is it possible for all to be equal in life? Nature is partial and cruel. Some it favors with beauty, brightness, and strength; others just the reverse. The less favored cannot compete with the most favored. These are the odds against many, besides the circumstances and conditions surrounding them in the world. The great gulf between the rich and the poor is becoming greater. All find life worth the living, and as population increases the struggle for existence correspondingly increases. It is plain to me there is no hope for the wrongs of the oppressed in any condition of life only through Freethought principles. The churches are teaching everything is just and right, that all are favored equally, thanking God for life. Rather than one individual should be wronged, the world should perish. The rights of one are as sacred as the rights of billions. This is Freethought principle. THOS. J. CONNORS.

NEW YORK, N. Y., June 22, 1890.

FELLOW TRUTH SEEKERS: Do you not observe the wily, villainous trickery of the fiendish Christians of the United States? May we not, by "looking backward" over the course of time, clearly behold the downright outrages that, pursuant to the "statutes" of their "God"—the same God which they now propose to establish in our Constitution of the United States, that so they may reënact those same statutes and reëstablish chattel slavery throughout this country—they perpetrated against humanity, and against the Constitution of the United States, in order to practice the fiendish statutes of their God.

Neither of the words slave, slavery, African, negro, black, mulatto, yellow, or white ever occupied a place in the Constitution of the United States until it was placed there after the inauguration of the Rebellion, and every clause of that great and solemn document which the lawyers and judges all along the entire line of the history of our government, so construed as to say that it meant slave and slavery, stands there and constitutes a part of that important document as it is this very day. Does it mean slave or slavery now?

By their villainous constructions of the Constitution of our United States they so distorted it as to hav it imply slaves and slavery, when all the while, and from the beginning of its existence, by that word "justice," in the preamble, and that word "people," in the fourth amendment of that Constitution, slavery was radically and thoroughly abolished everywhere under the flag. Was there ever any justice in slavery? None other than fiends will answer in the affirmativ! Were there any people in Africa before a white man had set foot upon their shores? None other than fiends will answer this in the negativ! That being the case, I am eminently right. Noah Webster says that "bondman" means "a man slave."

Now, I will show you as to how they are going to amend our Constitution of the United States, and, by its provisions, establish chattel slavery throughout North America. They may tell you now, that the thirteenth amendment will preclude the possibility of any such thing; but, the statutes of their God being above and superior to the laws of man, they will say that because of sin ("crime") against God, the people must serve in slavery; and in accordance with the thirteenth amendment as it now stands. They will, if we do not wake up, place their God in our Constitution; and the same God, too, that they say talks to us, in and by his statutes in Lev. xxv, 17, 18, 44, 45, 46: "But thou shalt fear thy God: for I am the Lord your God." "Wherefore ye shall do my statutes, and keep my judgments, and do them." "Both thy bondmen and thy bondmaids, which thou shalt hav, shall be of the heathen"—Freethinkers. "One who is unacquainted with the true God," says Webster—and that means me!—"that are round about you; of them shall ye buy bondmen and bondmaids." "Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession." "And ye shall take them as an inheritance for your children after you, to inherit them for a possession: they shall be your bondsmen forever" (Deut. xiv, 21). "Ye shall not eat of anything that dieth of itself: thou shalt giv it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien." Oh, what a God! Turn him around here till I giv him a kick. All of Num. xxxi—too long to quote here; read it in the Bible. In Luke xix, 27: "But those mine enemies which would not that I should reign over them, bring hither, and slay them before me." Upon this the Christian's fiendish Inquisition was founded, and on many other passages in their fiendish old Bible.

Having established that God in our Constitution of the United States, of course these barbarous statutes of this fiendish God must be carried out and executed to the letter, and not only the colored people must be sold into slavery—"bondage"—but also the poor white trash, and it will be legitimate and constitutional.

No man can read and understand our Constitution of the United States unless he has the Articles of Confederation at his elbow, or in his mind. The first clause of Article 6 of our Constitution provides thus: "All debts contracted, and engagements entered into, before the adoption of this Constitution, shall be as valid against the United States under this Constitution as under the Confederation."

Since the framers of both of those great documents were more anxiously desirous to make this Union perpetual than they were to perfect any other part of it, they ridiculously, if possible, supererogated it in order that it might leave a lasting impression by constituting the very last words of the Articles of Confederation, thus: "And the Union shall be perpetual." Since that was the most important "engagement entered into," it is imperativ upon the United States to perpetuate this union; and whoever may be vested with power to enforce it, and neglects to do so, outrages the people by prostituting executiv powers to his own private villainous desires, and is a perjured, pitiable polluter.

Thanks to the wisdom of Dr. Franklin, that is just wherein he had all of the would-be destroyers of our Union hoodwinked, and upon their beam's end, so to speak! How careful he was not to say Articles of Confederation, lest they were to rake up and lay bare the point! It is evident that he did not intend that they, at that time, should observe it, lest they were to prevent its forming a part of our Constitution, and thus eventually lead to dismemberment. But it is evident that he did hope that, in the course of events, when occasion might require it, a clear and observing intellect—present company always suspected—might emerge from among the people, and, as clear as the noonday sun, point out the article and clause in the Constitution of the United States wherein it is expressly provided that "the Union shall be perpetual," and thus go on and perpetuate it.

If we permit the Jew's and Christian's God to occupy a place in our Constitution, he will kick about so terribly, as by reading the Bible we may see he did in days of yore, that he will knock it all into "smithereens." Petition your Congressmen to ward him off! G. N.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Fable.—The Mole and the Fox.

A mole that erst had often bent
His thoughts on nature's dark intent,
In leaving moles in gloom profound
And fruitless burrowing 'neath the ground,
Resolved one day, he scarce could see
How it were worth one's while to be.
A fox, with pious precepts stored,
The humble groundling's plaint o'erheard
Then. to rebuke the doubts expressed,
With holy zeal the mole addressed:
"I took," said he, "your narrow view
When I, friend mole, was blind like you
But, with superior vision blessed,
The wholesome truth now stands confessed
That all the ills encountered here
But for a better state prepare;
If this grand idea you repel.
You're an unregenerate Infidel."
Then spoke the mole: "I own, friend Fox,
Our views may both be orthodox,
And yet may vary—as we find
Among men, some are color blind:
To this man's vision that is seen
A blue which to another's green—
Shall this man 'gainst his brother rave
For differing views and call him knave?
You entertained the views I do,
Till light superior dawned on you;
Then without censure let me be
Till a like change is wrought in me."

—*Frederic C. Cooper.*

For Fourth of July.

ANNIE ISABEL WILLIS DESCRIBES SOME ENTERTAINING TABLEAUX.

They May Be Followed with an Exercise Known as "The Little Patriots," Which is Here Described—Full Directions Are Also Given.

Here are some suggestions which may be utilized by themselvs or given in connection with other exercises celebrating the "Glorious Fourth."

TABLEAU I.

The following may be recited by a boy who stands before a curtain, which should be drawn aside at each tableau:

This is the Fourth of July.
This is the boy who, with vigor and din,
Got out of bed early to help usher in
The glorious Fourth of July.

[The scene, beginning with the second line, shows on the stage a boy sitting in a great easy chair. His head should be bandaged, one eye being covered and his face well plastered; his right hand, bound up, should rest on a pillow. Beside him may be a table with numerous large bottles of liniment, etc.]

This is the cash that was squandered with joy
For cannon and powder by this lusty boy,
Who got up right early with vigor and din
To play his part bravely in ushering in
The glorious Fourth of July.

TABLEAU II.

[This tableau represents Ben and his father standing together. The latter is holding out some silver and greenbacks in his hand, and Ben, with a broad smile, is reaching out both hands to take the money.]

This is the cannon that went off too soon
And made the boy see both the stars and the moon;
'Twas bought with the money expended with joy
For crackers and powder and things by the boy,
Who with shouting and bustle and vigor and din
Got up mighty early to help usher in
The glorious Fourth of July.

[In this tableau Ben very smilingly stands near a large toy cannon, holding in his hands the things necessary to fire it off. In the background stands his mother, who has an expression of terror on her face and holds out both her hands, as if beseeching him not to play with the cannon.]

This is the bill that the doctors sent in
For stitches and plaster and medicin;
Result of the cannon that went off too soon
And made the boy see both the stars and the moon—
The boy who with bustle and vigor and din
Got up in the morning to help usher in
The glorious Fourth of July.

TABLEAU III.

[This scene represents Ben's father sitting by a table looking over the doctor's bill just sent in. It may be put with heavy, black writing on a sheet of legal cap paper and the father should hold it out at full length, with an astonished look on his face. Ben may be in the background, on a rocking-horse, or playing some indoor game.]

The next part of the exercises may be announced as "The Little Patriots," represented by as small boys and girls as can be taught to giv the quotations nicely. Let the boys carry flags and the girls wear sashes of red, white, and blue, passing over one shoulder and under the other arm. The scene represents an old man with a long beard and a suit of army blue sitting in an arm chair, leaning over with his chin on his cane, which both hands grasp. The children come in to martial music played by a band or on a piano. If neither can be had a drum will do. Let the performers execute a pretty march, if the size of the stage will permit, before grouping themselvs around the old man. If he sits facing the audience the children may arrange themselvs on either side, so that each can look both at him and at the audience. The old man, raising his head, says:

O darling little patriots,
So gay and full of life,
I'd spare you all the agony
That marks a nation's strife.
But if your country needs you
To help put down a wrong,
Stand ready at her faintest call—
Be brave and true and strong.

Then the following quotations on patriotism are given as numbered by the children.

I.

The United States is the only country with a known birthday. All the rest began they know not when, and grew into power they know not how. There is no "Republican," no "Democrat" on the Fourth of July—all are Americans, all feel that their country is greater than party.—*James G. Blaine.*

II.

Love of country is one of the loftiest virtues which the almighty has planted in the human heart. Patriotism knows neither latitude nor longitude. It is not climatic.—*Emory A. Storrs.*

III.

The man who loves home best, and loves it most unselfishly, loves his country best.—*J. G. Holland.*

IV.

Patriotism is trustful and simple, like family affection, and its subordinate place in the ordinary life of the nation is seen in the fact that it rarely shows itself except in the national emergencies.—*J. G. Holland.*

V.

That patriotism which, catching its inspiration from on high and leaving an immeasurable distance below all lesser, groveling, personal interests and feelings, animates and prompts to deeds of self-sacrifice, of valor, of devotion, and of death itself, that is public virtue; that is the noblest, the sublimest of all public virtues.—*Henry Clay.*

VI.

The love of country is universal. It has its seat deep down in the human heart. It strengthens with our years; is not weakened by distance, and we all feel the magnetism of its wondrous power.—*John F. Dillon.*

VII.

We cannot honor our country with too deep a reverence; we cannot love her with an affection too pure and fervent; we cannot serve her with an energy of purpose or a faithfulness of zeal too steadfast and ardent. —*Grimke.*

VIII.

A man's country is not a certain area of land—of mountains, rivers, and woods—but it is principle; and patriotism is loyalty to that principle.—*G. W. Curtis.*

The old man asks: "Cannot any of you repeat some stirring words about the bright banners which you held aloft so proudly just now?"

IX.

The American flag has been the symbol of liberty, and men rejoice in it. Not another flag on the globe has such an errand, or went forth upon the seas carrying everywhere, the world around, such hope for the captiv and such glorious tidings. The stars upon it were to the pining nations like the morning stars, and the stripes upon it were beams of morning light.—*Henry Ward Beecher.*

X.

Let us, then, twine each thread of the glorious tissue of our country's flag about our heartstrings, and looking upon our homes and catching the spirit that breathes upon us from the battle-fields of our fathers, let us resolve, come weal or woe, we will, in life and in death, now and forever, stand by the stars and stripes.—*Henry Ward Beecher.*

XI.

Though many and bright are the stars that appear
In the flag by our country unfurled,
And the stripes that are swelling in majesty there,
Like a rainbow adorning the world.
Their light is unsullied as those in the sky
By a deed that our fathers hav done,
And they're linked in as true and as holy a tie
In their motto of, "Many in One."

—*G. W. Cutter.*

XII.

Let this banner wave forever,
May its lustrous stars fade never
Till the stars shall pale on high;
While there's right the wrong defeating,
While there's hope in true hearts beating,
Truth and freedom shall not die.

As it floated long before us
Be it ever floating o'er us,
O'er our land from shore to shore;
There are freemen yet to wave it,
Millions who would die to save it,
Wave it, save it, evermore.

—*Dexter Smith.*

In conclusion the old man repeats, with upraised hand, these lines by Samuel L. Simpson:

Oh, bless the flag! let it float and fill
The sky with its beauty, our heartstrings thrill
To the low, sweet chant of its wind-swept bars,
And the chorus of all its clustered stars.
Embrace it, O mothers! and heroes shall grow
While its colors blush warm on your bosoms of snow.
Defend it, O fathers! there's no sweeter death
Than to float its fair folds with a soldier's last breath.
And love it, O children! be true to the sires
Who wove it in pain by the old campfires.

—*Annie Isabel Willis.*

A Home for Aged and Indigent Liberals.

Our friend Mr. J. Waters writes as follows, concerning a home for aged, infirm, and destitute Liberals:

"I was grieved to learn of the condition of the veterans Casey and Cook. Is it not time that Liberals exhibited liberality worthy of the name they bear by providing a home somewhere in this wide land for those who hav fallen by the wayside, wounded and disabled by the hand of persecution for truth's sake?

"All must know something of the vindictiv spirit with which men and women hav been pursued, who hav been true to their convictions of duty, and dared to oppose the popular fallacies of the times. Not a few hav been made to feel in some way the cruel hand of oppression. They hav been regarded with the evil eye of suspicion, ostracised, reputation injured by dark insinuations, business boycotted and ruined, and, in every way possible, the victim is made to feel the withering blight of prejudice and bigotry, and when he succumbs to the infamous load heaped upon him Superstition shakes its scrawny finger, and cries out, 'Behold the miserable end of the Infidel.'

"Liberals are accused of being heartless, cynical, critical, fault-finding iconoclasts, whose efforts are in the line of destruction rather than construction, and whose emotional natures are as dry as a desert, from whose arid depths no sigh of pity ever swells. These assertions are untrue, and Liberals should demonstrate their untruthfulness by tangible facts in the erection and support of an asylum for those who hav been brave and imprudent enough to stand up and be counted for justice to all men and equal rights and privileges for all men, and face the scorn and obloquy of enemies made thereby, who hav relentlessly pursued them until misfortune, marking them for its own, has brought them to a state of helpless dependence.

"To build monuments to the memory of those who hav died martyrs to Truth is well, and to build a sheltering home for helpless living heroes is also well. Liberals should do both and thus honor the principles they profess and the name they bear.

"You truly say that the children of your 'Corner' hav not the means to engage in large philanthropic enterprises; but can you not suggest some plan by which they can solicit ample means from those of mature years and larger means to set on foot something of the nature I hav suggested?"

A Short Lesson.

Discriminate in the use of the preposition *of* after the adverb *off*. Don't say: "Six yards of silk were cut off of that piece;" "The apples dropped off of that tree." Omit the *of*.

Be careful how you employ the words *older* and *elder*. Two or three examples will illustrate their use: "The elder son is the most gifted in the family; he is older than his brother by five years." "He is the older soldier of the two, and the oldest in the regiment." "He is the elder of the two poets, and the eldest poet in the realm."

Correspondence.

BALLSTON SPA, N. Y., June 12, E.M. 290.

DEAR MISS WIXON: In THE TRUTH SEEKER of May 10th I saw that you wished me to take up the dime fund again, but I must say it would be impossible for me to do so, as I am learning my trade, and my time is wholly taken up.

I hope you will pardon me for not answering sooner, but THE TRUTH SEEKER has been away from home, and mother and I both hav been very sick.

I feel sorry for the old people, and perhaps some other young lady or gentleman would get up a dime fund. If they do, I will add my mite. So, wishing you and all the readers of THE TRUTH SEEKER success, I will close, remaining, as ever,

Yours in love, liberty, and truth,
SADIE THORPE.

OAK MILLS, KAN., June 18, E M. 290.

DEAR MISS WIXON, *Kind Friend:* As I hav a few leisure moments I will improve them by writing to you. Your article entitled "Corner Gospel," or "Earn What You Spend," in the last Children's Corner of THE TRUTH SEEKER, was very instructiv. Every boy and girl should read it very carefully, as it contains many things that would be of much importance to them. "Earn What You Spend" is a good motto, and those who heed its advice will never want for friends.

I just sent to Miss Elda S. Billings, Fabius, N. Y., for one of her pencil drawings. She must be an accomplished young lady. I read her letters to the Corner with much interest. They are well composed and are a credit to her. I agree with her in what she says about your books, and hope that every child in America may some day hav the opportunity to read them.

In the Corner of March 15, 1890, is a letter from Miss Mollie Randolph, and in that letter she corrects a mistake that I made in an article entitled "Nicknames of Noted Americans," in which I stated that James G. Blaine was given the title of the "Plumed Knight" during the Blaine-Cleveland campaign. I would like to say to the readers of the Corner that I made that statement unthoughtedly. I hav read Colonel Ingersoll's speech nominating Blaine for the presidency, and remember the sentence in which he spoke of Blaine as the "Plumed Knight," but when I wrote my article I did not think of the fact that it was at Cincinnati in 1876. Nevertheless, I wish to thank Miss Randolph for correcting my mistake, and whenever I make an uncorrect statement in the Corner, or anywhere that she may see it, I hope she will be quick to correct it. I am always ready to be corrected and always willing to take advice. I again thank Miss Randolph for her kindness.

Heston's cartoon, "Murder with Prayer," in the last TRUTH SEEKER, is a good one. His article on the same is very amusing, and I had to laugh when I read this extract: "If Christ was correct in his statement, we must believe that 'there is more joy in heaven over one sinner that repenteth, than there is over ninety and nine just persons who need no repentance,' and with this inspired promis before us, we hav no doubt that when God became aware of the tragedy on Cow Creek, and of Kirby's repentance right then and there, there was a great hullaballoo in heaven, and all the darling little angels twanged their harps and sang hosannas, and the four and twenty bald-headed elders who loaf around the foot of the throne shouted 'halleluiahs,' and the multitude of murderers and cutthroats who hav gone before cried out, 'Save a harp for Brother Kirby,'" etc. Mr. Heston is a "dandy." Who can estimate the amount of good he is doing? Long may he liv to hurl his sarcastic thunderbolts of argument against the boastful and haughty theologians, and place before their eyes his effectiv cartoons, that are already causing many to "open their eyes," and throw off the shackles that hav bound them down like serfs.

My letter is getting rather lengthy, so I will write no more at present. With best wishes to you and all the readers of the Corner, I remain,

Yours in the truth of Freethought,
GEO. J. REMSBURG.

Wanted.

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A THOUGHTLESS YES.

The downcast eyes of timid acquiescence hav paid to impudent authority the tribute of a thoughtless yes.—*R. G. Ingersoll.*

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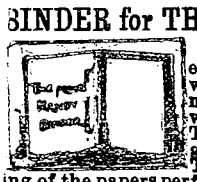
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Brother Brown buried his wife a year ago. He had no children. His nearest relativs were nephews and nieces. He passed away with no fear of death, quietly, painlessly. He was a strong Materialist, but in the last few days of his life he thought much of his departed wife, and at times seemed to feel her presence.

He desired to be buried consistently with his views. His wishes were respected in this matter, and I was called upon to officiate.

The funeral was well attended, at his residence, Wednesday, June 4th, at 1 P.M.

The exercises commenced by my reading the little poem—one verse of which I giv—

When we lay us down to sleep
In some sad sweet day to be,
When the grasses wave and creep
Softly over you and me,
Who will miss our faces then,
Who of us sweet thoughts will keep,
In that happy moment when
We shall lay us down to sleep?

The introductory remarks were as follows:

The occasion of our meeting here is no unusual one—the day after the summons comes to call some friend, neighbor, or relativ from our midst.

The principal incidents in the life of Brother Brown are doubtless to most of you well known. He has spent his life in your midst. You are acquainted with his views. He believes in nothing supernatural. He lived for this world. He had no faith or hope of a hereafter. He had outgrown all superstition, and most earnestly desired to be buried consistently with his views of life and conditions existing after death. All must respect the sincerity, though they may differ from him.

Our brother believed in Freethought and the gospel of humanity—doing right because it is right, not for any hope of a reward hereafter or from any fear of punishment.

Who can estimate the influence of such a life? His work is done, I trust well done. He lived to a ripe old age. For seventy-nine years he has lived among you. His joys and sorrows are over. No more pleasure, no more pain. A brief address, and he who lies so silently before us will be carried to his last resting-place.

After the address, which was listened to with much interest, I read William Cullen Bryant's "Thanatopsis."

The concluding exercises were at the grave, five miles from his home, in Fairport cemetery. The grave was entirely lined with evergreens when the rich casket, with choice flowers, was lowered in it. I read the selection, "I am weary, lay me low," and concluded with these words: "Here in the bosom of earth we leave our brother. May we kindly cherish the memory of his many virtues, for humanity's sake. Rest in peace, our brother. Farewell, and forever." F. C. REYNOLDS.

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An old negro sat under a tree near a field. A planter came riding along.

"How are you, Sam?"

"Putty well, Mr. Henly; how is it wid yo'se'f?"

"All right, but why are you idling away your time this bright morning? Why ain't you plowing?"

"Wall, sah, I doan kere about it."

"Not sick, are you?"

"No, sah, ain't sick."

"Why, then, don't you go to work?"

"Case I jined the church las' night."

"What difference should that make?"

"Good deal o' diffunce, case I'se gwine try prar er while now. De Bible say, not by work less some pusson go er roun' an' brag er bout it, an' dar is a gre't miration made er bout prar, so I thought dat 'stead o' workin' dis year I would set in de shade an' pray. Tain't no trouble fur me ter pray, but I tell you what is er fact, 'sociatin' wid er mule out yander whar de sen scatters his smiles gits er man down. Been er workin' yere now fur er good many years, an' ain't got nothin' yit, an' I doan reckon prar widout work kin leave me much wus off den I is now. I'se gwine ter pray dat all dese weeds out dar draps down an' dies, an' dat de fines' cotton you eber seed springs up in dar place. Den I'se gwine ter pray dat de rain come when it is needed, an' den long in de fall I'll pray dat de cotton be picked an' ginned an' den sold, an' de money handed ober to me."

"Your faith is very beautiful, old man, but when fall comes and you find that you hav nothing to show but an enormous crop of weeds, you will find that your judgment was weak."

"Oh, I kain't he'p dat, Mr. Henly. De Bible an' de preachers tells me ter pray fur what I wants an' I gwine do it, an' if it doan turn out all right, w'y I kain't he'p it. As I said, I'se tried work an' it doan 'pear ter do no good, an' now I'se goin' ter try prar. Is you got some chawin' terbarker er bout you, Mr. Henly?"

"Why don't you pray for your tobacco, Sam?"

The old negro began to scratch his head.

"Wall, sah. I blebe I will, sense you speaks er bout it; an' while I'm at it I mout as well pray fur er right smart patch to spring up ober yander an' grow de same time dat the cotton does. Good mawnin', Mr. Henly, I musn't waste no mo' time fur de season is er creepin' er long an' I must be gettin' down ter my prayin'."

Several days later Henly saw old Sam sitting in front of his cabin eating something.

"Hello, old man, what are you eating?"

"I'se grindin' up er spring chicken, sah?"

"Where did you get it?"

"Well, sah, I wuz layin' yere on the bed las' night, er thinkin' whut wuz good ter eat. I ain't had much o' er appetite fur seberal days, fur I'se been so busy gettin' my prar crop in, an' all on er suddent I thought dat I would like ter hab er right young chicken. Den I prayed dat one would come an' I dozed off ter sleep. Putty soon I woke up an' yered suthin' scratchin', an' I looked up. I did, an' dar by de foot o' de bed er rakin' an' er clawin', wuz de fines' chicken you mighty nigh eber seed. He wuz so feered dat I wouldn't wake up dat he had dun pulled some o' de kiver offen me—dragged one sheet clar down ter de foot o' de bed. I got up powerful quick, I did, an' eben when I gunter put de water on ter scal' him he didn't run er way, but danced roun' like he mighty nigh tickled ter def; an', sah, you know whut dis chicken done?" the old fellow added, holding up a piece of the fowl, "why, he sung er tune while I wuz killin' him. He is de sweetes' meat I ever seed."

"You hav found, then, that praying pays?"

"In er measure, yas, sah. De weeds is still growin' powerful down yonder whar I wants de cotton, but da kaint stan' it much longer. Dar ain't no weed, sah, dat kin stan' up befo' prar. Some o' 'em is done scorched on de top, an' it ain't gwine be long fo' da falls down, an' den de cotton stalk will fling up its bloom an' shout hallelujah."

One night Henly heard a disturbance in his hog-pen. The moon was shining, and by creeping low on the ground Henly reached a point from which he could see all that was going on. It did not take him long to see enough. He saw old Sam throw a pig over the fence. Henly rushed upon the thief and seized him.

"Wall, fo' goodness, ef dis ain't Mr. Henly! W'y wut you doin' out dis time er night? You ketch yo' def o' col' ef you keep on', an den whut de folks o' dis 'munity gwine do?"

"Come on here, you old thief."

"W'y, whut you come call me er fief fur? Keep on dis way an' atter while I won't blebe dat you thinks I'se honest."

"You old scoundrel, I'll send you to the penitentiary."

"Who, me? Fur goodness sake, whut I done, Mars John?"

"You know. What are you doing with this pig?"

"Hol' on er minit. Dar's suthin' 'bout dis dat you doan understan'. I'll tell you how it is. Las' night my appertite commenced ter talk ter me er gin, an' the fust thing I knowed it wanted shote. I tole it ter keep still, dat I didn't wanter pray for shote case de Lawd wasn't much in favor o' haug meat no how, but it kep' on an' wouldn't gib me no rest. Den I got down on my knees an' axed de Lawd ter please, sah, gib me a little shote meat, but der prar wan't answered. Den I says: 'Lawd, ef you won't send de shote meat, won't you please tell my mind ter lead me ter whar I kin git some?' De Lawd done dat. He tole my mine, and de fust thing I knowed my mind say: 'Sam, go ober yander ter Mr. Henly's.' 'Look yere,' says I, 'doan sen' me ober dar, case I lubs dat man an' doan wanter take nothin' dat 'longs ter him.' My mind got mad den. 'Come yere,' it says, an' at de same time it gib me er jerk. 'Come yere an' go on ober yander an' git er shote, or I'll hurt you.' I wuz skeered, sah, case my mind neber acted dat way befo', an' then it jerked me 'gin—tore my collar, sah. See yere. Tore my collar, sho's you bo'n. Wall, I jes had ter go, fur I knowed dat de Lawd had dun tole my mind what ter do. So now yere I is, standin' right yere wid er man dat I has allus lubed, er cuzin' me o' stealin' er shote. Oh, I'se almos' er shamed o' you."

"That's all right. I'll lock you up until morning, and then I'll send you to jail."

"Whut, blamin' me fur whut de Lawd tole my mind ter make me do! Look yere, Mars John, ain't you jokin' wid me?"

"You'll find out when you go to the penitentiary."

"W'y, jest think er minit, man," the old negro pleaded; "jes look at de merics o' dis case. Ain't I showed you de proof, showed you whar my min' tore my collah? Lissun: I wanted de Lawd ter send me some shote', doan you understan', an' axed for it, an' de Lawd wouldn't sen' it ter me, but agreed ter tell my min' ter lead me ter it. Den my min' grabbed me an' fotch me ober yere. Dat's all dere is, an' is you gwine to hol' me 'sponsible fur dis?"

"Yes, to the extent of one year, at least."

"Well, sah, I ain't got no mo' ter say. No wonder de overflow comes an' de wind blows houses erway when de white folks 'sputes de will o' de Lawd. Suthin' awful gwine happen yer; mark my word ef dar ain't."—*Opie P. Read.*

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These notices are for the benefit of Liberals who may be visiting the places where these societies are located. Local Secular Unions and Freethought Societies meeting regularly can have their gatherings advertised here free by forwarding the necessary information.

The Manhattan Liberal Club, N.Y.
Meets every Friday evening, at 8 o'clock, at German Masonic Temple, 220 East 15th street. Lectures and discussions. The public cordially invited.

The Newark Liberal League
Meets every Sunday afternoon at 3 o'clock at Liberal League Hall, 177 Halsey st., cor. Market st., Newark, N. J. Lectures and discussions on religious and social questions. Seats free and everybody welcome.

Philadelphia Liberal League 257
meets every Sunday in Industrial Hall, Broad and Wood sts., at 2:30 and 7:30 P.M. for lectures and free discussions on religious and social questions. Able speakers interest the audience. N.B.—Truth Seeker publications always on hand at cheap rates.

Chicago Secular Union
Meets every Sunday evening at 7:30 P.M., at Princess Opera House, 558 West Madison street. Lectures and debates. Strangers from abroad are welcome.

The Secular Society of Kent, O.,
Meets semi-monthly, first and third Sundays, at 2 P.M., at the town hall. All friends of human cultivation are invited. MARIUS HEIGHTON, Sec.

The Minneapolis Secular Union
Meets every Sunday at 7:30 P.M., at 412 Nicollet ave., Rooms 12 and 14, Eastman block, Minneapolis, Minn. J. F. MACOMBER, Pres.; LEROY BERRIER, Sec.

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Of Alliance, O., meets the first and fourth Sundays of each month at Independent Church, at 10:30 A.M. Free discussion on all Liberal subjects. Subscriptions to THE TRUTH SEEKER and *Investigator* are solicited. R. G. SMITH, Cor. Sec.

The Walla Walla Liberal Club
Meets every Sunday at 2 P.M. in Grand Army hall, Main street, Walla Walla, Washington. Science Lectures.—Free Discussions.—Original and Selected Readings and Poems. A large valuable library is at the service of members and friends. C. B. REYNOLDS, Pres.; A. W. CALDER, Sec.

Milwaukee, Wis., Liberal Club
Holds meetings every Sunday evening at 216 Grand ave., (Fraternity Hall). Lecture followed by debates. The public cordially invited.

Brotherhood of Moralists, No. 903, Prairie City, Ia.,
Meets every Sunday in the Liberal reading-room hall at 2:30 P.M. All Liberals are cordially invited. F. V. DRAPER, Cor. Sec.

San Francisco, Cal., Freethought Society
Meets every Sunday evening at Union Square Hall, 421 Post street, at 8 o'clock. A cordial invitation is extended to all. Seats free.

Des Moines Secular Union
Holds regular meetings at Good Templar Hall, Flynn Block, S.E. corner 7th and Locust streets. Lectures followed by discussion. Friends from abroad heartily welcome.
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Meets every Sunday at 7 P.M. in Grand Army Hall. Lectures, discussions, readings, poems, music and songs. A cordial invitation is extended to all; especially to friends from abroad. Correspondence solicited. J. L. TREUTHART, President. WILL S. ANDRES, Secretary.

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News of the Week.

THE czarowitch of Russia will start on a tour of the world August 1st, returning by way of the United States.

DENVER protests that she has been cheated out of 10,000 to 25,000 names by negligent census enumerators, and asks a recount.

CATHOLICS will hold a congress in Chicago during the Exposition.

THE Chicago fair will be called the World's Columbian Exposition.

A 450TH anniversary of the invention of printing has been celebrated in Mainz, Germany.

AT Gallatin, Tenn., on the 28th ult., a tornado by providential visitation demolished a church.

THE Louisiana Lottery bill has been passed by the legislature and will be voted on by the people.

SPAIN is suffering from cholera, and cordons of troops hav been placed around the infected districts.

STANLEY has been appointed governor of the Congo Free State and will begin his duties with 1891.

THE Congregational church at Ashford, Conn., one of the oldest edifices in the state, was destroyed by lightning on the 25th ult.

STANLEY'S book, "In Darkest Africa," was published on the 28th ult. simultaneously in America, England, Germany, and other countries.

FRANCE objects to the African agreement of Germany and England in which they established a protectorate over Zanzibar, which she wants for herself.

ILLINOIS and neighboring states hav been suffering from a remarkable spell of intense heat. In Chicago 50 to 200 persons were sunstruck daily, many fatally.

THE case against the North River Sugar Refining Co., N. Y., as a trust, has been decided by the court of appeals against the company. It was regarded as a test case.

A PROPOSAL by Republicans to transfer the supervision of federal elections from state authorities to federal deputies, is meeting opposition in Congress from Southern members and others.

ON the 25th ult. the Church of the Blessed Sacrament, New Rochelle, N. Y., was struck by lightning. The city's fire service made valiant efforts to save the untaxed building, but without success.

BUSINESS on the Illinois Central railroad was at a standstill several days last week because of a strike of 1,500 conductors, switchmen, and brakemen, but they resumed work at the company's terms.

ASSOCIATE-JUSTICE HARLAN of the United States Supreme Court, in a lecture before the Law College of the University of Wisconsin, strongly favored entire freedom for the press, and affirmed that the standard of public morality and virtue is higher than it was twenty-five years ago.

AT Spokane Falls there is contention between the Spokane Street Railway Co. and the City Park Transit Co., each wanting to lay tracks for an electric and cable line on the same street. By counter-working of the city and the state authorities and reciprocal warranting, the mayor, city council, sheriff, and police are under arrest.

A NEW YORK *World* reporter has been engaged two months in personating a gambler and running a pretended gambling-house, that he might investigate the alleged practice of police authorities in selling protection to such places. He paid money for protection to a lawyer, a ward detectiv at his station house, a roundsman at his station house, and several ex-aldermen. His revelations are creating a sensation.

THE accusations against Englishmen of rank of meeting at a house in Cleveland street for atrociously immoral purposes, hav been hushed up. Newton, a lawyer, has received six weeks' imprisonment for abetting escape of suspected persons. An editor who was unable to prove charges that he made against a nobleman, has been imprisoned for libel. The general belief is that at least several of the suspected persons were guilty. The affair will be used as ammunition by agitators against peerage.

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IF God inspired the writers of the Bible, it would also be necessary to the fulfillment of his purpose that he should superintend the compilation of its books by councils, its translation by scholars, and its interpretation by commentators. But the facts do not show that this has been done, as new versions would not be needed, nor would doctrinal quarrels exist.—*Robt. C. Adams.*

THE continually progressiv change to which the meaning of words is subject, the want of a universal language which renders translation necessary, the errors to which translations are again subject, the mistakes of copyists and printers, together with the possibility of willful alteration, are of themselvs evidences that the human language, whether in speech or in print, cannot be the vehicle of the word of God. The word of God exists in something else.—*Paine.*

SOONER or later the spirit of truth will be regarded in Christendom, as it was regarded by the philosophers of ancient Greece, as the loftiest form of virtue. We are, indeed, still far from that point. A love of truth that seriously resolves to spare no prejudice and accord no favor, that prides itself on basing every conclusion on reason or conscience, and on rejecting every illegitimate influence, is not common in one sex, is almost unknown in the other, and is very far indeed from being the actuating spirit of all who boast most loudly of their freedom from prejudice. Still it is to this that we are steadily approximating.—*Lecky.*



SAUL GOETH WITCH HUNTING.

And Saul disguised himself, and put on other raiment, and he went, and two men went with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up whom I shall name unto thee.—1 Sam. xxviii, 8.

IT would seem a truth irrefragable, that the search for each of these kinds of truth must be followed out on its own lines, by its own methods, to its own results, without any interference from investigators on other lines or by other methods. And it would also seem logical to work on in absolute confidence that whatever, at any moment, may seem to be the relativ positions of the two different bands of workers, they must at last come together, for Truth is one. But logic is not history. History is full of interferences which hav caused the earth dear. Strangest of all, some of the direst of them hav been made by the best of men, actuated by the purest motivs and seeking the noblest results. These interferences, and the struggle against them, make up the warfare of science.—*Prof. A. D. White.*

As for passing *through* any great and glorious experience, and rising *above* it, as an eagle might fly athwart the evening sky to rise into the still brighter and fairer regions of the heavens, I cannot say that I ever sailed so creditably but my bark ever seemed thwarted by some side wind, and went off over the edge, and now only occasionally tacks back toward the center of that sea again. I hav outgrown nothing good, but, I do not fear to say, fallen behind by whole continents of virtue, which should hav been passed as islands in my course; but I trust—what else can I trust—that, with a stiff wind, some Friday, when I hav thrown some of my cargo overboard, I may make up for all that distance lost.—*Thoreau.*

O BLEST, whom still the hope inspires
To lift himself from error's turbid flood!
—*Goethe.*

To those among us who hav made some progress in the study of moral philosophy, it is now, I presume, become sufficiently evident, that morality may exist independently of religious ideas; that the distinction between moral good and moral evil, the obligation to avoid evil and to cleave to that which is good, are laws as much acknowledged by man, in his proper nature, as the laws of logic; and which spring as much from a principle within him as in his actual life they find their application.—*Guizot.*

MORALITY is, like everything that man possesses, the outcome of a long series of acquirements handed down from generation to generation, and depends on definit natural and social conditions; it is therefore by no means the same eternally, but by its very nature it is a product of growth and a thing that changes—an expression of human knowledge, which proceeds and progresses with that knowledge itself. What we call "moral feeling" has its origin in the social instincts or habits which each human (or animal) society develops, and must develop, within itself, if it is not to perish by its own incapacity.—*Buchner.*

THE

Truth Seeker Annual

—AND—

Freethinkers' Almanac,

1890.

(E. M. 290.)

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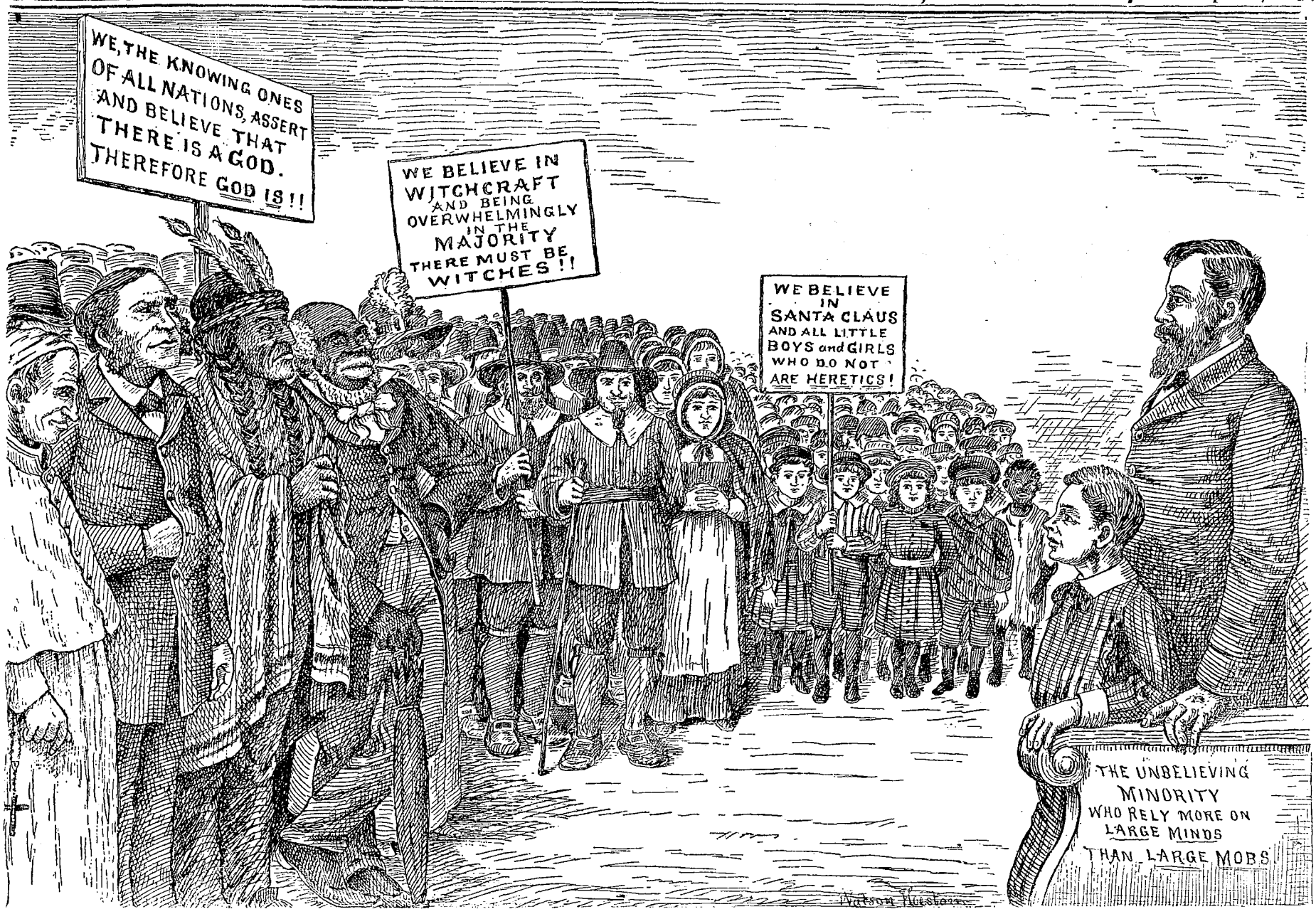
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THE INFALLIBLE JUDGMENT OF THE MAJORITY—THE ARGUMENT OF NUMBERS.

Notes and Clippings.

THE *Converted Catholic* of this city says that "it is painfully true that former priests, and even converted priests, will receive ample compensation for their services in denouncing popery in all its phases, and especially if they speak of the immorality and wickedness of Jesuit priests and nuns, but they can starve if they try to preach the gospel to the Roman Catholics." The *American Sentinel* thinks this simply shows that the contest between Catholics and Protestants is no longer one of principle, but is simply a fight for advantage. This is further shown by the fact that Protestants are so ready to adopt Catholic methods and invoke the aid of the civil power to advance their interests.

THE *Catholic American* says: "The Nationalists are simply insane. They seem to desire the supplanting of almighty God and his ordinances by the divinity of the state." Without passing here upon the Nationalists, one way or other, we wish to hold up to opprobium this sentiment of the Catholic paper. If Catholics desire to discredit the Nationalists, they should do so upon grounds and proofs that their schemes are detrimental to the interests of the community. These are the only permissible grounds. This opposition to every change from the existent and the old, simply because it is a change, and denunciation of it as supplanting God's established order, is what has worked such incomputable harm throughout human annals.

THE *Methodist Times* of London says: "Nothing in the whole history of ecclesiastical Christianity is so indefensible and outrageous as the indifference with which the churches hav tolerated the long reign of militarism. Even now we hav apparently less sympathy with the prince of peace than Atheists, Socialists, and revolutionary Nihilists, who are never tired of denouncing war and pleading for a new era of universal brotherhood. It is impossible for Christian churches to repudiate responsibility for the existing condition of Europe. If we acted together, a European war would be impossible. If all the ministers of religion of the evangelical, Anglican, Latin, and Greek churches agreed to establish a 'truce of God,' neither the German emperor, nor the czar, nor anybody else, could move a regiment."

THE Pittsburgh *Christian Advocate* voices the feeling of all the friends of pronounced Christian principles in civil government, comments the *Christian Statesman*, when it says: "We confess to very great disappointment in the religious features of President Harrison's administration. He is a Christian man, an officer and for years a Sabbath-school teacher in the Presbyterian church. Much was expected of him in the way of proper example in his high office, and of respect for the Christian principles and sentiment of the country. But in some respects we hav not seen them. Intoxicating liquors hav been served on his table on state occasions, and lately a 'german,' one of the most offensiv and disgusting of all the public dances, was given in the White House. It was a full dress (rather undress) affair, such as but few thoughtful mothers would suffer their daughters to attend. Chaplain Milburn says there has not been any such public exhibition in the presidential mansion since the marriage of President Tyler. Pretty soon the people will wonder what the difference is between a Christian president and one who is not a Christian."

THE retrogressiv character of Emperor William's obtrusiv assertion of his claim of divine right, provokes comment. A London writer thus contrasts the spectacle of the Paris Exposition that was held to celebrate the overthrow of divine and other monarchism, with that presented by this young German bigot: "In June, 1888, workmen were toiling in the Champ de Mars upon the foundations of a noble exhibition, planned to celebrate the centenary of the death by violence of the Divine Right of Kings, and four thousand miles westward, in the city of Chicago, national delegates were assembled to select the twenty-third president of a great republic, which also stood upon the threshold of its hundredth birthday. These were both suggestiv facts, full of hopeful and inspiring thoughts to the serious mind. Taken by themselvs they seem very eloquent proofs of the progress which Liberty, Enlightenment, the Rights of Man, and other admirable abstractions spelled with capital letters, had made during the century. But unfortunately, history will not take them by themselvs. That same June of 1888 witnessed a spectacle of quite another sort in a third large city—a spectacle which gave the lie direct to everything that Paris and Chicago seemed to say. This sharp and clamorous note of contradiction came from Berlin, where a helmeted and crimson-cloaked young man, still in his thirtieth year, stood erect on a throne, surrounded by the bowing forms of twenty ruling sovereigns, and proclaimed with the harsh, peremptory voice of a drill sergeant, that he was a War Lord, a Mailed Hand of Providence, and a sovereign specially conceived, created, and invested with power by God, for the personal government of some fifty millions of people."

THERE is a child's paper published in the interests of the Catholic parochial schools called the *Catholic Youth*. We quote from it: "Catholic parents should not be induced to send their children to the public schools for the reason that they are acquainted with some of the principals or teachers of these schools and think them to be good Catholics, who will see that their children's religion will not be interfered with while they are under their charge. The reason is a bad one; the principals and teachers in the public schools may be Catholics, but they are forbidden to teach religion of any kind to their scholars. Therefore, the Catholic children might as well be under the care of Protestant, Jew, or Infidel teachers. Some of the Catholic teachers in the public schools are so zealous in their business that they travel around their school district and try to induce Catholic parents to take their children from Catholic schools and send them to the public schools. Their motiv in doing this is to keep their classes well filled so as not to lose their place as teachers, or not lose their reputation for good attendance in the different classes. They are looking out not for worldly interests, and Catholic parents should pay no heed to their solicitations. As for the Catholicity of such teachers, it must be at a low ebb, because they are working in direct opposition to the laws of the Catholic church, in which they claim a membership."

SOME CHURCH DOCUMENTS.

SENTENCE AND ABJURATION OF GALILEO.

Sentence of the Tribunal of the Supreme Inquisition against Galileo Galilei, given the 22d day of June of the year 1633.

We, Gasparo of Santa Croce in Gerusalemme, Borgia;
Brother Felice Centino of S. Anastasia, called Ascoli;
Guido of Santa Maria del Popolo, Bentivoglio;
Brother Desiderio Scaglia of S. Carlo, called of Cremona;
Brother Antonio Barberino, called of S. Onofrio;
Laudivio Zacchia, of S. Pietro in Vincoli, called of San Sisto;
Berlingero of S. Agastino, Gessi;
Fabricio of S. Vincenzo *in pane e perna*, Verospi;
Francisco di S. Lorenzo in Damaso, Barberino;
Marzio di Santa Maria Nuova, Ginetti.

By mercy of God Cardinals of the Holy Roman Church, Inquisitors of the Holy Apostolic See, in the whole Christian Republic specially deputed against heretical depravity:

It being the case that thou, Galileo, son of the late Vincenzio Galilei, a Florentine, now aged seventy, wast denounced in this Holy office in 1615:

That thou heldest as true the false doctrin taught by many, that the Sun was the center of the universe and immovable, and that the Earth moved, and had also a diurnal motion. That on this same matter thou didst hold a correspondence with certain German mathematicians: That thou hadst caused to be printed certain letters entitled *On the Solar Spots*, in the which thou didst explain the said doctrin to be true; And that, to the objections put forth to thee at various times, based on and drawn from Holy Scripture, thou didst answer, commenting upon and explaining the said Scripture after thy own fashion: And thereupon following was presented (to this tribunal) a copy of a writing in form of a letter, which was said to hav been written by thee to such an one, at one time thy disciple, in which, following the position of Copernicus, are contained various propositions contrary to the true sense and authority of the Holy Scripture:

This Holy Tribunal desiring to obviate the disorder and mischief which had resulted from this, and which was constantly increasing to the prejudice of the Holy Faith; by order of our Lord (Pope) and of the most eminent Lords Cardinal of this Supreme and Universal Inquisition, the two propositions of the stability of the Sun and of the motion of the Earth were by the qualified theologians thus adjudged:

That the Sun is the center of the universe, and doth not move from his place is a proposition absurd and false in philosophy, and formally heretical; being expressly contrary to Holy Writ: That the Earth is not the center of the universe nor immoveable, but that it moves, even with a diurnal motion, is likewise a proposition absurd and false in philosophy, and considered in theology *ad minus* erroneous in faith.

But being willing at that time to proceed with leniency toward thee, it was decreed in the Sacred Congregation held before our Lord (Pope) on the 25th of February, 1616, that the most eminent Lord Cardinal Bellarmine should order thee, that thou shouldst entirely leave and reject the said doctrin, and that thou wast neither to teach it to others, nor to hold and defend it, to which precept, if thou didst not giv heed, thou wast to be imprisoned: and on execution of the said decree, the following day in the palace and in the presence of the said most Eminent Lord Cardinal Bellarmine, after having been advised and admonished benignantly by the said Lord Cardinal, thou didst receive a precept from the then Father Commissary of the Holy Office in the presence of a notary and witnesses, that thou shouldst entirely abandon the said false opinion, and for the future neither uphold nor teach it in any manner whatever, either orally or in writing; and having promised obedience, thou wast dismissed.

And to the end that this pernicious doctrin might be rooted out and prevented from spreading, to the grave prejudice of Catholic truth, a decree was issued by the Sacred Congregation of the Index, prohibiting books which treated of the said doctrin, which was declared to be false and entirely contrary to Holy Scripture.

And there having lately appeared here a book printed in Florence this past year, whose superscription showeth thyself to be the author, the title being: *Dialog of Galileo Galilei on the Two Great Systems of the World, the Ptolemaic and the Copernican:* and the Sacred Congregation having been informed that in consequence of the said book the false opinion of the mobility of the earth and the stability of the sun was daily gaining ground; the said book was diligently examined, and was found openly to transgress the precept which had been made to thee, for that thou in the said book hadst defended the said already condemned opinion, which had been declared false before thy face; whereas thou in the said book by means of various subterfuges dost endeavor to persuade thyself that thou dost leave it undecided and merely probable. The which however is a most grave error, since in no way can an opinion be probable which has been declared and defined to be contrary to Holy Scripture.

Wherefore by our order thou wast cited before this Holy Office, in which being examined upon oath, thou didst acknowledge thyself to hav written and caused to be printed the said book. Thou didst confess that, ten or twelve years previously, after having received the precept above mentioned, thou didst begin to write the said book; that thou didst ask for a license to print it, without signifying to those from whom thou didst receive such license, that thou hadst a precept forbidding thee to hold, defend, or teach in any way whatever such doctrin.

Thou didst likewise confess, that the said book is in more places than one so written that the reader might form an idea that the arguments brought forward in favor of the false opinion were pronounced in such guise that by their efficacy they were more apt to convince than easy to be overturned; excusing thyself for having fallen into an error so alien, sayest thou, to thy intention, for that thou hadst written in form of a dialog, and for the natural complacence with which each one doth view his own subtlety in showing himself more acute than the common herd of men, in finding even for false propositions ingenious discourse to make them apparently probable.

And a convenient period having been assigned thee for thy defense, thou didst produce a certificate written by the hand of the most eminent Lord Cardinal Bellarmine, procured by thee, as thou saidst, for the purpose of defending thyself from the calumnies of thy enemies, who had said that thou hadst abjured and hadst been punished by the Holy office. In the which certificate it is written that thou hadst not abjured, neither hadst thou been subjected to punishment, but that only the declaration made by Our Lord (Pope) and published by the Sacred Congregation of the Index had been made known to thee, the which contains that the doctrin of the Earth's motion and of the stability of the sun is contrary to Holy Scripture, and may therefore neither be defended nor held: and that whereas in the said certificate no mention was made of two particulars of the precept, to wit, *docere* and *quovis modo*, it was to be thought that in the course of fourteen or sixteen years thou hadst lost all remembrance of it; and that for this same reason thou hadst been silent respecting the precept when thou didst ask for license to print the said book. And all this thou saidst not to excuse thy error, but that it might be attributed to a vain ambition rather than to malicious intent. But from the said precept produced in thy defense, thou hast aggravated thy faults; whereas, the said opinion being therein declared contrary to Holy Writ, thou hast nevertheless dared to treat of it, to defend it, and to persuade that it was probable; nor doth justify thee the license which thou didst extort with craft and cunning, not having notified the precept which had been given thee.

And, as it appeared to Us that thou hadst not said the whole truth concerning thy intention, we judged it to be necessary to proceed to the vigorous examination of thee, in which (without prejudice to any of the things confessed by thee, or deduced against thee, as above, respecting thy said intention, thou answeredst like a good Catholic. Therefore, having seen and maturely considered the merits of thy case, with thy above-mentioned confessions and excuses, We hav adjudged against thee the herein-written definit sentence.

Invoking then the Most Holy Name of Our Lord Jesus Christ, and of His Most glorious Mother Mary, ever Virgin, for this Our definit sentence, the which sitting *pro tribunali*, by the counsel and opinion of the Reverend Masters of theology and doctors of both laws, Our Counselors, we present in these writings, in the cause and causes currently before Us, between the magnificent Carlo Sinceri, doctor of both laws, procurator fiscal of this Holy Office on the one part, and thou Galileo Galilei, guilty, here present, confessed and judged, on the other part:

We say, pronounce, sentence, and declare, that thou, the said Galileo, by the things deduced during this trial, and by thee confessed as above, hath rendered thyself vehemently suspected of heresy by this Holy Office, that is, of having believed and held a doctrin which is false, and contrary to the Holy Scriptures, to wit: that the Sun is the center of the universe, and that it does not move from east to west, and that the Earth moves and is not the center of the universe: and that an opinion may be held and defended as probable after having been declared and defined as contrary to Holy Scripture; and in consequence thou hast incurred all the censures and penalties of the Sacred Canons, and other decrees both general and particular, against such offenders imposed and promulgated. From the which We are content that thou shouldst be absolved if, first of all, with a sincere heart and unfeigned faith, thou dost before Us abjure, curse, and detest the abovementioned errors and heresies, and any other error and heresy contrary to the Catholic and Apostolic Roman Church, after the manner that We shall require of thee.

And to the end that this thy grave error and transgression remain not entirely unpunished, and that thou mayest be more cautious for the future, and an example to others to abstain from and avoid similar offenses, We order that by a public edict the book of *Dialogs of Galileo Galilei* be prohibited, and we condemn thee to the prison of this Holy Office during Our will and pleasure; and as a salutary penance We enjoin on thee that for the space of three years thou shalt recite once a week the Seven Penitential Psalms, reserving to Ourselvs the faculty of moderating, changing, or taking from, all or part of the above-mentioned pains and penalties.

And thus We say, pronounce, declare, order, condemn, and reserve in this and in any other better way and form which by right We can and ought.

Ita pronunciamus nos Cardinalis infrascripti,

F. Cardinalis de Asculo.
G. Cardinalis Bentivolius.
D. Cardinalis de Cremona.
A. Cardinalis S. Honuphri.
B. Cardinalis Gypsius.
F. Cardinalis Verospius.
M. Cardinalis Ginettus.

THE ABJURATION OF GALILEO.

I, Galileo Galilei, son of the late Vincent Galileo, a Florentine, of the age of seventy, appearing personally in judgment, and being on my knees in the presence of you, most eminent and most reverend Lords, Cardinals of the Universal christian Commonwealth, Inquisitors General against heretical depravity, having before my eyes the holy gospels, on which I now lay my hands, swear that I always believed, and now believe, and, God helping, that I shall for the future always believe whatever the holy catholic and apostolic Roman church holds, preaches, and teaches. But because this holy office had enjoined me by precept, entirely to relinquish the false dogma, which maintains that the sun is the center of the world and immovable, and that the earth is not the center and moves—nor to hold, defend, and teach by any means, or by writing, the aforesaid false doctrin—and after it had been notified to me, that the aforesaid doctrin is repugnant to the holy scripture, I hav written and printed a book in which I treat of the same doctrin already condemned, and adduced reasons with great efficacy in favor of it, not offering any solution of them; therefore I hav been adjudged and vehemently suspected of heresy—namely, that I maintained and believed, that the sun is the center of the world, and immovable, and that the earth is not the center, and moves.

Therefore, being willing to take out of the minds of your eminences, and of every catholic christian this vehement suspicion, of right conceived against me, I, with sincere heart and faith unfeigned, abjure, execrate, and detest the above said errors and heresies, and generally every other error and sect contrary to the above said holy church; and I swear that I will never any more hereafter say or assert, by speech or writing, anything through which the like suspicion may be had of me—but if I shall know any one heretical, or suspected of heresy, I will denounce him to this holy office, or to the inquisitors and ordinary of the place in which I shall be. I moreover swear and promis, that I will fulfill and observe entirely all the penitences which hav been imposed upon me, or which shall be imposed by this holy office. But if it shall happen, that I shall go contrary (which God avert) to any of my words, promises, protestations, and oaths, I subject myself to all the penalties and punishment, which by the holy canons and other constitutions, general and particular, hav been enacted and promulgated against such delinquents—So help me God, and his holy Gospels on which I now lay my hands.

I, the aforesaid Galileo Galilei, hav abjured, sworn, promised, and hav bound myself as above, and in the fidelity of those with my own hands, and hav subscribed to this present writing of my abjuration, which I hav recited word by word. At Rome in the convent of Minerva, this 22d day of June, of the year 1633.

I, GALILEO GALILEI, hav abjured as above with my own hand.

BLUE LAWS.

LAWS OF CONNECTICUT.

No one shall be a freeman, or giv a vote, unless he be converted, and a member in full communion of one of the Churches allowed in this Dominion.

No man shall hold any office, who is not sound in the faith, and faithful to this Dominion; and whoever givs a vote to such a person, shall pay a fine of £1; for a second offense he shall be disfranchised.

Each freeman shall swear by the blessed God to bear true allegiance to this Dominion, and that Jesus is the only King.

No Quaker or Dissenter from the established worship of this Dominion shall be allowed to giv a vote for the election of Magistrates, or any officer.

No food or lodging shall be afforded to a Quaker, Adamite, or other Heretic.

If any person turns Quaker, he shall be banished and not suffered to return but upon pain of death.

No Priest shall abide in the Dominion; he shall be banished, and suffer death on his return. Priests may be seized by anyone without a warrant.

No one shall run on the Sabbath day, or walk in the garden or elsewhere, except reverently to and from meeting.

No one shall travel, cook victuals, make beds, sweep house, cut hair, or shave, on the Sabbath day.

No woman shall kiss her child on the Sabbath or fasting day.

The Sabbath shall begin at sunset on Saturday.

Every rateable person who refuses to pay his proportion to the support of the Minister of the town or parish, shall be fined by the Court £2, and £4 every quarter, until he or she pay the rate to the Minister.

CONNECTICUT CODE, 1733.

Non-attendance on public worship, to be punished by a fine of three shillings.

NEW HAVEN CODE, 1655.

Whosoever shall profane the Lord's day or any part of it, either by sinful, servil work, or by unlawful sport, recreation, or otherwise, whether willfully or in a careless neglect, shall be duly punished by fine, imprisonment, or corporally, according to the nature and measure of the sin and offense. But if the court upon examination, by clear and satisfying evidence, find that the sin was proudly, presumptuously, and with a high hand, committed against the known command and authority of the blessed God, such a person therein despising and reproaching the Lord, SHALL BE PUT TO DEATH, that all others may fear and shun such provoking, rebellious courses (Numb. 15: from 30 to 36 verse).

MASSACHUSETTS CODE, 1634–5.

If any christian so called . . . shall contemptuously behave himselfe toward ye word preached, or ye messengrs thereof called to dispense ye same in any congregation, . . . or like a sonn of Corah cast upon his true doctrine or himselfe any reproach . . . shall for ye first scandole be convented . . . and bound to their good behaviour; and if a second time they breake forth into ye like contemptuous carriages, either to pay £5 to ye public treasury or to stand two houres openly upon a block 4 foote high, on a lecture day, wth a pap fixed on his breast wth this, A Wanton Gospeller written in capitall lettrs yt othrs may fear & be ashamed of breaking out into the like wickednes.

Though no humane powr be Lord ovr ye faith & consciences of men and therefore may not constraine ym to beleeve or pfes agst their conscience, yet because such as bring in damnable heresies tending to ye subversion of ye Christian faith . . . ought duely to be restrained from such notorious impiety, if any christian . . . shall go about to subvert . . . ye Christian faith, by broaching . . . any damnable heresy, as deniing ye imortality of ye soule, or ye resurrection of ye body, or any sinn to be repented of in ye regenrate, or any evill done by ye outward man to be accounted sinn, or deniing yt Christ gave himselfe a ransome for or sinns . . . or any othr heresy of such nature & degree . . . shall pay to ye comon treasury during ye first six months 20s. a month and for ye next six months 40s. p. m., and so to continue dureing his obstinacy; and if any such pson shall endeavr to seduce others he shall forfeit . . . for every severall offense . . . five pounds.

For ye honnor of ye aetaernall God, whome only wee worpp and serve [it is ordered that] no pson wthin this jurisdicon, whether Xtian or pagan, shall wittingly and willingly psume to blaspheme his holy name either by wilfull or obstinate denying ye true God, or reproach ye holy religion of God, as if it were but a polliticke devise to keepe ignorant men in awe, . . . or deny his creation or goumnt of ye world, or shall curse God, or shall vtter any other eminent kind of blasphemy, of ye like nature and degree; if any pson or psons wtsoeuer wthin our jurisdicon shall breake this lawe they shall be putt to death.

MASSACHUSETTS CODE, 1646.

That wheresoever the ministry of the Word is established, according to the order of the gospel, throughout this jurisdiction, every person shall duly resort and attend thereunto, respectivly, upon the Lord's days and upon such public fast days and days of thanksgiving as are to be generally held by the appointment of authority. And if any person within this jurisdiction shall, without just and necessary cause, withdraw himself from hearing the public ministry of the Word, after due means of conviction used, he shall forfeit for his absence from every such public meeting five shillings.

PLYMOUTH COLONY CODE, 1651.

It is enacted by the court that whatsoever person or persons shall neglect the frequenting the public worship of God that is according to God, in the places where they liv, or do assemble themselvs upon any pretense whatsoever, contrary to God and the allowance of the government, tending to the subversion of religion and churches, or palpable profanation of God's holy ordinances, being duly convicted, viz., everyone that is a master or dame of a family, or any other person at their own disposing, to pay ten shillings for every such default.

VIRGINIA CODE, 1623.

Whosoever shall absent himself from divine service any Sunday without an allowed excuse, shall forfeit a pound of tobacco; and he that absents himself for a month shall forfeit fifty pounds of tobacco.

THE PULPIT ON WITCHCRAFT IN AMERICA.

REV. COTTON MATHER'S EXHORTATION WHICH PRODUCED THE MASSACHUSETTS EXECUTIONS.

These witches . . . hav met in hellish randezvouszes. . . . In these hellish meetings, these monsters hav associated themselvs to do no less a thing than to destroy the kingdom of our Lord Jesus Christ in these parts of the World. . . . We are truly come into a day which, by being well managed, might be very glorious, for the exterminating of those accursed things. . . . Consider, also, the misery of them whom witchcraft may be let loose upon. What is it to fall into the hands of devils? Oh, what a direful thing it is, to be prickt with pins, and stab'd with knives all over, and to be fill'd all over with broken bones? 'Tis impossible to reckon up the varieties of miseries which those monsters inflict where they can hav a blow. No less than death, and that a languishing and a terrible death will satisfie the rage of those formidable dragons.

BILLS FOR EXECUTING HERETICS.

BILL FOR BURNING RIDLEY AND LATIMER.

DINNER.

	£	s.	d.
Bread and ale	0	0	2
Oysters	0	0	1
Butter	0	0	2
Eggs	0	0	8
Lyng	0	0	0
A piece of fresh salmon	0	0	13
Wine	0	0	2
Cheese and pears	0	0	2
The three dinners	0	2	6

TO BURN LATIMER AND RIDLEY.

	£	s.	d.
For three loads of wood fagots to burn Latimer and Ridley	0	12	0
Item, 1 load of furze fagots	0	3	4
Item, for the carriage of these 4 loads	0	2	6
Item, a post	0	1	4
Item, 2 chains	0	3	4
Item, 2 staples	0	0	6
Item, 4 laborers	0	2	8
	1	5	8

BILL FOR BURNING CRANMER.

	£	s.	d.
For 100 of wood fagots for the fire	0	6	0
For 100½ of furze	0	3	4
For the carriage of them	0	0	8
For two laborers	0	2	8
	0	12	8

BILL FOR BOILING FRIAR STONE.

	s.	d.
Paid two men who sat at the kettle and parboiled him	1	0
To three men that carried the quarters to the gates and set them up	1	0

PROSLAVERY DECISIONS OF AMERICAN CHURCHES.

CLERGY OF RICHMOND, VA., JULY 29, 1835.

Resolved, That we earnestly deprecate the unwarrantable and highly improper interference of the people of any other state with the domestic relations of master and slave.

That the example of our Lord Jesus Christ and his apostles, in not interfering with the question of slavery, but uniformly recognizing the relations of master and servant, and giving full and affectionate instruction to both, is worthy of the imitation of all ministers of the gospel.

That we will not patronize nor receive any pamphlet or newspaper of the antislavery societies, and that we will discountenance the circulation of all such papers in the community.

That the suspicions which hav prevailed to a considerable extent against ministers of the gospel and professors of religion in the state of Virginia, as identified with Abolitionists, are *wholly unmerited*, believing as we do, from extensiv acquaintance with our churches and brethren, that they are unanimous in opposing the pernicious schemes of Abolitionists.

METHODIST EPISCOPAL CHURCH.

General Conference, 1836.

1. *Resolved*, By the delegates of the annual conference in general conference assembled, that they disapprove in the most unqualified sense, the conduct of the two members of the general conference who are reported to hav lectured in this city recently, upon, and in favor of, modern Abolitionism.

2. *Resolved*, By the delegates of the annual conferences in general conference assembled, that they are decidedly opposed to modern Abolitionism, and wholly disclaim any right, wish, or intention to interfere in the civil and political relation between master and slave as it exists in the slaveholding states of this Union.

Ohio Conference, 1836.

1. *Resolved*, That we deeply regret the proceedings of the Abolitionists and antislavery societies in the free states, and the consequent excitement produced thereby in the slave states; that we, as a conference, disclaim all connection and coöperation with or belief in the same; and that we hereby recommend to our junior preachers, local brethren, and private members within our bounds to abstain from any connection with them, or participation of their acts in the premises whatever.

2. *Resolved*, That those brethren and citizens of the North who resist the Abolition movements with firmness and moderation, are the true friends to the church, to the slaves of the South, and to the constitution of our common country, etc.

New York Conference, 1836.

1. *Resolved*, That this conference fully concur in the advice of the late general conference, as expressed in their pastoral address.

2. *Resolved*, That we disapprove of the members of this conference patronizing or in any way giving countenance to a paper called *Zion's Watchman*,* because in our opinion it tends to disturb the peace and harmony of the body by sowing dissensions in the church.

Georgia Conference.

Resolved unanimously that, Whereas, there is a clause in the disciplin of our church, which states that we are as much as ever convinced of the great evil of slavery; and whereas the said clause has been perverted by some, and used in such a manner as to produce the impression that the Methodist Episcopal church believed slavery to be a moral evil.

Therefore, *Resolved*, That it is the sense of the Georgia annual conference that slavery, as it exists in the United States, is not a moral evil.

Resolved, That we view slavery as a civil and domestic institution, and one with which, as ministers of Christ, we hav nothing to do, further than to ameliorate the condition of the slave by endeavoring to impart to him and his master the benign influences of the religion of Christ, and aiding both on their way to heaven.

That the Georgia annual conference regard with feelings of profound respect and approbation the dignified course pursued by our several superintendents or bishops in suppressing the attempts that hav been made by various individuals to get up and protract an excitement in the churches and country on the subject of abolitionism.

Resolved, further, That they shall hav our cordial and zealous support in sustaining them in the ground they hav taken.

South Carolina Conference.

We hold that the subject of slavery in these United States is not one proper for the action of the church, but is exclusivly appropriate to the civil authorities.

BAPTIST CHURCH.

Memorial addressed by Charleston Baptist Association to Legislature of South Carolina, 1835.

The undersigned would further represent, that the said association does not consider that the holy scriptures hav made the fact of slavery a question of morals at all. The Divine Author of our holy religion, in particular, found slavery a part of the existing institutions of society; with which, if not sinful, it was not his design to intermeddle, but to leave them entirely to the control of men. Adopting this, therefore, as one of the allowed arrangements of society, he made it the province of his religion only to prescribe the reciprocal duties of the relation. . . . *The right of masters to dispose of the time of their slaves has been distinctly recognized by the Creator of all things.*

PRESBYTERIAN CHURCH, 1836.

Committee's report to General Assembly, 1835—

That after the most mature deliberation, which they hav been able to bestow on the interesting and important question referred to them, they would most respectfully recommend to the General Assembly, the adoption of the following preamble and resolution:

WHEREAS, The subject of slavery is inseparably connected with the laws of many of the states of this Union, with which it is by no means proper for an ecclesiastical judicature to interfere, and involves many considerations in regard to which great diversity of opinion and intensity of feeling, are known to exist in the churches represented in this Assembly: . . .

Resolved, 1. That it is not expedient for the Assembly to take any further order in relation to this subject.

PRICE-LIST OF ABSOLUTIONS AND INDULGENCES IN THE ROMAN CATHOLIC CHURCH.

SCHEDULE OF POPE JOHN XXII.

	Francs.	*Sous.*
An ecclesiastic committing the sin of the flesh, whether with nuns, his cousins, nieces, god-daughters, or any other woman	67	12
A priest deflouring a virgin	2	8
Permission to a nun, who has abandoned herself to several men, to become abbess	131	15
Permission to priest to liv in concubinage with his relativs	76	1

*Zion's Watchman is a newspaper devoted to the antislavery cause and the religious interests of the Methodist Episcopal church.

Adultery in woman	87	3
Adultery in man	87	3
Incest	93	3
Absolution and assurance against all pursuit, for the crimes of rapine, robbery, and incendiarism	131	7
Murder of a layman	15	4
A husband striking his wife fatally	17	15
Same crime committed to marry another woman	32	9
For assisting in above crime, each person assisting	2	
For murdering one's child	17	15
Abortion	17	15
Murder of brother, sister, father, mother	17	15
Absolution of a converted heretic	269	
The son of a burnt heretic, or one put to death by any other torture, shall not be reinstated till he has paid	218	17
Remission of debts of an ecclesiastic	17	9
Smuggling, and defrauding a prince of his dues.	87	
Permission to a city to eat food of milk and meat during a forbidden season	731	10
He who shall desire to break his oath, and be guaranteed from all pursuit and infamy, shall pay	131	15

Taxation of Church Property.

The following is a letter from C. B. Reynolds, secretary of the Washington Secular Union, to Governor Ferry, announcing the non-assessment of church property by the assessors of the state, and urging the governor to insist on their prompt compliance with the constitution:

WASHINGTON SECULAR UNION,
2105 SIXTH STREET, SEATTLE, WASH., June 26, 1890.

HON ELISHA P. FERRY, Governor of the State of Washington, *Dear Sir:* The board of directors of the Washington Secular Union would respectfully call your attention to the fact that James A. Garfield said in Congress, June 22, 1874:

The divorce of state and church ought to be absolute. It ought to be so absolute that no church property anywhere in any state, or in the nation, should be exempt from equal taxation, for if you exempt the property of any church organization to that extent you impose a tax upon the whole community.

Gen. U. S. Grant, in his message of 1875, wrote:

In connection with this important question I would call your attention to the importance of correcting an evil, that, if permitted to continue, will probably lead to great trouble before the close of the nineteenth century. It is the acquisition of vast amounts of untaxed church property. In 1850 I believe the church property of the United States, which paid no tax, municipal or state, amounted to $87,000,000. In 1860 the amount was doubled. In 1870 it was $353,483,587. By 1890, without a check, it is safe to say this property will reach a sum exceeding three billions. So vast a sum, receiving all the protection and benefits of government, without bearing its proportion of the burdens and expenses of the same, will not be looked upon acquiescently by those who hav to pay the taxes. In a growing country, where real estate enhances so rapidly with time as in the United States, there is scarcely a limit to the wealth that may be acquired by corporations—religious or otherwise—allowed to retain real estate without taxation. The accumulation of so vast a property as here alluded to, without taxation, may lead to sequestration without constitutional authority, and through blood. I would suggest the taxation of all property equally.

In harmony with these admonitions, founded on wisdom, justice, and true patriotism, the framers of our state constitution provided:

Art. i, Sec. 11. No public money or property shall be appropriated to any religious worship, exercise, or instruction, or the support of any religious establishment.

We appeal to you, would not exemption of any church property from taxation be to appropriate and apply the amount of the taxes that should be paid by the owners of said property to the support of that church or religious establishment?

Is not such exemption repugnant to, and a violation alike of the letter and spirit of, the constitution?

Art. vii, Sec. 1. All property in the state not exempt under the law of the United States or under this constitution shall be taxed in proportion to its value, to be ascertained as provided by law.

Is not this provision peremptory, and of immediate effect? Had the territorial law exempted all iron-workers from taxation, would there be a shadow of doubt in any sane mind that on the adoption of this constitution all such exemptions ceased?

Would it hav been pretended that the territorial law exempting iron-workers held good for another year, despite the provisions of the state constitution?

Would not such unjust discrimination, preference, and appropriation of public money by the exemption of certain corporations who dealt in iron over all other property-owners be self-evidently repugnant to the constitution?

Art. vii, Sec. 2. The legislature shall provide by law a uniform and equal rate of assessment and taxation on all property in the state according to its value in money, and shall prescribe such regulations by general law as shall secure a just valuation for taxation of all property, so that every person and corporation shall pay a tax in proportion of the value of his, her, or its property.

Art. xxvii, Sec. 2. All laws now in force in the territory of Washington which are not repugnant to this constitution shall remain in force until they expire of their own limitation or are altered or repealed by the legislature.

All property in the state, every person and corporation, shall pay tax. The territorial law exempting church property to the value of $5,000 is repugnant to the just and equitable provisions of this constitution, and, by Article xxvii, Section 2, is therefore made void and of non-effect.

Art. xxvii, Sec. 2. Provided further, that the property of the United States, and of the state, counties, school districts and other municipal corporations, and such other property as the legislature may by general law provide, shall be exempt from taxation.

No church property has been so exempted, but on the contrary the legislature passed "An act to provide for the assessment and collection of taxes in the state of Washington" (page 606 of session laws of 1889–90), in exact harmony with the letter and spirit of the constitution in Section 5 of said act enumerating property that shall be exempt from taxation, rightfully and justly omitting exemption of any church, private school, or hospital property—other than public schools and county hospitals. And Section 48 of said act provides,

That all property shall be assessed at its true and fair value in money. In determining the true and fair value of real and personal property the assessor shall not adopt a lower or different standard of value because the same is to serve as a basis of taxation.

And in Section 154 of said act,

All laws and parts of laws heretofore enacted upon any of the subjects in this act provided for be, and the same are hereby repealed.

Thus the territorial law exempting church property from taxation unless of greater value than $5,000 is repealed, rendered nugatory and of none effect—

First, by the plain and unmistakable provisions of the constitution as herein quoted.

Secondly, by the act of the legislature herein referred to, the which became the law of the state and of binding force and effect at the expiration of ninety days from the adjournment of the legislature, to-wit, this 26th day of June, 1890.

The secretary of the Washington Secular Union has made special inquiries in different parts of the state, and from other reliable information the board of directors of the Washington Secular Union verily believe that very many auditors and assessors throughout the state are acting as though the territory law exempting church property to the value of $5,000 was still of binding force and effect, and willfully or in ignorance are ignoring the requirements of the constitution.

Therefore, the officers and members of the Washington Secular Union respectfully appeal to you as governor of the state, that in compliance with Article iii, Section 5, of the constitution, and an act of the legislature (p. 64, session laws 1889–90) entitled, "An act relating to the duties of the governor," Section 1, first—to supervise the conduct of all executiv and municipal officers; second—to see that all offices are filled, and the duties therefor performed, you will immediately issue instructions to the auditors and assessors throughout the state that whenever, in any part of the state, church property has not been equitably assessed at the same ratio as the adjoining property—as the constitution provides—they proceed forthwith to assess such property, and to enter or cause the same to be entered on the assessment roll of their respectiv districts or precincts, the same as they would do on discovery that any other property had willfully by negligence or design been omitted, passed over, or not entered on the assessment roll for taxation.

The Washington Secular Union does not attack the rights of the church when insisting upon the just taxation of its property, but simply claims obedience to the provisions of the constitution, and justice to the people, and is but heeding the admonitions of the distinguished statesmen, Gen. U. S. Grant and James A. Garfield.

The exemption of church property to the value of $5,000 has resulted in dishonesty of assessors and connivance at evasion of the law for pecuniary gain by some of our most wealthy churches. Although there are quite a number of churches in the state valued at from $10,000 to $60,000, examination of the assessment rolls shows very, very few assessed at over $4 000. Thus the revenue of the territory has been defrauded, and the burden of honest taxpayers made heavier.

Trusting your prompt action will avoid appeals to the various county boards of equalization, with fierce contentions, dissensions, and appeals to the courts,

Respectfully your obedient servant,

C. B. REYNOLDS,
Sec. Washington Secular Union.

Eminent Women.

GEORGE SAND.

The name of George Sand has been familiar to most of us for generations, and there are yet few of her admirers who know her by her real name, Amantine Lucile Aurore Dupin. She was born in the province of Berry, France, in 1804. Her father's family was an old and very aristocratic one. He displeased his proud mother by marrying a tradesman's daughter. He was killed at thirty years of age by a fall from a horse, leaving four children—three boys and Aurore—with but little means to support them. His mother offered to take charge of her son's children if their mother would giv up all claim on them. The widow would not giv up her boys, but as she was poor and had to work for a living, she sent the baby, Aurore, to her grandmother, who adopted her and kept her while she lived. The grandmother was a woman of strong character, proud and aristocratic, and her few friends were like herself—people of her own age and devoted to learning, mind, and character, so the little girl had a lonely time of it, and all her associations were of a nature far beyond her age. The books, the talk, the employments, and enjoyments of the old lady and her friends were all unsuited to her age and temperament.

So she wandered off in the fields and woods that surrounded the stately, gloomy home, finding in nature and in horseback ridings her highest pleasures, and "looking directly and lovingly into the face of nature, she learned the secrets which skies and water, fields and lanes, can teach the heart that loves them."

With her intense, passionate disposition, and a heart craving love, it is no wonder she secretly hated the aristocratic, domineering spirit of caste, which cut her off from the society she would hav enjoyed.

Aurore, though cut off from genial companionship, was by no means neglected educationally. She had the best teachers in all things fitting her station.

Madam Dupin, the grandmother, was an admirer of Rousseau, and Aurore listened eagerly to the conversations, which helped to make her a revolutionist, and though but a child she read the works of Rousseau with enthusiasm, and peopled her little world with heroes modeled from such sources.

At fifteen she was sent to a convent in Paris to finish her education, and grew devout and pious. Charmed with the seeming peace and quiet of the sisters, all so different from her wild, restless, vehement character, she wished to become a novice, but was finally persuaded by the sisters and her confessor to wait awhile, as her relativs would be so opposed to it. She consented, and the feeling naturally wore off, and "Sainte Aurore" was the life and soul of all the recreations allowed in the convent, which included even theatrical performances.

When about sixteen her grandmother died and she became heiress of the Dupin property, and then she sent word for her mother to come and liv with her. Though she had always longed for her mother, she found after she came that they were very uncongenial in tastes and pursuits. Aurore was an aristocrat by training and habits—though in theory a daughter of the people—so there was no real sympathy of feeling between them. Finally Aurore determined to try marriage as a road to freedom, and she became Madam Dudevant. The husband was twenty-seven and an officer in the imperial army, and of good standing and character.

"The mother was glad to be thus happily rid of the care of this unmanageable and eccentric daughter, while she hoped the joys and cares of wifehood would tone down the too exuberant nature."

M. Dudevant was dogmatic, commonplace, dull, and uninteresting. "He walked always on life's levels; the hights and depths were to him undiscoverable. To a woman like himself he would hav made a model husband; to a woman of George Sand's keen sensibilities, impassioned and impulsiv nature, life with this stolid, matter-of-fact man became a series of battles against trivialities and pettiness which soon became too hard to be borne."

We all know that while great trials may be met with firmness and fortitude, small worries and little continual aggravations wear out the best of resolutions. They separated by mutual consent when she was twenty-four years old. She kept his two children, and was the most devoted of mothers.

She found it hard to liv on her small income. She tried painting, and then turned to literature.

She had a friend—some said a lover—Jules Sandeau. The two friends wrote some novelets in conjunction with one another under the name of "Jules Sand," and hence originated the idea of her adopted name, George Sand, as it was thought then no woman could win fame and money as a writer, and her mind being strong and forcible, her works were as eminently masculin as feminin, thus proving there is no sex in mind.

Hard and laborious as her labors now became, she was happy because free.

She shocked society by many innovations of word and deed, and even went so far as to don male attire for the purpose of being able to go out more quietly and unobservedly.

Though once condemned by nearly all as living an immoral life, we find time has vindicated her, and she now stands as the head of all French writers of fiction.

Her soul was full of purity, high aspirations, noble feelings, grand principles, and admirable beliefs. Conscientious, loving, and truthful, honest, frank, and energetic, she accomplished almost miracles. Independent and self-reliant, she was ages beyond her time, and even now the world fails to appreciate her as it will some time do.

Her novels "Indiana" and "Consuelo" are her best-known works, and once read are never forgotten.

She died June, 1876, and over her grave the great

Victor Hugo thus eulogized her: "She is the one great woman in this country whose mission it was to finish the French Revolution and commence the Revolution of Humanity. Equality of the sexes being a branch of the equality of man, a great woman was necessary. It was for a woman to prove that her mind might possess all gifts without losing a particle of her angelic nature—might at once be strong and gentle. George Sand was that woman. She is one of the glories of our age and country. She had a great heart like Barbes, a great mind like Balzac, and a great soul like Lamartine. She was good, and accordingly she had detractors, but the insults to her were of that kind which posterity will count as glories."

Thus it is the world crucifies its saviors, imprisons its teachers, and maligns its helpers; and

> It is the one who does the best
> That gets more kicks than all the rest.

ELMINA DRAKE SLENKER.

On the Threshold of Prison.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* News from Boston that all motions are overruled and that United States District Attorney Allen will move for my sentence at 11 A.M. to-morrow. Judge Carpenter seems to think that no law or custom can hinder his will to make "punishment" swift and severe. June 25, 1878, twelve years ago, they had granted, in the same court, five months and seven days between conviction and sentence. Now the Comstock-Wanamaker order to "push Heywood" seems to hav free course to "stamp out" whom it will. Many thanks to you and other Freethinkers for the timely and kindly service rendered. Whatever to-morrow brings me, I trust Mrs. Heywood, the children, and the *Word*, as exponents of liberty in right here invaded, will hav the co-operativ support which the cause and the occasion bespeak.

In your issue of June 21st, you spoke of Wanamaker's order to Deacon Gregory, the postmaster here, relativ to furnishing "proof" of publications for inspection before mailing, as like the Russian system. Please note in June *Word* that order goes much further than czarism. A copy is required to be deposited for mailing before one can know whether it is mailable or not. That is, Wanamaker "orders" that one must render himself liable to ten years' imprisonment and $5,000 fine as a means of learning what is mailable and what not.

Please note also that Wanamaker's "order" to Deacon Gregory to hold publications to be used as basis of prosecution was utterly illegal:

> Such matter may be sent by express without violating any law of the United States.—Benedict, J., in U. S. *vs.* Bennett, 16 Blatch, 358.
>
> Nor can regulations be enforced against the transportation of printed matter in the mail, which is open to examination, so as to interfere in any manner with the freedom of the press. Liberty of circulating is as essential to that freedom as liberty of publishing; indeed, without the circulation the publication would be of little value. If, therefore, printed matter be excluded from the mails, its transportation in any other way cannot be forbidden by Congress.—Field, J., in Ex-Parte Jackson, 6 Otto, 733.

After declining to mail matter the post-office department has no further property or moral jurisdiction over it. But what is law to the Vice Society hounds, thirsting for Freethought blood?

The state case still drifts; probably Henry Chase, the "agent" of the Boston Vice Society vipers, will hav to wait until the chief rattle-snake, Anthony Comstock, alias John Wanamaker, has fastened his fangs in me. But the people will, by and by, sense the truth we stand for, see and say that the right thing was done at the right time and by the right man and woman here. In bonds or free, ever yours for Mental Freedom, E. H. HEYWOOD.

Princeton, Mass., July 2, 1890.

After writing you July 2d, word came that sentence is delayed; how long or why I know not. Possibly light is dawning into one "dark place of the earth" (the United States court in Boston).

July 4, 1890. E. H. HEYWOOD.

Our Suffering Sisters.

Beaconsfield once said, "There are Jews and Jews." In the same sense it is fair to say there are laws and laws. Some laws are useful for the protection of the people, other laws are of no use but to excite contempt. A vast volume of this latter class of laws is being ground out of legislativ mills in our times, and we are suffering from overproduction of unmarketable law, much of it badly damaged, much of it a mass of festering corruption that threatens social pestilence.

This country is afflicted just now with a swarm of unprincipled busybodies who hav a mania for regulating other people's morals by law. The practical result of this meddlesomeness of the incompetent is that laws are enforced to just that extent which will enable the police and constabulary to use them as a means of extorting blackmail, and not one whit further. While the rogues who make laws and the sharpers who make a net profit from their violation after paying roundly for immunity, escape legal penalties. Those penalties bear with ponderous oppression upon honest citizens who innocently transgress or who are guilty of technical violations of some preposterous *malum prohibitum*, and the discrimination practiced in the application of law works the dethronement of all respect for law.

I think the fellows that make these laws had better obey them. I hav been of that way of thinking ever since the memorable exposure of the vaseline and salycilic acid pamphlet. But now there comes to hand another case which more than ever confirms my notion that some way must be found to compel obedience to law on the part of those who work the legal racket on their fellow-citizens.

The International Medicsl Missionary Society, with headquarters at 118 East Forty-fifth street, in the city of New York, professes "to heal the sick, and preach the gospel in New York and other cities, and to train young men and women to go abroad as medical missionaries."

About the time of the conviction of Moses Harman and his sentence to five years' imprisonment for mailing the Markland letter, there appeared a little sixteen-page pamphlet published by this International Medical Missionary Society entitled, "Our Suffering Sisters." This pamphlet is a reprint of an article written by Mrs. Geo. D. Dowkontt and originally published by said society in its periodical, the *Medical Missionary Record*, and the purpose of the reprint was that this article should be in a convenient form for general and promiscuous distribution. The society urges those into whose hands this pamphlet may fall to "giv ten copies to their lady friends" and promises that copies will be sent free on application to the author, whose address is given as at the above headquarters.

The copy which lies before me, as I write, announces that "a first edition (2,000) of this little book being exhausted, a second edition (of 5,000) is now issued," and that "fifty copies can be had for one dollar." It is within my knowledge that a number of copies of "Our Suffering Sisters" hav been "deposited or proposed to be deposited in the mails for mailing and delivery" by the author.

The first page of this book contains a list of officers and members, among whom is discernible a plentiful sprinkling of names of members, contributors, and sympathizers of the "Vice Society." Turning over to page 7, under the sub-title, "Barbarous Ignorance," we find a perfect counterpart of the Markland letter. It is a description of "the fearful tortures that tender women hav to endure through the ignorance and superstition that enshroud their lives," and presents in vivid colors the agonies which the women of Ragoon, Burmah, suffer in childbirth through the barbarous treatment of ignorant native midwives. The writer shows the horrible effects of ignorance, and deplores the lack of sex-knowledge, in the same way Mr. Markland does in his now famous letter. The spirit and purpose of both writers seem to be the same. To complete the parallelism, the writer, who describes the sufferings of women in India, makes use of the Latin term for the female sex organ in very much the same way that Mr. Markland uses the Latin term for the male sex organ in his story of the sufferings of women in America. The fact that the only perceptible difference between this little book and the Markland letter is that in the first sympathy is evoked for "our suffering sisters" many thousands of miles away, while in the last compassion is asked for "our suffering sisters" at home, has led some one to query whether the law is to be enforced against us by a penalty of five years' imprisonment when our charity begins at home, while the mails are free for those who express similar ideas in similar language, but confine their efforts to work among the heathen abroad.

No more humiliating and exasperating spectacle was ever presented to the American people than that of the barefaced, unrestrained, promiscuous circulation of "Our Suffering Sisters" by the same people through whose co-operation the infamous Vice Society has been enabled to imprison Moses Harman for five years under pretense that he did a great wrong in mailing the Markland Letter.

I don't say there is anything *obscene* about "Our Suffering Sisters." I simply say that the fellows who made the laws had better be made to obey them.

JAMBLICHUS.

Heywood, Harman, and Reid.

In many respects the situation of these three men is of a nature to call forth the sympathy of all friends of humanity and lovers of justice everywhere. In each case the rulings of the judge during trial and the charge to the jury is of such a character that to an unprejudiced observer it would seem that the high, manly, and dignified character usually supposed to control a judge, especially of our national courts, has degenerated to a level with a mere pettifogger practicing in the lowest police courts of our cities. In each case there seemed to exist a spirit of malicious vindictivness unworthy of a judge. For those reasons it is not strange that the sympathy natural to humanity in behalf of the oppressed should be aroused, and that the personal friends of those men should feel indignant, and that they should make a strong effort for a new trial or unconditional pardon.

But there is another side to this question, and it is one that all Freethinkers should consider carefully, and not allow their natural sympathy for the unfortunate to so warp their judgment that they inadvertently assume a position that may place each individual in the wrong, and in the end work an injury to Liberalism in general.

Those men, each and all, hav promulgated theories and engaged in practices contrary to law. They knew it, but each persisted in his course. The laws may be wrong, but breaking them does not right them. Those men may be, and probably are, honest in their convictions; they may really believe not only that what they advocate is true, but that the world will be bettered by belief and acceptance. But that does not justify them in knowingly, willfully, and perseveringly placing themselvs and their friends and followers in the position—to state it mildly—of those who seek to disregard laws made and placed on our statutes by proper authority. It is the privilege and duty of Liberals all and everywhere to point out the evils of existing laws—and they are many—and in every legitimate, proper manner endeavor to hav them amended or repealed and better ones substituted.

Freethinkers will not fill their ranks nor strengthen the cause they advocate by either directly or indirectly tendering their sympathy by words or acts to assist those who hav knowingly placed themselvs under the ban of the laws, and then, posing as martyrs, through their friends gone begging for means to help them out of the trouble they hav willfully placed themselvs in.

There is much need of all the money that Liberalism can command, to be used to promote the general principles of the American Secular Union, and place prominently before our people, by lectures and the diffusion of printed information generally, the impending danger to our liberties caused by the great efforts being made for a practical union of church and state by amendments to our national Constitution and otherwise.

It is not in accordance with the principles of true Liberalism to even indirectly seem to giv countenance and support to any of the cranky ideas of Anarchists, Socialists, freelovers, or of those who hav extreme and unacceptable ideas of sexual and depraved notions of social and family relations. There are more important and better things that require all the mental, physical, and financial aid that can be obtained to advance our cause.

Occasionally, during the past three years, I hav received sample copies of a paper published at Princeton, Mass., with the following at the head of the editorial column: "Pay no interest, rent, profit, taxes, or other unjust demands. Produce, exchange without restriction and without robbery. Marry not at all; but serve, recreate, finding in reason religion, and in love law."

The paper is a labor union and Anarchistic publication, and advocates what it considers Liberal Freethought principles.

All true Liberals who hav at heart the promotion and success of that Liberalism that will make better social relations and retain in purity the principles of the government formed by our fathers, should giv such sentiments a wide berth. CONVERSE CLOSE.

Grattan, Mich.

The Secular Union's Monthly Report.

SUBSCRIPTIONS RECEIVED JUNE, 1890.

Ulysses Tanner, Cannon Falls, Minn. (new member).	$ 1 00
Mrs. Eliza Burnz, New York city	10 00
A Friend, Philadelphia, Pa. (new member)	10 00
Wm. Smith, Geneva, N. Y. (free "Church Taxation" pamphlets)	50 00
John Maxfield, Boonton, N. J.	2 00
Wm. Platt, Troy, N. Y.	1 00
R. Butterfield, Sacramento, Cal.	5 00
A. Parlett Lloyd, Baltimore (new member)	5 00
C. M. Buck, E. Milton, Mass. (60c. 1 doz. "Church Taxations," 40c. A. S. U. treasury)	1 00
Golden Ethical Secular Society, through R. N. Howe, Golden, Ia.	4 00
Pamphlets.	3 60
Total	$92 60

F. C. MENDE,
Treasurer American Secular Union (per I. C. C.).

Philadelphia, Pa., July 1, 1890.

AMONG the curious habits of Christian people is that of kissing a very dirty, greasy book, that has been handled by people in all stages of filth and in many stages of disease. When they want to assure their neighbors that they are speaking the truth, they take an oath in the name of their God and then put their lips to this unclean relic. Where a duke connected with royalty, however, was concerned, an innovation was made, and a nice, new, clean cover was put on the dirty Bible ere the ducal lips were pressed to its surface! Among the minor advantages of being an unbeliever is the right of affirmation, which protects the heretic from the unclean practice which the Christian is compelled to perform. —*Annie Besant.*

Communications.

Progress of the Work in Washington.

The following extract from the editorial columns of the Lynden *Pioneer Press* is the best commentary on the actual results accomplished by the Washington Secular Union:

A request has been made that the *Press* publish an article upon the subject, "What religion shall be taught in our public schools?" It is not deemed advisable to open up such a field for controversy through a local paper. The Secular Union has succeeded in having the reading of scripture, prayer, and singing discontinued in the schools of Lynden, and the *Press* don't purpose to be drawn into the controversy at this stage either upon the one side or the other.

In many public schools in the state religious exercises and instruction are persisted in, in defiance of the law. That generous, loyal, and trusty champion of Liberalism, Peter Selde, of Davenport, Lincoln co., protested against the teacher enforcing recitation by his children of the Lord's prayer, or the use of any prayers in the public schools, but the teacher persists in defiance of remonstrance.

The average Christian teachers seem to be of the opinion that so far as indulgence in religious exercises is concerned, they will be sustained by the church in defying the law. Our worthy president, R. Winsor, has made a brief giving the law-points, and sent it, accompanied with a kind letter, to that teacher, urging obedience to the constitution, and thus avoidance of litigation, with its attendant irritation and fierce dissensions.

I was about to return funds contributed to the "defense fund" when we received reliable information that the state university in this city has regular chapel exercises, Bible reading, prayer, sermons, hymns, etc.

Our president and some member of our board of directors will visit the university during its sessions, so as to proceed on sure evidence, and then enter a protest, furnishing the faculty with brief, so they can not plead their violation of the law was from lack of knowledge of its requirements.

An act in relation to the establishment and government of the University of the state of Washington (pages 516 to 521, Session Laws, 1889–90), provides:

Sec. 15. The fund of the university shall be derived from the proceeds of sales of lands devoted by the United States for the endowment of the university, and the admission and tuition fees of the students, and such appropriations as the legislature may make.

Sec. 21. The sum of ten thousand dollars is hereby appropriated, etc.

State constitution, Art. i, Sec. 11. No public money or property shall be appropriated for or applied to any religious worship, exercise or instruction, or the support of any religious establishment.

Doubtless we shall hav a fierce contest, for the religionists will rally all their forces. But if a big fight, it will surely result in our obtaining a big victory, for reason, right, and all the law is on our side.

The one only great trouble is lack of funds; despite the most careful, rigid economy, we are miserably hindered for lack of means. I hav hesitated to publish the list of contributions, because of dislike to expose how meager hav been receipts, and hoped each day the amount would be swelled to creditable proportions. But publication cannot be deferred beyond next week.

The apathetic and careless will please take due notice and govern themselvs accordingly. Your contribution may necessarily be small; then the less reason for withholding it. If all will do the little they can without inconvenience or real self-sacrifice, they will spare anxiety, weary care, and cruel injustice to the workers, and funds absolutely needed to insure successful prosecution of the work will be on hand.

Church property throughout the state is not being assessed as the constitution demands. I hav prepared letters to the governor urging his issuing special instructions to all auditors and assessors of the state, insisting on their performance of their duties in compliance with the requirements of the constitution, but delayed forwarding it under advice of our astute president, R. Winsor, until we can accompany the letter with evidence that in many parts of the state the assessors are willfully or ignorantly omitting to assess church property, thus occasioning loss to the revenues of the state, and increasing the burden of taxation on other property. I hav written to our vice-presidents to interview the assessors of their respectiv districts and write me the reasons given for such non-compliance with the law. But I am embarrassed and hindered because in so many places Liberals hav failed to enroll as members of the Washington Secular Union, and no vice-president has been elected with whom correspondence can be maintained on this and many other important matters.

Let every Liberal in Washington who really desires the cessation of religious exercises and instruction in our public schools, the just taxation of all church property, and the abolition of compulsory Sunday laws—who has not already done so—giv evidence of their sincerity by immediate enrollment in the ranks of the Washington Secular Union, and election of a vice-president to be executiv officer of the state society for their precinct. Is this asking too much? Why should not all share the burden, when all will be benefited by the result? Please answer at once.

SUNDAY LAW ENFORCED IN WASHINGTON.

My constant, earnest appeals for all Liberals to enroll in the state organization for mutual protection, that so we may reap the harvest of the good seed sown, and enjoy the fruits of our bill of rights in the constitution, meets with cool indifference from many. "Law is all right; no need of organization. Can not hav any religious exercises in our public schools. We do not hav to take oaths; we affirm just as we please. All church property has to pay its full share of taxes. They never can enforce any Sunday law. Our constitution fixes all that," they say. Yes; some Liberals, at cost of time, means, and hard work, secured all that. The constitution does guarantee absolute freedom of conscience in all matters of religious belief and sentiment, and that no one shall be disturbed in person or property on account of religion.

But eternal vigilance is the price of liberty. And if Liberals do not watch, guard, and defend the rights and privileges the constitution affords us, the despotic tyranny of the church will be exercised despite our constitutional guarantee.

It is only by rigid, scrimping economy that I can liv. I cannot afford the luxury of a daily paper. I hav to depend on accidental opportunities to read other people's. Our president informed me that the *Post-Intelligencer* contained an article on religion in our schools that I ought to read. So I indulged in the extravagance of purchasing a copy, and looking over the papers found the following article:

TACOMA, June 18.—The clerks employed in the retail clothing trade recently formed an association with the principal object of securing the closing of all clothing stores on Sundays, and appointed T. Nash to hav the Sunday law enforced. On Monday warrants were sworn out against L. Moses, J. E. Herlich, David Jordan, and Abe Blask. They were heard before Justice Patrick this morning and fined $25 each and costs. The cases were all appealed to the superior court.

There are no members of the Washington Secular Union in Tacoma. I hav written to each of the parties arrested and hav arranged to go there and deliver lectures in the basement of the Unitarian church—the only place attainable—on the evenings of the 25th, 26th, and 27th. I presume none of the parties are Liberals; certainly they are not liberal, for they do not subscribe for any Liberal paper, are not members of or contributors to the Washington Secular Union. But the wrong done them, the outrage of arrest and fine, the ignoring of constitutional rights, is just the same, and if not checked it will surely reach Liberals erelong.

O that the facts might be realized, so that each Liberal would feel the duty to be prepared for defense of others, so that when the iron clutch of ecclesiastical despotism seized on one, all could rally to the rescue.

I shall do all possible with our very limited means to arouse the people of Tacoma to a sense of the great wrong done, and endeavor to post them on the law of the Sabbath and Sunday, both biblical and constitutional, in hopes the informed intelligent will check fanatics in such outrages on personal liberty and the constitutional rights of the citizen.

FURTHER CAMPAIGNING.

Desirous the religionists of Lynden should realize that the action of the Washington Secular Union in insisting on the cessation of all religious exercises or instruction in our public schools was prompted solely by desire to promote the greatest good to the greatest number; and that obedience to the just and wise provisions of the constitution conduces equally to the benefit and best interests of Christians as of Liberals, I went to Linden and there delivered lectures on "What Religion Should be Taught in Our Public Schools?" and "Why the Cross Above the Flag?"

Through the efforts of Frank O'Neil, president of the Lynden Secular Union, and one of the most deservedly popular comrades of the G. A. R. post, I received an invitation by unanimous vote of the post to deliver an address at their memorial services to be held at the Opera House, on Friday morning, Decoration day.

But the spirit of bigotry was rampant—the church choir would not sing—the parsons would go into fits, and were giving the post fits for extending me the invitation—some of the fanatics vowed they would leave the hall and break up the services if that awful wicked wretch of an Infidel was allowed on the platform. But the friends of reason and right were firm. The caldron of religious bigotry was boiling. Speaking was adjourned until 2 o'clock in the afternoon. During the interim the high respect for Frank O'Neil of all classes enabled him to allay the fury of pious frenzy. A committee was appointed and waited on me to ask assurance that I would not in my address make any attack on Christianity or introduce my religious opinions, etc. I assured the committee I never carried politics into a lodge-room, or favored even the most able and humorous of singers indulging in comic songs at a funeral. It never seemed to hav occurred to the religionists that there was real need to request the ministers and pious choir not to introduce their religious opinions.

Two ministers preceded me; each read the ordinary laudatory sermon, paying just, deserved tribute to the noble heroes of the war.

When I stepped upon the platform, two or three men and women noisily rushed out. I am assured that some of the feminin fanatics pinched the babies within reach, in hopes their cries would disconcert the ugly old Infidel; but that after I had spoken a few minutes they angrily hushed the little darlings' faintest whimperings, so eager were they that all should hear. The reason was, I claimed some remembrance, some little tribute of respect and gratitude, for the soldiers of that other, more heroic army who endured the horrors of war with no soul-stirring music of fife and drum, no glittering pride and pomp of military display, no grand ambition of fame and glory, no chance of promotion on the field or honorable mention in the dispatches, to inspire them, yet suffered privation, sickness, death, only to be then as now ignored, forgotten. No, no! never, never, never quite forgotten.

To-day we see the scarred and mutilated veterans, and rightly giv them our grateful sympathy and tributes of praise. But we cannot see the poor old mother's bruised and bleeding heart, nor listen to her sobs of despair in her lonely life—her only boy killed.

We cannot see the agony of woe on gentle-looking women's faces when news of the battle came—husband, father, brother, lover, in the fight.

We can recall the harrowing, pitiful sight of the mutilated forms, the ghastly wounds, the bleeding, quivering flesh, the dying groans of the hospital. But oh, the prolonged dumb agony of the despairing, bleeding hearts of the brave army of gentle, heroic women, martyrs to the cause of freedom. Oh, the piteous cries of orphaned children!

You cannot see the weary toil, the hard, bitter, lonesome struggle with poverty, that forbade even the luxury of tears, for tears might impair the sight, needed to earn bread. Soldiers' widows, "sewing at once a shirt and shroud" to keep life in the poor orphaned little ones!

Whilst glowing eulogies, tributes of respect, and garlands of beautiful flowers, so well deserved, are lavished in profusion on the grand army of heroic men, I only ask, let one tear fall, spare one little flower to adorn the grave and honor the memory of the heroic women who made it possible for the men to fight to preserve intact the glorious galaxy of stars that adorn our nation's flag.

At the lecture in the evening there was a large attendance—more women than men. Saturday night the down-pouring rain did not dampen the enthusiasm; I had large attendance and good interest; after the lecture a grand social dance, under the cheering influence and direction of that whole-souled champion of Liberalism and embodiment of kind-heartedness, R. A. Brown, and the congenial, handsome young giant, Worthen. All declared it was a truly enjoyable time, and regretted that midnight came so soon, and that in consideration for the feelings and prejudices of the pope's Sunday-keepers the festal occasion ended as the clock struck twelve.

There is a bright and glorious future for the Lynden Secular Union, composed as it is of the best, most intelligent, and influential citizens of the town.

What courage and perseverance can accomplish under the most adverse circumstances follows.

Roeder, Whatcom county, is not even a little village, only a school-house on a country road, the little settlement of Nooksack on the other side of the river rabid Presbyterian, a few Liberals scattered over five miles of bad roads. Not much use to try to organize a Liberal society, eh? But D. E. Rice, one of those quiet, modest, persistent forces that effect great results without much surface commotion, loving the truth for truth's sake, with a hereditary benevolence well cultivated by constant exercise, is a power for good. It was through his efforts I was enabled to giv the first Liberal lecture at Roeder school-house. Three times I hav been there and each time a savage storm. At my second visit, despite dark, fierce wind, and snow, I obtained eleven names to the Washington Secular Union, and they elected J. W. Bell vice-president, and organized the Roeder Secular Union with D. E. Rice for president. At my last visit it rained incessantly from Saturday night until 3 o'clock Monday afternoon. I will let the Lynden *Pioneer Press* tell the story, for none can accuse it of favoring the Liberals:

One of the most enjoyable entertainments of the season was given by the Roeder Secular Union on the evening of June 2d. Mr. C. B. Reynolds had been giving a brief series of lectures, which culminated in a dance and supper at the school-house. In spite of the rain and mud the school-house was literally packed by an eager and intelligent audience to listen to the intellectual treat given by Mr. Reynolds on the subject of "Education." After the lecture the benches were

set aside and the stove removed, and until 3 o'clock in the morning the votaries at the shrine of Terpsichore tripped the light fantastic. Refreshments were furnished by Mrs. D. E. Rice, and her well-known skill in the culinary art renders praise unnecessary. Receipts of the evening, $47.40.

The Nooksack *Reporter* gave an equally complimentary notice of the lectures and festival.

After the organization of the Roeder Secular Union, three different times Mr. Rice appointed a meeting to complete organization and commence work, and each time the elements combined to render any meeting impossible; undauntedly a fourth appointment was made, and a large attendance rewarded his persistency. The society now meets regularly every other Sunday, has lectures by home talent, discussions, literary, music, and science school. And this has all been effected by one man's self-sacrificing, persistent endeavors.

Now the onward march is easy, for Mr. Rice has the help of that jolly old veteran, Charley Shea, and his popular son Charley Shea, Jr.; Mac, the ferryman, rough as an old oak, with heart as true, generous as the sunshine; the erudite D. Bell, an able musician, and the well-posted but inert S. Force. They are all rejoicing in the acquisition of Mrs. E. M. Wilcox, a lady of culture, very thoroughly posted, with a most lovable, winning way of charming away prejudice and arousing to thought and investigation all with whom she converses, an admirable worker in the cause.

A new city, Nooksack City, some five miles off, has sprung into existence, and as result of the efforts at Roeder I hav urgent invitation to go there to lecture and good hope of working up interest and forming another local Liberal society.

The work is onward; let us all be encouraged—do all the little we can, and victory is sure to follow.

C. B. REYNOLDS,
Sec. Washington Secular Union.
2104 *6th st., Seattle, Wash.*

What Freethought Has Done for Mankind.

The English statesman, Mr. Gladstone, who is not in the habit of making admissions, has in his recent series of articles on "The Impregnable Rock of Holy Scripture" acknowledged that the "destructiv criticisms of heretical writers are for the most part valid."

This is a significant admission. It is an acknowledgment from an accomplished opponent that the labors of the great Freethinkers of the past hav not been in vain.

And what has destructiv criticism done?

It has impeached the authorship and authenticity of the Pentateuch, demonstrated the unscientific character of the early chapters of Genesis, overturned the story of the fall, laughed the fable of the flood out of the minds of men, and put the stories of the tower of Babel, Balaam's talkativ quadruped, Samson's invincible jawbone, and Jonah's whale on the same level as the Arabian Nights and Baron Munchausen's tales.

It has done this for the Old Testament. What else? It has done much more. Having removed the chief prop of the Christian creed, the fall of the first Adam, it has by the same stroke broken the second prop, the doctrin of atonement by the second Adam—Jesus. All this it has done in a multitude of ways; so that if one method fails to remove deeply rooted superstitions, another as certainly succeeds. Indeed, destructiv criticism not only goes the length of destroying the basis of the Christian creed—its logical end is to destroy supernaturalism altogether. Let us for a few moments consider the services of our great dead to the cause of intellectual freedom.

Nearly five hundred years before the alleged birth of Christ, Socrates denied the Athenian gods. True, he believed in a fanciful deity of his own manufacture, but he was regarded as an Atheist in his own day.

The fair Hypatia, too, who was barbarously murdered by a Christian zealot, rendered signal service to the cause of Freethought.

And what shall we say of Bruno—the martyr and hero, who in the sixteenth century used the destructiv method successfully not only against the Bible, but against the false science that was then accepted by the schools in all the nations of Europe.

What genius! What honesty! What courage!

We appreciate his genius; and shed tears of sympathy as we read of his heroic death.

We turn next to Spinoza.

He was born at Amsterdam on Nov. 24, 1632, and died Feb. 21, 1677. Another great destructiv critic.

Himself a Jew, he brought his great knowledge of Hebrew to bear upon the examination of the Bible, and discredited its value by purely scientific methods. For this he was anathematized by the Jewish church, and made an outcast; by simplicity of living, by patience, industry, and perseverance, he became one of the greatest of the world's philosophers.

From Spinoza we come to Voltaire, the poet, playwright, and philosopher.

Voltaire was a wit. He threw the dart of sarcasm into the very core of Christianity. He ridiculed the false, and laughed the foolish out of men's minds. No wonder the priests hated him. No wonder they were ready to imprison him. But they could not destroy his work; though he could and did destroy their creed.

From Voltaire to Thomas Paine is the next step.

What a splendid destructiv critic he was!

Neither Bishop Watson nor the whole bench of bishops from his day down to the present time could answer the "Age of Reason." This work not only exposed the errors of the Pentateuch; it made war also against the morality of the Bible, and left the Christian nothing but a bundle of contradictions and absurdities to constitute his creed.

A number of great critics hav arisen since the days of Paine—men like Colenso, Kalisch, Strauss, Renan, and others—but had it not been for the courage of these earlier heretics, the later men would probably hav gone to the grave without contributing much toward our intellectual emancipation.

What, then, has Freethought done for the world?

It has given us science.

Science is knowledge, and this knowledge, the germs of which were sown by the illustrious Freethinkers of the past, has converted the world from a howling wilderness of barbarians into a home of comparativ comfort for mankind.

What has Freethought done for the world?

It has abolished slavery; destroyed the idea of witchcraft; improved morality—made, indeed, the value of an action consist not in obeying the will of an imaginary deity, but in promoting human well-being.

And so we sing the praises of Freethought and extol the virtues of its heroes and martyrs; and this we shall continue to do until the people come to recognize the source of their advancement and to acknowledge their indebtedness to the world's great heroes.

ARTHUR B. MOSS.

Pitiful Lying.

Seclusion or quietude is no relief from usefulness, even in the advisory department. And in this I hav been rather unfortunate. Recently I received a letter from my friend A. C., who was located by my advice in a town in Connecticut, reputed as a healthy spot, I apprising him at the same time its inhabitants had fixed beliefs in Calvinism or predestination, which protected them from any religious controversy, which, by the by, although an enlightened Liberal, he greatly detests. But here is what he writes me:

My old stand-by friend D. B., I find this small town much as you described. The boating, fishing, crabbing, and oystering are all one could desire, and my quiet snoozes in meeting on Sabbath days (I had almost written Sundays) pass without observation or comment.

There is a soothing mildness in the parson's long prayers and rural sermons that I begin to like, and the nasal rendering of "Old Hundred" is particularly pleasing to the ears of an invalid. This is noted for being an unusually quiet town, but last Sabbath it had a remarkable episode in the way of a change. The afternoon services were somewhat curtailed to allow to Rev. Dr. Ralps to make a few remarks particularly addressed to young people. He commenced by dwelling on the importance of professing a religious life, the earlier the better. He said his pious father took early opportunities to impress upon us children as we beheld some ragged, hatless, unshaven, passing vagrant, the awful neglect of religious training, and yet he would shudderingly remark that disgusting as this poor wretch was he was quite superior in appearance to Tom Paine, the great Infidel, the author of the "Age of Reason;" this homeless, houseless Infidel exceeded him far in filthiness, rags, vermin, and bloat.

He continued by saying his father was acquainted with a friend who was at Tom Paine's deathbed, and said his screams for divine mercy were heard a square off and were terrific!

Here a heavy chest groan resounded from various quarters of the meeting-house, accompanied with much sighing from the women. The reverend doctor looked painfully down upon his sympathetic crowd; but he resumed:

"My Christian friends, I hav been asked perhaps a hundred times if I had read his damnable book. I hav but one answer to this daring question, and that is a pious negativ. No! and I caution all young people within hearing to follow my example and to remain in pious ignorance! God knows his men, and he is blind indeed who cannot perceive his divine agents—agents in building up his earthly kingdom.

"In vain the impious Franklin drew lightning from heaven. In vain did Washington blaspheme in the heart of battle; or Tom Jefferson utter that unscriptural assertion that all men are created free and equal, thus freeing by thousands the wooly niggers."

I assure you, my friend D. B., my condition was trying for an invalid; but repressing feelings, I was astounded by the exclamation, "Ralps, you are a damned liar, and a cowardly defamer of great and good men; yes, a prince of liars." But here the speaker, whoever he was, was cut short, being seized by three stalwart deacons and dragged to the door, and, I presume, summarily punished for interrupting the meeting. My weak condition precludes me from saying much, but I make good use of Paine's "Age of Reason" that I purchased at THE TRUTH SEEKER office by lending it around.

D. B.

Behold, How the Brethren Love One Another!

From the Catholic Review.

If it were the custom of persons residing in other planets, if other be inhabited, to visit earth during the summer season they would observe the regular recurrence of certain phenomena, physical and metaphysical, political and social. They would find earth people, whose habitation ten months in the year is rural, seeking urban change. They would find urban residents fleeing to the country. A considerable movement of population might be detected corresponding indeed to the migration of birds from latitude to latitude, not so massiv as to darken the air, but thick enough to indicate a community and definitness of purpose. They would find schools generally closed. Churches, they would observe, share the phenomena affecting houses devoted to pedagogy; but when the character of the temples is investigated, the result would arouse conjecture and inquiry.

The founder of Christianity had not bidden his apostles preach the gospel except in the heated term; and the saving of souls might reasonably be assumed a daily and a nightly business, since day and night, through winter solstice and summer languor, death snaps the cord and sends men before the judgment seat. The visitors would find that the churches closed and the ministers absent are all Protestant. The Catholic churches are open as usual.

But what of the ministers? Are they all fishing, canoeing, hunting? Are they praying on mountain tops and reading the Bible in the seclusion of forests? Are they keeping a leafy spiritual fast which will bring them back purer of heart, clearer of mind, stronger for the work they believe is the Lord's? Verily, no. They hav closed their churches, but they hav carried the bigotry thereof with them and they are engaged in those annual conventions which are the chief illustration of the vitality of Protestantism. Without these conventions it would be doubtful whether the Protestant sects would remain organized. The attendance at their weekly services is generally slim except when something sensational is the allurement. They are able to buy better music talent than Catholic churches, the best music in which is furnished by the congregation when they are so fortunate as to sing, and by boys trained to assist in the sanctuary. The Protestants hav cosy audience chambers. They hav fashion, style, wealth. Yet during the months when their pupils are occupied at home, and during the vacations when so many of the conventions and assemblies are held, only one phenomenon is discerned which is palpable proof that Protestantism is really alive. This phenomenon is the periodicity and vigor with which the ministers slander the Catholic church.

Periodically the phenomenon breaks forth. Men who hav been somnolent all winter and hav generally sent their congregations to sleep, break out into violent vituperation the moment the annual conference or meeting or synod begins the summer campaign against the pope. Obscurities whom want of learning, lack of opportunity, and deficiency of everything intellectual and social hav combined to preserve in shadow, seize upon the occasion to distinguish themselvs by the fervor of their falsehoods about Catholic belief concerning church and state.

Rancorous demagogs, incapable of even muddling scripture, so little do they know of it, find at these times splendid chances to get their scurrilous screeds into the newspapers and afterward flatter themselvs that they may expect a call within a twelvemonth at another $1,000 a year. The same old lies are told over. Year after year the same men will stand up in the same resorts and utter the same calumnies which were uttered there before then and will be repeated after they are gone.

No considerable body of Protestants can agree upon anything affirmativ within their own organizations. They are at outs among themselvs over the liquor question. They differ about the fusion of whites and blacks in churches and schools and about divorce. They quarrel over forms of church societies and forms of church service. They disagree about the Bible in the public schools and they cannot agree upon compulsory education. As for doctrinal unity, as well expect the stars to change their circuits as Protestants to unite in dogma. All with them is negativ, fragmentary, dissolving, except their determination to assault the Catholic church and to libel Catholics. That and that alone is substantiv and Protestantism.

Nothing livs by negation and livs healthfully. Therefore because Protestantism is substantial only in this, its membership is shifting and transitory. Its more independent men are as a rule Infidels or indifferent. Its women attend church largely for the social status and opportunities expected. Its creeds are either never stated or are disputed when stated. Its pulpits are dedicated to politics, sociology, literature, *pseudo* philosophy, and fads. No wonder so many of the Protestant churches are closed a part of the year. The wonder is that they can be kept open the rest of it.

Now comes science, and asserts that nothing has been made all at once, and that all the facts of creation are or will be accounted for by the theory of the evolution of matter. Everything now and in the past has grown or developed by slow stages from simpler forms, in accordance with laws which are just beginning to be clearly understood. There is no such thing as the "act of God," as that term has usually been understood; but every event, from the lightning's stroke to the musketo's sting, is traceable to the workings of law. God never interferes by miracles or special providences.—*Robert C. Adams.*

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Theological Virtues and Human Vices.

That Christianity, whether true or false, is worthy of preservation as a support to public morality, is a favorit argument with many who are compelled to admit that it rests, to say the least, upon insufficient evidence. Blind leaders of the blind, they fail to see the incontrovertible logic of facts, which points it out as the greatest foe to human virtue existing among us. That those who hav most religion are not the best members of society is our daily experience. Human nature, not perverted by religious belief, always knows good from evil, though it often chooses to follow a wrong path. It is in the pious soul that we find the judgment corrupted as well as the will. The deluded being filled with fear of an imaginary God becomes so utterly confused that he does not even know his duty to his fellow-man.

The theological virtues, so called because they are the fruits of a supposed knowledge of God, are three: Faith, hope, and charity. Theological virtues they may be, but human vices, sins against ourselvs and against each other, they certainly are.

Faith, according to the definition of St. Paul (if he wrote the Epistle to the Hebrews), is "the substance of things hoped for, the evidence of things not seen" (Heb. xi, 1). This is nonsense, a jumble of words without sense. We hope to receive things in the future, and if we already possess the substance of those things, we hav nothing left to hope for. Faith is not the evidence of things not seen, but belief in things for which there exists no evidence. It is the first of the theological virtues, from which both the others derive their being, but as a human vice it is called credulity, and is the source of countless errors and superstitions. The author of the above quoted epistle continues: "Through faith we understand that the worlds were formed, through the word of God, so that things which are seen were not made of things which do appear" (v. 3). Just so. By faith, if we, unfortunately for us, hav inherited that mental disease, and hav not yet eradicated it from our brains, we understand that scientific truth is false and theological falsehood true. "By faith Abraham, when he was tried, offered up Isaac" (v. 17). He was ready to murder his own son, because he feared to displease a tyrannical and wicked God. Since his time many of the faithful hav steeped their hands in blood, in their anxiety to save their own miserable souls, which were not worth preserving at any cost. Hav faith, my brethren; believe every pious lie you hear, and look for your reward in another world, for verily I say unto you, you will hav a bad enough time of it in this.

The worst sinner on earth is the liar, and it is the credulous man that breeds him, as sure as rotten flesh breeds foul worms. The priests and preachers who devour the substance which should support better and honester men would find their occupation gone without the faithful believers who swallow absurd fables and pay for them in good dollars. The forger, the swindler, the confidence man would hav no victims, but for the spirit which is cultivated by faith of belief in "the evidence of things not seen." The fires of Smithfield would never hav been kindled, the daggers of St. Bartholomew would hav been unstained by blood, the dungeons of the Inquisition would not hav incarcerated suffering men and women, had not the cruel malice of the faithful found "the substance of things hoped for" in inflicting torture on the unbeliever. Sunday and Prohibition laws, legal enactments against blasphemy, the violation of the privacy of the mails in our own time and country, are the corrupt fruits of this miserable and liberty-destroying vice.

Hope is the second on the list of theological virtues. We look for its effects on mankind and see despair pictured on the faces of the lost and desolate wretches whom it has fooled. Its human name is improvidence. Hope for a harp, hope for a crown, hope for a white robe in heaven, and let the good things of earth go to the devil, for they belong to him. That is a theological virtue and a human crime. "Take, therefore, no thought for the morrow, for the morrow shall take thought for the things of itself" (Matt. vi, 34). Thousands hav followed this precept, and the morrow has taken thought for them in the almshouse, the jail, or the pauper's grave.

Charity is a word which has a pleasant sound. When we hear it we think of kind words, gentle thoughts, and loving, helping hands. But these belong to its human side and hold at best only a secondary place in the theological virtue. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment" (Matt. xxii, 37, 38). All for God, nothing for humanity. We must love the God described in the Old Testament, the instigator of the murder of whole tribes of human beings, the slaughterer of women, of children, and of helpless, innocent cattle. Human nature hates him, for he is hateful beyond the power of words to express. We must love the God of the New Testament, who consigned his only son to a cruel death upon the cross, because his combined omniscience and omnipotence could discern no other way to save a world which in his own caprice he had created. Human nature must find a worthier object to love, or love must wither, perish, and decay in the heart of man. We must love the God of nature who visits pestilence, famin, fire, and plague alike upon the just and on the unjust, who uses no discrimination, shows no mercy, feels no pity, knows no justice, but scatters blessings and curses, prosperity and adversity, regardless of where they may fall. Away with the love of God, source of hatred and neglect of man. Tear from it the sweet name of charity, which it has stolen from humanity, and in which it seeks to cloak its unnatural deformity. In this theological virtue behold the human vice, fruitful mother of barbarous crime, Fanaticism.

There is work to do in the garden of this world. Foul weeds that hav been sown by the arch enemy of mankind (not the devil but the preacher) hav to be rooted up and cast away and burnt to ashes. These theological virtues must be banished to eternal sheol that the natural virtues of humanity may hav a chance to grow. Then in the place of faith, hope, and charity, knowledge, prudence, and paternal love may flourish and bear fruit.

Sunday Laws.

The Attorney-General of Louisiana, if we may believe the *Pearl of Days*, the organ of the American Sabbath Union, has done a sensible thing. In his report to the legislature he recommends that the Sunday law of that state be stricken from the statute book or else modified so as to correspond with public sentiment upon this subject as it exists in New Orleans.

To strike the law from the statute books would of course be the wiser method, but if it can't be forced to go, then it should be amended. The most absurd things in the world are the Sunday laws for great cities. In New York, for instance, we hav a very stringent Sunday law, but it affects chiefly those institutions and businesses which it ought not to affect, and is violated in all the businesses which could best be spared on that day. Sunday in New York is a queer day. In the first place, all the museums and libraries—except Cooper library—are closed, and all the gin-mills and disreputable resorts are open, where, behind screens and drawn shades, men use more liquor and do worse acts than on any other day. If the museums were open many would be drawn away from these injurious places. Secondly, no one cares a rap for the Sunday law except the preachers. The people use the day for excursions, yachting, picnics, and outings of all sorts, without any reference to the law. It is a reasonable estimate, that a million people in New York break the Sunday law every week. To retain it, therefore, seems ridiculous.

Behind all statutes there must be public sentiment, for laws are only printed expressions of that sentiment, and without it no law can be generally enforced. It is for the bigot's and blackmailer's use only; and that of itself is sufficient reason why it should be repealed immediately upon losing the support of the general public. In two or three Southern states, the practical use of the law is only to punish Seventh-Day Adventists. In most Northern country communities its use is for the benefit of liquor-dealers who do a "bottle trade." In large cities the dishonest officials profit by it. But in no place does it promote morality and honesty. A man prevented from taking harmless recreation openly will usually resort to harmful pleasures slyly. The "Continental Sunday" of Europe is a thousand times better as a moral agent than the Puritan Sabbath of New England.

"Fighting Ingersollism."

Mr. Anthony Comstock and his smut-bag do not always succeed in gathering in the shekels of the faithful. Our Spiritualist friend, J. R. Perry, of Wilkesbarre, Pa., who makes organs and confutes the Materialists, reports that recently the smut-bag was circulating in his town for the purpose of holding a meeting to glorify the vaseline-and-salicylic-acid president of the Vice Society and incidentally to recoup its funds. Comstock visited the preachers and the leading pietists but the cash to hire a hall was not forthcoming. Some one, who must hav been a practical joker, advised the smut-bag to visit Mr. Perry's organ shop. Mr. Perry was not there but his boys were. "I want," said Comstock, "to collect funds to hire a hall and lecture on the evils of Ingersollism. Ingersollism is ruining the morals of the young people of the country. Vice is rampant," etc., etc. "But I hav always heard," replied one of the sons of his father, "that Mr. Ingersoll is one of the very best men in the country, and I believe in his teachings myself."

Comstock was astonished. "I hav come to the wrong place," he gasped, and grabbed his bag and disappeared. He left town the next day, unable to find people foolish enough to believe in his obscene tales of woe and to pay money to see the contents of his satchel and hear him repeat his stale lies about the good work he is doing "with the help of God."

There never was a viler slander upon a man or a cause than this claim of the Vice Society that its work is "fighting Ingersollism," by which Smut-bag Comstock means Freethought. With infinitly better grace could a society to suppress vice say it was fighting the Bible and Christianity, for the Bible contains a good deal of what the United States term obscenity, and the Christians are circulating that book by millions of copies. Comstock could, if he were not a canting hypocrit, make good points in that manner.

"Ingersollism," we suppose, is what Col. Robert G. Ingersoll thinks and says. Touching this question of vice the colonel has published a paragraph or two in reply to the same charge made by another canting and clownish hypocrit, the Rev. Mr. Talmage, Doctor of Divinity. The colonel said:

"Mr. Talmage, in order to make a point against Infidelity, states from his pulpit that I am in favor of poisoning the minds of children by the circulation of immoral books. The statement is entirely false. He ought to hav known that I withdrew from the Liberal League upon the very

question whether the law should be repealed or modified. I favored a modification of the law, so that books and papers could not be thrown from the mails simply because they were 'Infidel.'

"I was and am in favor of the destruction of every immoral book in the world. I was and am in favor, not only of the law against the circulation of such filth, but want it executed to the letter in every state of this Union. Long before he made that statement, I had introduced a resolution to that effect, and supported the resolution in a speech. Notwithstanding these facts, hundreds of clergymen hav made haste to tell the exact opposit of the truth. This they hav done in the name of Christianity, under the pretense of pleasing their God. In my judgment, it is far better to tell your honest opinions, even upon the subject of theology, than to knowingly tell a falsehood about a fellowman. Mr. Talmage may hav been ignorant of the truth. He may hav been misled by other ministers, and for his benefit I make this explanation. I wanted the laws modified so that bigotry could not interfere with the literature of intelligence; but I did not want, in any way, to shield the writers or publishers of immoral books. Upon this subject I used, at the last meeting of the Liberal League I attended, the following language:

"'But there is a distinction wide as the Mississippi, yes, wider than the Atlantic, wider than all oceans, between the literature of immorality and the literature of Freethought. One is a crawling, slimy lizard, and the other an angel with wings of light. Let us draw this distinction. Let us understand ourselvs. Do not make the wholesale statement that all these laws ought to be repealed. They ought not to be repealed. Some of them are good, and the law against sending instruments of vice through the mails is good. The law against sending obscene pictures and books is good. The law against sending bogus diplomas through the mails, to allow a lot of ignorant hyenas to prey upon the sick people of the world, is a good law. The law against rascals who are getting up bogus lotteries, and sending their circulars in the mails is a good law. You know, as well as I, that there are certain books not fit to go through the mails. You know that. You know there are certain pictures not fit to be transmitted, not fit to be delivered to any human being. When these books and pictures come into the control of the United States, I say, burn them up! And when any man has been indicted who has been trying to make money by pandering to the lowest passions in the human breast, then I say, prosecute him! let the law take its course.'

"I can hardly convince myself that when Mr. Talmage made the charge he was acquainted with the facts. It seems incredible that any man, pretending to be governed by the law of common honesty, could make a charge like this knowing it to be untrue. Under no circumstances would I charge Mr. Talmage with being an infamous man, unless the evidence was complete and overwhelming. Even then, I should hesitate long before making the charge. The side I take on theological questions does not render a resort to slander or calumny a necessity. If Mr. Talmage is an honorable man, he will take back the statement he has made. Even if there is a God, I hardly think that he will reward one of his children for maligning another; and to one who has told falsehoods about 'Infidels,' that having been his only virtue, I doubt whether he will say: 'Well done good and faithful servant.'"

Let Smug-bag Comstock cease his prating about "fighting Ingersollism," or throw aside even his hypocritical pretense of being honest.

Against the Christian Religion.

The following item of Christian news has escaped our notice till now:

"WASHINGTON, D. C., June 14.—Commissioner Douglass says, speaking of the intention of the commissioners to stop the baseball game to-morrow: 'I thought it would shock the country to learn that such a thing as Sunday baseball was permitted at the national capital. If we had been unsuccessful in finding a law, I should hav done my utmost to manufacture one.'

"'You found a law, then?'

"'Yes, we did. The old common law of England held that the Christian religion was a part of the common law, and when the first settlers came to this country they brought the common law with them. You know that it is against the Christian religion to play ball on Sunday, for on its face it is a violation of the fourth Commandment. That is the law we operated upon in this case.'

"The Washington Base Ball Club determined to-night not to contend with the district commissioners, but to go over into Virginia and play on a neighboring race-track."

If there is any dishonest and tyrannical proceeding to which Christians will not resort to compel people to do as the Christians want them to do, some church paper ought to bring it forward.

What playing ball has to do with the Christian religion, or what the Christian religion has to do with "common" law, is something no fellow knows. Sunday breaking is purely a statutory crime; the best Christians in the world hav amused themselvs with games on Sundays, and never dreamed that they were doing anything against the Christian religion. The Puritan Sunday is a comparativly recent development of Christian tyranny. And if Christianity is a part of the common law there are a great many people who hav yet to learn the fact. A good many little judges hav said so, but it is not yet a settled principle of law; the United States Supreme Court in the Girard case decided the other way, and in the King Sunday breaking case, of Tennessee, the lawyers will again appeal to that court to know if a Seventh Day Adventist who keeps the Sabbath and violates Sunday can be fined without redress. Mr. King's lawyers differ from Commissioner Douglass about Christianity being a part of common law, and propose to hav the Supreme Court decide these points:

1. That the observance or non-observance of any particular day, as sacred, is solely a matter for the individual conscience of each citizen, and that the conscience of any one citizen has no right to bind or regulate the conscience of any other citizen in this or any other matter.

2. That it is a physical impossibility to set aside any particular period of time as sacred to be observed by all alike, for by reason of the revolution of the planets the divisions of time are radically different in different latitudes; that is to say, that while in Tennessee it may be the day we call Sunday, the same period of time may be Saturday or Monday in other parts of the country.

3. That, inasmuch as the defendant is a member of the Church of the Seventh Day Adventists, and therefore adheres, as a matter of religious faith, to the day called Saturday as sacred, the action of the court in this case is an interference with his religious liberty, an assumption on the part of the state to supervise and control his religious practices, and therefore unconstitutional.

When we get the decision in this case we shall know considerable more about common law *de facto* than we do now.

A New Puritan Country.

The Mosquito Reserve in Nicaragua is the latest place to use the Bible as a model for its laws. Its "Sunday Protection Act," passed last September, runs in these words:

"Be it enacted in council assembled and it is hereby enacted, that the day called Sunday is the appointed Sabbath of the Lord our God in this land of the Mosquito Reserve, and in it there shall not be done any manner of work, liable and under penalty of $10 and not to exceed $25 as heretofore."

The Mosquito Reserve Christians also believe that witchcraft may be practiced still, and to discourage it hav enacted:

"That all person or persons who practice and stand charged with practicing necromancy, obea, or obeaism, or employing charm or enchantment or killing, or otherwise hurting or attempting to hurt by poison, or by administering such noxious or hurtful draughts, as may tend to stupefy, or intended to stupefy any person or persons, by such wicked art or act, or acts or deed, shall be guilty of felony or misdemeanor or both, and shall suffer fine, imprisonment, corporal punishment and transportation, or fine, imprisonment and transportation.

"Should any person or persons attempt by necromancy, or by obea to discover hidden treasure, or to restore stolen goods or to provoke unlawful love, or to hurt any man or beast shall suffer fine, imprisonment, and transportation."

The Reserve is controled by a hereditary chief, and one of the government's prime ministers is the Rev. J. C. Thomas, a preacher and politician and merchant. From its laws we should judge the Reserve to be a second edition of Connecticut under the Puritans.

The Turpitude of Legislators.

It is not often that our national legislators talk hard constitutional sense, and Senator Vance of North Carolina is entitled to hav his speech on the admission of Idaho into the Union treasured up by the defenders of our Constitution, even if his illustrations do hit the Christians pretty hard.

It was July 1st that the bill to make Idaho a state was considered in the Senate, and finally passed. Mr. Vance opposed it on the following grounds:

"The preliminary proceedings had been unauthorized by any legislation; the population of the territory was not sufficient to entitle it to one representativ in the House; the constitution under which it proposed to come into the Union was not in conformity with the Constitution of the United States, in that it proscribed and disfranchised men for their religious opinions, and that the apportionment of its legislativ districts was so notoriously unfair and one-sided that it ought not to receive the sanction of fair and honest men in the Senate. A man, by the mere fact of his belonging to the Mormon church, Mr. Vance said, even though he had only one wife, or no wife at all, and though he conducted himself as a good citizen, was, under the constitution of Idaho, disfranchised and rendered forever incapable of voting, holding office, or sitting on a jury. That was what he protested against. Those pious men in the mountains of Idaho undertook to proscribe men for their religious belief. If alive today Moses, the great lawgiver of Israel, could not be mayor of a cross-roads town in Idaho. The patriarch could not sit in a town council and assist in proclaiming an ordinance for winding up the town clock or impounding hogs. King Solomon, in all his glory, could not issue a warrant for fifty cents, and King David, 'the man after God's own heart,' could not serve the warrant, and the rabbi could not sit upon the jury that tried the case. The prophets of God could not be overseers of the road along which they traveled with sandaled feet to deliver the divine message of wrath to sinful citizens."

When any state, or proposed state, disfranchises a man because of his religious opinions, however foolish, absurd, and superstitious those views may be, that state or proposed state needs reconstruction. To allow Roman Catholics to become citizens and bar out any other Christian sect is an inconsistency greater than any crime the Mormons ever committed.

Editorial Notes.

WE hope all of those interested in securing the liberation of Moses Harman from prison will send here for copies of the petition to the president, get them filled, and return them to us as soon as possible.

ON Tuesday, the 24th ult., Judge Bain, at Winnepeg, Manitoba, gave judgment in the famous separate school case. The judge upheld the law recently passed by the legislature abolishing separate schools, and granted an injunction to restrain teachers in Catholic schools from holding religious exercises.

ARCHBISHOP MIKE CORRIGAN has again triumphed over the friends of Dr. McGlynn. Dr. Burtsell, who defended the recalcitrant priest, was months ago ordered to remove from his city parish to Rondout, but refused to go, and appealed to Rome. Rome has now decided against him, and the machine, as McGlynn calls the hierarchy, is thereby strengthened. For unadulterated and cussed despotism the Roman Catholic church stands pre-eminent.

THE *Catholic Review* says of the clerical committee of the "Citizens' Movement," which we mentioned last week: "The Citizens' movement, which began to move forward last week, signalized its first start—and it will make many more of them—by nominating a batch of clergymen to its managing committee, among whom were Archbishop Corrigan and Rev. Father Ducey, with a hint that Dr. McGlynn might yet be introduced. A more ill-assorted company of ecclesiastics we hav yet to see. Their selection illustrates just how much the citizens of this particular movement know about public men and public affairs. We can assure them that they hav dropped into a mudhole in their Catholic appointments."

THE bishops of Brazil recently addressed a long pastoral to the faithful under their charge. It has reference to the change of government in that country, so far as it has affected the church. Two actions of the provisional government are separately objected to—the disestablishment of the church and the placing of various sects and sectaries on a footing with Catholicity. The bishop says: "The situation of our Brazil is not very brilliant just now. By a singular acoustical phenomenon, it faithfully repeats, on this side of the Atlantic, all the echoes of European revolutions. The spirit of hostility toward the church ferments among among us, during our exigencies, incarnated in a powerful and domineering sect. No, unfortunately, we can expect neither protection nor favors in the state as it is." Commenting upon their pastoral and Brazilian affairs, the *Freeman's Journal*, a Catholic organ in this city, prints this call to arms: "It may require a struggle to overcome the force and fraud that the irresponsible military junta, now ruling Brazil, will employ at the autumn elections. But the Brazilian people, as has been abundantly intimated, will not allow Senhor Fonseca and Company to continue in power. It is to be hoped that a counter-revolution will not be necessary. But the cabal should be overthrown at all costs."

MR. ANGUS GRIFFIN desires to know how many Liberals there are in the United States, as he is often asked the question. To which we can only reply, we do not know, and no one else does. The census does not ask the question of religion, and figures on that subject are gathered from church yearbooks. As nearly as we can tell, there are but a few thousands of activ Liberals—men and women who oppose the church's theology and politics—perhaps fifty thousand. Then there are the Spiritualists, a few more thousands who are also Liberals, and several hundred thousands of "Christian Spiritualists." Besides these are a great mass of people, mostly men, who are Agnostics, unbelievers in all of the creeds, but unaffiliated with other heretics. These must count up to millions in the various large cities. They are chiefly business men who read Radical publications on the quiet, and semi-Radical publications which the "literary" folks and the newspapers hav made "respectable" openly. Then there is a great body of millions more of indifferentists who do not go to church, but who do not read nor think upon the subject. The real church folks number about twenty millions, but a church-member of to-day, except in unprogressiv places, is no more like the Christian of half a century ago than our electric light is like the pine torches of our ancestors. The evolution and the influences of civilization are doing their perfect work even upon the Presbyterians; and in time will get down to the Methodists.

Letters from Friends.

GARNETT, KAN., June 23, 1890.

MR. EDITOR: Send along the paper, pictures and all. I'm no prude. Yours truly, CHARLES GREGG.

WANGMAN CREEK, June 20, 1890.

MR. EDITOR: Put my vote down for pictures. I hav tried to get some subscribers for your paper, but in vain so far. I giv the papers away as soon as I hav read them. Some people like them and some do not. FRANK FORSLAND.

WALNUT GROVE, KAN , June 16, 1890.

MR. EDITOR: Please send the old, reliable TRUTH SEEKER for another year. I like the paper very much, pictures and all. Long liv THE TRUTH SEEKER, and Heston too

Yours fraternally, W. H. NOAH.

MARTINSVILLE, ILL., June 24, 1890.

MR. EDITOR: Inclosed find $7, for which please send THE TRUTH SEEKER to the two new subscribers designated, and send me the "Freethinker's Pictorial Text-Book." I hav been some time working up this little order; will try to do something more as soon as possible. I vote for a continuance of the pictures in the paper. They are great eye-openers. J. T. HOUSER.

AMITY, ORE., June 12, 1890.

MR. EDITOR: I hav many enemies here to battle with, in the way of Christianity, but friendly otherwise. There is any amount of disbelievers who, for fear of offending mother, wife, child, or some friend, hold their peace. I hope some wide-awake speaker will come to this place and open the eyes of some of the gospel-stuffed youths of this place. I send $2 for the picture book. J. C. ROBISON.

UNION, MO., June 23, 1890.

MR. EDITOR: I hav seen a copy of your paper recently and was very favorably impressed—in fact, was highly pleased to see such free thought, so many progressiv ideas, such clear and logical reason, in print and in public circulation, and I must say, press on. It is the means to an end that is necessary, as it is self-evident it is making life a success. W. M. MEYERSIECK.

JASPER, ALA., June 23, 1890.

MR. EDITOR: Why is it a fact that people will not reason? If all were honest and would closely observe facts, with an enlightened intellect we could come to the same conclusions. There are two kinds of facts. One is apparent, which makes the sun go around the earth once in twenty-four hours; but the real fact is that the earth revolves to produce this result. Apparent facts make theories, but real facts make science. The greater part of our conclusions are based on apparent facts, and not on the real or true facts. This is why we do not agree in our reasoning. Real or a true understanding of facts will always lead to science or demonstration; this should be our object in all branches of thought.

J. K. DEARTH.

CHARLESTON, VT., June 25, 1890.

MR. EDITOR: I am getting disgusted with illiberal Liberals. I hav spent several days' time distributing those papers, and hav sent some out of the state, but I do not know as I hav got one subscriber. Yet it may be like casting bread upon the water, to return after many days. I think that there is nothing that has so dwarfed the human mind as the Christian religion. Whether there ever was such a man as Christ or not I neither know nor care. But one thing I do know, that the pretended sayings of his in that old Jew-book hav caused more misery and suffering and bloodshed—yes, a thousand times more—than everything else in the last two thousand years. But this much I can testify to as true, in my own family and neighborhood, as the effect of the Christian religion. Matt. x, 34, 35: "Think not that I come to send peace, but a sword. For I come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against the mother-in-law."

Please find inclosed $2 for the picture book.

A. F. COLE.

OTFORD, N. S., June 23, 1890.

MR. EDITOR: New ground has again been broken in Nova Scotia, by Mr. Watts delivering two lectures here, Wednesday and Thursday, June 18th and 19th. This, as I think you hav heard before, is a very orthodox town, and the ministers and leaders of churches and Young Men's Christian Associations did their best to keep the members of their congregations, etc., away by reporting that the lectures would be nothing but ridicule and abuse. Probably they thought Mr. Watts was the same stamp of a man as Clark Braden, whom they got to lecture last fall, and who, report says, told the ministers, etc., not to hav anything to do with Mr. Watts, as he would only lead them out beyond their depth, and they would be left there. However, in spite of admonitions, etc., there were quite large audiences, and even the most orthodox were surprised, and expressed great satisfaction at the eloquent, logical, fair, and gentlemanly way in which Mr. Watts handled the subjects of "Christianity *vs.* Secularism," and "Unbelief." Discussion and criticism were invited, but as the clergy were conspicuous by their absence, no opposition was offered.

ONE OF THE COMMITTEE.

PORT ANGELES, WASH., June 18, 1890.

MR. EDITOR: Our society here is growing larger and more interesting. Dr. F. S. Lewis delivered an instructiv lecture last Sunday evening at the school-house, subject, "The Origin of Life on the Earth." The doctor ably replied to all who criticised his position. There is a Congregationalist church here, and prospects of a Catholic church soon being built. Port Angeles is situated similarly to New York city or San Francisco, and is destined to soon become a great city, a great power for either good or evil, truth or superstition. Some of the Liberals here were deluded into helping build the Congregational church, with the understanding that we could use it for Liberal meetings when the Christians were not using it, and what they learned by the experiment they might hav learned a great deal cheaper in THE TRUTH SEEKER if they had studied it carefully.

We respectfully invite all Liberals who come to western Washington to come to Port Angeles, and hope that many of them will make their homes here and join us in building a city as free from superstition as possible. I will send for a cartoon book before long, and hope you will soon hav the Bible cartoons in book form. The cartoons should also be in tract form, which would enable us to send a few to many places where we could not afford to send books.

FRANK MORSE.

EAGLE, NEB., June 24, 290.

MR. EDITOR: I could not do without THE TRUTH SEEKER, even if times are hard. I hav tried to get a few subscribers, but hav failed, but I will try again. They are so bigoted and narrow-minded, and you cannot convince an old person of his errors. But I hav great hopes of the rising generation, as Freethought is catching. I liv near a German Lutheran church and parochial school, and all the parents' children that belong to this church are growing up with a bigoted education. We hav had a good public school before this church was built here, and more good-will and harmony among the people than there is now. I hav heard the preacher denounce the public schools from the pulpit as schools of the devil, godless schools. Now, if this is not Anarchism, I do not know what it is. They are endeavoring to destroy our schools of learning, as Christianity cannot propagate its isms where there is learning. As soon as the people are better educated they will discard religion, and of course that means minus bread and butter to the sky-pilot. Our free school must be maintained by all hazards, with no interference of God, priest, or devil. Talk about Christian love, why, there is no such thing. Right here in this church, on the last night of the old year 1889, two prominent church lights nearly got into a hand-to-hand fight, and if it were not for the interference of other members, they would hav had a Sullivan-Kilrain fight, with God as referee. O ye vipers and hypocrits! If there is a person that can lie, it is a hypocrit Christian. O. R. BOESEWETTER.

DELAVAN, MINN., June 22, 1890.

MR. EDITOR: We hav just received a series of Liberal lectures from that great and gifted man, J. E. Remsburg, on the nights of June 17th, 18th, and 19th. I attended every night. I work out in the country three miles from town. I was lucky enough to get a ride into town the first two evenings. Notwithstanding it rained Thursday and I had to walk if I attended, I walked, and felt fully repaid in listening to the lecture, the subject of which was, "The Apostle of Liberty." There was one lady who told another she was a fool to go near the lecture. "I never go near 'um! I never would go near 'um! I won't hav nothing to do with 'um!" But for all this advice she did attend—every night, too. And another lady threatened to lock her husband out if he went a second evening. And yet there were others more charitable in their views, not hesitating to say, "We should hear both sides of the subject."

I hav read some of the writings of Thomas Paine, Col. R. G. Ingersoll, J. E. Remsburg, Helen Gardener, John Peck, and others. I think the ideas we receive from such literature are far in advance of those we hear from the pulpit.

Fraternally, EVA R. LEE.

BOWIE, TEX., June 23, 1890.

MR. EDITOR: I receive the grand old TRUTH SEEKER regularly, and sometimes I think it should be named the Truth Finder.

Freethought is moving here. We organized yesterday, the 22d, with about ten members; elected president and secretary, and will be known as the Bowie Freethought Society. We expect to send a delegate to the state Liberal convention at Waco, Tex., July 15 to 17, 1890.

We hav a small town of about twenty-five hundred population, but four joss-houses find customers and as many sky-pilots find a good, easy living at the expense of the ignorant and superstitious.

On Friday, the 20th inst., Dr. James Billings, Universalist missionary, got permission to deliver a series of sermons at the Christian joss-house. He preached on Friday night and Saturday was notified that he could hav the house no longer. The fact is, he taught them from the Bible that the chances were that the majority of them would go to heaven, and only a few, in fact none, would go to hell. This was too much for the Christians. If they were not going to hell he could not preach in their joss-house, as it did not suit them.

I esteem THE TRUTH SEEKER very highly, and think it the grandest exponent of the falsity of superstition. You hav penetrated into the gloomy recesses of Catholicity and bigotry, and hav banished it from the minds of thousands. Welcome, TRUTH SEEKER, and may your example be followed by your successors. Continue the pictures.

Yours for Universal Mental Liberty, S. P. BENTON.

RICEVILLE, IOWA, June 23, 1890.

MR. EDITOR: Mr. Heston deserves infinit credit for the good work he does with his pictures. Each one of them is as good as a volume. I am specially well pleased with his pictures of June 7th, "A Few of the Fraudulent Relics Exhibited to the Faithful." It is immense. Said picture brings old facts to my mind. In the year 1844 the coat o Christ—or the "Holy Lord God's Coat," as we used to call it in Germany—was on exhibition in Fraves, or Frier. My mother was one of the many thousands of pilgrims who walked to Fraves, a distance of about forty miles from where we lived at the time, to receive the blessing and indulgence which were granted to those who were permitted to see and touch the holy coat. Every one of the visitors was obliged to giv a certain sum of money. My mother and others said that there was more than a wagon-load of money on the altar where the coat was exhibited. It was a bonanza for the church. At the time, my father made the remark that there was no more efficacy in Christ's coat, which he doubted to be genuin, than in his own coat. For this offense he was promptly ordered before the priest to get a lecture for this terrible blasphemy.

All my brothers and sisters and relativs are Roman Catholics They dislike me on account of my Infidelity. But I let them cling to the old superstition and falsehood, and I will stick to Liberalism and the truth.

I feel perfectly happy now, but in olden times, when I was a Christian, I was always miserable. The idea of swallowing the creator of heaven and earth, God, man, and all—such cannibalism was against my nature.

I hav been trying hard to get a subscriber for THE TRUTH SEEKER, but in vain. There are a few so called half Freethinkers in this town, but they dare not take a Liberal paper for fear it would make them unpopular. There are four churches in this little town, and most of the folks go to church for society's sake.

I want to make a suggestion to all Christians of the world. Let them organize a congress, and enter into an agreement to take a trial term of Freethought and Liberalism, say for ten years. Let them discard all Gods and religions and churches Let them allow the priests and preachers to take care of themselvs for ten years. Let the Christians—or apprentice Liberals—organize Secular Unions and Liberal libraries in every town to take the place of churches. Let them purchase Liberal and scientific books to take the place of Bibles and hymn-books. Let them invest the same amount of money toward educating themselvs and children as they used to invest in churches and priests. And at the end of ten years let them look around and see the result. If the people hav intellectually and morally advanced, then let them keep science and Liberalism; if they hav fallen, then let them go back to priestcraft and ignorance.

This world wants more such men as R. G. Ingersoll, D. M. Bennett, Horace Seaver, Thomas Paine, and others, to take the place of preachers and priests. This world wants more science and truth, and less superstition and religion.

HENRY BISSON.

BOSCOBEL, WIS., June 25, 1890.

MR. EDITOR: Error is born to falter upon the borders of truth, serving only to mislead and corrupt the human race; and the widest scope of its action may readily be traced through all known time to the characteristics and acts of religious organisms.. This self-constituted evil came early, and paved its way by plea of piety to universal control, finally issuing over the world in race contention and wide-spread destruction. Fortunately glimpses of light and happiness, heralded stage by stage by the growth of intelligence adverse to the characteristics of the prevailing religions, came upon the scene, which ultimately has brought our latter centuries to conditions grandly hopeful as to the future of our race, in that that rational liberty, universally distributed, shall be enlarged and made good for all time. Truth, then, would ever prevail, and would ever be the world's handmaid of social unity.

Following my introductory statement, in the main relating to prehistoric race conditions, it has occurred to me in this direction, that a fresh point bearing upon God's alleged interest and responsibility in the human race may be worthy of note, inasmuch as truly sensible and rational people do not hesitate to condemn the Bible Adam and Eve story as bogus. First, then, we are informed that God's power is infinit; that he created all things to his own liking, the human race especially as to liking. This allegation reminds one of Darwin's prehistoric half-bred, evoluted man-monkies whom God deposited—to his own liking—on earth to lead the van of all possible humanities then yet to appear on earth, their forms, natures, and characters included. Well! Starting upon the original and considering the countless issues of subsequent differentials of the race, one is again reminded of the fact, that infinit power, adorned with infinit judgment and taste, had discounted its abilities in construction, at its first trial. Bogus again!

Summarily given in a business way, it should appear that at the prehistoric period mentioned, God, if there—being infinit as a person, he must hav been there—neglected his chosen, functionary trust, the crown of all life, by letting stolid ignorance capture all of humanity that might follow on the earth, thus making himself responsible—infinitly so—for whatever in human evil might follow in consequence. Then, to think how easy it would hav been for him to hav placed highest intelligence there instead in order to forecast the growth of social good, in surety.

Considered as business, was ever so great a mistake launched so carelessly upon the world? Having the power, would not a clod-headed farmer do better? Surely Bible history and religious asseverations hav ever been paltering or deceiving at the expense of truth and in the face of piety.

A word farther. The world's one thousand religious sects are so constituted as to make it impossible for any one or al

of them to rightly claim any relation whatever to any form of godlike power. To me the entire scheme appears only as organisms seeking and contending for greatest power, severally; added to an equal desire to attain grandeur in position, to be so elevated by the "mammon of unrighteousness." I hav never been able to locate God. Monism tenders the closest view. D.

MOSCOW, IDA., June 20, 1890.

MR. EDITOR: I read THE TRUTH SEEKERS and pass them around in the missionary circuit as best I can. The effect of conversion from superstition to humanity and falsehood to truth, from illogicalness to logic, is very slow; and I can not see why it should not be faster, for when I was superstitious, it did not require but two or three copies of THE TRUTH SEEKER and the same number of Ingersoll's lectures to regenerate me from the low rut of superstition, hypocrisy, cowardice, and blind faith—which are the four leading elements of the Christian religion. I liv in the eastern part of the new state of Washington. The people are eccentric in the many beliefs. Some are out-spoken Infidels. In the fifteen months I hav lived here I attended one funeral. The man that stood between God almighty and common people on this occasion, called minister of Christ's gospel, informed the mourners that the case of the little innocent was only a mere change, no annihilation of life by any means; that their Lord said suffer little children to come unto him and forbid them not, for he was a loving God, etc. I wondered why his love was not great enough to let the parents keep the child and obviate all grief. I cannot conceive how people can trust their near and dear to the tender care and nurture of a God that allured an innocent and virtuous woman, as far as we know, as he did the Virgin Mary, and then through stratagem or chicanery palmed her off, child and all, onto poor Joe. Doubtless the readers of THE TRUTH SEEKER hav heard of the song of Foolish Joe. I think he was the fellow. I think the correctest way of proving a man's manhood is, in the event of doing wrong either by accident or intention, to beg pardon and make amends as far as is in such man's power. Gods are not excepted from the same rule. Instead of this God marrying this betrayed virgin, and swearing he would protect her, if his relativ ostracised and disinherited him, he does quite the opposit.

How much longer are people to be bamboozled by such humbuggery? I think that all Liberals should report themselvs and volunteer to contribute, ever so little, to the great cause of human freedom. I hav heard Christians say if it was in their power they would imprison our great apostle, Colonel Ingersoll. The great work rests in teaching the Liberal sentiment into the people, as the sentiment of the people is generally carried in the laws, let them be good or bad, oppressiv or liberal. If men want to harvest or thrash on Sunday they are not persecuted. Petitions were signed here last winter against the Blair bill and giving one religion advantage of another. This state is doing some good Liberal political work, as has been reported by C. B. Reynolds. We want all church property taxed and not a person paid by the public tax for their time spent in prayer, from United States chaplain in the Senate to school-teacher. If the superstitious want to waste their time in such nonsense, let them do it at their own expense. If there is a future and better existence for people, managed by a deity, I would rather think it an Infidel sentiment than an orthodox sentiment, because we advocate better principles. And should there be a reckoning up at a judgment day and the boss God—him or it, or what is proper to say in this particular; perhaps John Peck or some one can answer; you all know what I mean—should be an Infidel in every sense, and suppose the same bigoted, inhuman principles should be carried out on the Christians that their God is carrying out on us for unbelief, would the Christian not wish he had embraced Infidelity? Is it not as logical for us to reason about what we do not know anything about as it is for them?

I will hav to take issue with Bloomer and others on Prohibition. It is nothing rare to see defenseless women and children in this country in more or less trouble and distress, and men's faces black and blue, the effect of the saloon and gambling table. Stamp me in favor of woman suffrage and the suppression of drunkenness. JOEL MCCALLISTER.

INDIAN GROVE, MO., June 22, 1890.

MR. EDITOR: The Rev. Mr. Hurly, in a sermon delivered recently at the Centenary Methodist Episcopal church to a crowded house, assailed the character of the Atheist in a very vindictiv manner. The inclosed letter was written in reply thereto, and presented to the home paper for publication, which, however, was unceremoniously refused.

W. E. WALTON.

REV. MR. HURLY, KEYTESVILLE, MO., *Dear Sir:* I wish to assure you at the outset that I mean no offense by the folfowing, and should you take any exception to the same, I trust that you will be kind enough to practice your theory of forgivness until seventy times seven in this case, as I feel assured you will do. My object is to submit a few criticisms on your late exposition of the character of an Atheist. You take the position, in fact you affirm positivly, that the intelligent Atheist, or person that rejects God—you mean Jehovah, of course—has no conscience. The term conscience is not ambiguous. It means simply man's conception of right and wrong. Hence the idea of an intelligent Atheist having no conscience is ludicrous, absurd. Man to possess a conscience must of necessity be intelligent. No one knows this any better than yourself. I am willing to concede that you possess a conscience, that you hav an acute perception of right and wrong, but I am not sure that you are not altogether remorseless and therefore without a proper respect for your conscience. You appear willing to impeach the motiv of every generous deed, and of every noble achievement, and to deny and discredit all evidence of an honorable, just, and upright spirit, exhibited on the part of an Atheist. And why? It certainly cannot be simply for the purpose of smirching and blacking his character in the estimation of his Christian neighbors. I hav never committed a crime in my life which if brought to the light of day would be cognizable by any sort of justice, unless it be an occasional desecration of the Sabbath, and this alleged offense is answerable only to a court of injustice. I hav a few friends with whom I am intimately associated who hav evidenced their friendship by years of unswerving fidelity and faithfulness. No one with whom I ever had any business transactions has ever indicated a want of confidence in my integrity. I hav endeavored to be an exemplifier of all that was pure and good, and my highest ambition has been to accumulate a competence for my family and to instruct my children in the principles of justice and truth. But alas, I am suddenly seized up by a veritable Torquemada, fired into a flame by the smoldering spirit of the Holy Spanish Inquisition. He sounds the note of alarm, "Look out, brethren, for that awful Atheist! He has no conscience! If he treats you kindly, it is simply a cunning device by which he expects to be treated kindly in return. If he pays dollar for dollar it is because he desires that you should treat him in like manner. And this is all very foolish and sinful."

Did it ever occur to you, my dear brother, that your entire scheme of Christian piety is underlaid with the most sordid and selfish of motivs, with a superficial, but most transparent covering of purple and tinsel? Is it not declared that Christ had respect to the recompense that he should receive, in consideration of which he sacrificed his own body? However, a just recompense or reward was exactly what the Christian did not want, and it is to escape justice that he clings so tenaciously to the cross. Hear an apostle on this subject: "If the words spoken by angels were steadfast and every transgression and disobedience received a just recompensc or reward, how shall we escape if we neglect so great salvation?" Escape what? A just recompense or reward. So to Christ they fly, and he becomes a party to a general conspiracy to rob justice of its victim and thus shield the malefactor from a justly deserved punishment. The upright Atheist is just, and desires only that justice be meted out to him in return. The Christian, aided and abetted by his divine savior, expects to escape justice. I pity, and would pray for if I thought it would do any good, the man that can vindictivly assail the untarnished character of an Atheist simply because it was developed independent of church influence; that will contend without a blush that he can trespass against his brother until seventy times seven, that he can maltreat and abuse him, and like the typical David of old commit the darkest and most infamous crimes, and then at any moment turn to the savior, who will graciously absolve him from all guilt. Herein lies the difference between the Christian and myself. I believe that I must answer at the inexorable bar of justice for my conduct. The Christian contends that he has a city of refuge that will shield him from the consequence of his evil conduct. Now, to put the question squarely, could you look with an eye of approval on the minister that would giv a pressing invitation for everybody to attend service at his church, and then after the congregation had assembled and everyone was observing the very strictest decorum, affect an air of sacerdotal gravity and assail with the vilest aspersions and imputations the character of the Atheist, not for any alleged immoral conduct, not for the habitual practice of any known vice, but simply because he did not happen to hav the acceptable faith in regard to something, or perhaps nothing, that no one knows anything about?

The best I can say for most Christians is that they are in many things better than their creeds. But I believe you will admit that the individual whose spring of life is constantly bubbling over with acts of kindness and expressions of sympathy for suffering humanity; whose inherent love of truth and justice develops a splendid, upright character; one who practices virtue for its own dear sake without fear of punishment or hope of reward, is infinitly superior to the abnormal, apathetic, frigid nature that can only be moved to acts of kindness and expressions of sympathy by the spectacle of a crucified and mangled savior, supplemented by the fear of a burning hell and an intense longing for a crown of glory and a harp of gold.

I must confess myself highly gratified by these suicidal spasms of righteous indignation. I believe they hav always been characteristics of the Christian clergy throughout the world. They hav a strong tendency to disintegrate the organized forces of orthodoxy. Not long since, a practicing physician, one that stands high in the profession and is widely known throughout the country, told me that he had lately been engaged in reading the Bible through, and as a result had come to the conclusion that preaching was simply a profession, and that he had become so disgusted with clerical arrogance and censorship during the time that Mr. Bell rode the Keytesville circuit that he had scarcely been inside of a church since. I am personally acquainted with perhaps a score of similar cases, all of them above the average for intelligence. They hav had the theological chimeras extracted from their craniums and their minds freed from a state of servil superstitious bondage that has become utterly intolerable since the broad expanse of intellectual freedom has opened out before their extended vision.

Respectfully, W. E. WALTON.

MARENGO, ILL., June 23, 1890.

MR. EDITOR: In yours of June 21st Mr. F. E. Ormsby says that "the readers of Mr. Wettstein's challenge to mediums, in yours of May 31st, were no doubt impressed at first with the idea that they were to receive some light on the much discussed subject of slate-writing by disembodied spirits," and furthermore that my inviting witnesses to note proceedings at the sitting was evidence "that he is a coward, afraid of that which he claims does not exist," etc. According to these sage observations, I presume he fancies that I desired the presence of these witnesses to guard against a possible onslaught of the spirits who should happen to put in an appearance. He is evidently not aware that I am well fortified against such assaults, not knowing that a few well-directed invocations of the blessed Virgin will put them to rout, not to say anything of two or three amulets and talismans I habitually wear to keep them at a safe distance. I am now referring to "those evil spirits," to quote his own words, "designated by many, on account of the results that sometimes follow, as the devil!" But, seriously speaking, when I endeavored to "throw some light on the much discussed slate-writing manifestations," I did not hav the hardihood to expect that such light could ever dawn upon intelligences which could construe my proposition of having witnesses present as cowardice, and it would therefore be a waste of time and of printers' ink to take cognizance of his other inanities; in fact, if I thought it necessary to exculpate myself from so grave a charge as that of being afraid of spooks I didn't believe in, it might be looked upon as a serious reflection upon the intelligence of your readers.

I would only remark *en passant* that I am still patiently awaiting the arrival of his promised "whalers carrying the fisher-mediums hitherward on their errand of capturing the fish that are caught by mediumistic frauds." But as the "catch" is counted by the thousands, and mostly among his own clan, methinks he ought to look in a different direction for it. But pending the arrival of his "whalers," I would advise him to rest from his mental labors, lest his overwrought spirit will disembody itself from its "fleshly tabernacle" to take unto itself wings for spirit-land. His frantic effort in expounding metaphorical spirit-lore certainly seems to render such a precaution highly necessary.

Turning our attention to page 394, same issue, we are confronted with the following questions propounded by Mr. J. Brown, in reply to mine of May 3d: "What created matter? Did it always exist, or does it contain some inherent element or principle of procreation?" Replying I would say that what we conceive as matter is the temporarily condensed cosmic force pervading space, which our crude senses are not able to resolve into their true nature of aggregated force-centers, and is eternal, hence was not created. This cosmic force is the Atheist's God, having the power, like the Theist's fancied *personal* God, of procreating the multifarious forms into which it aggregates. I agree with him in saying that "there is no beginning without a force, spirit (*i.e.*, intelligence), or what you may call it, to enforce that beginning." This averment is generally understood as necessitating a creator, but if correctly interpreted shows that instead of Theists and Atheists being directly opposed in their doctrins, they really can join hands fraternally across the imaginary chasm that separates them. The beginning of every formation of matter, the Atheist admits, implies a creator, but this creator is immanent within their very components, having the potentiality to arrange them in accordance with their primitiv judgment and requirements, and the capacity to adapt them to surrounding conditions or influences. In other words, "No beginning without an incentiv force," is the Atheist's doctrin in regard to the eternal mutations of cosmic force or matter which had a beginning in each of their individual forms they perpetually assume through their own creativ force. This force itself, however, is as eternal and immutable as the Theist's God. The terms "Atheist" and "Infidel" are misnomers therefore, they recognizing a creator—call it God, nature, or the creativ force of the universe—and being infidel to nothing but the God of superstition. Scientists agree that cosmic force is all-sufficient to produce every phenomenon and every form of animate and inanimate life; is it therefore not a manifest absurdity to add a God to it, an act of supererogation born of ignorance? Is one god not sufficient, the only real, true god of cosmic force? True, we do not yet comprehend the exact nature of this creativ force, but has the church from time immemorial not thrown every conceivable obstacle in the way of those who endeavored to ascertain its nature? Of its potentiality none can hav any doubt, as we behold it all around and within us, but of the Theist's *additional* God there is not a particle of evidence. And is it not the hight of folly to assume one, considering that it saddles us with the still greater mystery of *his* being or origin? Does it not complicate difficulties by adding a God to the universe, instead of simplifying them? Hav we not *two* existences to account for then, God *and* the universe, instead of that of the latter only? The latter we *know* exists; then let us discover the true nature of the force that caused its various formations, but in the name of common sense don't let us add a vastly greater mystery to it, a mystery based on purest assumption, without a vestige of reason to support it.

But, noting your correspondent's further remarks, how innocently can a child not fondle with a diamond in the rough without realizing its value! He says: "The improvements [or researches] into the electric fluid may lead to the discovery of that unknown God." My dear sir; it *is* it! it *is* your God! You hav it right there in your grasp! Your "unknown God" is embodied right within what you call electric fluid, the sparkle of its luster being still hidden from our mental gaze by the incrustation of our ignorance. Polarity, the dual principle of electricity or magnetism, must indeed be the principal characteristic of atoms or force-centers and the main factor, through its attraction and repulsion, of all we behold in nature. Add to this property the incomprehensibly low degree of consciousness, called by Edison the primitiv judgment of atoms, and also their probable sexuality, as being identical in its nature with polarity, and a theory is formulated that can explicate every phenomenon, through the processes of evolution, from the mind and sex of organic beings to the infinit worlds gyrating through space. No chance, therefore, in all we behold; no fortuitous, hap-hazard throwing together of dead matter, the Theist's scornful imputation against Materialism, but all the result of the tiny monad's choice. With this primitiv atomic judgment recognized by scientists (which I elucidated over ten years ago), with this electiv affinity of force established, what need is there to postulate a supervising and supernatural creator? Recognizing the all-sufficiency of nature in the primitiv judgment of her constituents, is an auxiliary being in the shape of a supposed God therefore not a perfectly useless and superfluous adjunct? The unrestrained forces of nature when on their terrific and merciless exploits of destruction resulting in Johnstown cataclysms, Ashtabula horrors, cyclones and earthquakes destroying human beings by the thousands, and the endless woe and misery to which humanity is subject, indeed preclude its being under providential care, and ought to be sufficient evidence to every unbiased mind that nature acts of its own volition and is not controled by an extraneous guiding hand. H. WETTSTEIN.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Sweet Pansy.

Would you know what German children
Call this flower dear and sweet?
"Little Stepmother," they name her,
And they tell her tale complete.

Here's the foremost middle petal;
That's the stepmother herself,
And her daughters two beside her,
Just like her each pretty elf.

See, behind, two other petals,
On which different hues are shown,
These are the stepdaughters, always
In the background, and alone.

So, to German children, Pansy
Tells her story o'er and o'er;
And they listen, and they sing it
In a little song once more.

But I love our own name better,
For it sounds more heartsomely;
Sweetest Pansy, dearest Pansy,
She shall always be to me.

—*Our Little Ones.*

Handsome Is that Handsome Does.

Out of sight, my boys and girls,
Every root of beauty starts;
So think less about your curls,
More about your minds and hearts.
Cherish what is good, and drive
Evil thoughts and feelings far,
For, as sure as you're alive,
You will show for what you are.

—*Alice Cary.*

Weather Sayings.

The aurora borealis always indicates a change of weather, and if it is very red the weather will be very cold.

A mackerel sky in the west indicates rain. If there be a sheep sky, or white clouds driving to the northwest, it will be fine for some days.

A halo around the moon indicates a coming storm. The number of stars seen within the circle shows the number of days before it will occur.

If the leaves of maples and other trees turn up so as to show their under side it is a sign of rain. Dandelions, tulips, and other flowers close up before rain.

If birds flock together in September it is the sign of a coming storm. If crows are seen going south in the fall it is a sign of colder weather; but if they go north there will be warmer weather.

If there are no falling stars to be seen on a bright summer evening you may look for fine weather. If there be many falling stars on a fine summer's eve you may expect thunder and heavy rain.

"If it thunders in the morning it will be fearful before night." "Winter thunder is to old folks death and to young folks plunder." It is said that persons in consumption hav died during a thunder storm.

If wild geese come from the north early in the fall it is the sign of an early winter. If they go north early in the spring it is a sign that the winter is broken. The Phœbe bird, or pewee, sings before warm weather.

A south wind brings rain, a northeast wind a severe storm, and a northwest wind fair weather. If the wind veers round with the sun, there will be fair weather. If the wind starts up while it is raining, it will blow the rain clouds away, and there will be fair weather.

When you feel the dew falling heavily in the evening you may be sure it will be fair next day. When in the morning you see the ground covered with webs, covered with dew, and dew on the ground around, it is a sign of rain before night, for the spiders are putting up umbrellas.

A halo around the sun indicates that there will be rain or snow soon. If the sun rises clear and soon goes into a cloud it will rain before night. If the sun shines while it rains it will rain the next day. A sun dog, or mock sun, indicates that there will be stormy weather very soon.

If rain commences before daylight it will hold up before 8 P.M. If it begins about noon it will continue through the afternoon. If not till 5 P.M. it will rain through the night. If it commences after 9 P.M. it will rain the next day. If it clears off in the night it will rain the next day.

Frogs and tree-toads peep before rain. If a leech be kept in a glass jar partly filled with water, while it lies curled up at the bottom of the jar there will be fair weather, but before rain, wind, or snow it will be agitated, and will rise to the surface, and if it comes entirely out of the water you may expect thunder.

Before rain ants are bustling and activ, and will carry their eggs from place to place; bees are busy, but do not go far from their hives; crickets sing and try to get into the house; flies are very annoying, and bite sharper than usual; and spiders spin gossamer webs in the air. If ants clear their hole and pile the dust high before 11 A.M. it will be fair the rest of the day.—*Boston Journal.*

Why Throw It Away?

"Evil is wrought by want of thought, and not by want of heart," wrote the poet. On Saturday more than five thousand pounds of fresh fish were thrown away in one of our city markets on the presumption that it would spoil before the Monday purchasers arrived Why was not some one thoughtful enough to distribute this food—which when cast away was in perfect condition—to the starving poor of the city; to the gaunt, hungry cloakmakers who are suffering in their terrible struggle for decent wages? It would hav helped them one day's journey farther along the difficult road to independence.—*Morning Journal.*

"Under Nationalistic rule such an act as the above could not hav happened," writes a friend. True. When the relations of the brotherhood of the human race are established there will be no "starving poor," no "gaunt, hungry cloakmakers," or any other persons, suffering for the actual necessaries of life that others may loll in idleness and luxury. Humanity is in a semi-barbaric condition, ignorant and untutored, or these conditions could not exist to-day. May the time hasten when the brute will be eliminated from the human being, and he will come to realize that he only truly livs who livs not for himself alone, but for all—when he will look beyond the narrow boundary of a selfish circle into the broad expanse of a picturesque heaven—a heaven not far off but close at hand, and within his reach. S. H. W.

What the Little Ones Are Saying.

It was the little girl's first visit to a dairy farm. "Uncle Zeb," she asked, "which one of all your cows givs the most milk?" Uncle Zeb was a truthful man. He laid one hand on "Old Crumplehorn," carelessly placed the other on the pump, and said, "This one, child."

Not many years ago a gentleman had taken affectionate leave of his wife and daughter for a three months' trip abroad. The child, a lovely girl of two and a half years, stood by a chair with her thumb in her mouth—a favorit pastime, and to her a panacea for all childish ills. She watched her mother for a few moments, saw the tears filling the lovely eyes and dropping one by one from her cheeks, then went to her side with a comforting tone, and looking pityingly up to her face, said, "Mamma, suck 'oo fum!"

"What do you want, Johnny?" said an Elm street drug man to an urchin counter-high. "Something to keep moths out of carpets?" "Yes," answered the boy; "that's what I camphor."

Dickie, six years old, had a pair of boots. He cut one of them with a hatchet. The father became very angry and scolded incessantly. The little fellow looked his father in the face and said, "If you don't stop talking you'll get me mad, too."

Correspondence.

COALING, ALA., June 29, 1890.

MISS S. H. WIXON: This is my second letter to the Corner. I like your "Corner Gospel"—that in THE TRUTH SEEKER of June 21st is splendid. I hav read with much interest "In Search of a Spirit," and McArthur's replies. Here are two men, talented, honest, and sincere, both Liberals, yet they see things so differently that burning would not change them; rationally considered, is this not a powerful argument against a revelation? This is not all. Some cannot see colors alike, some cannot understand words alike. It is a hard thought to know we shall be annihilated, yet it seems to be a fact. Some reason like this: The butterfly was once a caterpillar, but does it know it? The cabbage is converted into living tissue, but does it appreciate or know the change? Is the person as comfortable and happy that has had a member amputated after as before it was diseased? Would not the spirit be miserable without its house? It seems from the reading of that "holy book" that heaven is not just all right for the saints until they get their bodies. Another thought—it would seem that McArthur had bestowed a good deal of thought on Freethought subjects, yet he has not evoluted much past orthodoxy; then how long will it take the orthodox, for they don't try? It seems Liberals hav a herculean task, yet we will hope. When the French nation brought the remains of Napoleon from St. Helena, they esteemed it an honor to declare him the greatest warrior of ancient or modern times. We can claim more—one of our leaders (Ingersoll) has even made war on the Gods, and will in time dethrone them. We are looking forward with interest to the state meeting of Liberals of Texas. I will close, hoping all our actions may be as footprints on the sands of time, that may cause some one to take courage and climb to hights sublime.

J. HAROLD WARD.

[It is well that we differ in our opinions. If all thought just alike, the world would be a dull place. While we hav a right to our own views, let us always respect the opinions of others, remembering that they hav the same right to them as we hav to ours.

Mr. McArthur is a candid, upright, sincere, and honorable gentleman. He may hav some light that others cannot hav by nature of their organization. The editor of the Corner cherishes profound respect for his honest convictions.—ED. C. C.]

Science Column.

Pretty Polly.

"Polly" is a bird that can talk! It is very funny, truly. And the queerest of all queer birds is the parrot, because it can talk.

There are three hundred species of these odd birds, and they are found in great numbers in warm climates, although they can be easily acclimated and thrive well, when caged, in cool countries.

Some varieties are exceedingly handsome, the plumage being brilliant and beautiful, and many of them exhibit remarkable power in imitating not only different fowls and animals, but also the human voice, their thick, fleshy, black tongue enabling them to articulate words distinctly.

Parrots hav a firm, strong bill, arched, and the lower mandible is notched at the end. They can bite terribly, and without seeming effort will draw blood on the adventurous stranger who may attempt to caress them when they are not in the humor for familiarity. They hav two toes in front and two at the back of the foot; when they walk the toes turn in and they present a most ludicrous appearance, but they are great climbers, and can get to the tip-top of a tree or a house even, in short order. They can also fly well. When they eat, they hold their food in the right claw, and are fond of fruits with seeds; they also like grain, nuts, pastry, corn, rice, and occasionally a bit of beefsteak or a chicken bone, which latter they will pick quite clean.

The paroquet, macaw, lory, and cockatoo belong to the parrot tribe, but these do not speak words. Parrots are monogamous, that is, they hav one mate and remain always faithful to that one. On account of their intelligence and cuteness they hav sometimes been called "feathered monkeys."

There is a kind of parrot called the "love birds." These are small in size and noted for their affection and devotion to their mates. The gray parrot, found in West Africa, is the most remarkable talker, and this kind has been taught to repeat long sentences, the whole of the alphabet, and can sing songs. Some green parrots can do nearly if not quite as well.

In a wild state they make their nests in a hollow tree.

Parrots sometimes seem to realize the meaning of the words they utter, will say "What?" in answer to a question, and then reply with intelligence. They hav great memory, can call the names of the various members of the family with whom they liv, and make themselvs very amusing to big folks as well as little ones.

They attain to great age, seventy-five or a hundred years if well cared for, and the older they grow the more they know.

My parrot is a nativ of South America, and was brought to me as a present by a sea-captain who is now dead. His name is Robert, but is often called "Polly," which is a nickname for all parrots.

He is attached to me, and will kiss and caress me with his bill, being very careful not to hurt me.

He will scold at my sister because she has been obliged to chastise him with a stick sometimes when he has been naughty.

He will crow and cackle like the hens, will whistle, bark like a dog, mew like a cat, chatter like a monkey, and talk like a human being. He calls "mother," "papa," "Susie," "Bridget," "Polly, pretty Polly," "Polly wants some dinner," "Get up! It's 5 o'clock," "Stop your noise," "Mind your p's and q's," "Hello there," "Does your mother know you're out?" and many other words and short sentences. He will call "John! John! John!" which is the name of the coachman across the street, and in such a natural tone that John runs hurriedly into the house to see what is wanted, when Robert laughs "Ha, ha, ha," and screams and laughs again, as if he perfectly understood that he was playing a joke on poor John.

Sometimes Robert will cry and whimper like a child, and again he will scold, and say, "I'll whip you—inch of your life!" He is jealous, and grows very indignant if his mistress happens to pet a little girl in his presence, or fondle a kitten or dog. When little Susie was alive, he would pull her hair whenever he had a chance, thinking she received too much attention, or more than was given to him. Once he bit the dog because he came too near his perch, and said, "There! take that!"

He would eat with the cat, when we owned a cat, but would whip her with his beak if she became too greedy. When he is out on the lawn, he will feed the sparrows who creep through the bars of his cage, dropping bits of bread for them to pick up.

Joe, the colored man who livs in our family, said once, "Dere's no use talkin', Miss Susan, dese yere parrots are de ole-fashioned folkses—dere our great granfaders."

I once heard of a parrot who caused some trouble in a store, where he was allowed the privilege of walking about. His master lost a half sovereign, and accused the shop girl of taking it. She indignantly denied the accusation. But the man still had suspicion of her, and intentionally left another coin upon his desk, which also disappeared. He tried several coins in this way, with the same result.

Finally, he had the girl arrested, and brought before a magistrate. She escaped conviction, and begged her master to try the coin business once more, and keep a strict watch. He did so, and was astonished to see the parrot watch his chance and slyly appropriate the coin and drop it in a hole in the floor.

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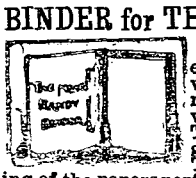
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Meets every Sunday at 7:30 P.M., at 412 Nicollet ave., Rooms 12 and 14, Eastman block, Minneapolis, Minn. J. F. MACOMBER, Pres.; LEROY BERRIER, Sec.

Elizur Wright Secular Union
Of Alliance, O., meets the first and fourth Sundays of each month at Independent Church, at 10:30 A.M. Free discussion on all Liberal subjects. Subscriptions to THE TRUTH SEEKER and *Investigator* are solicited. R. G. SMITH, Cor. Sec.

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News of the Week.

THE emperor of Austria has with difficulty made peace between the Bohemians and Germans in the province of Bohemia. Dissensions between the three races that compose his empire, Slav, German, and Hungarian, giv him perpetual trouble. It is to be hoped that America will assimilate her breeds better, and escape such conflicts.

THE hot spell caused hundreds of deaths in Chicago.

THE cholera in Spain is being promptly put down, thanks to a displacement of ecclesiastical by scientific remedies.

AT Louisville, Ky., a Fourth of July picnic party in a wagon were struck by a locomotiv, and three killed and nine badly injured.

AMONG the accidents of the Fourth the most considerable was the mangling of six men by powder placed in a tree, at Tower City, Pa.

SAN FRANCISCO Nationalists will attempt to carry the next election, and remove many branches of business from private to municipal control.

IN accordance with the wish of Captain Ericsson that he be buried in his nativ land, Sweden, Congress has detailed a vessel to convey his body across.

AN incendiary fire destroyed the large M. E. church at Manasquan, N. J., on the night of the 4th, the culprits being believed to be members who seceded from the church and established a new one at a split a few months ago.

ABOUT 2,000 of the Order of Railway Conductors, being opposed to strikes, hav seceded and formed an Independent Order with declarations against striking.

AROUND Amite, La., negroes and whites hav made small arsenals of their houses, armed posses of both colors are going about, and several men hav already been slain.

ON the 29th ult. a Missouri Pacific passenger train was wrecked near Nevada, Mo., by rails spreading while rounding a curve, 2 persons being fatally and 27 dangerously hurt.

THE bill to place Congressional and other national elections in charge of federal supervisors, has passed the House notwithstanding Democratic opposition, and will be voted on by the Senate soon.

THE anniversary of the inauguration of Bruno's statue was commemorated by some societies by visiting it and depositing a wreath of flowers. The brass star that was stolen from the permanent bronze wreath was replaced.

DR. WINDTHORST, leader of the Catholic faction in the German parliament, makes his party's support of the army bill that the kaiser is anxious to carry, conditional on their being granted their own primary schools.

CHIEF CROWLEY of the San Francisco police says that lack of employment is the main cause of prostitution; when the canneries are running there there is a large diminution of arrests for that offense. He thinks that the best remedy for all crime would be some scheme affording all opportunity of work.

NEW JERSEY has enacted a law to prevent the employment of Pinkerton detectivs to quell strikers. It forbids the sheriff of a county, the mayor of a city, or any other person authorized by law to appoint special deputy sheriffs, special constables, marshals, policemen, or other peace officers to appoint as such any person who shall not be a citizen of the state, and no person shall act as a peace officer without having an appointment in writing from a person authorized by law to appoint him.

CARDINAL GIBBONS said in a recent speech at Baltimore: "We must make up our minds that poverty in one shape or another will always exist among us. It is in accordance with the economy of divine providence that men should exist in unequal conditions in society for the exercise of benevolent virtues. Some are blessed with the good things of this world that they might exercise toward their less favored brothers the virtues of charity, benevolence, and generosity. Others are poor that they might practice the virtues of patience and gratitude to their benefactors."

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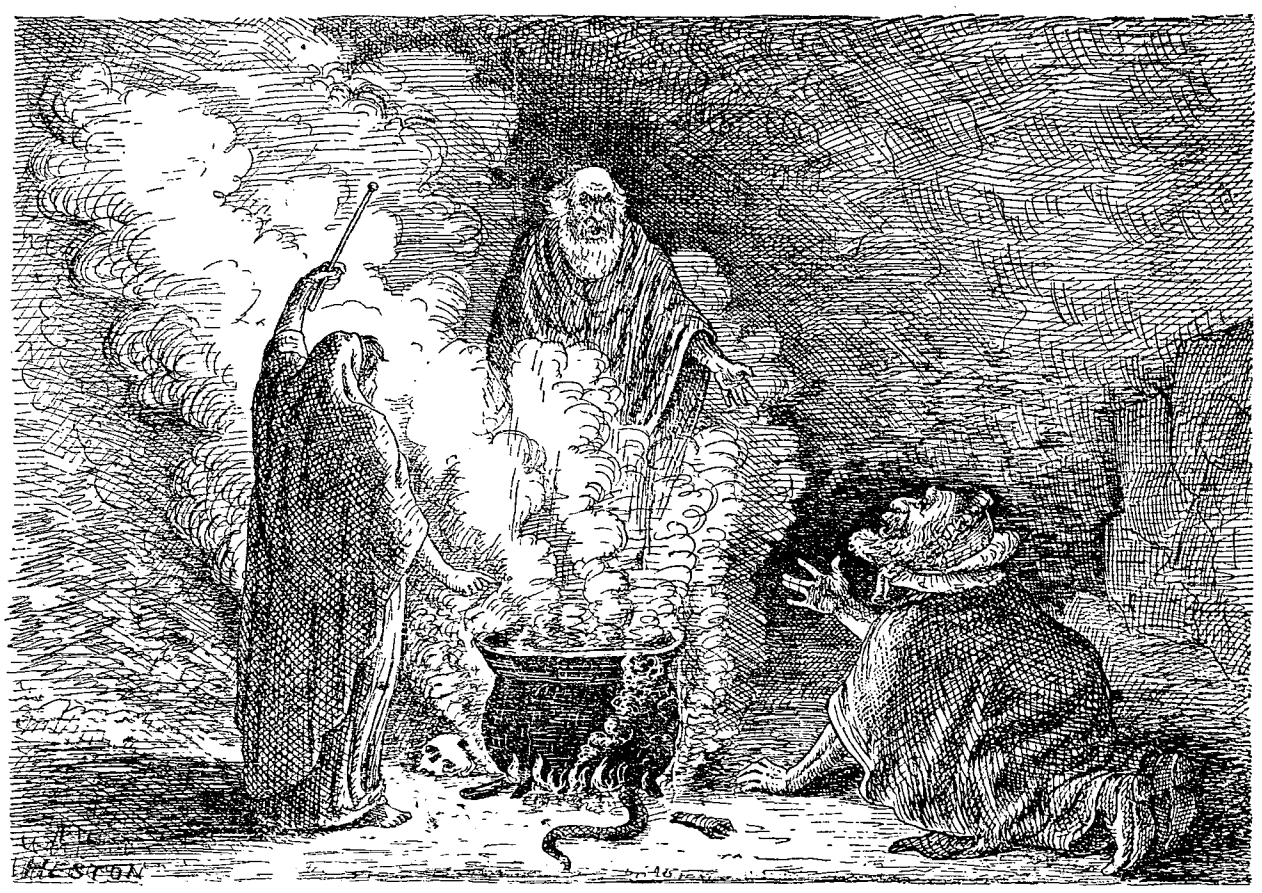
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Gems of Thought.

PROPHESYING is lying professionally.—*Paine.*

THE priests thereof divine for money.—*Micah iii*, 11.

THE church exchanges mistakes for provisions, faith for food, prayers for pence.—*Ingersoll.*



SAUL INTERVIEWETH SAMUEL'S GHOST.

And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered up with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.—1 Sam. xxviii, 14.

THE reign of superstition begins to yield to a religion of reason and humanity. The first forerunners of that religion appeared at the end of the sixteenth century, when the philosophers of northern Europe first dared to appeal from dogma to nature, and since that revival of common sense the prison walls of clerical obscurantism hav been shaken by shock after shock, till daylight now enters through a thousand fissures.—*Prof. Oswald.*

WHO has unlocked the gates of the morning?—*Sadi.*

I CAN but judge things by their effects, and books by the words they contain. For the things, I see their effects all over Christendom; I see a holy alliance, clothed in the robe of orthodoxy and lording it over the rights and reason of man For the words, they are neither weak nor o doubtful import. The scriptural penman, when he writes of doctrins and mysteries, often writes in parables, that we may hear, yet not understand; but when submission to kings and governors is his theme, his words are plain as truth itself. There is nothing left to conjecture, no eastern metaphor to solve, nor dark saying to unriddle. "Let every soul be subject to the higher powers; for there is no power but of God; the powers that be are ordained of God." Ignorance itself cannot misinterpret the command.—*Robt. Dale Owen.*

A RULE which forbade all opposition to injury, would hav a tendency to giv a license to insult; because some would feel that they were bound by it, whilst others would despise it, and liv in continual depredation on the conscientious.—*Paley.*

THAT a gradual transition, passing through countless intermediate gradations, exists between man and animals, both in mental and corporeal characteristics, can only be denied by those who insist upon setting their own opinion above facts.—*Buchner.*

As the most complex organism can be traced back to the simple cell, so the profoundest operations of the mind are the result of an unbroken ascent from the first instinctiv effort of the lowest animalcule to propagate its species or obtain food, and this gradual development of mind can be followed through all the animal kingdom up to man, the difference between the mental operations of man and animals being differences of degree, not of quality. The ant, the horse, and the dog think the same kind of thoughts that men do, as far as their range of thought extends.—*Robt. C. Adams.*

TWO COMPLACENT ONES.

My actual life is a fact, in view of which I hav no occasion to congratulate myself; but for my faith and aspiration I hav respect. It is from these that I speak. Every man's position is in fact too simple to be described. I hav sworn no oath. I hav no designs on society or nature or God. I am simply what I am, or I begin to be that. I *liv* in the *present*. I only remember the past and anticipate the future. I love to liv. I love reform better than its modes. . . . I believe something and there is nothing else but that. I know that I am. I know that another is who knows more than I, who takes interest in me, whose creature, and yet whose kindred, in one sense, I am. I know that the enterprise is worthy. I know that things work well. I hav heard no bad news.—*Thoreau.*

THE world's my delight.
I gaze on the distant,
I look on the near,
On moon and on planet,
On wood and the deer:
The beauty eternal
In all things I see;
And pleased with myself
All bring pleasure to me.
Glad eyes, look around ye
And gaze, for whate'er
The sight they encounter,
It still hath been fair! —*Goethe.*

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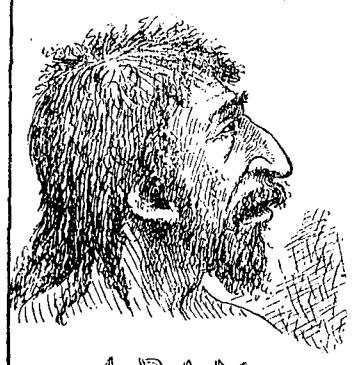
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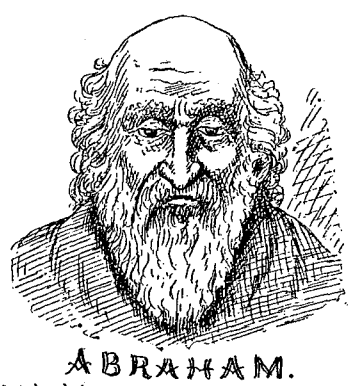
ADAM

The original pattern after the image of Javeh. A miserable coward who threw all the blame of the apple difficulty on his wife.



NOAH.

The first drunkard on record. Cursed one of his boys because he accidently saw his shameless debauchery.



ABRAHAM.

Tried to murder his son. Denied his wife Debauched his hired girl and turns her and his illegitimate child out in the wilderness.



LOT.

Got so hilarious over his escape from Sodom and loss of his wife, that he got blind drunk and piously assisted his own daughters in their incestuous depravity.



JACOB.

Polygamist. Defrauds his brother, swindles his father-in-law, and is criminally intimate with his servant girls, like unto his Grand father Abraham, only more so.



MOSES.

Murderer. Confidence man. Originator of the infamous law against witches. Orders the slaughter of innocent women and children, but saves all young girls for immoral purposes.



JOSHUA.

A cold blooded butcher with no more mercy in his nature than an APACHE INDIAN!



DAVID.

Man after Gods own heart. Polygamist, Adulterer. wife stealer, Murderer of Uriah. Exterminates helpless noncombatants, and owing to his unbridled lust is afflicted with a nameless disease. — See Psalms. XXXVIII. 5-7.



SOLOMON.

Reputed to be very wise, but whose wisdom was chiefly expended in hunting wives and concubines. A man notoriously licentious, and who became a tyrant and an idolater in his old age



ELISHA.

A man of God who was so sensitive about his personal appearance that he caused forty two innocent children to be mangled because they made remarks about his bald head.

(Watson Heston)

A FEW OF THE "GOOD OLD PATRIARCHS."

Notes and Clippings.

THE arrest of a Kansas City parrot for using profane language is as sensible, says the San Francisco *Freethought*, as any arrest made for the same offense. To preserve the similarity to other cases of the kind the blasphemous bird should get a long term in jail. It might also be fined.

JESUS is the ideal priest. He is Rome's noblest pattern. His rank prejudice, his colossal conceit, his narrow spirit, his antihuman sympathies, all make him the idol of Roman Catholicism. He is the man-god of the Vatican. He came not to teach, but to rule—not with love and kindness, but with sword and condemnation; not to help and encourage humanity, but to gather it into his kingdom.—*Investigator*.

TOLSTOI is decidedly of opinion that marriage is not a Christian institution, and calls our attention to the facts that neither Christ nor his disciples married, and that the really devout Christian looks upon wedlock as a sin, and will always avoid it. Just as (giving chapter and verse for it), he says, there can be no Christian liturgy (Matt. vi, 5-12), nor church fathers (Matt. xxiii, 8-10), nor armies, law-courts, or states. Christ's kingdom, as he himself is so often reported to hav said, is not of this world at all; and perhaps, says *Secular Thought*, the sooner it is relegated to the world to which it rightfully belongs the better it will be for this one.

THE *Denison Gazetteer* thus refers to some Texas preachers that go about the country playing Moody and Sankey in a sort of cheap way: "The gospel firm of Burnett and Mulkey hav struck their tent on the circus lot and departed for Denton. This combination never blows about its box-office receipts so we are unable to state definitly whether or not the engagement was satisfactory. If the free list was not unusually large, however, there can be no doubt as to its complete success. As to the merits of the attraction the popular verdict conflicts, some stating the management put up a good show, and others, that it was queer, very queer indeed."

IT is explained by a writer in the *Popular Science Monthly* that there are several causes, other than increase in wrong-doing, for the rapid growth of our prison population in certain parts of our country. One of them lies in the transition from an unsettled condition to a settled condition on our constantly advancing frontier; another is in the change from slavery in the South; and a third is in the gradual elevation of the standard of human conduct, making crimes of actions that had been only lawful escapades in earlier times. Of course, it is obvious that in a new country there will be a certain amount of lawless conduct unpunished at first, before sheriffs, courts, and jails are in running order. But the rapid increase in the proportion of criminals, as the state grows older, does not mean more crime; it often means less. The evil-doers are arrested and sentenced, and so get into our prisons and our census; and then we are told that crime is increasing.

JUNE 2d, Joseph Keeter and Joseph Barnett, of Indianapolis, were fined by Mayor Sullivan for taking photographs on Sunday. The former, with costs, paid $19 50 and the latter paid $13.25. Both were amateurs engaged in taking landscapes. George Wilson and Ruth Keeter were arrested for the same offense, but their cases were continued. Laws that make such things possible ought to be promptly abolished, comments the *American Sentinel*. We suppose, however, that the Indiana Sunday law is simply a "civil regulation" to "preserve the health of the people" by keeping them from working too hard. Sunday is a very peculiar day. It would no doubt be all right for the mayor of Indianapolis to take his carriage and drive on Sunday, or for any number of people to devote the day to feasting and visiting, but taking photographs of landscapes is not to be tolerated.

THERE is getting to be in America an undesirable frequency of cases of inquisitorial and oppressiv administration. Judge Tuley declares in a letter to a Chicago society that there the police arrest, on bare suspicion and without warrant, persons not found in the act of violating the law; that they undertake to determin who shall and who shall not meet in open public assemblage to discuss political or economic questions; that after one hundred years of liberty in this country a citizen can be arrested without warrant, consigned to a prison cell for eight days (a recent case in connection with a dynamite find at the Haymarket monument), and prevented from communicating with his friends, denied the privilege of consulting with his legal adviser, and not even informed of the accusation against him; and when in answer to a judicial mandate, the door of his prison cell is opened and the officers of the law required to show cause "why this violation of the citizen's personal rights," the chief executiv officer of the police can make "return" to him, to this free man's writ of habeas corpus, that he arrested this citizen upon the letter of an unknown party and detained the citizen in prison while trying to find such unknown party—"a return" the like of which never before disgraced the records of a civilized country.

SAYS J. D. Shaw in the July *Independent Pulpit:* "The meeting here [at Waco, July 15th] this month will test the working strength, the sacrificing zeal, and the moral courage of Texas Liberalism. As to Infidelity—unbelief in the divinity of the Bible—it exists everywhere, in every county and precinct. Infidels can be numbered by thousands, men and women, rich and poor, learned and unlearned, church members and outsiders, but this cannot be said of Liberalism and Liberals. If we could announce to the managers of railways throughout Texas that one out of every one hundred of the Infidels in this state are expected to attend that meeting, no doubt they would readily extend to us the same reduction in rates of travel that they generally extend to other large gatherings, but this we dare not do. In fact, we are perfectly at sea in attempting to make any estimate upon the number that will attend. It is a sad commentary upon the candor and intellectual honesty of our times when we are forced to believe that there are in fact about ten Infidels—unbelievers—to every Christian believer, in this state and yet not one out of every one hundred of these Infidels is a Liberal. But some one may ask right here: 'Are not all Liberals Infidels?' To this we answer yes; but all Infidels are not Liberals, and that is where our chief difficulty lies."

Communications.

The Religious Condition of Denmark.*

In the year 1026 King Canute the Great undertook a pilgrimage to Rome, and on this occasion Denmark was in religious aspects officially connected with Rome, and henceforward the pope was recognized as a superior by the Danish crown and church. Yet it must not be imagined that the great body of the people, or even the nobility, were actual Christians. The ancient faith continued to hav its adherents, secretly it may be, for centuries to come. When the Reformation shed its light over Germany, a few of its rays reached Denmark, but the advocates of the new faith were bitterly persecuted by the Catholic clergy, and it was when King Frederick III. on the diet of Odense had proclaimed universal toleration that the Lutheran faith first made visible progress. His son, Christian III., confiscated the property of the Roman church and closed the monasteries (1536), and was at the diet of Odense, 1539, declared the head of the Danish-Lutheran state church, an institution which exists yet, and in spite of the constitution of June 5, 1849, which abolishes the state church and introduces the Danish People church.

The king, who, according to the constitution, shall belong to the Evangelic-Lutheran church, is nominally the head of the state church, the affairs of which are since 1884 governed by a church court, consisting of 7 bishops, 1 professor of theology and 1 of laws. Besides these officials the church has 72 archdeacons (*provster*) and 959 ministers, and about 3,000 minor officials. To the support of these holy men the nation pays yearly between seven and eight million crowns.

It may be asked why the government, in direct violation of the express words of the constitution and of public sentiment, studiously refuses to introduce the People church. The reasons are principally two. The queen of Denmark, a German princess, is very religiously inclined and very influential; she considers herself a mother of the Danish people, and hence is much concerned in their future welfare—as regards the other life—and she fears, and not without reason, that the abolition of the state church and thereby of religious teaching in the schools will bring about a sad change, doubly sad, because not alone will a large number receive no religious instruction whatever, but the loyalty of the nation to her husband and own self will be considerably diminished, a state of affairs royalty cannot afford to bring about. But there is yet another point. The present administration which holds the rudder of the state is heartily disliked by the body of the people, a fact plainly seen in the late returns to Folkethinget (house of representativs), where nine-tenths of the members elected belong to the opposition.

In keeping up the state church the government can at each general election count on four thousand solid clerical votes. These votes it might not receive were the state church abolished; hence its tenacity in keeping this institution alive.

The strong opposition has, however, compelled the government at different times to accede to the demands of the opposition and amend the rigid constitution of the old state church. Thus in 1849 equal civil rights were granted to religious sects outside the state church; but it was as late as 1878 that the same rights were conceded to Infidels, and then chiefly owing to the fact that an Atheist, Edward Brandes, M.D., was repeatedly sent by his constituents to represent them in Folkethinget. The doctor refused to take the oath and to his persistency and the loyalty of his constituents the Danish Freethinkers owe the right of "testifying." In 1857 compulsory baptism was abolished by law; but note the shrewdness of the clerical party. The names of the children hav to be enroled in the church books of their respectiv districts within the year after birth, and thus at each census all Freethinkers that do not expressly declare themselvs as such to the census officer, and their children, are counted as belonging to the Evangelic-Lutheran church. In 1851 civil marriage was granted, and in 1868 there were established "electing communities;" that is, twenty or more families can form an independent community, without leaving the state church, if they can maintain a minister.

Yet the spirit of dissatisfaction has shown itself not alone in the appearance of these "electing communities," but also in the birth of a strong anti-church party for the abolition of the union of church and state, and this party is found in the church itself. I refer to the Lutheran sect known as Grundtvigians, named so after its founder, the late Bishop Grundtvig, who died in 1872. Grundtvig and his followers place the Apostles' creed before and above the Bible; think a great deal of baptismal grace, less of continual preaching, nothing at all of exercise of repentance. The party is anti-German, hence it hates everything that comes from the "Vaterland," makes a great halloo over everything purely Scandinavian, and even wishes to introduce into the schools Norse mythology as introductory to the study of Christianity. It teaches people to enjoy themselvs and take plenty of muscular exercise; hence its nickname, "muscular Christianity." In the census returns the Grundtvigians are, of course, counted as belonging to the state church.

For the maintenance of the clergy, whose salaries range from ten thousand to seven hundred crowns a year, and for keeping in repair the church buildings (which always are repaired by public subscription), the government compels every national taxpayer to pay a tithe, which is added to his national tax and collected as such; and from paying this tax no one is exempted; hence people belonging to other sects, and Freethinkers, hav likewise to contribute their mite. The sum thus collected exceeded in 1888 the actual church expenses by nearly one hundred thousand crowns, and is officially turned into the public school fund. But actually only a small part of it goes that way; the rest is used by the government to defray "political" expenses—that is, it is used to bribe with.

According to the census returns of 1880 the population of Denmark was 1 969,039 individuals, who were divided according to their faith as follows:

Lutherans	1,951,513	Church of England	125
Hebrews	3 946	Quakers	117
Baptists	3 687	United Brethren	60
Roman Catholics	2 985	Presbyterians	21
Ref'med churches	1 363	Greek Catholics	15
Mormons	1,722	Swedenborgians	10
Irvingians	1,036	Mohammedans	8
Methodists	746	Religion unknown	1,067
Various Christian sects	444	No positiv religion	1,074

The great preponderance of Lutherans I hav accounted for already, and it is the opinion of men who ought to know that were an honest census taken the number would be considerably smaller.

Of course the clergy does not love the exponents of Freethought, and it is no uncommon thing to hear a minister treat his audience to a sermon describing Infidels as monsters, or tell them how "hard" these wicked beings die. But such stories are listened to with half an ear only. The audience, most of which attends for policy's sake only, considers where they come from. There has, however, during the last few years been a clerical reaction, owing to the fact that, thanks to the lying spirit of pulpit and government press, Freethought has been associated with that scarecrow for most Danes, Socialism. Still, no actual religious persecution has taken place since 1849.

There being no organized Freethought party, it follows that there is no purely Liberal periodical publication. Yet every now and then there appear in the larger monthlies excellent articles which display a strong Antichristian feeling. But it is to be regretted that the high price of these magazines, and the fact that the writers always presuppose a very liberal education of their readers, practically keep them outside the pecuniary and intellectual reach of the greater part of the nation, which therefore seldom arrives at that stage of intellectual development where Freethought is the result of personal acquaintance with historical and scientific facts and theological fancies and suppositions. Hence the average Dane never passes the stage of simple skepticism.

And the clergy does whatever is in its power to keep him in ignorance of the actual state of things. It is only ten years ago that the university, which has the sole right of publishing almanacs, left out "year since the creation of the world;" as soon as this omission was noted the edition was suppressed and the faculty received a severe reprimand for the "audacity" it had displayed. Since then the year has been in.

Knowing that lessons taught in childhood are not easily forgotten, the school law provides for religious teachings in all public schools and in the lower classes of academies. In the public schools the day's work is opened with singing a hymn or two; then other songs, mostly of patriotic character. And besides the hymn-singing, four hours are set apart every week for religious instruction. The pupil is in these taught Bible history, catechism, and hymns. In academies the same subjects are taught, but no hymn-singing is indulged in, and the hours of religious study vary according to the principal's taste, but must be at least one hour.

School attendance being strictly enforced, and the years of school age from five to fourteen, it follows that the children of the poorer classes of society imbibe superstition for seven successiv years, while those who attend private schools seldom receive more than three or four years. If the parents do not wish their children to attend religious studies, their wish is complied with, if they can giv satisfactory proof that the children at home will receive "sufficiently" moral and religious instruction. It is to be regretted that but few parents take advantage of this law; but perhaps it is due to the fact that Infidels are not looked favorably upon.

When a child reaches the age of fourteen years, it can be confirmed, and this final ceremony of superstition, while not demanded by law, is yet considered socially a necessity, the confirmation attestation being a card of introduction to the world of business.

As is to be expected, there exists a great deal of ancient and medieval superstition, among the agricultural part of the population especially. Belief in the existence of ghosts, fairies, *nisser*, in the healing qualities of dead men's bones, blood of an executed criminal, etc., is prevalent, but owing to the excellent common-school education (natural philosophy is taught) it will soon be a thing of the past.

Church attendance at Copenhagen is very slim. Only few men go, and it is only on great holy days, or when a minister is known to be an excellent speaker, of liberal cast, that a church is filled. In the rural communities the matter is worse, and many churches are virtually falling into ruins. It is in the small cities only that church-going is practiced, and hence it is in such places that the clergy are considered "somebody" by almost everybody. At the capital they pose as "ladies' men" if they are good-looking, but as a rule they do not belong to any certain class of society. "Why, only a minister?"

Denmark being a "Christian" country, it has of course its Sunday laws. But they are very harmless. In the cities outdoor work is prohibited, and all stores are closed from 9 A.M. to 4 P.M., but the back-doors are all open and you can make all the noise you please while erecting a new building—if you keep inside; drive a nail outside the building and you will be fined ten crowns for Sabbath breaking. Curious law! After 4 o'clock every place of amusement is open, except the national museums, that are open between the hours of 9 and 4. All theaters are going in the evening. In every dance-house the merry Dane can swing his best girl, and the railroads and excursion boats are running all day long.

The Danish Freethinkers can be divided into two classes. The one, the moderate class, whose representativ is Mr. E. L. Larsen, B. Th., librarian at the Great Royal Library, do not wish religion abolished but wish it subjected to a revision, which would create a philosophy, that allows ample space for religious feelings. This class, however, is not very large.

The members of the other, the radical class, to which most of the scientific and educated belong, are either Agnostics, following Herbert Spencer's philosophy, or pure Atheists. It is to the last sub-division that the most eminent of Danish Freethinkers, Mr. George Brandes, Dr. Ph., LL.D., belongs.

Dr. Brandes, who, through his numerous writings, which hav been translated into all European languages, has achieved a world-wide reputation, was born at Copenhagen Feb. 4 1842. He studied at the university of his nativ city (1859–64), and applied himself first to the study of law, later to philosophy and esthetics. He passed his examination with highest honors, having already (1862) received the university's great gold medal for an essay on "Fatalism among the Ancients." The years 1865–72 he passed in Sweden, Germany, and France. Returning from his travels, he became private tutor at the university, but the opposition against him of the government and clergy, brought about chiefly by his work, published in 1868, "The Dualism of the Philosophy of the Present Time," and his lectures on "Great Literary Currents of the Nineteenth Century," made him leave Denmark and seek a home in Berlin, where at the university of that city he filled the chair of esthetics. In the year 1882 he returned to Copenhagen, his fellow-countrymen having guaranteed him four thousand crowns for a term of ten years, with the single stipulation that he should deliver public lectures on literature at Copenhagen. And it is chiefly due to him and Mr. E. L. Larsen that our friend Viktor E. Lennstrand was enabled two years ago to deliver a lecture to a crowded house in the second largest theater at Copenhagen, and during the late imprisonment of Lennstrand he used his powerful influence among the educated classes in his favor.

GUSTAVE NELSON.

*For the statistics contained in this article the author is indebted to E. L. Larsen, B. Th., librarian at the Great Royal Library, Copenhagen.

A Religious Wail.

Secretary Foster, of the National Reform Association, complains: "In 1863 Congress resolved to request President Lincoln to proclaim a fast that the nation might seek the favor of God 'through the merits of Jesus Christ.' But no Congress before or since officially recognized Christ. In thirty-seven out of forty-two state constitutions God is recognized—Kentucky, Michigan, Oregon, Louisiana, and West Virginia are silent—but no state constitution recognizes Christ. No political party ever recognized Christ in their national platform. Not one of the Thanksgiving proclamations of our presidents contains 'the name that is above every name.' The executiv committee of the National Reform Association wrote a letter to President Harrison last October asking him to recognize Christ in his forthcoming Thanksgiving proclamation. Although he is an elder in the Presbyterian church and for years a teacher in the Sabbath-school, the letter was not answered and his proclamation did not contain the name of the reigning mediator. If Christ be the

king in this land, where is his honor? The governors of our states hav generally followed the example of our presidents in omitting the name of Christ from their Thanksgiving proclamations. The people hav thus been educated away from the Bible doctrin that Christ reigns as king. 'The Pharaoh in Egypt knew not Joseph.' The people here are the Pharaoh. They know not our New Testament Joseph. The National Reform Association is the Moses sent to announce the fact that Christ reigns and the people must bow to him. The conflict may be bitter as that of Egypt. But Christ must be owned as king. We must bow to him or perish by his hand."

Assembly of Progress.—L. S. P. (Liberty, Science, and Progress).

The Assembly of Progress has been founded to supply a long-existing vacancy in society. Among all civilized, intelligent aggregations of people, harmonious society is most important to the welfare and happiness of communities, and, in order to realize the greatest degree of happiness in society, it is most important that people of similar views on the leading vital questions of the age should, as much as possible, be united together in social, moral compacts for their own mutual advancement and prosperity. It is clear you cannot unite Catholics and Protestants in the same society with that degree of social concord which should characterize society formed for the mutual benefit and advancement of its members, and the same rule applies to the Methodists and Presbyterians, and to other societies holding adverse religious opinions; and particularly is this true with Freethinkers and believers in orthodox religions. The Christian's feelings are wounded whenever the truth of his faith is questioned, while the Freethinker will not accept the orthodox faith without proof, nor believe the "stories that are told of the miracles of old," and this breeds dissension and discord; alas! too often engenders an animosity which creates permanent enemies who might otherwise hav lived as friends. Therefore the segregation of these opposing elements is necessary to the general welfare of society.

The Catholic church by its thorough organization is a great power and wields a wonderful influence on society and the body politic; and so it is with the Protestant church. It is organized throughout the civilized world, and in consequence of its thorough organization it is strong, and its power is felt as well in politics as in society. There are also organized a large number of social and benevolent secret societies, which, as a general rule, are prosperous and increasing in numbers. But the Liberals, who represent a large part of the intelligent portion of mankind, hav practically no organization, and are therefore unable to exert that influence upon society which is their right by reason of their numbers and intellectual position. Without organization we are without unity of action; without organization our power is unknown; without organization we hav little knowledge of our numbers, and are almost helpless to advance our cause for truth and freedom.

There having been no general beneficiary organization of the Freethinkers, there are now many Liberals who are members of some of the various secret beneficiary orders, notwithstanding the offensiv religious ceremonies in common use in most of the secret orders. The want of society, the importance of co-operativ insurance and sick and funeral benefits so common to benevolent orders, and the absence of a Liberal organization, hav driven them to join these societies however unpleasant the religious ceremonies may be. In consideration of these facts, and to advance the cause of Freethought, the Assembly of Progress has been organized. It provides all the advantages of kindred societies, such as coöperativ insurance, sick and funeral benefits with the least possible expense consistent with a sound financial basis, and presents the opportunities to Liberals to perfect a general and permanent organization, such as will thoroughly organize the Freethinkers throughout the civilized world. With a thorough organization, such as can be brought about through the Assembly of Progress, the Liberals will be in a condition to work, and work successfully, for the cause of liberty and truth. Their numbers will be known, and Liberal literature can be generally circulated through the country. With thorough organization a system of missionary work can be effected among the unfortunate who hav never seen the first glimmering rays of true light.

With the Assembly of Progress organized in every town and city in the country, our Liberal lecturers will receive an audience and a welcome heretofore unknown. The Assembly of Progress is a society free from religious ceremonies and therefore free from religious wrangles, hatreds, and strife—a society wherein Liberal-minded people can assemble together in a pleasant and social manner and peacefully discuss intellectual and scientific subjects without the interference of an assumed deity, or fear of the encroachments of religious creeds or faiths.

J. M. Voss, Grand Prefect.

The Los Angeles Assembly of Progress.

I hav long been intensely anxious that the Liberals should hav a mutual aid society for both sexes that would make sure provision for dependent loved ones, in which no prayers or mummeries, religious or otherwise, would be allowed—a society founded and conducted on strictly business principles, affording insurance at actual cost; paying fair salaries for needed work done, but with no sinecures, fat jobs, or division of spoils among managers.

Because so fully realizing the great need and advantages of such an organization, I am the more anxious that no unreliable or fallacious scheme should be accepted, for it could only result in distrust, and would greatly impede the progress of the genuin.

By long and careful study and consultation with the best actuaries of the United States, I find that the actual cost of $2 000 insurance on lives selected with ordinary care and precaution, between the ages of twenty-one to thirty-five, is $11 per year; from thirty-five to forty-five, is $17; from forty-five to sixty, is $30.

This is not on the "pass your hat" system, but combines the mutual coöperativ assessment and the old line systems, affording all the security of the old line, with all the advantages of the coöperativ.

Each policy is issued for $2,222—the $222 at the death of the member to be paid into the reserve fund of the society, and the $2,000 to the heirs of the deceased.

The death-rate average would be ten to every thousand members each year. Every death secures $222 to the reserve fund, thus accumulating a reserve fund proportionate with the increase of membership, affording security and guarantee of permanency of the society. The Assembly of Progress asks fifty cents a month dues. This is excessiv, and shows either a lack of consideration or too much consideration for the officers and managers. What! fifty cents a month too much for each member to pay to meet expenses of doing all the business of the society? How many members do you expect to obtain? Oh, the first year at least seven hundred. We do not propose to issue benefit policies until after we get that number. No fear but we shall reach over one thousand members the first year, say two thousand the second year, we shall hav ten thousand in a very few years! Seven hundred members at $6 per year, $4,200 for doing business the first year. But there is also a $5 membership fee from males and a $3 one from all female members—not less than $3 000 more—over $7,000, with the hope of its reaching $10 000, for doing the business of the society the first year; $20,000 for the second year, and making $100,000 a year for doing the business if ever the membership reaches ten thousand.

Better go slow before joining such a progressiv assembly. Such "progress" benefits only the promoters of the scheme. Five dollars a week sick benefits to all, rich or poor, is a delusion to the worthy poor, and an incentiv to fraud for the unprincipled, and will prove utterly impracticable in a society extending over the whole United States. The only safe sick benefit is to supply needy members with amounts sufficient to secure nursing, medical attendance, etc., and necessaries for dependent loved ones. This can best be done by loans from the reserve fund of the society, secured by pledge of the sick member's and two other members' policies.

I do not doubt the honesty and good intent of the Los Angeles Assembly of Progress, but their scheme is not practical or relisble. I hope, however, that it will result in great good, by arousing attention, discussion, and intelligent action on this subject that will eventually giv us a safe, reliable, practical Liberal mutual aid society. C. B. Reynolds.

Dr. Severance Heard From.

Although still unable to attend professional duties from the effects of my injuries, I cannot refrain from expressing my opinion of the infamous outrages against citizens' rights in the persons of Moses Harman and E. H. Heywood, unjustly convicted under the most arbitrary and vindictiv ruling of the judges, who, like Judge Gary in the Anarchists' trial, rendered the verdict in advance of the jury. The names of Carpenter, Foster, and Gary should be held in just remembrance as most cruel and tyrannical, trampling the rights guaranteed by the constitution to the individual under their feet in their mad fury, with the delusiv hope of crushing out ideas from which they dissent.

Poor fools! hav they never read history and learned from it that ideas cannot be hanged, or thoughts confined in dungeons? Some of the critics of the methods of Harman and Heywood, while professing a comprehension of the meaning of liberty and indorsing the principle that "the liberty of the individual is only limited by the equal liberty of every other one," in the next breath, like Mr. Savage, assume to know what should or should not be said or written. A liberty which meant the right of another to speak or write what I indorse is no liberty at all. Any tyrant in the world will grant a man that privilege, himself being the censor.

I was proud of Mr. Savage's position in the Heywood letter, but felt disappointed to read the one in The Truth Seeker in which he stultifies his previous noble position. Must I, forsooth, know what opinions a man expresses or how he expresses them, in order to maintain his right to do so? Not at all. He has a right to express his thought, whatever it may be, and in a manner to suit himself; else he has not the right of free speech.

If he wrongs any individual by so doing the person wronged has the right of complaint. Where is the person who claims that Harman or Heywood has wronged him?

But we are told by Mr. Savage and others "we must not load down liberty with needless burdens." Who is to judge what is needless unless it be the persons writing or speaking? Who is to act as censor—Savage or Comstock? This is always the cry of time-serving policy.

I remember when some of the great men in the old Liberal League thought a demand for the repeal of these odious laws enacted for the sole purpose of persecuting Liberal publishers and crushing their papers, was "loading down Liberalism." They, after a severe and long contest, succeeded in unloading, and we are now reaping the result.

There is no such thing in reality as blasphemy or obscenity. To a bigoted Christian Liberal ideas are blasphemous though they be most sacred truths. To a sensualist or a Miss Nancy, if you talk of sex matters as you would discuss any other natural organic function, they pronounce it obscenity.

Both of these constructiv crimes are figments of diseased brains inherited from an ignorant ancestry. When normal brain power dominates, all low thoughts connected with sex matters will cease, and the very word obscenity will become obsolete, just as will the word blasphemy when the right of free speech is recognized by all.

But mark this: The great effort now being made to stop the discussion of marital iniquities is the church's shrewdest method to maintain her power over the people. Once let the idea obtain that property ownership in woman is a crime, that our marriage system is one of enslavement of woman, and once let a generation be born of free mothers, free from sex dominations as well as in every other respect—and how would the church be found? Her power gone, her pews empty. And she knows it, and is fighting against it with all her power, and many Liberals, in their ignorance, are helping her. Such free born citizens would not brook church domination or state denial of natural rights; hence the desperate effort to stop the discussion of this great, this underlying principle upon which all reforms are based, the question of sex freedom and self-ownership. When I see people criticising methods in this great fight for liberty, instead of holding up the hands of those brave enough to dare the world's frowns and jeers in the hope of helping the human race to a better condition, I sometimes feel they are not worth the effort, and that they deserve all the stripes they are receiving from church and state. But brave souls, inspired with noble thoughts, will speak them, and speak in their own way. And if the world is not yet far enough advanced to defend them in their rights so to do, then must they suffer as in the past. But as Fenelon said to Louis XIV., "Woe to him who comprehendeth the truth and speaketh it not. And woe unto you if you are not worthy of learning." Juliet H. Severance, M.D.

Items of Foreign Christian News.

Following the example set by their English-speaking brethren, the German-Evangelical-Lutheran church at their late convention held at Eisenach, Saxony, resolved to revise their creed and to undertake a new translation of the German (Luther's) Bible. Revisions seem to hav come into fashion among our Christian friends.

How the Christians convert the dusky African can be imagined when it is known that during one week there was at Madeira, where most, but far from all ships going to Africa touch, declared the following amount of liquors, representing $5,230,000:

36 000 barrels of rum.	28,000 cases of Irish whisky.
24 000 butts of rum.	30 000 cases of Old Tom.
800,000 demijohns of rum.	15,000 cases of absinth.
960 000 cases of gin.	40,000 cases of vermouth.
30,000 cases of brandy.	

No wonder such individuals as the king of Uganda are to be baptized. We suppose the pope, who is to be his godfather, has promised his "child" several demijohns.

Even the German universities are infested with the spirit of bigotry. It appears that the president of the now prohibited Freethought society, Humboldt (Leipzig), has been ejected from the university in said city. The expulsion of Mr. Walther May is to last as long as he identifies himself with the Leipzig Freethinkers. What next?

The American Secular Union.

R. B. WESTBROOK, President.

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An Appeal to the Liberal Lecturer.

Dear Fellow-Worker: The American Secular Union and yourself are both working for the same cause—(1) the right to the expression of independent thought unhampered by ecclesiastical tyranny; (2) the total separation of church and state. Each of these things is but a different expression of the same right, and the success of the one means the success of the other. The American Secular Union is, however, devoting its energies especially to the second of these things—total separation of church and state. Realizing, as it does, that law is the crystallized expression of the people's will, whether honestly or fraudulently obtained, and that the God-in-the-Constitution party, backed by local legislation, are to-day powerful enough to infuse into the law of the land their own sectarian and tyrannous ideas, the American Secular Union would urge upon your consideration the need for solid organization among Liberals, and would ask you, as a public worker, to help the national society. We ought to be united into one undivided army. It should be as much of a discredit for Liberals to stand aloof in cliques and not help fight under the standard of the national organization, as it would be among our opponents to set up an isolated church which should forswear allegiance to the sect to which it professes to belong. The ecclesiastical party gain on Liberals because church people pull together, while Liberals hav been hitherto but a rope of sand wherever public coöperation has been concerned.

As you are striving to bring about the same thing as we, will you not work with us and for us? Will you not speak a good word for the national organization to your audiences? Will you not do what you can to induce Liberals to enrol themselvs in the national army of the American Secular Union, so that we may all make a long pull, a strong pull, and a pull all together in defense of our freedom from church dictation?

We do not ask you to giv up your independence as a lecturer to do this. We should be glad, indeed, if you could manage to collect money for us. But, if you feel that that would interfere with your own income, we will not ask you to do this. We only ask that you use the American Secular Union as a background for your lectures; that, when you shall hav roused your hearers to a sense of their wrongs under the present unjust union of church and state, and shall hav your hearers wrought up to an eager desire for action, you will point them to the American Secular Union as the national army in which they should enlist, if they would help destroy the evils which you are denouncing.

Why should you not coöperate with us in this work?

Such coöperation, if properly managed, would mean a gain both to the cause and to you individually. Think what a solid organization of the majority of Liberals in the country would mean.

1. It would mean coöperation in our attacks upon the enemy. When a wrong anywhere in the country is to be struck at, it would mean that the whole strength of the organization would go into the blows—instead of the matter being left, as now, to a helpless protest from a few Liberals in the immediate vicinity.

2. It would mean a coöperation which would "carry the war into Africa." The Liberals outnumber the church party ten to one, and it is only the superior organization of the latter which renders them so bold and aggressiv in their onslaughts upon our religious liberties. With equal organization on our side, we could soon cause them to feel our influence for the right.

3. It would mean that each lecturer in the country would hav a regular series of appointments mapped out for him by the central organization, in addition to those which he might make independently, so that he could canvass any given section of the country at the least possible expense to himself and to the local societies before whom he lectures. This would mean more dollars in his pocket at the end of the year, as well as a more systematic advertising of the cause; while, at the same time, it would bring him into contact with more people within a given area. Such a plan, of course, should not encroach upon the right of a lecturer to make his own independent engagements.

The tendency of the time is toward consolidation and coöperation where work of any magnitude is to be undertaken; and if Liberals are to hold their own against their opponents they must be welded into a solid organization. To scatter their forces after the wasteful methods of guerilla warfare is to weaken their effectivness. Organization, and only organization, will to-day enable Liberalism to successfully resist the encroachments of the church upon the state.

The peril to our religious liberties presses fast upon us. Comrade, you who are out in the field, will you not do all in your power to rally your fellow-soldiers under the one standard of the American Secular Union, that we may march forward without hindrance to the victory which should be ours?

R. B. WESTBROOK, President A. S. U.
F. C. MENDE, Treasurer " " "
IDA C. CRADDOCK, Corr. Sec. " " "

Philadelphia, Pa., July 12, 1890.

Near the Prison Door.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* As evidence of the progressing obsession of "the government" prosecution in Boston, here is a copy of the United States district attorney's brotherly note to Lawyer Searle, last week:

BOSTON, July 1, 1890.

BROTHER SEARLE: I find that there will be nothing to interfere with the disposition of the Heywood case on Thursday of this week. I will therefore move, on July 3d, at 11 A.M., for sentence of Heywood. Kindly see that he is here, and report to Mr. Stetson to-night, if this time is agreeable.

Yours sincerely,
(Signed) F. D. ALLEN.

The obsessing spirit "rises" in its tone, and hence the medium, bespeaking authority, is more imperativ this week. Here is a copy of the latest manifesto from the Comstock-Wanamaker outfit:

BOSTON, July 10, 1890.

G. W. SEARLE, ESQ., BOSTON, *Dear Sir:* Please call at this office the first of the week—say on Monday next—and arrange for imposing sentence upon E. H. Heywood.

Yours respectfully,
(Signed) FRANK D. ALLEN, U. S. Dist. Atty.

So, you see, Comstock's spirit (Comstock himself was dead and damned in the minds of all intelligently honest persons years ago), Comstock's medium, Judge Carpenter, will probably sentence me the 16th or 17th, next Wednesday or Thursday. I mean no disrespect, of course, to the noble word "medium" in the above use of it.

In his own matchless way Colonel Ingersoll shows how much more savage ghosts hav been than real persons. So I expect severer sentence than if the real, human, flesh-and-blood Comstock were to impose it.

Twelve years ago they gave us, in regular course of law and custom, five months and seven days on appeal, and allowed the case to be re-argued before two judges. In Mr. Bennett's case, I think three months and two judges were allowed. Now Carpenter, the most obtuse, unjust, imperious, and unscrupulous judge who has yet sat in these cases, shoves all the motions and exceptions aside, refuses to sit with another judge, drags his victim into a blind alley, and brains, bludgeons him, alone! But: "If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they" (Eccl. v, 8). The hotly serviceable mediums of an obscene spirit, Allen and Carpenter, will find that "there are higher than they" before they get through with this "suppressing" business. Wendell Phillips used to say, "Antislavery truth floats further on the hisses of a mob than on the accents of the most eloquent oratory." Though superstitious savagery now riots in judicial ermin, the sober sense of the people will assert right, now trodden in the mire of debauched authority. Of course, physically, they can dispose of me; but, more alive after "death" than before, citizen right to mental enlightenment, the integrity of the human body and the human mind I stand for, will be irresistibly vindicated, whatever becomes of the flesh and blood of its materially transient exponents. Civilization gains in proportion as mind develops, becomes able to tell bodies what to do and what not to do. That brilliant, heroic, and lifelong exponent of Freethought, Elizur Wright, said: "If there is any unpardonable sin, it is telling a lie to a woman to win her love. We must hav truth in that spot, or this world is a hell."

For truth between adult sexes, for truth between parents and children, Mrs. Heywood and I stand. As you noted, the two indicted articles were written by women—one of them, "The Woman's View of It," resenting Comstock's effort to supervise maternal function by act of Congress, was written by the mother of my four children, the woman with whom I hav had the honor to share a home twenty-five years. It is high time woman's right to an opinion as to the use of her own body by man was respected. You hav your opinions, Mr. Editor, I mine, and you hav well said that you will fight for the right of another to differ from you.

Though rash frenzy now moves those in power to reckless action, there is a day after to-day, and I hav not the least doubt that right in me, now fiercely denied, will ultimately win. Like verbal treason and blasphemy, the obscenity scare will cease to hav power over any decently intelligent mind. Comstock's spirit now runs things. In 1878, Devens; in 1883, Nelson; in 1884 (state case), Pitman; in 1887, Democratic United States District Attorney Geo. M. Stearns—in all the past cases strong men stood between me and the foes of freedom, order, purity, and progress, though now no Republican official has sense and strength to bespeak moderation and stay the hand of violence. Intellectual liberty, for which you and I liv and serve, will not fail, or the cause of popular right anywise go backward. Rather the word is Forward, whoever falls in the glorious struggle.

E. H. HEYWOOD.

Ecclesiastical vs. Civil Authority.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I hav just issued and distributed, mainly in single wrappers, and gratuitously, a thousand copies of a discourse of mine, entitled, "Ecclesiastical *vs.* Civil Authority—God in the Federal Constitution, Man and Woman Out."

It has met with unexpected favor and approval. And certainly all the signs of the times indicate the fearful need of such a word of warning.

I now propose to issue a larger, cheaper edition, with a few important additions, at ten cents per single copy, three copies for a quarter, and fifteen for a dollar; sent by mail on receipt of price.

The discourse treats of three general but most important particulars—the rights and wrongs of woman in state, society, and church, the God-in-the-Constitution conspiracy, and the non-taxation of church and other religious property. And surely three more momentous problems are not now in human agitation, nor thought.

The free list will not be discontinued, nor is it intended that money be made by this enterprise, while it is also hoped that none will be lost by even the purchasers and readers. And it is further earnestly desired by the author of the lecture, that none will buy in greater number than can be well and wisely distributed among readers.

The present prospect is portentous of stupendous, but not desirable, events and results. The religious activities alone are of such character, variety, and power as to render it almost certain that freedom, civil or religious, is not to be had and secured without another appeal to the sword. And both church and pulpit are as ready to die as to kill, or to kill as to die, in defense of their God of battles and blood—the God they hav devoutly worshiped, with human sacrifices sometimes of their enemies, with fagot and fire, for more than fifteen hundred years!

The tract can be had, in any quantity, of the author at Concord, N. H.

Faithfully and fervently yours for the true and right, at whatever cost,

PARKER PILLSBURY.

Immortality of Man.

It is a popular belief that there are certain principles and tenets supposed to be essentials which are common to all religions or to the different forms of sectarian faith. Among them is that cardinal one called the immortality of the soul, or the belief in a future life. These essential or primary elements of faith probably all hav a philosophic foundation, a scientific basis.

When the human mind first began to grapple with metaphysical problems, there could be no unity of methods, no equal opportunities among widely scattered theorists and investigators, that could lead to unity of results in their conclusions.

Every period of the world's history accords with our own experience in this, that there hav been some master minds, some deeper thinkers and investigators, who would collect and collate the accumulated knowledge and speculativ notions of those who hav gone before and formulate them into a system of philosophy that could be vindicated and sustained by the facts of experience and by the laws or principles of nature.

These leading minds hav evolved the theories and recorded them, and they hav come down to us through many generations, often receiving additions and amendations or such alterations as the intellectual condition or demands of faith seemed to require. Different nations with different degrees of intelligence would vary the interpretation to adapt it to the capacity of those who were to receive it. It is from this cause that the ideas of immortality are so varied now in different parts of the world.

None of these popular, empirical theories of immortality that sway the minds of the ignorant or unscientific masses can be relied upon as real, since they are all in conflict in some important points, and none of them can be verified or demonstrated to accord with the known facts of nature or with common experience.

They are all crude outgrowths of feeble mental development and a morbid activity of hope, marvelousness, reverence, and ideality. The visions and spectral images, these gross conceptions of a future life engendered by the emotions and hopes, no matter what shape they take, how beautiful, picturesque, or

ecstatic, how blissful or enduring, how gorgeous or transcendent they may be painted, are all unreal, and hav no foundation in those true principles, on that genuin scientific basis of a verifiable or demonstrable immortality, discovered and taught by ancient philosophers.

Our vague ideas of the doctrin of the immortality of the spirit hav grown out of the crude, undeveloped minds of those who hav been entrusted to expound and elucidate it. They hav been incapable of understanding a principle, a fact, or a truth, unless it was associated with a personality, a living, activ individual, an incarnation and organic structure through which it could be exhibited, manifested, and exemplified. So that the spirit of a man must take and retain a form as a separate personal entity to exist in the future, otherwise it must become annihilated and extinct. This false anthropological conception of immortality originated with the savage and lingers everywhere in societies whose conditions and opportunities hav not yet so advanced as to enable them to grasp and comprehend the true views as understood and taught by the wisest and greatest teachers of the past.

That the spirit which animates men is immortal is a philosophic truth.

Let that spirit be good or evil, kind or cruel, broad and generous or mean and narrow, selfish or benevolent, wise or vindictiv, it never dies out or experiences annihilation, but is ever activ, being reproduced continually and forever in some human form by the laws of life through a transmission of inheritance and conditions, somewhere in the arena of the human family on this habitable globe.

Every passion and emotion, every attribute, every faculty and acquisition, is immortal. Since the hour the first man appeared on earth the constituents that made him a man hav ever existed; so that his immortality in the past remains unbroken, and his immortality in the future is equally certain.

Even if he were to become extinct as an organized being, the forces that constitute him a man would still exist somewhere dormant in nature, maintaining their immortality.

We will not enumerate or descant on the lessons history teaches us of what the past has suffered from these gross, animal views of immortality—how much these erroneous sentiments hav had to do in engendering religious strife and wars—what hates and revenges hav been cherished and gratified by sects, provinces, and kingdoms against each other for teaching heresy, in holding and inculcating unorthodox doctrins about the nature, conditions, and destiny of the soul or spirit, in a future state of existence!

Whereas the true views exempt all who hold them from the temptation to indulge in the crimes and cruelties that hav always been prompted by the false. Errors of opinion on questions involving eternal consequences hav given rise to the most implacable and malignant animosity and the most embittered and relentless persecutions.

The immortality of matter and of the force or spirit that pervades, animates, and energizes it, were themes that might well employ the minds of the great thinkers and the speculativ genius of the past. As far as our records introduce us to man's earliest life on the globe, these questions hav engrossed the minds of thinkers and the leaders of peoples. They will ever furnish topics for speculation and inquiry. The wise and intelligent will always be interested, entertained, and improved by their discoveries of the harmonies and unities existing everywhere in nature. The mysteries that distract the ignorant are continually receiving solutions through the researches and revelations made by the students who sit as humble pupils at the footstool of nature. The very lessons that purify and perfect the wise seem to poison and pervert the minds of those who do not understand them.

"Eternal life" and "everlasting life" are other forms of expressing the same thought. The ancient philosophers in evolving their theories of immortality made use of these words or their equivalents in elaborating the idea. The postulate of eternal life is but the simple statement of what is seemingly an eternal truth. These ancient thinkers had no knowledge of when life began, when this "in the beginning God created the heavens and the earth" occurred, and as it had continued for unnumbered centuries the next rational inference was that it would ever continue—that the stream of life in this world would be eternal, everlasting. It is the testimony of modern scholarship and of biblical students that this is the only sense in which the ancient more advanced thinkers meant to use it and hav it understood.

The peculiarities and forms of life, even to the visage, temperaments, and aptitudes, are transmitted and reproduced for many generations, so that almost the personal identity of ancestors is exhibited in descendants so distinctly as to suggest the idea and the faith not only in a spiritual but of a physical immortality—of a resurrection of the buried parent in the person of his offspring.

Discussion of these subjects among the old biologists might be very philosophical and interesting to them, but when they passed from the schools to the heathen, or to the ignorant, uncultured men of the heath, as individuals in isolation, or even in nomadic tribes, they were not understood in any scientific sense, but took the form of ghosts or sprites, retaining their personalities and inhabiting an invisible world somewhere in space, to be revealed after death. In this way the science, the philosophy and facts, of the few who were engaged in efforts for the solution of the great mysteries and problems of nature were converted by the credulous and unreasoning masses into a system of startling and awe-inspiring superstition. This opened the way and created a demand for priests or teachers to entertain and instruct the multitude in reference to their conduct here, and its connection with their fate when they pass from this earth after death to an upper or a nether world, to enjoy or suffer in person that immortality or eternal life which their superstitious guides and teachers had in their low, sensuous conceptions formed out of the entire misunderstanding of the lessons evolved from the discoveries and conclusions of sages and philosophers.

The question now presents itself seriously to the minds of the enlightened people of this era, which of these theories commends itself as the most probable and rational to our judgment, our understanding and reason? Which does the lesson of all nature most confirm and approve? Shall we take the wisdom that evolved the most rational thought, or the ignorance and superstition that invented the most irrational and impossible? Shall we follow the multitude because they are the more ignorant, less thoughtful and more credulous, yet popular majority, who hav gained an ascendency by decrying and resisting science and reason as the guides of life, and terrifying the weak and unthinking by appeals to their marvelousness, their reverence, and their faith? If the majority are thus led, shall the minority surrender their scientific convictions, yield their assent, and follow them?

If we take for granted that the theories of the credulous multitude are correct and that man does exist as a conscious personality in an invisible ethereal world, endowed with the attributes of a sensuous, organized being, it is impossible for us to conceive how that existence is sustained or what are the conditions and relations of being with any conceivable environment. We know of no form of organized life that is not subject to certain structural laws involving a constant waste and process of nutrition, to replenish the consumption of material ever accompanying the vital action of living beings. To think of an individual life without decay and death conflicts with all we know and is a proposition that defies the powers of the intellect to entertain. To accept it is to discredit all we hav ever learned, and to relinquish our faith in the stability or reality of the demonstrated facts of nature. We must entertain the theory, if it is in any sense admissible, as an undemonstrated, unverifiable assumption or dogma and never as a working hypothesis. If what we call reason is really a human faculty, we can hav no use for it in that visionary, prospectiv eternity of the dogmatist. It is an endowment evolved from our material environment that we may preserve ourselvs from destruction by the hostil elements and keep in touch with the factors and forces that sustain organic life.

But in an immortal existence there can be no wear, no waste nor decay, no end, no use for thought, for reason, for mental or moral effort. It is simply to exist without a purpose or a capability, without motiv or emotion.

To be obliged to exist in this torpid, moribund, inactiv, purposeless state, and that eternally, is a conception revolting to a conscious being, abhorrent to reason and humanity.

Why or for what purpose was such a provision instituted? In the material world of life things exist from necessity. The latent forces inherit in matter, ever activ and evolving, and by an irresistible propulsion are projecting to the surface of the planet all that vivifies and beautifies it. This is the cause and condition of life. To liv forever without any of the conditions, would be a gratuitous burden, a cruelty unworthy of human thought, much less a design of any infinit wisdom, to whom or which we giv the credit in this nether world, of exhibiting to our senses causes and effects, law and order, life and adaptation, and a field for intellectual exertion, and that exertion which constitutes the zest of being. To liv forever for no purpose, in eternal uselessness, hibernating, can hav no attractions, and would be a fate one would suppose every living being would be happy to escape.

If we admit the dogmas of this theologic immortality in any of their variety, and we hold the believers to any consistency of faith in it as a universal principle of nature or providence, it must take in all the human family on this planet at least, and for all time. If there are living on the earth a population of fifteen thousand millions, and we estimate the average human life the world over at thirty years, then every thirty years this vast population is swept from this mortal into the immortal life, and we assume this change has been in operation for only one thousand centuries, the number thus translated exceeds anything the human mind can conceive. Do they require space? Where can it be found? If they exist for any purpose, what is it? Our modern Spiritualists tell us there is all about us an atmosphere, a sea, of these guardian angels in which we breathe and move, and the evidence they offer of the fact is that they claim to hav communication with some few score, perhaps, of them. But these reputed visitants giv us no satisfaction in regard to the occupations of the numberless millions who fail to report themselvs.

Yes, here is a problem that apparently defies the genius and intellect of mortals and immortals to solve. We must infer that nearly all of those who entered eternity one hundred thousand years ago, and the untold legions of recruits that hav joined them since, are hibernating somewhere, awaiting the resurrection for some unknown purpose.

The army of wiseacres enlisted in this school of a theological, personal immortality, though positiv and brave in its defense, hav many humiliating and insuperable difficulties to encounter.

While claiming to know that spirits do exist and communicate with them, and giv such satisfactory tests of their presence, yet they impart little that can be relied on as historical, scientific, or descriptiv of the ethereal world and its denizens. The spirits seem chary in revealing its mysteries and purposes, and their messages are meager even to the elect; and they apparently take no interest in common folk. When an honest, earnest man in pursuit of more knowledge goes "In Search of a Spirit," they elude him, exciting a suspicion of something wrong and that there is a trick in the trade they intend to conceal. It looks like a conspiracy between them and their earthly allies to keep all in the background possible, to save any risk of exposure of secrets to critics or curious inquirers, that are reserved for the benefit only of the credulous.

This is a happy arrangement, and has long been known and practiced by theologians successfully to win believers.

They hav found there must be great latitude and liberty taken and many excuses granted them, in discussing the things of the invisible world. The spirit world is made for believers only. Infidels, doubters, and critics hav no claims there.

They need not hope on leaving the earth to fare any better than they hav here.

If they are permitted to occupy some obscure corner and there remain to atone for their presumption, they must accept it as an act of mercy that they were even worthy of being recognized as spirits.

Philadelphia, July, 1890. T. E. LONGSHORE.

Lectures and Meetings.

W. S. BELL will spend the summer in Oregon and Washington lecturing. His address is 100 South First street, Portland, Ore.

W. F. JAMIESON delivered the Fourth of July oration in Hampton, Ia., to several thousand people. Sunday evening, July 13th, he was to lecture in New Hartford, Ia.; is engaged to giv three lectures in Colesburg, Ia.; will then visit Minnesota to lecture and debate; is engaged to deliver a course of lectures in Milbank, Dak., and there is talk there of a Catholic priest meeting him in debate. His first lectures in Minnesota will be given in Byron, Kasson, and Plainview. Liberals in that state wishing courses of lectures should address him at Des Moines, Ia., as his lecture engagements are several weeks in advance.

Religion in School.

From the New York World.

Archbishop Ireland, in his address before the National Educational Association at St. Paul on Thursday, declared that though he is a Catholic prelate he would rather hav Protestantism taught in the public schools than to hav no religion taught there.

The utterance indicates a very Liberal mind, but it is founded, as too much of the discussion of this subject is, upon a total misapprehension of the question. It is not a question of Protestantism or Catholicism. It is not in this country even a question whether or not the children would be the better for religious instruction. It is simply a question of the functions of the state and the rights of men.

Ours is a purely secular state, in which men of all religions and men of no religion are upon an exactly equal footing before the law. It has nothing whatever to do with creeds or with religion, except to protect all citizens alike in their perfect religious liberty. The public schools are maintained by the secular state for the secular education of the children; their religious education is a matter with which the state has no business to concern itself. That is a matter for parents and pastors.

The state has no more right to teach a religion which is held by the great majority of the people than to teach one held by only one of all its citizens. It has no right to interfere with religion at all.

IF you had asked the whole earth, before the time of Copernicus, Has the sun risen? has it set to-day? all men would hav answered, we are quite *certain* of it. They were certain, and they were in error. Witchcraft, divinations, and possessions were for a long time the most *certain* things in the world in the eyes of society. What an innumerable crowd of people who hav seen all these fine things and who hav been certain of them! At present this certainty is a little shaken.—*Voltaire.*

The Elephant-Under-the-Earth.

Prof. Pavion Spence in a Chicago Paper.

The child asks the father what supports the earth. To avoid an explanation which is beyond the child's comprehension, the father tells him that it rests upon a great elephant's back. The child, who is intelligent enough to think that the earth needs a support, at once wonders what supports the elephant, and if told that it stands upon a terrapin's back he again asks what supports the terrapin, and his mind thus follows the trail *ad infinitum*, never finding any final support that does not itself need to be supported as much as the very earth with which he began his questions. So, even he, child as he is, comes to the conclusion that his father's explanation is all fudge.

The foregoing is a very plain case of false philosophy; so plain, indeed, that everyone at once rejects it as insufficient and inadequate. We hav introduced it here because its very simplicity and plainness will enable us, by comparison, to see the fallacy of many scientific theories and philosophical explanations, some of which are now, and hav been in all ages, accepted by learned and wise men without murmur, although they are of precisely the same character as the theory of the elephant-under-the-earth, and are just as absurd and ridiculous. Our books, ancient and modern, are full of such foolish inventions of men of science and philosophers; they are taught in our schools, colleges, and universities; they are preached from our pulpits, and they pervade the popular mind, cropping out in the columns of our magazines and our weekly and daily papers, and in the conversation of the learned and the unlearned, as matters that are fixed and settled and not to be questioned for a moment—and woe be to him who does question some of them.

Before we proceed in the application of our illustration to other theories, so as to make their absurdity appear as plain as that of the illustration itself, let us look more closely at the elephant supporting the earth, and see what that supposition involves. In other words, let us see what an elephant-under-the-earth really is, so that we may ever after know him at first sight, no matter how disguised or by whom introduced.

In the theory of the elephant-under-the-earth, we find the following elements which are essential, characteristic, specific:

1. It is supposed that the earth cannot support itself.

2. The elephant-under-the-earth is also a supposition, a pure invention, made to supply a supposed need.

3. The sole business of the elephant-under-the-earth is to do that one thing—to support the earth—and there it must stand forever, merely supporting the earth, with no other office or function. In other words, one thing is supposed to hav been created, or to hav happened into being, merely to wait upon another—to do the work of another, work which that other can just as well be supposed to do for itself.

4. If the earth is inadequate to do its own work, the elephant-under-the-earth is equally inadequate, and so needs a terrapin under it; and the terrapin, for the same reason, needs something under it, and so on *ad infinitum*.

5. Then, to meet all the requirements of the case, we must do violence to our own reason, and suppose the elephant-under-the-earth to be not only big enough and strong enough, but in every respect fully adequate and adjustable to the work. Of course, when a need is to be met by a supposition, it is easy enough to suppose a supposition that is fully adequate and adjustable to all the requirements of the case, no matter how unintelligible it may be. There is no use in mincing matters. Suppositions are cheap—they cost nothing.

6. The elephant-under-the-earth is totally unnecessary; for it is just as easy (and it is more economical of elements or principles) to suppose that the earth can support itself, as it is to suppose that the elephant can support itself.

The foregoing being characteristics of the elephant-under-the-earth (I mean of the species), then in looking for the elephants-under-the-earth (individuals of the species) we must not look for immense four-footed beasts with leathery hides, short, tufted tails, ivory tusks, and great muscular trunks; for none of these enter into the constitution of the species. On the other hand, all things that contain the foregoing specific characteristics, no matter whether they be things visible or invisible, tangible or intangible, shaped or shapeless; no matter for how many centuries or millenniums they may hav been cherished as the very energy of the world, the very soul of man, or the very God of the universe; and no matter how completely they hav been fused and welded as something real, rational, and ever-abiding into our mental machinery, and into our language, and into the very forms and habits of our thinking, are, nevertheless, all equally fictitious, equally unphilosophical, and equally absurd and ridiculous. Sooner or later science will disown them and philosophy must ultimately reject them all. Take, for instance, the following examples:

Bodies are known to vary in temperature, being now hot, now warm, now cold. To account for this varying temperature, it was at one time supposed that there exists in nature an imponderable element distinct from matter, to which the name caloric was given; and that if a body takes into itself some of this caloric it becomes warmer than it was; and on parting with caloric it becomes colder than it was. Caloric has, long since, shared the fate of the elephant under-the-earth. It has given way to the modern theory that water warms itself by the rapid vibratory motion of its molecular constituents. And, if we test the caloric theory by the six characteristics already enumerated, we shall see that it is merely an elephant-under-the-earth, and was justly abandoned, even if there had been no such reasons as we now hav for believing that matter warms and heats itself.

Again, it is supposed that mere matter is dead; yet we see living things all around us. How is that? The prodigal inventor of ultimate elements comes forward with his vital principle, and supposes that it, under certain circumstances, gets into matter and makes it alive. The theory of a vital principle is pretty well abandoned in recent times, though there are still a few able and learned men who cling with tenacity to that ridiculous and unnecessary hypothesis. If the reader will take the trouble to analyze it, he will find that it contains all the specific characteristics of the elephant-under-the-earth, and as such should be surrendered.

To the same class belongs the theory of an electric fluid, considered as an element distinct from matter. The theory will not cover all the facts, and is now regarded either as obsolete or not proved; and although the term, electric fluid, is still used in standard treatises on electricity and magnetism, and the passage of electricity along a conductor is spoken of as a flow of something, yet such an expression is not intended to convey the idea that there is an actual flow of an element which is distinct from the matter that constitutes the conductor, but is simply used as an illustration, a comparison, which will enable us to conceive the movements, methods, and formulated laws of electricity and magnetism, for which, as yet, there is no satisfactory theory that will serve us any better, or as well. The same may be said of human or animal magnetism, when spoken of as an element distinct from matter. It is an unphilosophical hypothesis.

Again, it is said that matter can neither feel nor think. Yet we know that animals and human beings do think and feel. Philosophers were here in a quandary again; but only for a little while; for nothing is easier than to imagin an immaterial element whose special business is to think and feel; and there is nothing easier than to suppose that it, somehow, gets into the bodies of men and animals, and does their thinking and feeling for them. But this theory of an immaterial element, a thinking principle, a mind, considered as something different from the element called matter, is evidently an elephant-under-the-earth, having all its specific characteristics, as follows:

1. It is supposed that matter cannot think or feel.

2. The immaterial element, the mind, as something distinct from matter, is a pure invention, made to supply a supposed need.

3. The sole business of that immaterial element is to do that thing, to think and feel for matter—to wait upon another element called matter—to do its work, work which matter can just as well be supposed to do for itself. If it be said that no one ever perceived matter in the act of thinking or feeling, that it is necessarily non-sentient and unthinking, and that it is impossible for us to understand how it can think or feel, it can be said, with equal truth, that no one ever perceived an immaterial element in the act of thinking or feeling; that there is nothing in the nature of such an element that necessarily makes it a thinking and feeling element, and that it is impossible for us to understand how it can think or feel. If, therefore, I ask you how your immaterial principle really does think and feel, you can only answer, I make it do so. How? By my supposition. But cannot a supposition do as much for matter?

4. If we are obliged to suppose that one element, matter, can neither think nor feel, we are equally obliged to suppose that the other element can do neither, and, therefore, needs some other element to think and feel for it; and so on, *ad infinitum*.

5. But suppositions are cheap; and as one seems badly needed here, it is made fully competent and duly adjusted to its work, although in doing so the inventor is compelled to do violence to his own reason by supposing that what is invalid in one case is perfectly valid in another similar case—that while the earth cannot support itself the elephant can.

6. The immaterial principle is totally unnecessary, for it is just as easy (and it is more economical of elements or principles) to suppose that matter can think and feel as it is to suppose that any other element can.

In this discussion it is not necessary that we should make any attempt to find out what matter really is; nor is it necessary that we should know what it is. What we are now aiming at is simply to show that, in interpreting that phenomenon of nature, it is unnecessary and unphilosophical to multiply principles or ultimates; and that even two (matter and mind) are as bad as a dozen, because one will answer all the purposes required. In the case of matter and mind, it is immaterial which one is supposed to take precedence over the other in their joint action. Turn them up side down or right side up, and, in either case, one is elephant to the other, and is therefore unnecessary.

I hav no doubt, however, that the ultimate analysis of what is called matter, will show that it consists of the same element as what is called mind; and that, therefore, the ultimate constituent of the universe of matter and mind is not two but one element, call it force, spirit, matter, mind, consciousness, or whatever you please. In my "New Theory of Consciousness" (See *Journal of Speculativ Philosophy*, July, 1880), by a process of speculativ reasoning I found myself driven to the conclusion that the atom of matter is an ultimate of consciousness, after having, in the same article, identified force with consciousness and hence also with matter. And as I now look at it, it would not be a difficult undertaking to prove the same thing about matter, not by speculativ reasoning merely, but by an appeal to facts which are in the possession of everyone.

One more example and I am done. We look out upon the vast and wonderful visible and tangible phenomena of the universe of matter—its boundless sea of stars, some of which seem held by invisible hands in the same relativ positions for ages, while others revolve in such well-defined, mathematical curves and times around our sun, that their exact places in the heavens can be predicted with certainty; its crystallizations in mathematical forms around mathematically determined axes; its chemical relations of atoms that can be definitly expressed in numerical formulas; its curious microscopic vegetable and animal germs which, though containing nothing that bears the slightest resemblance to either an animal or a vegetable, yet, when placed under suitable conditions, are steadily urged forward through a regular series of changes in their outward form and their internal structure until, in one case, a lily, a fern, or an oak, perhaps, is the final outcome, and, in the other, a fly, an elephant, or a man, mind and all, is the ultimate result. Now, it is said, how can unaided matter do all these things and the ten thousands of others which are equally as wonderful but which are all beyond its capacity? We must look to some other element to do them, some other principle that shall take matter as the potter takes the clay and mold it into all the various forms which we see around us, at the same time imparting to them motion, heat, chemical affinity, life, and mind. We must, in imagination, make that principle vast enough, strong enough, skillful enough, thoughtful enough, wise enough, and in every way competent to do all those things. We will call it God, Lord, Jehovah, almighty. Nevertheless, call it by all the exalted names you please, and endow it with all the ineffable attributes in the vocabulary of human language, and mystify and hide it behind the thick and impenetrable veil of all the deaf, dumb, blind, and impotent infinitudes that the human mind can conjure up, you can never succeed in disguising it beyond recognition. It still has all the specific characteristics of the elephant-under-the-earth, and should be, and ultimately will be, rejected by all thoughtful men.

The watchword of science is genesis. The watchword of philosophy is causality. Genesis and causality are substantially one and the same thing; the different names being simply expressiv of different ways of looking at the universe. Science looks from below, through the procedure or genesis of one thing from another, up to the final ultimate or element from which they hav all proceeded; while philosophy looks down from that ultimate, through its causal relations, and thus embraces all things and their genetic procedures. Hence, philosophy must begin with monism, or a theory of one final ultimate or element; and science must, in the end, demonstrate the truth of monism; for, in a universe of two or more ultimates, there could be neither a universal causality nor a universal genesis. Different ultimates and their procedures could hav no genesis from each other; for by that very genesis, they would cease to be different ultimates, and the one from which they all proceeded would be the one final ultimate. Nor could different ultimates be causally and efficiently related to each other. Therefore, on a cosmical theory of two or more ultimates, there being neither genetic nor causal and efficient relations between them, each ultimate and its procedures would constitute a universe by itself; and we would thus hav, instead of one universe, as many universes as there are ultimates, all independent of, and forever isolated from, each other. Hence the endless trouble and perplexities which philosophers in all ages hav had in their efforts to explain our universe on the supposition that it is composed of two ultimate constituents, matter and mind. The gulf between them has never been bridged, and never can be. o

difficulty sprang that curiosity of philosophical literature, Leibnitz's explanation of the relation between matter and mind. Admitting, as he did, that matter and mind are different ultimates, he was obliged to admit that the one could not act upon the other Hence he contended that there is no real causal and efficient relation between them, but only a seeming relation, which he explained by his theory of "Pre-established Harmony," substantially as follows: I make two clocks so exactly alike in their works that they shall always keep pace with each other, the hands of both always pointing to the same hour and minute. The one being perfectly independent of and isolated from the other, neither one causes the other to register the same time as itself; but they register the same time because I prëestablished such a harmony between them. In the same way, as Leibnitz supposed, God made a universe of matter and also a universe of minds, perfectly independent of, and isolated from, each other; yet he established such a harmony in their movements that where one shows up a certain phenomenon, the other shows up its corresponding phenomenon. Thus, I will my arm to move. My will does not move the arm, however; because the will and the arm hav no causal and efficient relation to each other; but, nevertheless, my arm moves simultaneously with my will that it shall move, because my body, in the course of its own independent actions, has just reached that point where my arm moves simultaneously with the equally independent action of my mind which just then wills that my arm shall move.

Berkeley attempted to solve the difficulty now under consideration by annihilating the external world, the world of matter, considered as something separate and apart from, and outside of, each individual mind. So ingeniously did he do this, that Hume considers his arguments "unanswerable, although they convince nobody." And, in more recent times, Bain declares that "all the ingenuity of a century and a half, has failed to see a way out of the contradictions exposed by Berkeley." But Berkeley simply evades the difficulty by ignoring a fact which is a persistent part of it, and which, therefore, must be admitted and explained by any adequate cosmical theory. Berkeley, as a monist, admitted but one ultimate, namely, mind; but he denied the real external existence of what is called matter, which everyone knows has a real existence, external to, outside of, and different from, every individual mind and all its sensations or other states of consciousness. We know this by an actual demonstration, as valid as an intuition, as I hav explained in my "Facts about External Perception," published in the *Journal of Speculativ Philosophy*, October 1885. The question here is, not what those things called matter are made of; for, as we hav already seen, monism is the only philosophical cosmical theory; and, on any monistic theory, matter must be made of the same stuff that mind is made of, call that stuff spirit, force, mind, consciousness, matter, or what not. But the question to each individual now is, whether the things which he perceives around him, and which are called matter, are outside of his own mind and hav a permanent existence outside of his own mind and of all other minds, so that they abide when stripped of those sensations in his own mind which are related to them; —and still endure when he is asleep or unconscious, so that when he awakens or comes to consciousness, he may again perceive those very same outside things. Berkeley answers this question in the negativ, and thus annihilates the external world, ignoring the very first lesson which nature demonstrated to him, as to Hume and to everyone else, so irresistibly, that (as Hume was honest enough to admit) it dominates and controls the skeptic even while he is repudiating it. Berkeley even goes so far as to assert that it is impossible to conceive of an external object, such as a house or a tree, existing independent of and outside of all minds whatsoever. Now, to each individual, external objects are objects which now exist, but are not in his consciousness. Such objects can never be got into his consciousness, and can never be known to him by intuition, but only by demonstration. But according to Berkeley's principles, what are called external objects are, to each individual, objects which seem external although they are really in his consciousness. Such objects do not exist at all when not in his consciousness (for they are simply his sensations, which, of course, are his own and nobody else's; nor can anybody else's be, or become, his), and can never be known to him by demonstration, but only by intuition.

Berkeley's external world is, to each individual, only a seeming, fictitious external world, all of whose constituents are really internal, in consciousness, subjectiv. And the same is true of Kant's external world; it is subjectiv, internal, and is only seemingly, fictitiously external. With both of these philosophers, the conversion of the really internal things into seemingly external things, is brought about by a kind of hocus-pocus—divine hocus-pocus with Berkeley, and the hocus-pocus of categories with Kant—for nothing but actual hocus-pocus (a trick which "no fellow can find out," and which it was never intended that any fellow should find out) can ever convert the internal, the subjectiv, into the external, the objectiv; nor even into a seeming external, unless there be a real perceived external object to aid in the work as a foundation of the whole process. The very idea of externality, or of seeming externality, could never hav been suspected, conceived of, dreamed of, or in any way got into our heads, without a real external object to develop that idea in our minds, not by intuition (for it can never come to us in that way) but by demonstration. But a further discussion of this subject would require that I should enter more fully than would be justifiable here, upon a consideration of external perception, a mental process of which Berkeley had not the faintest idea, and Kant only the most bewildering, lumbering, and confused one.

Before and After.

It is claimed by some that during the second and third century numbers of Christians were subjected to persecution and prosecution by those who differed with them on the subject of religion. And Wm. Paley urges that "there is satisfactory evidence that many, professing to be original witnesses of the Christian miracles, passed their lives in labors, dangers, and sufferings . . . in consequence of their belief in those accounts!" How far these claims are true must be left to the student, who will soon discover that these "original witnesses" are few in number.

During the second and third centuries, the church of Christ, a patchwork of older materials, appears to hav grown in power and influence, and commanded the services of many writers well qualified to champion their faith against those who it is alleged subjected them to "labors, dangers, and sufferings."

Prominent among these champions of the faith are the names of Justin Martyr and Tertullian. Justin Martyr about the year 147 addressed his First Apology to the emperor, senate, and people of Rome. Justin, like other early apologists for Christianity, wrote principally against persecution and pleaded for toleration. He says:

"I ask you, what is the proof of a man's guilt? Is it his name or his actions? A man is accused of being a Christian; he denies that he is one; you immediately set him at liberty, you hav no fault to find with him. Another, on being accused, makes an open and honest declaration of his faith: you immediately condemn him. In fact, we are only proscribed for our name. Is it not rather the actions and life of these men that ought to be inquired into?"

The Apology of Tertullian was written two or three years before the year 200. He demonstrates the injustice of persecution for religion's sake, and pleads with considerable force for religious toleration. In his address to the proconsul Scapula he pleads for real freedom. "It ought," he says, "to be left to the free choice of men to embrace that religion which seems to them most agreeable to truth. No one is injured or benefited by another man's religion; it is not an act of religion to force religion, which ought to be adopted spontaneously, and not by compulsion."

In the year 324 Constantine, the first Christian emperor, attained undisputed and sole authority. A change took place. All arguments in favor of perfect freedom and religious toleration, which are found in all the early apologies, disappear entirely from Christian writings when Constantine ascended the throne of the Cæsars. "In the fourth century multitudes were drawn into a profession of Christianity, not by the power of conviction and arguments, but by the prospect of gain and the fear of punishment."

For the first time Christians saw, in Constantine, a co-believer on the throne. And during his reign "the church grew swiftly in power and influence, a growth much aided by the penal laws passed against paganism. The moment Christianity was able to seize the sword, it wielded it remorselessly, and cut its way to supremacy in the Roman world. Bribes and penalties shared together in the work of conversion."

Before Christianity became a power it could plead for freedom and toleration; after it became a power its pleadings were forgotten. Was it not a wolf in sheep's clothing?

ROBT. J. MURRAY.

Nottingham, Eng.

The Number Seven.

From the London Globe.

Pythagoras, who lived before the days of Seven Dials, pronounced the number to belong especially to sacred things; and we find Hippocrates, four and a half centuries before our era, dividing the ages of man into seven, an arrangement afterward adopted by Shakspere. But long before this the Egyptian priests enjoined rest on the seventh day, because they said it was an unlucky day, a *dies infaustus*, though there is little doubt that this ancient institution of a Sabbath was primarily derived from the Chaldeans.

There were seven planets in Egyptian astronomy, and hence the seven days of the week, each ruled by and named after its proper constellation. The ancient Peruvians had a tradition of the deluge from which seven persons saved themselvs in a cave and repeopled the earth, and the old inhabitants of Mexico similarly traced their descent from a like number of persons, each of whom was hidden in a separate cave during the inundation of water. How this peculiar use of the number spread from the Old to the New World it is impossible to say, hopeless to conjecture. Maybe its marvelously frequent employment is a trait of character common to man.

At any rate there are seven holes in a man's head—two ears, two eyes, two nostrils, and a mouth—and formerly he was supposed to possess seven pairs of nerves. It is noticeable, and certainly singular, that the ancient people of Peru were found to be employing a seven-day week without planetary names for those divisions of time. The ancient Jews considered this number the embodiment of perfection and unity; thus they say the Hebrew letters composing Samuel hav the value of seven, this name having been given to him because of the greatness and perfection of his character.

Undoubtedly seven is the sacred number. There are seven days of creation; after seven days' respit the flood came; the years of famin and plenty were in cycles of seven; every seventh day was a Sabbath; every seventh year the Sabbath of rest; after every seven times seven years came the jubilee; the feasts of unleavened bread and of tabernacles were observed seven days; the golden candlestick had seven branches; seven priests with seven trumpets surrounded Jericho seven times and seven times on the seventh day; Jacob obtained his wives by servitudes of seven years; Samson kept his nuptials seven days, and on the seventh day he put a riddle to his wife, and he was bound with seven green withes, and seven locks of his hair were shaved off; Nebuchadnezzar was seven years a beast; Shadrach and his two companions in misfortune were cast into a furnace heated one seven times more than it was wont.

In the New Testament nearly everything occurs by sevens, and at the end of the sacred volume we read of seven churches, seven candlesticks, seven spirits, seven trumpets, seven seals, seven stars, seven thunders, seven vials, seven plagues, seven angels, and a seven-headed monster. Such are merely a few instances of the sacred use of the number, whose employment in this connection seems common to all nations and all religions.

Not very long ago in England the seventh son of a seventh son was reputed to possess singular powers of healing. The sleepers of Ephesus are seven; Barbarossa changes his position during his long sleep once every seven years; Olger Dansk stamps his iron mace on the floor once during the same period; Olger Redbeard's sleep is so sound in Sweden that his eyelids lift only once in seven years; Tannhauser, while riding on his way to the Wartburg, sees Venus before him in all her loveliness, and getting off his horse, follows her to a cave in the mountains, where he spends seven years in enthrallment. Similarly, in Scotland, Thomas of Ercildoune meets a beautiful lady of the elfin race, who leads him underground, where he remains with her for seven years.

Brotherhood of Moralists.

Report of the Propaganda Committee of the Brotherhood of Moralists, at Hannibal, Mo., for June, 1890.

SECRETARY'S REPORT.

During the month twenty-one membership certificates were issued, making a total enrollment of one thousand and sixty-four members. The new members are: From Texas, 8: Minnesota, 5; Michigan, 2; Kansas, 2; New York, 2; Missouri, 1; Ohio, 1. F. H. RAU, Secretary.

TREASURER'S REPORT.

Balance from May report	$10 70
Thos. Wilbur, Michigan	50
W. A. Aisenman, Michigan	25
Dr. F. Robertson, Ohio	1 00
For constitutions	20
	$12 65
Mailing constitutions	2 85
Balance	9 80

A. R. AYRES, Treasurer.

LET us see if the methods of the Rationalist will compare with those of the Christian. The cross of Christ is the great remedy of the Christian. If a man is evil, he is taught that, by an emotional consideration of the death of Jesus, a supernatural change is wrought upon his nature, which will enable him to be good henceforth. This effect is often produced, and in many cases is lasting; but more often, when the emotion has subsided, evil practices are resumed. Under the stimulus of the love of Christ, men resolve to reform their lives; but feeling declines, and temptations conquer. Has the Rationalist a better method of reform? He believes that reason is a more lasting influence than emotion; that the prospect of present benefit is more potent than the hope of future reward; that, as material progress is gained by the study of nature, so moral and mental advance is to come by the study of man's history and habits, and by observation of nature's methods of development. He sees that evil arises from ignorance of natural law, or from non-conformity to its teachings.—*R. C. Adams.*

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Not Convincing Arguments.

In an anniversary address at Sturgis, Mich., under the title of "The Relation of Spiritualism to Christianity," a Spiritualist orator recently said, among other things:

"Spiritualism proffers the key that unlocks the mysteries of the ages. It constituted the foundation-stones of all the ancient faiths. It was the mighty uplifting force that gave to the world its inspired teachers and immortal leaders. The spiritual is the real. God is spirit.

"Pythagoras, the famous Samian, taught that angels and spirits exercised a guardian care over mortals. Socrates had his ever-attending spirit helper to whom he listened. The apostles healed the sick, saw visions, and witnessed transfiguration. Constantine saw a flaming cross in the heavens with the ominous words, 'In this sign shalt thou conquer.' Joan of Arc saw visions and conversed with risen saints. Torquato Tasso frequently heard the voices of spiritual beings. Antony, of Egypt, met angels by the wayside and had holy visions. St. Francis of Assisi put down demons and talked with angels. George Fox, the Quaker, was entranced and had the spiritual gift of healing. The Wesleys heard spiritual sounds and mysterious noises in their home when at prayer. Baron Swedenborg conversed with spirits and angels during twenty-seven years of his eventful life. Savonarola, Bruno, Boehman, and Roger Bacon were Spiritualists, inspired and possessed of mediumistic powers. John Bunyan and Richard Baxter were Spiritualists. Just before Baxter's death he published his work, 'The Certainty of the World of Spirits Fully Evinced by Unquestionable Histories.' Dr. Adam Clark declared his belief that there was a 'spiritual world in which human spirits, both good and bad, lived,' and that 'these spirits hav intercourse with this world and become visible to mortals.' The French president, Thiers, said: 'I am a Spiritualist, an impassioned one, and I am anxious, I repeat, to confound Materialism in the name of science and good sense.' Señor Castelar, professor of history in a Spanish university, is a Spiritualist. 'I believe,' said he, 'that I commune with beloved ones lost to my sight during this my troubled earthly life.' M. Camille Flammarion, the French astronomer, is an avowed Spiritualist. John Bright, the British statesman, said to me in his own mansion, in presence of Mr. Bailey, a poet of some note, that he 'had witnessed marvelous manifestations with D. D. Home and others that he could account for only upon the hypothesis that the agencies were spirits.' Ex-Premier Gladstone, who has investigated the spiritual phenomena, said: 'I know of no rule which forbids a Christian to examin into the signs of preternatural agency in the system called Spiritualism.' While lecturing several months in London upon Spiritualism and cognate subjects, I had no more patient listeners than A. R. Wallace, the naturalist, and C. F. Varley, the electrician. Memories of the past remind me that in other lands I sat in séances with Victor Hugo; H. R. H., the prince of Solms; William Crooks, F. R. S; Leon Favre, consul-general of France, and other eminent statesmen, scientists, savans—all Spiritualists! What a chain of testimonies stretching in golden links adown the ages! My thought this hour is fully expressed in the clear-ringing language of that eminent English naturalist and scientist, Alfred Russel Wallace, F. G. S.: 'My position, therefore,' says he, 'is that the phenomena of Spritualism in their entirety do not require further confirmation. They are proved quite as well as any facts are proved in other sciences.'

"The consensus of opinion through the enlightened world to-day admits, no doubt, the verities of Spiritualism. The battle, however, is not yet fully fought. Far from it. There is commotion and mental warfare in the very air. And the great moral and religious battle-ground in the future will be, not between Spiritualism and Christianity, but between Spiritualism and Materialism. The bitterest and most merciless opponents to-day of Spiritualism are such prejudiced scientists as Haeckel, Lancaster, and Huxley. And the Psychical Research investigators are not much better. Their *pseudo*-methods lead to Sadduceeism, Agnosticism, and bald Materialism."

We make this long extract to point a moral. It contains all the material of the fallacious kind of argument—the authoritativ "I said it;" assumptions without support; the great-men-believed-it, therefore it's true argument; unreasoning denunciation of opponents, and all the other oratorical tricks which catch the ear but fall flat to the ground before the logical reasoner.

"The spiritual is the real; God is spirit." All right, if true; but what is spirit? How can we get hold of it and know of its existence? If we go to a materializing séance, which is the only proof of the assumption of spiritual existence that Spiritualism offers us, we find that we can know nothing of spirit except through *matter*—that spirit must put on matter to communicate with us to be *real*. Isn't the dictum, then, that the spiritual is the real a little premature? Similarly, how do we know that God is spirit? All the spirits that Spiritualism shows us are spirits of men and women; God never materialized. So, what proof hav we that God is spirit, admitting that there are spirits? The real to us is what we cognize through our senses; we know of no consciousness without material organization, and the Berkeleyans stumble against a stone wall in the fact that a man exists, endowed with life, before he is conscious of it. Therefore consciousness, which is our orator's "spirit," must follow and not precede organization, going to show that it is the organization, the material, which is the real, and not the knowledge of the organization. And to pronounce spirit to be God is simple theological claptrap, for which there never was, and, in the nature of things, never can be any tangible evidence.

To quote a long list of eminent people who "saw visions" and believed certain things is no proof whatever of anything. The race has always been full of superstition and imagined thousands of things that never existed. Luther saw the devil, he said, but who believes him? Clement of Rome believed that the phenix renewed its life every five hundred years, and Origen defended the belief. Tertullian believed the same. The fellow who wrote the epistle of Barnabas believed that the hyena changes its sex every year; that a hare had as many young as it was years old, and that a weasel conceived with its mouth. Among some of the eastern barbarians it is believed to this day that mothers sometimes giv birth to children through the mouth. Justin Martyr believed in demons, and said they were the offspring of angels who loved the daughters of men. Clement of Alexandria said that plagues and hail storms were caused by demons. Origen believed the sun, moon, and stars to be alive and occasionally inclined to sin. The Christian fathers said that to deny the existence of *Incubi* and *Dusii* was an impertinence, so much trustworthy evidence of their existence was there. Thousands of persons testified that two excommunicated nuns buried in the earthen floor of a church used to arise and go out of church till the mass was over, when they returned. As for the belief in witches, it was universal; all the great Christians believed in them. Why not quote them to prove that women really did ride through the air on broomsticks, make cows giv bloody milk, and cause people to fall sick? Surely Clement and Origen and Tertullian were as eminent and as worthy of belief as Antony of Egypt and St. Francis of Assisi.

Because men *believe* a thing is no proof whatever that it is true. Pythagoras believed in the transmigration of souls. Is metempsychosis a scientifically established fact because he believed it?

Such arguments are ridiculous!

Spiritualism's worst enemies to-day are not the scientists nor the Materialists, but Spiritualists themselvs who make their cause absurd by their superstitious credulity and foolish talk, and Christians who persecute them because Spiritualism is a rival religion. If Spiritualism is a fact, no scientist will deny it when it is so shown. But it cannot be so shown by talk, by theorizing, nor by quoting the belief of dead and gone ignorance. It must be shown by facts which all can see. Spiritualists, and especially the priests of the faith, the mediums, must remember, as Da Vinci long ago proclaimed, the fundamental principle that experiment and observation are the only reliable foundations of reasoning in science, that experiment is the only trustworthy interpreter of nature, and is essential to the ascertainment of laws. It won't do to abuse those who, honestly seeking those facts, find chicanery and jugglery instead of intelligence from another world. Spiritualism should be open and gentle; it can not afford to be arrogant and intolerant. Let it show the world that it has the truth and is not simply another phase of theological and superstitious tyranny over ignorant and credulous mortals. Everybody hopes for immortality—so colossal is the conceit of the race—and Spiritualism, to win the world, has only to show to men that this will be realized.

St. Anthony Again.

Brick Pomeroy's *Advance Thought* reveals another instance of the moral turpitude and reckless work of Anthony Comstock. A Mrs. Read in Brooklyn, after a heated quarrel with her neighbor, complained to the secretary of the Vice Society that she had received through the United States mail a vile postal card, and that in her opinion the writer was a little twelve-years-old girl, Josie Springer, child of a family she had taken offense at. United States District Attorney John Oakly looked into the case, was satisfied the child was innocent, and refused to apply the machinery of the law to break down the life of a mere child.

Then went Anthony Comstock before Judge Tighe's court, in Brooklyn, who, simply because Anthony Comstock presented the complaint, listened to it. At the trial, no one coming to admit writing the postal card, Comstock, as an "expert," swore that the writing was done by the child defendant. The child denied ever having written or thought of writing to Mrs. Read, therefore, in the opinion of Comstock, concurred in by Judge Tighe because Comstock had so expressed himself, Josie Springer was adjudged guilty of defying the laws and insulting sixty-five millions of people, torn from her home, and ordered imprisoned for one year!

"For this great wrong to a child," says the indignant Brick, "Mrs. Read will yet suffer months of sorrow. Comstock may not suffer, as cruel, cold, selfish, mercenary natures like his are not born to suffer so much as to call attention to what results from clothing a hog with power and converting its heart into a cake of soap. The cities of New York and Brooklyn are full of men who defy law and Anthony Comstock. He dares not proceed against them, but to win applause from those who cheer without examination, singles out a child against whom before nor since has a word been spoken, and to secure the smiles of Mrs. Read, is guilty of a violation of innocence. We trust that every little girl in this country will look upon Anthony Comstock and upon Judge Tighe as contemptible men, each unfit to occupy the station he holds. If there is not a hell for those who abuse the power intrusted to them, there ought to be."

But Comstock is a Christian who has been saved by the blood of the lamb, and would not go to hell if there were such a place!

Representativ Christians.

It is a fact not at all peculiar that the two firms chiefly interested in the reproduction of the Encyclopedia Britannica, which the press of the country hav united in calling a theft, are both presided over by notoriously pious men—Rev. Dr. Funk and Sunday-school Superintendent Wanamaker. Dr. Funk printed the books and Wanamaker sold them, and both defended their action until public clamor grew so loud that Dr. Funk announced that no more orders would be received for the books. The Waterbury *American* says of the transaction:

"The Rev. Dr. Funk has given in. His firm (Funk & Wagnalls) is one of the firms which hav been stealing a

million dollars' worth of property belonging to the Messrs. Black of Edinburgh—in other words, the Encyclopedia Britannica, which the Messrs. Black publish, and to bring out which has cost them an expenditure of $1,000,000. Their looting of this valuable literary venture called forth severe strictures in the press, especially as Dr. Funk is as prominent religiously in Prohibition circles as is Mr. Wanamaker, his fellow-pirate, in Republican circles. Under fire, apparently—for the Messrs. Black cabled that they had received no proposition for remuneration previous to the general press censure—Dr. Funk made remittance to them of part of the plunder. This tender the Messrs. Black rejected as soon as made. Next it was discovered that the pirated edition contained valuable articles and maps written by Americans and copyrighted in this country, but also sold to the Messrs. Black for publication in their Cyclopedia. The Scribners, who held the American copyright, immediately sued Dr. Funk's firm for taking their property, and Judge Shipman of the United States court decided for the Scribners. At first Dr. Funk talked of fighting the decision to the last legal quibble, but, on second thought, it was decided to surrender."

Dr. Funk and Mr. Wanamaker are very prominent representativs of Christianity. One is a strong advocate of pious prohibition, the other is a cabinet officer who uses his position to further the interests of his religion. The Christian church ought to be proud of them.

Cardinal Gibbons and Sunday Observance.

When Cardinal Gibbons wrote favorably of restraining undue hilarity on Sunday by law the American Sabbath Union jumped high from excessiv joy and added seven million Roman Catholics to the petition for the enactment of the Blair Sunday bill. Now that the head of the Romish church in this country has more clearly defined his position, and is in favor of open public libraries and museums, and "innocent relaxation," what will Blair and Crafts and the other fanatics say?

Sunday baseball in Baltimore, the home of Gibbons, has brought about the discussion of the Sunday question in that city, and Cardinal Gibbons contributes this opinion to the quarrel:

"I think that Sunday should be, first of all, a day devoted to religious worship, and second to innocent and healthful recreation, as being the only day in which the great masses of the people hav time to seek relaxation from their work. The danger is in the excess either way, and I entirely agree with Dr. Weld, pastor of the First Independent Christ church, in deprecating the closing of our art galleries, libraries, etc., absolutely to the public. Presupposing that a certain portion of the day is set apart for religious exercises, I think that any recreation that will contribute to the physical, mental, and moral benefit and enjoyment of the masses should be encouraged. I think that baseball is a game that is in conflict with the quiet decorum and tranquillity that should characterize the observance of the Lord's day, and is too violent an exercise to be conduciv to such harmony.

"But whatever may be the abuses arising from Sunday baseball, I regard the baseball players and observers of the game as far less responsible than those who utter from the pulpit on the Lord's day unjust and uncharitable statements about their neighbor. The Christian Sunday is not to be confounded with the Jewish or even with the Puritan Sabbath. It prescribes the golden means between rigid Sabbatarianism on the one hand and lax indulgence on the other. There is little doubt that the revulsion in public sentiment from a rigorous to a loose observance of the Lord's day can be ascribed to the sincere but misguided zeal of the Puritans, who confounded the Christian Sunday with the Jewish Sabbath, and imposed restraints on the people which were repulsiv to Christian freedom, and which were not warranted by the gospel dispensation.

"The Lord's day to the Christian heart is always a day of joy. The church desires us on that day to be cheerful without dissipation, grave and religious without sadness and melancholy. She forbids, indeed, all unnecessary servil work on that day, but as the Sabbath was made for man and not man for the Sabbath, she allows such work whenever charity or necessity may demand it. As it is a day consecrated not only to religion, but to relaxation of mind and body, she permits us to spend a portion of it in innocent recreation."

In this the cardinal follows closely the line long ago drawn by the Romish church authorities. That the church is the authority for Sunday consecration; and that after the people hav been to church, and paid the money demanded, they may spend the rest of the day and their money in doing anything that the church thinks will not weaken them in their devotion to her interests—which are the interests of the priests. The condemnation of baseball is a sop to the American Protestant notion of how Sunday should be spent; in Catholic countries the church is not so fastidious, for Spain enjoys its bullfighting on Sunday, which is a considerably more indecorous game than baseball. Roman Catholism is aspiring to respectability nowadays, and to equal regard with Protestantism in the opinions of Americans. She also aspires to a more than equal share of public cash and influence.

But how will Blair and Crafts and Knowles and Shepard and Frances Willard and the rest of the American Sabbath folks reconcile this opinion by Cardinal Gibbons with his alleged advocacy of the Blair Sunday Rest Bill?

Some Antiques.

We do not know the age of Judge Pennybacker, of Philadelphia, but his sentiments indicate that he has arrived at that time of life when justices are entitled to retire from activ duty.

In the case of the People against Waldman, a barber of the Quaker City, for shaving a customer on Sunday, Justice Pennybacker said: "It is contended on the part of the defendant that since there are some persons whose beards require shaving daily, and there are some whose occupations through the week make it impossible for them to get shaved except upon Sunday, the conduct of defendant's business upon the day in question was a work of necessity. It seems to me quite obvious that this argument is a fallacy. If it had appeared that the work which was done, was limited to such persons, there would be ground for the allegation; but otherwise it would result in the entire abrogation of the act of 1794."

Veneration for age may, under certain circumstances, be beautiful to behold; and so may be people who serve to connect the pushing present with the fading past. But such excessiv veneration for an ancient statute will probably not be found to be held by anyone else outside of Philadelphia or New Jersey; and as for the judge himself he can with plausibility request retirement on a pension on the age of his sentiments alone. No one would think of disputing his claim.

Justice Pennybacker also decided in the same case that the shavee is equally liable with the shaver, and this recalls the narrow escapes the Freethinkers had at the last congress of the American Secular Union and the recklessness, not to say treachery to liberty, of President Westbrook in assembling the heretics in Philadelphia. If all of them had been arrested, would President Westbrook's real estate hav been sufficient to secure their appearance in court Monday morning? What if THE TRUTH SEEKER reporter, who never shaved himself but once, and that with Editor Washburn's razor at White Sulphur Springs, had, after diving into the hotel basement, through the bootblack's room, past the lavatory, around a corner to the right, down an alley lined with whisky barrels, over some benches, and then through an iron door into a barber shop locked and barred and screened—what if, after this journey, he had been arrested and taken away to Judge Pennybacker's court, how would the Liberals of the country ever hav known what the Secular Union congress did? Yet it might hav been done under the statute of 1794, and the reporter's mantle of constitutional rights torn into shreds. President Westbrook cannot be easily forgiven for exposing the delegates to such fearful risks; for however greatly one admires the antique, laws of 1794 and judges like Magistrate Pennybacker are too musty to make encounter with them agreeable or profitable.

"A Thoughtless Yes."

Congratulations of Helen Gardener are now in season on her success in entering the field of literature as literature, with a moral. Her book, "A Thoughtless Yes," has jumped into popularity with a bound, the first edition selling within eight days. Bret Harte and Robert Louis Stevenson are about the only writers of short stories who can command such interest, some of the writers for Scribner's and the Century magazines being content if enough are sold within the year to pay the cost of production. That Miss Gardener's radical stories should be read as eagerly as they are confirms Colonel Ingersoll's opinion that in this work she has found her field, where her dramatic genius can better reach the people than by direct preaching.

The majority of collections of short stories are mere time-killers, dealing with no questions and stirring no thought. These, on the contrary, touch topics of law, heredity, labor, religion, and other matters to which the general public hav heretofore "paid the tribute of a thoughtless yes," and the interest in them, by means of this style of presentation, indicates that "timid acquiescence" is growing curious if not bold. It is a triumph for Miss Gardener, of more import than mere personal gratification, that such radical tales hav won their *immediate* way to public regard. It is a straw in the indications of our cause, and Captain Adams's prophecy that "fun, fiction, and fashion" are to be the strongest weapons against orthodoxy finds corroboration in the rapid sale of the book.

With a few of the stories our readers are already familiar, as they hav appeared in these columns, two of them being written for us. In every one of them, as the Newark *Advertiser* admiringly says, there is a vein of freshness and originality which is truly charming. "The narrativs are entertaining, and the incidental ideas are often novel and striking. It is decidedly no 'thoughtless yes' to assent to the statement that they are an entire literary success." In some one of the stories will be found something to touch every reader. Freethinkers, Labor Reformers, and Woman Suffragists all find material for missionary work among their neighbors in the pages. As Matilda Joslyn Gage, president of the Woman's National Liberal Union, says of the story, "For the Prosecution," "it is at once strong and pathetic and true—oh, so true! But the world does not know; it is stupidly ignorant, blinded by the Bible theory of woman's creation for man. Ah, the church! It has damned woman and the world—the world so fearful, so superstitious, that it dares not investigate and does not know that it sinks with all the injustice it does! And those who, greedy for power, care not by what means it is gained! What slavery ever yet compared to the bondage of the will, to the destruction of free thought?" Of the complete work Colonel Ingersoll says: "I think the stories are marvelously good. Miss Gardener certainly has dramatic genius. She should put all her ideas, theories, and fancies into the form of story; it is far better than the direct preaching, because it touches the artistic sense and reaches the heart and brain through the perception of the beautiful and dramatic. I hope that she will write a dozen short stories, and print them first in book form. Their success is assured."

Like Mrs. Gage, we are all proud of our beautiful story writer, thankful for her, and hope she will liv long to do much more good by her pen and voice.

Editorial Notes.

UNBELIEVERS will say, "There is no providence." "Do you see that wheat?" said one of them to a Christian. "I planted it on Sunday; I cultivated it on Sunday; it is the best crop in the country, and I will harvest it on Sunday." The sensible reply was: "God does not always settle his accounts with sinners in October." To which his word in many passages adds, says the *Christian Advocate:* "Nor in this mortal life." Which is a Methodistical way of saying that God will take it out of us when he gets us in hell. Cheering belief!

WHEN the ministerial mind dives into every-day affairs it sometimes brings up great chunks of wisdom. This reflection is induced by reading the following exhortation to the ministerial brethren of the Rev. Jim Buckley in the *Christian Advocate.* He is writing about "Vacation:" "Ministers and editors are in the habit of urging Christians to be especially careful in their conduct when away from home. Such advice is necessary; but a wise layman, who has traveled much and is not censorious, assures us that, in his judgment, many ministers are less careful than average laymen. We fear that his opinion has too much foundation. A word to the truly wise should be sufficient. Brethren in the ministry, let us so speak and act that no layman can find in our word or conduct an excuse for impropriety of deportment or neglect of the duties which we inculcate at home." If the brethren will only lay this exhortation to heart, there will be fewer scandals for the newspapers to chronicle. Summer is the time for camp-meeting, and camp-meetings are great trials to the godly.

THE Rev. Henry Frank, of Jamestown, N. Y., has been expelled from the Western New York Association of Congregational churches on resolutions charging him with "a lack of faith in a personal God, the deity of Jesus Christ, and the inspiration of the Bible; with holding up to derision doctrins and views dear to the hearts of the Evangelical Christians." There is no doubt that the charges are true, for Mr. Frank has for two or three years been a heretic, but the unfairness shown in "trying" him reflects great discredit upon the Congregationalists. Mr. Frank was given but a few days to prepare his defense; "the judge, jury, and prosecuting attorney were all one, the evidence was all in before the court opened, and the verdict rendered before the accused had time to recover from his astonishment. Nothing," says the Jamestown *Sun*, "in the history of ecclesiastical procedure can be found to compare with it for the unrelenting speed with which every movement was executed." Mr. Funk lectures every Sunday to an independent congregation, which followed him from the orthodox church, and publishes a little journal full of heresy, but not of the radical sort.

Letters from Friends.

KEYSTONE, MO., June 28, 1890.

MR. EDITOR: I herewith inclose $2, for which please send me the book of cartoons. IRA J. KEELER.

EL MONTE, CAL., June 28, 1890.

MR. EDITOR: Please renew my subscription to THE TRUTH SEEKER, and place $2 to the benefit of the Literature Fund.

Yours truly, A. W. HOYT.

MONTPELIER, O., July 7, 1890.

MR. EDITOR: I am of the opinion that the paper is doing a vast amount of good. We vote for pictures.

Yours truly, JOS LINDERSMITH.

COLERIDGE, CAL., June 29, 1890.

MR. EDITOR: Inclosed please find $5, $3 to renew and $2 for the picture book, as soon as it is ready. Heston is the boy. I hav to laugh every time I look at the paper.

J. L. ROWELL.

LEADVILLE, COL., July 1, 1890

MR. EDITOR: Inclosed please find $13—$7 for my own renewal, which is my seventeenth. with two new subscribers according to addresses inclosed, and $6 for three cartoon books. Please send the books to my address.

JOSEPH HENRY.

WEST RANDOLPH, VT., July 7, 1890.

MR. EDITOR: It is too bad that our people come forward so slowly in financial aid in the cause of liberty, truth, reason, and justice, when old fables under the guise of "Thus saith the Lord" receive the money they do. If I was able, I would like to giv more. SAMUEL BASS.

ELMORE, ILL., June 23, 1890.

MR. EDITOR: I can hardly get along without THE TRUTH SEEKER. I am not able to read it myself. My wife reads the most of it to me. My eye is but little, if any, better. Not being able to help in the good cause, is what hurts your humble servant. DENNIS MORRIS.

ARCH BEACH, CAL., June 23, 1890.

MR. EDITOR: Inclosed please find $5—$3 to apply to my subscription, and $2 for the cartoon book. I shall place the book in my hotel library at Arch Beach. The cartoons are the best arguments that I can use on our benighted Christian brethren. H. S. GOFF.

MAROUS, IA., June 25, 1890.

MR. EDITOR: I am very much interested in your paper, and I will do all in my power to get subscribers for the same. I hav showed it to orthodox Christians, who receive it with the remarks, "Don't giv us such poisonous papers," and, "If you read such papers, you will surely go to hell." That is the opinion of those near-sighted people who hate the truth and the light. Yours truly, NELS PEARSON.

BLACK JACK GROVE, TEX., July 1, 1890.

MR. EDITOR: As Dr. Radford says, may Heston and Peck l v long to paint 'em and "peck" 'em. Brother Longshore, I love to read your articles. I would like to read an article from Colonel Ingersoll occasionally. He is a very brilliant light in the Freethought world, the foremost orator of the age.

As I am here alone, it would afford me much pleasure indeed to correspond with some of the Liberal young ladies if I can possibly obtain their address. JOSEPH STIDHAM.

NATIONAL SOLDIERS' HOME,
LEAVENWORTH, KAN., June 25, 1890.

MR. EDITOR: Accept inclosed money for the picture book and a continuance of your invaluable TEUTH SEEKER—yes, more than that, also truth finder. O sentinels, pickets, skirmishers for mental liberty, persevere in order to keep secular our American Constitution and save it from the danger of the dark spirit of inquisition which is forging shackles for the destruction of intellectual liberty and progress! F. LEBER, SR.

BUZZARD'S BAY, MASS., July 8, 1890.

MR. EDITOR: Although dollars are dollars with me in my old age, I shall try hard to keep my name on your list while I stop on this side of life. It cannot be long. I am close to eighty. After years of hard thinking on the evidence that I hav had, I cannot doubt a continued life without doing violence to my best-reasoned conclusions. I hav no strong desire to make converts of my Agnostic friends. They are my trusty companions in arms against religious despotism, and deception whatever name it may bear.

E. O. PARKE.

ATTLEBORO, MASS., June 28, 1890.

MR. EDITOR: I thought I would inquire of you about what time the picture book will be out. I am going to send for fifteen books, and I am going to try for twenty. Five men hav paid me their $2; mine and four more that hav agreed to pay me in August make ten books that you are sure of. Five more say they will take it. Some more want to know how long they will hav to wait for the book, so if you will tell me about when to expect it, it will oblige me very much. Remember every book I send for is a vote for the pictorial Bible. E. C. SLY.

KIRKSVILLE, MO., June 30, 1890.

MR. EDITOR: I am pleased to find that you are so impartial in the management of your paper as to giv all sides a hearing upon any question or subject. I find by the communications published that some of your subscribers are believers in the phenomena of Spiritualism. Now, I would suggest that all who are convinced that there is reality in the matter, and that from their knowledge all is not humbug, would so manifest it through your paper that we may know how many there are. You can class me as one. None should be ashamed to make known their honest convictions in this respect, or, for that matter, in any other respect.

WILLIAM HART.

RICHMOND, VA., July 5, 1890.

MR. EDITOR: I am, and hav been for the last two years, in the slimy coils of that terrible monster, the Presbyterian church. My last payment falls due on the first day of August, which will relieve my little all from the grasp of a revengeful Christian tyrant. Yes, you will readily understand how we—a little band of us—sympathize with you and your noble work, when I tell you that we hav carried the war to the very altar of the most holy of holy tabernacles of this place. We hav plucked from the anxious seat over fifty men and women, and created a general stagnation in the Second Presbyterian church, for which it has tried to swallow us alive. But, thank God, the first of the coming month will set us free, when we propose to renew the battle with renewed vigor. I hope soon to send you a detailed account of our mode of operation, also an account of our success. E. H. BAKER.

MONTAGUE, TEX., June 29, 290.

MR. EDITOR: I want to sell our home and go to the Kaweah Colony. I hav a son there, but I cannot sell here for enough to get there. Our home has been valued as high as $2,500, but we could not get $300 for it now in money down. We are between two railroads. It is a county site. and there is a good school here. A railroad would make us all right. There may be a cross-road some time that will help us out.

I am circulating petitions for Harman, doing all I can in Liberal work, but this Christian ignorance is a hard thing to fight. There is a protracted meeting running in our hearing most of the time. They hav to keep it going to keep the converts from backsliding. There is a batch of converts just on, so we will hav to guard all things or they will be stolen. Of course there are a few good people here, but no Liberals that take Liberal papers. They are afraid of the church influence or that their business will be injured.

Yours truly, GEO. W. CARPENTER.

CHATEAU, MONT., July 2, 1890.

MR. EDITOR: As I hav never noticed any news from these parts in THE TRUTH SEEKER, it would not go amiss to inform your readers that ministers in this part of Montana are not getting rich. People hav healthy minds, and do not need their medicin. The writer has made it his business for the last two years to draw from people, in a sort of disinterested way, their opinion upon religion. Your correspondent did not want them to know his opinion first lest it should hav some influence over them. A good three-fourths of them are not Christians. Many of them are Atheists. These are generally the smartest men I meet. Now and then a Spiritualist comes along. Some of them hav everyone's opinion but none of their own. This class never fails to be hollow between the eyebrows, and directly above the root of the nose. The tracts that you will send will be distributed among my friends and enemies. I do what little I can around here to promote the rights of man, and would be pleased to do a little elsewhere if I had the power.

WM. BEVAN.

RED CANON, WYO., July 2, 1890.

MR. EDITOR: The subject of hypnotism is now receiving more attention from scientific men than ever before. It is a subject that is particularly worthy the attention of Liberals. When a man perceives the established creeds of the old churches to be radically wrong and resolves to base his convictions alone upon science and reason, he is often too willing to see in Spiritualism proofs of a life hereafter, which is the hope that the old religions hav fostered, and which he, when renouncing their creeds in the main, is most unwilling to forego. Usually when men argue as disinterested seekers for truth their remarks are free from rancor and personality; yet some Spiritualists in their letters treat an Atheist as though he was anxious to rob them of the sweet luxury of a life hereafter. For ages religions hav compelled men to bow down to an assumed personality (a God) and prepare for a second life (a heaven). Thus no wonder feelings relating to these mental states hav become hereditary, and as soon as science rendered ecclesiastical ideas untenable men looked for phenomena that would seem to substantiate the belief in a God and a heaven. To each of these beliefs, owing to inherited cerebral structure, there were pleasurable feelings attached. For the Antichristian, then, there were a class of phenomena to which he could go and seem to obtain proof of a life hereafter. These phenomena are now included under the name hypnotism, and just as surely as geology undermined Genesis, hypnotism will cast to the winds the hopes based upon Spiritualism. DR. BOYNTON.

CRESCO, IA., July 6, 1890.

MR. EDITOR: Since the end of May my time has been absorbed in the census business. It seems a wonder that I, an outspoken Infidel, did receive this appointment when a number of church-going applicants were in the field against me. Perhaps the novelty in the case did it. My recommendation contained the names of a rather motley lot, viz., a Roman Catholic congressional aspirant and ex-senator (state), a Methodist banker and two Methodist publishers (county papers), a Baptist clerk of court, a mugwump county recorder, a nondescript county auditor, a ditto sheriff, a half-Spiritualistic county treasurer, a hypocritical county superintendent of schools, a church-going lawyer, a few soul (dollar) saving merchants, and last but not least an Infidel lawyer. What in the name of all invented Gods is to be done if each of these fellows should expect and demand, for favors received, that I should eventually and permanently take sides with him on the chances of heaven or some other nowhere? The last named (Infidel lawyer) would be my choice if only he could be induced to be as brave in the expression of his religious sentiments as he is forward in the courtroom. I hope the numbering of the people this time will not hav so bad an effect on us common Israelites as it did in the time of the much-bewomaned man-after-God's-own-heart (David), without the then instructing two lords (God and Satan). FRED. S. DAUBERSMITH.

BLOOMDALE, O., June 24, 1890.

MR. EDITOR: John Peck's letter in the last two issues of your good paper concerning the Catholic church, and, in fact, a thorough acquaintance with the institution, make me wish for a voice as loud as thunder to proclaim to the multitude the doings of these bloated, blackcoated wolves in human form. Every individual in this great country should be informed of the inner workings of this abominable pestilential institution. The oath of installation taken by the Jesuits should be put in pamphlet form and circulated a million-fold. Every Freethought man should take avail of each opportunity to expose this agglomeration of condensed evil, and to point out this biggest and blackest spot on the pages of history. And what a hollow pretense she makes—ostensibly for our weal and improvement, but really for her own gain and aggrandizement! The idea that such a hideous monster, shriveled and blood-begrimed, should claim beauty and respectability, and in the latter end of the nineteenth century hurl her denunciations at our public schools and institutions and call them hotbeds of immorality, when, forsooth, most of us know the facts to be just the reverse, is just too irksome! Ho for a lot of us to "peck" away at the old hag of a church and arouse public sentiment on this theme. Thoroughly educate all on this point, even the Catholics, and erelong she will hav to reef in her sails and come to and get out of the list of contestants for common favor. Her record, above all others, is too sulphurous, too fiery, too bloody, too cursed and horrible, to merit the countenance of any thinking man. C. C. G.

ROANOKE, VA., July 1, 1890.

MR. EDITOR: I inclose $2.60 for the picture book, the ANNUAL, and the June 28th number of THE TRUTH SEEKER, which I hav lost by its falling into the hands of a Christian, who destroyed it.

And now I would like to ask your opinion, and through your columns, that of your readers, if we disbelievers in superstition should not hav a secret society for mutual support and protection. For my part, there seems to me to be great necessity for it. Our enemies nearly all belong to some one or more. Every honest disbeliever is debarred from Masonry, Oddfellowship, and nearly every friendly and benevolent society, because to join we must believe, or pretend to, in some hobgoblin of a god. I feel the necessity for such a society more than ever here, submerged as I am in an ocean of bigotry, superstition, and hypocrisy. If I should die here, what would become of my little family and the home I hav gathered around them? The Christian children are taught to call my children heathens, because we do not go to church and Sunday-school. What would they do if their supporter and protector was gone? We know well enough the power of the Masons and Oddfellows—how they stand by, befriend, and protect each other. We also know the power of the Jesuits—how they cling to each other like a burch of snakes, and you cannot touch one without stirring up the whole pack. Why should we always expose ourselvs in the open field while our enemies are forever in ambush? It might embrace an institution, built by the society, where our orphan children could be educated, a home for the aged, and likely more. JOSIAH FRIEND.

DAYTON, WASH., July 1, 1890.

MR. EDITOR: Inclosed find $5, for which please renew my subscription to your valuable paper, and send me the picture book. You may observe there are plenty more votes for Heston if the opposition had shown up strong enough to call them out. They were much like the Spiritualists—they were all taking notes, but so long as all intelligent objections were answered they did not think it necessary to chip in, but they are among your readers all the same. In relation to the spiritual question (if a man die, shall he liv again?), whether it be one phase of the question or another giving evidence of the same, there has been little advanced by your correspondents on the negativ side that I could not hav answered very easily, and I hav had but limited means of investigation, and then had to pursue it against the church on the one side and the skeptic on the other, and it is hard to say which was the most unreasonable. Each phase of the phenomena that has been advanced by the super-*mundane* (not supernatural, as many of your correspondents designate them) intelligences, has been explained in about one hundred ways, and I hav refuted them one after another until the inventiv genius of the skeptic gave out, and then he began denunciations upon general terms. It is the same with many writers in your valuable paper. They seem to leave all their intelligence and candor behind them so soon as they approach the subject of immortality. A thousand facts are as nothing to one of their suppositions. And lastly comes one who knows so much about mesmerism that he knows all who hav ever witnessed any phenomenon that has not come under his own observation hav been subjected to that power. I hav met personally a number of such philosophers, and they invariably get upset in the very first en-

counter. Let them write about what they know, and be willing to learn the alphabet of other subjects before they set up for teachers or critics, like so many of your able contributors, whose thoughts and observations it is a pleasure and a profit to peruse. DR. G. ORCHARD.

IPAVA, ILL., July 1, 1890.

MR. EDITOR: I noticed in a recent issue of THE TRUTH SEEKER a short letter from the pen of Hon. Thomas P. Duncan. Now, it comes to me that it is very essential for all who get THE TRUTH SEEKER to pass it around, for it was through the reading of a few copies of THE TRUTH SEEKER that Mr. Duncan became a subscriber for your valuable paper. He, like the writer, is a devoted admirer of Colonel Ingersoll, John Peck, and Heston, but my admiration extends beyond these great and brilliant word and pencil painters. The mothers of the above and heroes gone hav my lasting and deepest respect. "O woman, thou wert made to temper man!" O mothers, thou art and hav been the womb of all intelligence and progression, because, according to history, every man—with one exception—had a mother. I am glad John Peck is getting in his cannon shots on the Catholic and doctrinal curse of man. Let every reader of the grand old TRUTH SEEKER use it, and his every effort, to pull the scales from his neighbors' eyes, that the sun of reason may shine in on their minds a little to eradicate the opaque and pessimistic teachings of superstition, that they may see the trickery and chicanery. Giv Blair and the Prohibitionists and the God-in-the-Constitution party the power to prohibit, and progress or evolution of the mind will be devolution. They will not only tell us what we shall eat and drink, but what we shall say and think. Why, the time is here when we need a Paine to teach and a Henry to exhort. Are we disposed to be of the number of those who, having eyes, see not, and having ears, hear not, the thing which so nearly concerns their temporal salvation? Is it any wonder Henry said, "Giv me liberty or giv me death?" Every lover of liberty must be on the alert and keep the old flag above the cross, or the iron heel of "Submit yourselvs to the powers that be" will tear down the flag and the beauties and comforts of liberty will be gone. I close as I commenced, scattering papers.

Yours for humanity, C. S. RANDOLPH.

NEOLA, IA., July 6, 1890.

MR. EDITOR: In Burr Oak, Mich., on June 29th, my father, eighty-nine years old, passed out of this life into his everlasting sleep. He never made any profession of religion and never took any stock whatever in the churches or the Bible. I was there to visit him only a few days before he died, and the last words he said to me on the subject of death were that he believed in the Ingersoll theory. He is one more to the large number of unbelievers that hav passed from this life without any fear whatever of the future. His life has been a life of usefulness. He was ready to grasp any and all truths and hold fast to them. I do not think any man or woman on earth can say that he ever wronged them. He never trusted in God to pay his debts. He died a poor man in dollars and cents, as all men do that never seek for anything but what honestly belongs to them. He would sell the last thing he had to pay an honest debt. If all men were like him there would be no millionaires and all would hav a plenty to make themselvs comfortable. I am now fifty-six years old and I hav the first man to see that has made a fortune that would not grasp every dollar he saw in sight whether it belonged to him or not, if he could do so and evade the law. Oh, how I long to see the Bellamy theory carried out, and do away entirely with individual ownership. Then and not until then will every man hav his share of this world's goods. How anyone but a selfish, bigoted person can object to this theory is a wonder to me. I hav bought and sent afloat three copies of "Looking Backward," and I only wish that every man and woman in the land would get and read it. All the glowing pictures of heaven made by the ministers are nothing to compare with a government under the Bellamy theory. I am going to try and get up an organization here to promulgate those doctrins. Oh, gentlemen, when I read of the Christian persecution that is going on in this country it fairly makes me shudder. It reminds me forcibly of what we would hav to come to if the church only had the power. How can people with the first particle of liberality or disposition to do unto others as they wish others to do to them rest contented and seemingly unconcerned about our future welfare? If the churches ever get the power it will be like living in a community of horse-thieves—it will be necessary to belong in order to be safe, and the outsiders of the church will hav no show at all.

want everyone to examin the platform of the new political party of Michigan, and I sincerely hope every state will organize a new party and indorse their platform. The world is still moving in progression, and there is some hope if we continue to work with all our might.

Yours forever, a truth seeker, D. W. WHITNEY.

SOLDIERS' AND SAILORS' HOME,
QUINCY, ILL., July 7, E.M. 290

MR. EDITOR: Allow me to express my sincere gratitude to you for the inestimable gift of your invaluable paper, issue of the 5th ult. Like all of the copies of THE TRUTH SEEKER, it abounds in overwhelming arguments, testimonies, and condemnations simultaneously for the overthrow of Christianity. Yet if I am allowed to criticise, I wish to offer a few thoughts for the consideration of your readers upon the best plan to manipulate propagandism. Women control us. It seems to me that the Women's Liberal convention has opened up for us the right channel. Men as well as women are apt to yield to the influence of the softer sex, and as Mrs. Eliza Archard Connor said, the clergy are standing upon a high platform supported by the Women. Now, if the Women's Liberal Union would select trustworthy propagandists, whose duty would be to travel, lecture, and distribute Freethought literature and TRUTH SEEKER copies, and solicit subscribers, it seems to me it would be a laudable and profitable enterprise. And for the further encouragement of such I promis to furnish for the same nearly $100 worth of books, and $10 in cash, as soon as Uncle Sam has distributed the pension fund. I am proscribed as "Bob," "Bobby," and "Ingersoll." I am making many friends, converts and enemies. I hav many hot discussions. I hav been ordered to silence by our commanding officer, but told him I should not neglect my duty on his account. I keep the *Freethinker's Magazine* circulating through the Home, so the good work is being stirred up. I hav made arrangements for Remsburg to lecture here this fall, and expect to make engagements at Hannibal, Mo., when I hear from him.

I will add a word on the vital importance of a radical change to an improved vocabulary. Inasmuch as a perfect language is essential to perfect knowledge and understanding of all matters and subjects, and whereas our language is very defectiv, I hereby appeal to the writers of THE TRUTH SEEKER, as it is, so far as I know, the most advanced journal, to giv their views as to the best method of compiling a dictionary which in the future will be approved, and at the same time rid our language of much dross and confusion. Such words as the infinit, supernatural, divine, revelation, soul, spirit, God, devil, hell, etc.—all and many more such words seem to hav their foundation only in fancy, and are misnomers. EX-REV. J. N. MAXEY.

COALING, ALA., June 27, 1890.

MR. EDITOR: The letter you received from Troutman, the hog-raiser, exhibits the animus of a conceited bigot. He is a match for Holy John. But that is just the sort of folks I liv among, and if you will imagin every man in northern Tennessee like him then you will hav a pretty good idea of my surroundings. I got you a subscriber at Coaling. He came to me the other day and said, "Mr. Ward, they giv me hell." "Who?" said I. "One no more than another—all. They call it Ward's paper." You see it takes nerve to stand persecution. I asked him why they did not come to me. I would giv them hell. This is why it is impossible to keep up a circulation of the paper. There are but few that are posted on the Bible. That is where we lack.

I inclose $1 for Harman, and will yet make one of one thousand to giv from $1 to $5 to test an Agnostic's rights in all the courts.

Now, if you will let me, I will tell J. W. Mehaffey, of Concord, N. C., how hard I contended for my rights in the state whose honor I fought for from 1861 to 1865, and now I am an outlaw—as are all Infidels, but many do not know it, and I hav thought some wanted to suppress the information lest it might hurt the cause. I do not think that way. Though Spartans' valor had been displayed on many a bloody field, it never shone more conspicuously than when they knew their doom, at Thermopylæ. "Come, let us dine cheerfully, for to-night we will sup with Pluto!" I brought suit for an honest contract, for value received. When I and my witnesses stepped out to be qualified for evidence, I never held up my hand. The defendant called the court's attention to it. He, the court, replied that Mr. Ward was not going to take an oath but was going to affirm. The court, after qualifying my witnesses, looked up at me and said, "Mr. Ward, if you don't take an oath you can't testify." I turned from the court saying I would not do it then. So the defendant was discharged, and costs was assessed against me. I then wrote to a prominent lawyer in Birmingham, asking him if an Agnostic had the right to testify in a court of law. He wrote back that an Agnostic was one without knowledge, and a person without knowledge was not a competent witness. I then wrote to Ingersoll. He wrote that I had no remedy—I had better emigrate. I then wrote to one of the supreme judges of Alabama. He referred me to Greenleaf's Decisions, which says that one without religion can't be a witness. I then wrote to the editor of the *Independent Pulpit* to bring our cause before the Texas Liberals and let us test our rights as one man, and he declined. I offered to fee a lawyer at my expense through all the courts. I then wrote to Chief-justice Fuller, inclosing stamps, to know if a man that paid taxes and served the state in all it required of him was not entitled to its protectection though he did not believe in any religion. He never answered. I then wrote to the Editor of THE TRUTH SEEKER. He wrote to me he would do all he could, he would bring my case before the people, but to write to Judge Westbrook. I did so. He wrote there was no money in the treasury, and besides they were more interested to get the Nine Demands just now. Mr. Mehaffey, your doom is fixed. You and all of us stand beyond the ægis of law. Though the meanest believer should assault you or your family and rob you, your lips are sealed. I set about finding out what states recognized us. I found but four, and that only partially. Blasphemy laws still exist here. I can and do say, damn any God that would make such a book as the Christian Bible. And right here I want to say, the man or woman that veils their actions and dissembles for the sake of popularity degrades his or her progeny to creep and crawl through life sole leather for others. Look at individuals, families, nations, that hav been forced to acquiesce in things they did not believe, and they are dissemblers as a rule. The laws of this country are debasing the people. The church is trying to suppress all opposition. Not long ago a preacher told me THE TRUTH SEEKER and all such would be suppressed in the mails. We do not know all their tricks. It is like two armies about to join battle. Let us do our best. H. J. WARD.

BROOKLYN, July 2, 1890.

MR. EDITOR: Lord Byron once made his publisher a present of a Bible inscribed on the fly-leaf with the hortatory, "Search the scriptures, for they are they which testify of me." The publisher was delighted with the gift, but often wondered why his not over-pious lordship should select that particular book for a testimonial, but his wonder ended when one day he happened to turn to John xviii, 40, and read, "Now Barrabbas was a *publisher*."

"Ye blind guides, that strain at a gnat and swallow a camel." "Woe unto you Pharisees, hypocrits! for ye outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." Search the scriptures, ye Comstocks, ye Gerrys, ye judges and juries of obscenity, and all ye of the morally particular but not particularly moral suppressors of vice, for they testify of you.

But will ye "search the scriptures," as ye are exhorted from the pulpit to do? I defy you to do so, and then with any consistency or decency send such men as Harman and Heywood to jail for sending obscene matter through the mails. Ye Pharisees, hypocrits! Did you ever receive a Bible or send a Bible through the mail? Then you hav both received and sent obscene and filthy matter through the mail, and you ought all of you to be in stripes with Harman. Did you ever get a birthday present of a Bible from your mother or father or a friend, with a prayerful exhortation to "diligently search the scriptures?" Then were you not shocked to get, and your mother, father, or friend ashamed to giv you, a nicely bound book that contained within its covers such outrageously filthy, obscene, and indecent stories, which you must hav read if you hav "searched the scriptures?"

Of course you, who hav sent that bad man Harman to jail, are all pious men, in whose veins courses the fire of religious zeal for moral purity. None but men of the most exalted piety could judge Harman and condemn him, and we know that no man can be elected to the bench in this country unless he be a man of the highest morality and the most spotless chastity. It is a judge's duty to uphold public morals. That is what he is there for; to see to it that every evil doer gets the jail that is due him; to see to it that all ballot-box stuffers, all "blocks-of-fivers," all "fat friers," all boodlers, lobbyists, and all $400,000-election-fund raisers are driven with a scourge out of the holy temple of our thrice holy republic. Well then, seeing that swift and terrible retribution always comes on these miscreants, are we going to allow our God-founded republic to be overthrown by a lot of people who mention certain physiological facts which are too shocking to be mentioned in print? It is truly awful that such people should be allowed at large. Why, such people, if not restrained, would even go so far as to expose their naked legs at the seaside. Do not we all remember how Mrs. James Brown Potter—or James Potter Brown—once recited "'Ostler Joe," and shocked a lot of ladies who would rather hav been at Queen Victoria's reception of half-naked ladies than hav heard it?

How thankful we ought to be that in this republic of monopolies and trusts, and tariffs and election thefts, and legislativ steals and jobs, and infernally paved streets handed over to the elevated railway, steam-heating, gas, water, and electric light and power thieves, this republic where hoodlums and pigmies come ever to the top, ought we not, I say, to be thankful that there are found at least twelve righteous men in our Sodom who hav the courage to save us by sending "obscene" men through the penitentiary?

And when these doughty champions of public holiness rest themselvs in the house of God on the blessed Sabbath, how uplifting the sight of the white-robed man of God intoning a portion from that gilt-edged, richly bound "word of God," which for the life of him he dare not read out aloud at some portions. You drowsy judges, how quickly you would be wide awake were your pulpit man to take his text out of some chapters I could name. Would not your heart thump if he were to simply read out aloud some "portions" of the word of God so monstrously obscene and vile that Harman's crime would pale into nothing by contrast? And what would you do about it? Indict him for reading the word of God? Would you call in Saint Anthony and seize him and his obscene literature? or would you wriggle and squirm in your own legal trap, and learnedly split hairs on the difference between sanctified filth and unsanctified physiological utterances? Or would you try to show that filthy stories that hav been circulating four thousand years hav established their right of eminent domain? In which case how old must a filthy story be and how many editions must it go through to be exalted to a place on gilt-edged leaves, between gold and velvet covers, on velvet cushions in the holy of holies?

Woe unto you Pharisees, hypocrits! You hav family reading of the scriptures and prayers. Of course you hav, and when you hav read around to a certain chapter you skip it, and the children wonder why papa has missed one, and for the life of you you dare not explain. You do not want to blush crimson before your family, and make them blush crimson too. And yet you do not mind carrying the Bible in your satchel, in your trunk, giving it as a present to young people, asking them to "read it every day," sending it through the mails, and even putting it on the table in court to swear witnesses on. So the witnesses against Harman and Heywood swore on a book of filthily obscene stories that they sent obscene matter through the mails.

Ye blind guides, that strain at a gnat and swallow a camel. Are ye not indictable on the same charge? Cannot we indict every good Christian for buying, selling, keeping, giving away, and circulat ng obscene matter, beginning with the president, the postmaster, Saint Anthony, and Harman's judge? If not, why not? Yea, why not?

F. SCRIMSHAW.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

[FOR RECITATION.]

The People's Advent.

'Tis coming up the steep of time,
And this old world is growing brighter!
We may not see its dawn sublime,
Yet high hopes make the heart throb lighter.
We may be sleeping in the ground,
When it awakes the world in wonder;
But we hav felt it gathering round,
And heard its voice of living thunder.
'Tis coming! yes, 'tis coming!

'Tis coming now, the glorious time,
Foretold by seers and sung in story;
For which, when thinking was a crime,
Souls leaped to heaven from scaffolds gory!
They passed, nor saw the work they wrought,
Nor the crowned hopes of centuries blossom!
But the live lightning of their thought
And daring deeds, doth pulse earth's bosom.
'Tis coming! yes, 'tis coming!

Creeds, empires, systems, rot with age,
But the great people's ever youthful!
And it shall write the future's page,
To our humanity more truthful!
The gnarliest heart hath tender chords,
To waken at the name of "brother,"
And time comes when brain-scorpion words
We shall not speak to stint each other.
'Tis coming! yes, 'tis coming!

Freedom! the tyrants kill thy braves;
Yet in our memories liv the sleepers,
Though murdered millions feed the graves
Dug by death's fierce red-handed reapers;
The world shall not forever bow
To things which mock God's own endeavor;
Tis nearer than they wot of now
When flowers shall wreathe the sword forever.
'Tis coming! yes, 'tis coming!

Fraternity! love's other name!
Dear, heaven-connecting link of being!
Then shall we grasp thy golden dream,
As souls, full-statured, grow far-seeing.
Thou shalt unfold our better part,
And in our life-cup yield more honey:
Light up with joy the poor man's heart,
And love's own world with smiles more sunny.
'Tis coming! yes, 'tis coming!

Ay, it must come! The tyrant's throne
Is crumbling with our hot tears rusted;
The sword earth's mighty hav leaned on
Is cankered, with our heart's blood crusted.
Room! for the men of mind make way!
Ye robber rulers, pause no longer;
Ye cannot stay the opening day;
The world rolls on, the light grows stronger—
The people's advent's coming!

—*Gerald Massey.*

A Mistake.

A little cloud, one summer day,
While roaming o'er the sky so blue,
Began to scowl and pout, and say,
"Oh dear! what is there I can do?"

Now, just below it, midst the corn,
An old man stood, with hoe in hand,
In tattered clothing, all forlorn—
He seemed at work upon the land.

"Ha! ha!" the cloudlet laughed, and said,
"Now here's a chance to hav some fun!
I'll rain upon your hoary head,
My ancient friend, and make you run!"

But though the cloud rained hard and fast,
The farmer wouldn't budge a bit,
Till in a pet the cloud at last
Cried out, "I never saw such grit!"

Because the farmer wouldn't scare,
It sulked and frowned the livelong day.
How could it know the figure there
Was just to keep the crows away?

—*Buffalo Times.*

Corner Gospel.

GOOD CLOTHES.

Do I believe in fine clothes? Certainly, but not extra fine. You feel better in a new, clean suit than in an old one. Good clothes confer upon the wearer a certain respect and courage that cannot always obtain with inferior or ragged clothing. If seeking employment the well-dressed person is far more apt to obtain favor than the ill-dressed. In a certain way good clothing is a preventiv of crime. It is not common to associate evil with fine apparel, though it sometimes happens that the wearer of elegant clothes is a big scoundrel. But rags and wretchedness generally go together. Vice, crime, and squalor are more nearly allied than good intentions and rags. Not that one may not be well intentioned, honorable, and upright in tatters and living in a hovel, but a person of the above character will not, as a rule, be found in ill conditions—at least, he will soon find a way out of them, if well and strong.

Of course the clothing must be adapted to the work one is doing. An hostler in a stable should not wear fine broadcloth, but he should be the gentleman everywhere, in the stable or drawing-room. The girl who washes dishes will not stand at the sink in white silk, although not lacking in the elements of true womanhood in the pantry or the parlor.

Clothing should be adapted to the work we are doing. It should be as neat and clean as possible. In society one should endeavor to appear as well dressed as the average, not in the extreme of fashion, nor yet very far behind it. Neatness and elegant simplicity are always preferable to gaudy display.

The wise person will not be lavish in expenditures of dress, nor will he be in debt to his tailor. It is silly to indulge in costly dress, besides being cruel toward some who hav not the means to purchase even the commonest clothing.

There is a satisfaction in being able to earn your own clothes. "Behold the lilies of the field: they toil not; neither do they spin; yet Solomon in all his glory was not arrayed like one of these." Of course not. You wouldn't expect it. Yet Solomon would hav been a wiser and a better man if he had performed his share of the world's work, and earned his board and clothes by the sweat of his brow, instead of lolling about in regal splendor, with slaves to do his bidding. Absorbed in some honest and honorable employment wherewith to help our common humanity, he would never hav uttered the absurd sentence, "Vanity of vanities—all is vanity."

Lastly, dress as comfortably and neatly as your means will permit, and aim to keep the clothing of your mind, as well as your body, clean, handsome, complete, and wholesome. Thus will you be entitled to the respect not only of yourself, but of all around you.

S. H. W.

A King's First Earnings.

King Victor Emmanuel of Italy was in his youth a keen sportsman and a fine shot. One day, having wandered away from his party, he was returning by an isolated road from a hunting expedition. He espied a covey of partridges in a copse near by, and, raising his fowling-piece, he killed a brace at a shot.

A peasant who had been watching him attentivly now hurriedly crossed the road and, hailing him, said:

"That was well done. Whoever you are, you know how to handle a gun."

"I'm glad you think so," responded the king, laughing.

"I only wish you could shoot a fox who is robbing me, one by one, of all the fowls in my barnyard."

"Well, perhaps I can. I'll see what I can do for you."

"If you kill that fox," said the peasant impressivly, "I'll giv you two lira."

"Very well. I'll bring my dogs and be here to-morrow."

"Will you giv me your hand on it?" said the farmer, extending his horny digits.

The king gave him his hand and was punctual to the hour appointed on the following day. The fox was on hand, too, but King Victor's sure aim brought Reynard's career to a sudden end.

His majesty hastened to the farmer with his prize.

"See!" he called out, "now you owe me two lira."

"You shall hav it. You've earned it," answered the delighted farmer cordially.

The king looked curiously at the coins as they were handed to him. "Only to think," he muttered to himself, "that this is the first money I ever earned."

On the following day the peasant's wife received a present of a gown, a necklace, and a pair of earrings. Then it was that the farmer learned who it was he had hired to kill his fox.

The Term "Boycott."

The origin of the term "boycotting" was as follows: A Captain Boycott was the agent of a land owner in Ireland. His policy proved to be distasteful and offensiv to the tenants, and such was their feeling in the matter that they asked the landlord to remove him. This was refused, and in retaliation the tenants and their friends refused to work for or under Boycott. They would not harvest his crops, and they made an agreement among themselvs that none of them or theirs should assist or work for him in the harvest. His crops were endangered, when relief arrived in the persons of certain Ulster men, who, under the protection of troops, harvested the crops of Boycott. The defensiv league of the tenantry was much more powerful and effectiv than might be supposed from the single instance of the combination referred to above. The ramifications of their compact were very numerous and extensiv. For example, if anyone had dealings with Boycott or those who represented him, then no one was to hav any dealings with that person. If a man worked for Boycott he was looked upon by his old friends and neighbors as a stranger—no one would sell to or buy of him, no one was to know him. The effect of this agreement when carried to this extent was just what its authors proposed, and "boycotting" has become a very forcible phrase.

What He Did.

One would say that Shakspere, at least, must be the one exceptional prophet to be honored in his own country, but, widely spread as we know his fame to be, at least one Englishman had no very clear idea of its cause.

Some years ago, while passing through Stratford-on-Avon, Mr. Toole, the English comedian, saw a rustic sitting on a fence.

"That is Shakspere's house, isn't it?" he asked, pointing to the building.

"Yes."

"Ever been there?"

"No."

"Brought up here?"

"Yes."

"Did he write anything?"

"Oh yes, he writ."

"What was it?"

"Well," said the rustic, "I think he writ for the Bible."

Correspondence.

KIOWA, COL., June 27, 1890.

MISS SUSAN H. WIXON: As all the boys and girls seem to be writing to the Corner, I thought I would contribute my mite. I would like to correspond with readers of the Corner. My father has taken THE TRUTH SEEKER about four years; we think it quite a paper all through, especially the Children's Corner. Oh, yes; hurrah for Walter W. Clark! That was pretty rich. Miss Mary Foster did pretty well, too. She is getting rather hard on him; instead of going to Himmel he is going to Helena—that is a hard hit. I suppose he can hardly answer that, but he can try awfully hard, I guess. I will close for this time. Ever yours,

WALTER PAGE.

P.S.—Why not hav an exchange column in the Corner? Let others speak on this question. W. P.

TOURTELOTTE, COL., July 5, 1890.

DEAR AUNT SUSAN: I now take my pen in hand to write a children's letter, hoping to find you all well as it leaves us at present. This is my first letter to the grand old TRUTH SEEKER, and if I see my letter published I will try again. I hav written letters to the *Plaindealer* and to the Boston *Investigator*. I suppose all the children of the Corner had a good time on the Fourth of July, on that grand day on which our fathers George Washington and Thomas Paine should ever be remembered. This time in 1889 I was in Missouri just getting over the Fourth. But this time I am in Colorado on the Rocky mountains, and it is "a rocky road to Dublin." But the mountains are beautiful in the springtime. You can look over mountains over mountains. I hav not been in Colorado a year yet. I suppose you hav seen some of my letters in the *Plaindealer*. It is so hot here that it will make one lazy, but it is nice and cool at night. I can hav snowballs yet. This is the first Fourth of July I threw a snowball. We hav loads of wild flowers now. We are living in Tourtelotte Park, and it *is* a park. It is either mud or dust—there are no sidewalks here. We hav three saloons, one school-house, four stores. No churches up here, but there are enough down town to make up for it. I lived in Aspen eight months, and it a very pretty place. I am sixteen in March. I do not go to school, but my brother Horace goes to school. He studies reading, writing, spelling, arithmetic, and geography. He will be thirteen next February. There are only twenty-one going to school here. I will bring my letter to a close, as it is getting long. So no more.

From your friends,

RHODA AND HORACE MASON.

[Thanks for the pretty wild flowers. We hope you will write again —ED. C. C.]

A LITTLE West End girl who was being scolded by her mother about something which she denied having done finally drew herself up with great dignity and remarked: "Well, mamma, I know nothing whatever about it and care less."

A QUEER little boy who had been to school,
And was up to all sorts of tricks,
Discovered that 9, when upside down,
Would pass for the figure 6.

So when asked his age by a good old dame,
The comical youngster said,
"I'm 9 when I stand on my feet like this,
But 6 when I stand on my head!"

Science Column.

Science and Progress.

A SIMPLE PROCESS FOR CONVERTING A KNIFE BLADE INTO A PERMANENT MAGNET.

Take a pair of iron tongs and a knife, and holding them clasped and upright, rub the knife blade briskly with the end of the tongs, taking care to rub only in one direction—toward the point of the knife. When the point is reached the tongs must be lifted back toward the handle and the motion repeated. The knife should be occasionally turned over so that the friction may be applied to both sides. In about a minute the knife blade will be found to be magnetic, and capable of supporting a needle or steel pen, and the magnetism is quite permanent. The point of the blade corresponds to the north pole of the magnet. *Popular Science News*, which is authority for the foregoing directions, says the cause of this phenomenon is not quite clear, and is worthy of further investigation.

A NEW SMOKE-CONSUMING APPARATUS.

An English exchange calls attention to a recently invented and patented apparatus for the combustion of smoke in ordinary furnaces. It consists of an arrangement of brickwork channels placed underneath the boiler. Near the first bridge there is a ventilating door, which can be opened or closed at will. The apparatus is connected with a second bridge, or air chamber, where the air is heated to over 400° in passing. The hot air causes complete combustion. It is contended that three advantages are gained by the invention. In the first place the fuel generates more steam, and in the second there is a great saving of fuel. The gases which ordinarly pass up the chimney into the atmosphere are ignited and consumed, so that less fuel has to be used. The third, and by no means the least, advantage gained by the use of the apparatus is the reduction of the smoke nuisance to a minimum.

IRONING BY ELECTRICITY.

And now comes the report from St. Paul of the successful application of electricity to heating the iron rolls of a laundry. It is claimed that this method givs an economy, by meter measurement, of more than 25 per cent over that of gas at $1.25 per thousand, as formerly used for this purpose. The *Stationary Engineer* explains that the device by which the heating effects are obtained consists of German silver wire wound on a cylinder of asbestos paper which slips inside the iron roll. The current is obtained from the commercial lighting circuit, and is paid for at the same rates and under the same conditions as that used for lighting, the current passing through a meter.

IS ELECTRICITY MANUFACTURED?

The question whether or not electricity is manufactured is now being tried in certain courts. If it is manufactured, the producers in numerous states are liable to taxation. Beniamin Franklin held that electricity was not manufactured, but was taken from one body to be delivered to another, and that practically nothing was lost in the transaction. Hitherto, says the *Industrial World*, our scientific men hav held this to be true in a broad sense.

A GREAT GOLDEN VESSEL FOUR CENTURIES OLD.

The temple of Buddha, in Ceylon, contains one of the most famous of the world's collections of treasures, and unique among the many rare things found there is a curious golden watering pot, used by the priests, and which plays an important part in the sacred rites.

The Philadelphia *Record* says that the vessel is known to be over four centuries old, and is one of the most valuable jars in the world, being worth much more in the open market than even the celebrated peachblow vase of which so much was said a few years ago. The metal and the gems in the "Kendiya" are appraised at $36,000.

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A THOUGHTLESS YES.

The downcast eyes of timid acquiescence hav paid to impudent authority the tribute of a thoughtless yes.—*R. G. Ingersoll.*

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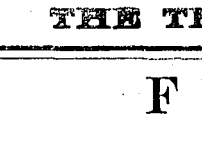
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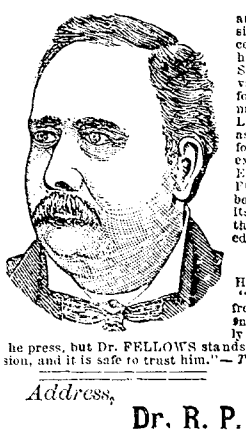
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News of the Week.

England, it is said, will retake from our gunboats all Canadian sealers seized for acts that are illegal under the seal-fishery treaty.

Stanley was married on the 10th to Miss Dorothy Tennant, an artistic and literary London lady. He is ill with the jungle fever, and had to sit at the altar.

Gibbons and Taschereau are each named for the next pope.

London has had partial strikes among postmen, policemen, and military.

The sugar trust will carry on its operations under a new form, so as to evade the law.

The Russian war office has demanded the largest number of recruits in its history, 270,000.

Bismarck will obtain re-entrance to the German parliament by being elected from a district.

Democrats say that if the federal election bill is passed its carrying out will be resisted by force.

J. D. Rockefeller, the Standard Oil monopolist, has given the Baptist Educational Society another $100,000.

New York cloakmakers, male, who were getting $6 a week, struck several weeks ago, and are in much suffering.

A tornado near St. Paul last Sunday demolished many houses and killed or injured a large number of persons.

England has called on Canada to expend a million a year on military defenses, as was agreed at the federation, and the province is doing so and arming.

On the 10th there was a race riot in Fayette county, Tenn., in which ten negroes were wounded, four fatally, and eight whites wounded, one fatally.

In view of possible mob assaults, the new armory of the First Infantry Illinois National Guard, begun on the 12th, will be built to withstand a siege of any common shot.

At Dartmouth, N. S., on the 11th, by the slipping of a chain part of a bridge sunk and 600 persons awaiting a steamer were thrown in the water. All were rescued but seven or eight.

Judge Gunby of the Louisiana court of appeals said before the National Educational Association on the 11th that educational suffrage qualification is the solution for the race problem.

At Avondale, Ala., on the night of the 9th, Rev. Daniel Martin attacked Samuel Walker, who was accompanying home a girl of whom the preacher was jealous, and split his head with an ax. He wounded Marshal Fitzgerald when arrest was attempted, and fled.

On the 8th a tornado did much damage in Maine and neighboring states. At Winthrop, Me., it signified divine disapproval of churches by precipitating the belfry of the M. E. church through the roof of a dwelling near by, inflicting on an old lady a probably fatal injury.

On the 12th the fireman of a train on the Chicago and Northwestern railroad became insane, and grappled the engineer with deadly intentions. The train was left unguided for a long run, and would hav been wrecked at the first unturned switch, when the trainmen, suspecting something wrong from the train's passing stations, climbed ahead and overpowered the madman.

Parliament has given electric companies right to erect poles and wires on buildings against owners' consent, and enter at any time to inspect or repair them. Bradlaugh opposed, pointing out that in America it was not allowable to attach wires to property without the owner's permission, and warning Parliament that they were authorizing confiscation of property rights without compensation.

Gompers said at the National Temperance Congress a month ago that the eight-hour movement is favorable to temperance, and that men are driven to bar-rooms by long hours. Declarations by London men of note being adduced against him, he has written to London and obtained proof that these declarations were never made. John Burns writes that short hours decreases demand for drink and increases request for libraries and the like.

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Gems of Thought.

It is a difficult thing to bestow a charity in such a way as not to do harm to the beneficiary.—*F. P. Crandon.*

The Christian church of the fourth and fifth centuries, by its indiscriminate almsgiving on a large scale, helped on the degeneration of the Roman state.—*Prof. Wm. G. Sumner.*

If what the majority regard as "dangerous" opinions are not to be tolerated, then liberty dies and progress ceases.—*M. J. Savage.*

The problem of the state is, how differing men may get along together, and not how agreeing ones may.—*Bierbower.*

A neutral state of feeling [Epicurus taught] is necessarily imperiled by a greedy pursuit of pleasures; hence the dictum, to be content with little is a great good; because little is most easily obtained. The regulation of the desires is therefore of high moment. According to Epicurus, desires fall into three grades. Some are *natural* and *necessary*, such as desire of drink, food, or life, and are easily gratified. But when the uneasiness of a want is removed, the bodily pleasures admit of no further increase; anything additional only *varies* the pleasure. Hence the luxuries which go beyond the relief of our wants are thoroughly superfluous; and the desires arising from them (forming the *second* grade) though *natural, are not necessary*. A *third* class of desires is neither natural nor necessary, but begotten of vain opinion; such as the thirst for civic honors, or for power over others; those desires are the most difficult to gratify, and even if gratified, entail upon us trouble, anxiety, and peril. Epicurus did not, however, deprecate positiv pleasure. If it could be reached without pain, and did not result in pain, it was a pure good; and, even if it could not be had without pain, the question was still open, whether it might not be well worth the price. But in estimating the worth of pleasure, the absence of any accompanying pain should weigh heavily in the balance. . . . A man could not be happy until he had surmounted the fear of death and the fear of gods instilled by the current fables, which disturbed all tranquillity of mind; until he had banished those factitious desires that pushed him into contention for wealth, power, or celebrity; nor unless he behaved with justice to all, and with activ devoted friendship toward a few. Such a mental condition, which Epicurus thought it was in every man's power to acquire by appropriate teaching and companionship, constituted virtue; and was the sure as well as the only precursor of genuin happiness. A mind thus undisturbed and purified was sufficient to itself. The mere satisfaction of the wants of life, and the conversation of friends, became then felt pleasures; if more could be had without preponderant mischief, so much the better; but nature, disburthened of her corruptions and prejudices, required no more to be happy. This at least was as much as the conditions of humanity admitted: a tranquil, undisturbed, innocuous, noncompetitiv fruition.—*Bain's Moral Science.*

All places, that the eye of heaven visits,
Are to a wise man ports and happy havens:
Teach thy necessity to reason thus;
There is no virtue like necessity.
Think not, the king did banish thee;
But thou the king: Woe doth the heavier sit,
Where it perceives it is but faintly borne.
Go, say—I sent thee forth to purchase honor,
And not—the king exiled thee: or suppose,
Devouring pestilence hangs in our air,
And thou art flying to a fresher clime.
Look, what thy soul holds dear, imagin it
To lie that way thou go'st, not whence thou com'st:
Suppose the singing birds, musicians;
The grass, whereon thou tread'st, the presence strew'd;
The flowers, fair ladies; and thy steps, no more
Than a delightful measure, or a dance:
For gnarling sorrow hath less power to bite
The man that mocks at it, and sets it light.
—*Shakspere.*

Habit is a forestalled and obstinate judge.—*Rush.*

Habit a second nature? Habit is ten times nature!—*Duke of Wellington.*

Our nervous system grows to the modes in which it has been exercised.—*Dr. Carpenter.*



SAUL IS COMPELLED TO TAKE SOME REFRESHMENTS.

But he refused, and said, I will not eat. But his servants, together with the woman, compelled him, and he hearkened unto their voice. So he arose from the earth, and sat upon the bed.—1 Sam. xxviii, 23.

THE

Truth Seeker Annual

—AND—

Freethinkers' Almanac,

1890.

(E. M. 290.)

WITH ILLUSTRATIONS.

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AT THE FORKS OF THE ROAD—AN ETERNAL PARTING.—SEE PAGE 468.

Notes and Clippings.

MRS. IRA L. LIKES, of Hayes City, Neb., has the reputation of being one of the smartest lawyers in the state. She is only twenty-nine years old, but she has been an enthusiastic law student ever since she was seventeen years of age.

A CONGO nativ who has been taught to read and write, has just sent a letter, his first, to the archbishop of Canterbury. It is as follows: "Great and Good Chief of the Tribe of Christ, Greeting: The humblest of your servants kisses the hem of your garment, and begs you to send to his fellow-servants more gospel and less rum."

COL. ELLIOTT FEEFAWFUM SHEPARD added to his usual scripture quotation yesterday a series of elegant extracts from the works of the Hon. Henry Wanderwit Blair. The king of the cranks, says the *Sun*, will not relish the juxtaposition. He is jealous of the Bible, and to say the truth, it does not contain nearly as many words as one of his speeches.

FOR several years the local bands hav given weekly open-air concerts at Seaside and Washington parks, at Bridgeport, Conn., on Wednesday and Saturday evenings. It is now proposed by the Wheeler Wilson band to giv Sunday afternoon concerts at Seaside park, and such a concert is announced for next Sunday. Business men and working people are largely in favor of these concerts, but at the morning prayer-meeting on Saturday, of church people, a resolution was adopted protesting against a profanation of the Sabbath, and agreeing to use all means within their power to prevent the concerts from being given.

CAPTAIN BRIDGE, of the British navy, who is said to hav visited more islands of the Southern Pacific than any other man, remarks that in all his travels he never saw a cannibal who was not ashamed of the practice, except on the island of New Britain. They are cannibals of another sort, evidently, who told Coquilhat in Central Africa that the nobler the animal the better the food, and they could conceive of no finer aliment than human flesh.

FROM Saratoga comes a story of trouble between the Roman Catholic priest and the electric light company at Schuylerville. Under legal powers, the latter were about erecting a pole opposit the Catholic church, but the priest objected and opposed the company's men by physical force. It is nothing new for the Catholics to object to enlightenment, comments *Secular Thought*, but in this case there is an idea that it may be necessary to call out the soldiery to protect the workmen.

AT the meeting of the Chicago American Secular Union on Sunday, July 6th, the following was unanimously adopted: "Whereas, During the past year prize fights hav been of frequent occurrence in this city and throughout the country; now, therefore, we, the 'Seculars,' in public meeting assembled at the Princess Opera House, Chicago, this (Sunday) evening, do emphatically denounce the same as injurious to good morals and inconsistent with the spirit of the age, and that we call upon all law-abiding people to assist in discouraging this vice which has disgraced the American people."

"I NOTICED a queer thing recently in Philadelphia," said a New York man the other day. "It was Sunday, and all the street-cars ran as usual except that there were no bells on the horses. They told me that was the law there. They hav to wear bells weekdays, so that people will notice them coming and get out of the way, but Sundays, apparently, it does not make any difference whether folks are run over or not. The proprieties are observed you see, but business is not interfered with."

THE cause of woman's suffrage has received an unexpected impetus in the American Congress. The House committee on the judiciary has reported in favor of proposing an amendment to the Constitution granting it. Minority reports before hav favored it. Thus the present speaker, Mr. Reed, prepared and presented to the forty-sixth Congress the views of the minority; as did Hon. E. B. Taylor in the forty-ninth. But this is the first favorable majority report. There seems to hav been no dissent. The report claims suffrage for woman because otherwise she really has no means of consenting to the government; and the Declaration recites that "governments derive their just powers from the consent of the governed." There are twelve million of voting age. No matter if all would not vote; all men do not. This is no reason for unjustly withholding a privilege. They are intellectually qualified, the report recites. Even as rulers of the greatest nations they hav succeeded. There would be less discord at home if they could do part of their talking at the polls. If the polls are not orderly and decent, they would make them so. They go every place else without raising the question of propriety. Their right to acquire and hold separate property has not impaired the domestic relations of married people, but has made women much more useful members of society.

PRINCE BISMARCK, some eighteen years ago, came to the conclusion that women are not to be judged according to a more rigid standard than men. So he instructed the German embassador to turn a deaf ear to what the Montpensiers said about Queen Isabella. All, he contended, that should be required of a female monarch in the way of morality was what men of the world demanded of each other. The duchess de Montpensier's rivalry to her sovereign and sister was based on her own superior virtue. All that rivalry, however, seems now a long way back in the past. Isabella worships her Montpensier grandchildren, who are red-headed imps with, what is rare in Spain, freckled faces. She is now suffered to liv as she likes and talk as she pleases, without giving offense to anybody. There never, perhaps, was a more plainly outspoken tongue than hers. The empress Eugenie used to make a great fuss toward the close of the empire about the hereditary and other antecedents of ladies who wanted to be presented to her. She was apprised one day of the marriage of a certain duke, an ex-assistant to an apothecary, whom, for peace sake, Isabella had ennobled, and was asked to receive the lady. "Who is this duchess?" said Eugenie to her former liege lady. "There's nothing to be objected to in her," said Isabella "she's rich, and I hear that she's the pope's daughter. One cannot go higher than that."

Communications.

The Christian Church vs. Reason and Justice.

There was one period of twelve hundred years within the historical era, in which justice was ignored and reason branded as a crime. During this period the devotees of science were immured in dungeons, gibbeted on the scaffold, or burnt at the stake alive, by authority of the Christian church; and so completely did ecclesiasticism suppress scientific investigation, and discourage the arts and sciences, that this period of church domination is familiarly known as the "Dark Ages," and the history of barbarism furnishes nothing that will compare with it for tyranny, war, oppression, and wrong, except it be the history of God's chosen people as recorded in the Bible. Those magnificent libraries at Alexandria and Tripoli, containing the scientific and literary wealth of the world, were utterly and wantonly destroyed by the band of Christian vandals, and then it was that the bright era of pagan intelligence was superseded by the long dark night of Christian ignorance and superstition. Dr. Draper informs us that during this period, scientific investigation was branded as a crime, and men in terror burnt their libraries to save themselvs and families from destruction. But then why not? Did not Moses command us by divine authority "not to pity or spare," but to kill even our nearest kinsmen if they suggested a change from the popular religious belief? Paul, after he had propagated the horrid and loathsome doctrins of "original sin," "total depravity," "predestination," and that God loved one child and hated another before either of them was born, and that the Lord sends his children "strong delusions to believe a lie that they might be damned because they believed not the truth"—after propagating these and other doctrins so contrary to the best impulses of our natures, he coolly declares that if anyone else, "even an angel from heaven, should preach any other doctrin, let him be accursed." He warned his followers to "beware that no man spoil you with philosophy." Eusebius, the great church historian of the fourth century, taught that "science is false, and investigation useless." Martin Luther, the father of Protestant Christianity, declared that "Reason was a poisonous beast with many dragon heads—an ugly bride of the devil, and the all-cruelest enemy of God." In his last sermon at Wittenburg, just before his death, he branded reason as "the Great Harlot," "the Devil's Bride," and "Worst seducer of mankind."

Under such leadership, is it to be wondered at that the Christian world retrogressed into a state of ignorance and barbarism, and that Christianity became an inveterate foe to science?

During thirteen hundred years Christianity gave to the world not a single astronomer, chemist, or philosopher; but during that time it produced an Indicopleustes who enlightened the church on geography by representing in his "Cosmas" that the earth was an oblong square inclosed by high walls with upper and lower stories, and that in the upper story angels manipulated a system of water-works, consisting of numerous large cisterns, to regulate the amount of rain on the earth. Then there was Cosmas, another biblical philosopher, who wrote his "Christian Topography" (as he says in his preface) "to denounce the false and heathen doctrins of the rotundity of the earth." He taught in this work, that the "Tabernacle in the wilderness was a correct model of the universe," that the earth was "a rectangular plain four hundred days' journey east and west, and two hundred north and south, from one extremity to the other. This oblong rectangular plain" was, according to this Christian philosopher, "tilted a little to the south, which causes the Euphrates, Tigris, and other rivers running south, to run very rapidly, because they run down hill; while those running north, like the Nile, run more slowly, because they hav to run up hill." These truly scientific treatises received the unqualified sanction of the church authorities, and were approved as standard. In these two so-called scientific writers we hav correct samples of what the church is capable of producing when left to exert her power unrestrained by the modifying and elevating influence of modern Infidelity.

The church during this period also produced some distinguished historians as well as philosophers. Benting, in his "Itinerary of the Holy Scriptures," written on his return from a tour to the Holy Land in 1581, describes the Dead sea as "changing color three times a day." "It spit forth fire, threw up masses like burning pitch, and which, when they fell back, swam about like oxen." Pierra Bilou, on his return to France from a trip to Palestine, also in the seventeenth century, reported that he had "seen the stone on which the disciples slept while Christ prayed;" "the stone on which Christ sat when he raised Lazarus;" "the Lord's footprints in the solid rock at the place where he ascended up to heaven," and also "the stone which the builders rejected." Between Bethlehem and Jerusalem is a field covered with pebbles, which he accounted for as follows: "A peasant was sowing peas on this field, and the Virgin passing by, inquired what he was sowing. He answered pebbles, and his peas were turned to pebbles." Verily a joke on the peasant!

Eugene Roberts was a Christian map-maker of the same century, and in his "Standard Map of Palestine," he designated the exact place where Samson slew the Philistines; where he hid the gates of Gaza; the cave in which Adam and Eve hid after their expulsion; the place where Baalam's ass spoke; the tree on which Absalom hung by the hair; the place where Jacob and God had their famous wrestling match; the exact spot where Elijah started on his journey to heaven in his chariot of fire; where Lot's wife was turned to a pillar of salt, and a point in the sea where the whale swallowed Jonah. He also givs a very interesting and edifying description of the basilisk—an animal eighteen inches long, shaped like a crocodile, and which killed people by a single glance. One of these animals found its way into Rome, and commenced killing people by the score, and in turn was killed by the prayers of the pope. "It is compelled by providence to cry aloud three times when it comes out of its cave, and, by the mercy of God, it is killed by the crowing of the cock." This writer represented that the Church of the Holy Sepulcher was situated exactly at the center of the earth, and that the cross on Calvary occupied the exact spot where once grew the fatal "tree of the knowledge of good and evil." Clement, one of the early fathers, describes the phenix as a veritable bird. Such was the class of writers produced by the church during the Dark Ages, and they set the world back a thousand years in its intellectual march.

Be it remembered that the Christian authorities accepted the above class of fable-writers as the true exponents of philosophy, and approved their false statements and driveling rot as scientific truth. But while it indorsed this class, what was its attitude toward that class of true philosophers who, by observation and experiment, were laboring to discover the grand truths of the universe, and elevate man to higher standards of civilization and enlightenment? We will see. During the fifth century the Christian church suppressed the Greek school of science. Hypatia, the maiden philosopher of Greece, who was the exponent of this school, while on her way to lecture to assembled thousands at the temple of Serapis, was dragged from her chariot in the streets of Alexandria by a Christian mob, forced into an adjoining church, ravished, and brutally murdered, and that, too, by the order of a Christian archbishop.

Roger Bacon was imprisoned fourteen years for the crime of practicing chemistry, and died from the effects of Christian brutality.

Copernicus, at the commencement of the sixteenth century, wrote an astronomical treatis called, "The Revolution of the Heavenly Bodies," and waited thirty-six years before he dared to publish it for fear he would be cremated by the church for doing so. No sooner did this work appear than it was seized by the Christians and burnt, and the author would hav suffered a like fate at their hands had he not died the day after his work was issued from the press, and thus was this malignant ecclesiastical monster cheated out of one victim by the merciful agency of death. Martin Luther, an old brute in human form, called this great Hungarian scientist "a fool and an upstart," and disposed of his grand discoveries by saying, "Joshua commanded the sun to stand still, which he would not hav done if the sun did not move."

Galileo near the close of the sixteenth century invented the telescope, discovered the laws of falling bodies, also the belts across Jupiter and the rings around Saturn, and for the commission of this heinous crime against Christian ignorance and superstition, he was seized, thrown into a prison, and forced to recant and denounce the glorious truths he had discovered, under penalty of being burnt at the stake alive. He was, notwithstanding, incarcerated in a dungeon, and during the remaining ten years of his life was treated with the most remorseless barbarity.

Bruno in the sixteenth century, for the like offense against Christianity of making astronomical discoveries, was burnt alive.

Calvin, the Protestant tyrant at Geneva, burnt at the stake Michael Servetus, the distinguished Spanish physician, because he had the unpardonable effrontery to contend with the old Geneva fiend that it was impossible for a son to be as old as his father. Such was the treatment dealt out to the world's great intellectual and moral heroes by the Christian church during the period of its dominant power, and these Christian barbarities did not cease until the Christian world was compelled to call a halt in its bloody career by such grand old patriots and philanthropists as the immortal Thomas Paine, Jefferson, Franklin, and a host of other noble Infidels of the eighteenth century.

To show with what tenacity the infamous church system adhered to its policy of persecution and cruelty, we will refer to a single instance among hundreds of others of a like character we might mention.

In 1771 Dr. Joseph Priestly, a noted chemist of England, discovered oxygen, the basis of life. In 1791 his house, library, and laboratory was burnt and utterly destroyed by an orthodox Christian mob, and he was forced to flee to America for protection.

Yet in the face of a record of this kind, a record which for outrage, injustice, and cruelty would shame hell itself, modern Christians hav the audacity to claim for their putrid, man-degrading system of religion all the scientific advancement of the age, when in fact they hav been a horrid obstruction in the way of man's intellectual and moral advancement ever since their organization as a religious body.

Gainsville, Ga., July 9, 1890. WARREN SMITH.

A Basket of Bottles.

DAMNED FOR THEIR PARENTS' SIN.

Dr. Legrand du Saule, a celebrated French physician, claims that seventy-five per cent of epileptic children in Paris hospitals are born of intemperate parents.

The best time to let mischief alone is before it is meddled with, and the best time to prevent crime is before the influences occur which will cause its perpetration.

Doubtless not less than seventy-five per cent of all diseases hav the same inception, and all the medical skill in the world has never professed to arrest a like amount. So the liquor-dealer counteracts all the doctors and has a large stock of death left over, and thus ever one man's cupidity is visited upon other people's children.

INFANTIL BANDS BONDS OF INTEMPERANCE.

Correctional, reformatory, and lunatic institutions are in existence and multiplying all over the land.

Their inmates were once babies, who, without a doubt, were dressed with too closely pinned bands that compressed and crowded the stomach and intestins, and made the stomach irritable, calling for *something*. That "something" was administered, perhaps, by the hand of a loving mother or father, "to stop baby's restlessness." That "something" was an intoxicant that it ever after craved, till, at length, its insatiable appetite led to depravity and a home behind iron bars.

The returns from correctional institutions declare of more than nine-tenths of the inmates "it was rum that brought them here."

Men and women may legislate, crusade, unite, and pray, but not till mothers—women—learn to apply clothing to the bodies of newly born infants in a manner that is safe and healthful, that frees the stomach from abnormal irritations and cravings, will the time come for "temperance to encircle the whole earth."—*Mrs. Susan T. Converse in Foote's Health Monthly for May*, 1889.

The above statement may seem to some far-fetched, but the logic is legitimate and the facts speak for themselvs. I hav always regarded tight swathing of babies as both uncomfortable and injurious, but hav not before heard from a woman who decidedly declared that infant's belly-bands were bonds of iniquity. Mrs. Converse proves her point, so, mothers, be careful.

WHOSE CRIME?

It is nothing less than a crime for temperance men of New Jersey to defeat the only practical measure which there was a chance that the people would sustain, and to throw the state into the hands of the liquor-sellers.—*New York Tribune*, August 8th.

This boomerang, aimed at the Prohibitionists, comes back with a vengeance upon the Republicans. How could the state be thrown into the liquor-seller's hands except by the Republican's effort or neglect? The only practical measure is that of the Prohibitionists, and if the people will not sustain that, so much the worse for the people, whoever they are.

SALOONACY.

"You temperance folks are running temperance into the ground," we are often told. I do not know how temperance can be run into the ground—its course is always elevating; but intemperance will surely run men into the earth, or deeper, for its trains all run on the down grade.

Perhaps I shall be by some called a slow scholar for not knowing that temperance should never be carried into politics, for I hav often read it from the quills of befuddled editors, heard it from the campaign stump, reform club platform, and gospel mission, and been kept awake nights hearing drunken men applaud the sentiment to the echo.

The saloon demands all the room there is in politics, but whether it will continue to hav it or not depends upon whether it can keep the people stupefied enough to permit its universal sway.

CHINESE AND CHRISTIAN.

Chinese history tells us that three thousand years ago the art of distillation was discovered in China, but the effect of distilled liquors was found to be so corrupting and demoralizing that distilling was prohibited. The man who had made the discovery was banished to a lonely isle, and there compelled to spend the remainder of his days. (I am afraid that a great many tramps who walk our streets, wondering why they are not as rich as other men, would object to such a law in America.) Thus the art was lost and was not rediscovered until in the eleventh century, when it was again brought into use, this time by the Arabians.

China got along very well without whisky, to begin with, and indeed for three thousand years has maintained the integrity of its government without much war, whilst our Christian countries hav been

fighting among themselvs all along, when they were so obfuscated with drink they did not know what their row was all about.

If you say Christian countries are in advance of China in civilization, I ask, Did whisky help them to be so? And again, how much farther might they be advanced had not early Christianity done all it could to block the wheels of progress and beat back the light of the East?

PIETY, POTEEN, AND POTATIES.

Oh! no wonder that we Oirish boys
Are all so free and frisky,
The good Saint Pat, he taught us that,
As well as to drink whisky;
Och! to be sure, he had the knack
And understood distillin',
His mother kept a shebeen shop
Near the town of Enniskillen.

Pity and poteen together hav been too much for the paddies, and that is why they hav to liv on potaties. Except for drink and devotion, the sons of the Green Isle might to-day be as they were before William the Norman, the brightest and most prosperous of the divisions in the now United Kingdom. So long as John Bull keeps sober and sends his head-tangler to his neighboring cattle, he can remain boss of the yard, you know.

APKA SHRAB.

Nativs of India call liquor made and sold by government license, "Apka Shrab," government shame water.

The emir of Bokhara has had it stipulated in a treaty with Russia that liquors are not to be admitted except for the diplats and the eastern community.

In Constantinople liquor saloons are called Christian drinking-places.

Ireland's rentage is twelve and a half million pounds, her drinkage eleven and one-fourth millions, and another large slice for popeage. Alas, poor Ireland! Piety and poteen makes her liv on potatoes.

Rev. John Williams, Wesleyan missionary, says they are not troubled with Infidel literature in West Africa, but floods of rum demoralize the people.

BREAD OR BEER.

Hon. Richard Trevillick, a leader among the Knights of Labor, considers intemperance the curse of organized labor. He says: "The labor question will never be settled until the liquor question is. If the money spent for liquor every year was turned into the labor channels for two years there would not be an idle man in America."

I do not care what scheme of law, government, society, religion, or philosophy you hav, so long as the ideas predominate that liquor is something sacred, that a rum-shop is a holy of holies, that it is better to buy beer than bread, that there is more fun in being a drunken fool than a sober thinker, that it pays for the state to take $1.50 for licensing a business that robs a man of $10 in money, as much more in time, much more in repute and character, and causes an unmeasured amount of crime, society will not be a success, and it will remain a doubtful proposition if life is worth living.

THERE IS BLOOD ON THAT MONEY.

We see no way for a well-informed Catholic conscience to keep a saloon. We wish to God that every Catholic would quit the business. Look around. Take a generation or two. Where does the money made in liquor go? It is better to leave your children without a cent. For there is blood on that saloon money—the heart's blood of insulted, undeservedly despised, neglected, and heart-broken fathers, mothers, wives, and sisters. The guardian angels of the poor dejected orphans hav cursed that money, and the broken-down drunkard has breathed upon it the hell-fire of his own despair.—*Cleveland, O., Catholic Universe.*

If Catholic teachers would always offer such doctrin as this and ecclesiastics enforce it by their disciplin, the Roman church would be a less reproach to Christendom. Two-thirds of the saloons in this country are kept by Catholics. How largely Peter's Pence is helped out by the profits I don't know. Certainly there can be no worse heresy to humanity, saying nothing of divinity, than intemperance, nor by the Catholic faith can any drunkard inherit the kingdom of heaven. Yet that church damns a man for looking at the stars, but fellowships him in retailing hell-fire.

DIVINITY AND DRUNKENNESS.

The messiah of antinaturalism sanctioned the use of alcoholic drinks by his personal example—nay, by the association of that practice with the rites of a religious sacrament. The habit of purchasing mental exaltation—even to a fever-dream—at the expense of the body, agreed perfectly with the tendencies of a nature-despising fanaticism, and during the long night of the Middle Ages monks and priests vied in an unprecedented excess of alcoholic riots. Nearly every one of the thick-sown convents from Greece to Portugal had a vineyard and a wine-cellar of its own. The monastery of Weltenburg, on the upper Danube, operated the largest brewery of the German empire.—*Felix L. Oswald's Bible of Nature.*

There is much to sustain the supposition that drunkenness had its origin in devotion to the gods. The earliest accounts of worship show wine used as libation to the gods, and it is a relic of this superstition that is seen in the custom of tipplers to spill a portion of their dram before they drink—for luck, they say. But who is luck, unless a god who loves liquor? The almost uniform drunkenness of the pious people of the past goes farther than anything else toward explaining their ferocious persecutions.

HOW TO SAVE SOULS.

Listen to Dr. Helwig's own defense for accepting the Ohio nomination: "And now, my friends, coming to me as this nomination does in this way, I feel myself, and I want you all to feel, that the choosing has been of the Lord. I shall enter upon the campaign with the same seriousness, with the same feeling of deep sincerity and earnestness, as I do in preaching a sermon of the gospel. They say, 'Don't take politics into the pulpit.' I hav no conscientious scruples against a minister entering politics. I thank God that I had backbone enough to take an unequivocal position on this question years ago. I know nothing that will save so many souls as the success of the politics of the Prohibition party. The politics that will close the nine thousand saloons in Ohio and the one hundred and seventy-three thousand breweries, distilleries, and saloons in the United States, will save more souls than hav been saved in this country in the last quarter of a century."—*Protest*, 1889.

The best way to keep men out of hell is to keep hell out of men, and in no way can men get so much hell into them as by drinking liquors. A temperance gospel will go farther than any other toward saving men from perdition. When the Christian ministers all get the sense and courage to preach and vote political temperance on the principle of practical righteousness, they will be more useful than ornamental. Let our Freethought lecturers take the hint.

HOW TO MAKE CRIMINALS.

Sir Matthew Hale declared, even so long ago as 1670, that eighty per cent of the crimes committed in England were due to drunkenness.

And so it has continued, and so it is in the United States, only more so, as both British and American judges affirm. If eighty per cent of the police power had been exercised to stop the drink business, it would hav been largely subdued, if not quite squelched, whilst direct improvement of morals thereby would hav so toned up society in general that the other twenty per cent would now be much less than it is.

A ROYAL RUM BILL.

Mr. Labouchere states the almost incredible fact that in the accounts of the expenditure of the British sovereign, liquors are set down as costing £9,583; ale and beer, £14,642; wine, £35,888—altogether, £50,113 for intoxicating drinks. So much for the social example of the royal family.

It takes a deal of stimulant to screw the Christian courage up to defend the faith in the divine right of kings, queens, and their jacks. $250,000 is rather a steep rum bill for one poor family, but the dear people who hav it to pay for their kind mistress and her precious children should be congratulated that they do not hav it to drink themselvs. So long as hell-broth has got to be made of good wheat and barley, to keep the farmers from idleness it is well to keep a worthless royal family on hand to consume the cursed stuff. I do not envy the royal majesty any more; it should hav our largest sympathy.

SENATOR INGALLS SAYS IT DOES PROHIBIT.

Kansas has abolished the saloon. The open dram-shop traffic is as extinct as the sale of indulgences. A drunkard is a phenomenon. The bar-keeper has joined the troubadour, the crusader, and the mound-builder. The brewery, the distillery, and the bonded warehouse are known only to the archæologist. It seems incredible that among a population of 1,700,000 people, extending from the Missouri river to Colorado, and from Nebraska to Oklahoma, there is not a place where the thirsty or hilarious wayfarer can enter and, laying down a coin, demand his glass of beer. This does not imply that absolute drouth prevails everywhere, or that "social irrigation" has entirely disappeared. But the habit of drinking is dying out. Temptation being removed from the young and the infirm, they hav been fortified and redeemed. The liquor-seller, being proscribed, is an outlaw, and his vocation disreputable. Drinking, being stigmatized, is out of fashion, and the consumption of intoxicants has enormously decreased. Intelligent and conservativ observers estimate the reduction at ninety per cent; it cannot be less than seventy-five.

Prohibition prohibits. The prediction of its opponents has not been verified; immigration has not been repelled, nor has capital been diverted from the state. The period has been one of unexampled growth and development.—*The Forum.*

There is one rum lie nailed. Nobody need say again "Prohibition doesn't prohibit." If Freethinkers do not want to wake up some fine morning and find the best work for humanity done while they were dreaming, they need to bestir themselvs and help kill the master curse of man. Don't be copperheads in this war of emancipation.

UNANSWERABLE ARGUMENT.

The statistics of the state of Maine show that twenty years ago nineteen farms of twenty were under mortgage. But now, under twenty years of Prohibition strictly enforced and obeyed all over the state, except in some of the principal cities, only one farm in twenty is mortgaged. That is the best argument ever used for Prohibition.—*Boston Investigator.*

And is it not a good enough argument? Take off the rum tax and the people can better afford to pay a dozen other taxes. It is the single tax—the rum tax—that is playing hell with the farmers and everybody else in this country. What sense is there in Freethinkers whining that other people pay a hundred-million-dollar gospel tax, while they help to pay, or hav nothing against it to say, a billion-dollar guzzler tax? And an equal amount is lost in the guzzler's time, as much more in crime and courts, as much more in poor-houses, crazy-houses, and prison-houses, whilst the demoralization bill does not come within the rules of arithmetic.

Tyngsboro, Mass. JOHN P. GUILD.

Items of Foreign Freethought News.

Says Dr. Voelkel in his *Free Religious Sunday Paper*: "The Dissenters in Austria are entirely without legal rights. They are compelled by law to announce the arrival of their newly born children to one or another of the state-patented religious societies (Evangelical, Catholic, and Jewish), and let them either be baptized or subjected to the Jewish custom of circumcision. Hence Mr. Josef Rösh made his announcement to the synagog. It is a girl; had it been a boy then Mr. Rösh would hav had to let them perform the ancient ceremony evolved from paganism."

Austria must be a paradise for the "elect." And in spite of such evidence as is here given—thousands of more examples might be quoted—there are yet people who calmly allow the church to hav things her own sweet way.

The decision of the police court of Leipzig in the case of "the State *versus* the Humboldt Freethinker society" has been sustained by the district court. This, however, does not end the matter; the case is already appealed to a higher court. Here there is a good chance for Jehovah to work a miracle—"Let there be light!" It is in this city of Leipzig that Dr. Voelkel was prohibited from lecturing a short while ago on so innocent a subject as the workings of the nervous system, the police authorities declaring that the fact of the doctor being a Free-Religious lecturer was reason enough to render a lecture impossible.

On March 16th last Mr. Edwald E. Vogtherr, a lecturer connected with the Free-Religious Societies, delivered a lecture in Rixdorf, the result of which was three indictments—for blasphemy, for ridicule of the Bible, and for making the church an object of contempt. The local court found Mr. Vogtherr guilty in the second indictment, but declared him "not guilty" in the two others. The case was appealed; and now Berlin's second county court finds him guilty in the third indictment, but not in the others. The sentence was, in each instance, three days' imprisonment, and, considering that death is the reward for offending the emperor, we can but say, Poor Jehovah!

The case is now carried to the supreme court, which probably will find him guilty of blasphemy.

We can but designate the whole proceeding as an immense farce, which disgraces the German courts. Yet what can be expected when men are called upon to convict a person of a crime the nature of which no court can ever fathom?

A German Freethinker living in Russia has donated a large sum of money to the erection of a Baltzar institution, which will accommodate a printing and publishing establishment, bookstore, library, and an Old Folks' Home for ten women or men. The objects of the institution, with which a Baltzar society is connected, are:

1. The publication and distribution of Liberal literature; assistance of studies in the line of free inquiry and in the holding of lectures.

2. Self-development; closer relationship between existing societies and individual members in Germany, as well as with those from foreign countries; publication of a Free-Religious People's Library.

3. Assistance of old and deserving soldiers of the army of Freethought.

The means to realize these objects are to come partly from the endowment fund, partly from yearly self-assessment of the members of the Baltzar Society.

We can but congratulate our German friends on the realization of this grand object, for which we predict a bright future—if they can make the church keep her fingers off. Our English brethren hav a society with objects similar to the Baltzar; but what can we Americans show? Let us go and do likewise.

In Sweden things proceed as usual; that is, the Freethinkers are activ, Viktor E. Lennstrand's health is improving, and the clergy and government are making their fifth attempt to pack a jury that will find Mr. G. Wilhelmson guilty. Mr. Wilhelmson owns a printing establishment; and from it has been issued Lennstrand's famous lecture, "Why I Am Opposed to Christianity."

Since his liberation from prison Mr. Lennstrand has been the recipient of two congratulatory addresses—one from the Freethought Union of France, and one from the Secular Society of England—besides numerous letters from private individuals.

When we became aware of our friend's liberation, we proposed to start a similar address, but, upon second consideration, we gave it up, owing to the fact that in proportion to the size of our country the Liberals, whose signature was desired, were few and far between. Hence we left the matter to each individual, and suppose that many are the congratulatory letters from the United States that hav reached Bryggaregatan 25, Stockholm. GUSTAVE NELSON.

Church Taxation in Washington.

Copy of a letter from the state Secular Union secretary to the attorney-general.

WASHINGTON SECULAR UNION, 2104 SIXTH ST., SEATTLE, WASH., July 7, 1890.

HON. W. C. JONES, Attorney-General state of Washington, Spokane Falls, *Dear Sir:* As secretary of the Washington Secular Union, I wrote the governor of the state June 26th, calling his attention to the fact that church property, as well as that of private schools and hospitals, liable to taxation by the provisions of our state constitution, was being omitted from the assessment rolls by auditors and assessors throughout the state.

And in accord with article iii, section 5, of the constitution, and an act of the legislature relating to the duties of the governor (recorded on page 64, Session Laws, 1889 and 1890), I urged him to giv instructions to auditors that they must comply with section 62 of an act of the legislature, entitled, "An act to provide for the assessment and collection of taxes in the state of Washington" (page 628, Session Laws, 1889 and 1890).

Governor Ferry kindly replied:

Your communication of the 26th has been received. The question which you submit to me is one purely of a judicial character, and is one which the executiv of the state has no power to decide.

The construction which you giv to the constitution and to section 1 of the act approved February 25, 1890, is too liberal. If that construction was carried out by me to its logical conclusions I would be clothed with autocratic power.

I hav this day wired the attorney-general for his opinion upon this subject, and when it is received I will forward you a copy. Yours truly, ELISHA P. FERRY.

And on July 1st I received another letter stating:

Attorney-General Jones wires me as follows: Taxation church property governed by old law.

In the *Post-Intelligencer* of the 4th inst. is published an extract from your opinion, filed on the 3d inst., in regard to exemption from taxation this year of the right of way of the Northern Pacific Railroad Company, which opinion giv evidence that you hav changed your mind in regard to taxation of church property being governed by the old law, or, if you hav not, I respectfully call your attention to the fact, that every argument so ably and forcibly adduced by you to prove that exemption of the right of way of the Northern Pacific railroad in this state from taxation ceased with the adoption of our state constitution, applies with even greater force and positivness to all church, private school, and hospital property.

In the opinion referred to you say: "It remains to be seen whether the people by the constitution hav made any such exemption. Section i, article 2, of the constitution, provides as follows: "All property in the state not exempted under the laws of the United States, or under the constitution, shall be taxed in proportion to its value, to be ascertained as provided by law." The foregoing provision of the constitution did not go into effect until we became a state. But that moment the exemption in its charter ceased to be operativ.

Unquestionably your position is well taken, is impregnable, for to exempt any corporation property, civil, commercial, or religious, is repugnant to the letter and spirit of the constitution. You rightly declare that section i, article 2, is peremptory and of immediate effect. But why then is "taxation of church property governed by the old law?" Does not section i, article 2, apply equally to all property in the state, without exception, other than that enumerated in article xxvii, section 2, of the constitution, "provided further that the property of the United States, and of the state, counties, school-districts, and other municipal corporations, and such other property as the legislature may by general law provide, shall be exempt from taxation?"

No church property has been so exempted, but on the contrary the question of exemption of church property was very freely and fully discussed by the framers of the constitution.

The Washington Secular Union was instrumental in furnishing every one of the members of the constitutional convention with pamphlets, cartoons, and documents, proving the gross injustice of all such exemptions.

And after full and exhaustiv discussion of the subject, article i, section 11, was adopted: "No public money or property shall be appropriated for, or applied to any religious worship, exercise, or instruction, or the support of any religious establishment."

I appeal to you, would not exemption of any church property from taxation be to appropriate and apply the amount of taxes that should be paid by the owners of said property, to the support of that church or religious establishment? And to clinch the matter beyond all reasonable doubt or controversy, article vii, section 2, declares: "The legislature shall provide by law a uniform and equal rate of assessment and taxation on all property in the state according to its value in money, and shall prescribe such regulations by general law as shall secure a just valuation for taxation of all property so that every person and corporation shall pay a tax in proportion of the value of his, her, or its property."

This was the answer of the framers of our state constitution to appeals to continue the exemption of church property from taxation. And the answer was approved by the people of the state of Washington by their overwhelming majority vote, indorsing and ratifying the constitution.

And the legislature, so far from sanctioning a continuance of exemption of church property from taxation, passed "An act to provide for the assessment and collection of taxes in the state of Washington [page 606, Session Laws, 1889–1890] in exact harmony with the letter and spirit of the constitution."

Section v of said act, enumerating property that shall be exempt from taxation, rightfully and justly omitted exemption of any church, private school, or hospital property—other than public schools and county hospitals. The law demands all property in the state, every person and corporation owning property, real or personal, shall pay tax. The territorial law exempting church property to the value of $5,000, is repugnant to the just and equitable provisions of the constitution, and by article xxvii, section 2, is made void and of none effect.

All good citizens must fully indorse your very able and logical declaration: "It is incredible that the people of the state of Washington intended, when they adopted the constitution of the state, to exempt the right of way of the Northern Pacific Railroad Company."

And it is even more incredible that they intended to exempt church, private school, or hospital property. You simply announce a well-known and undisputed fact when you say, "The people did not so intend when they voted to adopt that constitution."

Had the territorial law exempted from taxation all persons or corporations engaged in iron works, would there be a shadow of doubt in any sane mind that on the adoption of this constitution all such exemption ceased?

Would it be pretended that the territorial law exempting iron works from taxation held good for another year?

The concluding words of your very ably expressed opinion in regard to state taxation of the right of way of the Northern Pacific railroad could not possibly better express the facts in regard to taxation of church property.

You say, "Nothing but the clearest and most explicit words will suffice to create the exemption contended for." (Will you please to point out, quote, the clear and explicit words that exempt church property from taxation?) "I am therefore of the opinion that the right of way of the Northern Pacific Railroad Company, together with all superstructure of every kind erected thereon, is legitimate subject of state taxation, and should be so assessed and taxed this year."

We claim there needed no new machinery of law to make the right of way of the Northern Pacific Railroad Company, and all church, private school, and hospital property taxable, despite any exemptions under territorial laws.

All such property heretofore exempt, may be listed under the old law, or under the recent act of the legislature, or assessment begun under the old law may be completed under the said act of the legislature, in accord with section 154 (page 664, Session Laws, 1889-90), which provides that all proceedings for the assessment of any tax, or collection of any tax, may be completed pursuant to said act.

But we are confirmed by your opinion filed on the 3d instant, that no matter under which law assessment this year is made, the constitution of the state at its adoption annulled any exemption of right of way of the Northern Pacific Railroad Company or of church property by article vii, section 2, herein before quoted.

The officers and members of the Washington Secular Union respectfully request you to make public your opinion on the following points:

1. Did not the constitution on its adoption by the people, annul and render nugatory the territorial law exempting church property from taxation to the value of $5,000?

2. Did not the act of the legislature in regard to assessment and collection of taxes, herein referred to (page 606, Session Laws, 1889–90), go into effect at the expiration of ninety days from the adjournment of the legislature, to wit, June 26th—and is not said act, and each and all of its provisions, law of the state to-day?

3. If said act is of binding force and effect, then will you cause all auditors and assessors to be notified of that fact, and call their attention to section 62 (page 628, Session Laws, 1889–90): "The county auditor shall carefully examin the assessment books when returned to him by the assessor, and if he discovers that the assessment of any property has been omitted, shall enter the same upon the proper list, and forthwith notify the assessor making such omission, who shall immediately proceed to ascertain the value thereof, and correct the original return; in case of the inability or neglect of the assessor to perform this duty, the auditor shall ascertain the value of such property, and make the necessary corrections?"

4. If auditors or assessors neglect to obey the law, and do not comply with said section 62, in regard to property of churches, private schools, and hospitals, will they not render themselvs liable to the penalties provided by section 145 of said act (page 661, Session Laws, 1889–90)? "Every county auditor and every county assessor who in any case refuses or knowingly neglects to perform any duty enjoined on him by this act, or who consents to, or connives at any evasions of its provisions whereby any proceeding required by this act is prevented or hindered, or whereby any property required to be listed for taxation is unlawfully exempted, or the valuation thereof is entered on the tax list at less than its true value, shall for every such neglect, refusal, consent, or connivance forfeit and pay to the state not less than $200 nor more than $1 000, at the discretion of the court, to be recovered before any court of competent jurisdiction."

5. If there are willful and known omissions of assessment and taxation of church, private school, and hospital property—amounting to millions of dollars of property unassessed and untaxed, in violation of the constitution, and the act of the legislature, would not the proof of such omissions be good and sufficient reason, and defense in any suit, for refusal to pay taxes on other property—since such assessment and taxation is excessiv and illegal, being increased in amount on account of the willful omission of assessors to obey the law and assess church, private, school, and hospital property?

The Washington Secular Union does not attack the rights of the church when insisting upon the just taxation of its property, but simply claims obedience by the church to the constitution and laws of the state, and justice to the people, insisting on equal and exact justice for all, and in this matter is but acting on the admonitions of those distinguished statesmen, Generals U. S. Grant and James A. Garfield.

Trusting your prompt action will avoid appeals to the various county boards of equalization, and prevent the otherwise inevitable fierce contentions and appeals to the courts, awaiting your reply,

Yours truly, C. B. REYNOLDS,
Secretary Washington Secular Union.

Mr. Heywood's Situation.

EDITOR TRUTH SEEKER: Thursday, July 24th, at 11 A.M., is fixed for the final disposition of my United States case. As the usual two judges, in cases of appeal, are not allowed us, there is little hope that arguments before Carpenter, alone, will move him to intelligent conclusions. So sentence seems inevitable.

Yours truly, E. H. HEYWOOD.

Princeton, Mass., July 19, Y.L. 18.

At the Forks of the Road—An Eternal Parting.

In a recent railroad accident, a family of four persons were instantly killed. The father and son were unbaptized Infidels, but the mother and daughter were baptized believers and belonged to the church. The picture on the first page of this TRUTH SEEKER is intended to convey a faint idea of the parting of that family in the land of shades.

According to the Christian creed, when these departed souls arrived at the forks of the road where the devil's turnpike leads off from the heavenly foot-path, we may naturally suppose that Satan was on the lookout for game and seized on the father and son as his meat, while winged angels swooped down to guide the mother and daughter through the pearly gate into the blissful servitude of heaven. An obedient Christian who is well fortified in the doctrin of hate, as commanded in Luke xiv, 26, might take some pious comfort in a situation like this, but a humane heathen would undoubtedly prefer to believe in the horrible vagaries of an able-bodied nightmare or a harmless Joss rather than this Christian doctrin or a God so pitiless and fiendish as the superannuated individual who is said to be the author of such cruelty as this.

Carthage, Mo., July 12, 1890. WATSON HESTON.

The Cause of Crime.

I clip the following from your issue of 12th inst.:

Chief Crowley of the San Francisco police says that lack of employment is the main cause of prostitution; when the canneries are running there there is a large diminution of arrests for that offense. He thinks that the best remedy for all crime would be some scheme affording all opportunity of work.

When chiefs of police get to thinking want of work the cause of crime, something seems about to break. Why should there be want of work? Is it because there exists a superfluity of all those commodities which work creates? This is incredible, since there are people who resort to crime in order to get food, clothes, shoes, shelter, beer, and tobacco. Is it because material on which to work is lacking? This cannot be, for in most of the trades we hear complaints of a superfluity of such material. "Overproduction," no market, general glut, is the cry of capitalists, at the same time that men resort to robbery and girls to prostitution in order to avert actual starvation. So anomalous a situation as too much

wealth of all kinds, inducing crime, beggary, and even famin, was certainly never known until very lately; and according to a man's own temper the paradox must excite either laughter, indignation, or hard thinking. Let us see which appears most suitable.

1. Laughter. If Owlsglass or Swift had told his contemporaries that in 1890 people would be begging, stealing, and starving, because they had grown too rich, the buttons of his hearers would certainly hav suffered. All the *facetiæ* in "Gulliver's Travels" and the "Praise of Folly" would hav paled their ineffectual fires before such an ineffable absurdity. The nineteenth century is not more stupid than the eighteenth or the fifteenth, that it should receive such bottomless bosh for science. The only reason it does not explode is that the matter is too serious.

2. Indignation should always be kept for the last thing.

3. Hard thinking. What means this overproduction which compels the benevolent capitalists to form trusts, condemn their employees to crime-producing idleness, and tax themselvs for charity's sweet sake? It does not not mean general overproduction, for the only object of producing a surplus is to sell it, the only object of selling one thing is to buy another, the fact that a man wants to sell proves that he wants to buy, and the fact that he wants to buy is proof that he does not get enough of some product or other. It might mean overproduction in a particular line, but the facts are against the idea that such partial overproduction exists. In New York there is said to be actual starvation just now, but in New York within the month the trusts hav been destroying whole shiploads of food. Relativly to the needs of the consumer there is no overproduction. There is overproduction only in relation to the purposes of the capitalists. That the capitalists may realize a profit on their investments their goods must be somewhat scarce. And accordingly the interest of the capitalist, as Adam Smith taught, is hostil to the commonweal. The interest of the community is that prices should be low and wages high. The interest of of the capitalist is that prices should be high and wages low. This being the case, why should the community protect the capitalist in doing what enriches him by impoverishing others? If a poor man should burn a ship to raise wages the police would turn out to stop him. When capitalists destroy a cargo the police turn out to prevent anybody from stopping them. Chief Crowley wants a plan to afford all an opportunity to work. I will suggest a simple plan. Let the police stop assisting capitalists to produce that degree of poverty which is necessary to their profits. Chief Crowley is one of a growing class—the class who talk Anarchism as M. Jourdain talked prose. What they want is somebody to tell them the name of it. C. L. JAMES.

Eau Claire, Wis.

Who Will Answer?

I would like to ask a few questions:

What evidence hav we of any God?

What evidence hav we of immortality?

What authority can one man rightfully hav over another?

How is the rule of a majority any less destructiv to freedom than the rule of a monarch?

What right does man hav to what he does not earn?

What right has any man to hold vacant land out of use?

What right does one man or combination of men hav to monopolize the issue of money?

On what grounds can compulsory taxation be enforced?

Are interest, rent, and profits earned by the receivers?

Can they be collected without force?

What right has a policeman to use force?

What right has any man or body of men to interfere with the absolute individual freedom of the human race? G. A. CHAPIN.

Lowell, Mass., July 12, 1890.

And There Should Be No Bible in the Schools.

From the San Francisco Argonaut.

The first great principle that should be kept steadily in view, and to which all political parties should be compelled to direct their course, is that there is no state religion in the United States, and none is permitted in the general, state, or municipal governments—that there is no God in the Constitution. Religious opinions are free, and religious worship is free within the law, and religious organizations, as such, hav no right to intermeddle or interfere with the administration of political affairs in any part of the United States. Education underlies the entire fabric of our republican government; and in the solemn covenant which givs it a national and recognized existence, it is provided that every citizen within the jurisdiction of the commonwealth shall enjoy unrestricted freedom of religious opinions and their unrestrained expression within the law. Two enemies hav already shown a disposition to interfere with our educational system, viz., foreignism and ecclesiasticism. Roman Catholic aliens would destroy the Americanism of common schools, and ecclesiasticism would rob it of its liberal, progressiv, scientific, and undenominational character. We here reflect the opinions of Mr. Frank M. Bristol in a communication to the *Inter Ocean*, of Chicago.

The integrity of our common school system is based upon the English language. It is the language in which our Constitution is written and in which our laws are printed. It is the language of our daily life, and while we do not claim that it is better than the German, the French, or the Spanish, it is ours, and because it is ours it is better than any that can be substituted for it. As our flag is more beautiful than any foreign device or emblem because it is ours and associated with our patriotic and loyal traditions, so the English language is connected with our literature, our laws, and dear to us because of its association. We would hav no foreign flag elevated above the starry banner on our soil, or on the decks of our ships, or in any place where our flag should be unfurled. We would hav no foreign language taught in our schools, or spoken in our legislativ halls, or printed in our code of laws, and we would make no treaties in which the English language should not be spoken and printed upon equality with the nation with whom we negotiate; and when any person, priest or layman, professor or school-master, German Lutheran, Scotch Presbyterian, Italian Romanist, Mohammedan, Turk, or Jew, undertakes to dictate the introduction of any foreign tongue into our schools or school-books, we should regard it as the gross and cheeky impertinence of uneducated and vulgar foreignism. It is always the bastard birth of an illicit intercourse between alien ecclesiastics and nativ-born demagogs. It means the destruction of Americanism and the overthrow of our common schools. The sire is an alien clerico, the dam an American mare, the foal a long-eared hybrid, whose intelligence is measured by the music of its mouth. Foreignism is less dangerous than ecclesiasticism. The ecclesiastic is more untiring, more subtle, and is better organized and in all respects better equipped than the demagog or politician. Ecclesiasticism sees and knows that the only thing that its church, or any church, has the right to fear is the kind of education attainable in free American, non-sectarian, common schools, from which the priest, nun, and political demagog are rigorously excluded. The only thing which religious denominations hav any cause to fear is that scientific education which leaves the mind free from all sectarian bias; that education which givs the mind permission to think logically and act upon the logical deductions which arise from the student's own independent reasoning. The American schoolhouse affords no shelter for priest, or nun, or Sunday-school teacher to interpret the sacred writings. There is no portion of the Bible worth teaching which requires denominational interpretation, and any ecclesiastical or priestly interference in the school-room is simple impertinence. Whenever this is permitted our common schools cease to exist, and in their place we would hav Hebrew, Chinese, Roman Catholic, German Lutheran, and Protestant sectarian schools, and all the religions in the world would claim their share of the public moneys in order that their children might be educated in all the absurdities of their particular dogmas; parochial schools would be substituted for our non-sectarian public schools; children of the nineteenth century would be educated as were the occasional pupils who had the opportunity of any education in the fifteenth century—a kind of education which would imprison Galileo and Giordano Bruno, and which, after three centuries, would refuse them a monument; the same kind of education which left the south of Ireland with sixty-five per cent of illiteracy, Italy with eighty per cent, South America with eighty-five per cent. This kind of education would perpetuate political strife and sectional bitterness and keep alive ignorance, bigotry, and superstition, as it has done in Newfoundland, in the province of Quebec, in the kingdom of Spain, in Italy, in parts of France, in Mexico, and in the Central and South American republics. Very many Roman Catholics are true to the country, but the Roman hierarchy is not true and not loyal, nor, in any sense, republican. It does not believe in the power of the people. It is an ecclesiastical tyranny aiming at a complete political despotism, and claiming the divine right of one man, and he old and weak, and Italian, to sway the scepter of universal temporal, civil, and spiritual power. It is not government of the people, by the people, for the people. It is the government of the world by the church and for the church. Destroy the common schools and the priest would be lifted above the school-master, and the people would, in the progress of time, be reduced to the peonage, bondage, and slavery that always attend ignorance under the dominion of priestcraft. Of the article from which we hav most fully drawn our argument, we giv the peroration:

"From ocean to ocean, let the freeman's cry be heard: 'Millions, millions for the common schools, but not one cent for denominational substitutes.' The common school will endure with our liberties, our liberties with the common school. If there must come the issue between the enemies and the friends of popular education, let it come. While we dread the conflict, we do not fear the results. The scepter of oppression is broken, the will of the people is supreme. The face of the age is sunward. The stride of the republic quickens toward the splendors of the perfect day. It has been said—the spirit of our ancestry has said it; the noblest heroism of the past has said it; our twelve millions of school-children hav said it; the freest and most enlightened press of the world has said it; the great, honest, patriotic heart of the people has said it, with a voice like the waves that beat against these shores of freedom; a mighty and triumphant Americanism has said: 'The common school, with law-protected liberty, shall forever stand.'"

News of the Sunday Observance Struggle.

From the Pearl of Days, Organ of the American Sabbath Union.

The Staten Island police raided two museum shows that were giving exhibitions on South Beach, Sunday night, July 6th.

The first of Sunday baseball games at Rocky Point, R. I., was scheduled for July 6th, between the Athletics of Olneyville and the Wanskucks, both of the state league. Four thousand people were present. Col. Amasa Sprague, sheriff of the county, would not allow the players to go upon the field, threatening to arrest them and prosecute the managers of the resort if the game was started.

The National Commissioners of the Columbian World's Exposition held their first formal meeting two weeks ago in Chicago. It was announced at this preliminary meeting that the North American Turners' Society was on hand with four requests of the World's Fair committee: First, to employ only union men; second, to allow only eight hours' work; third, to open the Exposition seven days of the week; fourth, to allow the sale of liquors of every description.

The American Sabbath Union is represented on the Pacific coast in the form of a monthly publication, edited by the Rev. Dr. Edward Thompson, an energetic and successful district secretary of the Union. We are glad to welcome this new ally in the important work of disseminating Sabbath literature. The following article, taken from a recent number of Dr. Thompson's journal, will show under what difficulties the friends of the Sabbath labor in their heroic efforts to secure a Sunday law for California:

"We find many opposed to this movement in California. First we may name the Infidels, who are more numerous here in proportion to the population than in any state in the Union. As soon as it became known that an effort would be made to replace the Sunday law on the statutes of the state, a convention was called of 'Spiritualists, Deists, Materialists, Liberal Christians, Agnostics,' etc., to form a 'union in opposition to the American Sabbath Union, the Women's Christian Temperance Union, and kindred organizations."

The convention met in Irving Hall, San Francisco, raised a large sum for campaign purposes, and has ever since been circulating its literature and speaking through its orators all over the state.

"The next class of the Sunday opposers is the Seventh Day Adventist denomination, which has been growing very rapidly in this state for some years past, and is the most aggressiv of all our foes. They are largely a religious people, and they recognize the importance to man of a day of rest and thought and worship, but because we do not fix upon their day they wage war upon the movement.

"The old Californians, with a few exceptions, are opposed to Sunday legislation. California has been so well worked by the opposition that neither of the two great parties will probably espouse our cause. It is an unpopular agitation, and we shall hav to pull hard against the political waves. We believe now is the time for all good men of all parties and all creeds to combine on those state senators and members of the lower house who shall favor the Sunday law, and vote solidly against those who will not, no matter if they belong to their favorit party. That is the only way in which we can secure a Sunday law for our state. Till the good people unite and make a strong sentiment for the Sunday law, the secular press will not help us. Generally it says nothing, pro or con, for fear of displeasing some patron, for heavy advertising often comes from the opposition."

Science.

From the Jury.

Amid the din and confusion of doubting millions wrangling over doctrins, standards, and ancient theories, science stands to-day in calm and majestic grandeur, the safeguard and refuge of mankind. Crowned with the diadem of truth, clothed in the golden robe of reason, it carries in its hand the written experience of the ages. Its field of action is the universe, its pathways through the soundless deeps of eternal space, amid which revolve the myriad worlds. It has rescued man from the thraldom of superstition, the curse of ignorance, and the iron hand of kingly and priestly tyranny, clothed him in his right mind that he may behold the glories of the creativ power, and with an intelligent and unbiased mind search out the truths of unchanging and eternal law. It imparts to its votaries knowledge gained by experience, truths gathered under the guidance of reason; demonstrates its discoveries and puts them to practical use. It places no barriers upon human thought and imprisons none within the gloomy walls of dogmatism. It demands exact weight and measure, perfect justice, and perfect, unadulterated truth. If it enters the quagmire it is to reach the verdure and the mountain beyond. It is fearless in its march, makes no concessions, asks no favors. It demands obedience to divine law, which is natural law. It demonstrates the value of virtue, truth, and honorable deeds. It has harnessed the lightning and placed a girdle around the world; it is strangling disease, turning deserts into gardens, and in countless ways lifting man into a higher plane of life. It has looked even "beyond the veil," and to its searching glance, and listening, patient ear, there has come a response to satisfy the heart yearnings of the race.

The keys of every door in the universe are in the hands of science.

Upon this dying era's grim
Retiring trace
Is sketched by love, in outline dim,
The future's face.

Communications.

The Writings of the New Testament.

Translated by Gustave Nelson.

What are the real facts in regard to the authenticity of the writings contained in the New Testament? Are they genuin productions written by the men whose names they bear?

During a period of one hundred and forty years several attacks hav been made upon the authenticity of the New Testament, partly because the books were not written by the persons claimed to be their respectiv authors, and partly owing to the fact that these writings exist no longer in their original form. The attacks begin at the time of the Reformation, for Luther himself speaks rather unfavorably of the epistle of James, and denies that Revelation was a work of John. But it is from the middle of the last century only that we can speak of genuin Bible criticism appearing, and it has been kept up until the present time.

The first and, perhaps, most renowned of biblical critics is David Michaelis, who for forty-six years was professor in Göttingen, and taught in his "Introduction to the Divine Writings of the New Covenant" (Göttingen, 1788) that the epistles to the Hebrews, those of James and Jude, and Revelation cannot be regarded as genuin and canonical.

Johann Salome Semler prepared the way for the Rationalistic movement of his time by his work, "Guide to a Free Interpretation of the New Testament," published in 1757. In this work he denies the authenticity of several books, among others Revelation and the epistle to the Hebrews. Of 2 Corinthians he makes three separate epistles.

Gottfried Eichhorn, 1804–1827, professor in Göttingen, in his "Introduction to the New Testament," and Grisson, 1804–1805, entertains doubt as to the genuinness of the gospel of Luke, the two last chapters of Romans, 1 and 2 Peter, the epistles to Timothy 1 and 2, and the epistle to Titus.

Christian Schmidt, in 1804, identified himself by his "Historio-Critical introduction to the New Testament," published in 1828, with the school of Semler. He denied the authenticity of 2 Peter and 1 Timothy, chapters first and second of Luke, and had doubts of 2 Thessalonians.

Leonhard Bertholdt, in his "Historico-Critical Introduction to the New Testament's Writings," doubted, like Ullmann and Ilhausen, the genuinness of 2 Peter; still, like both these professors, he did not entirely reject it.

In Wilhelm Martin Leberecht De Wette's "Text-Book in Historico-Critical Introduction to the Writings of the New Testament," 1818, 1826, 1830, 1834, 1842, 1848, this famous and learned professor from Basel, who was so conscientious an expounder of the Bible in his beautiful translations, and so rich in orthodox material, even he adheres to those learned theologians who hav expressed the greatest doubt about the canonical books. He doubted the authenticity of Matthew, Luke, the Acts, 1 and 2 Peter, Hebrew, Timothy, Ephesians, and Revelation.

Ferdinand Guericke in his "Contributions to the Historico-Critical Introduction to the New Testament" (Halle, 1828; Leipzig, 1843) doubted the genuinness of 2 Peter, but in his "Complete History of the New Testament" (Leipzig, 1854) he withdraws his objections.

August Schott in his "Introduction," 1830, doubted Revelation, Mark xvi, 8–20, Timothy, and Titus, which latter two he attributes to Luke.

August Credner in his "Introduction," published in Halle in 1836, follows Prof. De Wette and denies the authenticity of Mark, 1 and 2 Timothy, Revelation, and 2 Peter.

Gottlieb Neudecker, who in 1840 published in Leipzig his "Historico-Critical Introductory Text-book," followed Credner and disputed the genuinness of Matthew, Mark, 2 Peter, and the epistle to the Hebrews, which he considered as the work of an Alexandrian Jew-Christian versed in the philosophy of Philo.

Edward Reuss, professor in theology in Strasburg, who, in 1854, published in Braunschweig "The History of the Sacred Writings," the first edition of which appeared in Halle, 1842, had already in 1840 published an "Introduction to the Gospel of St. John." This so-called gospel of Matthew is, according to him, a part of an ancient Hebrew writing which contained the story, but not the particulars of the same, which are narrated in the present gospel. Mark is a rewritten edition of the "Gospel of the Ancients," and regarding the so-called gospels of Luke and John, we are not at all sure that these two men wrote them. The account of St. Paul's travels is of another hand from the rest of the Acts, and in the gospel attributed to John there, the words and thoughts put in the mouth of Jesus belong, with regard to form, to the editor of this gospel. The gospel of John, the epistles of James and Paul, contain three mutually contradicting Christian fundamental ideas. The spirit of the epistle to the Hebrews is Jewish-Alexandrian, and its reflections over the death of Jesus are not Pauline. 2 Peter belongs to a later period than that in which Peter lived, and it is impossible to state with certainty how much Peter had to do with the composition of the first epistle named after him. The authorship by John of the first and second epistles is very uncertain; but certain it is that Revelation is not a work of his, but a poetic narrativ of the persecuted church, and it contains the spiritual and material expectations of the synagogs.

Ferdinand Christian Baur, 1845 and 1847, and Schwegler, 1846, both learned men belonging to the new Tübingen school, published "Introductions." To the first-mentioned we owe likewise "Paul, the Apostle of Jesus Christ," Stuttgart, 1845, and "Critical Investigations of the Canonic Gospels," Tübingen, 1847, while Schwegler wrote, besides his "Introductions," "The Post-Apostolic Age," Tübingen, 1846. These theologians and their followers carried their attacks further than any other of the then existing schools in Germany. In their eyes the gospels were ancient writings of no great importance—yes, only mutually contradicting documents. Both of them rejected Paul's three so-called pastoral epistles and his epistle to the Philippians as belonging to the style of composition found in the writings of the supposed St. John. Schwegler thinks the gospel of John belongs to Montanism.

Baur regarded 1 and 2 Thessalonians and Philemon and the two last chapters of Romans as being doubtful. According to Schwegler the epistle of James was composed in the latter part of the second century, and he denied the genuinness of the epistle of Jude and that to the Hebrews. Both Baur and Schwegler rejected the epistle to the Colossians and believed that 1 Peter was composed in the second century, with the object in view of uniting the followers of Peter and Paul. This school regarded as genuin the epistle to the Romans, except the two last chapters, both epistles to the Corinthians, and the epistle to the Galatians.

Such are the opinions of the leaders in theological criticism in Germany during the last one hundred and forty years. With the exception of the epistles to the Corinthians and Galatians, not a single writing exists the genuinness of which has not been attacked in their introductions; and scarcely one among these theologians has not expressed his doubt concerning one or another part of the New Testament.

Against the gospel of Matthew: Schulz, 1814; Schleiermacher, 1832; Schurkenburger, 1831; Lücke, 1832; Neudecker, 1840; DeWette, 1848; Reuss, 1853, and Neander in his "Life of Jasu."

Against the gospel of Mark: Neudecker, 1840; Cedner, 1836; Schwegler, 1846; Reuss, 1852, etc.

Against the gospel of Luke: Schmidt, 1804; Eichhorn, 1827; Schleiermacher, 1832; De Wette, 1818, 1834; Baur, 1845, 1847, etc.

Against the gospel of John: Vogel, 1801; Cludius, 1803; Bretschneider, 1820; De Wette, 1830, 1843; Schwegler, 1846; Magnus Erikson, 1846.

Against the Acts: De Wette, 1818; Credner, 1836; Baur, 1845; Schwegler, 1846; Reuss, 1853, etc.

Against the two last chapters of the epistle to the Romans: Semler, 1767; Eichhorn, 1810; Schultz, 1834; Baur, 1845.

Against 2 Corinthians: Semler, 1767, and Michel Weber, 1779, 1806; both made two letters of this epistle.

Against the epistle to the Philippians: Shrader, 1830 (ch. iii, v. 4); Baur, 1845, and Schwegler, 1846.

Against the epistle to the Ephesians: De Wette, 1818; Baur, 1845; Schwegler, 1846.

Against the epistle to the Colossians: Mayerhoff, 1832; Baur, 1845; Schwegler, 1846

Against 1 Thessalonians: Baur 1845, 1847.

Against 2 Thessalonians: Schmidt, 1804, 1805; De Wette, 1818; Baur, 1845, 1847.

Against 1 Timothy: Schleiermacher, 1807; Eichhorn, 1812; DeWette, 1826; Schott, 1830; Neander, 1832; Credner, 1836; Baur, 1845; Schwegler, 1845.

Against 2 Timothy: Eichhorn, 1812; De Wette, 1836; Credner, 1836; Baur, 1845; Baur and Schwegler, 1845, 1846.

Against the epistle to Titus: Eichhorn, 1812; De Wette, 1826; Baur and Schwegler, 1845, 1846

Against the epistle to Philemon: Baur, 1845.

Against the epistle to the Hebrews: Semler, 1767; Schulz, 1818; De Wette, 1826; Schwegler, 1846, and others.

Against the epistle of James: De Wette, 1826; Schott, 1830; Kern, 1835; Schwegler, 1846.

Against 1 Peter: Bludius, 1808; Eichhorn, 1812, believed its author was Mark; Schwegler, 1846, and the Tübingen school, held it to be the work of an unknown author living in the second century; De Wette, 1818, and Reuss, 1853, find the epistle at variance with both history and the character of Peter.

Against 2 Peter: Schmidt, 1804; Eichhorn, 1812; Olhausen, 1812; Bertholdt, 1826; Guericke, 1828; De Wette, 1828; Mayerhoff, 1835; Credner, 1836; Neudecker, 1840; Huther, 1852; Reuss, 1853.

Against 1 John: Lange, 1767; Cludius, 1808; Bretschneider, 1820, regards this as well as the two other epistles as belonging to Presbyter John.

Against the two minor epistles of John: Paulus (The Three Pastoral Letters of John, Heidelberg, 1829); Credner says John is not their author.

Against the epistle of Jude: Dahl, 1807; Schwegler, 1846.

Against the Revelation: Semler, 1771; Lange, 1797; Cludius, 1808; De Wette, 1818; Bretschneider, 1820; Ewald, 1828; Schott, 1830; Credner, 1837; Neander; Lücke, 1852; Reuss, 1853; Diesterdick, 1870.

VIKTOR E. LENNSTRAND.

"God in Our Government."

The above is the title of an article signed, "A. Homrighaus," in a late number of the *Observer*, a Lutheran organ published in Philadelphia. With the ignorance and conceit so common to religious writers upon the subject, it begins:

Despite all untoward tendencies and the much magnified omission of the recognition of "God" in our Constitution, deep down in the core of our national make-up is lodged the kernel of our Christianity. In proof of this, we essay to cite a few facts, though there be many more. In the Declaration of Independence Mr. Jefferson thrice reverently mentions the creator. This document became the basis of our Constitution. Our government is non-religious, but not irreligious. It is not on parchment, but on hearts, where God delights to see his name engraved. Constantine and the Roman pontiffs had Christ's name emblazoned all over the empire, yet that empire went to pieces. All over the Jewish commonwealth the name of Jehovah was held in such awful adoration that people dared not take that name upon their lips; yet they murdered the prince of peace.

In the constitutional convention of 1787, it was Benjamin Franklin who introduced a motion for daily prayers. That motion carried and prayers were had during all those sessions. At the inauguration of our first president in 1789 the open Bible was kissed. Ceremonies being ended, Washington and the legislators proceeded from the Senate chamber to St. Paul's church (New York), where the chaplain of the Senate conducted divine services. Prayers for the president were said and the Te Deum was sung. We could wish for a return of that custom.

Again, on the sixteenth day of this very month, 1790, just one century ago, when the plan of the present city of Washington was projected, which plan is now on exhibition in the lecture hall of the National Museum, provision was made for the assignment to each religious body of a parcel of land upon which places of worship might be erected. That the Lutheran church was not so remembered is owing to the fact that then we had no existence in this city. The year 1833 shows our first organization. Another plot of ground was set aside by Congress for the construction of a national church building, which "should be used on all occasions for Thanksgiving services, funeral orations, and other purposes." It was to be assigned, however, to no "particular sect," but equally accessible to all denominations. Whether this plan was really carried out I know not. Suffice it to say that in these facts we hav a recognition of God if we hav anything, and this at the very cradle of our national existence. To hav ushered our nation into life without God would hav meant extinction. The Supreme Court, too, has repeatedly recognized our religion as the Christian religion. Recognition of God is manifested in every annual presidential Thanksgiving proclamation. Prayer opens the two Houses of Congress every day.

This is made up of an attempt to prove that "in the care of our national life is lodged the kernel of our Christianity." In regard to the acknowledgment of the deity in the Declaration, we would say that the author of that grand document was not a Christian, but a Deist, and reference to the Christian religion is nowhere to be found therein. The Declaration was merely an avowal by the colonies that they were free and independent from England, and even if the "kernel of our Christianity" were found to be there, it was afterward superseded by the first amendment to the Constitution, which reads: "Congress shall make no law respecting the establishment of religion." Next comes the remarkable statement that "Our government is non-religious, but not irreligious." And "it is not on parchment, but on hearts, where God delights to see his name engraven." Webster defines irreligious as "destitute of religion" and "indicating a want of religion." The Latin prefix *non* is also used in a negativ sense, and only the ingenuity of a priest can distinguish any difference between them. The fact is, our government tolerates all religions and grants special privileges to none. If it was religious itself it would not do so, but as it is not it is irreligious or non-religious, just as you are pleased to call it.

It seems, however, that if God is written "on hearts," he is still unable to hold his own. His priests at the present day think him securer on parchment than on hearts, and hence they attempt to amend the Constitution to that effect. When Benjamin Franklin introduced a motion for prayers in the constitutional convention that motion *was not* carried, and "prayers *were not* held during all those sessions" (see J. S. C. Abbot's "Life of Franklin" and Parton's "Life of Franklin"). The motion was lost by an overwhelming majority, only three or four voting in its favor. Franklin, like Jefferson, was a Deist.

The fact merely that "the legislators proceeded from the Senate chamber to St. Paul's church, where the chaplain of the Senate conducted divine services," no more proves the legality of the act than the fact that certain United States officials just before the war stole government bonds, proves the legality or justice of that act. No doubt the author of this article wishes "for a return of that custom." It would enhance the authority of the priests, and together with a national recognition of Christianity by

the Constitution, would make the church practically the ruler of this country.

The granting of land to "each religious body," and the recognition of God in our Thanksgiving proclamations, and the assertion in regard to the Supreme Court, all come under the same head. We know that priestcraft has always been strong in this country, and that it has defied all laws that stood in the way of its plots and schemes. We know that it has insinuated itself into our government, manages to hav its God mentioned in our proclamations, places its Bible in our schools, and moans out its prayers in our halls of Congress. But is this in accordance with the Constitution? Is this therein provided in any manner, directly or indirectly? No, it is done because the church has power enough to override laws, Constitution, and justice. Notwithstanding the fact that the supreme law of the land forbids the recognition of religion, the church and clergy would no more obey that provision one hundred years ago, than it does to-day. Even now, in states where no Sabbath laws are in force, where the Bible is forbidden to be read in schools, and where ecclesiastical property is not exempt from taxation. justice dare not relax its vigilance for a moment. If it does, the church will defy them all.

In our times, when some second-hand statesmen, some pot-house politicians, and some unwashed foreigners, combine to subvert the nation by robbing her of her God, it is truly refreshing to know that the foremost statesmen and rulers, transatlantic and cisatlantic, are still controled by the principles of the book of books. Indeed, a self-governing people is more in need of Bibles than of armies, armaments, and navies.

We will pass by the epithets of "pot-house politicians," "second-hand statesmen," and "unwashed foreigners." The author of these articles is undoubtedly irresponsible for what he says, but men of his type are the very ones who are "combining to subvert the nation." We hav more to fear from those who are trying to connect church and state, than we hav from all the foreigners who emigrate to this country. The foreigners of whom we need hav fears are the scum and slime of Catholic countries, who are like clay in the hands of the pope and the priests, and who are to-day doing more to abolish American institutions than all other influences combined. Freethinkers and Infidels do not wish to change the Constitution. They simply want to leave it as it is. All they are contending for is obedience to it; and all who disobey it, or seek to incorporate Christianity into it, like Blair, the Women's Christian Temperance Union, and the Catholic church, are traitors to their country, and should be dealt with as such. Eighteen hundred years ago, the devil carried God through the air and placed him on the pinnacle of the temple, and from there to the top of the mountain. To-day, "second-hand statesmen, some pot-house politicians, and some unwashed foreigners" are trying to haul him out of this country. Poor God! Between the two he has been most pitifully "shaken up."

The Revolution of 1776 secured our independence and unsurpassed free institutions. But how came it, we must ask, that these things are true of England and America, whilst the Revolution of 1793 in France utterly failed—yes, settled into blacker darkness than that which it proposed to remove? England could exchange James II. for William III., and America could exchange George III., with his divine right obstinacy, for a free republic, while all that France could do was to put Mirabeau, Danton, and Robespierre in the place of Louis XVI. From that time on it appears that either the devil went to France, or France to the devil. Why, we ask, such different results? Reader, go below the surface. Let the open Bible of England and America, and the rampant Infidelity of France, tell the tale.

The French Revolution a failure! This is news to the modern world. Hear what Buckle says: "The French Revolution is unquestionably the most important, the most complicated, and the most glorious event in history." Von Sybel, in his history of this great conflict, says: "Serfdom, feudal jurisdiction, manorial ground rents, tithes, game laws, saleable offices, clerical fees, robbing dues, municipal and provincial privileges, privileges of rank, exemption from taxes, plurality of offices and livings, were all swept away in one night. Many things the assembly did that night that were of little moment, but there were advantages gained that night that were eternal—freedom of labor, equality before the law, and unity of the state." If the author of this article would "go below the surface," he would not make so many erroneous statements. FRANKLIN STEINER.

Des Moines, Ia.

The Study of Languages.

"The world is my country, to do good my religion," said a great teacher. But half of the world of European origin does not understand the language in which the sentence is written, and doing good is much limited thereby. It is becoming important to understand foreign languages, for that will enable us to communicate with our Liberal brethren abroad. Among those whose mother tongue is English there are some who are disposed to be illiberal toward other languages. I am so sure that "the law of the least effort" will cause the English to root out all other languages with which it comes in contact that I am perfectly willing to see "a fair field and no favor." A language that has lost its inflections to a great extent, and whose genders are distinctions by sex, must in the struggle for existence beat those that carry a mass of baggage in the way of inflections and that put some feminin beings into the neuter gender, as, for instance, the maiden in German.

If anyone will put in his waste hours studying a language he will be astonished to see how much progress he will make. Why not study languages all one's life? To the English-speaking it is especially gratifying as well as easy, for we find our language interwoven with every language of Europe. English is called a Low German dialect. Lowland and highland, or coast and hill, would convey more clearly the meaning than Low and High, perhaps. The English-speaking person who knows no language but English, cannot know much about that. But let him learn Highland German, Dutch, Swedish, Danish, old and new Icelandic, French, Spanish, Italian, and Portuguese. Then it is as if he stood by a tree and could with his mind's eye penetrate the soil and see where every root grows. There is a deep pleasure in recognizing a word, say, for instance, the word "father," from Sanscrit down to English in a dozen or twenty languages—knowing it as quickly as you see it. One good way to learn a living language is to read the daily news in it.

One humanizing effect of the study of languages is that it forcibly impresses us with the truth of the brotherhood of man, especially of Aryan man. We see that the Aryan tongues all came from some original source. It opens up a vast historical view, and greatly widens one's horizon. To me it is a great pleasure to read the *Fritänkaren*, of Stockholm, and the *Sontags Blate*, of Magdeburg. Some of these days we will be having international meetings, and then how pleasant would it be for each delegate to speak in whatever language he feels most familiar with, and be understood by all the others! Instead of chasing foreign languages out of the public schools it might be a good plan to hav each study begun in English and reviewed the next session in some other language.

Mr. Heywood speaks of having changed his name from Hoar because he feared ridicule. Hoar is Swedish for hair. It is printed in Swedish with a small *o* just over the *a*. To one who studies the tongues many a curious history is told by proper names as well as by other words. GEO. WILSON.

Our London Letter.

The report of the special commission appointed to investigate the truth of the charges brought against the Wesleyan missionaries in India by Hugh Price Hughes has been made public. It is just such a report as might hav been expected, as it would not do to admit that the missionaries were other than a most self-denying body of men. The commissioners say that the missionaries hav very moderate stipends, and cannot possibly liv extravagantly nor keep up any degree of style, therefore it is resolved that in future, instead of receiving their salaries in gold, they will be paid in silver currency, which will make an average reduction of £60 per annum. There is a decided element of weakness here, for, if they are not overpaid already, why reduce their salaries? If such action be necessary, it clearly proves that they hav been overpaid, and therefore the charge of luxurious living may be considered as proved and admitted. Although the committee passed a resolution expressing its great satisfaction that its Indian missionaries are thus completely exonerated, those who hav personal knowledge as to the actions of these individuals in the East will not hav their opinions altered by any amount of such whitewashing, but if the rich and ignorant subscribers to the missionary fund can be deceived by the report, the desired object will be attained. It was well for the commissioners that the charges were brought by such a man as Hughes, who is not in very good odor, and as he is somewhat notorious for concocting and publishing stories of the conversion of anonymous Infidel leaders, which cannot be sustained on investigation, his statements are held in considerable doubt even when he may speak the truth, and so he will hav to share the ordinary fate of all convicted liars.

An endeavor has been made in Parliament to get the question of religious belief placed on the census paper for next year, but the motion was promptly thrown out, and perhaps it is better that it is so, for unless everyone feels free to state the truth, such a religious census would be entirely misleading. The archbishop of Canterbury opposed the idea, though why he should hav done so is not clear, for there is no doubt thousands of poor householders, more particularly in the country districts, would hav claimed to believe in Episcopacy solely with an eye to future benefit. On the other hand, there is no doubt that many who hav nothing to fear from so doing would enrol themselvs as Freethinkers. Probably the archbishop thinks it would be better not to let it be known too publicly that they are so numerous as he must well know them to be. In the yearly religious statistics given in Whitaker's Almanac under the heading "Freethought," it is estimated there are three millions against one million in 1886, whilst in 1875 there were six million nine hundred thousand of no particular religion. The number swelled year by year until in 1889 they amounted to twelve and one-half millions. As these do not appear to be ascertained quantities, there is but little doubt they are rather under than over estimated, and would total up considerable more if a true return were given, consequently it would not be expedient that this should be given in a government paper, as the influence of such numbers would far outweigh the slight advantage that would accrue from the fancy increase the state church might show.

It appears that the Rev. F. Besant has not gained the love of his children by his arbitrary action toward their mother. Mrs. Besant was able to announce that her son, who has just attained his majority, has elected to be with her, and the daughter of whom she was robbed some few years back is also likely to return as soon as she possibly can. They cannot hav much respect for the religion professed by their father, and it is not at all surprising that they will hav nothing to do with it. Mrs. Besant has the congratulations of all her friends, who cordially wish her a full share of happiness in the love and attention of the children, of whose companionship she has been deprived for so many years. J. D.

God in the Constitution.

From the New York Sun.

The Reformed Presbyterians refuse to vote because there is no formal recognition of God and the divine sovereignty in the Constitution of the United States. Ten thousand of them accordingly hav signed a petition to Congress urging that the omission be supplied, and their synod, in session here, has adopted a report advising that the sending of such petitions be kept up.

Meantime the Presbyterians proper are considering how they can get the doctrin of God's sovereignty out of their creed, or, at least, how to modify its statement so that it shall be made agreeable to human reason. They are willing to recognize God in their constitution, but they want him to limit his power by the vote of the majority of the presbyteries. They insist that he shall govern after the method of parliamentary restraint, that the divine sovereignty shall be limited, and no longer absolute and without regard to human suffrage.

The Reformed Presbyterians are a comparativly small branch of the great Presbyterian family, and are probably looked upon by the rest as cranky fellows, who carry their uncompromising spirit to an absurd extreme. But they liv up to their convictions and deserve respect in consequence. They do not try to hedge, but accept the conclusions from their doctrins boldly and without evasion. They believe that the only true sovereign in the universe is God and that earthly rulers are his mere creatures, powerless against his will. Hence they declare that a government which does not so proclaim, and act accordingly, is wicked and godless, and to take part in it is sin.

But the main body of the Presbyterians rebel against the theory of the absolute sovereignty of God when it runs counter to their notions of what justice ought to be. They want to profess to believe in an omnipotent and omniscient God, and yet to avoid the necessary conclusion that he has determined unchangeably whatever he brings to pass. They say that there is only one will in the universe, but when their own wills are in opposition to it, they want to devise some way of escaping the inevitable collision.

God, says their creed, is absolute in his sovereignty over every human creature. He has devised a system of rewards and punishments, sending some men and angels to hell, and others to heaven; and logically, continues the Westminster Confession, he, the all-knowing and the all-powerful, must hav known from the beginning what was to be the fate of each creature to be made. That is the doctrin of election, and how can you get rid of it without denying the personality of God, or throwing overboard belief in future reprobation?

But the Presbyterians are trying to get over it. They want a more agreeable doctrin. They want to believe that even if some people are to be damned, God did not foresee and decree their fate from all eternity, though he foresaw and decreed whatsoever was to happen. They recoil from the thought of becoming downright Atheists, yet they would make of God only the expression of their desires, not a personal ruler with mankind as his powerless subjects.

The situation is very remarkable. It seems to us that the first effort of the Presbyterians should be to keep God in their Confession of Faith, rather than to bring it to pass that his sovereignty shall be recognized in the Constitution, a document which has no relation to religion, and lays down the fundamental principles of government for a republic in which the separation of church and state is complete and final.

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The Untaxed Churches of Philadelphia.

We are glad to note that here and there the people of the country are awakening to the fact that the exempt-from-taxation property is becoming a burden too onerous to be borne. The proposition to amend the constitution of Maryland so that churches and other non-productiv real estate may pay their share of the cost of the government, has already been noticed. Mr. Reynolds has extendedly told us what the state of Washington is doing. The latest protest against this indirect robbery is from Philadelphia. The evening *Item* has taken the matter up and publishes a long list of churches, hospitals, charitable institutions, and state and national properties which, by being exempt, increase the taxes which must be paid by the non-exempt property. The question, says the *Item*, is a serious one, and concerns every citizen proportionately to the amount of money he owns. No one owns so little that he does not feel the increase. The city treasury, adds the *Item*, needs money and needs it badly. Each year councils agree on the figure which citizens must pay as a tax on their property, to put that money in the city treasury. Each year $84,884,394 of property is passed over and goes untaxed; nay, the amount is daily growing larger. Do not the people who hav other property pay much more than they in proportion ought because of this?

Of this vast amount of untaxed property over twenty millions are in church edifices. The following is a list as compiled by *Taggart's Times*:

"Methodist Episcopal churches, 124; assessed at $2,714,100.
"Presbyterian churches, 121; assessed at $4,249,500.
"Protestant Episcopal churches, 104; assessed at $3,543,200.
"Baptist churches, 94; assessed at $2,197,500.
"Roman Catholic churches, 86; assessed at $3,866,200.
"Lutheran churches (German Reformed, etc.), 58; assessed at $2,976,100.
"Friends' meeting houses, 19; assessed at $64,000.
"Jewish synagogs, 14; assessed at $419,000.
"Universalist churches, 5; assessed at $127,000.
"Unitarian churches, 3; assessed at $92,000.
"Moravian churches, 3; assessed at $75,000."

This list foots up to $20,323,600. In addition there are sixty-nine churches the value and denomination of which are not given in the assessor's books. In addition there are charitable institutions, which are next door to churches, as follows:

Ward.	No. of Churches.	Assessed value.	Ward.	No. of Churches.	Assessed value.
1st	5	$ 35 800	16th	0	$ 000,000
2d	18	335,800	17th	1	7.000
3d	9	88,800	18th	7	113,000
4th	5	148.000	19th	6	38,500
5th	6	64 000	20th	0	000,000
6th	10	432 000	21st	3	12 000
7th	14	715 000	22d	30	443 700
8th	19	1,129 500	23d	12	134.800
9th	8	1,267 090	24th	23	761,500
10th	18	1,008 600	25th	12	187,650
11th	0	00.000	26th	6	106 500
12th	1	2 800	27th	26	1,848 900
13th	5	71.700	28th	20	760 000
14th	3	231,500	29th	9	3,445 500
15th	11	253,500	30th	4	28,000
			Total		$13,693,650

The large amount in the twenty-ninth ward is chiefly Girard College property, a Secular institution stolen by Jesuitical Protestants.

Considering this matter the *Item* says: "Churches of every denomination should pay the regular tax. This is not a matter of sentiment, but of business. The people, indirectly, pay the taxes of the churches. The rate of tax they pay on their own property is increased by the exemption of the immense amount of church property. Then those who belong to the smaller denominations, which hav but little property, pay the taxes, together with the rest of the people, on the property of the larger denominations. Again, the non-church-goer pays taxes for the churches in which he has no interest. The Masonic Temple is assessed at $1,000,000 but it is exempt from taxation. Why? It is neither a religious nor a charitable organization. Why do the great mass of people, who are not Masons, pay the taxes on the Masonic Temple?"

We regard it as a very healthy sign that the Secular Union has induced others to consider this matter. Men can be reached by way of their pockets quicker, perhaps, than through their sense of justice. There never was an argument in favor of exempting churches that would bear examination. It is not good public policy; it is against honesty; is wholly unjust. We hope that the *Item* will not allow the question to disappear from sight, but will follow its good beginning up by agitation which shall compel the legislature to remedy the enormous and enormously increasing evil.

The sub-committee on permanent organization of the World's Fair Commission held its first meeting on July 16th at Philadelphia. Mr. Thomas Cochran, who was chairman of the finance committee of the Centennial Exhibition, gave the committee a general idea of the manner in which the Centennial Exhibition was conducted. In the course of the conversation the question of keeping the Fair open on Sundays arose. On this question the committee was unanimous, all of them expressing the opinion that the exhibition should remain open on Sunday.

We trust that the American Sabbath Union and God-in-the-Constitution people will not fall down in fits when they read this.

History Repeats Itself.

The *Christian Advocate* complains that it is a waste of time to attempt aggressiv Protestant work in Russia. Not until the whole constitution is changed, it says, can it be effected.

The cause of these discouraging words is that in Wytepsk several men "of the best character" are in the inner secret prison, where they hav been held during the whole of the present year. Their only offense is that they hav tried to spread the "evangelical" teachings of the gospel among their acquaintances. They are now told that they will probably be deprived of their property and rights, and some will be imprisoned as common criminals, and others banished either to Siberia or beyond the Caucasus. Russian law concerning religious teaching, says the *Advocate*, is in the interest of the orthodox Russo-Greek church. So long as the priests are not interfered with, or proselytes made directly from that church, little disturbance is made; but if their revenues or congregations are interfered with, or their attention attracted in the slightest way, they can put the machinery of persecution in operation.

When the editor of the *Advocate* wrote that did he stop to think that his description fitted our own country but a comparativly few decades ago? and that it was not the Russo-Greek but the Protestant church which put the machinery of persecution in operation, and made it a waste of time to attempt aggressiv work which interfered with the priests of the Puritan faith? Did he stop to think of the witches hanged on Boston Common, and the Quaker women, naked to the waist, whipped through New England streets by the Puritan Protestants? Did he see by mental vision the banished Baptists and the tortured heretics?

"Giv any orthodox church the power, and to-day they would punish heresy with whip, and chain, and fire. So long as a church deems a certain belief essential to salvation, just so long it will kill and burn if it has the power." The Russo-Greek church deems a belief in its creed essential to salvation, and the evangelical Christians are as truly heretics to that creed as the Quakers were to the creed of the Puritans.

The Confessional.

The *Catholic Review* copies from the *Christian Register*, a Unitarian organ, these words of a correspondent:

"The confessional has given the church an immense power over the conduct of its members, which I believe it has used wisely in the interests of female purity. Undoubtedly its female orders hav aided in this good work. Unfortunately, the great body of Protestant young girls are receiving no instruction or friendly counsel on that subject from either minister or mother. Personal purity has been held too delicate a subject for even a mother to allude to, and so the child is left to chance to learn the most sacred things. Let the Protestants gladly admit what the Catholics are doing in that respect, and emulate their example."

This utterance, naturally, pleases the *Review*. It shows, it says, "that the superiority of the Catholic system is becoming known and appreciated by many outside the church." Then it goes on to inform such idiots as this Unitarian and other Protestants what they must do to emulate the example of the Catholics.

"In the first place, they must be convinced that confession is a sacrament, of divine institution; that it is not only a duty but a privilege—in fact the greatest boon of God to man; that when our Lord said: 'Whose sins ye remit they are remitted unto them, and whose sins ye retain they are retained,' it was not necessary for him to add a command that the people should confess to them, for the necessity of confession is implied in the very power of remitting and retaining sins. For how could they tell what sins to remit and what to retain unless they were confessed with their attendant circumstances? But the penitents must also be convinced that there will be no possibility of their confidence ever being betrayed; that the lips of the confessor will be forever sealed; that they can go with even more confidence to their spiritual than they can to their bodily physician for advice and direction upon the most delicate subjects, and that as the bodily physician is prepared for his very responsible and delicate office by a long course of special scientific training, so should the spiritual physician be prepared for his even more responsible. and if possible, more delicate office, by a thorough training in the science of moral theology, which has reference to the guidance of souls in all the various relations of life. . . . The wisest and holiest among us need spiritual direction, while for the young of both sexes the confessional may be said to be the only real safeguard against the temptations to which they are exposed."

In the breaking up of the Protestant creeds, the evolution from primitiv barbaric theology to an ethical system which shall offer to men rules of conduct for happy guidance, the growth from Christianity to Rationalism, it is inevitable that the conservativ, the fossilized, the one in whose nature linger relics of the past, shall turn to the unprogressiv sect and find therein a haven for its slavish soul. But that a Unitarian, a member of a sect which is supposed to be the highway to heresy—yea, heresy itself—should "cling lovingly to the legends of the bib and rattle" and "crawl back in cribs and ask to hear the rhymes and fables once again," is indeed a surprise. For if there is one thing which we had supposed the decent portion of the world agreed upon it is that the confessional has been the source of more immorality than any other institution which the Romish church adopted from paganism. The confessional has ever been, if our histories are not all false, "the key to open the door of seduction and adultery. The canker of our social life has been the Christian creed, the bandit of our morals has been the Christian priest." Anglicanism is the one sect of Protestantism which has borrowed this corrupting "sacrament," and through its means, says an English writer, Rome has "again asserted her power to whisper her infamies into the ear of the English wife and the English maiden, in order that she may make the English home impure *sub rosa*, and transform the flower of English womanhood into brazen Phrynes."

Priests, says the *Review*, receive thorough training in the science of moral theology. If the *Review* had said *im*moral theology its statement would hav been true. Den's and Liguori's "Moral Theologies" are so utterly *im*moral that they cannot be translated into the English language without subjecting the translator to fine and imprisonment. A few years ago the founder of THE TRUTH SEEKER undertook to let the public know just what these books taught the priests. The writer of this was given the task of preparing them for the printer; but he found them so thoroughly rotten that he advised a discontinuance of the work, and the "copy" was burnt, and the plates completed were thrown into the melting-pot. When, some years ago, the Protestant Evangelical Mission of London disseminated such a translation of certain parts of the moral theologies bearing on the confessional, of Dens and Liguori, Lord Chief-Justice Cockburn, in the court of queen's bench, found the book obscene, and it was likewise suppressed. And in a little work by the editor of the *Agnostic Journal*, W. Stewart Ross, of London, "The Confessional Exposed," the larger portion of the extracts from these two books has to be printed in Latin. At the conclusion of several pages of quotations Mr. Ross says, "Enough! I can wade no further into this Latin filth. Through a breach in the ramparts of Rome I feel I hav the courage to rush, unhesitatingly, against the spears of all her Gods or the curses of all her flamens. But Rome has nonplussed me this time; in the breach she has put a dunghill, reeking with defecation, cataplasmal with offal." How books of which this is a correct description can teach morality is one of those things which Jesuitism alone can explain. And if moral theology as taught by Rome is a safeguard against the temptations to which youth is exposed, what would be an immoral theology which is no safeguard at all?

The confessional was established as an essential part of church disciplin at the fourth Lateran Council in 1215 A.D., though the practice is older. It was a superstitious growth from Jewish and pagan beginnings, adopted authoritativly by Rome under Innocent III. to increase ecclesiastical power. From that date, says the writer previously referred to, till the hammer of Luther sounded on the church door at Wittenburg, Lust and Rapacity had it all their own way. It is a disagreeable subject, and one which we would like to pass by in silence, but when, in these days, Unitarian writers are found advocating its adoption by Protestant sects, it seems imperativ to recall its disastrous consequences when enforced by the priests of the Romish church. To do this it is necessary to use but a fraction, and that not the most vulgar fraction, of the facts cited by Saladin in his *exposé* of the infamous sacrament.

The confessional was the *nexus* between the monastery and the convent. "The nuns were, by the questionings of the confessor, familiarized with the most secret sins of the celibate priest's libidinous heart. Sexual amours are not safe topics for conversation between man and woman. The prurient suggestivness of a wily confessor would be, generally, enough to leave the unhappy 'Bride of Christ' with the burden of her dishonored person and her broken vows." The women inside the convents and the women outside them were the prey of the priests. D'Aubigne in his "History of the Reformation" says: "In many places the people were delighted at seeing a priest keep a mistress, that the married women might be safe from his seductions. . . . Corneille Adrian at Bruges, the Abbot Trinkler at Capel, imitated the manners of the east, and had their harems. . . . In many places the priest paid the bishop a regular tax for the woman with whom he lived, and for each child he had by her. A German bishop said publicly one day, at a great entertainment, that, in one year, eleven thousand priests had presented themselvs before him for that purpose. . . . Rodrigo Borgia, after having lived with a Roman lady, had continued the same illicit connection with one of her daughters, named Rose Vanozza, by whom he had five children. He was a cardinal and archbishop, living at Rome with Vanozza and other women . . . when the death of Innocent VIII. created a vacancy in the pontifical chair. He succeeded in obtaining it by bribing each cardinal at a stipulated price. . . . Borgia became pope under the name of Alexander VI. . . . He celebrated in the Vatican the marriage of his daughter, Lucretia, by festivities, at which his mistress, Julia Bella, was present, and which was enlivened by licentious plays. . . . All the clergy kept mistresses, and all the convents of the capital [Rome] were houses of ill fame."

The licentiousness of the clergy, says Erasmus, "has debauched and turned into poor profligates one hundred thousand women in England." "Yet who is he, though he be never so much aggrieved, who dare lay to their charge, by any action at law, even the leading astray of a wife or daughter? If he do, he is by and by accused of heresy," and the Inquisition knew how to punish heresy. One of the commissioners of the report to Parliament, in 1563, at the instigation of Henry VIII., writes as follows of the English monasteries: "There were found in them, not seven, but more than seven hundred thousand deadly sins. Alack, my heart maketh all my members to tremble when I remember the abominations that were there tryed out. O Lord God! what canst thou answer to the Cities of the Plain confounded with celestial fire, when they shall allege before thee the iniquities of those religions which thou hast so long supported? . . . Truly, the monstrous lives of monks, friars, and nuns hav destroyed their monasteries and churches, and not we." "The commissioners," writes Burnet, "found great factions in the houses, and barbarous cruelties exercised by one faction against another, as either of them prevailed. . . . But for the lewdness of the confessors of nunneries, and the great corruption of that state, whole convents being found almost all with child; for the dissoluteness of abbots, and the other monks and friars, not only with harlots, but married women, and for their unnatural lusts and other brutish practices . . . are not fit to be spoken of."

It is claimed, and undoubtedly with ample reason, that the making it compulsory for women to confess to the priest had much to do with their seduction and the fearful state of morals which obtained. It is stated by Llorente the historian that in Spain, so great was the outcry against the immoralities of the priests that the Inquisition granted to the females of a certain locality the right to denounce the guilt of their confessors, and how the number of priests incriminated was so great that thirty secretaries were engaged for sixty days in taking down the depositions of the women whom the confessors had seduced or attempted to seduce, till at length the depositions became so multitudinous and appalling that it was deemed best to suspend investigations and burn the records of infamy. In Italy the Memoirs of the Roman Catholic bishop of Pistoria and Prato were once published by the *papist* Italian government as a *protest*, and as evidence that state measures would be required to prevent the Italian nation from hastening to inevitable ruin. In these Memoirs is a deposition by the prioress of St. Catherine. She says: "In compliance with the request which you made me this day, I hasten to say something, but I know not how. Of those who are gone out of the world, I shall say nothing. Of those who are still alive, and hav very little decency of conduct, there are many. With the exception of three or four, all those whom I hav ever known, alive or dead, are of the same character; they hav all the same maxims and the same conduct. They are on more intimate terms with the nuns than if they were married to them! I repeat it; it would require a great deal of time to tell half what I know. It is the custom now, when they come to visit and hear the confession of a sick sister, to sup with the nuns, sing, dance, play, and sleep in the convent. It is a maxim of theirs that God has forbidden hatred but not love, and that man is made for woman and woman for man. I say that they can deceive the innocent and the most prudent and circumspect, and that it would be a miracle to converse with them and not fall! . . . The priests are the husbands of the nuns, and the lay brothers of the lay sisters. In the chamber of one of the nuns I hav mentioned, a man was one day found; he fled away, but soon after they gave him to us as our confessor extraordinary. How many bishops are there in the Papal States who hav come to the knowledge of those disorders, hav held examinations and visitations, and yet never could remedy it, because the monks, our confessors, tell us that those are excommunicated who reveal what passes in the order! Poor creatures! they think they are leaving the world to escape dangers, and they only meet with greater ones. Our fathers and mothers hav given us a good education, and here we hav to unlearn and forget what they hav taught us. Do not suppose that this is the case in our convent alone. It is just the same at St. Lucia, Prato, Pisa, Perugia, etc. I hav known things that would astonish you. Everywhere it is the same. Yes, everywhere the same disorders, the same abuses prevail. I say, and I repeat it, let the superiors suspect as they may, they do not know the smallest part of the enormous wickedness that goes on between the monks and the nuns whom they confess. The monks are all alike with their penitents."

If anyone believes that these things hav all passed away and that the priests of to-day are pure men, let him read Chiniquy's and Edith O'Gorman's books—accounts of to-day and of our own country. He will find that the confessional is "as lewdly suggestiv as ever it was, and the priests and priestesses of the Christian faith as grossly licentious as ever they were—a blight, a canker, and a curse to society as far as it comes under their influence." "There is not a Romish priest extant," says Dr. Nolan, "who has acted in the capacity of a confessor but must admit the truth of this observation, that each day's confessions had been the continued causes of unchaste excitements in his mind. Oh, my friends, there is no Romish clergyman, no matter how satisfied he may appear in your estimation, but must allow that the first subject of his own confession to another priest is an acknowledgment of his having indulged in unchaste thoughts on account of the indecent recitals made before him in the confessional. I could relate many practical proofs from others corroborativ of my statement, were it not that a principle of honor prescribes the necessity of silence in this respect. While I thus uplift the veil of mystic darkness from over the confessional, must not you yourselvs admit that this pretended tribunal of forgivness has been often, to your own knowledge, converted by the priest into an apology for crime? Has not this practice of inquisitorial debasement often exposed the weakness of the penitent, and has it not consequently furnished the lecherous dispositions of many priests with an easier and more appropriate mode of seduction? Has not the innocence of virginity been often despoiled through the confessional, and has not the morality of otherwise virtuous women been frequently corrupted through it? Is there a single diocese in Ireland but furnishes proofs of Romish clergymen who hav been suspended for the notorious crime of having converted the tribunal of confession into an apology for wickedness? The very diocese in which I officiated as a Romish clergyman affords sufficient proofs of the correctness of my statement. Yes, and were the privacy of the confessional to be fully developed, it would then be easily seen that such abuses at confession as hav been known would stand as rare specks on the general sheet of confessional corruption."

We say with Saladin, Enough! We can wade no further into this filth. To apply the words of Canon Stowell to the *Christian Register's* correspondent, we cannot feel free to think that any Unitarian will ever go himself, or allow his wife or daughter to go, to that slaughterhouse of freedom and purity. So far from being a safeguard for the young, or a means of moral teaching, the confessional is responsible for untold corruption, and is in itself a foul ceremonial, if the priests put to penitents the questions and suggestions taught in their "Moral" Theologies. Instead of being, as the *Review* insinuates, a means of relieving their troubled consciences on "certain subjects of a delicate nature which above all others need the advice of a trained, judicious, and wise spiritual director," it is the inquisition through which coarse, licentious men teach the young unmentionable vileness and accomplish purposes as black as their own Jesuitical natures. That anyone should counsel Protestant ministers to emulate the example of Rome's priests is monstrously infamous.

ACCOMPANYING a picture of a disreputable-looking, scrawny, and sanctimonious pedagog, *Truth* says: "This is a portrait of the Wisconsin school-teacher who persisted in reading prayers and the scripture, instead of teaching the boys. He looks it, doesn't he? He knows all about the laws of Moses, but nothing of the Constitution of the United States. He believes in flagellation and prayer, but the law is to him as a sealed book. He is just the fellow to bring up lads to vote for federal election, prohibitiv tariff, spoils to the victor, anti-liquor laws, corrupt balloting, and God in the Constitution."

Letters from Friends.

WAVERLY, NEB., July 12, 1890.

MR. EDITOR: Inclosed find draft for two years' subscription. I am an old subscriber. Allow my name to remain upon the "roll of honor" as a member in good standing in the big church of truth seekers. Wishing you prosperity personally, and an increased circulation of your grand paper, I remain, Yours truly, MRS. S. J. CARPENTER.

POCATELLO, IDA., July 3, 1890.

MR. EDITOR: Inclosed please find $2, for which you will please send me the pictorial book when finished. I hope to be able to get a good club in this glorious town of Freethought in the near future, both for the book and THE TRUTH SEEKER. Kind regards to Brothers Peck and Heston. May they liv long and prosper. C. PAULSAN.

NATIONAL SOLDIERS' HOME, LEAVENWORTH, KAN., July 12, 1890.

MR. EDITOR: I actually needed not to renew, because I find your paper regularly in our library. But as I am one of the oldest subscribers I hold on to it still. I am seventy years old. I concluded to hold out to the last. Every number I receive I send out on missionary work. I feel sorry to keep up the fight only with the paper. Some more ammunition would be more serviceable. P. MINKWITZ.

FRIEND, NEB., July 10, 1890.

MR. EDITOR: Inclosed find $4, for two copies of the picture book.

J. E. Remsburg will deliver three lectures here on the 19th and 20th of the month. The local paper of Friend printed a notice of the lectures, and I understand the Methodist parson, Rev. Mr. Barker, read his pedigree the next Sunday from the pulpit for daring to notice an Infidel lecture. We invited the reverend gentleman to attend the lectures.

J. W. GILBERT.

NEWARK, N. J., July 13, 1890.

MR. EDITOR: It is natural to liv and die, but it is unnatural that children of one mother should exist in unequal conditions. Dame Nature should shower her blessings equally upon all of her children. All are entitled to their share of health and wealth. But unfortunately they are not possessed of just shares. Some are born in luxury and affluence, others in poverty and toil; some in health, others in disease; some comely and beautiful, others hideous to look at. Preachers say that all is brought in this world by an all-wise providence. Well, I answer there is very little equity in the distribution and no wisdom in partiality. If it is ignorance to be partial, then it is criminal for providence to be wise. Respectfully, W. W. MORRIS.

GIBSON, GA., July 8, 1890.

MR. EDITOR: I put in my order some time ago for one copy of the "Freethinker's Pictorial Text-Book," and I see in the last TRUTH SEEKERS that it is now in press and wish to obtain one as early as possible. I herein inclose $2, which you will please receive and send the book as soon as you can get it ready.

I still keep laboring in the cause of Freethought and think I am doing some good. I am a careful reader of THE TRUTH SEEKER. I read and then lend them out for others to read, and almost all who read them like them well. I shall keep trying for subscribers, and I hope for some success in the future. I liv in that portion of Georgia where orthodox Christianity has heretofore entirely predominated, and I am certain that Freethinking is now increasing. I am,

Ever yours in the cause of Mental Freedom,

SEABORN KITCHENS, SR.

NORTH AURELIUS, MICH., July 11, 1890.

MR. EDITOR: I must tell you that we had a debate at our school-house on the affirmation that woman's intellect is equal to man's, and we had a lively old time. There was a Free Methodist minister there, and he told the ladies what the divine will was in regard to the sex. So you see he was interpreting God's will. Then I wanted to know what the speaker knew about the divine will. In the first place, I referred him to the Hindoo woman who throws her babe to the crocodiles to please the wrath of her God, through the interpreting of the divine will by her priest. Then I referred to the Catholic nunnery, and I wanted him to look at the young women in there by the same process of the priest. Then I referred to that dirty system of Mormonism, all kept up by the same process of the priest, all by the interpreting of the divine will of God. Then I spoke of burning witches, hanging Quakers and whipping them through streets tied to a cart's tail in mid-winter, and a good deal more which I hav not space to write. I say, away with such jackasses. The priests do not like me. JOSEPH LAKE.

STEP, ALA., July 10, 1890.

MR. EDITOR: I want you to understand that you and the cause that you are so valiantly battling for has no better friend nor stronger advocate in this world than myself. The doctrin you teach seems to hav come to me by instinct, nature, twenty years ago, and coming under your influence for two or three years has only confirmed my natural conviction after trying to be a Christian and reading the Bible for thirty years. I am now as confirmed an Infidel as livs on earth. I am nearly seventy, but hav no fear of the future. I am much more happy than I used to be when trying to be a Christian. I am the only outspoken one in this section, but I tell you there is an undercurrent at work even here in this Christian land that some day after I hav gone over the river will be heard from. Policy and personal motivs is all that is clogging the wheels of progress here.

I want that picture Bible and must hav it. I think that will offset the beautiful story-book that has flooded this country in the past two years. My religion is my honesty, and I intend to fight it out on that line. If I was able I would buy everything on your list of books. I hope to be able to continue THE TRUTH SEEKER while I liv. All the reading I hav ever had favoring my natural position has been from your office. Poor Bennett, his works will liv always. Your friend, S. D. HOUSTON.

WAVERLY, WASH., July 6, 1890.

MR. EDITOR: I am in favor of the pictures. Many of them on the front page of the paper show up grand ideas, and for my part I cannot see how Christians can take offense at them, unless the truth is painted too plainly for them. When I was a boy I lived in the state of Iowa, and I was well acquainted with a man who lived in my neighborhood, who if anything derogatory to his standing or character was spread, and he knew it was a false charge against him, was perfectly unconcerned about it. But one time a bit of scandal was started on him which caused him to go on the warpath. When asked his reason for letting so many bad reports about himself go unnoticed, and being so hostil on this occasion, his reply was, "Gentlemen, lies don't hurt, don't amount to anything; but damn these truths!" And so with those Christians who look at these pictures and take offense at them. It is because the true aims and workings of Catholic and Protestant churches are shown up in such fine style. Hurrah for Heston, and may he hav a son growing up who will be able to fill his place after he is gone, if the world is not civilized until then. But I wish him a long life and plenty of happiness with his family, if he has one. I will send my mite for him after a while. B. F. DASHIELLE.

BLOOMDALE, O., July 13, 1890.

MR. EDITOR: Inclosed please find $5 for one year's subscription for myself and friend, as we hav been taking THE TRUTH SEEKER for four months, and are so well pleased with it that we think we cannot get along without it. And we owe a debt of gratitude to our friend for his efforts in inducing us to subscribe. I can say for myself that I obtained a great deal of useful information through the paper in regard to Bible questions.

I am at times a little diverted when talking with Christians on the subject of the Bible. They will all say, Oh, you will see the time when you will see your mistake. I will say, If I am mistaken I would like to see it now, and as the Christian people all over the world are praying to their God to show unbelievers the error of their ways for thousands of years it seems strange that he does not do it, which fully confirms the fact in my mind that there is no such thing as prayers being answered. And further, if he would only cause us to see our mistake just when we come to die, then it would be of no use to trouble ourselvs about it through life in trying to believe something that we cannot know anything about until we come to die. But I think we know just as much about that part of it as we ever will know. And another query in my mind is how there can be so many different creeds and doctrins, and all at war with each other, when they are all taken from the same book. It seems to me that if the book is the inspired word of God for the sole salvation of his people, it would be so that all could understand it alike. And another point is—some people will get up in their church and say that they are not living for this world but for the next, and still they try to get all of this world's goods that they can. DAN WINELAND.

COUNCIL VALLEY, IDA., July 5, 1890.

MR. EDITOR: I like to read the "Letters from Friends." The Spiritualists are rather roughly handled in the issue of June 21st by Mr. Ward. It seems that Spiritualism is like the Gods and relics of all time. They could perform almost any feat when alone or among friends, but when a rabble of enemies had entered a sacred shrine, the God or relic was most provokingly inactiv. I am not a Spiritualist, for the same reasons that I am not a Christian. But I am willing to giv everyone his due. Theirs is a great improvement over Christianity in the fact that they are progressiv. This is obvious from the fact that they substitute a republican or Anarchistic form for the old monarchy of heaven. I tell you, progress on this little earth will tell, even to the farthest ends of space. I am satisfied that if we ever try Socialism and find it as represented, it will be adopted in the spiritual world. There would be vast advantages derived from its use there. A system of coöperativ telephones could be established between the atmospheres of different earthly associations, so when a spirit was wanted at another place he could be sent for instantly, thus saving the mortification of a medium in not always getting the proper answer.

But I always find a Spiritualist an economic reformer, so I think Atheists, Deists, Agnostics, and Spiritualists should all work together as Liberals, and not quarrel over the spoils that are not won. Whatever we may believe concerning a future existence, all Liberals stand on the ground that though our station in some future existence may depend on our development here, it does not depend on our belief or faith. This, I think, is the true Liberal position.

Then if we dispute in a friendly manner over these non-essentials, we should ever keep in view, working together for the reformation of mankind, measures as follows: First, get rid of that traditional compilation of stories known as the Bible, which is a standing defense of every act of mankind from king to beggar. Second, make mankind brothers by industrial reform. After these vital questions are solved, then we may turn our attention to the conflict between Spiritualism and Materialism, and to some extent settle that mental struggle. Let us hav coöperation now.

Send on some Harman blanks. We might as well petition Comstock as President Harrison, but nevertheless we will show him we are not asleep. J. P. TOWNLEY.

MARENGO, ILL., July 15, 1890.

MR. EDITOR: In yours of the 12th inst. you made a statement which should not be passed by unnoticed by Materialists. You say incidentally, under the heading, "Fighting Ingersollism," that your "Spiritualistic friend Perry makes organs and confutes Materialists." Now, whether this was intended as a sarcasm or as a joke at some one's expense I know not, but at any rate it was great news to me, as well as, no doubt, to other Materialists, to see that they had been confuted by supernaturalists of any denomination, and by letting us know when and where we were thus placed *hors du combat* you will place us under obligations. If Materialists were confuted it must hav been by Spiritists telling us some of their experiences, or referring to several manifestations as irrefragable evidence of spirit existence, as I know of no other arguments they ever advanced to sustain their "spirit philosophy." Like the Christian who quotes scripture to prove the genuinness of the Bible, so do Spiritists adduce the visions mesmerically (or otherwise) produced to prove that there are spirits. One promis is precisely as valid as the other. They assume both are genuin, having such exuberant faith in them, and do not think it necessary to furnish other proof. They present a well-executed counterfeit of the genuin article—the Christian his Bible for his inspiration, etc., and the Spiritist his visions for his spirits—and claim that they are proof enough. They hold a bogus dollar before your eyes and say, "Don't you see it is a dollar—what more proof do you want?" That is Spiritualist and orthodox logic, and that is the way they "confute" the Materialist's arguments.

Or, perhaps, in an emergency, when hard pressed, they "confute" them as they did my challenge and the views therein expressed concerning the nature of these manifestations, namely, they ignore them entirely, which in former ages was considered evidence of being ignominiously cornered or floored! But the rules of discussion seem to hav changed since then. Now when anyone is silenced, he is considered the victor, having by his silence "confuted" his opponent. It must be a surprise, therefore, for Materialists to learn that they were confuted without knowing when and by whom. So they might as well prepare themselvs to pass all eternity in ethereal space, for thus having let Spiritists "confute" them by being caught napping, which will now render their souls immortal *nili vili*. No escape for them; Spiritualists hav so ordained it, so the other side may as well resign itself to its fate. And all this because they were "confuted" without even knowing that anyone had assailed their premises, except perhaps with ephemeral phantasmagoria of an overheated brain. H. WETTSTEIN.

STEUBENVILLE, O., July 12, 1890.

MR. EDITOR: I had about made up my mind that I had nothing more to say on the question of naturalizing foreigners, especially Catholics, when I came across the following, which I clip from the Pittsburgh *Dispatch* of the 10th inst.:

NEW YORK, July 10.—The following communication from a correspondent at Antioch, North Syria, is published this afternoon: A Catholic priest, deep in the councils of Rome, whose intimacy I hav the fortune to possess, told me of a plan whereby the Maronite Catholics of Mount Lebanon intend to emigrate to the United States. Unable to get a permit from the sultan of Turkey, they will, by stealth, cross over to Cyprus, British territory, and sail thence, as some detachments hav already done. Another tremendous army of Asiatics is preparing to emigrate to the United States in the autumn. These last are Armenians. Even Armenian paupers in this region, returned to this country at the expense of Pennsylvania churches, are preparing to return in the autumn again to test the infinit folly of Americans. They entertain the most sovereign contempt for any law of Congress, as the infinit sham of an examination at New York has once been passed by them. With the continued grinding poverty and military burdens, with the increasing taxes, the great masses of western Asia and northern Africa are determined to go to the United States. Loving my country as my life, I earnestly invoke your instant attention to this alarming state of things, that in some way Congress may stem the torrent of these hordes of vandals, who will ultimately destroy American institutions. I am entirely sure that the Maronite Catholic movement is stimulated to the utmost by the Romanists. Let Congress awaken and check these movements. There is no time to be lost.

If any man who loves his country, whether nativ or adopted citizen, can doubt after reading that that the Catholic propaganda are conspiring to capture this country to the church, by an organized effort to get the majority of voters by any and all means in their power, he must be blind indeed; and if the hordes they are pouring in on us are all naturalized, their object will be gained in another decade, in my opinion. The naturalization laws must be repealed or worse will happen. The Catholic church has hundreds of societies armed and drilled, ready for the fray when they see their time has come. And lately at Pittsburgh was a convention of all of them to consolidate the whole into one army. Why is it the people are so supine while the enemy is laying his plans every hour, in secret and openly—openly enough to show his intention? People say to me: Oh, if it comes to that, we can put them down as we did the Southern rebels. But I tell them the Catholic church is a more wily foe than they ever had to deal with, and before they strike a blow they will hav the chains so wound around the body politic that it will be of very little use to struggle. What is done must be done at once, and one of the first things to be done is to stop naturalizing any foreigners; after that it may become necessary to confiscate the property that is held in trust by the bishop for the pope—to giv them the same medicin the Mormons (Confiscation of Mormon church property under the Edmunds act has been declared constitutional by the United States Supreme Court.) hav been treated with, and what the Mexicans and Brazilians hav had to do to keep the state out of the hands of the church.

JNO. DOWNES.

LEXINGTON, KY., July 7, 1890.

MR. EDITOR: Philosophy has been instrumental in training the mental faculties which belong to our nature, but oftener, as in case of Rousseau (under whose auspices a good plow was invented, which seemed to arouse to new life the laboring classes of Europe), good has been done by the introduction of labor-saving machines. Mr. Heston's picture of the tools presented to the savage, is beautifully suggestiv.

But there is a strange fascination about those vivid, luminous thoughts and impressions which require no deep study; those deep, delusiv hopes and fears which are used by the clergy in charming and chaining the helpless mind.

The manacles we wear are fastened about us in childhood.

The horrid epoch of Nero also produced Seneca, but soon Christianity presented to man the deadly absinthe of religious faith. At once he becomes a demon, and civilization again is only the dream of the theorist.

Many things prevent the march of true evolution. The insane applause which greets the voice of the great orator who touches some heartstring, which sends forth rich melodies upon the air—even this may be a dead weight to improvement.

But all other contending influences are as nothing to the iron grip of the modern clergy, whose demoniac power will not giv us a chance to breathe the air of freedom of thought, which alone preserves truth intact. The clergy hav bound truth hand and foot, throwing her into a dimly lighted cavern which they call "religious society."

"The Protestants hav possession of the public schools," you say. The hellish and unreasonable opposition of the church to the dictates of reason shows plainly what awful calamities are just upon us, like monsters in a jungle just ready to spring upon our peaceful homes. The vulgar and prejudiced histories, to which the multitude cling, are like conventional masks upon the face of honor and unswerving rectitude. You might as well try to reason with a volcano or whirlwind as with a red-hot, money-loving clergyman, surrounded by his bloodthirsty, iron-handed, crafty minions. Dear friends, stand firm; the dawn is near. Like Voltaire, we will welcome every occasion for "avenging insulted humanity." "We would not love the world so well, did we not love honor more."

The modern Jew has his reasoning powers left uncorrupted because they hav not been drugged to death by the crazy dreams of the New Testament.

"No man of sound judgment can reconcile Sunday laws with the idea of personal freedom and the rights of man in the pursuit of happiness. The same spirit instigated the massacres of Bartholomew and Sicilian vespers, revoked the edict of Nantes, lighted the fires of Smithfield."

Who is this august character, this God in the schools, but a fierce monster without feeling or conscience, ready to kill, burn, and destroy his helpless victims, also denying justice to those giants of firmness, Reid and Harman, when even an eager, life-loving insect has a right to a good place in the universe. His Sunday and week-day persecutions are alike days of blood and infamy without reason, mercy, or justice.

But, sir, the reservation of lands for the poor by the government, is all that can save this great country from destruction. Will you, and Mr. Trueblood, and others, please elaborate a plan for this purpose, if you think it would meet the wants of the period? Are the poor to be crammed into loathsome corners by speculators who are wolves in human shape? Their gilded dens are the homes of the most ferocious animals, who always prey upon men, though their bloody hands are filled with Christian gold. ALHAZA.

SALIDA, CAL., July 4, 1890.

MR. EDITOR: This is the Fourth of July. I want to swear. May I? Not at the God-cursed church nor the priest-ridden populace, but at the Liberals. We had a free, just, secular government. Now what hav we? You hav told the story. Even the Rev. Mr. White, elder of the Materialist church, givs it up. But he does not vote as he prays—helps the priests shut up the saloons on Sundays. I do not know that this is church and state. You tell him. He will get right up from his devotions over God and his book, and set up God and his day. Wake him up; hold him up. Shake him over the hell on earth he is building for himself and his neighbors.

Truly it is all a mess. The state is a mere instrument of the church. Who is responsible? The majority. Who constitute the majority? Liberals—at least, non-church members—two to one. The priests bear rule and the people love to hav it so. The Liberals are responsible, first through their apathy and indifference, and second from their activity on the wrong side. They are too lazy to ascertain the facts, and when they do discover danger they are too lazy to think how their own actions will affect a desired result, and become more dangerous as friends than as enemies. And when not too lazy to think methodically, they are too cranky, lop-sided, and bull-headed to be governed by common sense and do anything that is practical or sensible.

The first class—the lazy Liberals—is fittingly represented by Elder White. No, he is not lazy—he is too busy in his amusements laughing at Heston's pictures or the crudities and absurdities of Bible characters to know anything about what the saints are doing in America. There is nothing to fear, say such men. Science is advancing. Hell is cooling off. God is cornered. The church is on its last legs. No danger except possibly from the Catholics.

Another class see danger and fight the church with voice and pen, but aid it with their votes. They invest the state with the same tyrannical powers that govern the church. Sinner and saint betray liberty with equal facility. And the state has nothing further to fear from church encroachment, for the Liberals hav already robbed it of all virility. A pious Comstock walks into the citadel of liberty by the same gate that paternal Wakeman opens. One prescribes for the body in the name of science; the other engineers the soul in the name of religion, and the man does not liv who can lay down a principle that would admit the one and exclude the other. The Anarchist can see this clearly, and yet, in the great fight between the two kinds of government—paternal and democratic—between liberty and slavery, church and state—he is content to be a neutral or bestow two kicks upon the state to one against the church. And yet he knows that his own liberty is at stake. He knows that law is, law has been, law will be, and the only question is as to the character of that law. He knows that organization alone can meet organization; knows that there is no power on earth that can grapple with an ambitious priesthood except the state; knows that that state will be as Liberal as the Liberals make it. And yet he is content to do nothing or worse than nothing, atoning for each stab at the state by making a face at Comstock. If three of these braves should happen to fraternize, fall into line, and pucker in concert, how the vice agent would tremble.

Just now the Anarchists extraordinary hav the field. The average Liberal has no devotion, is not in earnest about anything. These will sacrifice themselvs, their friends, and their cause on the slightest provocation—sacrifice them to a whim, a fancy, a mere question of words. These are doing valiant work for church and state and Comstock. They are the especial friends of women. Let us see. Woman's first need is not talk, but a home; not agitation, but protection; a just status in marriage and society. Not criticism, but betterment; not ranting, but a remedy. These Radicals hav no remedy, and woman's last estate under their *régime* is worse than the first. The Shakers are the only Liberals who hav done anything to better woman's condition. I say this in full view of all my honorable sisters are saying all the time *ad nauseam* in *Lucifer*, and I aver they are as unwise and unbalanced on this question as their orthodox sisters are on the temperance issue. They hav been all through a damage to Harman and a detriment to their own cause.

But if rational discussion be the need on this question of sex, the Heywoods and the Harmans are taking just the course to make it impossible. They hav no issue with either Judge Foster or Carpenter over this. They hav no occasion for martyrdom except as they manufacture it. Their cause is not the cause of women nor of free speech. It is not the cause of the Liberal press. On the contrary, they are jeopardizing the very existence of every Liberal paper in the land. Why, then, should the Liberal press make it their cause? Why rush to their defense, to shield them from the known consequences of their course—a course which they hav repeatedly denounced as willful, stubborn, or foolhardy? This is no time to be led away by sympathy. I know its power, but I protest against its influence. Are we so clannish as to support a Liberal simply because he is a Liberal, to any and every extent? There is no propriety nor consistency, no sense, in appealing to the law in favor of those who uniformly defy the law and propose to continue it. There is just one thing for these men to do—promis to stop printing needlessly offensiv matter. In the name of all that is at stake in the death grapple between liberty and slavery, church or state, I protest against the Liberal forces being led off and scattered, to waste their strength over minor matters and personal, frivolous issues. C. M. CLINTON.

PHILADELPHIA, July 14, 1890.

MR. EDITOR: Although I am a Liberal of thirty years' standing, I am, as yet, but a new subscriber to your grand and truly American paper, THE TRUTH SEEKER. I am supplied with my paper by the news agent of our district. I think that this method givs more publicity to your paper, and might prove the means of securing to you some new subscribers among people that I cannot reach myself. I know that the pictures hav already attracted attention, and may create an interest. Hence, my object. I am highly pleased with the paper myself. I admire the style of many of the articles I find in it. They are plain, sharp, and convincing; true, reasoning, and indisputable. They are exactly what is wanted for the times. Religion is not given much to reason, therefore we must keep hammering at it incessantly. Religion is founded upon nothing and nourished by ignorance, and as we know the elements with which we hav to deal, we must persevere with our truth and logic, and endeavor to light up that spark of reason which is found from time to time.

It has been my misfortune, here of late, to run counter with people who are of the God-in-the-Constitution persuasion. These people are the most obdurate, callous, and unreasonable of all that I ever met. Their argument is for church power alone; they care not about the rights and liberties of others. They say that, as the Christians are in the strongest numbers, they hav a right to demand a Sunday law, or any other law for the benefit of the church, and that the legislature has a right to enact them, and that the state has a right to enforce them. I hav also read statements in the daily papers to the same effect. If such statements are true, then of what worth, importance, or consideration is the Constitution? If I understand it rightly, the Constitution is a document of the states, by the states, and for the states. The Constitution embraces a code of laws in conformity with all those principles necessary for the establishment of a perfect liberty, and that will accord to all American citizens equal rights and privileges. While the Constitution will tolerate all manner of religions, whose creeds do not conflict in any way with its general character, it cannot, nor dare not, acknowledge any religious gods. To the contrary, it declares a separation of church and state. Is this not an invitation to the Christian church, or any other church, to keep their hands off? As the Constitution of the United States is made by the states, it therefore becomes a part and parcel of each state. If, therefore, states enact any law to the benefit of any church, do they not thereby acknowledge the power of such church, and violate their obligations to the United States? And if they enforce such religious laws, do they not enslave all American citizens who are not followers of the state's favorit church? The Constitution guarantees to every American citizen his or her religious liberty. Any citizen has a right to worship either of the score of gods now in vogue. And while doing so, people of other gods hav no right to molest them, nor to enforce the laws of other gods upon them. Do the Christians, as true, patriotic American citizens, endeavor to preserve their rights to American citizens? No! But they enact laws in the interest of their own church, and enforce them upon all the people; rob them of their citizenship, reduce them to slavery, and set the organic laws of the nation at defiance. Can such tyranny, such outrages against the rights of citizens, be sustained by the lying howl of state rights? If such diabolical legislation is state's rights, could not any other religion or creed, on gaining strength by numbers, rule a state supreme also, by having laws enacted to the particular benefit of its own church? Hav not the Mormons as good a right to rule a state in the name of their church as the Christians hav? Hav not the Jews the same right also? And if, in the early future, the Liberals should find themselvs the greater power of a state, could we not then retaliate against religion, by making tyrannical laws for its suppression? Could we not establish the fact that religion is witchcraft in a new form, and enact laws for its abolishment? Would religion then ask for state rights? No. They would appeal to the government, and ask for their religious liberty; which they would hav a right to do, and they would also hav a right to hav their prayers granted. We are now asking for our American liberty. We hav no redress. We appeal to the religionists themselvs. They are inexorable. They will concede nothing, but deny us everything, even our birthright. This is church power and not state right, as the church would hav us believe. They thus work their schemes of usurpation and coercion from behind the bulwarks of the state. A state's first right, and first duty, is to annul or repeal all such iniquitous laws, and thereby preserve to her citizens their religious liberty and protect them against unlawful taxation. Does this power, appropriated by the Christian church, to abuse, to torture, to destroy, come of divine inspiration? If so, then it behooves the liberty-loving American citizens to place themselvs in conflict array, to despoil the enemy of our peace, and to destroy the destroyer of the innate attributes of the men of men.

When by man our land is scourged,
In the name of Gods, divine;
Mighty truth shall be our sword,
Our love, to liberty's shrine.

We are told that religious priests, or ministers, are called by God, to teach his gospel. If this is true, then what shall we say concerning the variegated Christianity as we find it to-day, divided into parts, cut into fragments, tattered and torn, rent asunder by quarrels and dissensions arising from the superstitious prejudices? And all of these quarrelsome, snarling puppets of God are called to preach God's gospel, everyone teaching differently. Discord and disunion is now the only motiv power to their religious enthusiasm. And God himself—he is the right kind of a God for the Christians. He is flexible. He is one God to many different denominations and creeds. He backs up all they say of him, no matter how various. It is the Jews without a Christ, and the Christians with a Christ. It is the Catholics with a purgatory, and the Protestants without a purgatory. It is the Methodists with their terrible hell, and the Universalists without any hell. I can but admire this generosity and leniency on God's part. He allows Christians to believe as they please. And if Christians wish to appear as godly as they claim to be, they will accord these same rights to all other people. If it were possible for the Jews, by increasing in their numbers, to raise once more in the ascendant, God would return, like a boomerang, to his starting-point. He would disown his son, Christ, and excommunicate the Holy Ghost. We should then hav once more the God of our fathers, of Abraham, Isaac, and Jacob, and of Solomon, the wise king, who had children enough to fill his great temple at Jerusalem. We would hav the old system of burnt offering and sacrifice restored. Witches would again abound, to counsel the kings of God's nations, presidents, and congresses. Governors and legislatures would become a thing of the past, as the laws of man are as blasphemy compared with the divine knowledge of priests and kings, obtained through the agency of God's witches.

Tithes and tributes would be levied upon all the people for the support of the church, no matter of what creed, color, nationality, or previous condition. The Sabbath Saturday law would go into practice once more, the social system of polygamy would become prevalent again, and God would sanction all of these things to-day as he did in days of yore.

When men made their God, they fashioned his character like unto that of men, that God himself might appear more godly.

I will change the subject, and close, by inserting this from the Philadelphia *Record*:

THE LIVES OF MEN.

'Tis strange about the lives of men.
They liv, they love, they die. And then.
What, then? Ah, don't I wish I knew;
But really cannot tell. Can you?

J. S.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Six and Sixty.

Light of the morning,
Darling of Dawning,
Blithe little, lithe little daughter of mine!
While with thee ranging
Sure I'm exchanging
Sixty of my years for six years like thine.
Wings cannot vie with thee,
Lightly I fly with thee,
Gay as the thistledown over the lee;
Life is all magic,
Comic or tragic,
Played as thou playest it daily with me.

Floating and ringing
Thy merry singing
Comes when the light comes, like that of the birds.
List to the play of it!
That is the way of it;
All's in the music and naught in the words—
Glad or grief-laden,
Schubert or Hadyn,
Ballad of Erin or merry Scotch lay,
Like an evangel
Some baby angel
Brought from sky nursery stealing away.

Surely I know it,
Artist nor poet
Guesses my treasure of jubilant hours.
Sorrows, what are they?
Nearer or far, they
Vanish in sunshine, like dew from the flowers;
Years, I am glad of them!
Would that I had of them
More and yet more, while thus mingled with thine.
Age, I make light of it!
Fear not the sight of it.
Time's but our play mate, whose toys are divine.

—*T. W. Higginson in Century.*

Ned and His Pony.

A pony had been given to Ned,
To his delight and joy,
A tiny little quadruped
To suit a tiny boy.

But tiny boys of course increase
In size, their legs grow long;
And ere two years had passed away
Ned was both tall and strong.

"I'm in an awkward fix," he cried,
"For this will never do;
My feet will soon be on the ground
Unless his legs grow too!"

But, boys, do you suppose that steed
Would grow an inch? Not he.
He'd trot and gallop, eat and drink,
But that was all, you see.

His growing days were done before
He ever came to Ned,
And as the boy took in this truth,
"I'm in a fix," he said.

One day, when he was riding fast,
The pony cast a shoe;
Cries Ned, "We'll visit blacksmith Joe,
And see what he can do."

Joe pared the sturdy little hoof,
He pared and pared away,
The while young master watched the deed
In horror and dismay.

At length he spoke, "Look here now, Joe,
I don't feel quite at ease;
My pony's small enough just now,
Don't make him smaller, please!"

A Bright Speech.

BY A RISING YOUNG MAN.

At a Fourth of July celebration (this year) George J. Remsburg was called upon to make a speech. He responded in a few remarks from which the following extracts are taken: "Ladies and Gentlemen, Fellow-citizens: I hav been called upon to make a speech and I am sorry to say that I am unprepared, but nevertheless I am going to say a few words, for on an occasion like this—when we hav assembled together to celebrate the glorious Fourth of July—I can hardly refrain from giving utterance to my feelings. But when I realize the true greatness and grandeur of this memorable day, I can not summon words strong enough to express my feelings. I feel that we are doing our duty when we meet here in this shady grove 'amid the beneficent fruition of nature,' to celebrate this memorable day, for just one hundred and fourteen years ago to-day, my fellow-citizens, the old liberty bell in Philadelphia 'proclaimed liberty throughout the land, unto all the inhabitants thereof.' The sword of Washington, together with the pens of Paine and Jefferson, and the eloquent appeals of Patrick Henry, James Otis, and the Adamses, were the originators of American independence, and it was this strong pillar upon which they laid the foundation of our republic. Many a brave man has bared his bosom to the storms of shot and shell for the sake of American independence. Brave men were with Washington on the bloody field of Monmouth. They fought by the side of the dying Warren on the blood-soaked ridge of Bunker Hill. They were with Arnold and Montgomery in their heroic charge upon Quebec. They were with Lafayette and Pulaski at the Brandywine; with Stark at Bennington; with Arnold at Saratoga; with Wayne at Stony Point; with DeKalb at Camden, and on every bloody field of the Revolution they fought, bled, and died that their country might be free. No nation in the world can boast of men who fought with more courage, bravery, and determination than did the soldiers of the American Revolution. They were inspired by the thought of independence; their souls were animated by the sentiment of that lofty declaration of Patrick Henry, 'Giv me liberty or giv me death,' and they pushed ahead, heedless of the flying shot and shell that swept their ranks like a wild tornado. O America! how can you fail to honor your brave defenders? They made you the grandest nation on earth—they placed upon your brow a wreath of everlasting glory. At their feet lie the great evils that hav threatened the destruction of your liberties, on their swords and bayonets is written your history, and by their sides stand the glorious stars and stripes without a stain on them."

Corner Gospel.

PRECIOUS TIME.

Do we realize the value of time? Not generally. We waste it. We squander it. We throw it away in the most reckless manner. Here an hour, there another, until the greater part of daylight has flown, no one knows whither, and the hour for sleep has come. But what shall we do with it? Oh, there is so much, so very much, to do. Development of mind and body, of all the faculties, is imperativ upon us. By making the most of ourselvs we make the world better, we contribute to the general welfare. Life is sweet as we use time properly and profitably. It is a burden when we dawdle aimlessly and foolishly along, throwing the costly possession of time away as lightly as thistledown floats on the air.

Time is ours now. Let us employ it. The message is always, Do something, be something. The flowers of light, life, and beauty are on the mountain-top. They are for you, but you alone must pluck them. Another can not gather them for you. The glittering jewels of science and truth are for you, but you must strive for them yourself. Action, employment, energy, toil, are necessary adjuncts to honorable living. Time will not wait. The surging waves go on and on, flowing faster and faster. If you do not steer your craft you must drift, you know not where. The gold of time is the faithful use of it.

How many might truthfully put up some such notice as this, as suggested by that fine thinker and teacher, Horace Mann: Lost, yesterday, somewhere between sunrise and sunset, two—or more—golden hours, each one set with sixty diamond minutes. No reward is offered, for they are gone forever."

Then let us resolve to lose not one precious minute of time, but use each with all care and diligence.

Gather your roses while you may,
Old Time is still a-flying,
And this same flower that blooms to-day
To-morrow may be dying.

S. H. W.

To Miss Mary Foster.

No, I do not smoke or chew tobacco, nor do I hav any very bad habits. Womankind will ever pick up rubbish where she could find gems. She still holds fast to Christ for an example and leaves our noble Ingersoll in the cold.

She-ol is used simply to scare womanhood, for if he-ll was used it would remove her holy horror of that place; but God's domains are still called he-aven for a sort of drawing card.

Perhaps Sam('s)son ought to hav been mentioned, but it must be remembered that a woman was the cause of all his misfortunes. And while Bible characters are being named, Ham Ilton, named after the colored gentleman who went up in the ark, should not be forgotten.

Of course

"Mistress Mary, quite contrary,"

would never be so mean as to mention Mad(i)son.

No doubt "She-cago" should belong to the fair sex, for it has long been noted for its large-footed girls. But it must be remembered that "She-cago" is (in) Ill.

Did I cry when I was first put into breeches? Well, no. I felt prouder than a peacock and richer than Crœsus, and perhaps the happiest day in my life was when I shed petticoats and bloomed into a full-grown boy.

The judges of the Supreme Court may wear gowns, but that is so they may be distinguished from the prisoners. But it makes them look more like fools than judges.

I think the women must hav a mortgage on the "mother tongue;" for if they are not careful they will wear it out. But those who use it most wisely are the *master* minds.

No, there are no "sir maids," but there are mer men. But is it not rather unpatriotic to compare imaginary mermaids to the "father of his country?"

If the Milky Way belongs to womanhood, how does it happen that it is composed of so many sons (suns)?

"There is hope for the world when womanhood awakes." Of course she has not yet, but the world seems to get along all right without her help.

Where did girls get that barbarous custom of boring their ears? I think they must hav borrowed it from the Africans.

"When you praise us you declare that we outweigh the universe, and are angelic enough to dwell in starry spheres."

Perhaps some of Miss Mary's masculin friends hav seen fit to render her such praise. If so she undoubtedly deserves it—the last part at least; but I think the first part must be a little exaggerated.

Worcester, Mass. WALTER W. CLARK.

[The above communication ends the sharp little tilt between two among the brightest and wittiest of our large and constantly increasing family. If continued, it must be by private correspondence; but we shall be always glad to hear from both of our smart young friends upon topics of general interest. —ED. C. C.]

A Parable of Love.

"I'll master it," said the ax; and his blows fell heavily on the iron.

But every blow made his edge more blunt, until he ceased to strike.

"Leave it to me," said the saw, and with his relentless teeth he worked backward and forward on its surface until they were all worn down, and broken he fell aside.

"Ha, ha!" said the hammer. "I knew you wouldn't succeed. I'll show you the way."

But at the first fierce blow off flew his head, and the iron remained as before.

"Shall I try?" asked the soft, small flame.

They all despised the flame, but he curled gently around the iron, embraced it, and never left it until it melted under his irresistible influence.

There are hearts hard enough to resist the force of wrath, the malice of persecution, and the fury of pride, so as to make their acts recoil on their adversaries; but there is a power stronger than any of those, and hard indeed is the heart that can resist love.

A Bird Story.

The *Examiner* tells a pretty story of two birds in Dr. Prime's collection. Last spring one of the old birds, a gray sparrow, became blind. Straightway a little dark brown and white bird, known as a Japanese nun, and named Dick, became the sparrow's friend. The sparrow's home had a round hole as a doorway. Little Dick would sit down on a perch opposit the hole and chirp. The blind bird would come out, and guided by Dick's chirps would leap to the perch, and so on to the seed cup and water bottle. But the most curious part of the performance was when the blind sparrow would try to get back into the house. Dick would place the sparrow exactly opposit the hole by showing him along the perch. When opposit, Dick would chirp, and the blind bird would leap in, never failing.

Correspondence.

STILLWATER, MONT., June 29, 1890.

DEAR MISS WIXON: I thought I would write to you, because I saw other children's letters in THE TRUTH SEEKER. This is my first letter in the Children's Corner. My father has been taking THE TRUTH SEEKER for a long time. My class-mate and I look in the Children's Corner and read the letters of every paper. I think I will write to a girl named Maggie Sailor.

My father has been wanting my sister and me to write to you for a long time. He is a ranchman with lots of sheep, and I liv too far to go to school in town. We hav a little home school where we study both school books and music.

I went to a circus on my birthday and had a nice time. Mamma gave me mitts, cap, and a gold pen for my birthday present. I like to hav gir s and boys write to me. Well, I will close for this time. From

ABBIE HUNDLEY.

"A SWITCH is matter," said the boy;
"It guides my acts, I find;
'Tis thus a force my folks employ
Of matter over mind."

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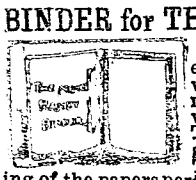
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Meets every Friday evening, at 8 o'clock, at German Masonic Temple, 220 East 15th street. Lectures and discussions. The public cordially invited.

The Newark Liberal League

Meets every Sunday afternoon at 3 o'clock at Liberal League Hall, 177 Halsey st., cor. Market st., Newark, N. J. Lectures and discussions on religious and social questions. Seats free and everybody welcome.

Philadelphia Liberal League 257

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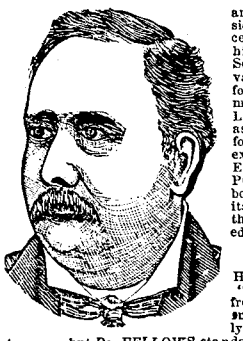
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News of the Week.

BRITISH censuses having given conflicting and worthless returns, a new method of supervising them, with a permanent bureau, will be established. Many desire that statistics valuable to medical and social science be collected, but the American opposition to such measures has decided the authorities against them.

OKLAHOMA'S crops are nearly ruined by drouth.

ROME will hold in 1900 an exposition to surpass all predecessors.

INTERESTED parties in Chicago are disputing over the Exposition site.

IN England 57 out of 113 prisons hav been closed, owing to the falling off of crime.

BLAINE recommends free trade with such American nations as will make it reciprocal.

THE German pilgrimage to the pope has been followed by one of 660 persons from Spain.

STANLEY'S discoveries show the Nile to hav the greatest length of any river in the world, 4,100 miles.

THE *Catholic Citizen*, of Milwaukee, has made an estimate of Wisconsin Catholics as numbering 520,000.

THE Catholic archbishops of the country assembled at Boston on the 23d, for an object not made public.

AT Tuscumbia, Ala., on the 18th, a street shooting affray resulted in the death of a mayor and two judges.

THE tornado that ravaged parts of Michigan upset a Sunday excursion boat on Lake Pepin, and of 200 lives over 100 were lost.

AN aeronautic division will be established in the Prussian army, and the larger forts provided with balloon corps.

BY the bursting of a blast furnace at New York on the 19th, seventeen men were burnt by a flood of molten iron, at least one receiving fatal injuries.

THE steamer Hibernian on its trip from Glasgow to Liverpool grazed an iceberg in a fog, narrowly escaping running into it and being dashed to pieces.

ON the 15th 1,500 kegs of powder exploded at King's powder mills near Cincinnati. At least 10 were killed and 30 injured. Houses were wrecked for miles around.

REV. DR. MITCHELL, of the fashionable Presbyterian church of Fort Worth, was arrested on the 13th for forgeries against several banks. High living was the cause.

THE Western Union Telegraph headquarters at New York was burnt on the 18th, the ignition proceeding from an electric wire. The loss was $250,000, besides $100,000 on its week's trade.

THE project to build railways connecting the United States with Mexico, Central America, and South American cities, has been awaiting the dilatory accession of San Salvador to a federation of the Central American republics.

CONTENTION over the federal election bill wages hotly. Democrats say it will enable a party in power to continue indefinitly. To the Democratic designation of it as a "force" bill, Republicans urge that it is not for force, but against the force which, they allege, now dominates Southern balloting.

NEW YORK'S population, estimated by the local supervisor of the census at 1,620,000, is put by National Census Superintendent Porter at 1,513,501. It is said, with what truth we do not know, that Porter under-estimates the city to deprive it of one of its eight representativs in Congress.

DISPATCHES announce a declaration of war between the Central American republics of San Salvador and Guatemala. A battle, rumor says, has been fought between armies each of which numbered about 10,000 to 20,000. Salvador is a small republic of the size of New Jersey, with a population of 700,000, all but 10,000 aboriginal or mixed races. Guatemala is an older republic, nearly as large as Pennsylvania, with a population of 1,400,000, of whom one-third are European. The nations had long been jarring, and a breach was expected. There is no good cause, and the movement is disgraceful. Some think that the United States should compel the belligerents to make peace. But these dispatches may be contradicted and shown to be but rumors by later ones.

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THE principal reason why the churches hav wanted people to go their road is, that tolls might be collected. They hav regarded unbelievers as the owners of turnpikes do people who go 'cross lots. The toll-gate man always tells you that other roads are dangerous—filled with quagmires and quicksands.—*Ingersoll.*

IN their writings and conversations the philosophers of antiquity asserted the independent dignity of reason.—*Gibbon.*

ONE of the worst things about the Bible, one of the worst in the averagc religion, is that it demands the sacrifice of self-respect. Every man is compelled to admit, before he becomes a Christian—before he is fit even for conversion—that he is wholly and thoroughly depraved in thought and act, in mind and flesh; and, in addition to this, he must giv up and throw away the fruit of his experience, observation and reason. Voluntarily he goes back to the childhood of the race. He becomes a frightened barbarian—an anxious savage.—*Ingersoll.*

FORMERLY, whoever was possessed of a secret in any art, was in danger of passing for a sorcerer; every new sect was charged with murdering infants in its mysteries; and every philosopher who departed from the jargon of the schools, was accused of Atheism by knaves and fanatics, and condemned by blockheads. Anaxagoras dares to assert, that the sun is not conducted by Apollo, mounted in a chariot and four; he is condemned as an Atheist, and compelled to fly. Aristotle is accused of Atheism by a priest, and not being powerful enough to punish his accuser, he retires to Chalcis.—*Voltaire.*

EVERY man who finds a fact, is the enemy of theology.—*Ingersoll.*

EVERY man should stand for a force which is perfectly irresistible. How can any man be weak who dares *to be* at all? Even the tenderest plants force their way up through the hardest earth and the crevices of rocks; but a man no material power can resist. What a wedge, what a beetle, what a catapult, is an earnest man! What can resist him!—*Thoreau.*

ACTION is the highest perfection and drawing forth of the utmost power, vigor, and activity of man's nature.—*South.*

FORCE can be neither created nor destroyed.—*Buchner.*

A MOVEMENT in favor of Materialism has arisen in Germany. . . . The third and most popular expounder of these Materialistic views is Büchner, in his book, "Matter and Force," which was first published in 1850, has run through a great many editions, and has been also translated into English. It it not necessary to expatiate upon the views of these writers. Their handling turns partly on the accumulated proofs, physiological and other, of the dependence of mind and body, and partly upon the more recent doctrins as to matter and force, summed up in the grand generality known as the correlation, conservation, or persistence of force. This principle enables them to surpass Priestley in the cogency of their arguments for the essential and inherent activity of matter; all known force being, in fact, embodied in matter. Their favorit text is "no matter without force, and no force without matter." The notion of a quiescent impassiv block, called matter, coming under the influence of forces *ab extra*, or superimposed, is, they hold, less tenable now than ever. Are not the motions of the planets maintained by the inherent power of matter? And, besides the two great properties called inertia and gravity, every portion of matter has a certain temperature, consisting, it is believed, of intestin motions of the atoms, and able to exert force upon any adjoining matter that happens to be of a lower temperature. Then they ask with Priestley and Ferrier, "Why introduce a new entity, or rather a nonentity, until we see what these multifarious activities of matter are able to accomplish?"—*Prof. Bain.*



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And Ish-bosheth sent, and took her from her husband, even from Phaltiel the son of Laish. And her husband went with her along weeping behind her to Bahurim. Then said Abner unto him, Go, return. And he returned.—2 Sam. iii, 15, 16.

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Vol. 17. No. 31. {PUBLISHED WEEKLY. { New York, Saturday, August 2, 1890 } 28 LAFAYETTE PL. } $3.00 per year.

Notes and Clippings.

CHRISTIANITY seems to be largely a matter of climate. Even our preachers now giv us over and take to the woods.—*Boston Commonwealth.*

THE European Peace Congress arrived at the conclusion that declarations of war should be subject to national control. The democratic principle is to be applied in its most elementary form.

AT the beginning of this century 21,000,000 persons spoke English, 31,500,000 French, 30 000,000 German, 31,000,000 Russian, 26,000,000 Spanish, and 16,000,000 Italian. Now 125,000,000 persons talk English, 50,000,000 French, 70,000,000 German, 40,000,000 Spanish, 70,000,000 Russian, and 30,000,000 Italian.

HYPNOTISM has reached that point that the French authorities think of creating a superior council of medical jurisprudence at the Ministry of Justice, to be composed of medical men and magistrates, who will be required to giv opinions as to the responsibility of criminals in connection with the questions of suggestion and hypnotism, and of heredity.

THERE should be a statute forbidding politicians to meddle with the truth in any manner. Some may object that such a law is unnecessary, for the reason that politicians very rarely do meddle with the truth. But they do sometimes, and when they do truth is in danger of great bodily harm, and truth should be protected, for it is sometimes quite useful. —*Kent Advertiser.*

IT is stated that $800,000,000 of church property is now exempt from taxes in the United States. This, if fairly assessed, would yield a revenue of $10,000,000 a year, or nearly enough to support our poor. As it is, a large number who never enter a church are paying far more than their just share of the burden of taxation. If this is justice, some people cannot see it in that light.—*La Salle Republican.*

A CATHOLIC journal's correspondent in Italy complains that "the country is overrun with Masonic and anti-clerical processions; the numerous *fetes* and commemorations of revolutionary heroes and celebrated unknowns hav brought about several riots in public places. M. Crispi has forbidden the celebration of any Christian feast outside the churches, or without the permission of a prefect."

AT the instance of Bishop Alexander of Moscow, reports the *Sun*, the arrangement of funeral processions has been taken out of the hands of undertakers. The clerical council of the city hav established a funeral bureau, whose function is to arrange all funeral processions of the city of Moscow for the rich and the poor, according to the orders of the mourning families. There will be seven classes of obsequies, each according to the price which the mourners may be willing to pay.

THE *Political World*, of London, says: "The Sunday question has cropped up in New South Wales, where it appears there are some pious people who think it wicked to indulge in innocent amusement and recreation on Sundays. Curiously enough an old imperial act of George III., making Sunday entertainment illegal, has been found by the courts to apply to the colony. A well-known colonial theatrical manager has been fined for contravention of this moldy statute. But the victory gained in the law courts by the promoters of the proceedings is, after all, a doubtful advantage, seeing that this attempt to revive antiquated statutes was strongly condemned by the judges, who, indeed, expressed themselvs in favor of a reform of the law so that the subject of Sunday entertainment might be placed on a footing more in accordance with the general view of the present day."

A SOMEWHAT imbittered contest over the teaching of German in the public schools in Indianapolis has resulted in a victory, temporarily at least, for the Germans. A decision was rendered in the circuit court last week in their favor. The decision is based entirely upon section 4,497 of the Indiana Statutes, which provides that whenever twenty-five parents or guardians shall so demand it shall be the duty of school trustees to employ teachers to giv instruction in the German language. The court thinks that there is no room for doubt as to the intent of the law. The city school board will appeal the case to the supreme court.

THE pope's allocution in the private consistory of June 26th, reads in part: "We cannot be restrained from raising our voice anew, and we cry out with reason, in all freedom of soul, as the hostility of our enemies fastens itself upon the last remnants of ecclesiastical property. In that war which lasts so long against the church, she is each day the object of new outrages and attacks. Nevertheless we do not despair, because we place the greatest and the firmest hope in divine aid. God himself will defend his rights, and he will giv to us—to us who battle for his glory and the salvation of men —the strength to struggle and the power to conquer."

THE Sabbatarians are flying at high game, attacking the queen for violating their commandments. That wicked old lady allows military bands to play on Sunday afternoons on the east terrace of Windsor Castle, and the set of busybodies who call themselvs the Lord's Day Observance Society, scandalized by this act, hav addressed a letter to the queen asking her to suppress the bands. They tell her majesty that she is hindering Christian efforts to instruct the young and to win to holiness multitudes who are in sore need of instruction in the truths of God's holy word. This impudent cant has thus far been left to answer itself, save so far as it is greatly ridiculed in the secular press.

THE greatest money-extorting machine that ever existed is the Romish church. As one good authority recently asserted, "She always givs nothing for nothing." She never helps the poor unless she gets ten times as much back. She mortgages the orphans in her asylums, body and soul, for what she expects from them in the future. The Boston *Herald* of Sunday said: "In Denver, Col., there has lately been opened a convent for aged widows of means, who may wish to spend their remaining years in retirement and prayer. They must be free from all family ties and willing to liv under the vows of religion in obedience, poverty, and chastity. Their occupation will be reparation to the Sacred Heart. As all are destined to a life of prayer, with no occupation, it is necessary that each shall hav a dowry sufficient for her support. The amount required is $4,000."—*British-American Citizen.*

A DISPATCH from Troy, N. Y., describes a second attempt by the electric light company to erect its pole before the Church of the Visitation. The court having decided in the company's favor, and issued an injunction restraining interference by the congregation, a detachment of workmen proceeded to the work. In the mean time the congregation responded to the call from the church bell, the tolling of which was understood by all of them. The women, upon their arrival, planted themselvs upon the ground, and the employees of the electric light company, who were instructed to erect it, were thus foiled. They stood by dumfounded, but when urged by the superintendent to complete the work they made a raid. They were warded off by the women, who fought vigorously. A riot was feared, and the sheriff of the county called out the Saratoga Citizens' Corps. Their services, however, were not needed, for the trouble was quieted, and at a late hour everything was quiet. The trouble may be renewed, for the electric light company is determined to set the poles, and the church people are equally determined that it shall not complete the work. The militia will be kept in readiness, and in a few minutes' notice will be on the ground.

VICE-CHANCELLOR BIRD has rendered a decision for the plaintiff in the suit of Mrs. Mary Pieroni against Father Patrick Corrigan, of Hoboken, in which it was sought to recover a piece of land and several houses at Fort Lee, N. J., which the woman alleged she had deeded to the priest in consideration of a promis on his part to secure for her a separation from her husband. The complainant alleges that Father Corrigan failed to carry out the agreement, and that as a result her husband came back to liv with her and wouldn't go away again. Father Corrigan, in his answer, denies all the allegations of the complaint so far as they involved any wrongdoing on his part, and alleges that he had paid Mrs. Pieroni $1,000 for the real estate, and that there was no other consideration involved in the transaction. The vice chancellor's opinion declares that the evidence is strongly in favor of the complainant, and decrees that the conveyance of the property to the priest be set aside.

A PAMPHLET about to be published by Signor Toscanelli declares that in 1889 there was really a project for the pope's departure from Rome. His departure had been arranged with the French embassador at the Vatican, who contrived to leave in such a manner as to excite suspicion, and then telegraphed to the pope from Paris: "It is necessary to act promptly, all is ready." The Italian government, on being informed of this, had the Vatican strictly watched, in order that it might know of the pope's departure as soon as it took place. In consequence of this the clerical journals complained and the Vatican demanded an explanation from Signor Crispi, who replied that the surveillance had been instituted in order that the government might be made aware of the departure of the pope, for as the immunity of the guarantee extended to the pope's person and not to the Vatican, the latter would, in case of the pope's flight, be immediately occupied and declared Italian territory, making it forever impossible for the holy father to come back. It was this condition that caused the project to be abandoned.

"RECENTLY, on a run between Buffalo and Cleveland on the Lake Shore road," said a dining-car conductor to a *Sun* writer, "I had as guests Mr. and Mrs. R. G. Ingersoll. At dinner an amusing incident occurred. Mr. Ingersoll and his wife were seated at a table by themselvs, when three traveling men came in and seated themselvs just back of them. None seemed to recognize the colonel at first, but suddenly one of the party sighted him, and hastily motioning me to him, ordered a quart of champagne iced and sent to Mr. Ingersoll's table with his compliments. It was quite evident that he had no personal acquaintance with the colonel, but merely wanted to open the way to one. I got the wine ready and carried out my instructions regarding it, when Mr. Ingersoll, without a glance at the donor, promptly and politely declined it, and I, of course, so reported to Mr. Smarty. At the conclusion of the meal, as Mr. Ingersoll rose to leave the car, the drummer ventured the hope that he had not offended by his act, when the colonel, with a smile, said: 'Oh, no; but the fact is my physician has forbidden me the use of wines or liquors,' and he bowed and passed on."

VIOLENT anti-religious feeling has been excited in Vienna by a case of abduction by nuns. Five years ago Frau Pajor, a married stage singer, placed her little daughter with the Ursuline nuns of Bad Fuered. Some days ago the mother came to claim her child, who is now sixteen years old. A remarkable and pathetic scene occurred. The girl refused to go with her mother, and turned a deaf ear to her touching appeals. It seems that the daughter has been imbued with a prejudice against the life of an actress. She refused to recognize or accompany her mother. The nuns encouraged her in this decision. Frau Pajor, however, continued to plead with her daughter, and finally, after a violent scene, in which the nuns participated, she succeeded in getting the girl to accompany her. A few days later a schoolmate of the girl and one of the nuns called upon the mother and girl. Frau Pajor, not thinking of losing her daughter again, went to the theater, leaving her with the visitors. Upon returning home late at night she was surprised to find her child gone. It is supposed that the girl returned to the convent, as no trace of her has been found. At the convent admittance was refused to Frau Pajor.

SUPERSTITION is always at its hight when trouble oppresses the heart. This is true of nations as well as of individuals. In Russia the most absurd superstitions are rampant at the present time. Prophets of evil appear in almost every province and city. Quite recently such a prophet, announcing the destruction of Odessa, appeared in the theater of that place and came near creating a panic. In Serpookhov, in the government of Moscow, a similar but more characteristic incident occurred. An official announcement was placarded on the street corners. The common people of that godly place are unable to read. They requested a man who looked like a priest to decipher for them the contents of the bill. He unhesitatingly and positivly declared that it contained the warning that the city of Serpookhov would be swallowed in the ground. In less than an hour the news spread throughout the place, and the people abandoned their work and began streaming out into the fields in large crowds. All the factories were deserted by the laborers. It took some time before the frightened crowds were restored to reason and to their regular pursuits; but the originator of the trouble could not be found. So, also, false prophets, wizards, clairvoyants, and mystics of this kind hav made their appearance in Kharkov, Kursk, and Kiev. Happily in all instances serious trouble has been averted by the prompt interference of the authorities.

NEVER was a more wonderful mingling of strange elements than in this great temple of the holy sepulcher. The Greeks hav one portion of it, the Latins or Roman Catholics another, the Armenians a third, and there is also a division, I think, for the Copts. In the holiest sanctuaries of all, where, as all believe, the Lord was crucified and buried, there hav been struggles, sometimes ending in bloodshed, between the confiicting churches. People say that still, but for the Turkish soldiers about, such struggles would take place again. The special moment of danger when such unseemly strife has happened has been the moment of the supposed miracle of the holy fire, which takes place on the Saturday between Good Friday and Easter, according to the Greek calendar. On this day, in the afternoon, the Greek patriarch comes down with a solemn procession to the holy sepulcher, and entering into the little chapel with his attendant bishop alone, after a short interval of hushed expectation, puts forth, through a round aperture in the wall of the sepulcher, the miraculous fire which is supposed to spring from the tomb. Nothing could be more extraordinary than the aspect of the great area below, upon which we look down from the lofty gallery that surrounds the dome. It is crowded with men, many of them in white tunic and drawers, their upper dress put aside, and everything that would impede them in running. They push, and crowd, and jostle, not to say fight, with arms and legs and lithe bodies, that twist as if there was no bones in them, darting themselvs out and in of the many-colored, seething crowd, which is never still for a moment, to get to the spot nearest the opening.—*Blaskwood's Magazine.*

Communications.

Divine Revelations.

The doctrin of divine revelation in the orthodox or mythological sense is fast fading out of the minds and confidence of intelligent people.

By intelligent people is meant those who hav given attention to the principles, the facts, and phenomena of psychology and metaphysics.

The subject of divine revelation is one so serious and mysterious that those who believe in it in this sense accept it so reverently and implicitly that they are often unwilling and unable to reason upon it, to listen to or believe anything calculated to excite a doubt of its reality and reliability.

They believe in it because they hav been taught it, and the testimony of their teachers is all the authority they want; and their misconception of the nature of evidence furnishes them a satisfactory confirmation. A holy bigotry and pious stubbornness are their shield and defense.

They will not reason on the probability or possibility of being deceived in their experiences and their faith respecting it.

They hav no curiosity nor disposition to inquire how human beings first discovered that God made special revelations to his favorit servants. They do not know why it became necessary that he should do it, or how he does it, or anything more, except that he does it, and that is enough.

Religious credulity is the bane of civilized society. Men much rather believe than know; they hav far more confidence in faith than facts, in fables than verified truths.

Men elevated to responsible positions in church and state, as deacons and elders, use their influence to suppress intelligence, stifle investigation, and interpose their official power to arrest the spirit of inquiry. They confess their own ignorance, and also their desire that others should not know more than themselvs and thus discredit their authority.

On the subject of divine revelation, they present with the most solemn gravity their pueril and childish ideas, the nursery lessons of past ages.

Their reasonings are of the feeble order, for the weakest purposes, and they run thus.

Man has five senses, and through them he receives innumerable impressions on the brain; but these impressions are all human, received through the organism. And they constitute animal or human knowledge, which is common to the higher order of the brute creation. These senses, from the environment and the needs of the creature, receive various degrees of development and acuteness. This is manifest in such wonderful extremes that the capacity or aptitude is transmitted from parent to offspring in such perfection, and answers such marvelous purposes, that we cease to credit the power thus exhibited to the exercise of one or more of the senses, but we represent it as something different and superior; in animals we call it instinct or intuition, and in man inspiration or revelation. The olfactory or scenting sense in the dog, the sense of sight and location in the carrier pigeon, and their powers to respond to the revelations of these senses, to most people are nothing short of miracles.

To them the skill of the beaver, the bee, and the ant are also exhibitions of a special, divine impulse or intuition.

We are taught these lessons, and it is easier and safer to believe they are true than it is to doubt or reason upon it.

The facts and knowledge obtained directly through our senses we call human, because we know they are simply impressions on the organism.

But the process by which the mind can use these impressions, analyze, compare, and combine the simple into the complex, and evolve from the elements and principles of the known visions and conceptions of the unknown, we call spiritual. The industrious and careful observer accumulates a vast mass of facts on some special subject. These he arranges into a system or order, and out of them constructs his theories of their origin and uses, and thus makes discoveries or receives revelations beyond his less observant and less critical fellows. By dwelling on his subject, the mind acquires the habit, and without any effort, in unexpected moments, without any special premeditation, new aspects and revelations will burst upon it. The individual having these experiences, his more credulous and superstitious neighbors, not being able to account for them on any scientific principles, ascribe them to a divine agency as special gifts of secret insight. If the subject is religion, then the revelation is a divine inspiration, or a spiritual impression. Such a claim is made for it, and is awarded to it. The neophyte in psychology, or in the science of mind, can account for it in no other way, and seldom will he listen to any other explanation.

The enjoyments of life and the worth of living consist in nervous exhilaration, in the excitation and activity of being; and the mysterious or inexplicable, the indefinable in nature, furnish the topics and texts for that mental knight-errantry to activly employ the imagination and enlist the nervous energies. The field of the unreal and speculativ is without boundary and givs ample range for the most hungry greed in the realms of novelty and adventure. Religion and its mysteries furnish a happy repast for the unsatisfied cravings of a longing nervous vacuity. If while yielding to the reverie, a thought, an idea, a project, a theory or suggestion, should be indulged by the mind, especially if it should seem plausible or practicable, it is straightway a divine visitation and must be heeded. If it should be in any sense new or original that would be an additional voucher of its supernaturalism. Discoveries in the sciences, arts, or inventions may be made by the exercise of natural ingenuity or human reason; or it is thought they may in some obscure or indirect way hav been aided by divine interposition. They being only secular matters, we do not trouble ourselvs much about their origin or whence they come. But visions in morals, metaphysics, schemes for conduct or plans for life involving some special gratification of the ideal, the marvelous, or devotional, we are sure to attribute to the direct action of God upon our minds or feelings. These nursery foibles and fallacies accompany us even with our gray hairs and are carried to the grave. Science, reason, demonstration, are nothing to the one given over to the charm and thraldom of this priestly hallucination—this ancient heathen theology. For its birth was in barbarism—it was cradled in priestcraft, and its fruitage is in modern superstition, strangling the truth and arresting mental progress. How convenient it is to make a God after your own pattern and then enlist him in the service of your own superstitions, and in the suppression of the heresies of those who are laboring to deliver you from spiritual delusion and introduce you to the truth! How comfortable it is to hav a God who understands us, and knows how and when to communicate with us what he wants us to do!

The whole theory and doctrin of the Bible being a divine revelation in any special or proper sense is a forgery and fraud. The Protestant reformers were forced into this flimsy faith when they left the mother church and rejected the pope as the oracle chosen of God for the only channel through which he communicates his will to men. A religion without a divine revelation Luther soon discovered would be a failure, so he seized upon the Bible as the substitute for a pope and insisted it contained the whole revealed will of God. Before that the church held the Bible as a mystery which the people should not read nor believe till its meaning was interpreted or revealed by the church officials, its divinely appointed custodians. Luther maintained the right of private interpretation of the Bible as the entire will of God and succeeded in establishing this faith among Protestants. The reformers were driven to this forgery and fraud when they dispensed with the pope; for the people were too ignorant and superstitious to follow a leader who had not for his guide a divine revelation. The function of religion in those days was not to make men honest, but to make them believers. The success that resulted from this use of the Bible was accepted as ample justification for forging for it a new character. Taking it from the church archives as only a musty relic of ancient literature and giving it preëminence as the "word of God" and a divine revelation, was acting on a long-established church maxim that "the end justifies the means."

The Bible would never hav been known or suspected of being a divine revelation if the priesthood had not invented the idea and vociferously proclaimed it to the ignorant, gaping, credulous multitude, in order to make proselytes.

There never was and never can be but the one principle and method of revelation, and that must be in accordance with fixed law. Call it instinct or intuition, inspiration, impression, or impulse, it never arises to the dignity of a revelation till it is grasped by the understanding and judgment. Nothing is a revelation unless it accords with known facts, or while it is in any sense involved in mystery. A book, a dogma, or a creed may be believed, but it is not a revelation until it is understood. The simplest geometrical formula is a mystery till it is understood, and then it becomes a revelation. We cannot understand God as a personality or a principle; we can therefore hav no revelation from that source. "Who can by searching find out God?" "Oh, the depths of both the wisdom and power of God! how unsearchable are his judgments and his ways past finding out." When our minds are engaged with any subject, whether secular or sacred, it is in vain for us to claim or pretend it is the work of a God. Such claims did for the Dark Ages to subdue and to frighten into submission silly people, but they hav lost their power now, except with the weak, the truculent, and superstitious. They may be learned in books, skilled in the literature, and disciplined in the traditions, yet they are weak and vapory in everything that is sound and substantial in the divine and real.

It is one thing to be smart, flippant, and versatil in the scholasticism of a popular faith; to be voluble and turbulent in defense of a dogma—and quite another thing to be a student of nature and a devotee of truth; to be a patient pupil at the fountain of infinit wisdom, scrutinizing and contesting with rigid analysis every lesson that may be offered for acceptance. It is one thing to be learned in a faith and another thing to be wise in that which is known to be real.

Without revelation we could never get at the truth; with it all mystery and darkness are dispelled, all error dissipated, and the pathway of life made plain and easy. These are its fruits and justly entitle it to the name of divine. All real revelation of nature's mysteries is divine. Whatever tends to disperse the mists of superstition, clear the mind of error, and open it to the light of truth, is a divine revelation. Everything that claims to be divine revelation and does not do this is a fraud and a snare to capture and enslave the unwary and simple-minded. There is much of the latter in the world, and it resembles the "devil transformed into an angel of light" to deceive the very elect. It is intrenched in the pulpit, in the chief seats of the sanctuary, and under the guise of piety and holiness it is captivating the unsuspecting with its glittering illusions and special promises of rewards in this world and the world to come, to all those who accept it.

Yes, divine revelation in its true sense is a verity, and let everyone who seeks the truth wait on it, and receive elsewhere no lessons for authority. It is the source of all truth in divine things. Liv close to it, and wait upon its ministrations and openings. But unless we know how it comes and where we are to look for it, we cannot fail to be deceived by the specious counterfeit which will on every side be offered to us by self-deceived, arrogant worshipers at the shrine of falsehood and delusion. The masses are lured and trammeled by the devoted victims of this ancient, spurious type of so-called divine revelation. Its guise of holiness makes it doubly dangerous.

So far as we accept the true will it deliver us from all error. It will place us on a pinnacle where we can serenely stand, figurativly speaking, in the very presence of God; and we will derive our knowledge from the fountain of all truth, the unimpeachable sources of wisdom. We will hav nothing to fear, nothing to conceal, but everything will be transparent in purity and excellence.

No disguise or affectation, nor assumptions of any kind, will be needed; no titles or honors or places of distinction will be used to giv weight or authority to that which, in itself, is above all human testimony. Nothing factitious or evanescent can add to, or detract from, what stands preëminently above all man's devices in any inferior revelations.

To be morbidly affected with religion, and with that disturbed state of the mind and nervous system which givs rise to vagaries and visions construed into, or supposed to be, divine revelations, correspondingly affects conduct and character. It produces a belief and the disposition that we must depart from ordinary human manners and methods, in our intercourse with society, in doing the newly revealed duty. The belief that God is personally present, and impressing the mind and emotions with these revelations of his will, irresistibly changes the voice, the expression of countenance, the positions of the body, the action of the muscles, the habits of eating and drinking, the quality and mode of the costume, and works a general transformation. Without these changes in the regime—in the moral and personal aspects of life—the individual and others for whom the benefit of the special revelation was supposed to be given, could not be confident of its genuinness and reliability. Such outward signs are believed to be the certain and the invariable accompaniments of a genuin divine revelation of this spurious order. And these revelations would not be accepted by those who believe in them without such external tokens and evidences of their divinity. These spurious revelations can be distinguished from the real and true by always being thus verified, while the latter never are by anything of the kind, as they need no outward confirmation, having within themselvs those inherent qualities and properties that carry with them irresistible evidence, and which are all-sufficient.

Let his mistakes or failings be what they may, the true revelations that Jesus made to his disciples in Judea, according to the record, were without these outward signs and personal airs that accompany the false. His religious neighbors, the Pharisees, like many of the same kind among us here, would not credit his testimony as divine revelations, because of the absence of these signs. But he said "a wicked and an adulterous generation should hav no sign." They should place their evidence on a higher basis—their own powers of discernment. "Why even of yourselvs judge ye not what is right?"

He was severe on the Pharisees for parading these external signs in their long prayers, their disfigured countenances, broad phylacteries, and other methods of showing their communion with God.

It is very clear, from the direct and positiv style and language of Jesus, that neither his tones nor

manners were either pious or affected, or bore any other evidence of this spurious divinity.

Among the radical reformers of the past George Fox was entirely free from them. He was so exemplary in that respect, so determined not to mislead, or deceive by these false outward signs of piety and professions of religion, that his contemporary biographer made special mention of it as one of his exceptional virtues, and of his aversion to those outward, whining, priestly tones, airs, and devices assumed by those who claim to be under a divine special guidance and revelation.

Almost everywhere among high professors of religion, who claim to liv in intimacy with God, we see these ghostly airs assumed, for the sole purpose of the parties to pass, through these fraudulent means, for what they are not, and for deceiving the people. T. E. LONGSHORE.

Philadelphia, July, 1890.

Bruno.

[In September last year Mr. C. Bradlaugh lectured in Nottingham, taking for his subject, "Bruno: 1600–1889." Since Mr. Bradlaugh's departure the Catholics hav been busy denouncing Bruno from their pulpits. I sent to Canon Harnett the letter appended in answer to one sent by him to one of our local papers. I do not claim for it any special literary merit, but send it hoping it may interest some of your readers. The name of Bruno has a special claim on the sympathies of all Freethinkers.—R. J. M.]

SIR: While hunting up some information in some back issues of the *Guardian*, I came across a letter of yours on the above subject. The paper bears the date of Oct. 1, 1889, nine months ago. As one who has lectured from the same platform as Mr. Bradlaugh, and as one who has "held up Bruno to admiration," I ask leave to plead on behalf of this dead Freethinker. My only apology for addressing you is (if one is needed), Bruno was a heretic, and I share his heresy.

"Implacable hatred of the Catholic church, and of its visible head on earth, is the main idea of these men in holding up Bruno to admiration." As far as I am personally concerned, your words are true. I hav no love for your church. Why should I hav? What has your church done for me or mine? Gazing backward through "the portals of history," what has your church done for humanity? Instead of "wicked men" "inflicting a lasting insult to Christianity," has not Christianity, as personified by your church, offered a lasting insult to the human race? You invite "anyone" to read Berti's work; let me invite you to read another—Rule's History of the Inquisition. Compare, I pray you, the life of Roderic Borgia, Pope Alexander VI., with that of Bruno of Nola, and tell me candidly which of the two you consider the most "infamous," the most "foul and full of obscenities?"

It is quite true, as you say, that Bruno made "a direct assault on the Christian religion." That assault has continued ever since. I glory in it. And I trust the unveiling of a statue to Bruno is not regarded as "a mere barren act of homage, but as the beginning of a new period of agitation, which shall rouse the popular classes against the church of Rome." And one of the strongest opponents your church has to face in this country is the man you oppose in the columns of a daily paper, not having the courage to oppose him on the platform.

You say it is not true that the Inquisition was hunting for him, because he had many towns, like Geneva, where he might hav lived in peace. Do you not know that there are Inquisitions and Inquisitors, of a milder kind, in other creeds besides that of the holy Catholic church? Inquisitors to-day dare not burn, but they still rob men of their liberty; others they try to ruin; some they try to rob of their children, and sometimes succeed; and in places where Christian toleration makes Freethought unsafe, some may lose the means by which they gain their daily bread. Bruno did go to Geneva. Geneva offered him a cloak, sword, and bread, and intellectual imprisonment for life. Bruno looked at the glorious Alps, and thought of the sweets of liberty. Choosing liberty to servitude, he left the home of Calvin, the murderer of Servetus. To say he might hav lived there in peace is only partly true. Bruno might hav lived there in peace *if he had no opinions of his own*. He knew how to value thought, and knew how to die for it.

"Whatever punishment the state passed upon him, and it is not at all clear what it was," we should remember heavy penalties were enacted for slight crimes. How innocent! For the word "state" substitute the words "Catholic church." The punishment, *as you know*, was years of imprisonment and death by burning in the Campo di Fiori. If you do not know these facts, how do you fill up the void in Bruno's life between May 23, 1592, and the 17th February, 1600? If you did know these facts, what do you mean by stating it is not at all clear what his punishment was? Is not imprisonment and death by burning punishment? If not, what is it?

"Bruno appears to hav been an apostate, a blasphemer, and an avowed pantheist." Sir, the predominating characteristic of your church is bigotry—bigotry of the worst kind. Whenever men hav been grand enough to think for themselvs, and bold enough to honestly teach what they hav thought, your church has always been ready to call these men blasphemers. If these "blasphemers" belonged to your church, and dared to think for themselvs, you label them "apostates," as though they were not as honest in their thought as you are. The blasphemy of Bruno's life was his pantheism. That was his real crime against the Catholic church. The Catholic church has always hated a thinker on precisely the same lines as a burglar hates a policeman.

Now I hav done, unless you care to send this, with your answer, to the public press.

Nottingham, Eng. ROBERT J. MURRAY.

Eminent Women.

LUCRETIA MOTT.

When the excitement of antislavery meetings and conventions was about at the highest stage, I remember well seeing the mild, beautiful face of Lucretia Mott at some of these meetings at Pleasant Valley, N. Y.

It was a face which, once seen, could never be forgotten. I see her this morning just as I saw her then, and hear the low, gentle, earnest tones of her voice, as it always spoke for freedom, kindliness, and reform.

But in writing of her, I draw, not from memory, but from Mrs. E. C. Stanton's memorial address of her, delivered in Washington, in 1881.

In January, 1793, the little island of Nantucket "welcomed to its solitude a child destined to be one of America's most famous women," Lucretia Mott.

In 1708, Mary Starbuck, the "Great Merchant," a woman of remarkable intellect and executiv ability, "converted the colony [at Nantucket] to Quakerism, and vindicated woman's right to interest herself in the commerce of the world. Perhaps she, like the good genii of old, brought her gifts to that cradle and breathed into the new life the lofty inspiration that made this woman the prophet and seer she was. Here were the descendants of John Wolman, William Rotch, George Fox, the Macys, the Franklins, the Folgers; and in this pure atmosphere, and from these distinguished ancestors, Lucretia Mott received her inheritance. Her father was an honest seafaring Quaker; her mother belonged to the Folger family, whose culture, genius, common sense, and thrift culminated in Benjamin Franklin, and later in Lucretia Mott." So here again we see the mother-heredity producing the grand and noble offspring. Lucretia says in her diary: "I hav always loved the good in childhood, and desired to do the right. In those early years, I was activly useful to my mother, who, in the absence of my father on his long voyages, was engaged in mercantil business, often going to Boston to purchase goods in exchange for oil and candles, the staple of the island. The exercise of women's talents in this line, as well as the general care which devolved upon them in the absence of their husbands, tended to develop them mentally and physically."

In 1804 the family moved to Boston, where Lucretia was sent to the public instead of the select schools, as in the latter the pride of class might be engendered.

Mingling with the poor, and noting their patient struggles with poverty, gave her a feeling of sympathy for the masses, which grew and increased in all the after years of her life.

Her father lost his property by indorsing for a friend. He never recovered from the blow, and the support of the family henceforth mainly devolved on the mother, who was energetic, ambitious, and courageous.

The parents, like all Quakers, felt that a good education was the best blessing they could bestow on their children, and in her fourteenth year Lucretia and her elder sister were sent to "The Nine Partners," a Quaker boarding-school in Duchess county, N. Y.

At fifteen she became assistant teacher, and at the end of the second year was offered the situation of teacher, with the inducement of entitling a younger sister to her education. Lucretia had her share of life's trials. "As one of eight children in her father's house, with his financial embarrassments and sudden death, and afterward with five children of her own, and her husband's reverses, Lucretia's heroism and strength of mind were fairly tested. In both of these financial emergencies she opened a school, and by her success as a teacher bridged over the chasm."

In her eighteenth year she married James Mott, whose acquaintance she had formed at the boarding school, and for half a century they enjoyed a true and congenial companionship. He had the cool judgment, she the enkindling enthusiasm; he had the slow, sure movement, she the quick, impulsiv energy. He enjoyed nothing more than silence, she nothing more than talking. The one was completely the complement of the other.

Collyer says theirs was the most perfect wedded life to be found on earth.

They were both of a beautiful presence—he large, fair, with kindly blue eyes and regular features; she slight, with dark hair and eyes. Both of the sunniest spirit—both free to take their own way, as such fine souls always are, and yet their lives were so perfectly one that neither of them led or followed the other, so far as one could observe, by the breadth of a line.

In his young days James Mott was a teacher. He then engaged in the cotton business, but dropped it just as it was becoming profitable, because it was connected with slave labor. Then he took up the wool business, which proved financially successful, so that he retired on a competency, which enabled them to take a trip to Europe, and afterward to liv a life of leisure indulging in literary pursuits.

Lucretia was a good housekeeper and took the entire charge of her children. She did not rest content in simply caring for home, but filled and rounded out her life by riding, study, and activ work in all kinds of reform.

Glancing at the platform on one occasion in Philadelphia, the central figure is Lucretia Mott in Quaker costume, in the zenith of her refined beauty. Around her are grouped James Mott, William Lloyd Garrison, Wendell Phillips, Thomas W. Higginson, Robert Purvis, Charles Burleigh, Ernestine L. Rose, Frances Dana Gage, Hannah Tracy Cutler, Lydia Mott, Martha C. Wright, Ann Austin, Sarah Pugh, Hannah Darlington, Mary Grew, Matilda Joslyn Gage, Susan B. Anthony, and Lucy Stone, as refined and remarkable an assembly of men and women as would be found in any European court. Yet these were the people so hated and ridiculed by the press and pulpit, whose grand utterances and spicy debates were stigmatized as the "maudlin sentimentalism of unsexed men and women."

Look at these names now and see what time has done for their redemption, and take heart all ye who are at this day maligned, ostracised, fined, and imprisoned for being in advance of your age and giving your best thoughts to the world.

As a minister in Quaker meeting Lucretia had her crosses to endure—crosses as heavy as now fall on the heads and hearts of the pioneers of to day. Her motto was, "Truth for authority rather than authority for truth." She says, "The doctrin of original sin never commended itself to my reason or conscience, except on the theory of original holiness also." She was thoroughly optimistic, believing in a love of the good, the true, and the beautiful as the ruling motivs of the majority of life's children.

Though to her heart's core she was a Hicksite Quaker and a true expounder of the tenets of Elias Hicks, yet she was feared, traduced, maligned, and dreaded as a thorn in the flesh among the followers of his doctrins, just as a real Christian is now feared and maligned if he attempts to preach the real Christ—as a man and a reformer, instead of a ranting and dogmatic fanatic.

One of the best preachers they had, but so identified with popular, or rather unpopular reforms, they would hav given much to hav had her expelled from membership, "but she understood her own rights and the Friends' disciplin too well to violate a single rule. Although her enemies kept close watch, they never caught her off her guard."

When the Friends split into Hicksite and orthodox, and she saw the cold, averted looks of "those whose confidence she once enjoyed, and was shunned as unworthy of notice," she said, "all this was hard to endure, but it was the price I paid for being true to the convictions of my own soul."

Collyer says of her speaking, "There was not the least hint of premeditation, while there was a boundless wealth of meditation, in her deep, pregnant thoughts," thus proving that inspiration, eloquence, and impromptu speaking come from deep study, a full mind, and carefully digested convictions. She was always ready, prompt, and quick to act.

When Garrison wrote the declaration of antislavery, and the members were asked to sign, James Mott stood by the desk. Thomas Shipley said that "before signing it would be well to consider, as it would bring down on their heads terrible persecutions, and great losses in their business relations. He said he should sign it himself, but advised James Mott and others to pause. The moment Shipley ceased speaking, Lucretia, in a brave, inspiring tone, said, 'James, put down thy name,' which he quickly did, joining in the general smile of satisfaction. At a social gathering one evening Dr. Moore was conversing with her, strongly condemning the fanaticism and impolicy of the Abolitionists, and especially the women. He finally became too insulting for the gentle, Quakerly woman, and she arose in indignation, and as she left him she remarked, "All I hav to say to thee in parting is, 'Get thee behind me, Satan.'" He quietly took his hat and departed.

ELMINA DRAKE SLENKER.

(TO BE CONCLUDED)

NOTWITHSTANDING the enormous quantity of books, how few people read! But if they read, and read with advantage, should we hav to witness the deplorable infatuations to which the vulgar are still every day a prey?—*Voltaire.*

Mr. G. A. Chapin's Twelve Questions.

1. What evidence hav we of any God?

Answer. If by the term "God" the writer means an absolute personality, the first cause of all things, I reply, None. But if he means by "God" the "universal energy" or activity, I reply we hav no evidence of its nature, and are only conscious of its manifestations. Nature never manifests any of those qualities which are distinctivly human.

2. What evidence hav we of immortality?

Ans. If immortality means conscious existence after the dissolution of the physical organism I reply, None. The question involves two problems, viz.: First. Is man a unity or a duality? Second. Where is the locality of immortal residence? To the first I reply that science has found man to be a living organism, and that when he is dead he has ceased to liv, and not that "life has gone out of him." To the second I reply that the heavens (or the space so-called) is being pretty well searched by astronomers, and no doubt when this locality is found due mention will be made of the fact.

3. What authority can one man rightfully hav over another?

Ans. The authority arising from superior mental ability and larger experience. Huxley and Darwin speak with that authority which comes from intimate knowledge of their special branches of science.

4. How is the rule of a majority any less destructiv to freedom than the rule of a monarch?

Ans. The term "freedom" is susceptible of different meanings in different countries, and under different circumstances. The rule of the majority is less destructiv, because the rights of the minority are not so liable to be overlooked.

5. What right does man hav to what he does not earn?

Ans. The question is peculiarly stated. The words "right" and "earn" are too loosely used to admit of a clear answer. The "right" may depend upon the uses to which he puts his earnings, and his possessions may come not from his own immediate exertions, but from the exertions which others hav been enabled to make consequent upon his former exertions. An answer is possible when these two terms are defined.

6. What right has any man to hold vacant land out of use?

Ans. None, in the strict sense of the word. If his intentions are to use it, a reasonable time should be allowed him to develop his plans.

7. What right does one man or combination of men hav to monopolize the issue of money?

Ans. The right which comes from a general recognition of its currency. Money is only a measure of value. A dollar bill is a promis to pay. So long as the issuer is known to be solvent it is a dollar. A check or bank draft is of the same character. Every man has a right to issue his own money—check or draft—so long as he can giv its equivalent in wealth when called upon to do so.

8. On what grounds can compulsory taxation be enforced?

Ans. 1. Public necessity. 2. The desire on the part of some to escape the obligations incidental to social life.

9. Are interest, rent, and profits earned by the receivers?

Ans. Sometimes.

10. Can they be collected without force?

Ans. Yes, when men are faithful to their undertakings.

11. What right has a policeman to use force?

Ans. When he is resisted in the discharge of his duty. His force is derived. He represents the healthy portion of the community, and will be a necessity so long as the brute nature continues in man. When men acknowledge in their conduct that one man's rights are limited by the rights of another a policeman will be an extinct species.

12. What right has any man or body of men to interfere with the absolute individual freedom of the human race?

Ans. In our present stage of civilization absolute individual freedom cannot exist. Absolutism would be despotism. Human beings are too interdependent to permit of such a condition. Society must protect itself; it is only possible where individuals subordinate themselvs to the well-being of the mass.

Brooklyn, N. Y. HENRY ROWLEY.

The All-Father's Pets.

If the earth was created by an all-wise deity who loves the gentle and guards the good, how is it that, in the struggle for existence, these always become the prey of the crafty, the cruel, and the strong? In the vegetable kingdom those plants most beautiful or useful to man are easiest injured. The early frost destroys the flowers and corn, but weeds unsightly and worthless flourish as before. The mangled lily dies, but the trampled thistle springs up again to send its seed afar on every breeze.

Our useful plants require careful protection and cultivation; left to themselvs they would degenerate into worthless forms, or perish utterly. They hav been created by the persevering intelligence of man —are the enemies of nature, which always seeks to destroy them and giv their room to weeds and brambles. The all-father then has given injurious and worthless plants an advantage over all the useful and beautiful ones in the struggle for existence!

In the animal world it is not the nightingale or oriole, the lamb or the new-born babe, that nature loves the best, but the serpent with its poison fang and the bird of prey with cruel claws. The wild fawn must hav food or die; the cobra can fast a year and hav strength left to kill the noblest man in India. A pure, fair young Italian girl is struggling in the arms of the robber chief; her whole life has been devoted to the service of God and saint; her prayers and tears should hav power to move the father's heart, but he is dumb and cold as the mountain crags, and lying there upon the Alpine daisies, dishonored and murdered, she is food for wolves and vultures. Half a century later the bandit devil receives the last rites and consolations of holy church, dies peacefully in his bed, and is buried under the pines upon the mountain side, and the daisies spring up and cover his grave with perfumed snow. JAMES M. MCCANN.

Bridgeport, W. Va.

Items of Foreign Freethought News.

That our readers may hav an idea of the work done in behalf of Mental Liberty, we can inform them that during the past year the secretary of the German Freethought Association mailed 2,068 letters, 1,208 postal cards, and 10,204 packages of printed matter. Do we need better proof of the gradual awakening of the people to the danger of submitting to the dictates of a tyrannical priesthood?———Dr. Voelkel, lecturer and editor of the *Frei-religiöses Sonntagsblatt*, is at present treating the German Liberals in various cities to a lecture on Thomas Paine. The audiences of our friend are surprisingly large to an American; gatherings of four to six hundred are very common. We see but one reason for the difference in size between German and American audiences: the Germans are not afraid of announcing themselvs as Liberals, while the Americans, well—that almighty dollar, and still more almighty clergy. Let us be ashamed of ourselvs.

A correspondent to the Parisian paper *XIX Siècle* (Nineteenth Century) writes that the governor of Kurland has published the following order:

Whereas the Jews are not Christians; they liv in darkness and do not know the light of the Christian religion. It is therefore right that the Jews should pay all the costs of lighting and the gas bills for the cities of Mitau, Liban, Windou, etc., that they on their part may 'enlighten' the Christians. Resolved, that hoeneforward all the costs of the lighting of the above-named cities be borne by the Jews living therein." Commenting upon this the Milwaukee *Freidenker* says, "This is Russian justice and Russian Christianity." What about the American Christian justice in taxing Freethinkers for the support of churches? Brother C. H. Boppe might fitly hav remarked.

In Italy Prime Minister Crispi has scored a great victory. July 3d, the Italian senate by an overwhelming majority indorsed the transference to state administration of Opere Pie, the charitable funds whose handling has heretofore so benefited the clergy. Poor litt'e pope, his protest of June 26th addressed to the senate, was of no avail.

July 8th, Viktor E. Lennstrand was for the *fifth* time declared not guilty of blasphemy by a jury; hence both he and Mr. Wilhelmson, the publisher, hav escaped the clutches of the clergy this time. We congratulate our friends. One would think that this time the Swedish government ought to realize what the public sentiment is, and that its previous "Christian" conduct only makes it an object for the contempt and laughter of the intelligent part of mankind. Mr. Lennstrand announces that the yearly congress of Swedish Freethinkers will be held in Stockholm, August 9th and 10th, and that he will take the warpath immediately after. We expect some noise then in the orthodox camp.———Henry V. Berghell, who is indicted for blasphemy in Jönköping, is getting "Christian experiences." A witness for the prosecution testified under oath in the court that he had taken down notes of M. Berghell's lecture and that these notes would clearly prove the wickedness of the defendant. Several persons present then called upon Mr. Berghell to prosecute the witness for perjury, offering to prove that he had taken down no notes. But Mr. Berghell was not a believer, hence the Christian perjurer went free. ———Our friend Captain Otto Thomson is at present bearing the brunt of the battle. The organization and the publication of *Fritänkaren* has fallen to his lot, and the fate of the latter is a source of fear to the brave captain. The crisis has come; and we call upon our Scandinavian brethren here in America to send in their mite. For one dollar you will get *Fritänkaren* a whole year, and we can assure you that it has not its equal as a missionary document among the publications issued in the Scandinavian languages. The address is Brygareggatan 25, Stockholm. GUSTAVE NELSON.

Mr. Heywood's Case.*

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Since July 2d, when I received from Mr. Searle the rather startling news that Judge Carpenter had overruled all exceptions, violated law and customs, in denying me appeal and rehearing before two judges, and that I was called for sentence the next day, at 11 A.M., unpleasant suspense has not been encouraging. It recalls days of my childhood, when my father, Ezra Hoar, a devout Baptist, at evening family service used to lead in singing:

> The day is past and gone,
> The evening shades appear:
> Oh, may we all remember well,
> The night of death draws near.

I knew somewhat of the rigor of even liberal jails—how easily they can take life, as well as health and cheer, in those living tombs, where, as I write this, millions of human beings, no worse than you and I, Mr. Editor, are under legalized torture; hence the outlook of five years in prison, which Judge Carpenter, to-morrow, will probably consider a "light sentence," is not attractiv. I hav had the ablest defense lawyers could render. J. F. Pickering, my senior counsel in the case of 1877–8, and in the case of 1882–3, gave valuable advice. George W. Searle is one of the best criminal lawyers in Boston, a life-long student in literary and reformatory fields, alert, adroit, cogent, and tireless in behalf of whomsoever he acts for in court. Without detracting from the great services rendered by Pickering, Wakeman, Park, Cobb, and many other good lawyers in previous cases, it is due to Mr. Chamberlain to say that he is the best-posted lawyer in these states on obscenity cases—a clear-headed, able, ready defender of Personal Rights by tongue or pen, wherever they are assailed. With him reform is no matter of pretense or cant, but *work*, needing to be done regardless of personal cost to himself or others. The conspicuous ability, scholarly accomplishment, and timely service he incarnated in Mrs. Slenker's case, before Judge Paul, at Abingdon, Va., will not soon be forgotten by Freethinkers, or others who hav at heart the good of human beings or the imperativ need of progressiv work.

Since Saturday evening, May 10th, when Arresting Officer McCauseland took me from Princeton depot swiftly back to Boston, and put me in the court-house cellar, which they dignify as the "city prison," many ludicrous, as well as tragic, events hav transpired which I cannot now, amid pressing trials in the few hours of liberty left me, even allude to. The transient frenzy to "suppress" dissenters from Christian law and order, which just now obsesses some district attorneys and judges, has no popular approval. All this comes about here, as Mr. Harman's fate in Kansas, by the activity of the mercenary nests of Vice Society vipers in New York, Boston, and St. Louis, of which Comstock, Chase, and McAfee are the "agent" reptils. For the first time in seventeen years Christian decoy has a president, Harrison; a postmaster-general, Wanamaker, and a postmaster in Princeton, Deacon Gregory—three pious men, willing servants of his obscenityship, Anthony Comstock. Without law, and against law, Wanamaker "ordered" Deacon Gregory to deceive me, *lie* to me, in order to get possession of publications to be used to compass my imprisonment. Will Wanamaker's "order" to local postmasters to deceive and lie for morality's sake and Christ's sake be accepted as *law* by the American people? is the rather serious question now confronting citizens. Judge Carpenter accepted that "order" as law, and thereby secured my conviction. United States District-Attorney Frank D. Allen so far lacks mind of his own that he tells Mr. Searle he can't allow us the usual appeal hitherto assured by law and custom in the United States Circuit Court, because the authorities at Washington "impetuously urge him to hav me speedily sentenced." Judge Carpenter is an intense Methodist; frequents dog-fights, prize-fights; is of a light and frivolous strain; knows little of, and cares less for, the grand issues involved in these cases. No doubt he is obtusely, vulgarly "honest;" that it seems to him right to do what he has power to do with the victims of his "pure" vengeance, but an "honest" knave is quite as difficult a thing to reason with as a tricky fool. So Mr. Chamberlain very properly thinks it not worth while for him to come to Boston to attempt further argument before Judge Carpenter, who is to sit *alone* to-morrow, to decide the case. Whether Mr. Searle or I can let daylight of truth and reason into his densely dark mind is a question.

Before going behind prison bars again (being taken, rather, for I do not arrest, try, or jail myself), allow me to refer to two or three of my critics. In

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* Mr. Macdonald, Editor of THE TRUTH SEEKER, being absent on a fortnight's vacation, editorial opinion on Mr. Heywood's case is deferred till his return.—ED. *pro tem.*

THE TRUTH SEEKER of July 12th Converse Close says of Harman, Reid, and me: "Those men, each and all, hav promulgated theories and engaged in practices contrary to law." This statement is false, every word of it; we hav simply urged amendments of present imperfect institutions and customs. The guarantees of religious liberty in our state and federal constitutions include moral liberty, which is a part of religious freedom, and hence included in it. Mr. Close quotes the statement of ideas kept standing at the head of the editorial column in the *Word*, adding: "This paper is a labor-union, Anarchistic publication, and advocates what it considers Liberal Freethought principles." Is it not my legal right to do so? Has Mr. Close got so far into perfect society, the millennium, that no further discovery or utterance of truth is necessary or "legal?" The Declaration of Independence affirms the right of citizens to *alter or abolish* government if they think best to try. Messrs. Reid and Harman are imprisoned for no real offense; they were exercising their legal natural right to deal with others as was mutually agreeable; the "crime" for which they suffer torture is purely fictitious; nobody is invaded, nobody hurt; it is nobody's business what our thoughts, words, or actions are if there is no overt act harming others' persons or property. Mr. Close ought to hav sense enough to be ashamed to side with the Christian scamps who imprison us. What I mean by wordocracy (of which Mr. Close quotes the proclamation) is just what Paine and Jefferson meant by democracy; what Garrison meant in demanding "Liberty for each, for all, and for ever;" what Andrews meant in the Pantarchy; what Proudhon meant by Anarchy; what Josiah Warren meant by "True civilization." Does Mr. Close really think growth, progress, disorderly or illegal? If so, so much the worse for his law and order.

In THE TRUTH SEEKER of July 5th, you said: "We hope Mr. Heywood will get clear of the inquisition and then reform." I favor evolution in morals, physiology, and language, express opinions and print others' opinions; supposing you do differ from me, is not that your right? Is not my right to speak to others who choose to listen—to giv or sell a paper to others who wish to read—strictly legal? Hav I invaded, hurt anybody? If not, wherein do I need to "reform?"

In *Liberty*, some time ago, Benj. R. Tucker wrote of my "seeming determination to outdo Harman in rashness." E. C. Walker, in *Fair Play*, says I heedlessly "rush upon the naked sword of an athlete," "deliberately walk into the enemy's stronghold, and stretch myself upon its racks." Geo. E. Macdonald says in *Freethought:* "Mr. Heywood appears to hav voluntarily placed his head in the lion's mouth, or rather laid it at the ass's heels." When their work was being done some said Garrison and John Brown were "rash," "foolish," "crazy," but intelligent sense now sees in them pioneer exponents of natural law and order. Bacon (not H. S. Bacon, the unterrified Democrat who takes THE TRUTH SEEKER in Worcester, Mass., but the old Bacon who was Shakspere) said, "He who hath a wife and children has given pledges to fortune," cannot act freely. Perhaps Mr. Tucker's hesitancy is due to the fact that he has a baby; its name is "Anarchy," and a very bright and worthy child it is. But in personating Freethought I enact Anarchy in its best sense, as Mr. Tucker's child will concede, if it livs to grow up. Mr. Walker seems to think his baby, "Autonomy," is endangered by one outspoken newspaper in Massachusetts; that bravado, not sense, animates me. Wait and see, please. Whether I come out of prison alive, physically, or not, I will not commit moral suicide by suppressing my thought relativ to soul and body issues up for consideration. If Mr. Tucker's or Mr. Walker's church is liable to be upset by printed Freethought in the *Word*, or elsewhere, it is weaker built than I supposed. Our royal George shall reply to himself:

When there is general doubt about the thickness of the ice the man who goes ahead and tests it is regarded as a useful person if he finds it safe, and a fool if he breaks through and gets drowned. We are ignorant of the amount of liberty we may enjoy until we feel about us and find how light the bonds are; but we can safely risk our last dollar on the proposition that we will never hav any more than we reach out and take. The blessed "people" represented by the church and state are not in the habit of extending favors to us in the form of new liberties. If Mr. Harman had not published the Markland letter, Mr. Tucker or I might hav done it and got five years in the penitentiary. His act costs Mr. Tucker and me nothing, but knowledge of it is worth as much to us as to him. Heywood's "Cupid's Yokes" taught us the same lesson free of cost to ourselvs. So I feel a certain sense of gratitude to these pioneers.—*Freethought.*

We hav published books and a newspaper here now nearly twenty years. You and I, Mr. Editor, differ in ideas and style of expression; but the right of each to do his own work in his own way is unquestionable. It is only lack of faith in truth and human nature that thinks plain-spoken intelligence unsafe. What newspaper act ever did more for journalistic progress and civilizing, Anarchistic growth than Bennett's, when he came home from the Watkins convention, where he, Bell, Tilton, and another were raided for selling "Cupid's Yokes," and said in THE TRUTH SEEKER that he would sell, deliver in hand, or mail the book?

We need more "cranks," more "rash" assertion of right denied. Dr. Franklin said, "Where liberty is, there is my country." Let us better the instruction, saying where liberty is not, there we will work to realize it.

But time flies, and this, probably my "last will and testament" to you for some time hence, must close. Though there are seeming defeats, yet Bunker Hill leads to Yorktown, Harper's Ferry to negro emancipation; "light afflictions" come now and then, but, in the long run, liberty is synonymous with victory. Twelve years ago "the heathen raged" more hotly against "Cupid's Yokes" than now against the *Word*. Did they suppress my book? They advertised it. So now, whatever becomes of me, personally, the truth we work to realize will win, and all will be the better for it. Guizot, the French historian, said, "A man never rises so high as when he cannot tell where he is going;" we all march "under sealed orders," often walk off precipices, but though in faith our steps "fall on seeming void," in fact we find "the solid rock" beneath inquiring feet.

In August, 1878, when H. L. Green welcomed the Freethought hosts to Watkins Glen, honoring Christian speakers by extending to them the cordial hospitality of a free platform, and giving them the critical attention of intelligent listeners, Christian spies skulked about, and got under arrest and held for trial four Freethinkers for selling my book. On his way home J. P. Mendum, the brave old publisher of the Boston *Investigator*, called at the Hotel Dedham, where I was then a United States guest, and told me the stunning news. Was Bennett frightened? Rather, he rose in righteous wrath to the level of brave, wise, timely action, for which millions are now grateful. Burke said, "A contented slave is a demoralized man." I don't see how citizens can sleep nights under the revolting, infamous censorship of opinions now imposed by Comstock, Wanamaker & Co. In Irish phrase, I for one "will not be satisfied unless I am dissatisfied" with the foul despotism dominant in obscenity statutes. Those not in prison for protesting, I fear, hav not done their duty. Thanking you, Mr. Editor, for the generous space given in your columns to these pregnantly important and intensely interesting questions, and rejoicing in your steadfast devotion to mental freedom, I am yours for the right and power to know something about physiology, morals, language, and yet be permitted to liv outside of jails.

EZRA H. HEYWOOD.

Princeton, Mass., July 23, Y.L. 18.

BOSTON, 3 P.M., July 24, Y.L. 18.

MR. EDITOR: Searle did admirably; the case could not hav been better presented. But the sentence is two years at hard labor in the state prison. If the government can afford it I and mine can afford it. Banished from his home city Dante asked, "If I go who remains?" Well, Mr. Editor, there are hosts of protesting citizens outside. I go behind bars knowing that right has been discerned and duty done by me and mine in behalf of citizen Freedom invaded, and trust Mrs. Heywood and children, all workers for right, the *Word* and the cause they bespeak, will hav the coöperativ support that liberty, struck down but not dismayed, deserves.

Yours truly, E. H. HEYWOOD.

From the Boston Daily Globe of July 25th.

Ezra H. Heywood, publisher of the Princeton *Word*, who was convicted of sending obscene literature through the mails, was sentenced yesterday in the circuit court by Judge Carpenter to two years at hard labor in Charlestown state prison.

Such a scene as that which immediately preceded the imposition of this sentence is seldom seen in Boston. Confusion reigned supreme and the assistance of marshals was needed to quell the disturbance.

A lengthy bill of exceptions was put in by defendant's counsel, asking for a new trial and for an arrest of judgment. The court refused to admit the exceptions or to grant the motions for a new trial or for an arrest of judgment.

The court was just asking for instructions regarding the punishment in such cases, when, seeing Mr. Heywood arising to his feet, the court asked if he had anything to say regarding the severity of sentence.

Mrs. Josephine S. Tilton, sister of Mrs. Heywood, who until now had been a quiet though earnest listener of the proceedings, arose to her feet and exclaimed: "Men of Massachusetts, are you going to permit and countenance a court that does not giv justice, and that does not countenance liberty?"

The marshals interfered here, and Mr. Heywood, who meantime was upon his feet, declared his innocence of immorality, said he had been decoyed into a trap by United States officials, and that the whole performance was a montrous piece of injustice.

The court said that no further remarks need be made on that subject, as that question had already been decided upon by a jury.

Mrs. Heywood, wife of the accused, asked to be allowed to say a word but was refused.

Mr. Heywood's only remark was that he was not there to plead for mercy.

He was then sentenced to Charlestown prison for two years at hard labor.

Initiation of Organs.

Professor Romanes in the *Nineteenth Century* has the following refutation of certain arguments of the pious against the development of organs by evolution:

I suppose there are few structures in the animal kingdom so remarkable in respect of adaptation as the wing of a bird or a bat; and at first sight it might well appear that a wing could be of no conceivable use until it had already acquired enormous proportional dimensions, as well as an immense amount of special elaboration with respect to general form, size of muscle, amount of blood supply, and so on. For, obviously, not until it had attained all these things could it begin to raise the animal in the air. But now, observe how fallacious is this argument. Although it is perfectly true that a wing could be of no use as a wing until sufficiently developed to serve the purposes of flight, this is merely to say that until it has become a wing it is of no use as a wing. But it does not follow, "as a matter of necessity," that it was of no use for any other purpose. The first modifications of the fore limb, which ended in its becoming an organ of flight, may very well hav been due to adopting it as an organ for increasing rapidity of locomotion of other kinds—whether on land, as in the case of its now degenerated form in the ostrich, or in water, as in the case of the greatly expanded pectoral fins of the so-called flying-fish. Moreover, in the so-called flying squirrels, we find the limbs united to the body by means of large extensions of the skin, so that when jumping from one tree to another the animal is able to sustain itself through a long distance in the air by merely spreading out its limbs after the manner of a parachute. Here, of course, we hav not yet got a true wing, any more than we hav in the case of the flying fish, but we hav the foundations laid for the possible development of a future wing somewhat upon the pattern which has been so wonderfully perfected in the wing of a bat. And through all the stages of progressiv expansion which the skin of the squirrel (or the fin of the flying fish) has undergone the expansion has been of use, even though as yet the organ has not so much as begun to acquire the distinctiv functions of a wing. Here, then, there is obviously nothing "prophetic" in the matter, any more than there was in the case of the swim-bladder and the lung, or in that of the nerve-ending and the eye.

Hardly a Case in Point.

From the Boston Transcript.

There was a funny incident out in one of our intellectual suburbs, which did not go far to help the Christian Science doctrin. The occurrence was in this wise: A prominent expositress of the doctrin of Christian Science was invited by a number of ladies in one of the suburbs who had become interested in these doctrins and wanted an authoritativ exposition of them, to come out and talk on the subject. She came, and began her address in a small lecture room.

"Ladies," she said, "I wish to impress upon your minds the fact that nothing exists as it appears to us to exist. All matter is unreal; it is a delusion, a hallucination. Nothing is matter—all is mind. And this truth does not apply merely to what is called disease and its phenomena. The more ordinary things about us are as much hallucinations as so-called disease. I will giv an illustration.

"Yesterday I was engaged in housework, and I had occasion to cut up and prepare a number of quinces. Now, you all know how terribly quinces are supposed to stain and blacken the hands. For days and days, under the old thought, I hav worn upon my fingers the dark stains made by paring quinces. Well, as I worked over these quinces yesterday, paring, quartering, handling them, I thought, 'How foolish, now, to suppose that these unreal, unsubstantial, nonexisting things should stain my hands!' and I resolved that they should not stain my hands, and that I would not look at my fingers until my work was over and then would find them perfectly clean. Well, ladies, not alone did I pare and quarter these quinces, but after I had completed them I had occasion to cut and prepare a number of tomatoes, and you know how dreadful they are supposed to be. I pared my tomatoes, cut them and sliced them, handling them freely all the time; when I was all done with both I rinsed my hands and looked at them, and they were perfectly clean and white, and not a stain upon them."

When the "Scientist" had reached the stage of the tomatoes the women of the audience began to look wonderingly and significantly at one another, and when she announced the miracle handkerchiefs were stuffed into mouths all over the little hall, and chests were heaving with suppressed laughter. Being in considerable part housewives, the ladies knew that in the nature of mere material things the juice of tomatoes will wash away and utterly remove the stain of any other fruit whatsoever, and after cutting up tomatoes, not a vestige of the quince stain could hav been left upon the woman's hands, Christian Science or no Christian Science.

Lectures and Meetings.

THE Spiritualists of southwestern Michigan will hold a ten days' camp-meeting on the public park, South Haven, Mich., August 8th to 18th. Among the speakers engaged are Hon. L. V. Moulton, of Grand Rapids; Moses and Mattie Hull, of Chicago, and Mrs. E. C. Woodruff, of South Haven. There will be music by Professor Davis, the Harris twin sisters, and others. All are invited. Each must provide his own tent; board can be had near by. Season tickets, fifty cents; or ten cents each day.

W. F. JAMIESON gave a lecture Sunday evening, July 13th, in Bowen's Grove, near New Hartford, Ia., and three lectures in Colesburg, Ia., July 18th, 19th, and 20th. He is arranging for several lectures and debates in Minnesota, at Kasson, Byron, Plainview, and Princeton. Liberals living near those points can address him at Des Moines, Ia. Mr. Jamieson and Elder L. T. Nichols, of Claremont, Minn., will conduct a joint oral debate of eight nights in Kasson, Minn. The points of debate are: 1. The Bible is wholly of human origin, and abounds in contradictory, immoral, absurd, and inconsistent teachings. This will be affirmed by Jamieson the first four nights. 2. The teachings of the New Testament are all moral and elevating. Nichols affirms the next four nights. The elder writes as if he is eager to show how little ground the Freethinker has to deny the Bible. Mr. Jamieson has accordingly sent him a polite invitation to meet him in debate whenever the people may call for it. A very large attendance is expected at the Kasson debate.

Communications.

He Dodged the Question.

A few evenings since John H. Watterson, a Catholic bishop with headquarters at Columbus, O., delivered a lecture at the Grand Opera House in this city, the subject of which was "Miracles." A fair crowd listened to his harang, consisting in the main of those who make the sign of the cross and count beads. A few Protestants were also there, and the Freethinking classes were not conspicuous by their absence. The latter were on hand in quest of information. They had paid their money perchance to gain a crumb of positiv knowledge concerning another world, but they received it not. The same old hoots that hav been hooted since the time of the first popish owl were hooted over again. The Protestants were given the cold shoulder—in other words, were told they had separated from the true church, and were to day following "false prophets and false Christs." Poor Protestant! He dare not deny, and during Watterson's talk at least he was compelled to swallow bitter Catholic pills. And thus it has been for years and years. The Catholic has accused the Protestant of blasphemy, and the Protestant has never tired in hurling the same accusation in the face of the Catholic. It has been and is now the story of "I hav come not to bring peace but the sword." In this respect the passage, "Eat, drink, and be merry, for to morrow we die," is lost sight of.

Watterson received no verbal introduction preceding his lecture. That came through the columns of a daily paper. It gave out that he was to answer Col. Robert G. Ingersoll's Part II. on "Miracles," which appeared in the March number of the *North American Review*. This preface announcement was a complete lie from beginning to end. It styled Ingersoll as an Infidel, which is false. An Infidel is one who professes something that he does not believe. Colonel Ingersoll is not such a creature. Persons of that stamp generally thrive best when connected with some church. You can find them occupying pulpits, swinging censers, and collecting money for the heathen. The pulpit, the censer, and the heathen are the worse off for it.

It was also stated that Ingersoll believed in the non-existence of a God, which is a lie cut and dried. Being an Agnostic, and not an Infidel, he neither affirms or denies a God, but does deny a hell of fire filled with brains and innocence, and a cruel Jehovah, and a heaven containing thieves, murderers, and impostors, crowned and winged. He denies all the monsters of the skies, and claims for man the right to make an honest God. To use his language, "An honest God is the noblest work of man."

Watterson commenced his lecture with the "building of the tower of Babel." He continued along the moss-grown Catholic path, reciting the so called miracles of old, and the supernatural work accomplished since then through the instrumentality and for the use of the Catholic church, solely and alone. Said he: "And the Lord came down and confounded their language. The people were scattered thereby over the face of the earth. Different languages thus originated, followed by different beliefs. Infidels and such like were divided by the rule of very vulgar fractions."

Learned and immense argument for a bishop! He believes the Lord came down. Where from? From "heaven" or from "purgatory?" Is it possible for an omnipresent being to descend from a point above to a specified place below? In answering these questions Watterson should bear in mind that at the outset he admitted that the Lord did come down to see "the city and the tower." This further admits that the Lord's eyesight was defectiv—that he could not see from where he lived or from where he was. And still further, it destroys God's most potent attributes, those on which the church so much depends. It makes it impossible for the Catholic God to be everywhere—"in every atom, and in every star." His "power to perform the miraculous" disappears. It is consigned to the tomb—buried beneath a million facts, the last of which is Watterson's opening remark. Poor fellow! With his own weapon he rendered powerless the main support of church and priest. He comes in under the old couplet:

> And Satan still some mischief finds
> For idle hands to do.

As to the "confounding of their language," I do not see how it could be, only by the destruction of memory. Did Watterson's God do this? Will he explain how?

According to Watterson's remarks, taken from the holy evidence, this confounding of language made the builders of the tower scatter over the face of the earth; thus resulted different languages and different beliefs, and Infidels and such like were divided by the rule of very vulgar fractions. Is it possible that people when they lose anything of value immediately separate and scatter here, there, and everywhere? Is this an established rule of action? Were a party of persons to lose a wallet of money on the streets of a city, would they at once go to other cities to look for it? Says Ingersoll: "Why would the confounding of language make them separate? Why would they not stay together until they could understand each other? People will not separate from weakness. When in trouble they come together and desire the assistance of each other. Why, in this instance, did they separate? What particular ones would naturally come together if nobody understood the language of any other person? Would it not hav been just as hard to agree when and where to go, without any language to express the agreement, as to go on with the building of the tower?"

A person who reasons and investigates for himself knows that man gets his ideas from nature, Bishop Watterson and the Bible to the contrary notwithstanding.

These ideas are expressed by certain sounds suggested by his experiences, arising from having loved, enjoyed, hated, suffered, and hoped.

"Do we not know that words are continually dying, and continually being born; that every language has its cradle and its cemetery—its buds, its blossoms, its fruits and its withered leaves?"

As to the birth of beliefs, I hold a different opinion to that laid down by Watterson.

Of Catholicism, Methodism, Presbyterianism, and such like—of their true origin, their cruelties, and their crimes—I will not hav time to speak. It sufficeth to say that each and every one when in the minority has been liberal indeed, but in the ascendency arrogant and unmerciful. As to Freethinkers in general, Watterson thinks they came from the "very vulgar." I will ask him if he thinks George Washington came from such a source? That Jefferson so descended? That Abraham Lincoln lived and died a relativ of the vulgar? Another thing, does he consider Noah, Lot, Abraham, and David samples of the opposit? Does the Bible contain nothing vulgar? Is the song of Solomon overflowing with the virtuous? Is not the story of Jesus Christ's birth blasphemously obscene?

Dropping the tower of Babel, the confounding of the language, the scatterment of the people, etc., he said: "Perhaps a great many of you hav read Mr. Robert G. Ingersoll's latest production concerning miracles. It appeared in the March number of the *North American Review*. Now, to-night I am going to do what he has not done. I am going to tell you what a miracle is. There is nothing like a clear definition, and evidently Mr. Ingersoll does not comprehend such a definition. A miracle is a sensible event outside the order of created nature." Thus he set out, declaring the positiv existence of the super natural, and then jumping about like a bullfrog from bank to bank, not knowing where he jumped. He accused Mr. Ingersoll, all Freethinkers and Protestants, with "begging the question." The truth is, Bishop Watterson "dodged the question," and were I to play hide and-seek with him for one night for money he would break me before the dawn of day. He failed to answer Colonel Ingersoll's *Review* article. In fact he never referred to a line of it, and spent the time in quoting David Hume and several others to prove that Voltaire and Ingersoll were wrong. What Hume wrote cannot be held as containing the thoughts presented in Ingersoll's *Review* article. To hav answered that Watterson should hav confined himself to the claims and questions which it contains. The proper way and the fair way for him to do would be to answer it like a man through the columns of the *Review* over his signature. This I defy him to do. I defy him to make his argument thus, and rest the case with the people of the world. I even defy him to meet the questions in this very humble epistle. Will he do it?

As he failed to quote Ingersoll in his Portsmouth lecture I will now do it for him. The proposition laid down by his definition of a miracle is in substance this: "Nature exists. The creature of an infinit intelligence, man, looks about him and realizes that all he sees did not come by chance. Through the senses God reveals himself to finite mortals." Does he mean to say that the God that came down to see the city and the tower, the God he robbed of potent attributes, made mankind and created nature? Does he mean to leave this inference, or has he a supply of Gods on hand? Colonel Ingersoll once said: "It is illogical to say, because of the existence of this earth and of what you can see in and about it, that there must be an infinit intelligence. You do not know that even the creation of this world and of all planets discovered required an infinit power or infinit wisdom. I admit that it is impossible for me to look at a watch and draw the inference that there was no design in its construction, or that it only happened. I could not regard it as some freak of nature, neither could I imagin that its various parts were brought together and set in motion by chance. I am not a believer in chance. But there is a vast difference between what man has made and the materials of which he has constructed the things he has made. You find a watch and you say it exhibits or shows design. You insist that it is so wonderful that it must hav had a designer—in other words, that it is too wonderful not to hav been constructed. You then find the watchmaker, and you say with regard to him that he, too, must hav had a designer, for he is more wonderful than the watch. In imagination you go from the watchmaker to the being you call God, and you say he designed the watchmaker, but he himself was not designed because he is too wonderful to hav been designed. And yet in the case of the watch and of the watchmaker, it was the wonder that suggested design, while in the case of the maker of the watchmaker, the wonder denied a designer. Do you not see that the argument devours itself? If wonder suggests a designer, can it go on increasing until it denies that which it suggested? You must remember, too, that the argument of design is applicable to all. You are not at liberty to stop at sunrise and sunset and growing corn and all that adds to the happiness of man; you must go further. You must admit that an infinitly wise and merciful God designed the fangs of serpents, the machinery by which the poison is distilled, the ducts by which it is carried to the fangs, and that the same intelligence impressed this serpent with a desire to deposit this deadly virus in the flesh of man. You must believe that an infinitly wise God so constructed this world that in the process of cooling earthquakes would be caused—earthquakes that devour and overwhelm cities and states. Do you see any design in the volcano that sends its rivers of lava over the fields and homes of men? Do you really think that a perfectly good being designed the invisible parasites that infest the air, that inhabit the water, and that finally attack and destroy the health and life of man? Do you see the same design in cancers that you do in wheat and corn? Did God invent tumors for the brain? Was it his ingenuity that so designed the human race that millions of people should be born deaf and dumb, that millions should be idiotic? Did he knowingly plant in the blood or brain the seeds of insanity? Did he cultivate those seeds? Do you see any design in this?"

Let Mr. Watterson giv his attention to these questions. Let him answer if he can. He accuses Colonel Ingersoll of "begging the question." The fact is he has been for years begging for answers to what he has asked. As yet no sound response has come. Such as Watterson hav been dodging all the while. They dare not speak out, honor bright. Why? Because they are intellectual slaves. They are held in bondage by creeds, the lines of which are black as night. Two hundred years ago they would hav answered by brute force—with lash and sword and flame. The advancement they hav made and are making to-day is not due to the miraculous but to Liberal thought and work, naturally produced and naturally given. They ought to be thankful. But they are not. They are full of hate, and wish again for the barbarity of the past.

Watterson lays great stress on the "miracles" that the Catholic saints hav wrought since the days of Jesus. It is impossible, according to his version, to palm off a sleight-of-hand trick on the pope. He admits that a miracle to be at all must be superior to nature; in other words, if produced within nature it would not be a miracle, but a natural fact. It must be supernatural and produced by supernatural power. And yet he has the audacity to appeal to the natural to prove the supernatural; to establish for you and me a miracle by natural persons through natural means. He should not cut loose from the supernatural wagon, but remain in the harness and prove the miraculous by the miraculous.

On the night in question he referred to a so-called miracle said to hav occurred in France. The substance of the story was this: A child not two years old was apparently dead. The mother, frantic with grief, grabbed the little one in her arms and rushed out into the open air. It was in the month of February and the water of a stream near at hand was icy cold. Miraculous cures had been effected here by making the sign of the cross and appealing to the Virgin (?) Mary. To this stream the mother made her way. She passed through the streets of the city like a raving maniac, and arriving at the water's edge, notwithstanding the entreaties of bystanders to desist, plunged her darling into the cold, crystal stream up to its neck, at the same time going through the manual of popish incantations. From thence she returned to her home and put the baby to bed. It slept for twelve hours, awoke, and at once wanted nourishment. This was given and signs of returning strength were manifest. Presently, although before it was paralyzed, it made an effort to get out of its cradle, and the next day, when the mother was in another room, it did leap forth and walk. This particular miracle was investigated by the Catholic church and passed the gauntlet. It was marked genuin, and thus labeled is palmed off on the ignorant and credulous thousands who grovel in the dust and pay for purgatorial prayers. My heart goes out to them, one and all. May the day soon come when they shall be banished from Eden, "that their eyes may be opened, and they become as gods knowing good from evil."

In looking over the above miracle report it will be

noticed that the babe was only plunged into the water up to its neck. Does not that show that the mother was under the influence of the natural? Was she not obeying the natural instinct within? Otherwise what would hav been the result? Will Bishop Watterson claim that the child could hav lived under water? Is he a believer in the established rule "that fire burns and water drowns?"

Last November myself and family took our departure for the South. It was on the 16th of the month. The train that carried us from home was very late, and we got to Cincinnati close on to midnight. The mercury had fallen to a low point. It was bitter cold. The first touch of winter had invaded the north. Our first-born was just over a terrible attack of typhoid fever one month, and the exposure of that night produced a return of fever. He was burning hot. We called in a physician, Dr. Armstrong by name. What did he do? Said he, "Put the little fellow in a bath, hydrant cold. Keep him in ten minutes." We did it. We made no signs nor offered up any prayers. We followed the advice of the man of medicin. Lifting our child from the cold water, we wrapped him in a blanket, and soon he was in sweet repose. He slept soundly and every minute of his "forty winks" gave him strength and vitality in proportion. When he awoke he showed a good appetite, and nourishment administered increased his strength. He was not a year old then. Had he been two years of age I hav no doubt he would hav "leaped from his cradle and walked." And another thing—during the time of his long siege with the terrible typhoid his mother and I flatly refused to hav him baptized. The Christians about us made daily calls, pleading that the little one be sprinkled. He would be lost, they said, if he was not, and if anything would cure him, baptism would. No doubt these people were sincere, but we were also sincere in our way. We had investigated and they had not. We did not depend on signs and wonders—they did. So we said, "It is good medicin and good nursing that will count. We trust more to that than to prayer and water." We followed our creed and our boy is living to-day. Now, I hav related a case similar in all respects to Watterson's illustration, with the exception of the side issue of paralyzation. Does he believe that God specially enacted this cure? Will he giv Dr. Armstrong no credit at all? Would he believe it a miracle if I would claim it such? In fact, does he think the miraculous occurs among Protestants and Freethinkers? Does he believe in the miracle of the Hindoos? Will he giv credence to Mohammed's ascension?

Bishop Watterson is a finite being, yet he talks as though he had an infinit comprehension. He spreads himself upon the rock of St. Peter, and proclaims that God amounts to naught if all things are not possible with him. And then he claims that all things are. Being finite, will he inform me how he comprehends the infinit? Does he honestly think that nothing is impossible with his God? Does he really know this? If so, will he explain how God would go about to make two trains pass on one and the same track without injury and without loss of life? Does he think he could make the thread that courses the spool hav only one end? That the head of a tiny insect could be severed from its body and the parts sewed together with a log chain? I am not willing to believe all these things. It remains for Finite Watterson to make plain the assertions he makes and answer the questions that daily arise antagonistic to the miraculous. Let us hear his say.

WILL S. ANDRES.

Portsmouth, O., March 29, 1890.

Religion—What Is It?

Religion is the fanaticism of error.

There is no "real religion." What is called such is science, honesty, morality, love, justice, truth, etc.

"Right-doing" is not religion. Right-doing is duty, justice, and wisdom. Religion is faith in error and a worship of myths.

The office of religion, especially the Christian religion, is to despise, persecute, and put to death all dissenters. One of its commands is, "Those my enemies, which would not that I should reign over them, bring hither, and slay them before me" (Jesus).

Why not call the cardinal virtues by their right names, and not label them with the accursed word "religion," and thus disgrace them? Why not call honesty honesty, and not religion? Why call justice religion; why not call it justice? Is not the word justice good enough to define it with and distinguish it by? Why should love, forgivness, and charity be claimed as religious virtues, when tens of thousands of people practice them daily who utterly repudiate all religions! Benevolence, too, is said to be one of the Christian virtues, as if no one was benevolent outside of Christianity! Why not let these virtues stand upon their own merits instead of submerging them beneath the Christian blood of religion! Why eclipse these excellent qualities under the fogs and myths of heathen Christianity by calling them religion—"real religion?" Throw away the cruel word "religion," and change "real" to realism, and call these virtues realism, if you please, but never, no, never disgrace these cardinal virtues with the ulcerous word "religion!"

All religions hav to steal the cardinal virtues in order to be respectable, and of any value. Do not then pay these religions the poor compliment of apparently accepting from them what has always been ours, the property of the dissenters, and which they hav so feloniously wrested from us, and so mixed with their mummeries as to make even truth itself ashamed to be found in their counterfeit company, baptized with the fictitious cognomen "real religion!" I hav said enough.

ELLA E. GIBSON.

Barre, Mass., July 6, 1890.

Transubstantiation.

A lady in a certain small village donated to her church the bread and wine for sacramental purposes. An old, gray-haired negro man was chosen to perform the duty of conveying the sacrament to the village church. The old negro, being called to perform his solemn duty, raised his hat, and with awe approached the tray bearing the sacrament. With a solemn and faltering voice he said, "Missus, I is been gwine to ax you dis long time what dis am."

Mistress: "What is the sacrament?"

Negro: "Who am de sacramen'?"

Mistress: "The sacrament is taken in representation of the body and blood of the blessed lamb; only those that are quickened and born to a life of immortality partake thereof."

Negro: "I doan' 'zactly see."

Mistress: "Not being born again, it is impossible for you to understand the glorious feeling that inspires the true Christian soul after partaking of the blood and body of the blessed lamb."

"Deas am 'culiar doin's," remarked the old negro man, as he deposited his tray on the small table in the village church, and retired to the corner to remain until the solemn occasion ended. Returning home the old negro man said to his wife: "See here, Hanna, I is gwine to tell yo dis an' yo must not blab to de odder niggas. To-day me axed de missus what dis was on dat tray, and she say it was de body an' de blood of a lam. and dat a purson hab to be born agin fo da could eat dat body and drink de blood of dat lam. But yo noes dis nigga waen born again, and me tells you dis, dat de blood of dat lam am good. After dis nigga got a whiff of dat blood he nearly emptied dat pitcha and put wata in de pitcha agin. And doan yo know dis nigga was a settin' in dat back corner a tremlen' for fea de misus would find it out. But dem people what was born agin coulden' tell the difference 'tween good and bad blood. Dem long-headed parsons might palm dat bread for body off on dem women, but me tells yo dis—he coulden' make dis nigga bleeve dat bread am mutton."

S. O. SAXET.

Truth Stranger Than Fiction.

From the Leavenworth, Kan., Sun.

For many months the papers hav been filled with news and discussions concerning the great doctrinal upheaval in the Presbyterian church. The question of overhauling a creed and eliminating important dogmas, that for hundreds of years hav been believed to be true, must certainly be one of great moment to its adherents. The membership of that church has argued and disputed over the proposed change with more or less warmth. The churches and presbyteries hav prayed, reasoned, wrangled, and voted, and the result is that the liberal or progressiv element has carried the day. The national council is now arranging the plans and specifications for making the change.

It is a serious thing for a person to giv up a cherished belief. It involves a snapping of heart-strings like standing beside the couch of a dying mother. But such is the order of nature. Dogmas liv and die. Beliefs are transitory. What was true in the light of yesterday is found to be false in the light of to-day. When the conservativ old Presbyterian church cuts loose from its moss-grown moorings it is time for us all to be moving on.

It may be said that this marks an era in theological evolution in this country, for its influence will extend through all the various denominations, begetting a like spirit of dissatisfaction with the old shackles of human thought, inciting inquiry, doubt, discussion, and demands for greater liberty, and resulting in a general shaking-up and the setting of new landmarks.

The question now comes, to whom or to what cause are we indebted for this great theological revolution? Who among all the lowly sons of men was honored by omnipotence and chosen by him to giv utterance to the words that set in motion this gigantic wave of human thought? Was it the high and gifted Talmage? Or the great and honored Gladstone? No, it was neither one. To answer this question will surprise and startle you. You will not, you cannot believe it.

For it was none other than a poor "heathen" away over in China that a Presbyterian missionary was seeking to convert. A poor "pagan" follower of Confucius "the Wise," who, in his wonderful code of morals, written five hundred years before Christ, renders the Golden Rule in eight different forms.

The circumstances of the case are simply these: About three years ago a missionary connected with the Canton mission went to a neighboring town to establish a branch. He soon made the acquaintance of Lee Chi Sing, an intelligent nativ, who gladly accepted the opportunity to investigate the Christian religion. He was so sincere and frank in his manner that the missionary had strong hopes of his conversion. But finally he asked the missionary one day concerning the fate of infants and that of his ancestors who had died without Christ. After repeated attempts, as usual, to evade the question, the missionary was finally cornered, and compelled to admit that his religion taught that they were in hell. The indignation of the Chinaman burst forth in expressions of horror. He told the missionary that he did not want his religion—it could not be true. It was too unreasonable, too unjust, too cruel, too vindictiv, too devilish for him to believe. He would not liv in its heaven unless his ancestors, his relativs, his wife and babies, could be there, too. If they were sent to hell he desired to go with them to comfort them and share their fate. Nothing should separate him from those he loved. Heaven would be a hell to him, knowing they were in torment.

This being the culmination to a long series of similar failures and disappointments, it made a deep impression upon the missionary's mind. To liv at ease and hold down a profitable job did not satisfy him. He was too conscientious. He resolved to throw up and return to America. He did so, and tendered his resignation to the Board of Missions. He told them plainly of his failure and discouragement; explained to them the nature of the obstacles in the way of success, and pointed his argument by giving a vivid narration of his conversation with Lee Chi Sing.

The board realized at once that the long-dreaded crisis had come. Something must be done. Either the creed must be changed or missionary labor in China abandoned. This conclusion was communicated to others and the leaven spread. The seed of rational truth so unconsciously sown by the humble "pagan" in Christian soil took root and grew, and brought forth an abundant yield. The harvest of reason is being gathered in, and the promis for the future is bright.

It is a law of nature and an axiom of natural philosophy that no two bodies in motion can come into contact without the direction of each being changed. This is true of persons, of religions, and of nations. China being very much the older and greater of the two, in coming in contact with her greater momentum, we shall receive as a matter of fact the greater deflection from our course. The chances are in the same disproportion against us, that, in the place of Christianizing China, we shall be paganized by her instead.

But there is no reason for alarm. What is, is right. The laws of nature are good. Nothing takes place but in accordance with law. This is only a result under the infinit law of commercial exchange. We are shipping our surplus product of idealism to China and exchanging it for the overstock of realism that she has on hand. We hav too much theology and not enough reason, too much faith and not enough practice; while China has too much materialism and not enough poetry, too much fact and not enough fancy, too much reason and not enough emotion. A fair exchange is no robbery, and will, we trust, be a benefit to both. China is old, great, and wise. She is, so to speak, our great-great-grandmother, and we really ought to be a pupil at her feet instead of presuming to be her teacher.

Confusion as to Divine Guidance.

From the San Francisco Argonaut.

In the early days of Maine Methodism it was the custom for young ministers to consult their presiding elders before taking a wife. Once, during a camp-meeting in eastern Maine, a young minister approached the presiding elder and said he wished to be married.

"Whom do you propose to marry?" asked the elder.

"Well," said the young man, "the Lord has made known to me very clearly that I should marry Sister Mary Turner."

"I know her well," said the elder; "she is a fine girl. I will see you again before the meeting closes."

During the week four other young ministers consulted the presiding elder on the subject of marriage. Each of them gave the name of the young woman to whom he proposed to offer himself. They had all prayed over the matter a great deal, and each was certain that it was the Lord's desire that he should marry the person named. Neither of the five young men knew that anyone else had consulted the elder on that subject. On the last day of the camp-meeting, at noon, the elder called the five young ministers to his tent to receive his opinion. He said:

"Now, brethren, it may be the will of God for you to marry, but it is not his will that five Methodist ministers should marry little Mary Turner."

THIS side to-day, to-morrow t'other burns,
And they're all God almighty in their turns.
—*Dryden.*

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WE regretfully announce that Artist Heston has been compelled to succumb to an increasing physical debility and disorder, and lay by his pencil for several weeks. He will seek a change of air, and, we presume, and certainly hope, will be able to resume his designing for THE TRUTH SEEKER by September.

The Holy Land.

A sensible American traveler named Henry Mac donald communicates to a home journal some descriptions of Jerusalem and its environs which, as giving the truth on subjects long obscured and falsified by Christian reporters, is worthy of notice. This city, with the surrounding country, has been so idealized by pious poets and enthusiasts who never saw it, and its physical characteristics hav been so used to typify spiritual ones, that any attempt at truthful description has always been a thankless task. But despite the praises Christians lavish, this writer avers that the unbiased observer can scarcely see in the rocky, bleak, unpicturesque hill, surrounded with monotonous, gloomy ravines, and hopelessly arid, desolate ridges of rock, that Mount Zion "beautiful in situation, the joy of the earth." Jerusalem's streets this correspondent describes as dirty, winding, ill-paved, steep lanes, reeking with indescribable filth, and impossible to traverse with any kind of a vehicle. Not a well or a drop of living water is, or ever was, within its infected walls, nor nearer in any direction than two and a half miles, and that a small, ill-smelling pool. Within the walls of this city, which only the most malignant sarcasm could dub "holy," is more repulsiv wretchedness, heart-broken degradation, hideous, leprosy-deformed, sore-eyed, sordid imposture, blind fanaticism, and putrid filth than on any other spot of similar dimensions on this trouble-laden planet. Here is the place to anatomize all the baser qualities of mankind. Originally a robber stronghold, even in David's time it was little better than a hill fort, the wild hold of a successful sheik; it could not hav been much better in Solomon's time, and after his death, on the disruption of the little kingdom, it lost its importance until Herod's time, when it achieved its greatest magnificence, which itself did not exceed in character or extent that of the present day. Since the days of Jesus it has been pinched by famins, desolated by wars, bloodied by massacres, and its buildings destroyed time and again, but notwithstanding all that the credulous pilgrim is shown the exact places where events occurred that were of trifling importance at the time, more than eighteen centuries ago. A man could throw a stone the entire distance of the Via Dolorosa, yet in this small space the pilgrim is shown Pilate's house and judgment seat; where Jesus leaned his shoulder against a house and left the impression in the solid rock; where he met his mother, the house of St. Veronica, upon whose handkerchief he left the imprint of his face; the house of Dives and the stone upon which Lazarus sat; where Simeon was compelled to take the cross, and the sepulcher. A child would ask how this narrow lane, with its sharp turns and numerous windings, happens to correspond so exactly with the ancient one, or how arches, walls, houses, and stones could remain intact and be identified after the total destruction of the city by the Romans.

It will occur to most as strange that a God so prolific as ours is accounted to be in visible testimonies, should hav left in such littleness and squalor as our traveler reports the city that he once blessed with his presence in flesh. Could Jerusalem now be pointed out to us as the chief city of the world, and its inclosing province as a seat of arts and sciences, prosperity and glory, the Christian contender could indeed claim a certain measure of attestation. But precisely antithetical is the state of the land as set forth in the preceding paragraph.

The instance of fraudulency in the relic business given above is but one among multitudes. The Church of the Holy Sepulcher is where credulity is stuffed to more than repletion. Within this church is shown some of the earth from which Adam was made, also his grave; a pillar marking the exact center of the earth as pointed out by Jesus; the silver cup used at the last supper; the spot where Abraham offered up the ram in place of Isaac, and the bush in which the ram was caught; the stone on which John the Baptist was beheaded; the tomb of Joseph of Arimathea and Nicodemus; Jesus's prison and the spot where the Virgin stood; the place where the two thieves were crucified and the hole in which the true cross stood. The pillar to which Jesus was bound is inclosed in a screen with a hole in it, through which the pious thrust a stick, the application of which will cure disease. A small marble slab, with an aperture two inches wide, is shown as the rock that was rent in twain. The sepulcher is inclosed in a little marble chapel about seven feet square, on one side of which is the stone couch upon which Jesus is said to hav been laid. Here the following incident attended our relater's investigations:

"On the end of the couch is a money plate, which I noticed was well supplied with coin and bills. I turned to look at the tawdry, tinsel ornament of the place, and the attendant priest, thinking I was going out without giving the customary fee, tapped me on the shoulder and pointed suggestivly to the plate. This is the secret of all the shrines and holy places. If you attempt to pass any you are followed, the fame of the place is extoled, and you are importuned to look at it."

Through a hole in the wall of the sepulcher where Mr. Macdonald met this exemplification of priestly methods, is shown at Easter the miraculous holy fire that descends from heaven and lights the lamps within.

The fostering of folly and superstition in this church is not the only result of this deliberate imposture of the clergy; it arouses the worst passions of ignorant pilgrims. No year passes without some accident, some old woman crushed or weakly person trampled to death by the frantic, fanatic hordes. Rival sects stab each other in the confusion. Not many years ago more than four hundred persons were killed in the *melee* in this church, some of whom were piled up on the stone of unction itself. Turkish guards are stationed in the church to keep the rival sects from cutting each other's throats. It is the opinion of this communicator that nowhere does the Turk appear to better advantage than at Jerusalem. Nowhere does his stern monotheism appear to better advantage than when contrasted with the gainful, superstitious idolatry and the mutual animosity and rivalry of the different churches. He governs and farms out the sacred ground, and philosophically prefers taxing superstition to persecuting it. Each church bids against the other for privileges, and their bribes are pocketed and repaid with unmeasured and deserved contempt.

Our describer says that "no critical person can believe that the crucifixion took place on the spot indicated;" and from the grounds he givs, this affirmation may indeed be safely made. The New Testament writers declare Jesus to hav been crucified "without the gate," nigh to the city, at a place called Golgotha, and apparently near some public thoroughfare; they also say the sepulcher in which his body was laid was hewn out of a rock in a garden at the place of crucifixion. But by this writer's account this place is far within the city walls, and many requirements must always hav been absent from the locality now assigned. The early Christian writers do not make the slightest allusion to the scene of those events; no importance was attached to them. The places were not heard of during three hundred years, when, Christianity becoming a state religion, Constantine's mother, an ignorant, credulous old lady of eighty years, was persuaded by the clergy to look over the sites of actions of such importance. The success of the undertaking was assured from the start. After digging a great depth three crosses were miraculously found. A noble lady lay sick unto death; two of the discovered crosses were shown her, but they only made her worse. At the sight of the third she sprang from her bed perfectly cured. Thus the site of the crucifixion was discovered! Such evidence is good only for such centuries as invented it.

The entire country is filled with fictitious places of importance to Christianity which are a source of revenue to the custodians. Holy sites were asked for, sought for and invented. The faint outline of a legend becomes a full and glowing picture, and as time advances is gradually embellished with graphic details. Divine intonations, miraculous tests, and even the evidence of the devil himself are all adduced in proof. Conjecture becomes certainty.

From the top of Mt. Olivet Mr. Macdonald obtained a view which enabled him to form an easy conception of the extent of the former empire of God's people. King Solomon's empire was scarcely the size of New Jersey, not one fifth the size of Ohio, and as its physical character must hav always been the same as to-day, we must account for the stories of its magnificence by that infirmity of the oriental, exaggeration. Land becomes better by lying idle, rocks disintegrate and form soil; if there was soil in ancient days it must hav miraculously disappeared, as there are no traces of it, even where it might hav been washed to. A people from the deserts of Sinai might imagin any country where a tree grew or where it even rained as a "land flowing with milk and honey." A small, steril, pastoral country is never wealthy; the people of Palestine had neither arts nor manufactures, and must hav been peculiarly poverty-stricken. From all the numerous excavations nothing older than the Roman period has been obtained. The stories of Solomon's magnificence, outrivaling that of Xerxes, his harem of one thousand wives and his temple, must be ascribed to the patriotic exaggeration of a late writer.

The account of the different sacred places around Jerusalem can be, this writer says, as said D. M. Bennett and every plaindealing man that has been there, but a monotonous recital of fraud and imposture. At the Church of the Ascension is shown where the foot of Jesus made an impression on solid rock as he ascended to heaven; at the chapel of the Assumption of the Virgin is the rock bearing the marks of her girdle she let fall to convince St. Thomas; another shows the imprint of the foot of the rooster that crew at Peter's denial; in the garden of Gethsemane, a place about fifty yards square, the priest shows the impression in the rock of the bodies of the disciples who fell asleep while Jesus prayed; the garden belongs to the Roman church, but the Greek church, enraged at the monopoly, hav started an opposition one. They do not care to exhibit it much yet, as they wish to wait a few years until the trees look older. The writer's words upon some further ones of the marvels exhibited compel a smile from the reader:

"A deep grotto at Bethlehem is shown as the birthplace of Jesus, and within a few feet of the stone manger, in which lies a dressed-up doll to represent Jesus, is a small hole where two thousand of the children massacred by Herod were thrown. Whether Jesus was born at Bethlehem or Nazareth is a matter of conjecture, but this grotto was certainly never a stable, unless the animals were miraculously endowed with wings."

Our readers are probably aware of Russia's desire to extend her sway over this and adjacent lands in the East, and they know how useful an instrument religious proselytism has always proved in such schemes of enlargement of the domains of despots. Accordingly we meet both in cable news and this letter the statement that the great mass of pilgrims are Russians. The pilgrimage to the holy places is a political movement, a crusade. Russian money is freely spent in the erection of churches and convents. Russian vessels are subsidized to carry pilgrims cheaply, and Greek church convents feed them five days free of charge.

Of the character of these blind tools of the czar and the Greek church, the pilgrims, we obtain no flattering account. Both men and women wear great boots; their bodies clothed with padded, quilted garments, giv them a stunted appearance. Their rolling, waddling, ungainly gait, like that of so many bears; their Tartar eyes and noses, and hard, leathery faces from which no ray of intelligence ever beams—all make up an appearance that is scarcely human. Nothing can be more pitiful or present a more abject appearance than these devotees as they crawl from one site of superstition to another. No fakirs or dancing dervishes yield themselvs up to more unreasoning fanaticism than this horde of semi-human savages, who are noted for their devoutness and orthodoxy.

It has been customary for Freethinkers to remark upon the characteristic inconsistency Christians display in ill using a certain race because that race were foreordained from eternity to be the choiceless—and, as we see in the event, the beneficent—instruments in an action for the saving of the world. We daily hear of some persecution of the Jewish people in European countries; and that their fare in the vicinity of their ancient abode is the same this correspondent informs us:

"There is one point of unanimity among all the sects and races—hatred of the Jews, the race which has furnished the prophets and apostles; an unreasoning hatred when we reflect, as Disraeli expressed it, that one-half of Christendom worship a Jew and the other half a Jewess. Even to-day a Jew is not allowed to pass in front of the Church of the Holy Sepulcher."

Such, then, is the condition of that spot of earth which if any should certainly hav been elected to favor and prosperity by the Lord. Wretched it was, wretched it has continued, and as wretched it remains as has the doctrin to which it gave birth made mankind wherever it has penetrated. Such, be it noted, is the territory whose smiling loveliness and holy beauty supplies our pious literature with an inexhaustible theme. Such are the holes and hummocks and barbarian dens whose minutest particulars American children spend priceless hours of youth in memorizing, to the exclusion of that real instruction for lack of which nations falter and humanity groans. Such, too, are the purposes of delusion and defraudation for which the shrines are administered and the relics exhibited; such are the political and despotical ends which they are maintained to subserve, and such are the foul lies by which the whole detestable system is perpetuated.

A Pulpit Ass.

In his sermon of the 20th ult. the Rev. Frank Brobst, of the Westminster Presbyterian church, Chicago, Ill., uttered these sentiments on the Lake Pepin disaster:

"Last Sabbath was a day full of horror. A disaster of a terrible nature swept down upon scores of individuals who, instead of following the law of God for the observance of the Sabbath, were engaged in doing their own pleasure—exercising their own personal whims and caprices. With no regard for God's wish or law, they embarked on a boat for a pleasure excursion across the lake. The tornado came howling and shrieking along, seized upon their craft, and overwhelmed it in the deep water. The surroundings, so entirely godless, were seemingly so secure, so safe. Then the storm came, and showed their utter helplessness before this frightful judgment. Sabbath desecration always brings disaster. It is God's law."

It is no easy matter to choose from the execrable characteristics of this utterance, the one that deserves first mention and preëminence in our holding forth of the whole to the scorn of the world. Nor would two of these pages suffice for the deserved reprobation of all the imbecility, falsity, heartlessness, bigotry, selfishness, and meanness that is stuffed into these dozen lines.

The implication that there is a law of God for the observance of Sunday, the first day of the week, as the Sabbath that God is said to hav commanded the Jews to celebrate on the seventh day, is a falsehood. The denunciation of the excursionists for "doing their own pleasure" is a cry of clerical indignation at the passing of the old regime under which the preacher compelled the people to do his pleasure instead of their own. The use of the expression, "exercising their own personal whims and caprices," to indicate the seeking of a mite of relief and change, of natural pleasure and healthful exercise, in the rare interval of wearying and cramping toil, writes the speaker down a soulless villain of whom there can be less hope than of many a felon that fills a cell. The condemnation of the poor victims of the lake for having "no regard for God's wish or law," we shall correctly receive as abuse of those who hav no regard for the clergy's wish or law—those who do not better fill the Rev. Frank Brobst's pews and pockets. As the clergyman dwells upon the fact that "the surroundings, so entirely godless, were seemingly so secure, so safe," and then introduces the breaking of the storm, he seems to gloat over the dashing of the hopes and the destruction of the lives of the unfortunates. In the statement, "Sabbath desecration always brings disaster; it is God's law," the speaker, who should know as well as everyone else that statistics reveal no more disasters on Sunday than on any other day, shows himself either a conscious liar or a fool.

Why are such malicious witlings, such envious simpletons, such peevish asses, such covetous dolts, such vaporing knaves, such selfish blockheads, such querulous babblers, as this Rev. Frank Brobst, listened to for one moment by a gathering of professedly sensible and decent Americans?

A Freethought Museum.

The London *Freethinker* is the recipient of letters proposing the founding of a Freethought Museum. One writer says:

"It would act as a great moral lesson, as it should include models of the instruments of torture formerly used as *arguments* against heretics. The thumb-screw, the iron boot, the rack, the collar of torture, the scavenger's daughter, etc., etc., all should be represented. A literary department could also be made very interesting, as there are many who would doubtless contribute some rarities. I should be pleased to contribute a letter written by the grand old martyr, Richard Carlisle, to my father more than fifty years ago. I disentombed it lately from an old desk, where it had been quietly locked up for many years."

We commend the project, and entertain the expectation that some future decade may discover among American Freethinkers enthusiasm and means adequate to the erection of a like institution here. Figural representation of such objects of consideration as admit of it, is not a little more impressiv than verbal. Though unable to reach to the mode of presentation projected in the museum, we ourselvs hav at least made an advance upon merely letterpress description, in the gallery of vivid illustrations of Christian figures and doings that we are composing by our weekly cartoons. And the little collection of engravings of pious instruments of torture that embellishes our last ANNUAL perhaps is, as calculated to bring to the mind the horrible reality of the subject with something more of fulness than mere words would do, not altogether to be despised.

The sooner such museums are established the more complete can the collections be made. There are now passing away in our midst many types of fearfully and wonderfully made Christianity that if not now secured and preserved will be irretrievably lost to our progeny. The Calvinist, supposed by nearly all to be fossilized safe against time and change in that rock called faith, is undeniably beginning to exhibit stir and transformation. It is too much to hope that action will be taken in time to secure a fit Mormon contingent to this truly moral show; jars and alcohol will, we fear, be brought forward too late, and posterity will hav to content itself with merely a wax group of the Latter Day Saint, embosomed in accessory connubial figures, with a finger upon his pentateuchal passages of empowerment. The Roman Catholic monkish orders constitute a more enduring genus, and many species of this breed, of curious cranial deformity and interesting grotesqueness of garb, may diversify the exhibition galleries. Of the laymen of this last-mentioned church, suitable types may be preserved with no great addition of spirit to that already in them; and the singular constitution of those among the God-in-the-Constitutionists who are now attracting the most attention—their rare blockish or wooden, if we may so express it, fiber—their present condition, if assertions be true, of half-petrifaction, would ask but trifling expenditure of alcohol. Not delaying to enumerate the many other obtainable specimens equally edificatory to the naturalist of the future and diverting to the youth, we need only advert, as sufficiently evinciv of the prodigious success that must gratify such an enterprise, to the effect of the very Talmage, pickled in the Chamber of Horrors.

Faith Cure.

Cases in which children, or others in a dependent relation, hav been allowed by persons believing in Faith Cure to suffer illness without medical aid, are numerously reported. Two this week are as follows.

In Omaha, Neb., a woman has died through reliance on a female professional Faith Curer. The healer has been held for trial. The local paper remarks, "If she can be well punished, her fate may discourage other medical frauds who liv on public credulity." We were unaware that we had in Omaha a fellow-journal of our own Antichristian principle; yet no less can we infer from the characterization of Christ and those who heal under his strict directions as "medical frauds."

England furnishes the case of the death of Reuben Vaughan, aged four years and four months, at Grays. His parents belonged to the sect known as the Peculiar People. On the father being asked by the coroner what it was that doctors were sent for if not to be used, he replied that those who love the Lord prefer oil and faith. The coroner said he "wished these people would come to their senses." A good way to help get them back to their senses, we suggest, would be for him, the coroner, to drop the allegiance that—we are justified in presuming—he pays to the Christian church. His church rests upon divine deliverances of which one of the most explicit is the command to use oil and faith. If this is not to be heeded, none are to be heeded. If for people to obey this is to go out of their senses, then it appears not unlikely that for them to obey the others is to go out of their senses. If the coroner feels as something deplorable this result of following a scriptural precept, it would, we should think, naturally occur to him to look about and see whether there are not to be found a good many more deplorable results of following other scriptural precepts.

Editorial Notes.

THROUGH the influence and hard work of a few Freethinkers, the Freethought society of Buffalo, N. Y., which since 1881 has slept the sleep of the blessed though scarcely that of the just, has been aroused. Lectures and debates are held, and the *Freidenker* informs us that the attendance is generally above the average at public meetings. There are many dozing societies here in the United States. To all of them we say, Wake up! Never more than now was organization needed.

"OUR MEDIUM" JULIA M. KELLOGG, of San Diego, Cal., asks for copies of one of THE TRUTH SEEKER pictures, "in compliance with the desire of our good brother D. M. Bennett, who has visited us many times." Mrs. Kellogg indorses a pamphlet, "The Tiny Raps, by D. M. Bennett, on the Papal Tariff, through Our Medium, Julia M. Kellogg, with Patriotic Devotion and Love of Charity." Mrs. Kellogg must be a remarkably brazen fraud or a very guileless woman. The pamphlet is made up of extracts from the writings of D. M. Bennett, Colonel Ingersoll, and others, changed to suit Mrs. Kellogg's spiritual views and claims of mediumship, and is a dishonest production. If her business transactions are not more honest than her mediumship we should prefer to make her a present of what she desires rather than to sell it to her.

THE Baptist churches of Middletown township, N. J., are having hard luck. There are four churches of this denomination in the township, and three of them hav been struck by lightning this year, and the season is not very far advanced either. First the Baptist church at Chanceville was struck, then the steeple was torn off the Baptist church at Middletown, and a few days ago the Baptist church at Atlantic Highlands was struck. The only other Baptist church in the township is at Navesink, and it is said that every time there is a thunder-storm the people of that church are in a painful state of mingled expectation and dread until the storm is over. No hotels or saloons in Middleton township hav been struck. This selection of ecclesiastical structures for providential wrath will, however, hav little effect on the belief of the Christians about, that their faith is continually attested by signs and wonders, while Infidels are perpetually being stricken dumb in the act of blaspheming, or otherwise significantly chastised.

Letters from Friends.

DANVILLE, ILL., July 21, 1890.

MR. EDITOR: I hope there is no possibility of the pictures being dropped. They make THE TRUTH SEEKER the Truth Finder and the Truth Teller. S. W. LOUTZENHISER.

BROMFIELD, NEB., July 15, 1890.

MR. EDITOR: There are plenty of skeptics around here, but I hav not been able to induce any of them to subscribe. The most of them do not like to take the paper because their wives would not like it. MRS. P. GULICK.

HUBBELL, NEB., July 16, 1890.

MR. EDITOR: I ought to take the first opportunity to help and support, for it is my greatest desire to see our cause thrive and prosper, and it is my wish to become a member of your ranks in file. But that is one of our impossibilities in the village of Hubbell, for although there is a small number of Freethinkers they hav never been aroused.

MRS. O. SLOPANSKY.

CARLISLE, IA., July 21, 1890.

MR. EDITOR: I tried to get you some subscribers, but it is up-hill business here. I am the only one here that will speak out openly and fight the so-called Christians, and as I am in business I am boycotted on every hand.

Continue the pictures, by all means, as they show up the old Jew Bible in all its hideousness, and giv the common people an opportunity to discover the fraud of priestcraft.

M. GUISINGER.

AUBURN, IA., July 18, 1890.

MR. EDITOR: Within find renewal and a new subscriber for one year, and you can count two more votes for the pictures. Many thanks for your kindness in sending the paper so long after my year expired. I will try and be more prompt in the future. Were I able I would gladly do something for Heston, but being a poor Infidel I must be content with wishing you all success in your endeavors to spread the light and truth to all mankind. E. M. CARE.

BURTON, July 16, 1890.

MR. EDITOR: I like THE TRUTH SEEKER much. It is a grand paper, fearless and true. Long may it continue to do its noble work. I am pleased that it givs fair play to Spiritualism, and does not mock or deride. Examin carefully, without fear or favor, and you will find a great and comforting truth, and one that can stand near approach and close investigation. Great souls "over there" return to aid us in all honorable affairs of life—but do not clip our own responsibility. D. HIGBIE, M.D.

BOWIE, TEX., July 18, 1890.

MR. EDITOR: Believing there are many Freethought people desirous of learning something definit about Texas and its agricultural, horticultural, mineral, and various other industries; price of lands; water; health, etc., I would be pleased to answer inquiries. I hav been a resident fourteen years. I am a mechanic. I hav a desire to induce Freethought people wishing to come this way to settle in this part. We hav quite an element of Freethinkers here and hav a good society, and would welcome all Freethinking people. Please inclose two-cent stamp when writing for information.

Go for 'em, Heston. S. P. BENTON.

MILTON, N. D., July 18, 1890.

MR. EDITOR: I would like to hav you say, through THE TRUTH SEEKER, that I hav got Secular meetings started in Milton. We meet every Sunday at 4 o'clock P.M.

Mr. John Marshall, lawyer, givs his office free of charge. The clergy kicks, of course. Nevertheless, we hav from twelve to twenty-five in attendance.

Mr. Marshall and myself read Ingersoll, Remsburg, Putnam, H. H. Gardener, and other authors of the Secular stripe. Mr. Marshall is a clear and forcible speaker, and I think we shall be able to counteract in some degree the pernicious influence of orthodoxy.

Yours for truth, justice, and liberty, S. E. HAIGHT.

TYNGSBORO, MASS., July 13, 1890.

MR. EDITOR: I inclose payment for THE TRUTH SEEKER. The best thing about the paper is, it does not break freedom's back with a load of filth. Manure is good in its place, but it is not in good taste to hav it in the sugar-bowl. All the same, it is a shame to damn a man for bad diction. It is evident enough that Heywood, Harman, etc., are jumped upon for their words, because the Christian cranks can get no other legal hold to try to stop free speech. I would like to hav Heston make a picture of the Bible propped up by joss-sticks, or joss-sticks propped up by the Bible, for Chinamen to swear by in court, as mentioned in THE TRUTH SEEKER some time ago. I shall want the picture book. J. P. GUILD.

GYMPIE, AUSTRALIA, June 4, 1890.

MR. EDITOR: Keep on with the pictures, as they are good eye-openers, and I like them myself. Many will look at the pictures that would not read the paper. I am glad to see you are going to hav them in book form, for I hav often thought they would make a good family Bible, and I saved mine all up for the first year for that purpose, but when anyone sees them that will accept them I giv them away and lend them out, so I hav but very few in hand. I think they will do good, as people like to read them, and if it was not so far away I believe some of them would subscribe to your most loved paper. Liberalism is spreading, as the people are beginning to think for themselvs. But there are still a great many that hold to Mother Grundy's superstitions and cannot come out of the fog to the light of common sense, and will not till they trust to man instead of their God. Please count me one for the picture book. When I see they are ready I will send the money; and may they long continue. Yours for faith, C. FORMAN.

LETCHER, CAL., July 11, 1890.

MR. EDITOR: It is painful to find that some Liberals in name are so illiberal as to find fault with those who hav the courage to stand up to their convictions of right and to giv expression to the same, and defend the rights of others to do likewise. I hav just read an article in *Freethought*, by O. S. Barrett, in which he advises that the writings of Elmina D. Slenker should be suppressed. But I hav failed to see in all she writes anything that is of an unkind or immoral nature. She has ever been foremost with pen and purse for the assistance and alleviation of truth and distress, under all circumstances, a true sister of charity, as many can testify; and to her many as well as myself are indebted for packages of choice literature from week to week; and to show how liberal she really is, she sends all kinds of periodicals, both Spiritual as well as Materialistic. Now, for one who has thus grown out of the narrow grooves of selfishness of beliefs or disbeliefs, to be called upon to lay down her arms—pen—is, to say the least, equivalent to asking her to become a traitor to the cause of right she has enlisted, with a host of other brave men and women, to defend. Unless the so-called Liberals shall stand together in the work of preparing the way for a higher civilization and purer lives and juster forms of government, the machinations of the enemies of freedom will dethrone liberty and ere long enshroud the world in the darkness of the Middle Ages.

LUNA HUTCHINSON.

PAULINE, ARK., July 13, 1890.

MR. EDITOR: Inclosed find a new subscriber. The ball keeps rolling and the good work is slowly but surely gaining ground. There are quite a number of Liberals here but we are unorganized, and of course unable to do good fighting. The Christians are preparing for another Brush Arbor meeting such as they had last summer. Then all the Christians will hav another opportunity of shouting themselvs hoarse, and whooping so loudly and long they will no doubt again excite all the dogs in the neighborhood to pitiful, mournful howls. If this work continues from year to year the little heaven that John saw will soon be full of Arkansas snuff-takers.

This is the home of Dr. W. R. Bachelor, a stanch Liberal and a true friend of humanity. The doctor was expelled from the Masonic fraternity a few years ago for writing the pamphlet, "Fiat Lux." He is a poor man but does what he can to free the minds of his fellow-men from the awful fear of an imaginary hereafter. "Fiat Lux" is a "candid inquiry into biblical harmonies." The price of this work is twenty-five cents. I hav twenty-five copies and will sell all or any number of them at twenty cents each, and giv the entire proceeds to assist Messrs. Harman or Heywood, or both, in their struggle with Comstock & Co. Any of our Liberal friends who would like to hav the book and at the same time assist in maintaining free speech and a free press, can giv twenty cents to the proper authorities to assist either Harman or Heywood, and I will send the book free by mail. Hoping to hear from at least twenty-five of our Liberal friends on the subject, I am, R. HENRY HAWKINS.

July 20, 1890.

MR. EDITOR: For some time past I hav directed my attention to reading the pages of THE TRUTH SEEKER, and notice you hav quite a number of contributors who, in a carnal sense, might be considered shrewd observers of events and doings. Do you know you hav a great responsibility resting upon you as a director of the thoughts of mankind? For thus it appears to one who nightly sleeps with the holy word of God, the Bible, under his pillow.

It takes little argument with me to show the wrath of God is upon the doings of this generation. We can readily observe this to be a very reckless and daring generation, but still not without its parallel, as fully journalized in the Bible. The fall of Sodom and Gomorrah should act as a caution. No doubt these ancient sinners were indulging in abominable amusements in violation of the holy Sabbath, in every sinful variety—horse-racing, wrestling, ground and lofty tumbling, quoit-pitching, and so forth—when an enraged God showered his sulphur and flames on their heads. But the pious and virtuous Lot, warned by the angel, retreated from the doomed place with his family, and was saved; but alas, his wife, recollecting the fascinations of Sodom, looked back, and was instantly transformed into a pillar of salt, which stands to this day, and of which Brother Talmage has obtained a large chunk.

I hav been fearful you seldom read the holy Bible, or if you do it is done through carnal eyes. But I repeat again you hav an awful responsibility resting upon you. But it is never too late to repent, for "by faith ye are saved." Holy Christian faith is a great panacea and magical invigorator of the soul, the want of which, no doubt, the miserable Dives suffered. We read in holy writ that in hell he lifted up his eyes and besought a drop of water of the pious Abraham to cool his parched tongue. A Christian can easily imagin how our saintly father Abraham smilingly shook his pious head.

We want no repetition of the warnings of an angry God! Do these portentous indications of disturbances surrounding us—cyclones, tempests, and hurricanes—hav no meaning? O God, defend us!

The rude intrusion of creatures calling themselvs scientists, as it were rushing wildly into God's private laboratory, is surely a divine insult. And more daring still, through something they call Spiritualism they are endeavoring to make God explain himself. But mark how quick the retribution—"for God will not be mocked"—the burning of all the electrical apparatus of the Western Union!

I doubt, from the known earthly or carnal reasonings of your associates, if you believe in prayer, but you just try it once. I can vouch for it. It is a healthy exercise. If not for yourself, pray for the souls of some of your contributors—Longshore, Peck, and Elmina. Dreadful the thought that, like Dives, in hell they should be looking up. CALVIN.

BENEVOLA, MD., July 20, 1890.

MR. EDITOR: On the 2d of July Brother D. H. Newcomer, of Benevola, Washington county, Md., after a lingering illness, died. He was no member of any religious denomination, and during the last year became a subscriber to THE TRUTH SEEKER, which he seemed to enjoy very much. He was so Liberal that he gave the ground for the United Baptist church, which is located about one hundred and fifty yards from where he lived and died. While his mind was strong naturally and so developed by much reading that he could see the inconsistency of churches generally, yet, as he knew his friends wanted to build a church near him, and that many of them meant everything for the best, he thus far helped them.

He was unassuming and quiet in his manner, although elected to the house of delegates and once to the state senate, and a bank director upward of forty years. His age was seventy-five years four months and twenty-five days, and his good and noble wife and five children, four sons and one daughter, survive him. The youngest of the children is thirty-five years, and to the honor of the family it can be said so far the black sheep that is the trouble of every family has not put in his appearance, which I credit to the true home training.

The deceased was buried on the 6th, on Sunday. After a few appropriate remarks at the house by Rev. D. F. Stouffer of the German Baptists, and Joshua Harp of the United Baptist church, his neighbors, who knew him well and spoke as well of him as if they expected to meet him and associate with him in the beautiful hereafter as they had associated here, his fellow-bank directors and a large concourse of people accompanied the body to the old Farkneys meeting house burying-ground, where we know it will rest no more unassuming than in life, until all may learn that true greatness is honesty and simplicity of life.

As a friend and sometimes a very intimate associate of deceased during the last forty years, I only wish that all true Liberals, or those who remain outside the churches, might liv the truly honorable lives, and leave behind them the same kind of good children, as monuments to their virtues. Large marble monuments in fashionable cemeteries, with recklessly raised children depending on others for a living, and on God for all the good or bad they do, seem to me poor representativs of our virtues while living. JOHN M. GROH.

SAN ANTONIO, TEX., July 15, 1890.

MR. EDITOR: Inclosed please find stamps for pardon blanks for Messrs. Harman and Reid. We intend to circulate them among the Liberals of this city, and thus do our share toward righting the wrong that Christian fanaticism has inflicted upon an awful Infidel and so-called foolish Spiritualist. The writer differs somewhat with Mr. Harman's views, and most radically from those of Mr. Reid, but in spite of all diversity in opinions and belief, he recognizes the fact that both men are victims of blind Christian fanaticism.

As THE TRUTH SEEKER undoubtedly reaches scores of Liberals in this section who are unacquainted with the San Antonio Secular Society, I hope that you will giv me a little space to state some facts about it.

This society was temporarily organized March 7, 1890, at the close of a lecture given here by Mr. John E. Remsburg. Soon after, Mr. J. D Shaw was invited to speak here, and after his three lectures the society was permanently organized with a membership of almost ninety. Since then we met every Sunday night, carrying out a program of some kind, until the hot weather compelled us to postpone the meetings until August. These meetings will be resumed erelong, and every Liberal who passes through the city is cordially invited to attend them.

The society has adopted the American Secular Union constitution, and boldly stands up for the total separation of the church from the state. Its membership fee is twenty-five cents, and monthly dues the same. The membership is not confined to citizens of San Antonio, and has a number of members in small cities all over the state where they are not strong enough to organize themselvs. We hope that all of the Liberals outside of the city who would like to aid the cause, but are in a like position, will follow the example that has been set, and send in their names, addresses, and membership fees.

The society circulates among its members at home all of the Freethought literature they want for their own use and for missionary purposes, and it sends bundles of such reading-matter to all of its members in other towns and villages, who wish to spread them among their friends and neighbors, and there is no doubt but that some good comes from it. As a consequence of our work in that direction, our supply of literature is almost exhausted, and we are compelled to call upon the Liberals who can spare any such literature to send it on, for, while the San Antonio Secular Society is not at present in a condition to perform anything in the legislature of the state, it will exert all its power in educating the masses up to the aims and objects of Liberalism, so that when we are firmly organized all over the state our work in the legislature will be comparativly easy. With an aim so practicable and laudable, every Liberal in the

state ought to come forward and aid us in every possible manner.

Before closing, I must mention the death of Mr. Frank Donaldson, a member of our society, and a subscriber to your paper. He was conscious till the last few minutes, emphatically declaring that he wanted no preacher near his grave, and his was one of the numerous strictly Secular funerals that occur in this city. OTTO PRAEGER,
Secretary San Antonio Secular Society.

RED CANON, WYO., July 8, 1890.

MR. EDITOR: Every priest, preacher, and bishop—be he Catholic, Protestant, or Mormon—is a slavemaker and a slaveholder.

A religious sect, as it becomes stronger, becomes jealous of any authority except its own.

The more allegiance an individual holds toward his church the more treason he has sworn against the government; he has ceased to be an honest partner of the nation, but, whipped under the lash of fear, and fascinated by illusiv chimeras of hope, he has given himself into slavery to the priest or preacher, and believes that he must love his church better than his country, his Jesus more than his family.

To-day the Catholic church is the most powerful corporate body in the world, and the question will soon be tested whether or not she will run this government.

Catholicism is reason-proof, and no logic but that of force can ever reach her vital centers.

Yet this government considers non-resistant policy to be more democratic, therefore more just. If non-resistance is the correct policy of a good government why should not government be non-resistant in all things, leaving individuals to look out for themselvs as best they can?

Wherever we see a religious sect there we see an organized power that would usurp the power of government and govern as a despot if it could.

Likely it will take a few centuries more, and several more experiments in government making, several reformations and revolutions, before humanity will learn the cause, cure, and prophylaxis of the diseases from which a government may suffer and finally expire. The world has never yet beheld a healthy government.

Fortunately this government at her birth suffered from no hereditary taint, thanks to Paine, Jefferson, and Franklin, and others of broad and liberal views.

Yet the very fairness, honesty, and equity exercised by the founders of our government left avenues open by which microbes of disease could enter and be treated like gentlemen.

The slimy priest, the hungry blood-loving preacher, were treated with the same respect that is due to men. The doors were open, truth was supposed to issue from ecclesiastical lips callous with lies, their word was taken that they would labor toward the perpetuation of a free government where all were treated as equals. They were allowed to indulge in their chosen incantations, and use such influence over the minds of men as they could by playing upon the chords of hope and fear.

The little corporations over which these priests and preachers ruled hav now become powerful, and in subtle ways they are casting disgrace upon the principles of democracy. Soon they will become bolder, and say to the government that let them in and trusted them: "Take a rest and let us govern; we hav a machine of our own invention, named the trinity; it includes a personage named God; he was never married, but he had a son, named J. Christ. William the Conquerer had a similar pedigree, and he was a great monarch. It is our opinion that 'Je.' is just cut out for the ruler of nations; business detains him in heaven just at present, but as we are his vicegerents on earth there will be no trouble at all in providing the American people with an abundance of government. Let us pray!"

Since America has furnished a hot-bed for the growth of the various religious sects, particularly the Catholic, I see no other way than to face the inevitable doom of the future and see ecclesiasticism again hold the reins of government. Sooner or later the people will rebel against her despotism and another republic will be organized. Let us hope that it will not tolerate any organized religious sect.

DR. C. E. BOYNTON.

INDIAN GROVE, MO., July 12, 1890.

MR. EDITOR: According to Christian mythology Jehovah and Lucifer are both supreme in the management of the universe, though it is claimed by the bibliolatrist that Jehovah is just a little bit the "supremest." However, if we are to judge from the display of executiv ability for strategic maneuvering in the sanguinary contest in which these two individuals are engaged, it would be a difficult matter indeed, at the present time at least, to determin exactly what the final result is to be.

At some very remote period of time these two joint proprietors of the universe became involved in a feud, the result, I am led to believe, of a difference of opinion as to who, if either, of the two was entitled to precedence in the management of the universe. This estrangement disrupted the spirit of fraternal affiliation that hitherto had existed between these two individuals, and they at once became diametrically and irreconcilably opposed to each other, and since that time they hav been the great source or fountain-head from which emanates that most diabolical spirit or principle of antagonism which in some mysterious manner, so it is claimed, involves all animate creation in a ceaseless struggle with the forces of nature to perpetuate an existence on the earth. And we are informed by the sagacious wiseacre that has probed deep into the hidden mysteries of bibliology that in a similar manner the irrepressible conflict between right and wrong, the universal antagonism of moral principles, was inaugurated. In relation to this conflict there is no neutral ground. It is claimed that the whole course of nature became subverted, including all animated being. The sensible and the idiotic imbecil were all alike drawn into the dreadful vortex of fratracidal strife and inextricable horror. And all for the express purpose of painting on the canopy of heaven, for the benefit of man and the glory of Jehovah, Lucifer & Co., the beautiful contrast between a state of unalloyed happiness and a condition of ceaseless turmoil and unending strife.

On account of the utter impossibility of adjusting the affairs of the universe to the changes that would inevitably follow, this firm has not been, and is not likely to be, officially dissolved, as in the case of the contemplated alliance between the hostil factions of the Christian religion. These two self-constituted proprietors of the universe suppress the natural feelings of hatred and malevolent vindictivness that wrangle in their breasts one against the other, and for the sake of the common interest they continue to fraternize and coöperate together, each of them at the same time, however, secretly hoping and stealthily conniving for an opportunity to assert his individual supremacy, seize the exclusiv control of the universe, and crush all opposition beneath his feet.

Exactly thus the Christian alliance, after they hav surmounted every obstacle that stands opposed to their accession to universal empire, will waste their energy and strength in fratricidal strife and reënact on the grand stage of the world's theater all the horrors of the Inquisitorial age which like some hideous dream will haunt the blood-stained pages of the world's history for all time to come. We are unable to giv but one apology for the atrocious barbarism that characterized this long, dark, and gloomy period of the world's history. The Christian religion was at that time in the zenith of her power. She swayed the scepter of universal empire. She was at that time mistress of the uncivilized world, the former civilization having succumbed to the chaotic confusion of moral principles that prevailed during this long, uninterrupted period of intellectual night.

Relativly speaking man constitutes but an infinitesimal portion of the universe, and yet it is with man chiefly that Jehovah, Lucifer & Co. hav to do. In fact, so inseparably connected are they that one or the other of these antiquated gentlemen constitutes the second person in the dual nature of which man is possessed, and that for the express purpose of dominating the moral and intellectual nature of man to direct the energies of his mind and body under all the vicissitudes of life, in the most trivial affairs as well as in the most trying emergencies. This second person in the dual nature of man is supposed to point out with the utmost precision and to direct and influence the individual in the way he should go. Now, after a practical test extending through many consecutiv generations, it cannot be denied that this doctrin has exerted a pernicious influence on mankind. It dethrones and degrades the dignity of manhood.

It utterly destroys man's accountability to himself and his fellow-men, the only tribunal to which man is amenable for his conduct. It drags man bound in suppliant chains to the feet of a foreign despot who has been elevated to his lofty and unapproachable position of power by the servil adulation of his willing victim. It makes of man a pliant tool in the hand of a crafty, unscrupulous priesthood, qualified for the perpetration of every imaginable species of intrigue and fraud that may be considered necessary to combat the opposition with which ecclesiasticism has to contend. All the good that may be accomplished through earnest, persistent, well directed effort is attributed to Jehovah, senior member of the firm. Man receives credit only as the instrument or machine through which Jehovah & Co. are supposed to exhibit their power. All the dark and infamous crimes that men commit are charged either directly or indirectly to his satanic majesty, junior member of the firm, and man virtually escapes the responsibility of his conduct and thus becomes a nonentity equal in infinit nullity to the one that existed prior to the time that Jehovah, Lucifer & Co. created the universe out of no-thing. If you are a well-disposed person and practice virtue for its own sake; if you alleviate suffering by acts of kindness and expressions of sympathy; if you pick up the fallen and restore the castaway to the bosom of society, family, and friends, and by gentle admonition and kind reproof keep others from falling, you are entitled to no credit. You are given to understand that you are but an unworthy worm of the dust, conceived in sin and born in iniquity; that of yourself you can do nothing; that you are but clay in the plastic hand of the great I am, and that it is God that works into you the will or disposition to do his pleasure. On the other hand, if you squander the gifts of a bountiful providence in riotous living and become a vagrant in the world; if you shed innocent blood; if you allure the innocent and confiding from the path of virtue; if you desecrate the family hearthstone and wreck the happiness of the domestic circle; if you are recreant to every principle of justice and every sacred trust that has been placed in your care, and your intelligence recognizes the hideous deformity of your wretched, depraved nature, you escape the responsibility of your conduct by laying the blame all on Satan. You believe in an overruling providence that directs the actions of man. You hav been taught that all things are in perfect harmony with the divine mind; that nothing is allowed to occur contrary to the will of God. You argue that if God engages in world-making the probability is that he will create exactly the kind of a world he desires to hav; that the existence of the world has been perpetuated without any change except through the inexplicable law of natural evolution. Confirm your faith in this conclusion. You hav heard of a certain class described by the apostle Peter as having eyes full of adultery; that cannot cease to do evil; beguiling unstable souls. You feel that you belong to this class; that you are the emissary of Satan, employed by Jehovah as were the lying spirits of old, and thus filling your place in the grand scheme of heaven's appointment just as it may happen to suit the caprice of him that works all things after the counsel of his own will; that subordinates every opposing power; that surmounts every difficulty; that rules among the children of men, and, as Daniel says, tears down kingdoms and builds up kingdoms, and places over them the basest of men.

The conclusion, therefore, cannot be avoided, that according to Christian mythology man is simply a machine, moving only as he is moved, acting only as he is influenced or impelled to act by some extraneous motiv or subtle influence over which he has no control, and that acting through the avenues of the senses impels or irresistibly carries him along in many instances contrary to his own conception of justice and propriety, and in every case utterly helpless, unable to resist the power of that immutable law that makes of man an automatic machine grander and more sublime in its wonderful mechanism than everything that has ever been on exhibition in the grand art museums of the world. Of course, it is urged that man is free to act; that he is unrestrained; that he may use his own volition. Admit this to be true and yet the fact remains that man is compelled to choose between two masters, and if compelled he can not be free. He must submit to the inevitable. This machine, by virtue of a protectiv tariff for revenue only, is monopolized and manipulated by and in the exclusiv interest of Jehovah, Lucifer & Co.; though it seems strange that the individual interest of these two joint proprietors could be advanced in this way, but such, however, is the case. It is somewhat remarkable that no other invention has been discovered that could be utilized with profit by the above-mentioned firm. This firm is known throughout the habitable earth by the name of Jehovah, Lucifer & Co., the head clerk and subordinate manager of all offices being known to the general public as the Holy Ghost, but who is familiarly known and addressed by the principal managers at the home office by the significant cognomen, "the comforter." He modestly accepts the title as a recognition of special merit. And be it known that this ghost never fails to materialize as the self-same individual ghost at any number of different localities, though the points at which his presence may be required are as remote from one another as the antipodes, if by so doing the interest of the home office can be advanced and built up.

This symmetrical, complex machine, man, possessed with such wonderful adaptability, has been in constant use from time immemorial, and by some mysterious, inscrutable law regulating the transmutation of primal germs this wonder-working machine has acquired the habit of reproducing itself, so that when musty with age, and when corroding time has marred the beautiful consistency of its symmetrical structure, and it is without ceremony or regrets cast aside and consigned to perpetual desuetude, its place is at once filled with another one in perfect working trim, without any additional cost to the Company. So it may be seen that from the remotest period of time there has been one constant, uninterrupted activity of this celebrated firm in the employment of this machine. This machine when not under the immediate supervision of the senior member is superintended, with an approximate degree of success, by the junior member of the firm. In fact, it is generally conceded that he is the most skilful of the two in the manipulation of this wonderful machine.

The phonographic capacity of this machine is remarkable. Not long since we witnessed the rendering of a piece that had been stereotyped or registered on the sensitiv foil of one of those machines by that still, small voice of which clerical gentlemen hav so much to say and by which they hav received the most astounding revelations, which they claim are a perfect transcript of the divine mind. The rendering to which we refer was indeed a revelation to me, for it declared in the most emphatic terms that the irreligious person recognizes himself to be inferior in every way to the higher type of orthodox Christians, and that he can only hope to compare with credit, in the eye of an intelligent public as well as in his own estimation, with the lowest type of immoral parasites and loathsome scavengers that so multitudinously infest, and flourish in, the orthodox camp. Such egotistical phariseeism is not to be expected and is seldom met with from any other source.

The individual that does good from his own spontaneous impulse, without the fear of punishment or the hope of reward, is infinitly superior to the frigid, callous nature that can be moved to acts of charity and love only by the spectacle of a mangled, bleeding, crucified savior, the terrors of a burning pit, or selfish, irrepressible desire for a crown of glory and a harp of gold.

A continual dropping will melt a stone. This truism is demonstrated by a retrospectiv view of my past efforts as a Freethought propagandist. Eight years ago there was not to my knowledge an outspoken Infidel in my immediate neighborhood, except myself, but having imbibed an aggressiv spirit I resolved myself into a nucleus from which the radiating principles of Freethought hav illuminated the minds of a small number, that hav revolted against the galling chains of priestcraft and mental serfdom; and the result is we hav secured three subscribers for THE TRUTH SEEKER in less than one year, and expect as many more in a very short time.

I am not in favor of Heston's cartoons. In my judgment they do more harm than good as an iconoclast. The paper that finds its way into the greatest number of orthodox homes is the one that will achieve the grandest success.

W. E. WALTON.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Betwesn the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

" ittle Brown Hands."

They drive home the cows from the pasture
Up through the long shady lane,
Where the quail whistles loud in the wheat field,
All yellow with ripening grain.

They find, in the thick, waving grasses,
Where the scarlet-lipped strawberry grows;
They gather the earliest snowdrops,
And the first crimson buds of the rose.

They toss the hay in the meadow,
They gather the elder blooms white,
They find where the dusky grapes purple
In the soft-tinted October light.

They know where the apples hang ripest,
And are sweeter than Italy's wines;
They know where the fruit is the thickest
On the long, thorny blackberry vines.

They gather the delicate sea-weeds,
And build tiny castles of sand;
They pick up the beautiful sea-shells—
Fairy barks that hav drifted to land.

They wave from the tall, rocking tree-tops,
Where the oriole's hammock nest swings,
And at night-time are folded in slumber
By a song that a fond mother sings.

Those who toil bravely are strongest;
The humble and poor become great;
And from those brown-handed children
Shall grow mighty rulers of state.

The pen of the author and statesman—
The noble and wise of our land—
The sword and chisel and palet,
Shall be held in the little brown hand.

—*New Haven News.*

Brother Johnson's Sermon.

[Hon. A. B. Bradford sends the sermon below for the enjoyment of the readers of the Corner, little and big. The sermon contains the sparkle of genuin humor as well as some grains of wholesome truth. It was taken stenographically on the spot, and is a fine specimen of negro preaching. Mr. Bradford has our thanks for his kindness and also for his appreciativ words relating to our work in this department of THE TRUTH SEEKER. We trust always to merit his approval.—ED. C. C.]

"The destruction of the poor is their poverty" (Prov. x, 15).

De tex' what I take on dis occasion is from de book of Proverbs. De learned scholars says dat old Massa Solomon wrote dis yer book. Ef he did, he ought to be called de werry wisest ob men, kase a proverb is as full ob wisdom as an egg is full ob meat; and as a hungry man likes to eat a nice stuffed possum wiv plenty ob graby, so a smart preacher lubs to study on a proverb, and pick de bones ob it clean. My tex' is one ob dat kind. I hab been intending for a long time to preach on dis yer tex', for I hab been studyin' on it eber since befo' de war, in de cabin and in de cornfield. Some time ago, my ole massa, what used to be, tole me dat Mista Jorge, away up in New York, had got up in dat town what dey calls a anty-pove'ty s'ciety, an dat he prints a paper ebry week to help on de doin' away wiv poverty altogether. So I gived de ole man de money to pay fer it, an axed him to send an git de paper. I hab been readin' ob dis yere paper for a long time. Dere is a good many hard words in it what I can't ezackly understand, but my darter Lizey what goes to de school has got a dixiniary, as dey calls it, what clears up de meanin' ob de big words, and when I gits run up a stump, my darter, she comes wiv de book, and tells me de meanin' ob dem, so I can see what Mr. Jorge is dribin' at. On dis account I now feel more able to preach on dis tex dan I eber was befo; and as all ob us niggas hab become free by Massa Lincum's proclumation durin' de waar; and as we had such a big bellyful ob povity while we was all slabes, I want to do what I can to git you, and myself, too, out ob dat destruction what de tex says a pore man is in, jes kase he is pore.

My brederin, I hab obsarved, sence I quit bein' a slabe, dat amung de white folks, as well as de black people, dis yer povity is de biggest ob cusses, kaze it produces a lot ob oder cusses. It minds me ob a sow which sometimes has as many as a dozen pigs at a litter. Indeed, I knowed a sow of ole Masta Brown's what had fifteen pigs at once, which is more dan she had tits to suck. Of course, dere must be a lot of runts. Jes so, my brederin', wiv poverty. It is a great breeder; and I propose on dis yer occasion, wiv de help ob de Lawd, to call your attention to some ob de ebils which povity is de moder ob, and which causes so many runts and mean pigs among de human folks.

1. De fust cuss ob povity is *envy*. De scripter says dat envy is de rottenness ob de bones. I think dis is in de book of proverbs, too. Now, ef a pusson's bones if rotten, how de debil could he hoe corn, or pick cotton, or dribe a plow in a stumpy field? (Here an old woman in the audience sung out from the far end of the room: "Brudder Johnsing, you must quit yo ole practice ob swearin', now yo got to be a preacher ob de eberlastin' gospel." The preacher resumed.) Well, brederin, it is a fac' dat I used to swaar a good deal in old slabery times. When de slavedriber licked my pore cousin what had de rumatiz in his jintes so dat he could not keep up wid de rest ob us, I could not help but coss him, when he went away, he was so hard-hearted. I felt good clear down to my toes ef I could cuss him right smart. I hab been tryin' to git red ob dis swearin' eber since I begun to preach de everlastin' gospel, but a bad habit I find, especially swearin', sticks to a fellow like a briar-bush to a sheep's tail, and every now and den de cusses pops out ob his mouf widout any notice dey is comin'.

Well, I was gwine to say, when Sista Jones hauled me ober de coals for swearin', dat envy was de fust ebil dat comes ob povity. A pore young woman, when she comes to meetin' on Sunday, looks round on all de sistas to see how dey is dressed, and when she finds dat dey all hab better close on dan she has she experences dis feelin' ob envy. She don't see why all de rest has nice close, and nice bonnet and ribbons, and she has none. So she sits down and sulks like a bauky hoss. She don't seem to know dat dese nice dressed gals works hard durin' de week, and gits de money what helps to git de close. She is too lazy or too stubborn to work, keys her bones are rotten wid envy. De nex' Sunday she comes to meetin' wid a mighty fine bonnet on, and all drest up, and some gole rings in her yers, and on her fingers, and a sealskin sack. Den de sistas looks at her, jis as she looked at dem befo', and wonders how she could afford to dress so fine, so werry soon, when she was so pore. De next go-off she is arrested, and taken' to jail for stealin'. All dis comes ob envy, and envy comes ob povity, and de destruction and ruin ob de pore is dere povity. All de rest of you gals works hard and lays up yo money, and den you can git nice dresses dat you can pay fer, and feel brave, kaze you know dey is paid for. But de young woman I speak ob had dis envy in her heart, and it made her eyes green, and her bones rotten, and so she went to de prison. How mean, and like de pore white trash, she must feel dere, when she minds what she did wid her young mistress nice close, stead of dressin' like de rest ob de culled sistas, and feelin' dat she earned ebery stitch she wore. But dat isn't de wust ob it. Stealin' is bad, and gwine to prison and bein' shut up in a cage like a bear, is bad, but to be ashamed ob one's own self is a good deal wusser. Ef a pusson knows dat he is innocent ob what is laid agin him, dey may send him to jail, but he is happy, kaze ef he has unjustly lost de respect of de people, he still keeps his own. De 'postle Paul was put into de jail once, all alone, and for no good cause, but he had no occasion to duke his head when he passed de lookin' glass hangin' on de wall, for fear he would see de pictur ob a mean skunk. He could look de debil in de face, and tramp upon his tail, and feel like a man, kaze he knowed he had done no harm.

I suspect dat all ober dis country dere is a big amount ob misery growin' out ob envy. De class of pore white folks dat squatted on rich folks' land, and neber worked, but jes hunted and fished for dere libben befo' de war, is misrabler dan de darkeys; and when dey see any ob de culled people doin' business, and gittin' well off, and dere childen dressin' good and goin' to school, dis envy makes dem feel down in de mouf. No wonder dey eats clay and drinks rye coffee, and de wimmens rubs snuff and de childens don't go to school keze dey is so ragged. De povity strikes in on dem like de measles, and kills all dere ambition, and dey jes wegetate, as Brudder Corning says, like taters in a hill, and cabbages in a patch, what ain't hoed any. I tell you, my bredrin, dat povity cuts de hamstrings ob a man, and lets him down to de ground. A white preacher I heard ob once went ebery Saturday night to one ob his rich men and borrowed $50, and he always took it back a Monday mawnin'. After awhile de rich man axed him about dis custom, what for he borrowed de money and didn't use it. De preacher tole him dat he did use it, but didn't spend it, kaze he put de money in his jacket pocket on de left side to make him feel brave when he preached to de sinners. He said he felt like a poor, cowardly cuss when he preached to de people what had property, and remembered dat he hisself had nothing in dis yere world but a wife and nine children at home and one mule, who couldn't go to meetin' kaze dey had no good close. But when he stood behind a $50 bill, even if he didn't own it, he could feel brave as a lion, and make de sinners tremble wid fear. Dere is nothing, my brederin, dat takes de starch out ob a man, and makes him feel like a wet rag, like povity.

2. In de next place povity destroys poor people by taking away from dem dere pride.

When de Lawd was a mixin' up ob de clay in de Gardin ob Eden to make de fust man out ob, he had a lump ob pride what he was gwine to use in makin' ob his backbone. He wanted to stiffin it so dat he would walk straight and neber would stoop down to do a mean thing. But while de Lawd was walking around in de cool ob de day, de debbil slipped up, and stole it away so dat ole Massa Adam had no stiffenen in his backbone. De Lawd tole him not to eat de fruit ob a certain tree in de garden, ef he did it would ruin him. But when de woman come to him one day wid an apron full ob apples, she axed him to stoop down she wanted to tell him something. Den he spied a nice apple. Den she put it to his nose, and it made his mouf water. Den she tole him she had been eatin' some, and it made her so wise dat she knowed a good many things she didn't know before. Den, my brederin, de fat was in de fire, for he eat de apple and de Lawd found it out and cussed him for it! Ef de pore ole man had been too proud to stoop, how different dis world would be from what it is! Yes, pride is one of de werry best things in a man. It makes him walk perpendickeler and not slantindickeler, so dat he neber falls on his nose.

Here was another interruption from Mrs. Jones, a tall, spare, widow woman, who evidently had a pretty good mind, and who said: "Brudder Johnsing, whar abouts in de scriptur you find dat what you say in de garden ob Eden about de debbil's doing?" The preacher resumed: "Sister Jones, ef you feels dat you can preach de eberlastin' gospel better dan me, you better try it de nex' Sunday. You axes werry foolish questions. I is the servant ob de Lawd to preach de eberlastin' gospel and you is de hearer. De scholars in school neber disputes wiv de teacher. Dey jes believe what dey is told. Ef you is 'ligus you jes believe what de preacher says wivout axin' queshons. It is dis axin' ob queshons which de debbil puts people up to what plays de debbil wiv religion. De 'postle says dat we is saved by faith, not by axin' ob queshons. So, Sister Jones, ef you want to be saved, listen to de preacher ob de eberlastin' gospel and shut yo mouf. Some pussons has got de idee dat it is wicked to be proud. But dere is two kinds ob pride—one good and one bad. When a gal finds out at de lookin' glass dat she is werry putty, den she cocks up her nose at de rest what ain't so putty, and steps around among de sisters jes like a peacock in de barnyard struttin' among de dunghill fowls, to show dem what a nice tail he has got. He tries his best to hide his legs wiv his wings, kaze dey is so ugly. De chickens dey likes to see de eyes in de tail, but when dey squint down and see de legs dey says, 'Golly, how ugly dey is!' But what right has de peacock to be so proud ob his tail? It was de Lawd dat gib it to him. Ef he made de tail hisself, den he had a right to feel proud, but seein' he didn't, his pride is ob de bad kind. So, when a man what is very pore gits rich kaze his grandfather has left him a fortune, he scorns to talk to his old friends who is still pore, and gits de disease ob de big head what kills so many hosses in de West. He forgits, as de 'postle says, de hole ob de pit whaar he was digged up. Dat is de same kind of pride as de peacocks. But de right kind ob pride is whaar a man stands and looks at de povity he finds hisself in, and den stiffenin' up ob his backbone and spittin' on his hands, he swaars dat he will git out ob it and hav some property ob his own or die a tryin'.

Now, povity kills a man's pride. Den he quits respectin' ob hisself kase he sees nobody else respect him. Den de bars is down and away he goes to de debbil. Den he has de hang-dog feelin', as ole Uncle Joe said he had when he was kotched in de Widow Wilkins chicken pen one night. Uncle Joe used to swear a little, and said he felt like a damn mean slink ob a niggah. In de slabery times we was all lazy, and thieves and liars and rascals, kaze we was all pore and didn't own nothin'—not eben ourselvs or our children. How could we be anything else? We always kept, like de pore white trash, four or five dogs, so we might feel dat we had some property anyhow. De man inside ob us was all covered up and most dead wiv de rubbish dat povity piled up on us. But when Massa Lincum knocked de chains off from our limbs by makin' ob us free we sperunced a new kind ob feelin'. We got crazy to learn to read and write and cipher and git some land, so dat we might hab a home and make a good libben out ob it. Land and liberty to own and work it for ourselvs, dat's what makes a man diffrunt from a hoss.

3. De next cuss dat povity inflics on a pore man is to dribe him to de saloon. When a man is right pore, and has dis hang-dog feelin' dat ole Uncle Joe tells ob, he gits down, down, werry low. All around him is dark and hopeless. He feels dere is no use of doin' nothing, kaze his eyes is sot, jes like a dead hosses. Den he goes to de saloon; alas, he meets a lot of fellows jes as pore as hisself, and dey frow in dere pennies, and fills dere bellies wiv rot-gut whisky, and when de whisky works, dey forgits dere povity, and dey all feels big and rich, and talks about buyin' farms and racehosses, and goin' up to New York to see Massa Barnum's show; and all de time de pore debbils, all put together, hasn't money enough to buy a ticket to Baltimo'. Den, when dey go home, and see only pone on de table, and all de whisky is out ob dem, dey feel wusser den eber. It is not de drinkin' what makes dem pore, it is de povity what cuts dere hamstrings and dribes dem to drink. Ef dey hav good wittles to eat, and good coffee to drink, and some books to read, and no debts or rents to pay, and no dogs to fill de house wib fleas and eat dere heads off ebery week, dey would not want to go to de saloon, and drink rot-gut, and smoke dock leaf terbaca. I tell you, my briderin, Mista Jorge has got de right sow by de yer, and all de pigs too, when he does not accept de invitation ob de Prohibitioness to help dem bail out de Chesapeak Bay in tin pails, while a dozen big ribers is a runnin' into it all de time. Massa Jorge does business wiv a big augur, 'stead of a gimlet, when he says in his paper dere is no use tryin' to empty de bay wiv tin pails; but dat de wise way is to cut off de streams up in de mountains, or dry dem up. What he means by dis parable is, dat it is povity dat leads to drunkenness, and not drunkenness to povity; dat povity discourages a man, but if he had a farm and a nice home, and good close, and a little money comin' in to him, he would be so happy wiv his family dat he wouldn't want to go to de grog-shop, and craze hisself wiv whisky. Povity makes everybody dat is well off despise a poor man, and can he 'spect hisself when nobody else 'spects him? Dat's why I said dat de biggest loss for a man to hav is to lose his pride. It is jes like a steamboat a losin' of its steam.

Hole on to yo seat, now, Sista Jones! I know what you is gwine to say, dat ef happiness comes ob havin' plenty ob money, den Mister Gole, away up in New York, who, dey say, has more dan a million ob dollars, must be de most happiest man en de world. But he isn't, for Mister Gole is a crazy man, and ef all de people in de Norf was not as crazy as he is, dey would send him to de hospital, and de doctors would put blisters on his head for bein' crazy. You all look scaared at dis, but I am right. What would you think of me ef I would come to meetin' nex' Sunday wid six obercoats on? One obercoat is good and comfortable, but ef I would struggle wid my wife in tryin' to put on five more, and come into the pulpit foamin' wid sweat, and begin to take off de obercoats, one after de other, de sistas would be whisperin' around dat something was out ob order wid Brudder Johnsing's upper story, where he keeps his wits. We read in de scriptur' about old Agur and his praar to God. Now, jis listen sharp, and I will tell you about it. He says to God in his praar: "Gib me neither povity nor riches." Why not povity, Massa Agar? "Lest I be poor and steal," Massa Agar says. Jis what I has been sayin' to you dis mornin'. I guess dat dere was no 'stilleries in de neighborhood whar Massa Agar libed in dem times, and whar dey made rot-gut, or he would a mentioned stealin ob de neighbors' chickens, and pigs, when he got drunk, and beat his wife and children, and end up in de jail or de gallus.

Listen again. Why should not de Lawd

gib you riches, Massa Agar? "Lest I be full, and deny thee, and say, who is de Lawd?" Dat is de reason why de blessed Jesus says dat a camel, with a great big lump on his back, could no more go frough de eye ob a darnin needle dan a rich man could enter into de kingdom ob heaben. Now, when Massa Gole knows dis, and piles up de money bags on top ob his back, and comes, and knocks at de strait gate, and axes to be let into de church, kaze de debbil is after him, do you suppose that he can git in? No, he is too full of selfishness. He has denied God as de parent ob de rest ob us, and when de door-keeper talks to him about de Lawd, and his commands to de rich people to consider de pore, and help dem to git on to dere own legs, and not lib on charity, Massa Gole says: "Who de debbil is de Lawd? He didn't own no railroads, nor no stock in de Western Union, or de banks." Massa Gole wants to git in at the narrer gate, and den go up into de city ob de New 'Rusalem, wid his money, to build street railroads, like Massa Jacob Sharp, and make more money. But de saints in dat city don't want no street kyars and no money. De streets demselvs is made ob gole, and de people dat livs dere has got wings on dere shoulders, and flies up and down de broad abenues like swallows ketching flies in summer time, and dem dat has no wings yet skips along de streets wid silver slippers on, and is all covered wid shinin' jewels. Now, isn't Massa Gole as crazy as a bed-bug, when he loads himself down wid more riches dan he can possibly enjoy? Isn't he tryin' to be comfortable wid six overcoats on?

Ole Massa Petah Cooper was a rich man, but he only wore one obercoat at a time. He kept hisself all de time young and happy by usin' his money in doin' good to other people. I neber was in New York, but dey tell me dat Massa Petah built a big house in dat town whar young men and women who was pore could go and learn trades, so dat dey could make a good libben for demselvs, and not run de streets as tramps and wagabones, like so many does. What a taste befo' hand ob heaben Massa Petah had, as he saw, ebery year, dozens ob young men and women gwine out of his big school wiv good trades, and den gwine into business dat would save dem from povity, idleness, and crime, and all de rest ob de cusses! And how happy he must a been, as he lay on his bed a dying, when de blessings of dem he had helped and saved, come up like music in his yers, and lifted de cloud what hangs ober de grave, and let him hab a sight ob de New Rusalem! De ole man was so young and so happy, I hear, dat de New York people got it into dere heads dat he would lib as long as Mathusalem. But he didn't. He died at last, and is now walking up and down de streets of de New 'Rusalem, and gwine in and out ob de pearly gates and enjoyin' hisself wiv ole Abraham, Isaac, and Jacob. When he knocked at de gate ob de great city de 'postle Petah, his namesake, what keeps de doors dat swings in, but neber out, says to him: "You is Massa Petah Cooper of New York, I believe, what built de institute in dat town. Walk in, Massa Cooper; dis white kyard will entitle you to a very comfortable seat among de good folks, and dis yer blue one, when you show it to de music master, will entitle you to a golden harp to play on, while here, in dis little bottle, is some Aye's pectoral to keep you from gittin' hoarse in de frost, when you sing de hymns." Yes, my brederin, de man what piles up more money dan he can possibly use, and done enjoy hisself here in doing good wiv his overplush, is a crazy man and a fool, jes as I would be ef I would come to meetin' nex' Sunday, tuggin' and sweatin' along de road wiv five or six obercoats on instead of one. You would suppose, when you looked at my shirt collar and bosom, ef you didn't know what was de matter, dat I had slipped off de log and fell into de crick, I was so wet wiv sweat.

De nex' Sunday, de Lawd willing, I will preach on dis tex', "He dat tilleth his land shall hav plenty ob bread." Let us pray.

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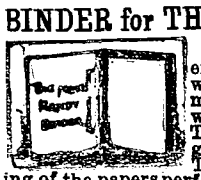
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News of the Week.

GEN. JOHN C. FREMONT, the noted Western pioneer, is dead.

ON the 21st ult. a tornado ravaged Trail county, N. D., killing seven persons.

THE government of the Argentine Republic has been overthrown by a military conspiracy, and disorder prevails.

IT is said that Bismarck will visit the pope, the move being due to his wife's strong desire to see and consult him.

COMMISSIONER PORTER is reminded from all parts of the country that the errors of his enumerators are simply countless.

REV. ABNER VERNON, of Clarksburg, W. Va., has eloped with the wife of Charles Echols, both leaving large families.

COLORADO has had destructiv storms and floods. Near Golden a cloudburst struck a camping party and drowned three.

ON the 22d ult. a tornado near Marshall, Minn., demolished three farmhouses and injured several persons, perhaps fatally.

ON the 26th ult. a tornado devastated South Lawrence, Mass., and vicinity, wrecking thirty buildings and killing ten persons.

THE potato blight has ravaged large parts of Ireland, and the nativs having sent all their money to the pope, they are menaced by starvation.

BRAZILIANS received a squadron dispatched from our government with enthusiasm as bearer of good will from what they termed "the mother republic."

THE war between San Salvador and Guatemala is being waged furiously. Each side claims victory. The president of Mexico says that that country will not interfere.

THE destitute striking cloakmakers in New York hav done violence to those who filled their places. They are being inflamed by Anarchists, and police are held ready for them.

FIFTEEN French Catholic pastors of Massachusetts and Rhode Island, and seven hundred of their parishioners, recently went on a pilgrimage to the shrine of St. Anne de Beaupre, Canada.

SECRETARY BLAINE has submitted the Behring sea correspondence to Congress. The text of the British ultimatum conveys a clear threat. The United States is to be "held responsible for seizures."

IN Ohio the Grange, the Alliance, the Farmers' League, the Patrons of Industry, and the Farmers' Mutual Benefit Association will carry on a vigorous campaign this fall, endeavoring to send farmers' candidates to Congress.

IN England the queen and all classes are agitated over the exile of the Second Battalion of the Grenadier Guards to foreign service, on the 22d ult., as punishment for insubordination which was fomented among them by Socialists.

CAPT. BENJ. TILLMAN, the gubernatorial candidate of the farmers' party that has grown up so remarkably in South Carolina, conducts his canvass amid unceasing violence, and it is not improbable that he will be killed before election.

INDIANA is exerting herself to crush White Caps. Heavy damages hav been given for the beating of Marion Kendall, resulting in his paralyzation, notwithstanding that his offense had been assault of a girl and that the White Caps who whipped him were respected citizens.

AT Savannah, Ga., on the 24th ult., three lives were lost in the blowing up of a boarding-house, supposedly by a discharged servant. On the 23d ult. the Grand Union Hotel at New York narrowly escaped an incendiary fire which is attributed, though without conclusiv proof, to a scrubwoman who had been reprimanded.

AT the feast of St. John the Baptist, patron saint of the French Canadians, the procession at Montreal, which was two hours in passing, was remarkable for the almost entire absence of the English flag. In former years the rule generally followed was that each society be headed by the English ensign and the tricolor.

AUSTRIAN and German embassadors at Constantinople hav declared to the porte that such events as the capture by brigands of Chief Engineer Gerson and Superintendent Mejor of the Ismidt & Angora railway are too frequent, and that better protection must be given foreigners who are devoting labor or money to public works in Turkey.

THE federal election bill is fomenting much trouble. It is extensivly, but not unanimously, proposed in the South to boycott the North commercially if the bill passes. Negroes fear bad usage will ensue to them from its enforcement. Discussion of the measure at Magazine Logan, Ark., on the 24th ult., resulted in the killing of Capt. Wm. Ellington, who was a Union scout, and his son, by W. D. McInturff, a Southern sympathizer.

Gems of Thought.

CONTINENCE during the years of development rewards itself in health and vigor, both of body and of mind. Success in every line of endeavor is the reward of reserved strength. That strength becomes available in the needs of after years, and is the chief basis of that love of independence and impatience of tyranny found only among manful and continent nations.—*Prof. Oswald's Bible of Nature.*

THOUGH I look old, yet I am strong and lusty;
For in my youth I never did apply
Hot and rebellious liquors in my blood;
Nor did not with unbashful forehead woo
The means of weakness and debility:
Therefore my age is as a lusty winter,
Frosty, but kindly.—*Shakspere.*

IF a building is unsafe, it may be torn down before the plans of the new edifice are wholly completed. If a beacon is false, let it be removed, even before the true light-house can be built. If a belief that God wrote the Bible is untrue, and is moreover debasing to the intellect, let it be overthrown. If it is false that God of his own free will has elected some to everlasting life, and left the vast multitude of his creatures to suffer endless torment in hell, and if these ideas are injurious to both mind and heart, destroy them! The sooner the better. The abolition of slavery was opposed by good and wise men, because freedom would lead to license. Did this idea stop the antislavery party? The event proved the truth of the objection. The ignorant negro became the prey of the politicians who wanted his vote; and, trusting in their promis that the government would giv to each man forty acres of land and a mule, he abandoned himself to the license of laziness, which he considered the essence of "freedery," until the inexorable logic of hunger and suffering taught him that true freedom was liberty to work and do right. He soon learned the lesson; and the doubled production of the South and its good order now prove that freedom is not a curse.—*Robt. C. Adams.*

NEW ideas come into this world somewhat like falling meteors, with a flash and an explosion, and perhaps somebody's castle-roof perforated. To try to polish the stone in its descent, to giv it a peculiar turn, and make it whistle a tune, perchance, would be of no use, if it were possible. Your polish stuff turns out not to be meteoric but of this earth. However, there is plenty of time, and nature is an admirable schoolmistress.—*Thoreau.*

FORCE is no impelling God, no entity separate from the material substratum; it is inseparable from matter, is one of its eternal indwelling properties. A force unconnected with matter, hovering loose over matter, is an utterly empty conception. In nitrogen, carbon, hydrogen, oxgen, in sulphur and phosphorus, their several properties hav dwelt from all eternity.—*Moleschott.*

FUNDAMENTALLY, as is readily seen, there exists neither force nor matter. Both are abstractions of things, such as they are, looked at from different standpoints. They complete and presuppose each other. Isolated they are meaningless. Matter is not a go-cart, to and from which force, like a horse, can be now harnessed, now loosed. A particle of iron is and remains exactly the same thing, whether it shoot through space as a meteoric stone, dash along on the tire of an engin-wheel, or roll in a blood-corpuscle through the veins of a poet. Its properties are eternal, unchangeable, untransferable.—*Dubois-Reymond.*

NOTHING in the world authorizes us to suppose the existence of forces in and by themselvs, without bodies, from which they can go out and on which they work.—*Cotta.*

As we can think of no force without a material substratum, so we know of no matter which is not connected with a number of forces.—*F. Mohr.*

FORCE without matter is not a reality, and both by their union hav made the world and all its phenomena. Without matter no force, without force no phenomenon, also without matter no phenomenon.—*Ph. Spiller.*

WE know of no matter which does not possess force, and on the other hand we know of no forces which are not joined to matter.—*Haeckel.*

To regard matter as passiv, and to suppose a force working on it from without, is so grave an error that it would not be possible to fall into it if inborn and mystical fancies did not cloud the mind. Matter and force, like form and matter, are no separable entities, but different conditions of one and the same thing.—*F. Vignoli.*

WE must hold firmly to the principle that matter and force are indivisibly joined together, so that force without matter has no independent existence.—*S. Cornelius.*

IT is apparent that all attempts to isolate forces from matter, and *vice versa*, are only one-sided abstractions, depending on the notion that force and matter may be found in nature as distinct entities, because in speech they are distinct words.—*Weis.*

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Notes and Clippings.

THE American Federation of Labor has, through its president, issued invitations to an international labor congress, to be held in Chicago in the year 1893.

THE proprietors of three newspapers published on the island of Malta hav been excommunicated for printing articles against the pope and the bishop of Malta.

THE Orleans, N. Y., *Herald* remarks that those "who want religion in the public schools seem to be more anxious to introduce their own theology than to introduce good morals."

THE pope has authorized the drawings for his own sarcophagus for the Church of St. Giovanni, to be erected three years after his death. It will be of Italian porphyry, and cost $25,000.

THE growth of the German universities is well illustrated by the fact that within the last forty years the number of professorships at the Prussia universities has increased fifty-three per cent.

IF governments derive their powers not from the people but from God, as the National Reformers assert, how comes it that the people can and do reform governments? How is it that they can and do take from governments powers which they formerly held?—*American Sentinel.*

AN Edinburgh millionaire has conveyed £84,459 sterling—nearly half a million dollars—to trustees, himself being one, to advance the cause at home and abroad of total abstinence from liquor, tobacco, and opium, and for "disseminating a knowledge of the anti-scriptural character of the church of Rome."

IN Massachusetts an attempt to assault a four-year-old child was made a short while ago. The criminal went free, because the only witness to the dastardly act was the assaulted child herself, whose testimony was not taken as valid, for the reason that she had no conception of the sacredness of an oath.

OF the priests of the Catholic church in this country, numbering in all 8,332, 2,217 or about one-fourth, according to a recent report, are members of religious orders. Of this number 637 are Jesuits, 323 Benedictines, 231 Franciscans, 193 Redemptorists, 96 Dominicans, 82 Capuchins, the remainder being divided among nineteen other religious orders.

BISMARCK said in a late interview that he differed with the emperor on the question of Socialism. The emperor had decided to try to induce the Socialists to maintain a peaceful attitude by means of concessions, but he (Bismarck) believed in fighting them as blackmailers. The sooner they were defied the better. The time would come, he said, when Socialism would be found to be a military question, and in place of the present mild state of siege there would be a universal state of war.

THE *Christian Guide*, published in Boston, by Rev. J. B. Daly, a converted priest, says: "Bishop Doane, in an article on the school question, remarks that 'separate schools for Protestants and Romanists are allowed in England and Holland.' Well, that is a very good reason why we do not want separate schools in the United States. Separate schools would necessarily be religious; and the United States could not support such schools, for the most prominent feature of our government is the separation of church and state."

THE *Pall Mall Gazette*, referring to the revival of the proposal to erect a monument to Heine, the eminent Freethinking poet, in Dusseldorf, his nativ town, says: "When the project was first started some two or three years ago it was opposed by the orthodox party of the district with all the religious intolerance of which that part of the Rhine province is capable. At a meeting which was held a few days ago at the house of an eminent lawyer at Dusseldorf, letters were read from some of the most eminent authors, poets, and all parts of Germany, advocating the erection of such a monument. The emperor himself, orthodox though he is in his religious views, is altogether in favor of the monument, and it is to be hoped that this time the narrowness of the Dusseldorfer will not prevent the erection of the monument."

THE idea of applying the name "corporation" to what is commonly called a church, in the case of the Roman and the Mormon institutions, is a particularly happy one, as well as true in every particular. Did it ever occur to anyone in whom all the rich properties of the corporation in this city are vested? The archbishop forms a corporation of one to hold them. They are not the property of the laity, who pay for them, but of the poor (?) priest. We often hear complaints against the assessors for favoring this or that corporation by letting it off with a lighter taxation than it should, but the Roman corporation gets off scot-free. Is not this a favored body corporate? To boldly declaim against the injustice of this is, forsooth, bigotry and intolerance, but it will be found on a calm, dispassionate investigation that such favors to this corporation are the result of bigotry and intolerance to the rest of society.—*Chicago Loyal American.*

THE situation of affairs touching the World's Fair at Chicago is profoundly discouraging to those who desire—as all Americans must—that nothing shall stand in the way of the complete success of an enterprise involving the honor of the country. There is a quarrel, having three or more sides to it, over the question of site; there is a political wrangle between the city authorities and the fair managers and the politicians opposed to the city authorities; there is grave doubt as to financial possibilities; railroad interests and property owners' interests and speculators' interests interfere embarrassingly at every point; the Sunday question has been raised, and now the legislativ special session called to provide for the fair is threatened with invasion by all the antagonistic forces. Meanwhile the board of agriculture has become dissatisfied, and threatens to withdraw agricultural support entirely if its wishes are not gratified in the matter of site.

HAD the dreadful disaster which befell on Lake Pepin a week ago Sunday happened a generation earlier, what warnings would hav come from pulpit and press on the consequences of breaking the Sabbath! It would hav been a clear case in which God had unmistakably stricken in his wrath the wicked people who had presumed to break his holy law. We hav not as yet an opportunity to see, but we doubt if we shall be permitted to see a single instance in which the dreadful event will be turned into a warning. The change in this regard that has come over the public mind is so widespread and deep that the smallest of sectarian zealots are compelled to abate the zeal that never was according to knowledge. Once the plague, cholera, and even minor forms of pestilence were regarded as tokens of God's wrath upon a sinful world. Now they are seen to hav their occasions in climatic and sanitary conditions in which human sinfulness is hardly so much a factor.—*Christian Leader.*

OPPONENTS of the federal election bill impute various motivs to its promoters, according to the opponents' own views and opinions. The particular view taken by the official organ of the Farmers' Alliance is this: "Just what effect the federal election bill that recently passed the House will hav, or to what extent it will reopen sectional hostilities, is difficult to determin at this time. The source from which this bill emanated—New England—is positiv proof that it is intended to provoke disturbances, breed riots, and prepare the way for further acts of repression. If this scheme is successful, sectionalism, with all that term implies, will again curse the people of the South and West, and the East will, as usual, fatten and thrive in consequence. It is to be hoped that the organized wealth producers of either section will resist all such efforts, and refuse to be made a tool by monopoly and greed to the extent of again falling into a pit prepared expressly for them by the wily politicians and money owners."

No other country on the globe is so determined an advocate of compulsory common-school education as is Prussia. The government there has recently promulgated a new school law which will go into force the first of October of this year. Each and every child is compelled by the law to attend the public schools from the completion of his sixth to the completion of his fourteenth year, and this is not for a few consecutiv weeks or months, but for the whole year. By agreement between parents and school authorities, entrance and departure from the schools may take place a few months earlier or later than the legal age. Unless excused for good reasons, satisfactory to the local authorities, the absence of one day is punished by a fine of from ten pfennigs (2½ cents) to 1 mark (24 cents), or by imprisonment of the parents from 3 to 24 hours. In certain cases the parents can be compelled to work out this fine. Employers who permit children to work for them during school hours are fined as high as 100 marks or are imprisoned 14 days.

THE ministry of public education of Russia has issued new rules and regulations for the conduct of free public libraries, established by churches, communities, literary societies, or private citizens. Among them are the following: Every such library must stand under the direct supervision of a committee appointed by the civil, religious, and educational authorities of the place. A catalog of books and periodicals allowed to be circulated in such libraries will be issued annually by a commission appointed by the ministry of popular education and the holy synod. The local committee shall hav the power to close the library and to confiscate the books as soon as they discover any departure from the new rules. No book of a religious tendency beside that of the "Orthodox church," and no book on history, social philosophy, or descriptiv foreign life, save those that are approved of by both the general and the religious censors, should be contained in the catalogs of the free public libraries. The managers of a library desiring to purchase new books must make out a list of those books and present it for approval to the local committee, and, having obtained their approval, the list must be submitted to the highest government official of the place, without whose sanction the purchase cannot be made.—*Sun.*

"I DO not go to the extent of some scientists," said a distinguished student of the animal kingdom recently, "in the opinion that a time will ever come when the lower animals will possess the power of speech, but I firmly believe that in a few generations certain of these animals will advance to a wonderful degree in the matter of intelligence. Experiments hav been already made in England which demonstrate that some of them are capable of almost everything except the power to speak. Shepherd dogs hav been taught to count, and, at the order of their master, will bring back a certain number of sheep from the pasture, if credence is to be placed in the reports which hav been made from time to time within the last few years, and which bear the stamp of authenticity. In order that the education of animals—like cats, dogs, and horses, which hav already shown a certain degree of mentality—may be brought to the highest state of perfection it is necessary that the more intelligent of those brutes should be kept apart from others of their kind, and should be interbred, while their offspring should be treated in the same way. A horse-trainer of national renown told me not long ago that he had been working on that theory for many years, and that he found the offspring of trick horses were much more easily taught than those which came from animals never trained in the ring."

IN the earlier times the virtues of the church were brought into actual and practical use. In the days when the church authorized and traded in mystic devices a rusty medal demolished the measles, a mysterious-looking piece of old parchment banished pain; a mysterious maneuver of the hand so terrified a full-grown tumor that it immediately disappeared, and not infrequently would a pocketful of dirt from authoritativ quarters occasion considerable annoyance to his satanic majesty. The following are specimens of an art which flourished in the early history of the church, and which is unfortunately not entirely extinct in our enlightened day. The amulet represented an early and approved device for containing distinct virtues; in addition there were numerous forms and kinds of receptacles for bottled virtue. Even small quantities of bread which had been consecrated in the sacrament of the eucharist were worn by the living and buried with the dead as a defense against evil spirits; dirt and dust from the holy land always commanded a stiff price in the market, being an infallible panacea against certain evils; crosses, passages of scripture, relics of the martyrs, images of the saints, and a multitude of other things were worn by the people as preventivs against disease, danger, and witchcraft. There were special charms for certain diseases and accidents, from being wounded in battle and for arresting hemorrhages.—*Pittsburgh Press.*

CIVILIZED Europe is shocked at the receipt of the full details of the new Russian persecution of the Jews. The Russian edicts are of the most cruel character. The first edict says: "No Jew is any longer permitted to own or even farm land." All Jewish landowners, farmers, and agricultural laborers are thus expelled from their village homes. Unless they hav saved means enough for their sustenance they will be reduced to beggary. To intensify the severity of this edict, the government officers hav included hundreds of small towns in the category of country villages, and expelled Jews from them by tens of thousands, who will thus be rendered homeless. These laws, known as the May laws, were promulgated in 1882, but never enforced until now. The second edict provides that all Jews, numbering many thousand families, settled outside the sixteen specified counties shall be expelled. An equally large number of the artisan class will be rendered homeless by the enforcement. The third edict withdraws permission for them to reside outside these sixteen counties. All Jews are precluded by the fourth edict from holding mining shares or connecting themselvs in any way with the mining industry, and the fifth still further restricts their participating in the educational advantages. The sixth edict imposes upon the Jewish students another disability by closing the legal profession against them, while the seventh edict excludes them from the engineering, naval, and medical professions and from all government offices. The cruel part of these prohibitions is that an enormous proportion of the Jewish population are skilled agriculturists, artisans, and professional men, who were all adding largely to the wealth of the empire. All these will now be ruined. It is estimated that nearly a million people will be expelled from their homes under these most tyrannical and reactionary new laws. Only one object can be contemplated by the instigators of the persecution, namely, the total extermination of the four million Jews in Russia. The Holy Orthodox church of that land is determined that no dissenters shall continue where they present to her flocks a living contradiction of her doctrins.

Communications.

The French Revolution: Its Causes and Influences.

This great Gallic revolt of the eighteenth century must possess a charming interest to the lover of civil and mental liberty. In it the two greatest curses of humanity, kingcraft and priestcraft, received their deathblow. The evils and corruptions of centuries were revenged in one terrible conflict which drenched Europe in blood, and which pulled down and built up kingdoms. It obliterated the last vestiges of the Middle Ages. Now for the last time did an emperor wear upon his head the crown of the Cæsars, and never since the days of Charlemagne was Europe so completely under the sway of one man's power.

The world is beginning to see that such national outbreaks are not the result of the new ideas or fanatical enthusiasm of the age in which they reach their culminating point. Philosophy and reason teach us that such insurrections hav their causes deeply imbedded in the centuries of national history. Like the causes of the late civil war in our own country, the causes of the French Revolution date back into the earliest history of the country. Through the years that intervened the blue sky of peace was darkened, and suddenly the cloud of accumulated tyranny and corruption burst with a clap of thunder, destroying much it is true, but as the winter gale scatters the withered leaves of autumn upon the ground, preparing the tree for the blossoming buds of spring-time. For two centuries the wealth and prosperity of the French nation, like the great rock of Niagara Falls, had been slowly, but terribly worn away by the flood of profligacy and corruption that characterized its rulers, both spiritual and temporal. The magnificent achievements of Richelieu and Colbert, the two ministers who were the glories of the ages in which they lived, were not emulated by their successors. The French people did not "add by their own toil to the acquisitions of their ancestors," and national degeneracy was the result.

In the ages just preceding the great event of which we are speaking there were three distinct classes of people in France—the clergy, the nobility, and the commons. The customs of the middle ages, which lingered so long in France, made the latter class dependent upon the two former. Mediæval influences did not gradually subside, and civil liberty grow from their ruins, as was the case in England. Buckle says this was because the French people looked upon their government with a superstitious reverence, and always forbore to assail it, however corrupt or tyrannical. Thus, as the same great author says, France did not follow the example of other nations, who preserved an equilibrium by reforming their government as they diminished their superstition.

It was the duty of the king to tell the people what to do, and of the priest to tell them what to believe, and of the people to submit to both without a murmur.

One-fifth of all the lands belonged to the king, one-fifth to the clergy, and one-fifth to the nobility. Thus three-fifths of the real estate of the kingdom, and that by far the most valuable, was in possession of the privileged classes.

Not only were the people almost wholly exempt from land-holding, but they were compelled to pay the taxes upon the property of the clergy and nobility, who paid no tax whatever. Here is a lesson for our own country at the present day: The practice of exempting from just taxation the property of a favored few, either political or religious, then allowing them to accumulate wealth at the expense of the community at large, will at one day end in disaster to the nation. Those on whom the load is piled will groan under the burden and throw it upon the ground. The brawny sons of toil, already oppressed by heavy taxation, will refuse to support a million-dollar cathedral dedicated to the service of superstition, and a class of idlers and deadheads. Let our legislators who are afraid to denounce this growing evil for fear of offending Mother Grundy, whose influence alone supports the monstrous monopoly, look back upon the sunny fields of France and profit by her experience.

These privileged classes plunged the country into useless wars, which ran the government deeply in debt, thus increasing the rate of taxation. Money was not only required for war, but the government strutted in almost oriental magnificence, and this, too, came from the hard earnings of the people. The nation was becoming poorer and poorer, and its rulers corrupter than ever. The deluge, predicted by Louis XIV., seemed near at hand.

We hav, however, been looking at but one side of the picture. We hav but noticed the imbecility and corruption into which the state of France had sunk. Strange to say, at this time the intellect began to exert itself as never before. A school of philosophers arose, who began to question the very foundation upon which society and government were founded, and to investigate the claims upon which the church and state held the masses in bondage.

At the head of these stood the great philosopher and grand intellectual monument of the eighteenth century—Voltaire. Next to him stood D'Alembert and Diderot. Among the others was Rousseau, Turgot, and Helvetius. These great thinkers had their thoughts published together in a work of thirty-seven volumes, called the "Encyclopedie Francaise."

This work may well be called the text-book of the conflict, as it pointed out the grievances under which the people were bending, arousing them to demand a new order of things. In it priestcraft and kingcraft saw their doom, and both did all they could to suppress it, but to no avail. The masses could no longer be soothed by royal flattery or priestly hypocrisy. They were now conscious of their wrongs, and nothing could direct their attention to anything else. Another powerful influence at work on the French mind was the American revolution. The presence of Benjamin Franklin at the court of Versailles created the greatest enthusiasm for the cause of liberty.

This enthusiasm soon found a cause for demonstration. One evening Franklin and Voltaire went together to the theater, and after the play was over they were called upon the stage. The audience, with heartfelt gratitude for the good these two great men had accomplished for humanity, when they saw the sages of the Old World and the New embrace each other, shouted from the top of their voices, "Solon and Socrates." The great Voltaire died shortly after this, little thinking of the mighty conflict that was soon to thunder above his grave.

The cloud that had been gathering for centuries was becoming denser and denser. The crops had failed and the starving multitude were raving for bread. The nation was drowned in debt. The extravagances of ages had made it insolvent. King Louis XVI., while he was of a kind and generous disposition, was weak and effeminate, and with little power of resolution, both of which qualities were greatly needed in such a crisis. Not knowing what to do, he called together the house of deputies, or French parliament, to see what action they would take. This assembly consisted of three orders, representing the three classes of people—the commons, consisting of the representativs of the people; the clergy, composed of the dignitaries of the church; and the nobles, representing the aristocracy of the kingdom. The principal reason for calling these men together was to consider the finances of the kingdom, which were now in their worst condition.

On the second day of the session the first disagreement began. The nobles and clergy saw that they stood no chance in the house of deputies, as the commons then outnumbered them two to one, and could thus defeat any of their plans.

Thereupon the two privileged orders retired to an opposit chamber. Negotiations between the two parties began, and were continued for five weeks, but no conclusion could be reached. The commons then declared themselvs the only legal assembly in France. They all took an oath not to adjourn until they had adopted a constitution for their oppressed country.

The king, amazed at this, sent a messenger, who ordered them to disperse, when Mirabeau, their president, called the "Shakspere of oratory," dashed to his feet, his large dark eyes flashing as lightning, and in a voice of thunder said to the embassador, "Yes, monsieur, we hav heard what the king has advised you to say, but you can not be the interpreter of his orders to the states-general. You hav neither place or right of speech here. You are not the man to remind us of it. Go, slave, and tell those who sent you that we are here by the will of the people, and that nothing but bayonets can drive us hence."

All Europe was paralyzed by these words. For the first time the authority of the crown was openly defied, and the representativs of the people in control of the government, daring all opposition. The king, persuaded by the nobles and clergy, orders troops in the vicinity of Versailles. These forces were composed chiefly of Swiss and German mercenaries, who had no sympathy with the popular opinions. The thought of these foreign hirelings being brought in to cut down the liberties of the people, instead of intimidating them only enraged them the more. Finally, at a large gathering of the people in one of the parks of the city, Camille Desmoulins jumped on one of the wine tables, and cried out, "Citizens! there is not a moment to lose; the removal of Neckar is a tocsin for a St. Bartholomew of the patriots. This evening all the Swiss and German guards are coming out of the Camp-de-Mars to slaughter us. There remains for us but one recourse; let us rush to arms!" The cloud had broken. Tyrants all over the world trembled for their thrones. This was especially true in England, where the progress of liberty was swiftly advancing. Laws against the freedom of the press and the liberty of speech were rigidly enforced. Edmund Burke, being a pensioner, and knowing that the downfall of royalty would end in his own downfall, wrote a pamphlet denouncing the French Revolution in all its bearings. Thomas Paine replied to him in one of his greatest works, "The Rights of Man." Paine had well said, "Where there is no liberty, there is my country."

His reply to Burke is one of the grandest appeals ever made by man for his fellow-men in distress. Yet for writing it, he was banished from England and compelled to flee to France. In this country its influence was keenly felt. The Republican party, with Thomas Jefferson at its head, remembering the aid given by the warm-hearted Frenchman during our own great struggle for liberty, expressed warm sympathy with their French brethren, while the conservativ, or federal party, thought the United States ought to take no part in foreign affairs. Much bitterness of feeling existed between the parties because of this difference.

Let us pause and observe the effect this conflict had upon the world. All the abuses mentioned in the former part of this paper were obliterated. Von Sybel, in his "History of the French Revolution," says: "Serfdom, feudal jurisdiction, manorial ground rents, tithes, game laws, saleable offices, clerical fees, robing dues, municipal and provincial privileges of rank, exemption from taxes, plurality of offices and livings, were all swept away in one night. Many things the assembly did that one night which were of little moment, but there were advantages gained that night which were eternal—freedom of labor, equality before the law, and the unity of the state."

The terrible excesses to which the French Revolution was carried hav attracted the attention of all who hav written upon the subject. Charles Watts, the Secular Cicero, has given three reasons for these, in his excellent pamphlet, "The Horrors of the French Revolution: Their Causes." "1. The persistent alliance of the church and priestcraft with the political and social corruptions of the time. 2. The fever of despair into which the crown, the aristocracy, and the clergy had driven the people. 3. The interference of the allied European powers in the internal affairs of the French people by a threatened uncalled for and remorseless invasion of their territory."

Alison says: "France would hav done less at the Revolution had she done more before it. She would not so mercilessly hav wielded the sword to govern, if she had not so long been governed by the sword; nor could she hav sunk for years under the guillotin of the populace had she not groaned for centuries under the fetters of the nobility."

In the same strain Thomas Carlyle speaks: "Fancy, then, some five full-grown millions of such quaint figures, with haggard faces and woolen jupes, with copper-studded leather girths and thigh sabots, starting up to ask their whitewashed upper classes virtually this question: How hav ye treated us? How hav ye taught us, fed us, and led us while we toiled for you? The answer can be read in the flames over the nightly skies. This is the feeding we had of you—emptiness of pocket, of stomach, of head, of heart. Behold, there is nothing in us—nothing but what nature givs her wild children of the desert—ferocity of appetite, strength grounded on hunger. Did you mark among the rights of men that man was not to die of starvation while there was bread reaped by him? It is among the mights of men."

We know that revolutions sometimes bring as many evils as they take away, but they are the only cure for centuries of misgovernment. The evils they bring last only for a time, but the evils they obliterate and the reforms they leave are, as one historian has said, eternal.

FRANKLIN STEINER.

Iowa.

Immortal or Not?

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* As the subject of personal immortality is still up in your hospitable columns, and is not likely soon to be downed by anybody's bidding, will you please allow room for a little of Thoreau's thought upon it?

The occasion was as follows: The brig St. John, laden with emigrants from Galway, Ireland, was wrecked off Cohasset, Mass., Sunday, Oct. 7, 1849. Mr. Thoreau left Concord for Cape Cod the next Tuesday, and hearing at Boston of the catastrophe, concluded to go by the way of Cohasset. The following are some of his reflections:

Why care for these dead bodies? They really hav no friends but the worms and fishes. Their owners were coming to the new world as Columbus and the Pilgrims did. They were within a mile of its shores, but before they could reach them they emigrated to a newer world than ever Columbus dreamed of, yet one of whose existence there is far more universal and convincing evidence—though it has not yet been discovered by science—than Columbus had of this; not merely mariner's tales and some paltry drift-wood and sea-weed, but a continual drift and instinct to all our shores. I saw their empty hulks that came to land; but they themselvs, meanwhile, were cast upon some shore yet farther west, toward which we are all tending, and which we shall reach at last, it may be through storm and darkness as they did. No doubt we [they?] hav reason to thank God that they hav not been shipwrecked into life again.

The mariner who makes the safest port in heaven, perchance, seems to his friends on earth to be shipwrecked, for they deem Boston harbor the better place; though, perhaps, invisible to them, a skilful pilot comes to meet him, and the fairest and balmiest gales blow off that coast, while his good ship makes the land in halcyon days, and he kisses the shore

in rapture there while his old hulk tosses in the surf here.

It is hard to part with one's body, but no doubt it is easy enough to do without it when once it is gone. All their plans and hopes burst like a bubble. Infants by the score dashed upon the rocks by the enraged Atlantic. No, no! If the St. John did not make her port here, she has been telegraphed there. The strongest wind cannot stagger a spirit. It is a spirit's breath. A just man's purpose cannot be split on any grampus or material rock, but itself will split rocks till it succeeds.

Rochester, Mich. A SUBSCRIBER.

Satan.

The eminent Italian poet Carducci is the subject of an article in *Harper's Magazine*, which contains a translation of the poet's "Hymn to Satan," the issue of which infuriated the orthodox. This stirring poem, in which Satan is to be understood as typifying the natural energies of affection and reason which are antagonistic to the Christian asceticism and unreason, we here reproduce:

To thee my verses,
Unbridled and daring,
Shall mount, O Satan,
King of the banquet.

Away with thy sprinkling,
O priest, and thy droning,
For never shall Satan,
O priest, stand behind thee.

See how the rust is
Gnawing the mystical
Sword of St. Michael;
And how the faithful

Wind plucked archangel
Falls into emptiness!
Frozen the thunder in
Hand of Jehovah.

Like to pale meteors, or
Planets exhausted,
Out of the firmament
Rain down the angels.

Here in the matter
Which never sleeps,
King of phenomena,
King of all forms,

Thou, Satan, livest!
Thine is the empire
Felt in the dark eyes'
Tremulous flashing,

Whether their languishing
Glances resist, or,
Glittering and tearful, they
Call and invite.

How shine the clusters
With happy blood,
So that the furious
Joy may not perish!

So that the languishing
Love be restored,
And sorrow be banished
And love be increased!

Thy breath, O Satan!
My verses inspires
When from my bosom
The gods I defy

Of kings pontifical,
Of kings inhuman:
Thine is the lightning that
Sets minds to shaking.

For thee Arimanne,
Adonis, Astarte;
For thee lived the marbles
The pictures, the parchments,

When the fair Venus
Anaidomene
Blessed the Ionian
Heavens serene.

For thee were roaring the
Forests of Lebanon,
Of the fair Cyprian
Lover reborn;

For thee rose the chorus,
For thee raved the dances,
For thee the pure-shining
Loves of the virgins,

Under the sweet-odored
Palms of Idume,
Where break in white foam
The Cyprian waves.

What if the barbarous
Nazarene fury,
Fed by the base rites
Of secret feastings,

Lights sacred torches
To burn down the temples,
Scattering abroad the
Scrolls hieroglyphic?

In thee find refuge
The humble-roofed plebs,
Who hav not forgotten
The gods of their household.

Thence comes the power,
Fervid and loving, that,
Filling the quick-throbbing
Bosom of woman,

Turns to the succor
Of Nature enfeebled,
A sorceress pallid,
With endless care laden.

Thou to the trance-holden
Eye of the alchemist,
Thou to the view of the
Bigoted mago,

Showest the lightning-flash
Of the new time
Shining behind the dark
Bars of the cloister.

Seeking to fly from thee
Here in the world-life
Hides him the gloomy monk
In Theban deserts.

Oh, soul that wanderest
Far from the straight way,
Satan is merciful.
See Héloïsa,

In vain you wear yourself
Thin in rough gown; I
Still murmur the verses
Of Maro and Flaccus

Amid the Davidic
Psalming and wailing;
And—Delphic figures
Close to thy side—

Rosy, amid the dark
Cowls of the friars,
Enters Licorida,
Enters Glicera.

Then other images
Of days more fair
Come to dwell with thee
In thy secret cell.

Lo! from the pages of
Livy, the tribunes
All ardent, the consuls,
The crowds tumultuous,

Awake; and the fantastic
Pride of Italian
Drives thee, O monk,
Up to the capitol;

And you, whom the flaming
Pyre never melted.
Conjuring voices,
Wiclif and Huss,

Send to the broad breeze
The cry of the watchman:
"The age renews itself;
Full is the time!"

Already tremble
The miters and crowns.
Forth from the cloister
Moves the rebellion.

Under his stole, see,
Fighting and preaching,
Brother Girolamo
Savonarola.

Off goes the tunic
Of Martin Luther;
Off go the fetters
That bound human thought.

It flashes and lightens,
Girdled with flame.
Matter, exalt thyself!
Satan has won!

A fair and terrible
Monster unchained
Courses the oceans,
Courses the earth;

Flashing and smoking,
Like the volcanoes, he
Climbs over mountains,
Ravages plains,

Skims the abysses;
Then he is lost
In unknown caverns
And ways profound.

Till lo! unconquered,
From shore to shore,
Like to the whirlwind
He sends forth his cry.

Like to the whirlwind
Spreading his wings
He passes, O people,
Satan the great!

Hail to thee, Satan!
Hail, the Rebellion!
Hail, of the reason the
Great Vindicator!

Sacred to thee shall rise
Incense and vows!
Thou hast the God
Of the priests disenthroned!

Bibles, Ancient and Modern.

To the Editor of The Truth Seeker, *Sir:* The Bible is always quoted by the clergy as having been a power in the elevation of woman. Is this so? After much reading of it I am forced to take an opposit view. I hav been surprised and astonished in numberless places in the "good" book by its seeming low estimate and unfair treatment of the female character. In order to show it more clearly, I shall place in two columns, side by side, the seventh chapter of Proverbs, and then the reverse picture painted by myself. Now, I do not pretend to the wisdom of Solomon, but I do claim in this imitation a more truthful picture of human life than is given by the Jewish king.

PROVERBS, CHAPTER VII.

1. My son, keep my words, lay up my commandments with thee.

2. Keep my commandments, and liv; and my law as the apple of thine eye.

3. Bind them upon thy fingers. write them upon the table of thine heart.

4. Say unto wisdom, Thou art my sister; and call understanding thy kinswoman.

5. That they may keep thee from the strange woman, from the stranger which flattereth with her words.

6. For at the window of my house I looked through my casement,

7. And behold among the simple ones, I discerned among the youths a young man void of understanding.

8. Passing through the street near her corner; and he went the way to her house,

9. In the twilight, in the evening, in the black and dark night:

10. And, behold, there met him a woman with the attire of a harlot, and subtle of heart.

11. (She is loud and stubborn; her feet abide not in her house:

12. Now she is without, now in the streets, and lieth at every corner.)

13. So she caught him, and kissed him, and with an impudent face said unto him,

14. I hav peace offerings with me; this day hav I paid my vows.

15. Therefore came I forth to meet thee, diligently to seek thy face, and I hav found thee.

16. I hav decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt.

17. I hav perfumed my bed with myrrh, aloes, and cinnamon.

18. Come let us take our fill of love until the morning; let us solace ourselvs with loves.

19. For the goodman is not at home, he is gone a long journey:

20. He hath taken a bag of money with him and will come home at the day appointed.

21. With her much fair speech she caused him to yield, with the flattering of her lips she forced him.

22. He goeth after her straightway as an ox goeth to the slaughter, or as a fool to the correction of the stocks;

23. Till a dart strike through his liver as a bird hasteth to the snare, and knoweth not that it is for his life.

24 Hearken unto me now therefore, O ye children, and attend to the words of my mouth.

25. Let not thine heart decline to her ways, go not astray in her paths.

26. For she hath cast down many wounded; yea, many strong men hav been slain by her.

27. Her house is the way to hell, going down to the chambers of death.

IMITATION.

1. My daughter, keep my words, and lay up my commandments with thee.

2. Keep my commands, and liv; and my law as the apple of thine eye.

3. Regard them as the salvation of thy soul, write them on the tablet of thy heart.

4. Say unto wisdom, Thou art my sister; and call understanding thy mother.

5. That they may keep thee from the adulterous man, and from the lecher which flattereth with his words.

6. For at the side of my house I looked through the curtained window,

7. And behold among the simple ones, I discerned a young woman void of understanding.

8. Passing through the street near his corner; and on her way he enticed her to his house.

9. In the twilight, in the evening, in the black and dark night.

10. And behold there met her a man dressed in gaudy attire, and black of heart.

11. He is froward and enticing, his feet make many steps to catch the simple and undefiled.

12. Now is he without, now in the street, and lieth in wait at every corner, that with his much fair speech he may cause her to yield.

13. So he caught her and frowardly kissed her, and with devilish impudence said unto her,

14. This day will I make my spoken words true; this day will I pay my vows.

15. Therefore came I forth to meet thee, diligently to seek thy face, and I hav found thee.

16. A lie told out of the blackness of his heart, words fitted to apply to any other woman as well.

17. My house is decked with coverings of tapestry, with carved works, carved by the cunning artists of India.

18. My beds are of fine linen redolent with the perfumes of Syria and Lebanon.

19. Come let us take our fill of love until the morning; let us solace ourselvs with loves.

20. For thy father is not at home; thy mother hath gone a long journey, even to the grave, who can say whither?

21. With his much fair speech he caused her to yield, with the flattering of his lips he enticed her.

22. She goeth after him straightway as a bird to the snare of the fowler, or as a fool to the correction of the stocks.

23 Till a dart strike through her liver even as the bird hasteth to the snare and knoweth not it is for its life.

24. Hearken unto me now, therefore, O ye women, and attend to the words of my mouth.

25. Let not thine heart incline to his ways; do not be led astray by walking in his paths.

26. For he hath cast down many virtuous women; yea, many glorious daughters hav been slain by him.

27. His devious paths lead down to hell, his devices overflow the chambers of death.

RELIGIEUSE.

Liberal John Adams.

To the Editor of The Truth Seeker, *Sir:* I find in the New American Cyclopedia, in the article John Adams, a passage that may be of seasonable interest to most of your readers. Adams was born Oct. 19, 1735, just one century, lacking four months and one day, before the writer of these lines. His father was a deacon of the church, a selectman, and a farmer of limited means, but to agriculture he added the business of shoemaking. John, who was the eldest son, thus obtained means to acquire an education, and was graduated at Harvard College in 1755. His first occupation after graduating was to teach the grammar school in Worcester, Mass. This avocation was so uncongenial to his mind that, in order to gain relief, he began, in addition, the study of the law. He had thought seriously of the clerical profession, but, as he himself expressed it, "the frightful engins of ecclesiastical councils, of diabolical malice and Calvinistic good nature, had terrified him out of it." In short, he took his own measure—the measure of his true manhood—and discovered that he was decidedly too large to occupy the sacred rostrum. I shall not occupy space to recapitulate all the events that culminated in making him the second president of the United States; for my present purpose is to giv as briefly as I can the passage to which I referred, which, it seems to me, especially in view of the time and circumstances, exhibits him as having a decidedly heterodox, not to say skeptical, basis. The cyclopedist says: "Another subject on which he continued to feel a great interest was theology. He had begun an Arminian, and the more he had read and thought, and the older he grew, the freer views he took."

Though clinging with tenacity to the religious institutions of New England, it would seem from his correspondence that he had finally curtailed his theology to the Ten Commandments and the Sermon on the Mount. Of his views on this point, he gave evidence in his last public act, to which we now approach. Mrs. Adams had died in 1818, but even that shock, severe as it was, did not unsettle the firm grasp of her husband on life, its enjoyments and its duties. When in consequence of the erection of the district of Maine into a separate state, a convention was to meet in 1820 to revise the constitution of Massachusetts, . . . he was chosen a delegate; and upon his appearance there was received by the members standing, with every demonstration of affection and regard. A series of resolutions was forthwith offered and passed, containing an enumeration and warm acknowledgment of some of his principal public services, and calling upon him to preside. This he declined to do on the score of age and infirmities. The same cause also prevented his taking any very activ part in the proceedings. Yet he labored to produce a modification of the third article of the Bill of Rights, on the subject of public worship, and its support, an article which, when originally drawing the rest of that instrument, he had passed over to other hands. But the time had not yet come for such changes as he wished. The old Puritan feeling was still in too great force to acknowledge the equal rights, political and religious, of others than Christians. Yet, however it might be with his colleagues or his fellow-citizens, Mr. Adams in this movement expressed his own ideas. One of his latest letters, written in 1825, and addressed to Jefferson, is a remarkable protest against the blasphemy laws, so called, of Massachusetts and the rest of the Union, as being utterly inconsistent with the "rights of free inquiry and private judgment."

I hav thus transcribed, almost verbatim, only with a slight departure for brevity, the language of the Cyclopedia; and I particularly offer this to your readers, because a friend of some pretensions to historical learning has claimed that the elder Adams was a sound orthodox Christian, and that he wrote a work against Paine's "Age of Reason" and a series of letters to his sons on "The Bible and its Teachings."

This is true of John Quincy but not of his father. It is true that the elder Adams differed in some of his views on politics from Paine, but I do not think he considered that this patriotic Deist was greatly in error in his religious ideas. As to John Quincy Adams's pious and pueril letters (which hav been published) addressed to his sons on the "Bible and its Teachings," all their merit lies in their piety, and shows plainly a stage in the mental and moral decadence of a once great family. J. K. P. BAKER.

We claim that not only does Rationalism refute the charge that it is solely destructiv, but all valuable construction is secured by its methods. Where Christianity influences intelligent people for good, it is owing to its adoption of Rationalism. Its modified supernaturalism is serviceable to some heathen races as a stepping-stone toward naturalism; but the motiv forces that advance civilization are not prayer, conversion, and religious dogmas, but knowledge of nature and the application of her hitherto secret powers to the welfare of man.—*Robt. C. Adams.*

The Secular Union's Monthly Report.

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F. C. MENDE, Treasurer A. S. U. (per I. C. C.).

The American Secular Union Should be Sustained.

The earnest appeal of President Westbrook published in all the Liberal papers reminded me that I had not sent in my yearly contribution to the Secular Union.

I will embrace this opportunity to say a few words in connection with the general course pursued by that gentleman since he has occupied the position of president of the American Secular Union. Up to the time that he published his views in relation to the line of operations that seemed most opportune for the officers of the Union, there had been a general impression among Freethinkers who had been supporting Freethought literature and Liberal associations that the American Secular Union was a religious organization. That is, it was supposed by many that those who united themselvs with Secular societies, local or general, did it with the object of helping to organize an association which had constructiv principles of a religious character. Such was my impression when I favored the change of the name of the Albany Liberal Association to that of the Albany Secular Society. Our association had always been a sort of debating society, and while the organization existed it continued to be such and nothing more. Notwithstanding that I performed a great deal of labor in trying to make the new movement a success, I found it almost impossible to make any number believe that there was anything religious about the word Secular, although there was religion enough in it for me, taking the philosophical interpretations given to it as an ethical movement by Mr. Holyoake, Mr. Watts, and others. In fact, so far as I am concerned myself, I care not what name be given to a philosophy that is based on reason and knowledge, if it possesses the valuable elements of what is called religion without any of the superstition, debasing hypocrisy, and fiendish selfishness displayed by the various Christian and other so-called religious sects.

But irrespectiv of my own views on the subject, it seems quite out of place for most people—I refer to those I hav come in contact with—to regard the word secular as having any application to the sentiment of religion. In all the affairs of life the word secular is usually interpreted to mean something that, if not opposed to religion, is, at least, entirely unconnected with it. Therefore, when the program of the last Secular congress was published I heartily rejoiced. I thought that it was an excellent stroke of policy on the part of President Westbrook to secure the approval and assistance of popular men who were not connected with us from a religious standpoint.

I believe that the majority of the people of this country, if a fair and intelligent opportunity were given them, would vote for the total separation of church and state in all the departments of government, local and general. But the trouble is that a fair and intelligent opportunity cannot be presented, for many reasons, until this great auxiliary to our cause is put in better working order. It is only through the effectivness of such an organization as the American Secular Union that we can hope to stem and turn back the tide of sectarian aggression and ecclesiastical legislation. J. J. MCCABE.

The Chicago Secular Union.

For some months past two Freethought societies hav had an existence in Chicago—respectivly, the Chicago Secular Union, and the American Secular Union of Chicago. A union of the two has just been effected, the latter society returning its charter and combining with the Chicago Secular Union.

Of this organization Judge C. B. Waite was elected president, John F. Geeting vice-president, Dr. Jos. H. Greer treasurer, and Mrs. M. A. Freeman secretary. The society considers itself fortunate in its selection of president. Judge Waite is a well-known Liberal, the author of the "History of Christianity," a work which has received the most favorable commendation from the press, both in this country and in Europe. Judge Waite was one of the speakers at the congress of the American Secular Union held in Chicago three years ago. He was perfectly competent to treat his subject—"Freethought in Europe"—intelligently, having become personally acquainted while abroad with a number of the most prominent Liberals. He is an able jurist, and under General Grant's administration was appointed judge of Utah. Mrs. C. B. Waite, his gifted wife, is publisher and editor of the Chicago *Law Times*, and has recently brought out a pamphlet, written by her husband, entitled, "Conspiracy against the Republic," a consideration of the Blair amendment to the Constitution.

Mr. Geeting, the vice-president, is a young lawyer intensely, or rather activly, interested in the secularization of the state. In the combination of the two societies the Nine Demands were adopted as a basis of work, the new society declaring itself an auxiliary to the national organization.

Dr. Greer, the treasurer, is peculiarly fitted for his office. If the society happens to be in arrears the doctor is both perfectly able and willing to supply the deficiency, qualities that are appreciated in a treasurer. The society trusts, however, that under its present management it will not be compelled to impose further upon the doctor's good nature.

Mr. James Abbott, the retiring president of the American Secular Union of Chicago, remains with the society as an activ worker, being one of the board of directors. Mr. Abbott is a man of culture and ability, and has taken a deep interest in the welfare of the society.

Last evening, July 27th, Judge C. B. Waite lectured before the Union on "Church and State." Notwithstanding the warm weather the audience was quite large, many prominent citizens being present. The judge said: The Constitution provides that Congress shall make no law prohibiting free speech, free press, the right of the people to meet in peaceable assembly, and it shall not infringe upon religious liberty. These provisions were in the form of amendments, and without them the Constitution would never hav been adopted. These amendments were made to guard the rights of the states and of the people against the encroachments of federal power. There were ten of these amendments, and they were part of the Constitution itself. The last five amendments have been made to meet the exigencies of the government. The powers of the state government are inherent in the people of the state. Certain limitations hav been placed upon that power. But within these limitations the state is sovereign. It is just as dangerous for the federal government to encroach upon the rights of the state as it would be for the state to usurp the power of the general government. Every amendment to the Constitution is a danger to our form of government. The Blair amendment, proposed in time of profound peace, is a plain encroachment upon the rights of the states. No such emergency exists as gave rise to the amendments following the war.

The Blair amendment is in direct and dangerous antagonism to the original Constitution, which gave Congress no power over the subject of religion or education. The resolution proposing this amendment provides that

> Each state in this Union shall establish and maintain a system of free public schools adequate for the education of all the children living therein, between the ages of six and sixteen years, inclusiv, in the common branches of knowledge, and in virtue, morality, and the principles of the Christian religion.

If the principles of the Christian religion could be easily determined the matter would be simplified. Jesus had far less to do in establishing that religion than Paul. Jesus denounced hypocrits. Paul denounced those who differed with him honestly in opinion, declaring in Gal. v, 12: "I would they were even cut off who trouble you."

In a speech in a convention of the National Reform Association, held in New York in Feb., 1873, Rev. Jonathan Edwards, D.D., said:

> We want state and religion and we are going to hav it. It shall be that, so far as the affairs of state require religion, it shall be revealed religion—the religion of Jesus Christ. The Athelst is a dangerous man. Tolerate Atheism, sir! There is nothing out of hell I would not tolerate as soon. Atheism and Christianity are contradictory terms. They are incompatible systems. They cannot dwell together on the same continent.

The spirit here exhibited is the same as that which left its footprints in the Blue laws of several of the American colonies. It is inherited from the Inquisition, and turns for its justification or excuse to the teachings of those who founded the Christian religion. It is no answer to the Blair bill to say that no public money shall be expended in the teaching of the doctrins of any religious sect. It still remains that a combination of sects might declare what should be taught. Nor does it detract from the dangerous character that the author should say that "no state shall ever make or maintain any law respecting an establishment of religion or prohibiting the free exercise thereof."

This is mere subterfuge. What more efficacious law respecting an establishment of religion could its votaries desire than an act requiring the principles or doctrins of that religion to be taught at the public expense?

The ecclesiastical power has lost its hold on the reason of man. This attempt to gain control of the Constitution is a desperate effort to bring the aid of the civil power to the support of a lost cause. The attempt should be met with a prompt and merited rebuke.

Let the Constitution remain what our fathers intended it to be, the common heritage of a great, a generous, and a free people.

At the conclusion of Judge Waite's lecture, of which I hav given only the merest outline, a vote of thanks was tendered. On Sunday evening, August 3d, a debate will be held before the society on protection and free trade, and on August 10th a lecture will be given by Moses Hull. MRS. M. A. FREEMAN,
Secretary Chicago Secular Union.

Washington Secular Union.

RECEIPTS FOR DEFENSE FUND.

R. A. Brown, Lynden	$ 5 00
Via C. C. Glenn, Montesana	10 50
" Jas. Jarrell, Stella	6 00
" Jacob Drissler, Wallipa	18 00
R. M. Stinder, St. Louis, Mo	1 00
C. F. Charlis, Dallas, Texas	1 00
Y. M. Sutton, " "	1 00
Dr. D. M. Angus, Tacoma	1 00
Horace Brown, Walkerville, Mont	2 00
B. F. Brown, Olympia	5 00
F. A. Day, Castana, Ia	20 00
John Gronow, Seattle	2 00
P. Jensen, Davenport	1 00
Total received to date, July 31, 1890	$ 73 50

If any hav remitted who are not here credited, please write me at once. C. B. REYNOLDS, Secretary.
2,104 *6th st., Seattle, Wash.*

Progress of the Work in Washington.

This being vacation, no further action can be taken in regard to religious worship in public schools till they reopen. But I hav in my possession a letter written by R. B. Bryan, state superintendent of public instruction, sent by him to one he supposed to be very desirous to continue the use of the Bible and the Lord's prayer in the public schools, in which he writes: "The supreme courts of other states where the provisions of the constitution and laws are similar to ours hav decided that religious exercises cannot be conducted in connection with school work, even to the repeating of the Lord's prayer." When the schools reopen we may hav to appeal to the courts so as to definitly settle the question throughout the state.

In regard to our state university I hav already, in the leading daily papers, published a protest of the Washington Secular Union against the resolution of the board of regents "that religious exercises at the university shall be confined to reading the Bible and the repeating of the Lord's prayer." This is palpable and direct violation of the plainest provisions of the constitution. I am preparing a personal letter to each of the regents, giving the law and the facts, and am sanguin that before the time arrives to reopen the university they will be induced to rescind that resolution. Should presentation of facts and arguments fail to induce them to comply with the law we must be prepared to try the effect of mandamus of the courts, and the forfeiture of the $10,000 appropriation of the legislature. There is no shadow of doubt about the final result.

It is admitted that under our state constitution and laws of the legislature, all exemptions from taxation of church property are annulled, but the design of the church fanatics appears to be to obtain delay. They insist on exemption of all church property of less value than $5,000, ignoring the provisions of the constitution, claiming assessments must all be made under the old law this year, in the hope that if the law is thus allowed to lie dormant, interest in the matter will decrease and the law become a dead letter. The Washington Secular Union will dispel such hopes by its vigilant and persistent demands for justice and obedience to the constitution by church folks. Attorney-general Jones has so far failed to reply to my letter, but the *Post-Intelligencer*, the leading Republican paper of the state, givs this significant item, under date of July 26th: "Governor Ferry has summoned Attorney-general Jones for consultation on important legal business for the state."

The Northern Pacific railroad will hardly pay taxes on its right of way, on the claim of the attorney-general that its exemption from taxation was annulled by the passage of our own state constitution, while the exemption of church, private school, and hospital property is continued despite the constitution.

The willful neglect to assess all property equally, as the law provides, may result in serious difficulty in collecting taxes from any property-owners who hav courage to protest, for it is undeniable that the omission of hundreds of thousands of dollars' worth of property from the tax lists creates greatly in-

creased burdens, and does gross injustice to honest taxpayers.

I hav again visited the victims of Sunday laws at Tacoma, who were arrested and fined $25 and costs each for selling clothing on Sunday. The cases are appealed to the superior court, and arrangements made that when the case is reached the Washington Secular Union will be represented by able counsel.

Members of the Washington Secular Union are respectivly reminded that six months' dues in advance, July 29th to Jan. 29, 1891—$1—are now due. Please remit the dues, accompanied with such contribution to the defense fund as your interest in the work prompts. C. B. Reynolds,

Sec. Washington Secular Union.

2,104 6*th st.*, *Seattle, Wash.*

The Assembly of Progress.

Such was the headline of an article in The Truth Seeker recently, from the pen of J. M. Voss, Esq.

Immediately following it was another from C. B. Reynolds, known the world over.

Article one was a description of the new order, its aims and its benefits; while article two was a pen-picturing of the Los Angeles Assembly, with the closing words: "I do not doubt the honesty and good intent of the Los Angeles Assembly of Progress, but their scheme is not practicable or reliable. I hope, however, that it will result in great good, by arousing attention, discussion, and intelligent action on this subject that will eventually giv us a safe, reliable, practicable Liberal mutual aid society."

Now, I am heartily in favor of something on the plan of the above, that is to say, something that will so increase the growth of Liberalism, so band Liberals together, that the most sanguin expectations will hav been surpassed. But I do not think for a moment that that something ought to be separated from, and independent of, the American Secular Union. Far from it. I think it the hight of folly to go seeking for strange gods; in other words, we hav a national organization. It has been in existence for fourteen years. It has made a good fight, and is still bravely withstanding the shocks and storms of cruel priestcraft. Can we afford to desert the old ship? I think not. It is better, far better, if we hav new improvements, to add them to the American Union, thereby increasing its power for humanity and the rights of men. Every time an organization is formed which is separate and distinct from our national order, so much power goes to waste; that is to say, the church is really benefited, and smiles the smile of contentment. We should, one and all, tend to the most substantial and enduring "organization and coöperation." "United we stand, divided we fall," is forcibly applicable. The old motto is true, and being true, should be heeded with patriotic ardor. For my part I think the Assembly of Progress movement premature, and further, that instead of aiding the Liberal cause it will giv it a set-back by crippling its strongest support, viz., the American Secular Union. The place for the matter in question to be settled should be at the next session of the American Secular Union congress. From now on breeze it and talk about it in the papers and among yourselvs, and at the congress finally discuss and settle it. For some time it has been a pet idea with me—it has in fact been with me at my meals, a bed partner, and not absent in the dreams of the night time. I hav thought of the American Secular Union's birth. I hav followed it on through the dreary years. I hav watched with zeal its onward marches until now I can see its standards moving in nearly every state and territory. I realize its influence and position, its greatness for good. I know the strength of its principles, and a roster of intelligent, moral, and judicious members hav acquired the influence it has and the position it holds. And I for one am in favor of making it so great that no opposition or hostility can destroy. Let us, I beseech you, continue the good work so admirably begun until every Liberal is a member, and an auxiliary is organized in every city, village, and hamlet in the United States.

How can this be done? Just as I stated above, by clinging steadfastly to the old ship, by unflinchingly tending to the strongest possible "organization and coöperation." By so doing, when the aid society or such like does come it will be run in connection with the national order and not out in the cold and friendless world alone, wagging with it to keep the fire of life ablaze and not knowing why it wags. Oh, no! Giv me my medicin prepared by the tried and trusted physician, the friend of my boyhood days and after life, and not the drachm mixed by the young and inexperienced drug clerk. To organize an aid society distinct from the American Secular Union is, to my mind, like going back to the days of the bleeders and blisterers, "who," as Ingersoll says, "took a man on the point of a lancet to the verge of eternity and then practiced all their skill to get him back again." I think in connection with every auxiliary throughout the country should be run a "camp," with degree work, religious ceremony of course excluded. Let there be three degrees, similar in name and some respects to those of the Patriotic Order Sons of America—that is, the first to be the Red degree, the second the White degree, and the third the Blue degree, symbolizing the colors in our national flag; the ceremonies to be founded on the history of our land and the principles of our government; and the regalia, a sash of red, white, and blue, studded with stars, like our country's banner. In addition to the social and fraternal benefits conferred each camp will be a beneficiary association, taking care of the sick and distressed members, administering to their necessities, paying sick benefits in case of sickness, and funeral benefits in case of death. There can also be connected with the order, under the management of the national organization, a separate additional life insurance feature, known as the "Liberals' Benefit Fund of the American Secular Union." Membership in the insurance would, of course, be made optional with members.

This is my plan. It has been submitted to the Portsmouth Secular Union, whose members hav agreed to hav it in turn presented to the next session of the American Secular Union congress. It will, in my judgment, greatly improve and strengthen the American Union. It will pave the way to wield a certain and controling hand in shaping the future career of our nation. It will be the means of starting new auxiliaries and with surprising rapidity. And the older ones with the new feature attached will add larger numbers to their roster at each meeting. With the "camp" addition the auxiliaries will lose none of that publicity which is an essential and life principle. They will continue as ever with their public sessions, free to the public, open to all. The "camp" will simply be, I might say, an improvement added to the private business meetings. There are many advantages to be gained by it. For instance, there are two classes of Liberals, those of the Galileo stripe and those of the Bruno kind. These latter form the membership of the American Secular Union; all ought to be members. To make the first-named element available is the question. How will we do it? is asked. My answer is that it is plain to be seen that for many years to come the two kinds will be visible to the experienced eye. That eye also sees, and its possessor is aware, that something ought to be done to please both crowds; that as the Galileo Liberal seems to halt between two opinions in the open, afraid of the church and its boycott in his business, the better plan would be to furnish him a barracks in which to fortify and successfully withstand the arrows of the rabble, and that this barracks shall be the "camp" above described. Another great thing to be derived by the "camp" system would be the burial of our dead. Thereby we would be with our friends, our brothers, through sickness and in death. The church no longer could steal the name of "Infidel" in the last hours and utter hollow words of mockery o'er the tomb. Let us rally for the "camp" or something like it. Let us raise our flag a little higher and make more plain the words upon it: "Equality, Liberty, and Fraternity, the three grandest words in all the languages of men." Will S. Andres.

Portsmouth, O., Aug. 1, 1890.

A Contribution to the History of "Justice" in Sweden.

AN OPEN LETTER TO THE SWEDISH NATION.

Translated by Gustave Nelson.

Skäne-Blekinge Hofrätt sentenced me to three months' imprisonment for a lecture delivered in Malmö, "Why am I opposed to Christianity?" His royal majesty sanctioned the judgment, and I was incarcerated in Langholmen as a criminal.

Svea Hofrätt sentenced me to six months' imprisonment for the same lecture, given in Uppskedika city, Hökkufvud county, in Upland. His royal majesty made the sentence three months. The object of the prosecution was to imprison me and restore the stillness of the grave in this superstition-darkened country. Ten thousand honest Swedish men and women became indignant over this conduct of the authorities—treating as a criminal and imprisoning a person who had done nothing but express scientific truths contradicting the superstitious notions of the Christians.

Utilitarians numbering 5,338 forwarded to his royal majesty a protest, in which they declared that they in every particular agreed with me in those opinions for which I was punished, and demanded to one man a similar treatment. And in the name of religious liberty 3,821 Freethinkers urged my liberation.

I suffered brutal and rough treatment. I was twice insulted by the superintendent; likewise by the guard of the prison, no doubt upon order of higher authorities. I became so excited that in the time of April 21st–24th last I was subject to an abnormal state of mind, during which time I saw in the lonely cell small lights and heard sounds, which I then could not explain upon natural grounds. During this intense mental excitement under which I then suffered, those hallucinations to me had objectiv reality, although they were completely subjectiv in character. If I had had the faintest belief in the supernatural I should hav turned from a Saul to a Paul as surely as did the original on his way to Damascus, as I had exactly his experisnce, but the authorities, as soon as they became aware of what had taken place, feared that my reason was at stake and in greatest haste liberated me.

Six months I was confined in prison because I had given expression to my honest opinions—opinions which in fact are shared by the majority of inhabitants of Sweden. The lecture for which I was twice sentenced to three months' imprisonment, had meantime been printed but not confiscated. Three members of the Utilitarian society then took the hazardous step of announcing the pamphlet to the minister of justice and in the name of the law demanding a judicial indictment of it. A jury was impaneled and has now, July 8th, declared that the lecture for which I had suffered was *not* criminal according to Swedish law. It is the fifth time a jury has declared me not guilty, and it can now safely be asserted that every jury in our land will discharge me. Will the persecution be at an end now, when our authorities hav received such a lesson? We will see when the supreme court sits in judgment upon the two indictments not yet decided, the Norrköping and Linköping indictments, and when I reassume my activity as lecturer.

I hav now explained why for the last two months I hav been so silent. The mental crisis I underwent April 21st–24th and the entirely new experiences I then passed through demanded absolute quiet and mental rest, that I again could be capable of understanding myself. My visit to the island of Dalar—the invigorating breeze from the sea, the mountains and the free nature, together with the company of friends—has restored my nervous equilibrium and given me new strength. And within a short time I hope to be in full activity and shall then in the interest of our cause giv to you the new and strange experiences that I hav passed through during this time.

Viktor E. Lennstrand.

Brotherhood of Moralists.

Report of the Propaganda Committee of the Brotherhood of Moralists, at Hannibal, Mo., for July, 1890.

SECRETARY'S REPORT.

During the month forty-five membership certificates were issued, making the total membership 1,109. The new members are from Mississippi, Oregon, Kansas, Texas, Colorado, Minnesota, Iowa, Nebraska, Massachusetts, and Canada. The generosity of Brother Franklin A. Day, of Castana, Ia., deserves special mention. The propaganda work is one in which every member of the order should be interested, yet many of them hav never contributed a cent to it.

F. H. Rau, Secretary.

TREASURER'S REPORT.

Balance from last month		$ 9 80
Wm. Cughan, N. Y.		50
Thos. Dugan, N. Y.		1 00
Joseph Stidham, Tex.		25
E. dos Santos, Trinidad, West Indies		1 00
A. B. Klise, Ore.		50
J. H. and F. L. Handy, Mass.		5 00
Wm. C. Jacobs, S. Dak.		1 00
Franklin A. Day, Ia.		100 00
Sale of constitutions		20
		$119 25
Mailing constitutions	$3 75	
Printing 1,000 membership certificate blanks.	2 00	5 75
Balance		$113 50

Hannibal, Mo. A. R. Ayres, Treasurer.

Where May the Sun Get Its Heat?

From Good Words.

I pointed out that when a shooting-star dashes into our atmosphere its course is attended with an evolution of light and heat owing to its friction through the air. We were thus able to account for the enormous quantity of heat, or what was equivalent to heat, which existed in virtue of the rapid motion of these little bodies. Of course, we only see these meteors at that supreme moment of their dissolution when they dash into our atmosphere. It is, however, impossible to doubt that there must be uncounted shoals of meteors which never collide with our earth. It must necessarily happen that many of the other great globes in our system must, like our globe, absorb multitudes of meteors which they chance to encounter in their roamings. The number of meteors that will be gathered by a globe will be doubtless greater the larger and more massiv the globe, and this for a double reason. In the first place, the dimensions of the net which the globe extends to entrap the meteors will, of course, increase with its size, but in addition the more massiv be the globe the more vehement will be its attraction and the greater will be the number of the meteors that are drawn into its extensiv atmosphere. Of course, this reasoning will apply in a special degree to the sun. We shall probably be correct in the assertion that for every meteor that descends upon this earth at least a million meteors will descend upon the sun. As these objects plow their way through the sun's atmosphere light and heat will be, of course, evolved.

It has been conjectured that the friction of the meteors which are incessantly rushing into the sun may produce light and heat in sufficient quantities to aid in the maintenance of the sun's ordinary expenditure. It has been even supposed that the quantity of energy thus generated may supply all that is wanted to explain the extraordinary circumstance that from age to age no visible decline has taken place in the intensity of the solar radiation. Here again is a question which we must submit to calculation. We hav first of all to determin the heat which could be generated by a body of, let us say, a pound in weight, falling into the sun after having been attracted thither from an indefinitly great distance. The result is not a little startling; it shows us that such a body in the course of its friction through the sun's atmosphere might generate as much heat as could be produced by the combustion of many times its own weight of coal under the most favorable conditions.

The Natural Rights of Man.

That distinguished American poet and philosopher, the venerable Dr. Oliver Wendell Holmes, in the *Atlantic Monthly* for July, in his charming philosophizings, "Over the Teacups," adverts to the question of the prejudice that Christians entertain toward the Hebrews, particularly toward those children of Abraham who dwell in America.

In one place, Dr. Holmes says: "There are two virtues which Christians hav found it very hard to exemplify in practice. These are modesty and civility." Further on he says: "The Jews are with us as a perpetual lesson to teach us modesty and civility. The religion we [Christians] profess is not self-evident. It did not convince the people to whom it was sent. We hav no claim to take it for granted that we are all right and they are all wrong."

In all the persecutions which hav been visited upon the Jews the principle of the natural rights of man has been wantonly violated. The Hebrews hav been insulted, outraged, abased, and ostracised in every country of the civilized world, mainly on account of their differing religious views, customs, and usages. "Christian" persecutors of the "chosen race" seem never to hav realized that the Jews had a natural right to reject the doctrin of the divinity of Jesus and to disbelieve the story of his miraculous conception and birth, and to reject the doctrin of his resurrection and ascension. The outrages and humiliations to which the Jews hav been subjected are no doubt the natural sequel to the hatred and malice engendered in the breasts of dogmatic and contentious Christians, caused by the rejection by the Israelites of the divinity of Jesus, for dogmatic Christians—Catholic or Protestant—are necessarily contending theologians in miniature. The course of the argument against the Jews is thus briefly and effectivly stated by our own Ralph Waldo Emerson: "This was Jehovah come down out of heaven. I will kill you if you say he was a man." Although in most portions of the globe dogmatic and contentious Christians can no longer kill Jews for disagreeing with them upon the subject of religion, despisers of the Semitic race are still engaged in passing sentence of death upon all disbelieving Hebrews, the sentence to be carried out at the expiration of the present life of the recalcitrants.

But what about this great, sublime, and noble doctrin of the natural rights of man? The natural rights of every creature are paramount to ecclesiastical laws and religious doctrins and dogmas. I hav a natural right to air, water, sunshine, food and drink, life and liberty, and an opportunity to attain honorable distinction among the sons of men, whether I be a disciple of Confucius, Zoroaster, Gautama (the Buddha), Socrates, Jesus, or Mohammed; whether I be a worshiper of the planets, of the sun, moon, or stars, or an adorer of images, pictures, or statues; whether I be Agnostic, Atheist, Infidel, Rationalist, Deist, Unitarian, Materialist, Parsee, polytheist, pantheist, or pagan.

I agree with the doctrin of Matthew Arnold, that "conduct is three-fourths of life." A man should be judged by his conduct, and not by his creed. The natural man is amenable to the natural laws of right and justice. The citizen of the world is amenable to those laws which hav the natural rights of man for their basis. The inhabitant of a free state is amenable to those statutes which the people in their sovereign capacity hav adopted and pledged themselvs to uphold.

Every Hebrew has the natural and indefeasible right and privilege to believe as he sees fit, and no person, lay or clerical, has a right to say that the dissenting or assenting child of Abraham ought to be condemned in this world or tortured in the next for any negativ or affirmativ belief which he may entertain. The Jew, the Agnostic, and the Rationalist hav certain natural and inalienable rights which the rest of the world should be compelled to respect. Free man is the glory of God. The rational enjoyments of man must add to the pleasure of the infinit.

Such a political despotism as that of Russia must be abhorrent to the God of reason and rationality. The natural rights of man are not respected in Russia. The will of the czar is the supreme law of the Muscovite empire. Government descends from the czar to the people. In the United States it ascends, theoretically at least, from the people to duly elected and qualified representativs. The theory of government in Russia is that the czar reigns by divine right, that power to rule has been delegated to him by God. The czar is the almighty's deputy or representativ. Practically a republic may resemble a monarchy more nearly than we are apt to think. Thus the United States is not a pure democracy, but a representativ government. We delegate certain powers and concede certain prerogativs to the president of the United States during the space of four years, and delegate certain powers and concede certain prerogativs to senators and representativs in Congress during the spaces of six and two years respectivly. It was a very wise provision which our fathers incorporated in the Constitution when they fixed the term of members of the lower house of Congress at two years. That is long enough for any set of men to be intrusted with legislativ powers. But recent events and tendencies hav shown that the members of the United States Senate should be chosen by a direct vote of the people, instead of the state legislatures. The custom of choosing senators by the legislatures, often contrary to the will of the people, has been fraught with many evils, and approaches too closely the idea of government by an aristocracy or caste. If senators are chosen for six years, they should be elected by a direct vote of the people, by means of the secret ballot. Millionaire senators are not apt to respect the natural rights of the industrial classes. Once chosen to membership in the national senate, and secure in their seats for a period of six years, men of many millions are almost certain to legislate in their own selfish interests and against the interests of the toiling masses. The executiv and legislativ branches of our government exercise great power and enjoy many important privileges and prerogativs. Not being able to vote in person upon proposed laws, owing to the vastness of their population and the wideness of their area, and owing to the expenditure of time and money which such a policy would entail, it is absolutely necessary for the people of the United States and of each state to empower certain representativs and officers to legislate and administer for them. Hence the fact of representativ government in lieu of a democracy pure and simple.

The Supreme Court of the United States, the judges of which are all appointed for life, may declare any law of Congress to be unconstitutional and void. No enactment of Congress or any of the state legislatures is really "the law" until after the Supreme Court of the United States has affirmed the constitutionality thereof. The judges of this august tribunal are endowed by the people with great powers and important prerogativs. The sovereign people hav virtually handed over to the Supreme Court their destinies and their liberties. The judges of the Supreme Court are appointed by the president and confirmed by the Senate. The popular branch of Congress (the House of Representativs) has nothing to do with constituting the *personnel* of the Supreme Court. The president and the Senate alone determin who shall sit upon the Supreme bench. The Supreme Court of the United States is the most important department of our government. Its decisions affect the welfare and happiness of every citizen who livs in this country. Its interpretation of the law on an appealed case settles the question at issue. From its decrees there is no appeal. Hence the importance of appointing only good men to positions on the Supreme bench, and hence the importance of choosing the Senate, that confirms the judges, by a direct vote of the people. As it is now, the Senators of the United States are elected for six years by the legislatures, and these Senators confirm the appointment of judges who are to hold their offices for life. The power that bestows power upon the judges is too far removed from the people. We hav delegated power to the state legislatures to elect senators, who hav the power to bestow still greater power upon those men whom they confirm as members of the all-important Supreme Court. Our Supreme judges hav the option of continuing to exercise the functions of their office during the term of their natural lives, whereas in England—a constitutional monarchy—the judges hold office "during the king's pleasure." The latter are removable at will. The former are not removable at the president's pleasure.

It behooves the American people to carefully watch for and guard against aggressions of arbitrary power and despotic authority. Unless the people are watchful and vigilant, there will be a practical aristocracy in office-holding established in the United States. We are already too much governed. Ideal government is not force. We are entitled to the largest degree of personal liberty consistent with the maintenance of a strong government.

If we are to hav an aristocracy in this country let it be an aristocracy of brains. Proclaim the fact that men shall administer, legislate, and judge by virtue of their imperial intellects, by virtue of their special fitness to fill certain posts of honor, trust, and responsibility. The mental caliber of statesmen should determin their standing. Many a man has been elevated to the United States Senate, for example, who would never hav been thought of for the place had it not been for his money. The possession of mere money secured for him a seat that should hav been given to some moneyless but capable man. Senators should be chosen by the popular vote.

The natural rights of man are violated every day in this country. A Kansas City paper of a recent date notes a case originating in Chicago. It says: "We hav read nothing from the bench, or rather from those who occupy judicial places, with more satisfaction than the letter of Judge Tuley, of Chicago, to the Personal Rights League. He refers to the case of a citizen arrested and confined for eight days without being allowed to see any friend, on a letter from an 'unknown party.' That such a thing could be in our boasted 'free America' would, abroad, be resented by an American as an insult to his country. Do our people understand the fact that practically there is no personal liberty in this country outside the will of the police? Yet such is the fact. We talk about the common law, but the dominant common law of this country is police law. A man is arrested at will; he is clubbed at the pleasure of the arrester, and he is confined when 'wanted' and as long as 'ordered.'" These are words of truth and candor. They ought to impress us with the importance of standing up for the rights of the individual while we hav the power. The police exercise too much arbitrary authority in this country. The nations of the earth which are ruled by despots (Russia and Turkey for example) hav police whose powers are extraordinary and practically unlimited. We all know what a great pleasure it is to liv in Turkey and Russia, especially Russia. The powers exercised by the police in America actually involve the daily violation of the natural rights of man; it is one of the medieval notions that has crept into our government system. The power of the police must be curtailed No inhabitant of the republic must be illegally arrested, unjustly confined, or unnecessarily annoyed. Personal liberty is too precious to be jeopardized by the police. The state is made for man, not man for the state. This is the American idea. Exalt the thinking individual and you exalt the community of which he is a member. The police powers of the state should be exercised only by Americans, only by persons possessing intelligence, judgment, and discretion, either nativ-born or thoroughly assimilated.

It would not be a great calamity, in any event, for New York, Philadelphia, Boston, Chicago, or any other city of the Union, if none but nativ Americans—particularly those who are Americans "from away back"—were to be hereafter appointed as policemen. We must not be oppressed or annoyed by ignorant, brutal, and unthinking persons. "America for Americans" is a cry that has justice, mercy, and truth in it. Given authority, Americans are less liable, as a rule, to violate the principle of the natural rights of man than any other nationality represented under the sheltering wing of our national government. Put none but discreet men on our guard, that the natural and acquired rights of all our people may be protected and duly respected.

ADELBERT BEACH.

Chicago.

Missions and Mission Indians of Upper and Lower California.

Henry W. Henshaw in the August Popular Science Monthly.

Finding that all attempts to colonize the new country [Lower California] were failures, the Mexican government turned it over to the Jesuits, who readily undertook its subjection to ecclesiastical authority. The first settlement was made on the Bay of Dan Dionisio in 1697. The establishment of the missions proper began immediately, and between this period and 1745 no fewer than fourteen were established on the peninsula. It was not until 1769 that the occupancy of Upper California was inaugurated by the founding of the mission of San Diego by the Franciscans, who had superseded the Jesuits in charge of mission work in western Spanish America. From this date until 1823 mission after mission was established to the number of twenty-one, until the entire coast area of California up to and a little beyond the Bay of San Francisco was under mission sway. As mission history forms one of the most interesting chapters relating to the aborigines of this continent, it is the purpose of the present paper to briefly notice the subject, with especial reference to some of the more salient features of mission life and its effects upon the nativs. . . .

California was probably more completely occupied than any other part of the United States. A large population is to be inferred from the proximity of the missions to each other, since each one required a populous area from which to draw its converts; and, finally, a large population is attested by the mission figures. which show that during the mission period, from 1769 to 1834, some seventy-nine thousand converts were baptized; and yet this number cannot by any means hav represented the total population for the sixty-five years, since by no means all the Indians were converted. . . .

The Spanish and Mexican authorities did not intend that the mission reign should be permanent. The approved plan of the government for the mission establishments contemplated these as but a temporary means to an end, and full provision was made for the conversion of the missions into secular establishments, quite independent of priestly authority, and for the conferring of citizenship upon the Indians. To this latter end it was provided that after ten years' service in the mission an Indian might claim his liberty, provided a respectable settler would become responsible for his good conduct. It was the clearly expressed idea of the government that the Indians should be rendered self-supporting as rapidly as possible, and the missions were looked upon as educational establishments to this end. Though not openly antagonizing these provisions,

the fathers never yielded a hearty assent to the policy, and from the very first sought to render the converts totally dependent and to establish between themselvs and their charges the relation of father and children, in which policy they were only too successful. It was no part of their plan to make the Indian self-supporting. The danger of mission disestablishment disturbed the missionaries little, as they openly said the Indians were incapabie of self-maintenance.

When the missions were first established, the good fathers, as a rule, experienced little difficulty in securing converts. Kind words, and the gifts the Indians received in the shape of food and clothing, proved an efficient means of conversion, and they were baptized in gratifying numbers. Converts were encouraged to visit their wild brethren at home, and by flattering accounts of mission life induced many to return with them. As neophytes grew scarce, the area from which they were drawn was extended, and a greater or less number of recruits was obtained from the distant interior tribes. Later, such means proved unavailing, and other and more questionable methods were resorted to. Upon one pretext or another, armed soldiers and armed converts were sent out who frequently returned with a goodly number of captivs; and, for two reasons, these were mostly women and children: first, because they were preferred, since the husbands frequently followed them into captivity; and, secondly, because in the conflicts which preceded the capture of the wives and children many of the men were killed and the rest driven away. In these conflicts the wounded appear to hav received little mercy. Beechey witnessed the tragical issue of one of these holiday excursions by the neophytes of the mission of San José, and we are indebted to him for the details. An armed launch had been placed in charge of an alcalde of the mission, who while on the trip planned an attack upon the Cosemenes of the San Joakin, either directly for the purpose of securing converts or in revenge for some aggression. While in camp near the village they intended to attack, the neophyte party was surprised by the Cosemenes, and thirty-four were killed or taken captiv. In this case apparently the alcalde acted without authority, and doubtless without knowledge or connivance on the part of the priests. However, when the news reached the mission it was thought necessary to strike terror into the victorious tribe, and accordingly an expedition was sent against them. The result was that forty men, women, and children were captured and brought back to the mission. Thus the loss of the converts was more than made good, the surrounding tribes were inspired with terror, and all with the loss of one Christian, who was killed by the bursting of his own gun. Such acts reveal the darker side of mission history, and the attempt has been often made to free the priests from the blame of such transactions, on the ground that they were ignorant of the extreme means employed. Such can hardly hav been the case. Even when the ostensible purpose of the visits of the converts was peace and not war they were armed, the boat being often provided, as Beechy tells, with cannon and musketry. Under such circumstances of superiority it would hav needed no prophet to foretell the probable action of Indian neophytes, doubtless often with old grudges to pay off and eager to find favor in the eyes of their masters, and to claim the reward of their zeal in the new faith. Another fruitful occasion for wholesale capture was the escape of converts to neighboring tribes, and the attempt to recapture them by armed force, to which are to be added, of course, the petty manifestations of hostility on the part of the unconverted tribes. Overt acts on their part were followed by reprisals, and these always meant a fresh supply of converts.

Having gained possession of their subjects, the next step was to convert them to Christianity—a process neither very long nor tedious. Before baptism it was customary to prepare the candidates—if the term be applicable to unwilling captivs—by preliminary instruction, which the padres state never occupied less than eight days. How clear an insight into the mysteries of the Christian religion a pagan Indian, fresh from the worship of his fetiches, is likely to obtain in eight days may be imagined; but the fathers declared that the instruction was ample. The usual method of enlightenment is thus detailed by Beechey: "Immediately the Indians are brought to the mission they are placed under the tuition of some of the most enlightened of their countrymen, who teach them to repeat in Spanish the Lord's Prayer and certain passages in the Romish litany, and also to cross themselvs properly on entering the church. In a few days a willing Indian becomes a proficient in these mysteries, and suffers himself to be baptized and duly initiated into the church. If, however, as it not unfrequently happens, any of the captured Indians show a repugnance to conversion, it is the practice to imprison them for a few days, and then to allow them to breathe a little fresh air in a walk round the mission to observe the happy mode of life of their converted countrymen, after which they are again shut up, and thus continue to be incarcerated until they declare their readiness to renounce the religion of their forefathers." A remark by Beechey that he thought the teachers had an arduous task, elicited from the priest the reply that "they had never found any difficulty; that the Indians were accustomed to change their own gods, and that their conversion was in a manner habitual to them." This was undoubtedly true, as was evidenced by the rapidity with which numbers apostatized in favor of their earlier gods whenever occasion offered.

Disciplin among the converts was administered with some severity. As was to be expected, desertion and the non-performance of their religious duties were the chief occasions of punishment. A church service is thus described by Beechey (page 367): "After the bell had done tolling, several *alguazils* went round to the huts to see if all the Indians were at church, and if they found any loitering within them, they exercised with tolerable freedom a long lash, with a broad thong at the end of it—a disciplin which appeared the more tyrannical as the church was not sufficiently capacious for all the attendants, and several sat upon the steps without. The congregation was arranged on both sides of the building, separated by a wide aisle passing along the center, in which were stationed several *alguazils* with whips, canes, and goads to preserve silence and maintain order; and, what seemed more difficult than either, to keep the congregation in their kneeling posture. The goads were better adapted to this purpose than the whips, as they would reach a long way, and inflict a sharp puncture without making any noise. The end of the church was occupied by a guard of soldiers under arms, with fixed bayonets—a precaution which I suppose experience had taught the necessity of observing." The spectacle presented of church doors guarded by soldiers, and of attendants provided with whips and goads to prick the unwilling or ignorant into kneeling, is certainly not a very edifying spectacle according to later ideas, and savors far too much of slavery. Indeed, the resemblance was suggested to more than one eye-witness, and Pérouse finds in the system an unhappy resemblance to the slave plantations of Santo Domingo. He says: "With pain we say it, the resemblance is so perfect that we hav seen men and women in irons or in the stocks, and even the sound of the lash might hav struck our ears, that punishment being also admitted, though practiced with little severity." . . .

Estudillo says that the friars treated the neophytes as their children, correcting them with words, and for serious offenses with from twelve to twenty-five lashes. Subsequently the latter number was the extreme limit fixed by authority, the implication being that occasionally at least this number had been exceeded. A deserter, says Langsdorff, was bastinadoed, and an iron rod a foot or a foot and a half long was fastened to one of his feet. . . .

With reference to the grinding of corn, Langsdorff (1806), learning that the hand-mill which Pérouse, out of the kindness of his heart, left at the San Carlos Mission (1786), with the view to lighten the heavy labor of the mealing-stones, was not in existence, and that no use had been made of it as a model to manufacture others, records the curious fact that in perpetuating the use of the stone-grinding process the fathers were actuated by motivs of policy. To use his own words, "As they hav more men and women under their care than they could keep constantly employed the whole year, if labor were too much facilitated, they are afraid of making them idle by the introduction of mills." With the fathers the important question was, not how many converts can be well instructed, and by what method can their progress to civilization be best facilitated, but how many can be got together to be baptized and saved from the devil. Not improvement but conversion was their guiding motiv. . . .

It must be evident at once that such a system could not but prove an absolute failure as regards the true civilization of the Indian. . . .

From first to last of mission rule discontent was rife among the converts, and had the mission Indian possessed but a spark of the courage which characterizes our Eastern tribes, mission sway would hav been short-lived. Imagin a body of Iroquois driven to church by the whip, or forced to kneel by being punched with goads! The evidences of discontent appear in the threatened uprising at all the missions and the actual revolts at several, by the hostil attitude of all the gentile tribes who were brought into direct or indirect relation with the missions; and, above all, by the numerous yearly desertions at every establishment. The causes of trouble are not far to seek. In the first place it is evident that, call it by what name you will, the neophytes were subjected to a state of slavery—a slavery, too, which galled, however mild the type, but from which they found it exceedingly difficult to escape; for, in addition to the aid of the soldiers in hunting renegades, the priests could usually count upon the assistance of the gentile tribes to return fugitivs. The wild Indians hated the neophytes, and the rule among them was—once a neophyte always a neophyte. How strongly linked was the chain which bound the neophyte appears in the provision that, even when liberty was given him after ten years' service, a portion of his earnings was still claimed by the church. The crops the neophytes were compelled to sow were sown mainly for the profit of others, the harvests they reaped were not their own. Thus the usual incentivs of toil were absent. Though professedly regarded as a child by the fathers the Indian was virtually a slave. . . .

Possibly the most potent of all causes for discontent is to be ascribed to the fearful mortality which from the very first raged among the mission folds. Its sources are somewhat obscure, although it is safe to attribute it largely to what may be termed unnatural conditions of life. It is stated, and it may be readily believed, that when visited by even trifling disorders the Indian became despondent, generally refused to be ministered to, and often died without apparent adequate cause. The Indian has rarely much faith in civilized medical methods, and when really sick almost invariably prefers the ministrations of his own *shaman*. Moreover, in the case of the California Indians there is reason to believe that their want of faith in the skill of the padres was well founded; for both Beechey and Langsdorff, differing from Vancouver, note the astonishing amount of sickness among the converts, and comment upon the lack of medicins and the ignorance of the fathers as medical advisers.

At no time would it appear that the number of the births among the mission converts was equal to the deaths. According to Bandine, the governor states, in a report for 1800, that the number of deaths is almost double that of births; and again, in 1815, the president of the missions stated that there were three deaths to two births. It was only by perpetual drafts upon the surrounding tribes that the missions were sustained at all. When we take into consideration the unnatural herding together of large numbers of Indians under the most unsanitary conditions, practically without medicins and without proper medical attendance, the ordinary effect of disease being hightened by the dejection of the patients, and then add an epidemic or two of any of the above diseases, the probable result may easily be foretold. The wonder is, not that the Indians died off rapidly, but that any of them survived. . . .

As has been stated, the original plan of colonization contemplated the Indian as a citizen in individual possession of land, each with his share of the accumulated mission property, consisting of horses, cattle, sheep, etc. The experiment of giving the Indian his freedom, so long contemplated, was now (1834) to be tried. The fathers, facing the inevitable, recommended that a partial trial be made first, as they believed that the Indian was not ready for the experiment; and, indeed, how was it possible that he should be? Had the intention from the very first been to unfit him for independent existence, no better plan could hav been devised than the one actually followed. Educated he was not, except in the necessary portions of the ritual of the Catholic church, and in so far as a certain number spoke Spanish. Civilized he certainly was not, since his knowledge of the art of husbandry and of the manual arts was only sufficient to enable him to be a producer under taskmasters. He was, in fact, master scarcely of the rudiments of civilization. In short, at the end of mission rule, the Indian was really less capable of taking care of himself than at the beginning: he was found a free man—he was left a dependent.

Could the provisions of the secularization act hav been carried out gradually and honestly by capable officers and with the coöperation of the missionaries, even then it may be doubted if the intelligence and civilized attainments of the Indian would hav been equal to the occasion. As it was, political consideration prevented a fair trial of the plan, and the final act in the mission drama is little else but a history of robbery and oppression, in which the Indian, as usual, was the sufferer. The vast mission herds and flocks melted away; the implements which were intended for the use of the Indian farmers were not, as a rule, forthcoming; and, of course, without domestic animals and without the means of tillage, the land was of no use. The period from 1836 to 1842 was one of disaster in mission history. The downward path of the nativs was rapid. Those who obtained property sold it and converted the proceeds into liquor and then resorted to stealing, to flight to the wild tribes, or to return to bondage under the guise of servants in the town or on the ranches. In the area bstween the Bay of San Francisco and Los Angeles there are to-day probably not one hundred Indians. Of the so-called mission Indians in San Bernardino and Los Angeles counties, the last Indian report givs a population of 4,330. But very few of these are descendants of the mission Indians of Franciscan times.

Such, in brief outline, is the history of the mission Indians. They lived and died, and their few descendants now drag out a miserable existence in out-of-the-way places, so poor and barren as to be beyond the covetousness of the whites, or liv dependent wards of the government.

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Indian Missions.

The account on another page of this paper of the administration of the Indian missions of California may be taken as an illustrativ specimen of Christian management the world over, and as well of white races as of red. We recommend that the reader of the article take thought at each instance of ecclesiastical misgovernment whether that case has not its parallel in the annals of every society dominated by priests. Let us consider in this light, for example, the following point:

"It was the clearly expressed idea of the government that the Indians should be rendered self-supporting as rapidly as possible, and the missions were looked upon as educational establishments to this end. Though not openly antagonizing these provisions, the fathers never yielded a hearty assent to the policy, and from the very first sought to render the converts totally dependent and to establish between themselvs and their charges the relation of father and children, in which policy they were only too successful. It was no part of their plan to make the Indian self-supporting. The danger of mission disestablishment disturbed the missionaries little, as they openly said the Indians were incapable of self-maintenance."

In a precisely parallel manner, it will occur to the reader, the priests hav always aimed, and still aim, to restrain their white wards from becoming "self-supporting." As the government in the excerpt looked upon the missions as "educational establishments to this end" of preparation for self-maintaining citizenship, so the governments of our cities are to-day too much inclined to look upon parochial schools and sectarian reformatories as serviceable training establishments, and intrust children to them as such. And as "the fathers never yielded a hearty assent" to the equipping of the Indians for independent life, but, without "openly antagonizing" the project, "sought to render the converts totally dependent, and to establish between themselvs and their charges the relation of father and children," just so, we point out, do our present ecclesiastics, while assuming to fit their charges for citizenship, in fact seek to render them totally dependent, and to perpetuate the relation of father and helpless children. We find that the mission fathers took pains to keep the Indians incapable of self-support, and then alleged that very incapability that they had produced as the reason why their rule should be continued; this scheme, we see, is capsble of perpetuating itself indefinitly. And we find its counterpart in the state of things presented to us by all churchmen of the day—they unceasingly protest to us that the masses must be restrained and led, that they are so blind and rude as positivly to require some threatening and perhaps despotic power over them, while it is these very protesters themselvs that hav kept the masses in this condition.

"Questionable methods were resorted to. Upon one pretext or another, armed soldiers and armed converts were sent out who frequently returned with a goodly number of captivs."

Cases analogous to this abound in the conversion to Christianity of every country. They not only abound, but they constitute the major part of the proselyting process. In nearly every country where Christianity exists to-day it was first established by force. In the Roman empire its adherents were few and obscure and persecuted until the chance of the conversion of the emperor Constantine produced an imperial enforcement of it throughout the domain. This fact, that Christianity to-day owes its multitude of believers not to its credibility but to despotic compulsion, should ever be borne in mind. The orthodox disputant is often heard to urge as proof of the truth of his faith, its general adoption at a date near the time of Christ's life and miracles, when the people had the best opportunity to know its believableness. To such argument it should always be replied that those people, who had that opportunity of knowing, did not believe it, and it was only after ages of persecution that they or their children were forced to discontinue the rites of their pagan belief and practice those of the new. It has been likewise in all the later European monarchies. In all of them the Christian religion is enabled to count its many followers for no other reason than that all the kings of the past hav suppressed every whisper of doubt by sword and fire. Not only does Christianity as a whole derive its existence from such measures, but each of its sects prevails in its respectiv nation or nations as against the other sects, only because it chanced to find reception, either as the truth or as the most serviceable instrument of despotism, with some monarch that happened to be reigning. The king of France listens to a papal emissary and the consequence is that uncountable Frenchmen down to the present day are solemnly convinced of the divineness of Roman Catholicism. They think that they really hav reasoned about it, and would be angry if told they had not. On the other hand, an English king falls out with the popish legate and since his time nine Englishmen out of ten are absolute that Catholicism is an abomination and that the holy truth lies in Church of England or Protestant articles. Let it, then, be replied to every Christian who argues that his creed is true because so many hundred millions believe it, that the belief of these millions counts simply as nothing, for it has its origin not in intellectual examination and reasoned conviction, but entirely in total absence of examination, and tyrannical suppression of the doubt of every strong-headed man for centuries past. Since tyranny's powers hav been curtailed, behold the weakening of belief and the strides of Freethinking; what, then, would be the condition of things to-day had freedom of thought and criticism been allowed to begin ten centuries sooner? If it has done what it has in one or two centuries, what could it hav done in a dozen? How much of Christianity would be remaining? And in regard to the forcible securing of mission proselytes noted in the above extract, let it be taken notice of that Indians thus converted are counted into that total of believers in the United States whose numbers are continually cited to Congress as grounds why further Christian enactments should be passed, to the oppression of us unbelievers.

"As was to be expected, desertion and the non-performance of their religious duties were the chief occasions of punishment."

"As was to be expected," indeed. Certainly it is the expectation of everyone who has read history that the chief crimes in any society ever administered by ecclesiastics will be desertion from the service of the priestly masters or laxity in the ceremonial which they command. Desertion to other service and government, and ceremonial default—these two offenses, heresy, and laxity of observance—hav ever been the blackest crimes in the church calendar, while murder, theft, arson, seduction, and slander hav held but a secondary place in culpableness. While the former were damning, the latter could always be wiped out at no greater expense than a confession and a gift. We do not read that among these Indians assault and robbery and falsehood were the offenses mainly aimed against; no, "the chief occasions of punishment" were denial of the lies invented by the priests about a God and of the assumption that they were his agents.

"The spectacle presented of church doors guarded by soldiers, and of attendants provided with whips and goads to prick the unwilling or ignorant into knceling, is certainly not a very edifying spectacle according to later ideas."

Though truly not an edifying spectacle according to later ideas, it was a highly edifying—a holy, a noble, a glorious spectacle according to the ideas of the European peoples who beheld such things a few ages ago. We hope that a few ages hence the ecclesiastics will not hav got the people, by governmental agency, back again in that state of mind in which they consider such sights edifying. We hope that the Jesuits and cardinals and Blairs and Wanamakers and Talmages of this land will never become strong enough to drive our sons in at "church doors guarded by soldiers" to the disciplin of "whips and goads to prick the unwilling or ignorant into kneeling." Certain it is that they would delight to do this if they had the power. We see what these priests told of in the excerpt did in this case where they had the power. They will do just the same with the white population of America to-day if they can get the chance.

"With reference to the grinding of corn, Langsdorff (1806), learning that the hand-mill which Pérouse, out of the kindness of his heart, left at the San Carlos Mission (1796), with the view to lighten the heavy labor of the mealing-stones, was not in existence, and that no use had been made of it as a model to manufacture others, records the curious fact that in perpetuating the use of the stone-grinding process the fathers were actuated by motivs of policy. To use his own words, 'As they hav more men and women under their care than they could keep constantly employed the whole year, if labor were too much facilitated, they are afraid of making them idle by the introduction of mills.'"

The inquiry will naturally be made, Why, as the desires of man are infinit, could not the fathers hav directed the labor of the Indians to some other useful manufacture after they had dispatched the grinding in short time by using the mills? The reason is that the fathers had no more branches of industry to which to direct their wards, for they were too ignorant of mechanics or any useful art—in short, of anything except their theology and their scheming—to operate or invent any. And as they eschewed all training of their flock such as might develop inquiry and invention toward such purposes, and in every way suppressed or misdirected all stir of intellect and action, there was no possibility of anyone's introducing or contriving any such enterprise. This has been the case with every priest-ridden society. The priests hav uniformly discouraged and repressed all inventiv talent—hav rooted out education in physics, mechanics, chemistry, and every natural science or art that would rival or discredit their own supremacy. Thus every Catholic country has remained as these missions are described, destitute of improved machinery and varied industries, performing its labor with the rudest tools and with but the crudest and fewest possible kinds of labor to perform.

"With the fathers the important question was, not how many converts can be well instructed, and by what method can their progress to civilization be best facilitated, but how many can be got together to be baptized and saved from the devil. Not improvement but conversion was their guiding motiv."

This has been the character of the rule in every deeply religious society. What method will best facilitate the progress of their wards to civilization, has never been inquired by the priests of Spain and Portugal and Italy and Greece and Russia and Ireland and Mexico and Central America and South America. On the contrary, the priests of these lands hav devoted their fiercest violence to the extermination of every discoverer in science and inventor

in mechanics and reformer in government who dared to point the people to civilization. The thousands of priests at the head of our schools and academies are not inquiring what methods will best facilitate the progress of their wards to civilization. On the contrary, these priests forbid their pupils to read those books of advanced science which throw such a flood of light upon the world and the human condition, and will so greatly help us to see the way to our ends of security and happiness. And they discourage, indirectly if not directly, the reading by the pupils of any literature at all beyond the few wretched productions that will feed their devotion to their spiritual masters. And they teach their pupils, not the moral truth that a wrong act is a crime against men, and that it is inerasible and cannot be undone, but the devilishly immoral falsehood that a wrong act is a crime primarily against God, and can be undone by absolution purchased of them. These things do not facilitate progress to civilization. And with the Protestants it is the same. They were not facilitating civilization when they were massacreing Catholics and burning Servetus and drowning witches and persecuting scientists and maligning Darwin. To-day their pulpits and periodicals are not advocating, or even investigating, or even allowing the mention of, any of the reforms for which humanity is crying; every stroke of work in these departments has to be done in unbelieving circles or not at all. The Protestant Sunday-school teachers and the lecturers and the parents are not facilitating civilization; instead, they are preaching the paramount duty of devoting all one's efforts to those theological insanities that, when thoroughly believed and acted on, are death to all civilization. No, civilization has nowhere been more the aim of religious ministers than it has in these missions. Not how people can be civilized, but how they can "be got together to be baptized" into a condition of service and remunerativness to the baptizers—"not improvement but conversion"—has been and will be the object of clerics in all places and times.

"Even when liberty was given him after ten years' service, a portion of his earnings was still claimed by the church. The crops the neophytes were compelled to sow were sown mainly for the profit of others, the harvests they reaped were not their own. Thus the usual incentivs of toil were absent."

This feature of administration is also as common to all clerically ruled societies as are the others descanted upon. Whenever ecclesiastics hav had their own way they hav associated with themselvs some monarch or some nobility, and the two classes —church robbers by deceit and state robbers by force—hav erected themselvs over the people's head and extorted the greater part of their earnings. The masses under church sway hav invariably been compelled to sow "mainly for the profit of others" and reap harvests "not their own." "Thus," says the account, "the usual incentivs of toil were absent." And this, the absence of the natural incentivs to toil, is a fatal thing. Where men receive the fruit of their toil, the whole of it, and in amount just proportionate to the labor they hav bestowed; and where they can hold and enjoy it in security—there will be seen an industrious, provident, inventiv, progressiv, and comparativly crimeless race. On the other hand, where a man's produce is not his own; where whether he labor ill or well his utmost return can be but a sufficiency for the support of life; where no prospect of reward stimulates to thrifty management and to invention—there progress halts, hope flags, dissoluteness springs, and the activ faculties, denied their healthful vent, expend themselvs in crime.

"Fearful mortality . . . from the very first raged among the mission folds. . . . There is reason to believe that their want of faith in the skill of the padres was well founded; for both Beechy and Langsdorff, differing from Vancouver, note the astonishing amount of sickness among the converts, and comment upon the lack of medicins and the ignorance of the fathers as medical advisers."

This characteristic of priestly administration will readily be generalized by readers to the inclusion of the similar state of things in all Europe during the Middle Ages, and in the Catholic countries up to our day. Pagan antiquity valued and cherished health. The Roman cities vied in the establishment of free public baths. Antioch boasted of fourteen; Alexandria of twelve, and Rome of twenty, some of such magnificence and extent that their foundations hav withstood the ravages of twenty centuries. Many of these establishments were entirely free, and even the *Thermæ*, or luxurious Warm Baths, of Caracalla, admitted visitors for a gate-fee of the cheapest. What such attention to health in the one point of bathing alone, would hav effected among these Indians herded together "under the most unsanitary conditions," may be supposed to be considerable. But the pagan appreciation of health no longer existed; antiquity's baths, and athletic games, and dawning medical science that might in a few centuries hav gained much of the efficacy of that of the present age, these had all been overwhelmed in the Christian neglect of nature and devotedness to chimeras that rose and filled the world. "The deadliest blow," says Dr. Oswald, "to the cause of health was struck by the anti-natural fanaticism of the Middle Ages, the world-hating infatuation of the maniacs who depreciated every secular blessing as a curse in disguise, and despised their own bodies as they despised nature, life, and earth. The disciples of the world-renouncing messiah actually welcomed disease as a sign of divine favor, they gloried in decrepitude and deformity, and promoted the work of degeneration with a persevering zeal never exceeded by the enlightened benefactors of the human race. For a period of fifteen hundred years the ecclesiastical history of Europe is the history of a systematic war against the interests of the human body; the 'mortification of the flesh' was enjoined as a cardinal duty of a true believer; health-giving recreations were suppressed, while health-destroying vices were encouraged by the example of the clergy; domestic hygiene was utterly neglected, and the founders of some twenty-four different monastic orders vied in the invention of new penances and systematic outrages upon the health of the poor convent-slaves. Their diet was confined to the coarsest and often most loathsome food; they were subjected to weekly bleedings, to profitless hardships and deprivations; their sleep was broken night after night; fasting was carried to a length which often avenged itself in permanent insanity, and their only compensation for a daily repetition of health-destroying afflictions was the permission to indulge in spiritual vagaries and spirituous poisons; the same bigots who grudged their followers a night of unbroken rest or a mouthful of digestible food indulged them in quantities of alcoholic beverages that would hav staggered the conscience of a modern beer-swiller. The bodily health of a community was held so utterly below the attention of a Christian magistrate that every large city became a hotbed of contagious diseases; smallpox and scrofula became pandemic disorders; the pestilence of the Black Death ravaged Europe from end to end—nay, instead of trying to remove the cause of the evil, the wretched victims were advised to seek relief in prayer and self-torture, and a philosopher uttering a word of protest against such illusions would hav risked to hav his tongue torn out by the roots and his body consigned to the flames of the stake."

"At no time would it appear that the number of the births among the mission converts was equal to the deaths."

This is to be classified with the records of European mortality under priestly rule. "Latin Christianity," says Professor Draper, "in a thousand years could not double the population of Europe; it did not add perceptibly to the term of individual life. But, as Dr. Jarvis, in his report to the Massachusetts board of health, has stated, at the epoch of the Reformation 'the average longevity in Geneva was 21.21 years; between 1814 and 1833 it was 40.68; as large a number of persons now liv to seventy years as lived to forty three hundred years ago.' . . . The physical value of shrine cures and ghostly remedies is measured by the death rate. . . . Systems of philosophy and forms of religion find a measure of their influence on humanity in census returns."

"The Indian was not ready for the experiment [of freedom]; and, indeed, how was it possible that he should be? Had the intention from the very first been to unfit him for independent existence, no better plan could hav been devised than the one actually followed. Educated he was not, except in the necessary portions of the ritual of the Catholic church, and in so far as a certain number spoke Spanish. Civilized he certainly was not, since his knowledge of the art of husbandry and of the manual arts was only sufficient to enable him to be a producer under taskmasters. He was, in fact, master scarcely of the rudiments of civilization. In short, at the end of mission rule, the Indian was really less capable of taking care of himself than at the beginning: he was found a free man—he was left a dependent."

Here we find a comprehensiv description of the Catholic immigrant who is daily becoming a more conspicuous and alarming figure in this country. "Educated he is not, except in the necessary portions of the ritual of the Catholic church"—how unfit he is rendered by this ineducation to perform the functions of a voting sovereign of a free state, we see in the government of our Catholic cities. "Civilized he certainly is not," and until he is civilized we all must suffer from his abuses of our institutions and tremble at his endangerment of our republic. The last sentence of the above extract suggests the parallel: At the end of clerical rule the European pagan, found rational and manly at the beginning of the Christian era, "was really less capable of taking care of himself than at the beginning: he was found a free man—he was left a dependent."

"They lived and died, and their few descendants now drag out a miserable existence in out-of-the-way places, so poor and barren as to be beyond the covetousness of the whites, or liv dependent wards of the government."

So, too, all the Christian generations of the past lived and died, and those descendent nationalities who yet remain in devoted belief "drag out a miserable existence in out-of the-way places," and "liv dependent wards" of the countries of Freethought.

Brazil.

The much-talked-of Brazilian constitution has at last been published in full. The preamble sets forth that congress is to meet on November 15th, and shall hav full power to confirm, amend, or repeal the various articles of the constitution. The national congress shall consist of two branches—the house of representativs and the senate. In no case may the republic enter upon a war of conquest. The people shall be permitted to hold mass meetings, and the police shall not interfere with them unless it be necessary to maintain peace. The right of petition and free speech shall also be allowed. Sealed or closed correspondence shall be inviolable, and no person shall receive punishment in place of another. The galleys as a punitiv institution shall be abolished, and persons convicted of political crimes shall no longer be punished with death. Governors of states, chiefs of police, clergymen, officers of the army and navy, and government officials cannot serve as members of congress. The following persons will not be allowed to vote at federal or state elections: Those who liv by begging, those who cannot read and write, and soldiers and clergymen. The republic will recognize only civil marriages, which shall always take place before the religious ceremony. The cemeteries shall be secular and shall not be controled by any religious sect. Religion shall not be taught in the public schools, neither shall any church receive an official subsidy. Jesuits shall be excluded from the country, and the foundation of any new convents or monastic orders is prohibited.

Brazil proposes wise laws. We wish her full success in establishing and perpetuating them, in despite of the wily and malignant clericals whom she has disseated and who are now taxing all their low cunning to procure her downfall.

Editorial Notes.

JUDGE MCSHERRY, of Frederick, Md., has filed an opinion declaring that "baseball playing on Sunday by men who are under contract for the season at stated salaries, no one being admitted to witness the games except those who pay, can be construed as nothing else than work, and therefore comes within the purview of the prohibitory statute." Preaching is done on Sunday "by men who are under contract for the season at stated salaries, no one being admitted to witness the games except those who pay." Will Judge McSherry now kindly construe this as "nothing else than work," and decide that it "therefore comes within the purview of the prohibitory statute?"

MR. GLADSTONE has been delivering a protest against woman's rights. He bases his protest characteristically on theological, or perhaps religious, grounds. He is against any reform which "attempts or affects to alter fundamentally the relation which the almighty himself has established and the design of which he has marked out in our constitutions and capacities, to alter that relation, to draw woman essentially out of her own sphere, and to expect her to exchange it for the sphere of man, or to act in both with the presumption that she can act in both one and the other with equal efficiency." Mr. Gladstone's familiarity with the designs of the almighty is an article of faith with all good Gladstonians. But those who are not Gladstonians will throw his trashy deliverance on the floor with an exclamation of "Fudge!" and a feeling that he ought to hav died before disgracing his country with any further examples of foolishness deduced from divine command.

Letters from Friends.

COLVILLE, KY., July 25, 1890.

MR. EDITOR: Your earnest and constant reader of THE TRUTH SEEKER, H. A. Beamer, died last night of heart-disease and consumption. From the grieved and heart-broken daughter, ALLIE BEAMER.

OSWEGO, ORE., July 14, 1890.

MR. EDITOR: I think THE TRUTH SEEKER is the best of all Freethought journals, and I wish you success with the pictorial arguments.

Yours for Universal Mental Liberty, E. L. DAVIDSON.

REDLANDS, CAL., July 7, 1890.

MR. EDITOR: Please do not fail to send me your pictorial book, and never fail to send THE TRUTH SEEKER. Giv my regards to Watson Heston, and may your paper be doubled in circulation. C. M. BROWN.

THORNTON, TEX., July 21, 1890.

MR. EDITOR: I was at Waco last week at our first Liberal state meeting, and we had a good time. We organized the Liberal association of Texas. We are going to build us a fine hall at Waco.

Yours truly in the great cause of Human Liberty,
HAMPTON STEELE.

CANTON, O., July 28, 1890.

MR. EDITOR: Inclosed find $2, for which send me your "Pictorial Text-Book" as soon as complete. It will be a great help to battle for Freethought and reform in this district. Wishing you a rapid success in your undertaking of enlightenment on this subject, D. E. ROWLAND.

JOPLIN, MO., July 21, 1890.

MR. EDITOR: Inclosed please find $3.50. Send me the picture book, and apply the balance on my account. I vote for the pictures, also for John Peck and Wettstein. They are the kind of writers that suit me. But I like them all, if some of them hav but half-way shaken off the claws of superstition. Yours truly, W. E. HUNTER.

MOSCOW, IDA., July 18, 1890.

MR. EDITOR: Since my name appeared in THE TRUTH SEEKER I hav received samples of all the other Liberal papers, and I hav taken each one for three or six months, but as I am unable to support more than one outside paper, I will fall back on THE TRUTH SEEKER, which I shall take as long as I can raise the money for it. A. L. MCFARLANE.

CLEVELAND, O., July 24, 1890.

MR. EDITOR: I herewith inclose you $5—three for THE TRUTH SEEKER and two for the new Bible when ready. I am for the pictures, not only front and back but on every page. I hav three boys and one daughter "grown;" it is a grab game as to who gets the paper first to see the pictures. Watson Heston, more power to your elbow!

JAMES HENDERSON.

COALPORT, PA., July 23, 1890.

MR. EDITOR: Will you please inform me if there are any Liberal papers or magazines printed in German in the United States? A very intelligent, Liberal, old German neighbor of mine is delighted with the cartoons in THE TRUTH SEEKER, but cannot read English, and requested me to inquire of you for the desired information. I will order the picture book as soon as it is published. JOS. RHODY.

[We are happy to inform your friend that his wishes will be met in the *Freidenker*, published at 470 E. Water street, Milwaukee, Wis.—ED. T. S.]

CAÑON CITY, COL., July 23, 1890.

MR. EDITOR: Inclosed find $5.25 for THE TRUTH SEEKER for one year, one copy of "The Freethinker's Pictorial Text-Book," and one copy of A. Jacobson's "Bible Inquirer." THE TRUTH SEEKER is the most effectiv and best Liberal Freethought paper in the United States, if not in the whole world, and no Infidel to Christianity can well afford to do without it. Heston's pictures add considerably to its attractivness and value. Keep them up by all means.

G. P. BRENE.

MILLSVILLE, N. S., June 21, 1890.

MR. EDITOR: I here send you $2 to keep THE TRUTH SEEKER alive as long as I liv myself, and so that it should be printed as long as a priest is to be found in the land, and that Heston may hav a good picture in each one. All the pictures that are in the TRUTH SEEKER ANNUAL AND FREETHINKERS' ALMANAC should be put up in one book, and all the pictures that are on the last page of THE TRUTH SEEKER in a book, and then we would hav a pictorial Bible.

Yours for truth and right, JOHN SILLARS ARTHUR.

RACINE, WIS., July 24, 1890.

MR. EDITOR: We admire the grand paper with all its noble writers. We hav taken it almost from its commencement, and cannot do without it. Heston is a brick—no, I mean a whole foundation; a solid one that no wind can rock, and he sets many minds steady daily, others building up fast by the absurdity of his wonderful pictures. I sincerely hope they will long continue. With the subscribers, we join in three cheers and a bravo for Heston.

Yours for Truth, Reason, and Liberty,
MRS. T. BRUDAHL.

ELM SPRINGS, ARK., July 25, 1890.

MR. EDITOR: I am only sixteen years old, but I want to say to all the girls that read THE TRUTH SEEKER that we should meet in convention and pass such resolutions as would giv the legislativ and judicial departments of our government to understand, once for all, that it is not the best thing they can do to be imprisoning such men as Mr. Heywood, Harman, and Reid. Inclosed find $3, for which send me the picture book, and the balance apply on father's subscription for THE TRUTH SEEKER and one ANNUAL. And let me be heard on the line herein expressed.

Yours for justice, HATTIE DAY.

CONCORD, N. C., July 26, 1890.

MR. EDITOR: Sam Jones, the revivalist, the evangelist, uses coarse and crazy language in his preaching that has sent one young lady to meet Jesus. Miss Mattie Wilson some months since attended Sam Jones's meetings, in Charlotte, where the religious excitement unbalanced her mind, with the sad result of suicide. Another victim of Sam Jones's preaching is a Mr. McCullough. He lost his mind and is now in the asylum. Mr. McCullough was an industrious blacksmith, and provided well for his family until Sam Jones came to Charlotte and put seven devils in him, which caused him to be torn from his family and sent to the asylum—worse than death. J. W. MEHAFFEY.

OMAHA, NEB., July 27, 1890.

MR. EDITOR: I wish to communicate a few lines to the noble Truth Finder. You expect all of your subscribers to say a little, and you can judge whether they are progressing. I did feel glad this morning, when I read the letter, of E. H. Baker's progress. I think I can see his countenance beaming with joy. Oh, the villainous doctrin—born to be eternally damned! I do not like W. Hart's proposition, in the same paper, to find how many Spiritualists there are who take the paper, it, in my opinion, being calculated to bring on debates and finally inharmony. Let us fight the big monster, Superstition, and keep in harmony ourselvs. I am not ashamed, for one. To me it is past all controversy.

W. L. GRAY.

BURLINGTON, KAN., July 21, 1890.

MR. EDITOR: Is there harm in swearing? "I don't care a damn." This originated with the duke of Wellington. A damm is a small piece of India money. The meaning of the phrase, I don't care a damn, is, I care but little. So there is no harm in its use. The word goddam is a root word of the English tongue. So if you wish to giv an English scholar high praise for his elegant language, tell him he uses a goddam tongue. The Greeks swore by the cabbage, because it was a prized vegetable with them. The ancient Romans swore by their gods, and sometimes by their planets—by Jupiter and Mars, or by Castor, a god. "By jingo," is swearing. Jingo is derived from *jincoa*, a Basque god. Barbarous nations swore by the heads of their rulers. To swear is a way we hav to affirm a truth. There is no harm in the habit. Only it looks foolish. We need not use swearing words when we can utter nicer language.

W. C. RANDLEMAN, Phrenologist.

BLOOMSDALE, O., July 14, 1890.

MR. EDITOR: I hav often thought that if society or public opinion could be educated into the idea of the propriety of removing persons who hav become a burden to themselvs or their surroundings, either by old age or continued incurable disease, by the administration of chloroform, opium, or any of the slower or faster methods of ending life, and thereby doing away with prolonged suffering and misery, as well as unnecessary physicians' bills, it would certainly be a step in advance in the way of the amelioration of the sufferings of humanity. A certain old lady here has been suffering with cancer of the breast for three years and cannot liv or die. It would be a great relief to this community to hear that she had ended her pain. It should be considered legal, in case the patient so desired it (or, if unable to comprehend the situation, the relativs), that the doctor be ordered to administer the necessary drug to obtain the desired result. When we hav animals in a suffering and incurable condition we almost always relieve them by forcible death. C. C. GERMAIN.

BOWIE, TEXAS, July 24, 290.

MR. EDITOR: I notice in THE TRUTH SEEKER of July 19th a letter from Josiah Friend, Roanoke, Va., asking your opinion, and that of your readers, in reference to organizing a secret society for mutual support and protection, referring to Masons and Odd Fellows. I heartily indorse the move. I hav been an Odd Fellow for several years. I love the order, except the God idea. It is a good institution, has relieved thousands of brothers and done untold good otherwise. But the time has come when there is need of a society that will recognize the Freethought people and their views. I know, of a certainty, that good men and true hav been rejected for no other cause than their honest convictions in regard to the Bible, etc. I do think that if Liberals (Masons and Odd Fellows) would get to work they could organize a secret society on the principles of Odd Fellowship (which I know to be good), that all Liberal people could unite with and work with for the improvement and elevation of mankind; for drawing them together by bonds of love for the promotion of moral culture and the suppression of vice, seeking neither political nor ecclesiastical powers, only devoting itself steadily and earnestly to its special mission. By the bed of sickness, in the home made desolate by death, and wherever its widows and orphans are found struggling with poverty, there we should be found doing our noble work. We should organize—organize on such principles, and upon an indestructible foundation of true friendship and love, that at its door the wealth of a Rothschild would avail naught in securing admission, and yet there the poor and needy brother would knock not in vain. No patent of nobility would alone be sufficient to secure to its possessor recognition within the charmed circle of its surroundings, and yet there the woe-burdened and grief-stricken widow should be welcomed to sympathy and protection. Upon its walls no blood-stained banners would hang, but within would be found the power to protect, and the courage to defend, the fatherless wards of our order.

Fraternally, S. P. BENTON.

U. S. MILITARY HOME, WIS., July 20, 1890.

MR. EDITOR: In THE TRUTH SEEKER of July 12th I read the proceedings of the court of the church of Rome in the case of Galileo, when it was proclaimed that the theory which he advanced "is a most grave error, since in no way can an opinion be probable which has been declared and defined to be contrary to holy scripture." When the Copernican system became firmly established as a truth, and not a probability, the "infallible" church should hav crept into a hole and buried itself in oblivion forever.

The Romish church is, and ever has been, the friend of ignorance, and a foe to the enlightenment of the human race. A year or two ago a Catholic paper said: "All the education needed by the masses is to be able to read the catechism," and, he should hav added, count a string of beads; that is about all the education they will receive in the schools of that church. If the parents are satisfied to allow their children thus to grow up and only be able to gain a livelihood with a pick and shovel, they should prepare themselvs for the damnation—to use a biblical expression—that will surely fall upon their heads when their children arrive at manhood. CHAUNCEY BROWN.

CHICAGO, July 20, 1890.

MR. EDITOR: How often we see such phrases as "Swept into eternity," "Blown into eternity," and the like, in our secular newspapers, in flaming headlines to attract attention to some disastrous cyclone, flood, fire, or other calamity where there has been great loss of human life. One would think that a person capable of editing such a paper as the Chicago daily *News* would know that such phrases are the merest nonsense. I wish to show that, taking any view of the case you wish, a person is never "blown," "swept," or otherwise sent into eternity at death. Now, what is the meaning of the word "eternity?" Webster says, "Duration, without beginning or end." Even according to the view of orthodox Christians, it cannot be true that a soul commences on eternity at death according to the above definition. If man is an immortal being, he was always in eternity, even as an individual soul. On the other hand, if, as Secularists believe, man ceases to exist as a conscious being when this life goes out, he, as an individual, was "blown," "swept," "hurled," or otherwise sent into eternity at birth, and as such goes out of eternity at death. As matter, in one form or another, we always were and always will be in eternity.

Please send me a petition for signatures in the interest of Moses Harman. While I am not in favor of publishing such articles as he does, yet I see that his was a case of "the squelching a heretic." Faithfully, JOHN HUDSON.

CATHLAMET, WASH., July 16, 1890.

MR. EDITOR: I wish to publish the following Obituary notice: Alvin M. Brooks died at home in Skamokawa, Wash., June 23, 1890, aged sixty-two. He was born in New York, came to this coast in 1857, which year and until 1861 he spent in Montana in company with his brother Allen E. Brooks, engaged in mining. In 1869 he came to Skamokawa with his two brothers, Washington and Allen E., where he has since lived. There were but two settlers in Skamokawa prior to their coming—H. Lowell, who survives him, and Mr. Spaulding, long since passed to the silent land. He was buried on the home he redeemed from the forest and made to blossom as the rose, on June 25th, and there, with the faithful heart who loved and cared for him in his last illness, and whose first separation has come in twenty years, may his slumber be sweet. Uncle Alvin is gone, and his place in the hearts of those who loved him can never be filled. By request of the relativs, S. F. Albert read the Liberal services over his remains, and Mrs. Albert sang, "Lay Him Low: His Work is Done." A large number of his friends met to pay the last tribute of respect to one of whom it can well be said, "none knew him but to love him." His life was one of uprightness and integrity. Our heartfelt sympathy is extended to the bereaved relativs, but this thought will help them to bear the heavy blow: "If duties well performed bring peace, how sweet will be his rest." He was a lifelong Freethinker, and his loss is a heavy one to our cause.

LIDA J. ALBERT.

TYNGBORO, MASS., July 27, 290.

MR. EDITOR: "Death Ends All; or, The Mysteries of Life and Death." Such is the title of a pamphlet by Walter Hague, Pittsburgh, Pa. I do not know why that proposition is not as dogmatic as the contradiction. How is one to know whether death ends all unless he has knowledge when he is dead, and if he has, of course he knows death has not ended all? The first question to settle is the one of whether there be any death. Life is manifest in various forms of being—the vegetable and the animal life we see continually transformed into each other. How do we know how many other modes there may be of living? To say that there is one, and make that dogma the dictum of authority because it cannot be proved there is not, is the religious or mystical procedure; to say that there is none because it cannot be proved that there is, and throw out as fools and frauds and cranks all who say they believe there is another life, or continuous, conscious individual being after death, is perhaps more plausible on the face of appearances, but no less dictatorial and assuming in practice and logic. Life and death

are alike mysteries and all we know of either is by natural revelation. The natural would be incapable of understanding any supernatural, no matter what attempts the one might make to impress the other. There are multitudes who state they hav had experiences with those called dead—spoken with their spirit, ghosts, or whatever it may be that survives, and among these are nameable persons unexcelled in their repute for honesty and sagacity. Though their say-so does not make it so, yet it is an over-assumption to say they did not simply because we hav never had the like experience. And if we think we hav, what can any negativ argument amount to to us anyway? Mr. Hague's book is a short and unpretentious summary of the usual arguments for the no soul, no future life theory, and contains the common inaccuracies of other writers on the subject. For instance, he says: "I shall consider this positiv proof that consciousness is a natural property of an electric current generated by the conscious part of the nerves and brain." Consciousness generated by the electric current of the conscious part is too too-too to be proved by anything. You might as well say that capacity was generated by the wind blowing through the capacious part of the bunghole and barrel. How did the part become conscious? That is the question before the senate.

JOHN P. GUILD.

GREENWICH VILLAGE, MASS., July 21, 1890.

MR. EDITOR: Please send a copy of the last issue of THE TRUTH SEEKER to the persons named in the inclosed list. I order THE TRUTH SEEKER sent to those persons because I think it contains the best arguments against the Christian superstition that I can find. I am glad you hav concluded to publish a book of pictures, as I think they are an unanswerable argument against the theory of Christianity, showing ridiculous and unreasonable sides. In truth, the whole system of theology is entirely opposed to reason or common sense, and has been forced upon mankind by fire and sword, and the intelligent Christian knows it cannot be sustained by argument. Hence the Christian efforts to get God into the Constitution and Jesus acknowledged as king of nations. And yet the people do not seem to think our liberty is in any danger; do not seem to see that the priest will tell us what the will of God is, will speak for God and act for him. They do not see that the church will rule the nation. And if anyone wants to know what will happen then let him read history and see what did happen when the church ruled, and he may hav some idea of what will happen if the church again gets the power.

If all those who do not believe the Christian theory would withhold their support from the church, it would die of its own accord in a short time, but there are thousands of unbelievers that pay their money to support the Christian superstition, and some send their children to Christian Sunday-schools, and see no harm in reading the Bible and giving religious instruction in our public schools. Now, this is all wrong. They ought to pay something for the advancement of right, truth, and justice; then our liberties would be safe.

C. M. POWERS.

PORT TOWNSEND, WASH., July 20, 1890.

MR. EDITOR: I hav been a constant reader of your excellent paper for more than five years, although I am not a subscriber, as I am engaged in the theatrical business and constantly traveling, so I get my paper through the newsdealers, and sometimes they are as much as five and six weeks old.

I think Liberals make a mistake by not making more of an effort to hav Liberal speakers to officiate on Decoration day, Washington's birthday, and especially the Fourth of July, as a vast amount of good could be accomplished with but little effort. I was at Ilwaco, Washington, on this last Fourth as the speaker was naming over the various ones who hav been prominent in achieving our independence. He said, "And that greatest of all patriots, champion of liberty and independence, Thomas Paine, the man who first spoke those immortal words: 'These United States of America must and ought to be free and independent.' "The speaker was unknown to me, and as it was so unlooked-for and so unexpected, and as the program had been opened with prayer by the village minister, my blood mounted to my face, and the tears to my eyes, and before I knew it I gave one tremendous hurrah, and commenced to clap my hands with all my might, and the entire audience of six or seven hundred joined in, and I knew the sky-pilot could hav crawled through a knot-hole.

The Liberals of Washington hav much to be elated over in regard to the reading of the Bible and singing of hymns in the public schools, as the superintendent of public instruction has informed various school boards that if they wish public moneys to defray the expenses of the school they must desist from allowing any religious services in the school whatever.

I think that your article headed, "The Union of Church and State," and that by "A Missionary at Sea," headed, "The True Inwardness of the National Reform Party," in THE TRUTH SEEKER of June 28th, ought to be published in pamphlet form and distributed broadcast over the land, as even the senators do not realize how much there is of union between church and state in this country. But the theatrical people realize it, though.

Yours for truth, liberty, and independence,

A. G. ALLEN.

ATTLEBORO, MASS., July 12, 1890.

MR. EDITOR: I see in THE TRUTH SEEKER of July 5th that Mr. Jesse Maurer, of Harmony, Ind., wants to know how our heavenly father did not make Eve at the same time that he made Adam, and of the same material. If friend Maurer will read the first two chapters of Genesis he will see that the creation of Adam was an afterthought with our heavenly father and his partner, as we read in Gen. i, 26, that after God had got through with making the beasts and creeping things, and so got his hand in, as it were, he said to his partner, "Let us make man in our own image and likeness, and let him hav dominion over the fish of the sea," etc. "So God created man in his own image; in the image of God created he him, male and female created he them." Now, it is evident that this man and woman were created about the same time and of the same mud. But for some good reason it seems our heavenly father and his partner were dissatisfied with the father's first effort at man-making, so these two, although made in his own image and likeness, and blessed by him and told to multiply, were discarded and disowned. Now, let us see what the reason was. The first man and woman were made on the sixth day. Then came the Sabbath, and how many more days we hav no account, but in the fifth verse of the second chapter of the same book we read that there was not a man to till the ground. But as the ground must be tilled, and the man and woman already made, being gorillas, would not work, our heavenly father and his partner went to work and made another man, and waited awhile to see if he would work. By the time that God found out that this last man would work, the dust that he had used to make him of was all gone, blown away perhaps. So he was obliged to chloroform him, and take out one of his ribs and make a woman of it. Now, if we only had a photograph of this first man that would not work we should know just how God looks, as he was made in the image and likeness of God. But we are not informed whether Adam was made in the image and likeness of any God or not. However, our heavenly father and his partner seem to hav met with fair success in the last effort to make a breed of men that would work. Eve also, who was made out of Adam's rib, very soon went to work gathering fruit for herself and husband. Now, it is as plain as day to any thinking person that the man and woman spoken of in Gen. i, 26, were a pair of gorillas, who, of course, would not cultivate the ground, hence he was obliged to make Adam and Eve. This reasonable view of the matter also helps us to see how Cain got his wife. He simply went over to the land of Nod, courted the finest young gorilla maiden he could find, married her, and set up for himself. This also accounts for the origin of the negro race, who are the descendants of Cain and his gorilla wife. In conclusion, I would advise friend Maurer not to doubt the holy Bible until he has studied it carefully.

E. C. SLY.

CHICAGO, ILL., July 25, 1890.

MR. EDITOR: I was born and brought up an Infidel, and by nature am very skeptical. Prove all things, has ever been my motto. I hav proved to myself the existence of a life beyond the grave—the immortality of the intelligence, will power, consciousness, or mind of human individualities. It is not a matter of belief. There is no such thing as belief in my idea of continued life; a man must know the fact, must hav positiv proof.

I subscribe to THE TRUTH SEEKER for I believe in free, open discussion of all subjects. I hav no fear but that the truth will stand all the criticism that the human mind is capable of using against it. Anything with regard to life after what we call death, that will not stand and assert itself, in spite of doubt, denial, and scientific investigation, is not true.

I notice several writers in THE TRUTH SEEKER hav remarked that Spiritualists hav said, "Why take this belief from us?" I do not believe that expression ever came from a Spiritualist. Why should we fear losing the knowledge of a demonstrated fact? The subject cannot be argued too much to suit me.

We view the phenomena of nature from different standpoints, no two alike, so a fact to me has no meaning to one who had not been so situated or conditioned as to receive the same truth. After learning the fact of a life hereafter, as we turn back over the pages of history, the Bible, and the writings of eminent minds, there is a new meaning to it all. Mr. Longshore in his last article, "Immortality of Man," says: "But in an immortal existence there can be no wear, no waste, no decay, no end; no use for thought, for reason, for mental or moral effort. It is simply to exist without a purpose or a capability, without motiv or emotion. To be obliged to exist in this torpid, morbid, inactiv, purposeless state, and that eternally, is a conception revolting to a conscious being, abhorrent to reason and humanity." Yes, indeed, it is a revolting conception, and could be entertained only by a Materialist who believes that to be the condition if there is an existence. How easy it seems to be for some Materialists to describe what the conditions are of a life they know not of. I used to figure it out myself about the same way, but when I learned the truth, I could not help but think how silly my expressions must hav seemed to those who had the light.

I hav no use for churches—never had. They are of no benefit to humanity. They profit on the ignorance and hypocrisy of the people. And hand in hand with the church is another monster that feeds upon the ignorance and fear of the people; that is the medical profession. These two humbugs are two great curses to the world, education being the only remedy for the evils that come from them. As people become enlightened as to the requirements of the physical organization and understand the effects of the different foods used in sustaining it, and put in practice the knowledge obtained, just so fast do they do away with the professional M.D.'s, and their pernicious practices of keeping people under the weather for the purpose of bleeding them of all the cold cash they think they can get. There are good people among them, but like the church they hav a common purpose, and are protected by one of the worst laws against freedom this country has ever had. The physicians of this country are largely of the Liberal element, and if they believe in liberty they should hav such laws repealed at once. I believe this M.D. question should be brought before the people as much as the question of religious freedom. They both concern our health and happiness here.

In conclusion I will say a word in reply to Mr. Josiah Friend regarding a secret society. I myself do not believe a secret society can ever benefit the world. The Liberal people would make a blunder, in my judgment, to even agitate the question. It is contrary to freedom and the principles of our government. We do not need any secret work. The more openly and freely we express ourselvs at all times, the better. Stand by the Constitution. If necessary to organize, let it be on the basis of freedom, with the Constitution of the United States and the Declaration of Independence for by-laws. We need no secret signs. Let the work be done openly before the world.

F. E. ORMSBY.

DIXIE, WASH., July 16, 1890.

MR. EDITOR: In Editorial Notes in THE TRUTH SEEKER of July 5th you ask for a scientific explanation of the case of A. H. Walker, who changed, or is reported to hav changed, his mind in regard to religion, just before his death; he having written to you in February indorsing your paper and the cartoons, and about the middle of May, according to Mrs. Walker, having utterly repudiated them. You state the fact of Mrs. Walker being a Christian as a possible factor in the solution of the problem. The lady is an entire stranger to me, but knowing nothing to the contrary, I shall assume that she is sincere and honest, and reported facts to you, in her letter.

The following explanation of the case is hardly scientific, but it may contain a ray of light. Nothing but a more thorough knowledge of the laws of mind than we now possess, will secure a full explanation.

It is well known that in old age the mind retains most perfectly the impressions made on it in youth. The octogenarian may describe events that occurred seventy years ago, and seem to see every face that figures in his story, remembering the slightest occurrences in their minutest details, perfectly, while the events of the past few years, yes, even of yesterday, he knows nothing of. More than that; he not only is able more readily to call to mind the scenes of long ago, but he takes far greater pleasure in contemplating those mental pictures of the past than in realities of the present. But this is not the case to any great extent until the mind begins to lose its vigor.

A mind enfeebled by disease is often found to be in the same condition as one weakened by age. The invalid, especially if the victim of some lingering disease, will recur with pleasure to events of his early life, while the present has no charms for him whatever. This becomes more marked as death approaches.

It thus often occurs that one who, in the full possession of his faculties, knows the Bible uninspired and full of contradictions, absurdities, and immoralities, turns when by sickness his mental faculties are blurred, to the teachings of his early life. If anyone can explain why aged persons take such pleasure in, and recollect so clearly, the scenes of their childhood, while the intervening years are a blank, then can the case of Mr. Walker be explained.

But some may ask, "Why does the mind of a dying man so often revert to religion? Why not to other teachings of his younger days?" The answer is evident. Most persons hav been taught, as I was when a child, that death is the most important event in the earthly career of a human being; that when death comes we shall be able to see more clearly than during life, the reality of religion; that at the hour of death we shall know what our condition in the future life shall be; that death is the gate to eternal happiness or everlasting woe. Such teachings from their very nature must make a deeper impression on the mind of the child than any other. Besides these teachings, we are told that the Bible is a true moral guide, and that happiness comes only from believing and obeying its precepts. With many, some of the pleasantest hours of childhood are spent in studying the Bible or in listening to Bible stories from a fond mother's lips—and the Bible contains many beautiful, many pathetic, many sublime stories and descriptions.

It is only in after years that we learn that the good in the so-called word of God is more than counterbalanced by the evil; that the idea of a heaven and a hell is absurd; that death is not an awakening of the mind, but a falling asleep.

It is not to be wondered at, then, that many Infidels, children of religious parents, on their dying beds, or in their advanced years, turn to those forcible and somewhat beautiful instructions received in early life, and renounce their Infidelity.

The writer's parents were Christians and gave him religious instruction. He attended Sunday-school and church for several years, and became a church-member at sixteen; but thorough examination of the Bible, without having ever seen an Infidel publication or heard an Infidel lecture, convinced him of the impossibility of the Bible being inspired. I know Christianity is false, and I hope the time will soon come when it will exist only in history. I am one of the most radical of Radicals so far as disbelief in the Bible is concerned. But if, by sickness or age, my mental faculties are impaired, my judgment grows obtuse, my memory returns to early years and presents those early teachings, while the result of latter investigations is forgotten, and I am led to say that Christianity is true, I hope that none of my friends will so dishonor my memory as to say that "his mind became clear before death," and he saw Infidelity in its true light. It would be an insult to say that my judgment is not so good now, while in the full possession of my mental faculties, as it will be when all are fading away into that dreamless and eternal sleep called death.

HARRY LEE.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

At Evening Time.

As I sat musing at even time,
When nature seemed so still,
A little bird in a far-off tree
A song began to thrill.

In fancy I could read its song,
And it sang of hope to me;
It sang of my brave and noble boy
That was out upon the sea.

I dreamed last night in a wakeful sleep
That the ship my boy did man
Was wrecked and lost on a hidden reef
As it was coming in to land.

I could almost hear his cry for help,
As the ship rocked on the waves.
I could almost see his noble form,
As the crew he tried to save.

I woke in fear lest such a fate
My dear, brave boy should meet,
And the tidings from that little bird
With love and joy I greet.

ADELAIDE RANDALL.

The Fox and the Rabbit.

"I swear," said a fox to a rabbit one day—
'Tis a story they often relate in the South—
"You shall be, Mr. Rabbit, ere sunset my prey!"
And he threatened him fiercely with wide-open mouth.

The rabbit set off at the top of his speed,
Resolving by flight to get out of the scrape;
But, hotly pursued, soon discovered the need
Of adopting a trick to effect his escape.

So he ran to a well-curb which chanced to be nigh,
A windlass that two spacious buckets possessed,
And leaping in one—both were empty and dry—
Very quick at the bottom found safety and rest.

As one of the buckets thus suddenly fell,
The other and lighter rose equally fast;
And when Reynard arrived at the top of the well
He thought to himself, "I hav got you at last!"

"My friend, why didn't you take them both with you?"
Said the fox, as he bowed to the one that now swung
So high and inviting; "this nonsense we'll end;"
And into the bucket exulting he sprung.

You see his mistake; for his heavier weight
To the surface the rabbit full speedily drew,
Who said, while ascending, "Life's changes are great;
Now up and now down! Mr. Reynard, adieu!"

Then off hopped the rabbit, and lived, I suppose,
Esteemed by his friends, to a happy old age;
While the fox, when the day came at last to a close,
Was caught by a farmer and put in a cage.

Now all of this proves what has often been said
Of the slips that occur 'twixt the lip and the cup;
So if up do not boast, there are hazards ahead;
If down, don't lose courage, you soon may be up!

—*Philip Burroughs Strong in Wide Awake.*

Sensible.

MY DEAR MISS WIXON AND CHILDREN OF THE CHILDREN'S CORNER: Would you like to know how I spent the Fourth of July? I'll tell you my way of celebrating, as some of the boys and girls might like to hear. For several years I hav invited the newsboys of my town (Stoneham, Mass.) to take breakfast with me on that morning. This year my type-written invitations were issued on Japanese napkins in this form:

TO THE NEWSBOYS: Fourth of July greeting. You are cordially invited to an independent lunch, from 7 to 11 A.M., with your friend, C. FANNIE ALLYN.

I had a dear little maiden to assist me. She had a red, white, and blue cap on her head, and a little flag on her left shoulder. I told you of her in rhyme like this once:

Gipsy Queen I call my Bessie,
With her eyes so dark and bright.

I couldn't afford luxuries, so we had coffee, bread and butter, cookies, salmon, potted chicken and ham, cake, and ice cream. Each boy found in his plate a bunch of firecrackers, a tin horn, a Roman candle, and a motto. The mottoes were, "Forget not the Brave," "Be True to Your Country," with others of that nature. After breakfast the boys came to the parlor, and presented their mottoes in exchange for a packet bearing a duplicate motto. The packages contained baseballs, neckties, games, pocket-books, and a variety of articles that I thought would please boys. The boys came, and ate, and laughed, and talked, and there was no impatience of word or deed to mar the morning. We just had a "splendid time." I did, anyway. As my house had tenants I took the rooms of my Methodist neighbor (I think I hav got as good neighbors as anyone in this world, though none of them are Freethinkers, but I just love them all). And I had a dear old lady of almost ninety with us that July morning, and she enjoyed it as much as the rest of us. One of the boys (Harry Keene) brought me a bouquet, which made me so pleased that I havn't got through smiling yet. And two days before, when I gave a little boy some money for doing an errand, the blessed child brought it back, saying, "Aunt Fannie, it will cost you so much for the Fourth that you had best keep this toward it." Wasn't that good in a little fellow? Of course I didn't take it, but he did another errand, and I put the pennies for it in the little gifts.

Now, children, let me tell you why I do this. Once I had a boy of my own, and ten years ago he left me for the infinit beyond. When Christians sometimes say to me, "How can you bear this trouble if you hav no savior to flee to?" then I answer: By trying to make some other boy or girl a little happier, and doing by them as I would hav liked some one to do for mine. There is so little one with limited means can do, and life on earth is so brief, that if one does not take the opportunities they miss a good deal. And all of us do miss doing much that might make the world happier. But I think the world is growing better every year. I think that Miss Wixon and the Children's Corner will help "the good time coming." But I imagin dear Miss Wixon is shaking her finger at me, and saying, "Talk less and say more." So, with love to all the boys and girls, I'll say good-night.

C. FANNIE ALLYN.

Stoneham, Mass., July, 1890.

[Everyone must agree that Mrs. Allyn's method of celebrating the Fourth of July is a beautiful and useful one. Mr. J. Waters recommends the anniversary of our national independence as a gift season, instead of the 25th of December, which is of far less significance than our national holiday. This eventful day is full of importance, and should be observed in a rational and sensible manner. To celebrate it in some such manner as above is most worthy. We join with the newsboys of Stoneham in saying, "Long liv C. Fannie Allyn." Her heart is large, loving, and true. She is one of the rare women who make the world better by love and good works.—ED. C. C.]

Her Little Brother's Bet.

Little Tommy was entertaining one of his sister's admirers until she appeared.

"Don't you come to see my sister?" he inquired.

"Yes, Tommy, that's what I come for."

"You like her immensely, don't you?"

"Of course I admire her very much. Don't you think she's nice?"

"Well, I hav to, 'cause she's my sister; but she thumps me pretty hard sometimes. But let's see you open your mouth once. Now shut it tight till I count ten. There—I knowed you could do it!"

"Why, Tommy, who said I couldn't?"

"Oh, nobody but sister."

"What did she say?"

"Well, she said you hadn't sense enough to keep your mouth shut, and I bet her two big apples you had; and you hav, havn't you? And you'll make her stump up the apples, won't you?"

The young man did not wait to see whether she would "stump up" or not.

Correspondence.

POCAHONTAS, ILL., July 13, 1890.

DEAR MISS WIXON: It has been a long time since I hav written to the Corner, and as you were kind enough to print my other letter I thought I would try it again. I am very much interested in the Corner, and love to read the letters and other matter also. We had a very nice rain here Saturday, and we were very glad to see it, for we needed it badly. We hav had a dry spell of weather. It is very warm weather here now.

I think the pictures are grandly designed. It is nice for the writers of the Corner to correspond with one another. I correspond with some little ladies of the Corner, and would like some more to correspond with.

I like to write to them because I can learn from them about the climate, inhabitants, and productions of the places they liv in. It seems rather queer when they talk of it being so hot when it is rather cold here. I guess I will close for the time. I will try to write a longer and better letter next time. Hoping to see this in print, I remain,

Your Liberal friend, LIZZIE KEINNAM.

GRANT FORK, ILL., July 28, 1890.

DEAR MISS WIXON: I hav not written to your great and noble paper for a very long time but still I read the letters in the Corner from the young friends. I don't see as many letters in the Corner as I did when we first subscribed for THE TRUTH SEEKER. I hope it is not going down. I am thirteen years old. I was thirteen the 16th of this month. I had five pets but now only four. One died, which was a young fox with black legs. He got loose three or four times but did not run off. He committed suicide by hanging himself. He was very tame. My young goat is also very tame. I named him "Billy." Well, Billy is a regular bucker from Buckhorn land. He is a great pet to the whole town. He has done no mischief yet, only broken one of our neighbor's jars and pulled up all the young rose bushes in their yard. I hav a pair of red birds whose names are Punch and Judy, also a young canary. I would like to correspond with some of the young Freethinkers. Hoping to receive some letters, I will close and remain,

Yours in Freethought, JOHN KRAFT.

Science Column.

How Beads are Made.

It sounds almost incredible, yet it is, however, a stated fact that it takes many carloads of glass beads annually to supply the demand of the purchasers.

The best customers are the French, and next the Spanish of this country and Europe. According to the testimony of a German whose name I hav forgotten, the purer the nation the less the fondness for beads.

It is presumably evident that the Germans as a nation are too earnest and industrious to care for such frivolous vanities. Almost the sole costume of the Hindoo, Malay, and Ethiopian consists of those ornaments, and in Africa they are frequently used in the place of money.

The Mongolians and Japanese are purchasers of that ornament (beads), but the Chinese are said to detest beads of all sorts. The Italians do not share the love of beads, but strangely enough it is from Venice that the civilized and uncivilized people are supplied. Beads are mostly manufactured at Venice, and the seven large bead factories there and on a neighboring island belong to a German who employs five hundred hands.

In all, about six thousand earn their living by different processes incidental to bead-making and a poor living it is said to be, too.

The process is very simple, and we will all see for ourselvs, should we ever enjoy the privilege of a visit to Italy and the Venetian city.

Beads are made of different materials, as pearl, steel, amber, garnet, glass, coral, diamond, rock-crystal, and seeds.

The Roman Catholics find them indispensable in rehearsing their Ave Marias and their Pater Nosters, and a string of such beads is called a rosary. Just imagin, what would an Ave be worth without a rosary?

But to resume the subject, and check the pen that is inclined to ramble on others of less importance. The chief essential of bead-making is that the glass, which is worked when in a semi-fluid state, should be tough and ductil, so that it can be drawn out like rosin, only very much thinner.

Before the glass leaves the furnace it is colored by chemicals, of which arsenic, saltpeter, and antimony are the principal.

It is then ready to be drawn out into tubes. A glass-blower dips his iron rod into the sticky mass, then takes up a lump the size of an apple and rolls it on a plate to round it, then taking a simple tool makes a hollow at the end of the ball like that at the end of a wine bottle. Another workman has done the same with another lump, and the two then press the hollowed edges of the balls together until they adhere, and the union is so complete that the air within cannot escape. The workmen then walk with their rods, in opposit directions, to a distance of a hundred yards, keeping step all the time exactly, as if they were marching. Meanwhile the red-hot glass stretches off from the balls as long as any remains, or perhaps until it becomes cool. At the same time the inclosed air pushes itself out of the long glass thread, and so produces a hollow tube instead of a solid rod of glass, and the future bead has now received its necessary hole.

These tubes may be of various sizes, and so making different-sized beads.

A very general home industry at Venice is the sorting of the tubes, and the breaking of them into about three-feet lengths, making the large basketfuls look like the quills of a porcupine. The girls and women sort and weigh these, and then take them back to the factories, and put them into machines exactly like our straw-cutting machines, into which we dare not hold our fingers, for fear they will come out much shorter than they went in.

There the tubes are chopped into the required size. Then to make them smooth, and to prevent the hole from closing, they are mixed with fine sand and heated in cylinders, kept revolving in the furnace. Then they are sieved to sort them according to their size, and those that are desired to hav an extra polish are put into bags of bran and shaken. Then they are strung in chains, or skeins, which is another home industry.

It is said the Venetian woman, whose work it is, holds as many as a dozen steel needles a foot in length, and often as fine as a silk thread, between her fingers; these she thrusts into the heap, getting as many as she can hap-hazard.

Of course the costlier and finer beads are made separately, and bring a good price, and are more effectiv and ornamental than the commoner kind. A. H. STOCKINGER.

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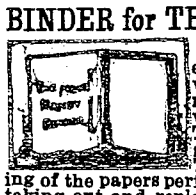
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Meets every Sunday at 2 P.M. in Grand Army hall, Main street, Walla Walla, Washington. Science Lectures.—Free Discussions.—Original and Selected Readings and Poems. A large valuable library is at the service of members and friends. C. B. REYNOLDS, Pres.; A. W. CALDER, Sec.

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News of the Week.

STANLEY is in fair health again.

ITALIAN and negro laborers hav come into conflict at Pomona, N. J.

CATHOLICS are crying out against the "rampancy of Freemasonry" in Uruguay.

THE Chicago city council has resolved to fill 150 acres of the lake front as a fair site.

A TELESCOPE lens, larger even than the Lick, and able to make the moon appear only 100 miles away, is proposed.

NEW YORK and the neighboring country is suffering from a spell of heat that causes several deaths and many prostrations daily.

RACE hatred has caused a French physician to protest against any of his countrymen taking part in the Berlin Medical Congress.

To combat Socialists, the authorities of Catalonia, Spain, hav declared a state of siege, and directed the arrest of the ringleaders.

THERE passed over Chicago a few days ago a meteor looking like a ball of fire, carrying a broad trail of fire, and emitting a hissing sound.

JAY GOULD has given a present, or bribe, of land worth $9,000 to the Episcopal and Presbyterian churches of Irvington-on-the-Hudson.

THERE is trouble at a New York G. A. R. post over the rejection of a member's dues because two years ago, in Savannah, he praised Jefferson Davis.

AMONG the states whose confederation makes up the German empire, there is jealousy at the excessiv influence of the chief one of them, Prussia.

GUATEMALA and San Salvador are making desperate efforts against each other. The former has 40,000 men under arms at present; the latter. 10,000.

DURING the Columbian Exposition there will be held at Chicago a congress of social reformers of every description, who will expound their doctrins.

CANADIANS hav long stolen lumber from the northern border of Minnesota, and the federal government has dispatched an expedition to suppress the practice.

MARSH COOK, a Republican of Marsh county, Miss., said that he would stand as a candidate if the federal election bill passed, and was shot from ambush and killed.

CHINA is spending this year about $5,000,000 in the effort to regulate its wayward river, the Hoang Ho, which has recently caused such terrible loss of life and property.

THE Prison Association of New York meets with success in securing places so that ex-convicts who desire to liv honestly may do so; 1,600 hav secured places during the past year.

ELLEN SWANTON, a sister in the Sacred Heart Convent in New York, has been taken to the city hospital, having developed religious insanity, imagining that she had a mission to convert everyone.

GENERAL MILES, in command of our Pacific coast, desires fortifications for Portland and all cities on Puget sound, as in case of war the English from British Columbia could demolish them with ease.

AT Birmingham, Ala., on the 26th ult., difference arose between the Republican and the Democratic speakers at a public meeting as to the division of the time, and a riot ensued, in which several were wounded.

A THEOLOGICAL bickering that has long continued between a Jewish rabbi of Milwaukee and an elder has been settled by the pulling out of part of the rabbi's beard and the arraignment of the parties in court.

BLAINE'S proposal of free trade with American nations causes rival Republican leaders to denounce him as an apostate to protection. There is jealousy between Blaine, Reed, and McKinley, all probably aspiring to the presidential nomination.

HARRISON and Wanamaker are embarrassed, after their condemnation of the Louisiana lottery, by the exposure of Russell Harrison as having solicited advertisments of the lottery, and given it favorable notices in the papers of which he is part owner.

THE government of the Argentine Republic has suppressed the rebellion. An amnesty has been granted to the offenders. It appears that the rebel cause was the just one, as the government had been foully corrupt. The insurgents failed only from a blunder in not securing sufficient ammunition.

THE farmers of Ottawa and Cloud counties, Kan., are more vehement against capitalists than those of any other part of the West. Since April, when many of them resolved in mass meeting to refuse, after December 1st, all taxes, coupon interest. or mortgage indebtedness unless helped to the money by government, they hav maintained an energetic agitation.

Gems of Thought.

TRUE, a man cannot lift himself by his own waistbands, because he cannot get out of himself; but he can expand himself (which is better, there being no up nor down in nature), and so split his waistbands, being already within himself.—*Thoreau.*

PLUNGE we in time's tempestuous flow,
Stem we the rolling surge of chance!
There may alternate weal and woe,
Success and failure, as they can,
Mingle and shift in changeful dance!
Excitement is the sphere for man. . . .
The scope of all my powers henceforth be this,
To bare my breast to every pang—to know
In my heart's core all human weal and woe,
To grasp in thought the lofty and the deep,
Men's various fortunes on my breast to heap,
And thus to theirs dilate my individual mind,
And share at length with them the shipwreck of mankind.—*Goethe.*

SEVERAL learned men hav testified their surprise at not finding in the historian Flavius Josephus, any mention of Jesus Christ; for all men of true learning are now agreed that the short passage relativ to him in that history has been interpolated. The father of Flavius Josephus must, however, hav been witness to all the miracles of Jesus. Josephus was of the sacerdotal race, and akin to Herod's wife, Mariamne. He givs us long details of all that prince's actions, yet says not a word of the life or death of Jesus, nor does this historian, who disguises none of Herod's cruelties, say one word of the general massacre of the infants, ordered by him on hearing that there was born a king of the Jews. The Greek calendar estimates the number of children murdered, on this occasion, at fourteen thousand. This is, of all actions of all tyrants, the most horrible. There is no example of it in the history of the whole world. Yet the best writer the Jews hav ever had, the only one esteemed by the Greeks and Romans, makes no mention of an event so singular and so frightful. He says nothing of the appearance of a new star in the east, after the birth of our savior—a brilliant phenomenon, which could not escape the knowledge of an historian so enlightened as Josephus. He is also silent respecting the darkness which, on our savior's death, covered the whole earth for three hours at midday, the great number of graves that opened at that moment, and the multitude of the just that rose again. The learned are constantly evincing their surprise that no Roman historian speaks of these prodigies, happening in the empire of Tiberius, under the eyes of a Roman governor and a Roman garrison, who must hav sent to the emperor and the senate a detailed account of the most miraculous event that mankind had ever heard of. Rome itself must hav been plunged for three hours in impenetrable darkness. Such a prodigy would hav had a place in the annals of Rome, and in those of every nation.—*Voltaire.*

WE know nothing certainly of Jesus Christ. We know nothing of his infancy, nothing of his youth, and we are not sure that such a person ever existed.—*Ingersoll.*

THE teaching of the early fathers on the subject is perfectly unanimous and unequivocal. Without a single exception, all who touched upon the subject pronounced activ resistance to the established authorities to be under all circumstances sinful. If the law enjoined what was wrong, it should be disobeyed, but no vice and no tyranny could justify revolt.—*Lecky.*

THE right of resistance ought never to be entirely erased from the mind of man, because by its abolition he puts on the fetters of servitude. The notion of the right of resistance had been banished from the Roman community, by the general disgrace and infamy into which it had fallen, and it could not be regenerated from its ruins. It could not, in my opinion, hav sprung more naturally from the principles of Christian society. It is to the feudal system that we are indebted for its reintroduction among us.—*Guizot's History of Civilization.*

INJUSTICE is not easily supported. The strong may gain despotic power for a time, but the crafty only can maintain and strengthen it. No monarchy nor aristocracy can long subsist by open force, but only by specious deception. The few cannot tread on the necks of the many, unless they first blind their eyes. And never was a bandage found that blindfolds so effectually, or so conveniently, as the bandage of religion. Through its thick, mysterious folds, scarce a ray of reason's light can penetrate, and thus the political juggler can play off his legerdemain tricks without fear of challenge or detection. . . . Run your eyes over the pages of history, and say if church and state hav not been inseparable allies. Say if the sword has not planted the cross, only that the cross might sanctify the sword. Look to England, look to France, look over the civilized world. . . . Call to mind the French Revolution. What gave the death-blow to despotic power and aristocratic sway, in that great struggle for reason and freedom! Was it not the fall of the beneficed priest, and the loss of his influence? And who reëstablished that influence? Was it not the autocrat Napoleon?—*Robt. Dale Owen.*

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Notes and Clippings.

THE quickest trip ever made around the earth was made some years ago by the short-winded preacher who prayed around the world and back again in four hours.

IT is reported that Cardinal Rampolla has by circular instructed the Italian bishops to inaugurate an agitation against Premier Crispi's proposed laws regulating the city of Rome.

THERE is a conflict now going on at Belgrade, Servia, between the government and the synod of bishops regarding the appointment of a new bishop. In consequence of the dispute the minister of public worship threatens to resign.

THE Russian minister of the interior has ordered the local authorities to prevent foreign missionaries from carrying on their religious propaganda among the Jews to the detriment of the exclusiv right of conversion possessed by the Orthodox church.

THE New United States of Brazil, like that of Switzerland, imitates our republic closely. The federal capitol, however, unlike the District of Columbia, will hav the right to representation in the senate and house, and to choose presidential electors. The terms of senators will be nine, and that of the president six years.

CHURCH ushers in Boston hav apparently got the business down pretty fine. One of them the other Sunday remarked to a pretty woman who had asked him for a seat: "If you will allow me, madam, I should like to giv you a seat on the broad aisle. We put the handsomest ones there to decorate the church."

THE military draft in Italy in 1888 consisted of 162,326. Of this number 89,602 could read and write, 2,954 could only read, and 69,770 could neither read nor write. Comparing this proportion of educated men with that of the draft of 1885, the general state of education in Italy has advanced by 3.39 per cent within the last three years. If this progress is continued for the next forty years, there will be not a man in that country without being able to read and to write.

THE prices previously obtained for school-books afforded a reasonable profit. But a trust has been formed by the leading publishing houses of A. S. Barnes & Co., D. Appleton & Co., Irwin, Blakeman & Co., Van Antwerp, Bragg & Co., and Harper Bros., together with enough smaller concerns to represent 90 per cent of that branch of business. Competition will be eliminated, and as a result, school-books will become cheaper in quality and dearer in price. This recent addition to the trust family is labeled the American Book Company, with headquarters at Philadelphia.

THE republic of Equador is governed by priests. No book can be imported without approval from the Jesuits. The national receipts and expenditures are never published. The people know as little about public funds as the Roman laymen of America know about their own parish finances. Quito, the capital, with two hundred thousand people, is just as it was three hundred years ago. No railroads or telegraphs are allowed, and there are no schools except the few taught by monks, where beads take the place of reading. Four-fifths of the people can neither read nor write.

THE Roman Catholics of Neponset, Ward 24, Boston, are to hold a fair some time during the month, for which they are making great preparations. A few days ago one of the communicants of this church called upon a provision dealer on Beach street, Boston, and requested, as he had traded there occasionally, that he would make a contribution toward the church building fund. The dealer said that he did not feel able, having had his entire family sick for some time, and being a member of a Baptist church he felt that he ought to put all he could spare into his own church. The beggar said, as he stepped out of the door, "I will see to your trade in Neponset."—*British American.*

IN discussing the Indian appropriation bill in the Senate, Mr. Reagan declared himself opposed to any connection between church and state, and to all denominational schools. He would hav all the Indian schools carried on under the control of the United States government. As to the argument that the work could be done cheaper and better by religious denominations, he said that if that argument were to prevail it would apply equally well to the common schools of the country. That was an admission which ought not to be made. Senator George indorsed fully the position taken by the Senator from Texas. These two were alone in their secular opinions.

THE committee appointed by Right Rev. Bishop Whitaker to make inquiry relativ to the charges affecting the conduct of Rev. C. S. Daniel, minister in charge of St. Chrysostom's Protestant Episcopal church, Philadelphia, hav concluded their labors, and hav submitted a report recommending that Mr. Daniel be presented for trial for a misappropriation of funds and for a breach of his ordination vows. According to the report of the committee, Mr. Daniel assumed charge of St. Chrysostom's church in June, 1880, and the total contributions for work among the poor and for current expenses received by him was $21,088.91, and of this, it is alleged, he appropriated to his own use upward of $16,000.

WHAT is the cause of this disease—this Sunday sickness, the characteristic symptom of which is an indisposition to go to church? Why is it that "church-goers," by which is meant those who consider it a duty to go to church and who go sometimes, do not like to go to church? Why is it not a pleasure for them to go to church? Are they bored at church, and if so, why? Is it because they are thoroughly bad and cannot endure to sit under righteous and goodly teachings? Or is it because the pulpit does not supply what they need? It seems to us that if the description of the disease is correct, it would pay to study all the causes. If the pulpit teaches just what should be taught and in the right way, then there is something very wrong with church people who do not go to church, and yet they seem like honest and conscientious and dutiful people in the ordinary walks of life. If man is essentially religious and religion givs the highest joy, it does not seem reasonable that he should turn from its teaching if it is taught according to his need. Perhaps the fault lies in the teaching.—*Milwaukee Sentinel.*

THE Farmers' Alliance, North and South, seems likely to hav some considerable influence in the autumn elections. Its aims, so far as they hav been formulated, include the following: 1. The Sub-treasury bill so called, being a project for the government to take farm products on storage and advance legal tender notes on the same to the producers. This is the prevailing Alliance purpose in the South. 2. Abolition of the Supreme Court, abolition of laws for the collection of debts, the seizure of railroad property in behalf of the people, and the revaluation of mortgages. In Virginia, North Carolina, South Carolina, Georgia, Alabama, Mississippi, Tennessee, and Texas the farmers, under one of the several designations by which they are known, are very activ. The farmers of the Eastern and Middle states hav not, as in other states, taken up the agitation. The Alliance has hardly obtained a foothold in New York or in Pennsylvania. The only state in New England where it has made headway is Connecticut. In the Western states, however, the movement is widespread and earnest. Here, as in the South, it was non-political at first, even the discussion of political questions having been prohibited. But this restriction has now been removed, and with it has come a contest for political supremacy.

THE Newburyport, Mass., *Herald* recently printed an interview with a Spiritualist, in which he says: "A short time ago Walter E Reid, of Grand Rapids, Mich., was arrested on the charge of falsely using the mails. Reid is known as a medium for reading sealed letters; that is, he professes to be able to obtain from spirits answers to sealed inquiries addressed to the latter. The prosecutor was the postmaster-general. Judge Jackson instructed the jury to find Reid guilty of fraud. Reid protested his innocence and offered to prove that he was innocent by reading sealed letters then and there in open court. Judge Jackson said that Reid's offer to do what he (Jackson) knew he could not do proved to his mind that Reid must be a fraud. He accordingly sentenced him to prison. Spiritualists think, waiving altogether the question of whether Reid is a fraud or not, that Judge Jackson's action will be construed to establish a precedent against mediumship, and that it is a blow against personal liberty. President Harrison will be asked to pardon Reid, and if he refuses to do so, as it is intimated he will, the one million Spiritualistic voters of America will vote against Harrison and his party in 1892."

THE New York *Sun* says: "Modern Infidelity, by far the most radical form of Infidelity in the history of the Christian church, treats faith as nothing more than superstition resting on the imagination, and a blind acceptance of traditional authority incapable of scientific demonstration. It acknowledges the religious instinct, as it must do, but treats it as an expression of the weakness of man groping after an explanation of the unexplainable mysteries of life, not as a capacity to perceive the final truth by divine grace. Theology and mythology are classed together by this Infidelity as the creations of man and not of a supreme intelligence. It rejects inspiration at the start, for it rejects all supernaturalism as undemonstrable, and without revelation upon which to rest, what becomes of theology? It goes further and strikes at the very foundation of religion by refusing to accept the personality of God, as beyond the power of man to know and to prove. The substance of things hoped for, the evidence of things not seen, as St. Paul defines faith, are altogether outside of the facts of demonstration to which it confines belief. Accordingly, there is no possibility of argument between theology and this modern and scientific Infidelity, for they can agree on no fundamental propositions. In its view all the gods of men, savage and civilized, Christian and pagan, are man-made idols only."

THE outrages committed by the White Caps of Indiana hav been most shocking. In an official report made by the attorney-general of the state he said, speaking particularly of Crawford county: "They hav repeatedly flogged helpless women until life was nearly extinct." He made the further almost incredible statement that they "hav procured the publication of their law-defying notices in the newspapers of the county." Worse still, he declared that "good citizens openly applaud the doings of the White Caps." He showed that property had depreciated in value there, "since no one has that confidence in his neighbor which is essential to a good state of society." And all this, he said, had then, in 1888, been going on for two years. The situation is quite as bad in 1890 as it was in 1888. The Indianapolis *News* declares that White Cappism "flourishes to-day as it never did before," and it draws this really startling picture of the situation: "Judging from its course, this infernal barbarity has become a factor in life. Local opinion seems to reckon it as an influence, just as the 'saloon influence,' the 'temperance element,' and such forces are reckoned, or as the vigilantes, or society for the suppression of horse-thieves, are part of the life of frontier civilization. Actually, in parts of this great, rich, enlightened state the due course of law and order is a farce. A man's life, liberty, and pursuit of happiness is at the mercy of bands of wretches on a level with the brigands of Italy, or the outlying tribes of Arabia."

THE Protestants and Catholics of Clearfield, Pa., are engaged in a bitter sectarian fight. The Protestants are mostly organized in the patriotic order of the Sons of America, and a British- and Scottish-American association. Both are bitterly opposed to Catholics. They hav been working together politically in the town of Houtzdale. Houtzdale has been strongly Catholic and Democratic, but at the last municipal election the Protestants, through their work at the polls, defeated all the Catholic Democrats and Republicans, and elected a citizen's ticket composed exclusivly of Protestants. This greatly angered the Catholics. White Hixon, editor of the Houtzdale *Observer*, for attacking the Catholics in his paper, was threatened with death, and always went armed. He was attacked one night, but upon displaying a revolver he was allowed to go. Hixon entered suit against all his assailants, and they are now under bonds awaiting trial. At a recent horserace a free fight between the opposit sides was precipitated by Matt Savage, one of the Catholic leaders, and a prominent man, villifying the Protestants, because a Protestant constable was about to remove him from the track where he had no business. Savage and the other Catholics who were in the riot were arrested and held for court. It looks as if the presence of the militia will be necessary to prevent bloodshed when the case comes to trial. It is charged that at a recent funeral a Catholic priest, instead of preaching a sermon, directed a tirade against the Protestant relations of the deceased who were present, and knocked the hat of one off because it was put on before the wearer got clear outside of the church.

WALTER POLLARD, of the Pollard Publishing Company, was at the Tombs police court on the 8th to testify that there was nothing immoral in Tolstoi's "Kreutzer Sonata," for selling which Capt. McLaughlin had arrested four street venders on Wednesday. Justice White said that he did not think there was anything in the book that was likely to hurt anyone's morals; but that the signs displayed by the venders that the book had been suppressed by the czar of Russia and the postmaster-general of the United States should be destroyed, as they were meant to insinuate that there was something shocking in the book. He discharged all the prisoners and the seized copies of the book were returned to them. Assistant District Attorney Bedford spent a part of the same afternoon reading the "Kreutzer Sonata" and other books that hav been seized recently. At the close of the examination he said to a reporter: "I think the arrests of those concerned in selling such works should be made by the proper authorities only. I don't believe in these societies setting themselvs up as censors and constituting themselvs judges and jury in the matter. If I don't find anything more in the case I shall do nothing about it." Dr. Gunn's man Britton failed to appear before the excise board to press the charge of violating the excise law which he had made against Koster & Bial. The complaint was therefore dismissed. Concert Garden Keepers Hermann and Peters received their concert licenses from Mayor Grant. They were among the proprietors whom the amateurs in vice repression Gunn and Britton made charges against. The amateurs said that they had no complaint to make against the character of the places or of those who frequented them, but that they had evidence of violations of the excise law in them. The mayor held that this was a matter for the excise commissioners and police magistrates to consider.

Communications.

Our "Holy" Faith.

The popular, modern meaning religious people attach to this word holy, has a wonderful influence in keeping them in the dark and in spiritual bondage. We must examin into the root and origin of the word and learn what it meant to those of earlier times, who used it in connection with their religious thoughts and teachings. We will find it was not understood in the present sense, but with altogether a different meaning from that we ascribe to it now. Because we read the ancient writings not with the sense and meaning in which they were written, we cannot understand them. With our new definitions to the words, is it anything remarkable that we should not agree or should not understand what the ancients hav written? This assumption on the part of religious teachers to enter the field of philology and change the etymology of the language has led to controversy, quarrels, and sectarian bitterness.

The definitions and interpretations of the Bible imposed upon us to day are not those of the writers of that book. There are many important, leading words prominent for the significance they giv to the text, that hav undergone a complete transformation in meaning, through the arbitrary and bigoted zeal of the church to make a religion that would support the superstitious beliefs of a dark and idolatrous age.

The word "holy" is one of them. If we will examin a lexicon or an English dictionary we will see at once that we hav all been deceived, and hav been taught to believe what is false and what the fathers never meant to teach; and that we hav never understood the lessons they taught and intended to leave on record.

The word "holy" did not mean anything sacred or divine; it did not refer to anything supernatural or superhuman. Then any common thing, almost any material or physical object, was called holy; not because it possessed any inherent divine properties. It was called holy because of a special or peculiar use made of it, or from association or connection with certain priestly acts or duties.

There was nothing in the word itself—no virtue, no significance; it was an adjectiv to designate uses, to which objects, places, persons, or things were put or applied.

Anything which was used for religious purposes was designated from the other things that were not so used by the word "holy." It was simply a word used for the purpose of separating everything that was connected with priestly services in any way, from things that were purely secular or had nothing to do with religion. A thing in ancient times was not necessarily any better because it was holy, for the adjectiv was applied to things that were good or bad or indifferent, and to very many things that had no moral qualities about them.

Just as we use the adjectiv black—a black thing may be good or bad.

Besides Holy Ghost, holy spirit, and holy scriptures, we hav holy temple, holy water, holy mountain, Holy Land, holy war, holy ground, holy sepulcher, holy cross, holy Sabbath, holy Inquisition, and many more holy things. Now, we know there is nothing inherent in these things that makes them different or better or worse than there is in the same things elsewhere, that are not called "holy." There are any amount of ghosts and spirits and scriptures in these times that are "holy" in the same sense the ancients believed and called things holy, but to which we do not apply the word. Because we do not think the word applicable to them, although more deserving, or because they are modern and human, and do not belong to ancient and holy times.

By the church during the Dark Ages, when not one in ten thousand could read—including many of the clergy—when light and intelligence were almost blotted out of existence, and the people had no guide but their low animal instincts; when science, law, literature, and civil government itself were suppressed or brought in subjection to the benighted and corrupt church; then these changes in the use of the word "holy" began. The understandings of the people had become so feeble, debased, and corrupted, they had not the capacity to discriminate nor to appreciate, so they accepted the Bible language, including this word holy, just as the darkened priesthood imposed it upon them.

It was during this dark period of the church history that so many things became holy that were never called holy before—holy in the sense that we now hav them—because the priests taught the people they were so. They had their holy pilgrimages and crusades—his "holiness" the pope and his holy saints, who conducted the holy wars, were generally holy men that were bestial, licentious, and corrupt; men whose moral sense was so low and obtuse that it did not restrain them from any means within their reach to accomplish their unscrupulous, malignant, or ambitious purposes in enslaving and degrading the people into abject subserviency to their own despotic wills.

If we will examin, we will find that the theology of the Dark Ages has given us our religion.

Much of the superstition we cherish, and our reverence for holy things, for the holy mysteries and miraculous occurrences recorded in our "holy scriptures," originated in that bigoted, barbaric, and bloody period. It is well known by all intelligent clergymen and biblical scholars, and openly avowed by the revising committee in their "Companion to the New Testament," that not only new and wrong meanings hav been given to many words, but that great changes in the text hav been made, by additions and omissions, by the Roman clergy; so much as to change and often to destroy entirely the original sense.

There were none of these holy things known nor spoken of in the days of Jesus and his apostles.

They did not know that Judea was a holy land; or that Olivet was a holy mountain; or that a simple sepulcher, a hole chiseled in a stone, could be holy; nor that a gibbet in the form of a crucifix was holy.

Neither did Jesus say or think anything about a "holy spirit," nor did Paul. The context of their homilies would not admit of it, without a ridiculous and absurd use of words, destroying the good sense.

With them, it was simply the spirit, in opposition or contrast to the letter, or the law. It was the living up to the principle; living right, because it was right, and best, *per se*, and not living or doing right merely because the letter or the law required it of the believer.

So we see they had no use for the word holy; to them it would hav been worse than superfluous. It would hav weakened if not destroyed the sense; and shown a lack of manly dignity and common intelligence.

No; no; no! Wherever we find the word holy used in language attributed to Jesus or Paul, or any other of the earlier writers, we may be assured that it was put there by later scribes and copyists, by the orders of the church, after the third century, when the church began to reverence relics, reminiscences, and material objects from Jerusalem more than the lessons of truth and light and love, which characterized all of the real teachings of Jesus. When virtue declined, then show and sound and pretense of extra godliness took the place of that reality, which had become paganized and lost in superstition.

There are no gospels in existence now that were written earlier than the fifth century, and no one knows how accurately or erroneously they hav been copied. Vast numbers and quantities of the earlier and purer manuscripts of the original writers were destroyed by the authority of the Roman church.

Many of these were more rational and simple, and easily understood. They were destroyed on that account. If they had been preserved and read, the people would hav gained from them such rational, intelligent views of religion, that they would not hav submitted so readily to the domination of the priesthood.

They would hav resisted the changes in the text and meaning of words that the clergy unscrupulously made and which Christendom so humbly accepts.

The revisers of the New Testament knew these facts in regard to the text, but they pledged the public that they would not alter them materially, before they began their task. Merely changes of grammar and a slight improvement in the style and the substituting of some milder and less offensiv words where needed, was about all they promised or expected to do in this undertaking to improve our ancient religious literature.

They knew the masses reverenced the text and its teachings so much, notwithstanding the many perversions and corruptions they contained, that the infatuated and credulous multitude would not accept the version if the falsehoods and interpolations were expunged and any considerable changes were made to restore them nearer to the original.

The flood of light that modern scholarship is throwing on the corruptions and abuses of these ancient scripture records is doing but little to correct the false notions and impressions of religion the people entertain. False, misleading, and mischievous as are the influences, as much as they are deceived and suffer from the delusion, they would sooner adhere to their errors and do what they can to perpetuate them by persistently teaching them and opposing those who teach the truth concerning the facts and are laboring to correct the errors. Such is the fondness for and attachment to tradition, the reverence and devotion for ancient, sanctified myths and long-cherished beliefs and usages, that they possess a charm over the religious emotions and affections that nothing in heaven or earth can break. Yes, so it is!

The church lapsed into this debasement, this lack of principle and disregard of integrity, during the time it opposed thought, when it believed that learning and intellectual strength, investigation and criticism, were of the devil. It was then the pope, bishops, priests, and saints had their divine revelations, their teachings direct from God, and they would not tolerate any human judgment to interfere with their stupid, irrational, and often immoral and inhuman decisions and decrees, which they claimed were infallible revelations of the divine will. These revelations authorized them to change the meaning of words and to reconstruct the scriptures so as to make them to sanction these newer but baser ideas of God and religion.

The greater reformers that hav appeared at different periods of the church history saw and knew these abuses were being perpetrated. Some of them—Luther particularly distinguished himself—protested against them. But the evils were so old, deep-rooted, and universal, they seemed to be in the general estimation sanctioned and sanctified.

The corruptions and changes in the scripture were allowed to remain to a great extent, for with them in the record they found enough that was genuin to quote against the existing gross sensualities and the assumptions of the church. On the testimony of these scriptures was their chief dependence for the authority to attack these corruptions and usurpations of the ecclesiastical hierarchy. With all their errors the scriptures were needed as the weapons of defense. Luther's, and other Protestant translations, were slight improvements on the Catholic version. No determined effort or disposition was manifested to restore them to their earlier simplicity. The times were inauspicious and the means were not at hand if the necessity had been ever so obvious and apparent. So it was postponed, and no translator or reviser since has had the courage or has succeeded in any thorough revision of the text. Our recognized King James's version and the modern "revision" are little else than reproductions of the old Catholic interpolated, abbreviated, and paganized version. The masses of the religious people among Protestants, priests, preachers, officers, and laymen hav been taught that it is "holy," and they blindly accept it as such on slight testimony. They want to believe it is so.

Notwithstanding these undeniable and indisputable truths and the testimony of the highest biblical scholarship to sustain them, pious people, religious teachers in all sects and denominations, oppose investigation or any better knowledge on the subject. Any attempt to correct the language or sense of the text but irritates and distresses them. They prefer these old Catholic and pagan superstitions and the mental and moral submission they hav wrought on their own minds and feelings to the freedom and cheerfulness of the light and truth. Deacons, elders, and church officers conspire to discountenance and suppress any inquiry calculated to undermine the divine authority of these "holy" scriptures, as we hav them prepared for us by the popish priests of the dark ages of stupid barbarism.

With the same priestly tones and gasping, ghastly facial solemnity, we must pronounce the word "h-o-l-y" with a reverent drawl, as the priests had learned to do in order to assume the airs and attitude of a superhuman being, and to command the veneration and homage of the benighted multitude.

Yes, all these ghostly sights and sounds of ecclesiastical pageantry were worked up by a debased and heathenish priesthood during the gloomy and barbarian period of nearly a thousand years, when the church lapsed into a religious despotism, subjugated the civil power, and had the exclusiv rule of the people.

It destroyed the Roman empire and introduced barbarism and anarchy. It bequeathed us the superstition now called orthodox Christianity.

These false ideas of the original meaning of the words "holy" and "holiness" we inherited from them, and we hav not the courage and manliness, not the honesty or ambition, to inquire or to care to know how we came in possession of our religious literature and of much of the superstitions we call our religion. They tell us it came from God; that is enough, we take their testimony. They say it was good enough for our ancestors, they believed it, it saved them, and it is good enough for us. We all admit the soundness of the ethical precepts, but it is not these that do the mischief. Nor is it these we war against. It is what is technically called the religion or the theology of the Bible, that enslaves the people and makes them cruel, superstitious, uncharitable, and despisers of the light and truth, which alone should be our guides.

In selecting this word "holy" for the present criticism it was not with a view of singling it out as especially exceptionable or obnoxious in the uses that hav been made of it. There are so many significant words that hav been changed so entirely in their meaning and uses since the Bible has been translated into English, that, to go no further back in our inquiry, we hav ample reason to submit the text to rigid criticism. Unless we "prefer darkness to light because our deeds are evil" it is our duty, and should be our pleasure, if we desire the right more than the wrong, to seek the truth and to welcome the assistance others can bring us to find it. If ignorant and misguided men hav deceived us and led us into gross errors and mistakes, it is no just excuse for us to remain there.

That we hav been so led is the concurrent testi-

mony of all who hav taken the pains to examin and are qualified to hav a judgment on the question. If we hav justified ourselvs for refusing to take some portion of the record literally, what is to hinder us from looking into the whole text critically, and when we find it can be shown we are in error abandon the falsehoods we hav been taught to believe were sacred and infallible truths? Surrender the ridiculous habits and notions that we hav acquired and adopt the wiser and better course—the truth as far as we can find it, that it may make us free. We cannot succeed, neither do we deserve to, in obtaining and enjoying the good things in store for right living while we continue willfully in the wrong.

It is often urged by those who oppose inquiry, and rest in a false faith, that others engaged in the search of truth and exposing the false are wantonly, if not maliciously, tearing down and destroying, instead of sustaining and building up. This is the wail and the cry, the last resort and reason, of those clinging with faith and steadfastness to ancient error and illusion. It has been the cry of the weak and despairing devotee of existing forms and established institutions from the Pharisees of Judea eighteen hundred years ago down to the present hour. This class crucified Jesus, stoned Stephen, imprisoned Paul, anathematized Luther, burnt the martyrs, hanged and imprisoned the Quakers, and denounced as Infidels and heretics those who dared to disturb and disquiet them in their devotion to their cherished delusions and inherited fallacies.

How long must fraud, fallacy, and flattery be the spiritual instrumentalities to purify, enlighten, redeem, and save the world? How long must the disgusting platitudes of ancient heathenism with all its mythology, with its crude and senseless gibberish, its weird and wild imaginings, its baseless visions and speculations, be the standard of thought and belief for us of this nineteenth century? How long are we to look down to the stupid, stultified, and ignorant for our guides and instructors in the mysteries and truths of modern divine revelations? Is there no redress? Are we to be forever afflicted with this incubus of ancient ghostology, because bad and ignorant men hav called it "holy?" How long must "holy" blindness and "holy" stupidity be on the lead and shape the fate and the destiny of the human family? T. E. Longshore.

Philadelphia, August, 1890.

Missionary News.

Dr. Geo. L. Pentecost, who has just returned from a two years' evangelistic mission to Scotland, and who has in contemplation a mission of similar character to the Indian empire, gave in Boston, July 17th, a long account of the new field opening to him, from which I make these encouraging extracts —encouraging to us Liberals and discouraging, I should think, to the Christian missionary:

There were in India about 5,000,000 nativs who had attained an English education. The first people among whom it was proposed to conduct the contemplated evangelistic work were the Englishmen there. The second element in the field consisted of the educated Anglo-Indians. Many of these had become Infidels to the extent that they had come to disbelieve in the truths of Brahmanism but had not come to believe in Christianity. There were 15,000 matriculated nativ students in Calcutta alone in its institutions of learning. These people were very docil, and Infidels from abroad had taken advantage of that very fact to spread their teachings among them. A million copies of one of Ingersoll's lectures had been reprinted in one of the dialects of India. Again, the missionaries now there were begging that evangelists should come out to preach the gospel to them, saying, "We are walled in and oppressed in spirit by paganism, and we want to hav some one to preach to us."

Isn't this good news? A million copies of one of Ingersoll's lectures circulating in India! Does any one know which lecture it is?

Speaking of the method which it is proposed to adopt, Mr. Pentecost said it was to be evangelistic—simply to preach the gospel. He was not to be sent out by any board of missions, proud as he would be to be so sent; he and his co-laborers were to go out simply because of the Bible call. They would not try to prove the gospel or to establish any theological school. The educated Brahman was fully as keen in argument as the educated American, and perhaps a little more so. Nothing, therefore, pleased him better than to draw the Christian into an argument as to the comparativ merits of Christianity and Brahmanism. Argument, therefore, was not to be used, but the gospel of Christ was simply to be preached.

"He would not try to prove the gospel." There he shows his good sense. Past experience has convinced him there is no such thing as proving the gospel. He has found the "educated Brahman" a "little more keen" than the Christian, and that it "pleases" the educated Brahman to draw the Christian into an argument, confuse and confute him. What an admission! And for this reason "argument is not to be used, but simply to preach the gospel!" What is a gospel good for that cannot bear the argument of a "pagan Brahman?" Fatal admission! Would the Christian refuse to use argument if he could thereby overthrow the pagan? Of course not; and yet the whole of this discourse of Pentecost was for the sole purpose of inducing "a small volunteer band of Christians from this country to join his mission party;" for he is to "be joined in England by a company of ladies and gentlemen of social position and independent means, who go out with him to assist in the mission." What a good time they will hav in preaching and refusing to argue, as our learned D.D.'s do in this country when they attack "Infidelity" behind their pulpit ramparts, and then when challenged to come out in an open, clear fight respectfully decline, alleging they will not debate with an Infidel *alias* pagan or heathen? O Christianity, thou art in this nineteenth century smothered with thine own breath, but knowest it not, for the fires within thee are kindled by hypocrisy, ignorance, and mammon! As sure as right is right and wrong is wrong, all the wealth being heaped up by the churches cannot save them from the doom written upon their accursed walls by the unerring, progressiv finger of science, truth, and life. Ella E. Gibson.

Does Electricity Produce Instantaneous Death?

The law of electrocution is a New York production. It was conceived and ratified by the New Yorkers, and it has just been tried on a New York subject. The current was passed through him, and permitted to flow for eighteen seconds; but this did not kill him, and two minutes later it was passed through him again for an indefinit period, when the froth gathered at his mouth, and it was thought his soul had gone to see the God that made him, and incidentally, the dynamo, the executioner, and its other accessories. The third time conquers, says an old adage. As Mr. Kemmler still persisted in breathing, the current was turned on once more, and allowed to flow four minutes; then smoke issued from his mouth; the odor of burning flesh filled the apartment, and the victim was adjudged dead enough for an autopsy; and if the current did not kill him the autopsy did. No more will he promis to cling to his wife "till death;" no more will he break one commandment to keep another; no more will he reduce the population of his nativ state just before the census is taken. He has gone where the light of God illuminates the city, and dynamos are unknown; but his murderers still enjoy mundane society. I am a professional electrician, and I hav done all that I could to oppose the operation of this infamous law. Electricity can only produce death by the violence it does to the body. An expert told me a few days ago that animals had recovered from the effects of the strongest artificial currents; and unless some part of the body is fatally burnt or ruptured, the case is one of suspended animation, and the revival is only a question of time. I conclude with an article I wrote eight months ago, which has been refused by the leading papers.

As the government of this state has decided to administer capital punishment by electricity hereafter, it is relevant to inquire if this agency can be utilized to produce death instantaneously in all cases, and if so, to ascertain by just what process this "desirable end" would be accomplished. I submit that the electric current in passing through the body produces at least three distinctiv but inseparable effects, of which any, if acting alone and sufficiently powerful, would destroy life. The most prominent of these is the forcible contraction of the muscles, which may be drawn so tightly about the arteries as to impede the circulation of the blood, produce congestions, and stop the action of the heart. The calorific effect of electricity is to increase the temperature of the parts through which it passes, and this may produce their disruption or combustion. The current also exerts an electrolytic action on the system. The magnitude of these effects is proportional to the energy of the electromotiv force of the current, practically proportional to the duration of its flow, and inversely proportional to the resistance of its path or circuit. If their conjoint influence "paralyzes the nerves," or produces unconsciousness in less time than 0.03 of one second, it must act more quickly than sensation, and produce a painless death.

But if this period be prolonged the subject will die an agonizing death. He will feel as though his muscles were being lacerated and violently separated from the bones, and also experience the acute sensations of an incipient combustion which will be much intensified at the points of contact. I write this from experience. The duration of consciousness under these conditions (other things being equal) is dependent on the electrical resistance of the individual and his powers of endurance, and he may revive in the grave. The condition known as *rigor mortis* does not follow in cases of apparent death from electricity. I believe it is stated now on good authority that the proximity of the human body to the earth will neutralize the effects of the strongest current. Nearly all that hav been killed by artificial electricity hav called attention to their respectiv situations, and some hav described their experience. A superintendent of the Brush Electric Lighting System, in Dayton, O., received a powerful current by accident. He walked to a place of rest several feet distant and exclaimed, "The life has been burnt out of me." I think he died about eight minutes later. An instance is mentioned by Professor Thomson of some man, I do not remember whom, who received in direct circuit the electro-motiv force of 1,000 volts. We find by assuming the resistance of this man's body and its contacts, at the hands, to hav been 10,000 ohms, which is a very fair estimate, that he received a continuous current of 0 1 of one ampere. It is said this condition had lasted fifteen minutes when some one discovered his situation. If this be true he received in that period a charge of 90 coulombs, and this did not kill him. The resistance of the body may be reduced to an average of about 2000. ohms, by the proposed applisnces with their several connections.

As the normal electromotiv force of the most powerful alternating current machines is about 1 000 volts, the condemned will probably receive a current of about 0.5 of an ampere, which flowing three minutes, would amount to 90. coulombs, the quantity of continuous current electricity that was withstood by one I hav mentioned. However, an alternating current is somewhat more dangerous than a continuous one. The electromotiv force of an ordinary flash of lightning is about 1,000 000 volts. I am opposed to all murder—be it judicial or otherwise—and I do not believe that two wrongs make a right. However, if these things "must be," I suggest a more humane, simple, and efficient means of execution than the present method, or the one that preceded it. Let the condemned be put into an air-tight cell, in one part of which shall be placed a quantity of cyanide of potassium, and directly above it a glass vessel of hydrocyanic acid, which may be liberated by an electric mechanism breaking the glass. The admixture of these chemicals would produce the most concentrated fumes of prussic acid. The condemned would inhale an agreeable perfume, resembling the odor of peach blossoms, and this, in my judgment, would produce instant unconsciousness and eternal oblivion. Julien Marcellas.

Carleton House, New York.

A Just Judgment.

The proof of a poet shall be sternly deferred
Till his country absorbs him as affectionately
As he has absorbed it. — *Whitman.*

This is true of all who teach new and, especially, unwelcome facts. They are condemned, ostracized, and often martyrized for speaking, writing, and publishing facts which the world will not be prepared for for ages yet to come. Still, if the few who see clearly are silent, the needed reform will never be pushed.

Habit, old influences, and a reverence for authority hold back the multitude; and the few who get great glimpses of great truths are called fools and fanatics and cranks and lunatics. For instance, see the judgments rendered against Moses Harman by a court and jury who hav no more "absorbed" him than an ignorant Catholic can absorb Darwin.

"Crucify him," "Crucify him," has ever been the cry of pope, priest, and prelate, who are determined to rule or ruin.

It is so easy to condemn where one fails to understand. The few who are radically individualized must suffer for their farsightedness and foresightedness. The tyrant anathematizes and punishes what his small soul cannot "absorb," forgetting that "he or she is the greatest who contributes the greatest practical example."

Friends, I hav been through the mill—I hav "absorbed" a little of the great mass of truth that Moses Harman has fought for. I now plead for him; as one pleads who has tasted and still tastes the martyrdom of being misunderstood. I want you to help in the good work. As you know, I hav petitions for Harman's release from the enormous penalty of five years in prison for printing and mailing a simple Latin word in a letter exposing a man's cruel and brutal attack upon his sick and helpless wife. No one claims to be injured by the letter, and why then punish the publisher?

Hundreds admit being made kinder, more tender, and more tolerant by reading the articles the ignorant condemn. Should we not then rather reward than punish the publisher? I shall feel honored by each and every application from you for petitions, and hope you will send for them at once. This is the time when our work is needed. Take hold wherever opportunity offers and do your best. As we worked for D. M. Bennett in his time of need, let us work for Moses Harman in his time of need. Every name asked for in the signing of the petitions opens the door for discussion and inquiry, and these two influences are the leading ones toward knowledge and happiness.

I hav read Harman's paper, *Lucifer, the Light Bearer*, from its initial number, and am a cleaner, purer, better, and happier woman to day from its influence. I hav

Read these leaves to myself in the open air,
Tried them by trees, stars, and rivers,
And found nothing to insult my soul
Or defile my body. — *Whitman adapted.*

Snowville, Va. Elmina Drake Slenker.

The American Secular Union.

That Prize Manual.

In answer to many inquiries concerning this book, I am happy to report progress. The manuscripts did not all come in as soon as desired, and some very important ones are delayed even yet. We want and intend to hav the best we can get, and the delay of a few weeks is nothing compared with the importance of the subject.

There was much delay in getting a committee. Our well-known Liberals all declined for want of time, etc. Prof. Felix Adler, of the Ethical Culture Society, accepted from a profound sense of duty, and is now in the Adirondacks, loaded down with our manuscripts. He is a very busy, overworked gentleman. Prof. Daniel G. Brinton, of the University of Pennsylvania, has done nobly, and is very discriminating in his judgment. He has written more books than some of us hav ever read. In undertaking to examin our manuscripts, he has greatly taxed his time and strength. Prof. Frances Emily White, of the Woman's Medical College, Philadelphia, a lady of great ability and learning, had very unexpectedly to go to Europe to attend the great medical convention in Berlin, but will return September 1st, and will review what the other members of the committee hav done; while Miss Craddock and myself hav done a vast amount of "weeding"—she between the brick walls of notoriously hot Philadelphia, without a day's vacation, and I in my "cottage by the sea," where I came to work, not to rest.

We are doing the best we can and all we can, and must ask our friends to be patient and giv us time to do our work well. We hope, but do not promis, to make the award at our congress, the latter part of October.

R. B. Westbrook,
Pres. American Secular Union.

The Army of the American Secular Union.

By permission of the writer, we print the following, from a member:

Orange County, Ia., June 8, 1890.

Miss Ida C. Craddock, Secretary American Secular Union, *Dear Madam:* I read your last communication in *Freethought* and your appeal for organization in it. You will never succeed in making an army of the different Liberals, for the simple reason that there is not a single one who has not his own views, and has but precious little consideration for anybody else's.

I would like to see how you could form an army out of Anarchists, Secularists, terrorists, Socialists, Nationalists, Theists, Atheists, Agnostics, Materialists, Spiritualists, etc., every mother's soul of whom considers his own ism as the particular point at issue, and make them toe a line and work in unison.

I, myself, hold Anarchistic views, and the effect of it is, that even the idea of an army, its regiments and companies, is repulsiv to me, which makes me a bad soldier for a commander whose tactics rest on a wrong basis, according to my view, although my confidence in voluntary coöperation makes me put my shoulder to the wheel, and so it is with almost every Liberal.

If you could draw up something like a creed, which every Liberal could indorse, your idea might succeed, but such is manifestly impossible. And even if you achieved the impossible, every single one of your soldiers would insist that his or her idea would preëminently be the only way to proceed to execution, and criticise and cavil at every order issued by headquarters.

Guerrilla warfare seems the best adapted to Liberal tactics, and if on some rare occasions Liberals seem to combine in offering a solid front toward the enemy, they always do so in order to shut the stable after the horse has broken loose, as in the late Harman case, and at the same time keep up a continual quarrel with each other on minor points.

Without a common basis on which all agree there can be no permanent organization.

Inclosed find a couple more dollars to help the guerrilla along, and believe me, yours very respectfully,

(Signed) G. A. F. Lespinasse, M.D.

The above hits the nail on the head. It explains, in a nutshell, just what the difficulty is in the way of the success of Freethought. Liberals fail to unite in fighting the common enemy, not because they can't, but because they won't.

And yet we hav a common creed. One and all, we resent ecclesiastical tyranny; one and all, we recognize the fact that freedom to promulgate our special "ism" can never be perfectly secure so long as any religious power can get its grip upon the throat of the state. And this creed is nothing more nor less than what the American Secular Union is contending for. Why should not the various classes to whom Dr. Lespinasse refers join us in this fight?

Spiritualists! Are you not, even now, planning a political move to avenge the unfairness with which medium Reid has been treated by a United States court of justice? Were church and state wholly separate, think you that such an act of injustice would hav been possible?

Materialists! You claim, and very properly, that if you see reason to deny the existence of a God and a future life you shall hav the right to proclaim your belief openly. And you, Agnostics, you also claim the right to at least question their existence, without fear of legal ostracism. But in my own state of Pennsylvania, any of you might, by implication of the constitution, be disqualified to hold any office or place of trust or profit under the commonwealth. Not until the affairs of the state are administered on a purely secular basis, will such disabilities be removed in Pennsylvania and elsewhere.

Atheists! Of how much worth is your testimony accounted in most of our courts of justice to day? No matter how upright your lives, your avowed disbelief in God too frequently ranks you along with idiots and felons, and below women, in the eyes of the law. Hav you no interest in securing a total separation of the state from church interference?

Theists! When the National Reformers shall hav had their way, how long can you go on preaching up a deity who is the exponent of your own highest self? Do you not understand that they intend that every knee shall bend before their Holy Trinity, and before no other god? Do you not understand that such intention, supported by law, means persecution of you and your fellows? How mistaken, then, is your action in refusing to join the army of the American Secular Union, which is waging the only organized warfare against these would be uniters of church and state!

Secularists! You whose philosophy teaches you to seek the best things, physically, mentally, and morally, of this world only, without concerning yourselvs about the hereafter! How long, think you, will you escape the persecution of the other-world bigots, when the law backs them up in their demand that you shall lay up treasure for heaven only? The American Secular Union is your graft upon the old Liberal League; but how many of you are to-day loyally tending and watering the new growth, so that it may bring forth fruit for the healing of the nations?

Terrorists! You, who would carry out your schemes by means of physical force and dynamite! Who are the two enemies that you are fighting? Priestcraft and statecraft, are they not? And yet you turn your backs on the American Secular Unionists, who are doing all they can to weaken the alliance between these two!

Socialists and Nationalists! You who believe in coöperation and in a government most truly of the people, by the people, and for the people! Do you think that ecclesiastics will ever step down and out from their exclusiv leadership of the people until the church is put on exactly the same level as are other private clubs? When God gets into the Constitution of the United States, and Christ is made king, and Wilbur P. Crafts succeeds in making it a penal offense to do an honest day's work on Sunday, will not your *régime* be rather a curse than a blessing to mankind? Will it not open the way to a tyranny worse even than the present dreadful one of competition in the business world? Shall we not then become a nation of religious hypocrits, our promotion depending upon the favor of the only rulers not dethronable by vote—the ecclesiastics? Believe me, the one peril to Socialism and Nationalism lies in the failure to separate church and state, at once and forever.

Anarchists! You who preach the gospel of individualism, and who believe in coöperation only when it is voluntary! Do you not see that every refusal of yours to help your fellows in separating church and state results only in tightening the cord around your own necks? Are you not to-day, because of the exemption of church property from taxation, supporting church property by compulsion? You are continually declaiming against having to pay taxes against your will. Help us to do away with the exemption of church property, and you at once lighten the burden of your own taxation. Moreover, you must remember that the individualism which is your goal is not possible while the false standard of churchly authority is set up for the community to conform to. Ecclesiasticism in the state is your most deadly enemy—you know it well; and only when church and state shall be forever separated will you, or any of us, be quite free to work out an individual development without persecution.

Dear friends, why should we not all unite? Surely this is a creed upon which we can agree—the total separation of church and state.

There is, of course, a reason for the present lack of union among Freethinkers. It is due to the fact that the habit of free and independent thought on religious matters is one that is but slowly acquired, and only amid persecutions, or at least nagging and discouragements from our nearest and dearest. Our early years of Freethought are apt to be one continual fight with our neighbors for just a bit of room to breathe in peace. Nobody helps us; it is a struggle to the death. We are shot at on all occasions, from behind fences of pietism, rocks of prejudice, barriers of conventional propriety. Some day, if we do not perish in the fight, we reach our vantage-ground, and from that lofty plateau of Freethought we can now hurl down missils on our attackers.

Yonder on this same plateau stands another struggling Freethinker. He, too, is defending himself against bigots. And as we look about us we see that every jutting crag is occupied by a fellow-being who, like ourselvs, has fought his way single-handed to this high plateau of Freethought. But, dear me, why should we giv aid to other Freethinkers? Each of us, you know, has all he can do to take care of his own little crag. What, relinquish that cherished stronghold in order to protect anybody else's crag? Perish the thought!

Yonder, in the center of the plateau, rises a wide, very wide and lofty hill whose outlook commands all these jutting crags. Upon this elevation are gathered a little band of soldiers, known as American Secular Unionists. See! They are beckoning to you and to me to come up and join them. "We can overlook every crag," they shout. "We are strongly entrenched up here. If you will all join us, we can command every approach to the plateau of Freethought."

But most of us scorn this invitation. "I am protecting my own little crag of an ism," we one and all reply. And, by and by, when our own attackers, tired out, disappear for a moment, we point triumphantly to our free crag, and sing a pæan to the merits of guerrilla warfare.

Hark! what is that? The enemy's shouts in the rear! Up, up our foes come along the old road about which we had quite forgotten—it has been unused so long—the road whose sign-board reads: "God in the State." Oh, what shall we do? What shall we do? Do you see, through the mist, how many are pressing through the narrow defile? The National Reform people are here and the Sunday Rest people, and the entire force of Roman Catholicism, with its music and banners; and here and there are sharp-shooters who take fancy shots, as they go, at such trivial things as the Bland Dollar and Thanksgiving proclamations and the Sunday disembarking of immigrants upon our shores, and who rarely miss their mark; and behind these come an endless army of the people who carry a banner inscribed with the motto: "No morality possible in our schools without the Bible." These last will some day be our friends; but not now! not now. For this one battle, at least, they are our bitter enemies; we realize that all too well, as they press forward with vindictiv shouts along the old road of "God in the State."

Whizz! There goes a bullet straight into the ranks of the church exemptionists yonder! And now a second! It is those American Secular Unionists from whom we hav held aloof all along who are firing. See! There is commotion in the ranks of our enemies; some one is hit. Good! Giv it to them hard, Secularists! You hav the post of vantage; you can sweep the defile with your guns, and can hold our enemies at bay while I run away to my individual crag and knock down that solitary bigot who has just shown his head. There, sir! Down you shall go, head over heels, and for fear you get up again I will empty all my ammunition into you. Well, I hav done my share in the fight, havn't I?

Why on earth are not those American Secular Unionists firing off their guns? What! "run short of ammunition," eh? Dear me, they might hav some of mine if—if—if I hadn't wasted it all on that bigot down there. Well, now for a run to the last hope—the platform of the American Secular Union.

Why, what a splendid outlook you American Secular Union people hav up here, to be sure! Oh, fool, fool that I was, not to hav come up when you asked me! I could hav protected my own crag, and two or three others, had I been up here at the first. My intentions were excellent, I assure you. But now it is too late—too late—for the enemy are swarming all over the plateau, and the isolated defenders of the crags are being mowed down one after the other.

Liberals! the above is not a mere fancy; it is a true forecast of what will come to pass if you persist in your present dislike of coöperation. You can be very certain of at least one thing—organization is the watchword of the day in all departments of business, and Liberalism will hav to adapt itself to this new order of things, or else go to the wall.

Ida C. Craddock,
Corresponding Secretary American Secular Union.
Philadelphia, Aug. 9, 1890.

The Union's Appeal.

To the Editor of The Truth Seeker, *Sir:* Waiting two weeks for some one else to respond to the courteous address of President Westbrook, F. C. Mende, and Ida C. Craddock, who join in an "Appeal to the Liberal Lecturer," I hav concluded to break the ominous silence.

I cannot see how any Liberal lecturer can consistently disregard the appeal. It is true, as it asserts, we are working for the same cause—the right to express independent thought, separation of church and state; hence, "we ought to be united into one undivided army." We ought to hav "coöperation"—that is the word. I, therefore, will contribute a few short letters (rather than a long article) on this subject.

That there is a marked coolness existing between Liberal lecturers and the American Secular Union is apparent to even a cursory observer. Why is it? Are the lecturers to blame? Is the Union to blame? Are both to blame, or neither?

Let us try to discover and rectify the error if we

can. A plain talk is necessary to a clear understanding.

Freethought is based upon the principle that each has the right of free expression equal to all others who may differ—in other words, that diversity of expression should be as free as diversity of thinking. On this basis Spiritualists hav coöperated with the Secular Union hand in hand with Materialists to keep the church and state separate. Many Protestants and some Catholics hav also coöperated, for they hav perceived that the cause of the Secular Union is a common cause. And yet this cause languishes. There is no strong, united pull. It is a literal fact, as the appeal states, "Liberals hitherto hav been but a rope of sand." Almost sadly our Secular Union officers confess that the "national army of the American Secular Union," with all their splendid equipments of principles, are in disgrace—beating a disgraceful retreat before the apparently resistless march of the "ecclesiastical party;" a party that hate Agnostics, Spiritualists, Infidels; a party that will stop their blasphemous mouths by law as soon as "Christian" sentiment will justify its enforcement. "The ecclesiastical party gain on Liberals." So say our Secular Union generals. This is humiliating. The worst of it is, I am inclined to think it is true. But Judge Westbrook and his fellow-officers inform us that we "Liberals outnumber the church party ten to one." And yet they hav us on the run, hav they? I will pay my respects to this matter of numbers in a future letter.

Is it a fact that the Union has ignored the lecturers, and the lecturers in turn ignored the Union? That there is no coöperation between them worth mentioning appears to be the situation. There is no good reason why the Union could not be made a powerful organization by the Liberals of America in defense of our liberties. Hav we the good sense and the generalship to make it a solid organization? That is the question. Will we reform our ranks and march to victory?

"Will you not work with us and for us? Will you not speak a good word for the national organization to your audiences?" is the language of the appeal. Doubtless the lecturers hav been indifferent about this matter. They hav seemingly imbibed the notion, whether justly or not, that the American Secular Union is an exclusiv body for the benefit of a select few, caring little about the lecturers—the activ workers in the field, men and women who meet foes face to face and beard the orthodox lion in his den, and who should not presume to criticise such an august assembly as the American Secular Union.

Lecturers hav been obliged "since the beginning" to conduct a guerrilla warfare without the shadow of an organization to back them.

If there is any way to unite the Liberal forces it should be done.

In my next I will endeavor to point out some of the causes of our failure—a most pitiful, shameful failure. I do not need to argue this. The appeal concedes it. W. F. JAMIESON.

Des Moines, Iowa.

THE NEXT LETTER.

Although the national organization is fourteen years old it has never been of any practical value to the lecturer—I mean to lecturers in general. They hav had to fight their way single-handed and alone. That such an organization ought to hav been a help to all Liberal lecturers is now acknowledged in this friendly appeal, "Such coöperation, if properly managed, would mean a gain both to the cause and to you individually." That has the right ring. There has been too much work exacted of the lecturers for the benefit of the cause without regard to their welfare. They hav been expected to cope with bigotry, sometimes mobocratic superstition, and surrounded by timid Liberals advising a cessation of hostilities.

It is now proposed to change all this. We are assured in this appeal that if the lecturers will coöperate with the Secular Union, "each lecturer in the country would hav a regular series of appointments." This is broad. It does not exclude the Spiritualist lecturer. It should not. It does not bar the Materialist. The Secular Union does not ask any lecturer to lay aside his independence. Well would it hav been for the Secular cause if all societies claiming to be Liberal could hav sunk their sectarianism and grasped the meaning of liberty. The weakness in the united efforts of Spiritualists and Materialists has been a want of understanding of the breadth of the Liberal movement. Spiritualists in some Liberal Leagues, which I organized years ago, bitterly opposed my engagement as a lecturer for the very societies I had organized! Need we go to the church for an exhibition of bigotry? I hav known Materialists just as bigoted and ill-Liberal, who refused to listen to or help engage Spiritualist lecturers who are doing valiant service for the Liberal cause. This is childish. My motto all my life long has been, "Hear the other side." How can a Liberal be Liberal who fails to practice this motto? He cannot be. I remember once advocating before a Secular society, composed almost wholly of Materialists, the idea that we would never hav a free platform until societies invited speakers, capable of instructing or entertaining an audience, without any reference to the speakers' views concerning this world or any other. It raised a storm of dissent. "Pay money to men to come here and advocate what we do not believe?" I know this is a complete reversal of the past and present order of things. Secular and Spiritualist societies, with all their condemnation of sectarianism, are but little in advance of the church—so little that Materialists and Spiritualists, two wings of the Liberal army, hav never worked together heartily, notwithstanding they are more in accord about the affairs of this world than any other great bodies of people. Their main difference refers to the evidence of a future life. This evidence is entirely satisfactory to all thorough Spiritualists, but does not convince the Materialist. Several years ago both sides, on divers occasions, attempted to coalesce by an agreement to not debate the only great difference between them. This compromise by people who, from their start, were unreservedly in favor of free discussion! A unity obtained at the cost of their corner-stone principle made their relations strained and unnatural, just as we might expect they would be. Had freedom of discussion been fully adopted, which both parties profess to believe in, manly avowals would hav been the order of the day instead of *ex parte* disquisitions. Protestants say they believe in the "right of private judgment," and damn a man for exercising the right they believe in! So Materialists and Spiritualists believe in free speech—and refuse to coöperate with those who practice what they believe! W. F. JAMIESON.

Des Moines, Ia.

From Mr. Heywood's Cell.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I asked leave to be sent to Dedham again, but Judge Carpenter insisted on a penitentiary, not a county jail merely, so the United States government boards me here this time. Since I left Brown University, in February, 1858, thirty-two years, in Antislavery, Peace, Woman Suffrage, Temperance, Labor, and Social Reform, as lecturer, author, editor, I hav worked in prose. Now my thoughts flow in this strain:—

FREEDOM, ORDER.

Liberty, the nerve and spring of power,
The way, the truth, and life of being's use;
The parent love in every flower,
The start and goal of civilizing force.

Oh! light and hope to seek and hav the best;
Be ours to sense and serve thy inmost truth.
Alert on facts to build, in ends to rest,
Toward which Creation moves in activ Faith.

Who call thy habit rash, thy purpose lewd,
Bespeak uncouth neglect of Nature's fact
That, to hav clean order in multitude,
Their rights, Home Rule in all must each respect.

Senates benight, courts confuse, armies rage;
But morning truths, in jocund persons known,
Conquer collectiv wrong, from age to age;
Law livs in Right discerned and duty done.

For you, for me, and all the race alike,
It is to be to do upon their choice;
Whatever path of life we chance to take
Our innermost informs the outer voice.

Enriched or poor, in jail or free, Be Right;
Affirmed in that, to you we each must come.
I Am the It of life, benign in might,
Whereby the needs of all arrive in One.

One's right to life, to work, and hav the fruit,
The right to know, the will to serve plain need,
Assures another's thrift in self-support,
If Social Wit states say "Hands off" to greed.

Mistaken zeal reports "Suppressed." Not much.
Though Flesh lies prone, the Spirit, strong tenfold;
Nerves Right assailed, erect, to dare the touch,
And Thought, struck down, upsprings to rule the world.

I can write home sixteen times each year, including four sheets like this, addressing four different persons if I choose, but all must go in one envelope to one person, so this will be remailed to you. All letters sent will reach me. Say to friends, please, that I shall be very glad to hear from them, though I can reply only as above. The drift of thought and action outside, relativ to the grave issues of freedom, right, and duty pending, greatly interests me. Are we to hav Mental Freedom, are souls to be forbidden to tell bodies what to do and what not to do, in these states? is the question. Among Colonel Ingersoll's telling words are these two: "Honor bright;" truth and reason, fair dealing, are inseparable from just, useful, honorable action. Decoy, falsehood, "spotting" used, "ordered" by a cabinet officer to be used to entrap innocent citizens, are not quite the thing to be encouraged in practice or accepted as "law" by intelligent, honest people. Daniel Webster said: "The true office of government is to protect persons and property from invasion;" this view all Freethinkers accept. Statutes against fictitious "offenses," laws to make one "an offender for a word," are irrational, unconstitutional, and void.

But my space is limited. Friends of liberty and progress will be activ to see that wrong is righted and justice done. I am quite well; not voluntarily here, not self-imprisoned, my confinement is a part of Freethought destiny. Those who know what is right, and dare maintain it, will not quietly acquiesce in "legal wrong" done. Regards to all.

Yours ever, EZRA H. HEYWOOD.

State Prison, Charleston, Mass., Aug. 2, Y.L. 18.

Items of Foreign Freethought News.

A statue of Voltaire was unveiled by M. LeRoyer, president of the French senate, in the market-place of Ferney. The city of Geneva (John Calvin's city!) sent a deputation headed by M. Richard, councillor of state, and M. Didier, vice-president of the executiv council. M. LeRoyer, in his address, spoke of Voltaire as the greatest master of the French tongue, the brightest and most keenly perceptiv mind of the eighteenth century, and in a sense the father of the republic.

A new Freethought society has seen the light of day in Harten, Saxony. It calls itself the "Society for Mental Improvement." There is a great deal in that name. Mrs. Wilhelmi gave the first lecture, "Worship of God and Immortality." We wish the new society a much longer life than had the Leipzig society, and that it may bring the gospel of science and toleration to all narrow-path walkers, and especially to the police authorities of Saxony and Prussia, who seem to be wandering about in mediæval darkness.

It is startling, although not very wonderful, says the *Catholic Weekly Review*, to find that the royal decree nominating a prefect who is to take the place of the dissolved municipal council of Rome, selects for that position a notorious Freethinker and Freemason, the deputy Finocchiaro-Aprile, who holds a high place in the supreme council of the Masonic organization. It would be difficult to suggest a step better calculated to offend the susceptibilities of Catholics who treasure the ancient memories and traditions of the papal city.

The little republic San Marino has followed the example set by Italy. Parochial schools are closed, and all religious orders hav received notification to the effect that within two months they must deliver to the government a complete list of all their property, personal as well as real. The Vatican sent an embassador to the president, but found that the latter could not be moved. Now the pope is praying in his private chapel and the cardinals are getting ready to write a bull of excommunication of the St. Marino goverment, if the most holy father's prayers should fail to be answered.

The Freethinkers in Holland cannot be very much beloved by the "love-your-enemies" professors, judging from two series of articles which originally appeared in a liberal-minded daily paper and in another the editorial chair of which is occupied by a narrow-minded pulpit-pounder. The discussion started over a very innocent pamphlet published by our contemporary *De Dageraad* (Daybreak), and which was send broadcast over the land. The reverend editor uses arguments like these (they are so handy, and need only ignorance and insolence as backers): "A vile and shameful publication . . . devilish, morality-destroying . . . the lewdness of the pamphlet," etc. The pamphlet thus designated contains nothing but historical truths, and endeavors to open the eyes of people to the fact that the clergy are dangerous guides.

The Prussians are drawing a fine line on blasphemy, as we learn from the Munich correspondent to the *Sonntags-Blatt*. On July 14th Frau Wilhelmi was advertised to lecture on "Man the Product of his Education," at the hall of the Free Religious Society. But, says the correspondent, man proposes and government disposes, especially in Prussia, the land of devotion and pious customs. The royal Prussian court, through the royal police headquarters, issued an order for her arrest, and she was taken to prison on a charge of blasphemy, where she remained twenty-four hours before being liberated on a bail bond of fifteen hundred marks. The correspondent concludes his letter with these encouraging words: "For the honor of Bavaria let it be said that in March this year, Frau Wilhelmi was not molested on account of her lecture; also that immediately upon her liberation permission to lecture was given by the royal Bavarian police. Yet the lecture did not come off, not because Frau Wilhelmi lacked courage, but because the friend who had gone on her bail bond, and through personal influence protected her, asked her to remain silent that he might not be involved in further trouble." Subsequently, Herr Spindlbauer, the president of the society, read one of Frau Wilhelmi's lectures to an audience of several hundreds, and was not molested, though the police were present.

The Condemnation of Dr. Walter Reid.

A meeting of the St. Paul Spiritual Alliance and of the Liberals of the city was called to take some action concerning the condemnation of Dr. Walter E. Reid. The meeting was held at the parlors of Mr. A. P. Miller. In the absence of the president of the Alliance, Mr. A. E. Sauer was called to the chair. The object of the meeting was stated, and the following statement was then made by Mr. Miller:

In November, 1889, Dr. Walter E. Reid was tried before the United States court at Grand Rapids, Mich., for violating section 5 480 of the Revised Statutes of the United States. This section imposes a penalty of not more than $500, or imprisonment for not more than eighteen months, or both, upon any person convicted of using the United States mails to defraud. It is not necessary to show that any person was injured by any such use of the mails, nor that the mails were injured or endangered, but only that a fraudulent use was made of them. The party sending the mail matter and the party receiving it may both be benefited and both be perfectly honest in their intentions, but the act of sending may nevertheless be construed into a crime.

On the first trial the jury disagreed, but on the second trial, the court allowed only one side to be heard and that was the side of the government, or the prosecution, so that the accused was necessarily convicted, and he was thereupon sentenced to the Detroit House of Correction for one year. The proceedings show that Dr. Reid was brought before the court to be condemned and not to be tried, since he was allowed only a semi-trial, and that solely with the view of convicting him.

Tho judges who presided at this condemnation, it seems, were one Jackson and one Severens, and they hav achieved a bad eminence and a name for prejudice, bigotry, injustice, and ignorance which certainly places them in the front ranks of the unjust judges of history.

The complaint charged that "one Walter E. Reid wrongfully and unlawfully devised a certain scheme and artifice to defraud," etc., and "did then and there knowingly and wrongfully propose to secure communications from spirit-land by and through the agency of sealed letters," etc. The indictment also charged that "the said Walter E. Reid did then and there unlawfully and feloniously profess and falsely pretend to secure communications from the spirit-land upon the request of any person who might desire the same."

Dr. Reid had over forty witnesses to testify that his claims were genuin; that he could and did (1) read sealed letters, and (2) receive communications from spirit-land, or from departed or disbodied spirits; that they believed he was sincere and honest in his claims and that they believed the answers and messages received through him were genuin.

The court refused to allow these witnesses to testify, the ruling by Judge Jackson being in these forever infamous words: "*It is prima-facie evidence of fraud and requires no proof!*" and "*There are some things so absurd that this court will not stultify itself by taking testimony thereon!*"

Being thus unjustly and infamously denied a hearing and an opportunity to prove the genuinness of his powers and the justness of his claims, Dr. Reid, on the motion for a new trial, offered to prove that he possessed psychometric power by reading any letter which the judge might hav in his pocket without opening the same. The bitterly prejudiced and unjust Judge Severens turned upon his greatly wronged and outraged victim and said his "court was no place for exhibitions of the tricks of mountebanks and jugglers, whose tricks he would not believe if sworn to on a pile of Bibles!"

All hope and all chance was thus cut off and the outrage of "confirming the judgment of the trial court," without giving the victim a hearing, was consummated, and Dr. Walter E. Reid, denied a hearing, denied a new trial, denied every right accorded to the vilest criminal, was hustled to a felon's cell with the brutal and outrageous insult of the judge still ringing in his ears.

This semi-trial, these condemnation proceedings miscalled a trial, present one of the greatest judicial outrages in all the history of so-called courts of justice, since not only the law but the principles of justice were violated by judges sworn to administer the law. The court violated the law, the principles of justice, and its own solemn and sacred oath in the following particulars:

1. The law is that the motiv makes the act criminal, and that motiv must be shown. The court refused to allow the prisoner to show motiv.

2. The law is that the accused shall hav the right to prove his belief and honesty in what he claims. The court denied this right.

3. The law is that "the best evidence of which the case in its nature is susceptible must be produced." Dr. Reid had over forty witnesses ready to furnish such evidence, but the court refused them the right to testify.

4. The great common law rule is that all persons are presumed to be innocent until proven guilty. The court of Jackson and Severens reversed this rule, and declared the accused "guilty *prima facie* and no proof required."

5. The law is that before a prisoner can be convicted of fraud, it must be determined that he did not do as he agreed to do. The court of Judges Jackson and Severens ruled that any evidence to determin this was admissible and it was so admitted; but that, on the other hand, any evidence to show that Reid did do as he agreed to, was inadmissible and therefore it was not admitted.

Now as to the consequences of these unjust rulings should they become the established precedents:

1. If any person claims to do anything which the court believes to be absurd or impossible, testimony will not be admitted to prove that it can be done. The belief or opinion of the court shall govern and shall be the law "made on the spot." Such claim shall be *prima-facie* evidence of fraud and no proof will be required nor admitted. The common law rule will be reversed, the presumption will be against the accused, the burden of proof will be upon him, he must be *prima-facie* guilty, and must show his innocence. But—

2. Courts, in such cases, cannot stultify their intelligence by admitting testimony to prove a matter which in the opinion of the court is absurd. The accused must prove his innocence, but no testimony will be allowed him to make such proof. He must make bricks but no straw will be allowed him.

3. In all cases where persons claim powers or gifts contrary to the knowledge, belief, or opinion of the court, such opinion must govern. The opinion of others, though based upon experience, observation, thorough test, and actual and repeated knowledge of the facts, will not be admitted in evidence.

4. Persons who claim to receive communications from departed or disbodied spirits, or from the spirit-world, shall be considered frauds *prima facie* by the courts, and no testimony will be admitted to prove the truth of their claims or the genuinness of their powers. If spirit mediums, psychics, or sensitivs make use of the mails in the exercise of their powers and their vocation, they shall be fined or imprisoned or both by the federal courts without a hearing, for they are *prima facie* frauds and no proof is required. If they use their powers or gifts for pay, as the priests and ministers of other religions do, they are liable to fine and imprisonment under state law for obtaining money by fraud.

In conclusion, a few comments:

The East Indian prince, when a missionary informed him that he had seen water so hard that it would support an elephant, at once dismissed the missionary as a fraud, since it was contrary to the observation of the prince that ice should form. This precedent Judges Jackson and Severens appear to hav followed, only that they were infinitly more cruel, for instead of dismissing the man who brought them the truth, they condemned him to prison.

Dr. Lardner, an authority in natural philosophy, had just demonstrated to his class in London that steam navigation was impossible, when a steam vessel came sweeping into the port of Liverpool. Proudhon had shown to his class in Paris that such an animal as the giraffe did not and could not exist, when a caravan arrived in the city with a living giraffe. These learned and distinguished men were only dogmatic, opinionated, and mistaken, and their conclusions were harmless, but Judges Jackson and Severens, while equally dogmatic, opinionated, and mistaken, hav expressed their opinion in a decision which does unspeakable injustice and harm to a fellow-man, and denounces all spirit mediums and psychics as frauds.

If these rulings did not strike too deep for levity, and if they were not too monstrous for ridicule, we might compare these judges to the Dutch justice who decided that the complainant had bitten his own nose off. The injured man undertook to show that such an act was impossible, but the court silenced and overruled him with the remark that "no ting ish imbossibel mit Gott!" If the rulings of these federal judges are not equally absurd, they are equally unjust and contrary to law, and if they excite less contempt they provoke infinitly more indignation.

Spiritualists and Liberals should remember that the question as to whether Dr. Reid committed fraud or not, whether he is a genuin and honest medium or not, does not enter into the subject. The court has condemned all claims to mediumship as fraud, *prima facie*, and will not admit any testimony to show the contrary.

The following resolutions were then unanimously adopted:

Resolved, By the representativs of the Spiritual Alliance and of the Liberal element of St. Paul, here assembled, that we adopt the paper just read as embodying our sentiments concerning the judicial outrage committed upon Dr. Walter E. Reid.

Resolved, That we urge upon the Spiritualists and Liberals of the country the necessity of some united action for the purpose of laying before the people the facts concerning this flagrant wrong to an American citizen.

Resolved, That we urge all liberal and fair-minded persons to lay aside all differences and unite in petitions to the president of the United States to exercise the pardoning power and restore to Dr. Reid the liberty of which he is so unjustly deprived.

Resolved, That we urge the Spiritualists and Liberals of the country to unite in demanding the removal of Judges Jackson and Severens from the bench which they hav dishonored.

Resolved, That we urge the mediums of the country to organize a national Medium's Defense Association, for the purpose of securing funds, employing counsel, and commanding such other aid as may be necessary for defense in the unjust and un-American war which bigotry and intolerance hav inaugurated against them.

Resolved, That we urge the Spiritualists of the country to unite with the Liberals in demanding the repeal of those sections of the postal laws relating to the mailing of so-called obscene and fraudulent matter, under which, and through the abuse of which, Liberals and Spiritualists are sent to prison for the mere expression of opinions and the mere exercise of the highest psychic powers; thus converting every letter-box into a steel trap to catch Liberals and aid bigotry in the suppression of Liberal literature.

Resolved, That, in our judgment, the time has arrived for Spiritualists and Liberals to unite in some political movement or action, to the end that free thought, free speech, and a free press may not be suppressed by a code of laws more rigorous than the infamous Blue laws of our Puritan ancestors. And as an encouragement to such political action, we cite the example of the Spiritualists of Ohio, who, to rebuke a Republican legislature which passed a law taxing mediums $300 for exercising their gifts, united in the gubernatorial campaign following, and elected a Democratic governor. The rebuke so alarmed the politicians that at the next session of the legislature, both Republicans and Democrats vied with each other for the credit of repealing the obnoxious law.

Resolved, That copies of the above address and resolutions, together with the proceedings of this meeting, be sent by the secretary of the alliance to the Spiritual and Liberal papers of the country with a request to publish the same.

E. A. SAUER, Chairman.
MRS. TUTTLE, Sec. St. Paul Spiritual Alliance.

The Assembly of Progress.

Will you kindly giv me space in your esteemed paper on behalf of the founders of the Assembly of Progress, to correct the erroneous statements made by Mr. Reynolds, in regard to the Assembly of Progress, in your issue of July 19th?

Had all your readers a copy of the constitution and laws of the Assembly of Progress, no notice of this unjust attack would be necessary from me; and from the statements made by Mr. Reynolds I am charitable enough to believe that he himself has never read a copy of the constitution and laws governing the grand and subordinate Assemblies of Progress, else he would not hav written what he did. But inasmuch as constitutions and circulars hav not been so freely distributed as thought by Mr. Reynolds, but few of your readers hav had an opportunity to read the constitution and laws governing the Order of the Assembly of Progress, and hav no means of knowing the objects, purpose, and business principles upon which it is based, and therefore may be misled by Mr. Reynolds's communication, unless his erroneous statements are corrected.

Mr. Reynolds says: "Seven hundred members at $6 per year, $4,200; but there is also membership fees, $5 from males, $3 from females, not less than $3,000 more; over $7,000, with hope of $10 000 for doing business of the society the first year, $20,000 the second year, and $100,000 a year if ever the membership reaches ten thousand."

This statement is intended to lead the reader to believe that the officers of the grand assembly receive for their own use fifty cents per month for each member, and $5 for each male and $3 for each female member on initiation. But this is a mistake—all wrong every word of it. The fifty cents per month paid by the members is what is known as the sick and funeral benefit fund, and is paid to sick members at the rate of $5 per week, and in case of death is paid to the legal representativs of the deceased, and not a dollar of it is applied to the use or benefit of any of the officers of the grand assembly (see constitution and laws of the Assembly of Progress, pages 28–30), and the initiation fee of $5 for males and $3 for females, referred to by Mr. Reynolds, is paid into the treasury of the respectiv subordinate assemblies for their sole use and benefit, to pay their hall rents for their meetings and such other expenses and use as may be incidental to the organization, and not a dollar of it, except the charter fee, is ever paid to the officers of the grand assembly.

This disposes of Mr. Reynolds's $7,000 for the first year, $10,000 for the second, and $20 000 for the third year, "for doing business of society," as Mr. Reynolds is pleased to put it.

Mr. Reynolds makes a serious mistake in the amount to be paid by each member to the officers of the grand assembly for the running expenses of the organization. The amount to be paid by each member to defray the necessary expenses of the grand assembly is a per capita tax of $1 per annum for each member, instead of $6, as stated by Mr. Reynolds, making a difference of $5 in $6. Mistakes like this would prove fatal to the banking business. The fees charged by the grand assembly for charters and supplies for the formation of new assemblies is $100. This amount is charged for the charter and supplies furnished by the grand assembly, as provided by the constitution (see page 24), and to defray the expenses of organizing officers, who may be either members of the grand assembly or members of any of the respectiv subordinate assemblies depu-

tized for that purpose by the grand prefect. Surely Mr. Reynolds will not insist that an officer of the assembly can travel, bear his own expenses, and spend his time for nothing in the organizing of assemblies, any more than a lecturer can travel, bear his own expenses, and work for nothing.

After furnishing the charter supplies, paying for the transportation, and paying the organizing officer, there is less than five per cent of the $100 charter fees received by the grand assembly, and the only sources of revenue now provided by the constitution and laws of the order to defray the expenses of the grand assembly are a per capita tax of fifty cents upon each member semi-annually, and what profit there may be in furnishing needed supplies to the subordinate assemblies, and the amount of supplies needed by the subordinate assemblies, after the charter supplies hav been furnished, would be so limited that at a ten per cent profit, which is the profit charged by the grand assembly, in all reasonable probability it would not amount to more than $2 to each assembly per annum. And it is a matter of grave doubt with the officers of the grand assembly whether the sources of revenue provided by the laws of the order will be sufficient to pay the actual cost of printing and binding books, formulas, circulars, and purchasing other supplies, correspondence, and the various incidental expenses attending the organization for the next two years, and at that time the officers of the grand assembly are chosen from among members of the various subordinate assemblies.

Thus it appears from the facts that the statements and insinuations made by Mr. Reynolds of "fat jobs," "the division of spoils," etc., by the managers, as Mr. Reynolds is disposed to call the originators of the Assembly of Progress, is without the slightest foundation, and I consider such an attack by a Liberal very unkind, in the inception of an organization founded in the interest of the cause of Freethought and liberty, and particularly so by one who, from his statements, has never read the constitution and laws governing the order.

The business and beneficiary workings of the order are based upon the same principles as those adopted by those old and standard societies, such as the Independent Order of Odd Fellows, Ancient Order of United Workmen, Royal Arcanum, and Independent Order of Foresters, and the monthly mortality assessment upon death is fixed upon the same basis, not taken from theory, but from the long and actual experience of these societies. And while our rate of death assessment is just about the same as the societies named (see table, constitution and by-laws, page 17, and compare), our initiation fee is much less than in any of the orders named, and our sources of revenue much less than those of other orders, and yet I hav heard of none of them wherein any of the managers grew rich out of the fat jobs and division of spoils. But the facts are, the Assembly of Progress has been organized by men who are liberal and who hav been members of other benevolent societies, and are, therefore, somewhat acquainted with kindred societies, and in founding this organization they hav been actuated by none but the best motivs, with a view to form an organization that would become general, wherein Liberals could unite together and advance the cause of truth and freedom undisturbed by superstition and pledges of faith so common to the orthodox creed, and the Assembly of Progress is gaining and growing, and will gain and grow, in numbers, notwithstanding the opposition by the so-called religious world and the jealousies now and then of a cold Liberal.

Los Angeles, Cal., July 30. J. M. Voss.

For Jesus's Sake.*

From the London Agnostic Journal.

Miss I. M. Povey, who in Father Ignatius's little Hell-upon-Earth, at Llanthony, went under the sacred burlesque of a name, "Sister Mary Agnes, O.S.B.," has, through the editorial medium of the Rev. Lancelot Holland, M.A., vicar of All Saints, Hatcham, given us the story of her experiences as a bride of Christ for the period of seventeen years, and every man and woman who loves truth and righteousness should thank her for the same. The book may prevent many of our sisters, animated only by the purest motivs and feelings of the most exalted piety, from entering a petty grave, where the wicked do not cease from troubling, and where the weary are by no means at rest. Miss Povey tells her story simply, modestly, and with judicial restraint, and she has found a wise, discreet, and sympathetic editor in the vicar of Hatcham. It turns out that, if ever there was a papal wolf in episcopal sheep's clothing, the Mr. Lynes who masquerades under the name of Father Ignatius is that wolf.

We shall, almost at random and *ad aperturam libri*, allow Sister Mary Agnes to speak for herself as to her convent experiences. She speaks thus of the morals of monks:

"I hav heard that it was St. Chrysostom who said: 'A monk, by the very nature of the life he leads, is either an angel or a devil;' and I seldom, if ever, knew a monk or boy, a girl or woman, who, sooner or later, did not turn into something which is far removed from that which is angelic, though at their entrance into that name of 'Pax' they were, to all appearances, 'perfect saints.'"

The breakage of domestic utensils in a convent seems to be visited with a strange mixture of the punitiv and the ridiculous. Quoth Sister Mary Agnes:

"If we broke any article, or put it to an improper use, the penance consisted in placing the said article, or piece of it, upon the head. Unfortunately for me, I was famous for breaking machine needles, and consequently I had to balance them on the top of my head, which was no easy matter.

"Again, should we carelessly leave anything out of its proper place, we had to wear that thing the whole of that day. On two or three occasions I hav been adorned with a pail; I hav had a brush and dustpan round my waist, and a large coil of clothes-line round my neck."

And thus the sister expresses herself, *re* the vow of chastity:

"The vow of chastity is broken by allowing any part of the arm to be seen above the wrist; so that, if we should be engaged in cleaning furniture, or scrubbing floors, or washing clothes, we are not allowed to turn up our sleeves; and, as the undergarments are made of coarse serge with long sleeves, which are only changed once a fortnight throughout summer and winter, the discomfort of this may easily be imagined. However, the feet may be quite bare all the year round, for those of us at least who were considered strong enough, as it is quite in accordance with the vow of holy poverty to go without socks, stockings, or sandals.

"St. Benedict, in order to overcome temptations to break his vow of chastity, is said to hav jumped into a bed of thorns and briars. I thought I would be before him, and prevent evil thoughts even presenting themselvs, so I obtained permission to sting myself with stinging nettles twice a week, and continued to do so for years, though it hurt me dreadfully for two days after the operation."

If you should tamper with any lass who has taken the black veil look out:

"Should anyone attempt to draw aside this present virgin, let him be cursed in his rising up and sitting down, in his standing or walking, in sleeping or waking, in eating or drinking, etc., etc., and may his flesh rot from his bones, and may he be blotted out of the book of life. Amen, amen, so be it."

You are expected to see what does not exist:

"There is supposed to be a miraculous light over the 'altar,' which was pointed out to us on the first day of our arrival at Llanthony. I looked for a long time, but failed to see anything but the sunshine. At last the reverend father said: 'Do you see it, Sister Agnes?'

"I replied, 'No, dear father, I do not see anything but cobwebs and sunshine.'"

If you enter a convent (a Church of England convent, mark you), you are liable to become a door-mat for Christ's sake:

"I must not omit to write on a very distressing subject, and that is the ill treatment I received from the lady prioress. After I had been about a week at Llanthony she sent for me. On coming into her presence I knelt at her feet, and she gave me the hem of her dress to kiss. It should be remembered that we were not usually allowed to speak to the superior without first prostrating our faces to the ground and kissing the hem of her 'holy habit.' But I had better giv the very words of the rule: 'To receive the words of our superior, humbly kneeling, with eyes fixed on the ground.' Should we break this rule the order was 'to receive any penance our superior liked to inflict.'

"My superior on this occasion said: 'Sister Agnes, you often say you wish to submit to me.'

"I replied: 'Yes, dear mother.'

"On which she said: 'Hold your tongue and listen to me, for now I am going to prove you, and the first thing, before I say any more, I must ask you to take off your scapular, for you are not fit to wear it.'

"You, my readers, must please understand that to giv up the scapular was a terrible disgrace, and it quite cut any sister off from many privileges which are highly prized, such as communion and recreation. She now imposed a severe penance upon me. I had to become a door-mat; that is, I had to lie prostrate in front of the church door, so that nuns, girls, monks, and boys should walk over me, and I was not allowed to get up until the last one had entered the church. I did not mind the nuns and girls treading upon me, but my nature did recoil from lying down for men to walk over me. They themselvs hesitated a moment, and then deliberately walked over me. They were under obedience, and, had they refused, would hav incurred punishment. This penance was to last seven times a day for a week. The next penance she imposed was to make me lie prostrate on my face in front of my stall for a week during the night office, which lasts from 2 A.M. to 3:45 A.M. Then a third penance I had to undergo was to be deprived of my breakfast, and thus to go without food till 12 30 P.M.; and, when I was permitted to eat, I remember I had to take my plate and kneel before each sister, and beg food from each in turn."

In a Church of England convent you are liable to hav the devil enter you, and to hav him flogged out with a flail:

"One day I was coming from Nones at 2 45 P.M. This 'mother' commanded me to stay where I was, and not to return to work, and then said: 'You hav got the devil in you and I am going to beat him out.'

"All left the sacristy but myself, the mother superior, and one nun, who was ordered to be present at the casting out of the devil. I was commanded first to strip. I saw the 'disciplin,' with its seven lashes of knotted whip-cord, in her hand, and I knew that one lash given (or taken by one's self) was in reality seven. I should mention that at certain times it was the rule to disciplin one's self.

"Now, my first thought, when commanded to strip, was 'I can't;' it would not be right or modest to strip (it meant to the waist). Then it came into my mind that Jesus did not thus think when the soldiers ordered him to strip to be scourged. He simply obeyed, and I felt sure that what he did I might imitate. So I said inwardly, 'Yes, dear Lord, for love of thee I can.' Then I began to undress, but when I came to my vest shame again overcame me.

"'Take that thing off,' said the mother superior.

"I replied: 'I cannot, reverend mother; it is too tight.'

"The nun who was present was told to help me to get it off. A deep feeling of shame came over me at being half nude.

"The mother then ordered the nun to say the *Miserere*, and while it was recited she lashed me several times with all her strength. I was determined not to utter a sound, but at last I could not restrain a smothered groan, whereat she gave me one last and cruel lash, and then ceased.

"Even three weeks after she had 'disciplined' me I had a very sore back, and it hurt me greatly to lie on it (our beds were straw, put into sacks).

"There was a looking-glass in the room I now occupied (nuns do not usually hav them), and I looked to see if my back was marked, as it was sore. Never shall I forget the shock it gave me. I turned quickly away, for my back was black, blue, and green all over."

Besides becoming the "bride of Christ" you become his cinder-wench:

"On Ash Wednesday we had nothing to eat or drink until six o'clock in the evening; we stayed in church practically the whole of the day. The floor of the church is strewn with ashes and cinders from the grates, and we sit on the ground in the ashes instead of in our stalls. The six o'clock meal is scarcely touched, as everyone is feeling too cold and ill to eat. After compline we hav to lash ourselvs with the 'disciplin,' and then we hav to go to bed unwashed as a penance for our sins. We are not even allowed to shake the ashes out of our serge habits before retiring for the night; to do so would be to break solemn silence, so we actually sit in ashes all day and sleep in them all night. On Good Friday we go through a somewhat similar day, but the ashes are dispensed with. Every day, over and above the divine office of prayer, continual supplication for the conversion of sinners, and for the dead, are offered, each person taking an hour's watch before the reserved sacrament, so that the church is not left from 5 A.M. till 10 or 11 P.M."

All who are interested in knowing how Anglican Ritualism borrows the livery of the Church of England to serve the scarlet lady of the Seven Hills in should read this revelation of these latter days by ex-Sister Mary Agnes, O.S.B.

* "Nunnery Life in the Church of England." By Sister Mary Agnes, O.S.B. (London: Hodder & Stouton.)

Books, like conversation, rarely giv us any precise ideas: nothing is so common as to read and converse unprofitably. We must here repeat what Locke has so strongly urged—*Define your terms.* A jurisconsult, in his criminal institute, announces that the non-observance of Sundays and holidays is treason against the Divine Majesty. *Treason against the Divine Majesty* givs an idea of the most enormous of crimes, and the most dreadful of chastisements. But what constitutes the offense? To hav missed vespers. . . . In all disputes on *liberty*, one reasoner generally understands one thing, and his adversary another. A third comes in who understands neither the one nor the other, nor is himself understood. In these disputes, one has in his head the power of acting; a second, the power of willing; a third, the desire of executing. Each revolves in his own circle, and they never meet.—*Voltaire.*

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A Sensible Decision.

The daily press reports a decision of the Supreme Court of Illinois which is of great interest to Infidels. It is that a man cannot be excluded from the witness-stand in that state by reason of his religious disbelief.

The witness in the case under review had declared that he believed in the existence of a God and a hereafter; he felt that if he swore falsely he would be punished under the law of the state, but had never thought seriously whether he would be punished in this world or the next by a supreme being. In other words, he did not seem to recognize his accountability to providence in this matter.

Objection was urged to his testifying on the ground that a witness must not only believe in the existence of a deity, but also that he will punish anyone who givs false testimony.

The supreme court overrules the objection and holds the witness competent. He would not hav been competent, it remarks, prior to the adoption of the constitution of 1870. That declares that "no person shall be denied any civil or political right, privilege or capacity on account of his religious opinions."

The effect of this, the court says, is "to abrogate the rule which obtained in this state prior to the constitution of 1870. There is no longer any test or qualification in respect to religious opinion or belief, or want of the same, which affects the competency of citizens to testify as witnesses in courts of justice."

When the constitution of 1870 was under consideration Colonel Robert G. Ingersoll was a resident of Illinois and took part in formulating the organic law. The Infidels of that state are indebted to him for the privilege of testifying in their courts.

A Country of the Church.

On the nation of Guatemala, now engaged in a bloody war, Dr. G. W. Bock, just arrived in the United States from that disturbed land, givs information as follows:

"You people here hav no conception of the general state of affairs down there. Take for instance our politics and public officers. The people are supposed to elect the officers and hav something to say about the government, but they don't. That is, the poor people don't. When a man gets into office his only thought is to get rich at the expense of the classes, and this they all proceed to do in a calm and determined way."

We desire to hav it noted that the land where this state of public honesty prevails is a thoroughly Christian one. It swarms with priests, and the Freethought that so largely influences conduct and affairs in Germany, Italy, France, England, and the United States is there almost unknown.

"These conditions could not exist, of course, were the people educated and calculated to look after themselvs. The people are not civilized."

The people are not "educated," not "calculated to look after themselvs," not "civilized;" yet they hav been under the care of ecclesiastics for generations. If Christianity is capable of working any good effects, here is where we may certainly expect to find them—and what do we find?

"I can refer you to statistics which will show that seventy per cent of the children in the city of Guatemala are born out of wedlock. The masses do not marry and do not care to marry. In Villa Neuva, another town in Guatemala, the per cent of such children is ninety-four."

Such is everywhere the effect of unmixed church rule on sexual morality.

"The rich and educated of course find little difficulty in victimizing and ruling such subjects, and they do so, you may rest assured. Were it not that among the higher classes there is occasionally some dissension you would never hear from the other element. That is the trouble now. Jealousy and selfishness on the part of those who want to rule is the cause of the disturbance. In other words, it is a chance to make more money and all hands are eager to get a finger in the pie. It is to be seen who will come out on top."

Quite of this nature hav been all the wars and rebellions in completely Christian countries. They hav never been for an improvement, a reform. A century ago France and America were fortunate enough to catch a glimmering of the light of intelligence, and in the ensuing wars there was a striving for principles of truth and betterment—for secularism and republicanism. Previous to that time, the whole catalog of European hostility exhibits no other cause of conflict than an insane difference over unmeaning dogmas, or, as in the present case, a dispute for gain between greedy rivals.

Our Literary Censors.

A cranky old Russian, called Count Tolstoi, who some time ago furnished the basis for a society "fad" by advocating a return to primitiv Christianity, the father of nine children and husband of a wife who takes care of him, mistaking the impotency of old age for a new growth of virtue, has written a book disparaging woman and inculcating celibacy, and our Anarchist friend B. R. Tucker has translated and published it, and our Christian postmaster-general has forbidden it the privilege of the mail on the ground that it is obscene. Rumor hath it, however, that the prohibition was not laid on till the Wanamaker firm in Philadelphia had vainly endeavored to obtain copies from Mr. Tucker at a very low price. Be this as it may, the prohibition has sent the sale up several thousands, and a very worthless book has been lifted into notoriety.

Of the book itself there is nothing good to be said. It is the outcome of a pessimism engendered by taking Christ's teaching literally, stamped into a man's nature by a reckless use of his powers, and emphasized by a late repentance. To Tolstoi romantic love is intemperance. The tender passion that has from all time been the theme of the poet and the novelist he deems a species of moral depravity, on a par with gluttony, the smoking of opium, or indulgence in strong drink. A person finding himself, or herself, in love should fight against it as against the opium habit or any other pernicious thing. Cupid is the devil in his most awful guise. Felix Oswald has shown how Christianity produces such states of mind, and this book is pretty fair evidence of the truth of his analyses of the Galilean ascetic's religion. It is rarely that we can agree with the religious *Independent*, but that journal tells the truth when it says that the man who wrote the piece of maudlin raving must be "a madman, or one who without conscience set himself the task of deliberately outraging decency. From beginning to end it is a parody on Zola's dirtiest conceits, a libel on human nature, and an affront to honest manhood and womanhood the world over. There is not a ray, not a spark of the sweet light of conscience—not a breath of tenderness, not a throb of human love (save the brutal, beastly love of the *roué* and the blackguard) in it anywhere. Moreover it is bald, devoid of art, and without any special reason for being." That is a pretty hard criticism for a religious journal to pass upon a book which is as closely related to, and as directly the outcome of, its religion as a child to and of its parents, but it is the truth; and however false the teaching of the book, however outrageous its views of marriage, Christianity must bear the blame. Were Tolstoi not a Christian—and much nearer Christ than the *Independent* is—the book had been less inhuman.

It is well, however, that the book is what it is, for our pious officials hav found it obscene. The post-office authority, to whom was submitted a copy, says: "After a careful examination of this publication, I am of the opinion that it is of an 'indecent character,' hence it is forbidden circulation in the mails by the act approved Sept. 26, 1888." But Mr. Tucker differs from the post-office people in this. He says "it is simply another, and this time a very audacious step on the part of the vice suppression (so-called) cranks in the direction of muzzling the freedom of the press. I can assure these people of one thing—they will never suppress the book without a bitter fight, and in this fight I believe I shall hav the aid and sympathy of every broad-minded literary man in the world. Objectionable as the Comstock law is, I do not believe that it can be made to cover the 'Kreutzer Sonata,' and I believe that the official who shall try to make it cover it by his own arbitrary act will lay himself liable to a suit for heavy damages."

According to the *Evening Post*, Anthony Comstock has no hand in the suppression, but now that his attention has been called to it he may see fit in his omnipotent omniscience to proceed against the publisher. However, his competitor, Jo Britton, who has learned the trade and set up for himself, has taken part in the suppressing business, and added several other books to the *index expurgatorius*. Britton, it will be remembered, was once the right-hand man of Comstock, but the two worthies parted because of difference of opinion. Whether this difference was financial or not we can only suspect. Britton went into the diamond trade, and also in company with Dr. R. A. Gunn hoisted upon the market a "microbe killer." Dr. Gunn was, and perhaps is, a member of the Manhattan Liberal Club; he was for several years a subscriber to THE TRUTH SEEKER, and might be now but that patience with him ceased to be a virtue many moons ago. He is now president of Britton's society. When the pious Wanamaker's department sat down upon the "Kreutzer Sonata," Britton saw a chance to also acquire fame. He went round to the American News Company's headquarters, and bought a dozen different novels. He decided that five of them were obscene. They were entitled, "Thou Shalt Not," "Speaking of Ellen," "In Stella's Shadow," "An Actor's Wife," and "The Devil's Daughter." Britton then went before Justice Murray at the Tombs and swore that the American News Company was selling immoral books. He got warrants for the arrest of the clerks who had sold him the copies, and a search warrant to enable him to seize all immoral books on the premises. Manager Patrick Farrelly of the News Company is reported as being greatly astonished when the warrants arrived, but said he was quite ready to turn over all the books that Britton considered immoral. Mr. Farrelly was escorted around to the police court with two clerks. A half-dozen employees of the News Company, by Manager Farrelly's orders, brought out all the copies of the books mentioned which were to be found in stock, and stacked them in a big pile on one of the counters. Many of the books were brought from the shipping department, where they were packed in cases for out-of-town orders. An inventory was made, which showed that 1,244 books were in the pile. A few copies of the "Kreutzer Sonata" and 100 copies of "The Clemenceau Case" were added to the others. An Italian junk wagon was hired to cart the books up to the Tombs, where they were stored. In the afternoon the lawyer for the News Company said that his clients were simply acting as booksellers and not publishers, and that they were quite ready to stop the sale at once of all books which could be shown to be of an objectionable nature. Mr. Britton was seen at his house by a *Herald* reporter, and he said that "Dr. Gunn has read all of these books complained of, and they are totally unfit to be publicly sold where they can fall into the hands of innocent young people. We hav been preparing for this raid for some days, and intend to follow it up

until the sale of such literature is suppressed in this city."

The arrest of Mr. Farrelly and his clerks is another unkind cut at Christians. Mr. Farrelly is a bigoted Roman Catholic who hates THE TRUTH SEEKER and does all he can to discourage its sale, going so far as to report it "dead," and refusing to fill orders for it. One of the chief employees of the company once told us that he was sorry to see a single copy of our books sold, for they "demoralized" the people who read them.

The books seized by Britton are trashy fiction, with the exception, perhaps, of "Speaking of Ellen," and it is of no consequence whether they are read or not. But labeling them "obscene" is a good way to increase their circulation, and Britton may reasonably ask the publishers for a round sum for the advertisment he has given them.

The action of the post-office department and Britton would be ludicrous in these cases were it not so serious a violation of the rights to which American citizens are entitled. None of these books is obscene. The "Kreutzer Sonata" is unobjectionable in its language, as might be expected from so finished a scholar as Mr. Tucker. Its ideas are gross, but that is due to the Christianity of its author and not to the translator. The books so tamely surrendered by Patrick Farrelly, Roman Catholic, are like hundreds of other works of fiction; there is no real obscenity in them. The danger from them is the unwarrantable act they hav induced a professional suppressor to commit. There are vastly deeper questions involved than the circulation of these works, and these are: Shall the people tolerate a self-established literary censorship? and shall the freedom of the press be limited by the notions of these self-elected censors?

There can be but one answer to these questions, and that a negativ one. Freedom of speech and of the press are the bulwarks of American liberty. Freedom of the mails is vital to each, and an irresponsible censorship with power to suppress books at will, destroys freedom of speech and of the press. With a man like Wanamaker at the head of the post-office and fellows like Britton and Comstock suppressing books at their own discretion, the people are slaves to a censorship as despotic and damnable as that exercised by the officials of Russia.

Perhaps the worst feature of this outrageous censorship is its arbitrariness and irresponsibility. No legal tribunal, no authority recognized by the people, has pronounced the books obscene. Three men hav presumed to dictate to sixty-five millions. And what self-respecting individual cares for the opinions of Britton and Gunn! As for Tyner, the post-office lawyer, what is his judgment worth? He says, "I regard the 'Kreutzer Sonata' as an indecent publication," and the post-office is closed against the book. If the Editor of THE TRUTH SEEKER were in Tyner's place he would say, "I regard the Holy Scriptures of the Christians as an indecent book," and out would go the Bible! A New England deacon would throw out Shelley and Shakspere and Byron, and dozens of other works. A Protestant with the courage of his convictions would bar Catholic works, and a Catholic who dared would bar the sermons of preachers like Fulton. If this censorship is allowed and its possibilities carried out we shall hav a fine state of things, and liberty will be—where? In the keeping of unread bigots and unscrupulous adventurers. The *Herald* warningly says, commenting on the arrest of Farrelly: "We hav had too much of this meddling business—rummaging the mails for the books of a conscientious writer like Tolstoi, suppressing the poems of one of the gentlest and noblest of writers, Whitman, and now taking a gentleman to the Tombs for having on his shelves a copy of Balzac. American readers are not children, idiots, or slaves. They can govern their reading without the advice of Mr. Comstock, Mr. Wanamaker, or this new supervisor of morals named Britton—a kind of spawn from Comstock, we are informed, and who begins his campaign for notoriety by an outrage upon Mr. Farrelly."

This matter has been traversed at length in these columns, and time and again hav we warned the publishers that tame submission to these outrages would lead to still greater exactions. The present suppressions seem to us to be the straw which should strain the poor beast's back and induce him to protest vigorously. If this is not done, the publishers will all be at the mercy of bigots and blackmailers.

Religion a Source of Dissension.

Besides the cruel persecution of the Jews by Russian Christians that is in progress; besides the sectarian enmity in Canada whose smouldering from time to time breaks out in flames of personal violence; besides the periodical riots in Ireland, and besides all the other current instances of religious generation of hostility that we hav no space to enumerate, the following cases offer themselvs as present examples of the disruptiv effect of supernatural beliefs:

"MIDDLETOWN, CONN., July 20.—Connecticut Catholics do not like the Rev. Mr. Schofield, of Higganum, a country village on the Connecticut River, because, in a seething oration at the picnic of the American Mechanics on July 4th, he assailed the Catholic religion in tempestuous style. So the Catholics of Rocky Hill, a neighboring village, got together the other night, and burnt him in effigy. They rigged up a cloth and paper dummy, formed a procession around it, and with cheers and hisses marched to a lonely spot in the suburbs and touched fire to it. It had been saturated with kerosene, and blazed brilliantly. Amid groans and hisses the effigy went up in flame and smoke."

Not long ago the angry devotees would hav burnt not in effigy but in flesh this man who dared to tell some truth about their religion.

"The closing exercises of School District No. 1, in Bay Shore, L. I., were held on Friday afternoon, and Principal Enos Wood invited the Rev. Charles H. Schultz, rector of St. Peter's Episcopal church, to open the ceremonies with a prayer. He started to perform this service when he was informed by the board of education that out of deference to the wishes of the Rev. James E. Benbier, the pastor of St. Patrick's Roman Catholic church, he would not be allowed to pray. He was requested to make a few remarks, which he declined to do. As a large proportion of the taxes in the district are paid by Episcopalians, including such men as Henry B. Hyde, Frank C. Lawrence, Bradish Johnson, of Louisiana, and the estates of John I. Lawrence and Bethuel Phelps, this step on the part of the trustees of the district has raised a storm of indignation."

Between these contending denominations, equally blind and equally despiteful, our public schools are always in danger of going down, unless upheld by vigilant and resolute efforts of the enlightened portion of the Americans.

The list closes with advices from Constantinople of conflicts in the neighborhood, in which Christians and Mohammedans vie in demonstration of their holy rage. At a riot in a Constantinople cathedral—

"Military assistance was asked for to quell the disturbance. A body of Turkish troops were sent for to restore order, but when they entered the cathedral they met with desperate resistance. The mob was armed with revolvers and spiked staves and a bloody conflict ensued between them and the troops. Four of the soldiers and three of the rioters were killed and others were injured before the mob was driven from the building. . . .

"In Erzeroum, where recently a hundred Christians were slain in the church, a state of panic prevails owing to the threatening attitude of the Mussulman population and the excesses of the troops. Hardly a day passes, says a correspondent, but wounded persons are brought in from the surrounding districts. In Erzeroum itself persons disappear, and no one knows whither, and dead bodies are constantly found within and without the walls. . . .

"The profanation of the Armenian church at the time by the troops rankles in the minds of all the Christians. The porte has threatened to proclaim martial law in Armenia. The general opinion is that if this is done Christian Armenians will be mercilessly crushed and their cause irretrievably lost. . . .

"The sultan's secretary has ordered the Armenian patriarch to send a circular to the churches advising the people to abstain from demonstrations. The patriarch in the future will be held responsible for disorders like those that occurred in the cathedral, and will be considered an accomplice of the rioters. The patriarch was also ordered to address a letter to the sultan asking that severe punishment be inflicted upon the rioters who are held for trial, and expressing his gratitude for the aid rendered by Turkish soldiers in quelling the disturbance in the cathedral."

A Prefigurement.

The Board of Regents of the New York State University has decided to issue charters to five Catholic institutions which hav applied for membership in the establishment. The law requires that academies, in order to become members of the state system of education and to share in the distribution of the academic fund of $100,000 annually, must hold a certain amount of property, and hav a library and certain apparatus. A committee of the regents considered the matter of the application of the St. John's Roman Catholic Academy of Syracuse. St. John's church and the Roman Catholic bishop of that see finally agreed to issue to the board of trustees of that school an absolute lease of the property for fifty years. The committee of the Board reported that the lease perfectly met all the legal conditions and requirements, and the charter was thereupon issued. The application of five other Roman Catholic schools in various parts of the state was subjected to the same procedure. In time, all of such schools in this state will become members of the State University by the operation of this system.

The New York *Freeman's Journal*, a Roman Catholic paper, thus comments: "What this prefigures is the fact that, in time, the primary parochial schools will be taken into the state system on an equitable basis."

When the public school funds are divided between the sects, and all the children by law turned over to the various churches to be made ignorant, the orthodox Christians will be truly happy.

An Honest Church Corporation.

"The Jarvis Street Baptist church in Toronto, Canada, recently adopted a resolution declaring its protest 'against the exemption of church property from municipal taxes, as being contrary to the principles which ought to regulate the relation of the state to all ecclesiastical bodies,' and respectfully urging the corporation of Toronto 'to use its influence to secure the abolition of such exemption;' and further requesting the corporation 'to assess the property of Jarvis Street Presbyterian church, and giv notice of such assessment to the clerk of the church, as in the case of other rate-payers.'"

The above paragraph is taken from the *Christian Statesman*, where it is followed by an argument in favor of church exemption, the nub of which is that "if the property is truly held and used for the public good, let it be exempted; if it is for private emolument or advantage, let it be taxed." Of course this argument is fallacious, for who shall say what is for the public good, and who shall hav the hardihood to aver that churches are really used by the public?

But we desire to congratulate the Jarvis Street Baptist church, and to blazon its honesty to the world. We trust, moreover, that its repentance at this time is not from any jealousy because its Roman Catholic rivals own more real estate in Toronto than do the Presbyterians.

Do Away With the Death Penalty.

The cruelty attending the execution of murderer Kemmler by electricity and the frightful uncertainty attending the application of that form of the death penalty will not be without benefit to the people of the state of New York if it shall induce our legislators to abolish the death penalty entirely and substitute imprisonment for life, or until the murderer shall be deemed fit to again go at large.

Hanging is a barbarous method of killing a man, and its abolition was brought about by an awakened public sentiment against brutality. We trust it will not again be made legal.

The object of punishment is now generally conceded to be the reformation of the criminal, not revenge for the crime he has committed. Dead men cannot reform, and their taking off brutalizes the community, the men who commit the legal murder, and does not restrain others from murdering. Let the death penalty be abolished.

A Chance for All.

A friend who writes not for publication, and whose name is therefore necessarily withheld, says:

"It does not seem necessary to Freethought to defend obscenity or polygamy. Some of your articles in THE TRUTH SEEKER are of questionable propriety on those subjects."

If this friend, or any other, will point out one sentence written by the Editor of this paper defending obscenity or polygamy, the Editor will make him a present of a nice new suit of clothes beside which Joseph's garment was but a bundle of rags.

"WHAT Would Follow the Effacement of Christianity?" by George Jacob Holyoake (10 cents; 12 copies for $1), is an indictment of Christianity that Freethinkers should read, and then circulate around the neighborhood.

THERE ought to be in this city a Society for the Suppression of "suppression," "prevention," and "enforcement" societies. They are a pestiferous lot, composed of bigots and unprincipled adventurers. The adventurers use the bigots and line their own pockets.

ALDEN HALE is informed that we cannot use his manuscript, nor return it, as he failed to attach his address to it. "Diagoras" will please forward his name and address, or his well-written article will go into the wastebasket. Charles Laperche will find the price-list of indulgences in D. M. Bennett's "Champions of the Church" (page 421), taken from De Cormenin's "History of the Popes," vol. ii, page 54.

Letters from Friends.

TYNGSBORO, MASS., July 29, 1890.

MR. EDITOR: Please send THE TRUTH SEEKER of July 12th, not come to hand. I want to read all the pictures. The "Patriarchs" are done to perfection. Why not enlarge them, and print colored lithographs for framing?

J. P. GUILD.

BALLSTON SPA, N. Y., Aug. 3, E.M. 290.

MR. EDITOR: Inclosed please find money for the picture book. When I sent my own and my friend's subscription we voted for the pictures, but I did not see the votes recorded in THE TRUTH SEEKER. May THE TRUTH SEEKER and its noble family and Brother Heston liv long and prosper, is the prayer of this nest of ungodly Atheists.

WILLIAM THORPE.

HANNIBAL, Mo., July 31, 1890.

MR. EDITOR: Death, the destroyer of all, called at the home of our brother July 10, 1890, at Canton, Mo. Brother A. Dittwiler, at the age of seventy years, left this world of care. He has been during life an outspoken Freethinker, and his request was that his remains be laid at rest under the auspices of the Brotherhood of Moralists, of which order he was one of the earliest members. I, as secretary of the order, officiated, using the beautiful ritual of Dr. A. R. Ayres. The deceased brother must hav been respected in his town; a large following to the grave attested this. Among the sorrowing friends and neighbors were six ministers of the cloth.

F. H. RAU.

WESTERN BRANCH MILITARY HOME, KAN., June 22, 1890.

MR. EDITOR: I see a communication in THE TRUTH SEEKER of the 19th inst. from Wyoming, by Dr. Boynton. I think, as he does, that there are people willing to take the spiritual, as well as many other ideas, without understanding proofs. Is it not just as likely the disease will prevent persons understanding the spiritual thought as the reverse? Now, after traveling thousands of miles for the purpose of studying psychical subjects, for fifty years, I hav determined in my mind for the present that spirit or electricity in man is the agent that moves, and givs form to the body, and is the all. When persons leave the body they hav the same magnetic power as they had before leaving, and become either gods or devils. All the evidence that has come to man since memory began, that is understood, is the proof.

GEO. J. HOVEY.

SHIBLEY'S POINT, Mo., July 20, 1890.

MR. EDITOR: Inclosed you will find a petition for pardon of Moses Harman. I received several blanks from you, and hav succeeded in having one filled. I hav sent several blanks to other parties to hav filled, and will forward them as soon as they are returned. I am forty years old; was raised by Christian parents, and believed in the hocus-pocus until about three years ago, when I undertook to study the Holy Queer for myself, when I found it to be a fraud, filled with contradictions and absurdities, so unreasonable that I could no longer believe in it, though it was like pulling my eye teeth to giv it up. We hav a large sprinkling of Freethinkers in this part, and are not ashamed to let ourselvs be known. We hav our monthly meetings, and invite the clergy out to criticise us, but they make themselvs scarce. We are on top, and mean to stay there. Keep Heston at work. Long liv THE TRUTH SEEKER. GEO. W. SOOBER.

BROOKLYN, N. Y., Aug. 3, 1890.

MR. EDITOR: I can hardly avoid complimenting you upon the improved appearance of THE TRUTH SEEKER, and it is with considerable reluctance I allow it to go out of my possession, fearful of never seeing my copy again. You are aware I am a Spiritualist, as also a Materialist. This fact I should like fully understood. I hav been so for many years past. I scorn the idea of hypocritically attempting to ride two horses at once. Some of your readers wonder how this can be done. It is very plain; perhaps I hav had more spiritual proofs than circumstances hav permitted others.

A Spiritual friend recently called upon me and said he had once been a devout, praying Methodist, and to become an enlightened Spiritualist one must hav had a good schooling in Atheism.

I like THE TRUTH SEEKER because it is conservativ to no sect or party, but only to that of decorum, delicacy, and truth.

D. B.

CINCINNATI, O., July 31, 1890.

MR. EDITOR: I am a constant reader of your paper, THE TRUTH SEEKER, and like it very much. I get it from the local agent. I am a Scotchman, and came to America only about one year ago. I used to read the English Freethought papers, but I believe THE TRUTH SEEKER excels them. The illustrations to my mind could not be surpassed. There does not appear to be any Freethought society in this city; at least I can discover no trace of any—which does appear strange. I am acquainted with one or two Liberals in this city, but not sufficiently to form a society, though probably we may manage to get a few more together before winter. We started a Freethought society in Edinburgh, Scotland, just a little while before I left the country. It appears to be doing well enough. There is not enough of local talent at present here to keep a society organized even if we could get a start. Possibly other branches could help us out a little, and if we could get a good lecturer to come at the start maybe we might organize, but it will depend upon whether we can get more Liberal acquaintances. The church here does not appear to hav very much power, and I believe, with a good start, we could do some good for the cause of truth and advancement. It is my earnest desire to do something for Freethought. All my Liberal acquaintances are Scotchmen, which is another objection to organizing. If we make any definit arrangements we will communicate with you as to getting a lecturer. If you can giv me the names of any Liberals in this city that would be likely to join us I would be much obliged.

Yours truly, ANDREW HOGG.

SNOWVILLE, VA., Aug. 7, 1890.

MR. EDITOR: I hav just read "My Religious Experience," by S. P. Putnam, and I feel as if I want every Liberal in the land to read it and lend it to his neighbor. It is a vivid picture of a real religious conversion, and the coming out of it again into the clear light of truth and reason. It is as interesting as a novel, and as entrancing as only such an autobiography can be. Thoughts, feelings, opinions, and facts are thoroughly analyzed in Putnam's own clear, poetical, practical, earnest manner, and you follow him in his course as wrapped up in the narrativ as if it were your own individual story laid bare to your view. Like his "Gottlieb" or "Love Triumphant," it fills you with such a love of truth, humanity, beauty, and lofty purpose that you feel enthusedly and earnestly converted to a higher life as you close up the little volume, and sigh because there is not more of it.

ELMINA DRAKE SLENKER.

JACKSONVILLE, FLA., July 30, 1890.

MR. EDITOR: Before I will answer any of G. A. Chapin's questions allow me to ask kindly of G. A. Chapin what evidence he can furnish that no God exists, and that any man has authority over another rightfully?

I should also like to know why majority rule is more destructiv than the rule of a monarch. If so, why so?

If a person holds titles to vacant land without using the same, if it is wrong, why so?

If one man, or a combination of men, monopolize the issue of money, if it is wrong, why so?

I should like to know upon what ground compulsory taxation can be enforced on property.

Are interest, rent, and profits earned by the receiver? If not, why not? Is it honest to believe the collection thereof to be wrong? If so, why so?

What good is there in a policeman's allowing a man to kill another and using no force in arresting the murderer?

Respectfully, AUGUST BUESING.

INDIAN GROVE, July 20, 1890.

MR. EDITOR: John W. Dayton, of Attumway, says: "I hav often wondered why Freethinkers thought it incumbent on them to defend, by influence and money, those guilty of sending obscene literature through the mails." In this connection he propounds this very pertinent question: "In advocating the principles of Liberalism is it necessary to sink into the depths of obscenity?" He says, "I think not." And so say I. In this particular I flatter myself that I am in perfect accord with nine-tenths of all Freethinking people throughout the country. Our postal laws were framed by our legal representativs, and they certainly voiced the sentiments of their constituency when they declared by legal enactment that no obscene literature should be disseminated through the United States mail. The march of intelligence and civilization has expunged from our nomenclature the slang phraseology and the indecent, vulgar terms that characterized the literature of a few centuries ago. A pure, chaste literature, treating on all subjects that interest the scientific mind, is disseminated without let or hindrance through the United States mail, and there is therefore not the slightest apology for such men as Harman, Heywood, and company, who, in direct violation of statutory enactment, persist in circulating through the mails a class of literature that has a strong tendency to corrupt and deprave that inherent love of purity and moral and intellectual refinement that is so preëminently characteristic of the present age, and upon which to a great extent depends the renovation of society and the stamping out of vice and immorality in the land. There is not, looking at the subject from an unbiased standpoint, a solitary extenuating circumstance in the case. It is to me a humiliating and much to be regretted fact that almost all newspaper exponents of Freethought are circulating petitions and soliciting substantial aid in behalf and in vindication of those strangely infatuated and misguided men. While we sympathize with them in their dire misfortune we remember that it is only through the experience of the ills contingent on the violation of the principles of justice and morality that we may become wise. Could not our brilliant R. G. Ingersoll assign as plausible a reason for the discontinuance of his patronage of those journals that are making such strenuous efforts and such touching appeals in behalf of Harman, Heywood, and company as he assigned for disconnecting himself with the Liberal League? The action of prominent Freethought journals and Liberal organizations in connection with the Harman, Heywood, and Reid case is positivly destructiv to the cause we hold so dear. It is a retrograde movement instead of an advance one, that will cause Liberalism to become a hiss and a by-word simultaneously with a shout of allelujah and exultant triumph from the orthodox camp. The best arguments employed in defense of the principles advocated and defended by Liberals, emanating from the most brilliant orators and writers, hav been couched in words so chaste and pure as to giv no offense to the most fastidiously inclined, and all must recognize their superiority in moral tone and intellectual refinement over the dirt, drivel, and filth that characterize the pages of holy writ. This article will doubtless meet with adverse criticism on account of our inclination to discriminate against superstition and vice, but we hold it to be the imperativ duty of every man to boldly and fearlessly investigate all questions affecting his present or future welfare and decide for himself independent of popular opinion or prejudice.

W. E. WALTON.

ROCHESTER, MINN., July 20, 1890.

MR. EDITOR: Will you allow a few friendly criticisms? I was greatly interested in the last TRUTH SEEKER—firstly, by reading "Proslavery Discussions of American Ministers," knowing with what tenacity they sustained negro slavery. They would not patronize any antislavery papers, nor circulate them, just the same as some goody-good people now refuse to read or look at such papers as THE TRUTH SEEKER, *Investigator*, *Lucifer*, *Word*, etc. "The domestic relations of master and slave" must not be interfered with then, any more than the domestic relations of husbands and wives (master and slaves) must be interfered with now, even when the crime of enforced maternity issues from every six out of ten health-broken women. Now, to know that slavery was upheld fifty-five years ago, and then to find the very same sentiments uttered by our Freethinkers to-day, seems miraculous! Turn to the article of Mr. C. Close and extracts from Colonel Ingersoll. They both, evidently, throttle free speech and freedom of thought, by their writings, in sustaining the Comstock law, which has jailed so many noble-minded workers for unpopular reforms. I ask, must all accept as infallible what Colonel Ingersoll discerns as "literature of immorality," any more than what Comstock or the various judges may discern as such? I, as a woman, wife, and mother, everlastingly protest against any law which can silence the utterance of advanced ideas of the age. "Our Suffering Sisters" at home need to understand the laws of life better, but if all who attempt to teach them are silenced by prison bars, it seems that "The Strike of a Sex" will become a necessity, as well as a readable work of fiction.

Mr. Close says: "Those men [Harman, Heywood, Reid] each and all hav promulgated theories and engaged in practices contrary to law." Did not the brave Abolitionists do the same, and time vindicated them? Did they not disobey the Fugitiv Slave law? Did they not suffer death for printing, writing, and talking upon slavery? But we know they were in the right, for tyranny is evil.

Again: "Liberals should point out the evils of existing laws—and there are many—and in every legitimate, proper manner endeavor to hav them amended, or repealed, or better ones substituted." Now, in the name of exact truth, what else hav Harman, Heywood, the Footes, and others been driving at for the last eighteen or more years? They hav tried in every legitimate, proper manner to amend, repeal, or substitute better laws! And herein lies their crime. Simply because the light of investigation revealed more horrid practices than was thought possible, why, these advanced guards must be imprisoned as criminals, with the merest farce of a trial. What of a judge who deals out law in such a manner? It is just such "deals" that compel persons to become Anarchists.

Again: "It is not in accordance with the spirit of Liberalism to even indirectly seem to giv countenance and support to any of the cranky ideas of Anarchists, Socialists, freelovers, or of those who hav extreme and unacceptable ideas of sexual and depraved notions in regard to social and family relations."

Now, must we all accept this narrow, limited kind of Liberalism which friend Close is so anxious to keep free from agitation? Certainly not. Let us investigate all subjects thoughtfully and justly, and don't be afraid of new and cranky ideas. A reform to be permanent must appeal to the reason and intellect of man, and what we "Suffering Sisters" at home demand of you voters is, untrammeled freedom to educate ourselvs. And that means that you must not kill off or jail our teachers through any such (l)awful laws as now exist.

Yours for free speech when you've something to say,

FLORA W. FOX.

CENTENNIAL STATE, July 28, 1890.

MR. EDITOR: Our hearts are filled with sorrow. Every time when we feel consoled to hav a good sky-pilot in any Western community to lead us along the narrow path, along comes some officer with a star hanging on his old torn vest, and arrests our Lord's embassadors, and swears charges against the workers in the holy vineyard. I am sure the Lord has put a lying spirit into the mouths of the multitude, as he said he would in holy writ, and sure nobody would dare to accuse the Lord for not keeping word in the face of our gospel-building Missouri Freemasons and holy John Wanamaker as a piratical publisher of the Encyclopedia Britannica, unauthorized to do so except under cover of piracy. But see what the lying telegraph, in the mouths of multitudes, says: At Fort Worth, Tex., they arrested the Rev. Brother William Mitchell, the leading gospel-pounder of the burg. Five leading banks charge brother Mitchell with forgery, when, as a matter of fact, the reverend brother meant all well—to build up the Lord's kingdom. Of course it takes money to make the mare go in church as well as on the racetrack. Not content with the injury they hav already done against the brother's character, they are publishing little anecdotes of the Rev. William Mitchell as having been arrested before, and once caught stealing books, when he only wanted to study the laws of Moses for our benefit.

Now comes La Junta, Col. In order to not be behind other growing Western towns, they arrest the Rev. Mr. Rae, and charge him with obtaining the paltry little sum of $1,800 under false pretenses. Not satisfied with such an outrage against a follower of Jesus, they put the reverend

Brother Rae into the Otero county jail, because the Lord has put a lying spirit into the mouths of the multitude. The very people who wanted a free pass to heaven are neglecting to furnish $1,000 bail and get Brother Rae out of jail to preach the wrath to come.

At Granada, Col., the Rev. William Grooms has done a more sensible act. When he found preaching did not pay, owing to a wicked Jacob Blumer, who circulates fifty-two TRUTH SEEKERS annually, he went to Holly station, and took charge of a section on the Santa Fe railroad, and figures in his old following, that of a section boss.

It pains one's heart to observe with how little respect some newspapers speak of our holy sky-pilots. For instance, when the Rev. Bernard Kelly preached that no resubmissionist could be a Christian, the Anthony, Kan., *Republican* said that there is no law in Kansas prohibiting a preacher from making a fool of himself (but it worked the reverse in the Harman case).

The other day, or rather evening, a Mr. Harris, near Du Quoin, Kan., on his way home from church tumbled out of his buggy and broke his neck, and was as dead as a goose. Yet preachers say no evil can befall one who is going to church. The Mr. Harris in this case is no backslider, but had the reputation as the leading spirit in the Presbyterian church and all Sunday-schools, and yet the Lord must break the poor, honest farmer's neck. Moral: Let church-going on Sunday nights alone. Take neither the preachers' nor the Lord's word for it, for we don't know on which side at the moment the Lord's lying spirit may take possession. Keep him out of politics, schools, courts, and juries, and man will reach justice all the sooner.

Only a short time ago they arrested my old acquaintance, W. A. Spears, in Richardson county, Neb., and charged Brother Spears as being insane, simply because Brother Spears claims that he is the second Prophet Elijah, to bring drouth and famin on earth. And sure enough drouth has prevailed already in many parts. All our lives we are taught how our old Bible friends used to liv, but no sooner, on arriving at our manhood, do we try to imitate our old friends, the Lord's anointed, and those after the Lord's own heart, than we are dragged off to jail, and sent to the lunatic asylum or penitentiary, all because we don't know at the time on which side the multitude is filled with the Lord's lying spirit.

MUGWUMP.

KEMPNER, TEX., July 21, 1890.

MR. EDITOR: I am a new subscriber to your paper, never having heard of it until I saw your advertisment in the *Independent Pulpit*, of Waco, Tex., and never having seen a copy until I received it on my trial subscription, which will soon be run out. To say that I like the paper is putting it in the mildest way I know of. I like it in every way; find no fault with it in any way; would know nothing to suggest to make it better, and it is my intention to subscribe for it as long as I can raise the yearly subscription price and as long as THE TRUTH SEEKER maintains its vigorous way of defending and spreading the principles it now so ably advocates. The last, but by far not the least, in my estimation, are the letters you print of our fellow-Liberals from all parts of the Union, and other countries. To a man living, like myself, among heathen Christians, they are company, next to the writers themselvs. They make me forget the loneliness I feel when I consider that I am about the only outspoken Infidel in this community, and feel the looking-down on me of my faithful fellow-citizens. I am living here surrounded by the Dark Ages, as it were, with the instruments of torture and the Holy Inquisition left out. There are shepherds and sheep here for whom and with whom the earth and its progress are standing still, for if the earth was moving with such a tremendous force as some fools want them to believe, would not every tree and mountain be leveled down? If it was not for the Bible a man could not tell himself from a wild hog; or, as another preacher puts it, "If you reject the Bible, how do you know you are not a mule?" He says: "If we throw away the Bible, we would soon turn our wives and fair daughters out on the prairie and treat them like brutes. There is more of astronomy and geology in this chapter [I cannot think of the name of the chapter now] than in all the books that were ever written taken together." If this is not the Dark Ages reproduced in a milder state, or rather if this is not a remnant of that eventless and dead epoch, the Dark Ages, surely then I am sadly mistaken. And how much more than the political power would it take to reinstate the Blue laws of New England and by and by the Holy Inquisition of Spain? If we allow the fanatics to put their holy Bible god (I refuse to put a capital G in that name) into our glorious and well-tried Constitution, and into our schools and school-books, as the keen point of an entering wedge, how soon would they follow with more Sunday laws; how soon would they outlaw all unbelievers; how soon would they commence persecuting them, and afterward one sect the other! How soon would they rend asunder our republic, this glorious work of unbelievers! How soon would they hav the stream muddied and things in a chaos, and the high priest down to the low priest wading in blood, and to the last one of them fishing for the wealth of their dupes!

With pleasure I see that the Liberals of Washington state hav taken stand to repel the entering wedge, God in our schools and in our politics. It is with pleasure I see the Liberals of Texas trying to organize, and there is hope that we will not only succeed in saving our country from the God contagion, but also shake the last vestige of the Dark Ages out of its last hiding-place in our country.

The crop of camp-meetings is a full one, as usual. It never fails. No matter if all other crops are parched up by the heat of the sun and the usual drouth, this one crop is a sure crop; and its accompanying gymnastic contortions of body and mind never miss either. The crop is now in full bloom, and ripening in the usual conversion of members of one sect into another. I hav yet to hear of the conversion of a real unbeliever.

Sending my best regards to all outspoken and activ Infidels through THE TRUTH SEEKER, I remain,

Yours truly, ARTHUR SCHUBERT.

MAKANDA, ILL., June 6, 1890.

MR. EDITOR: The sentence pronounced by Judge Foster on Mr. Harman is most unreasonable, brutal, unjust, and infamous. It is one that, when the prejudices of the times hav passed away, as they are destined soon to do, will consign him, with Jeffries, to the everlasting scorn and contempt of all the good of earth. To inflict so severe a sentence on an honest, pure-minded, kind-hearted friend of humanity, because in his honest zeal for the cause of an outraged, and almost defenseless, class of his fellow-citizens he erred in judgment and published communications containing language of doubtful propriety, is too gross an outrage on personal and natural rights, and the spirit of our institutions, to be thought of in cold blood. In passing judgment on such unjust, vindictiv, and disgraceful specimens of humanity as Judge Foster and his jury we should, I suppose, pity rather than blame them. We must remember that the Ethiope cannot change his skin nor the leopard his spots; the sow will wallow and snakes must crawl—so a born tyrant, sneak, or knave cannot manifest the essential characteristics of a true, just, and honorable gentleman, whether on the bench or elsewhere. These are the only considerations that palliate the vindictiv and cruel conduct of Judge Foster.

Yet while I speak thus of Judge Foster and his class, I deeply regret that Mr. Harman and Mr. Heywood should deem it their duty to publish language so gross and disgusting as to shock the sense of decency of the great mass of refined and really pure-minded people, both in and out of the ranks of Freethought. One of our serious charges against the Bible is the obscenity of many of its narrativs, sayings, and laws, and if we adopt a similar style of language we cannot consistently press that objection. From the first, Comstock and his reverend henchmen hav made obscenity the principal pretext for their persecution of Freethinkers, while we know that their real war is against Freethought itself. It has seemed to me that, under the circumstances, it was preëminently the dictate of wisdom to avoid even the appearance of evil in this respect. We all know that Comstock and his ghoulish clan of filth-loving, boasted moral scavengers are watching and waiting for a plausible pretext on which to base legal proceedings against us, well knowing that the prevailing bitter Christian prejudice against us and our cause will greatly aid them in the consummation of their tyrannical and infamous purposes, hoping also, by their success, to check the progress of Freethought.

Now, it seems to me that, under the circumstances, a decent respect for the feelings, opinions, convictions, or, if they will hav it so, the prejudices of their fellow-workers in the cause of humanity, ought to deter everyone from even an approach to the borderland of obscenity. The conduct of Mr. Harman and Mr. Heywood, to say the least of it, is of doubtful propriety. It puts us on the defensiv against the filthy charge of obscenity, and, what is the bad feature of the case, it makes the defense difficult and doubtful. When a writer or speaker selects language *unnecessarily* vulgar and disgusting in describing the vile doings of his fellowmen, we logically conclude that he is not so much opposed to that which is gross and filthy as he should be, and no editor can publish communications in which such language is used without injuring his character, and the cause he advocates, even though the motivs may be perfectly pure. Therefore, I protest against this line of conduct. Those pious prosecutors, however, who defend as divinely inspired the equally obscene passages of the Bible, and insist on having them read by our children in school, only prove themselvs to be inconsistent, contemptible hypocrits.

W. W. WALKER.

MARCELINE, MO., July 20, 1890.

MR. EDITOR: I received THE TRUTH SEEKERS all right which you sent me a short time ago. I read them with interest and distributed them with greater interest. I came here to Chariton county, Mo., about a month ago, from Bramble, Ind. My health has been poor for five months, so I came here to visit my uncle in hope of gaining better health while among the Chariton hills. I had only been here a short time when the Holiness people pitched their tent (Tabernacle) on the west bank of Vandoozen creek, for the purpose of carrying on a meeting. Their meeting has been in progress for two weeks. For the benefit of some of the readers of THE TRUTH SEEKER that know nothing of the Holiness faith (if there be any), I will giv a short history of their faith, practice, and meeting here. The faction here hav no creed, no churches, no organization. God is their only church. Those desiring to unite with them must profess (be converted), then sanctified. Then they travel on to a state of perfection equal with Christ. They reach a point where they are saved; are sin-proof; are past the point of temptation; sanctified wholly and saved by the blood of the lamb. When one knows he is saved then he belongs to the church of God. As soon as they are saved nearly all of them go to preaching the gospel, both men and women. I hav heard as many as seven of them at one meeting. The greater part of them are an illiterate class. They accept nothing as truth that is not in the Bible's barbarous record, and are avowed enemies to education and scientific principles. I hav heard a great many of them say that they did not want their children to hav any education only just enough to read the Bible. They call themselvs God's saints. Each one givs an exegesis of the Bible of his or her own. They become confused, and wrangle and dispute among themselvs, while preaching. They then pray to God (whose will it is to answer anything they pray for) to make everything right they hav said. They then retire, feeling (each one of them) that they hav expounded the holy scriptures with great force and precision. Uncle believes every word in the Bible, and claims sanctification, but does not think one can get beyond temptation. So one evening after the services at the Tabernacle two of the preachers came home with uncle and me. Uncle disputed the correctness of some of the doctrin they had been preaching regarding temptation. They both undertook to argue him down, but he resorted to the July 5th number of THE TRUTH SEEKER which you sent me, and taking C. B. Reynolds's article on the Lord's prayer in our public schools, completely silenced both of them. Uncle, when he first examined THE TRUTH SEEKERS, said they were snakes—that he would just as leave hav snakes in his house as such papers—and that they were the works of the devil. But he took the devil's argument to down the preachers. The snakes probably do not look quite so venomous as they did at first to him. The Holiness barbarous, heathenish doctrin teaches that people must throw education away; must not recognize science; must discard the affection and love of family for the love of Jesus. Everything that is ennobling; everything that is good and grand, and everything that is to the education and elevation of the people here in this life, must be thrown aside, and people must become fools for Christ's sake. This is the doctrin of the Holiness people. They are not loyal American citizens. All of them that I hav talked with are in favor of God in the Constitution, and one of them said "Bob Ingersoll" ought to hav a rope around his neck, and such papers as THE TRUTH SEEKER ought not to be allowed to be printed. Liberals, wake up! Such an element are enemies to science; to education; to liberty, the sweetest boon of all. Just such an element if they should be successful in getting God established in the Constitution, and become a power in our government, would crush out science, education, and liberty, and this country would retrograde and become the home of barbarians. God should be let alone in the clouds, or wherever he is, and kept out of the Constitution, for his name will be poisonous to the page it may occupy. One of the preachers said an incendiary (the devil) burnt his store some years ago, and that it was a good thing it happened—it caused his soul to get saved. Then he gave God the credit for it and beat the devil out of what he deserved. He said, "The Lord giveth and the Lord taketh away; blessed be the name of the Lord." A lady said her daughter was saved a year ago, but "now she is lost again, and thank God I am going to heaven and she can just go to hell." The girl was present. Oh, how my sympathy ran out for her whose father was dead and whose mother's misguided mind had lost all affection and mother love. Another man in his exhortation thanked God his daughter died about two years ago and went to hell unsaved—"and, thank God, I am going to heaven!" Some of them tell the people if they desire the prayers of God's saints to arise to their feet; then they tell them their prayers cannot save them, they must pray for themselvs. One old sanctimonious-looking gentleman pointed me out the other day and said: "My friend, you are under conviction. Do not you think that now is the time to make a start to get converted, sanctified, and saved? Do not you feel that you are convicted by God's holy word? Are you not bothered in mind?" I said: "No, sir. My mind is at peace, at rest. I am very well satisfied, sir." He wheeled on his heels as quick as a wink and said, "If God cannot convict you I cannot." The same preacher last night was speaking of the sinful world, the whisky hells, the gambling-dens, and other places of vice and sin. He was so clownlike in speech and gestures that some of the boys snickered at him. He said, very sarcastically, "Some of you boys will get something worse than the things I hav spoken of, thank God." He then smiled, as though it would be a beautiful spectacle to see a hell full of burning, roasting souls. If they fail to get followers they seem to be in a bad humor, and they threaten the people with eternal punishment. I appeal to the reasoning powers of every human being in this nation, whose mind is invested with dark superstition and ignorance, to rise above such barbarism and investigate for himself. Persons who believe that God has made his will known to man, and believe every word of the Bible is given of inspiration, and that a loving and all-wise and all-merciful God was really guilty of all the murder and bloodshed the Bible says he is—persons who believe that God caused his only son to be murdered as the only means of saving the lost ones of the world, and believe that God will commit unbelievers who hav honest doubt to an endless punishment—I say such believers, if the laws of our country were such that they could enforce their Bible doctrins, would punish unbelievers here. I would believe in a hell then—the Christians would giv us a hell here on earth. I believe in living in the nineteenth century, not in the time of Moses. I believe in free thought and free speech. I believe in living this life right. I believe in making a heaven here. I believe every preacher and priest in the land could do more good by giving lectures on temperance, morality, science, and education—getting the people interested in and prepared for living a peaceable and good life here. I believe it would do more good than preaching a barbarous history of a barbarous people; a heaven, hell, God, and devil that they know nothing about. The barbarous history of a barbarous people would be all right looked back upon with shame, but when taught as the word of God it brings shame on the one who teaches it. Above all, I believe in a complete separation of church and state, and Universal Mental Liberty.

CHAS. A. GLENN.

Children's Corner.

Edited by Miss Susan H. Wixon, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Only a Boy.

I am only a boy, with a heart light and free;
I am brimming with mischief and frolic and glee;
I dance with delight, and I whistle and sing,
And you think such a boy never cares for a thing.

But boys hav their troubles, though jolly they seem;
Their thoughts can go farther than most people deem.
Their hearts are as open to sorrow as joy,
And each has his feelings, though only a boy.

Now, oft when I've worked hard at piling the wood,
Hav done all my errands, and tried to be good,
I think I might hav a rest or a play;
But how shall I manage? Can anyone say?

If I start for a stroll, it is "Keep off the street!"
If I go to the house, it is "Mercy! what feet!"
If I take a seat, 'tis "Here! giv me that chair!"
If I lounge by a window, 'tis "Don't loiter there!"

If I ask a few questions, 'tis "Don't bother me!"
Or else "Such a torment I never did see!"
I am scolded or cuffed if I make the least noise,
Till I think in this wide world there's no place for boys.

At school they are shocked if I want a good play;
At home or at church I am so in the way;
And it's hard, for I don't see that boys are to blame,
And 'most any boy, too, will say just the same.

Of course a boy can't know as much as a man,
But we try to do right just as hard as we can.
Hav patience, dear people, though oft we annoy,
For the best man on earth once was "Only a Boy."

—*Aunt Lucy, in Ohio State Journal.*

Corner Gospel.

THE WAY TO BE HAPPY.

Some people think that it takes a good deal of money to be happy. They think that happiness consists in eating the costliest, wearing the costliest, sleeping in the costliest fashion, and so on. But it does not—no such thing. Some of the most unhappy individuals in this world subsist in luxury, eat, drink, and wear the best. They hav great coffers of wealth at their command, yet are of all men the most miserable. Why so? Because, as a rule, they hav concentrated their wealth upon themselvs. They hav grown in selfishness. They hav overloaded their stomachs in selfishness, covered their bodies in selfishness, stuffed and surfeited so that disease, like a tiger, has sprung upon them, fastened its fangs in their vitals, and is tearing them to pieces. Miserable days and sleepless nights follow them like an avenging nemesis.

Oh, but I want to be rich! you say. No; you don't. You just want to be comfortable, to hav the real wants satisfied, and the artificial ones banished. You know we suffer more because of fancied needs than we ever do from real desires. You require work and enthusiasm to do it. Health, strength, cheerfulness, are three great factors. And the surest way to be happy is to make somebody else happy, not with that definit end of self in view, but simply the wish and the effort to bring happiness into the life of another. Try it. Happiness is in right action, high aims. People forget surroundings with a great purpose in view.

Hugh Miller, you know, was an enthusiastic geologist. See how he describes his abiding-place when pursuing his favorit study early in life: "Do look around," he says in a letter to a friend, "and see the sort of a place in which a man can be happy. The sun is looking in through holes in the roof, speckling the floor with bright patches till it resembles a piece of calico. There are two windows in the apartment, one of them filled up with turf and stones, the other occupied by an old, unglazed frame. The fire is placed against the rough unplastered gable, into which we hav stuck a pin for suspending our pot over it, the smoke finding its way out through the holes of the roof and the window. Our meal-sack hangs by a rope from one of the rafters, at the hight of a man's head from the floor—our only means of preserving it from our thievish co-habitants—the rats. As for our furniture, 'tis altogether admirable. The two large stones are the steadiest seats I ever sat on, though perhaps a little ponderous when we hav occasion to shift them; and the bed is perfectly unique. It is formed of a pair of the minister's harrows, with the spikes turned down, and covered with an old door, and a bunch of straw; and as for culinary utensils, here is a wooden cog and here a pot. We are a little extravagant, to be sure, in our household expenses, for times are somewhat hard; but, meal and salt and every other item included, none of us hav yet exceeded half a crown a week. You may now boast, like a true scholar, who looks only at the past, of Diogenes and his tub, and the comforts of philosophy."

The man was happy, living in this way, because devoted to a great purpose. He ought to hav had different surroundings, but he did not murmur. Absorbed in his work, life was pleasure. If he could be happy with his environment, how much more happy ought you to be with yours, so far more comfortable.

Happiness increases as we lift others out of misery and sorrow. It flows from and follows unselfishness. S. H. W.

Catechism in Electricity.

1. How strong a current is used to send a message over an Atlantic cable? A. Thirty cells of battery only, equal to thirty volts.

2. What is the longest distance over which conversation by telephone is daily maintained? A. About 750 miles, from Portland, Maine, to Buffalo, New York.

3. What is the fastest time made by an electric railway? A. A mile a minute, by a small experimental car. Twenty miles an hour on street railway system.

4. How many miles of submarine cable are there in operation? A. Over 100,000 miles, or enough to girdle the earth four times.

5. What is the maximum power generated by an electric motor? A. Seventy-five horse power. Experiments indicate that 100 horse power will soon be reached.

6. How is a break in a submarine cable located? A. By measuring the electricity needed to charge the remaining unbroken part.

7. How many miles of telegraph wire in operation in the United States? A. Over a million, or enough to encircle the globe forty times.

8. How many messages can be transmitted over a wire at one time? A. Four, by the quadruplex system, in daily use.

9. How is telegraphing from a moving train accomplished? A. Through a circuit from the car roof, inducing a current in the wire on poles along the track.

10. What are the most widely separated points between which it is possible to send a telegram? A. British Columbia and New Zealand, via America and Europe.

11. How many miles of telephone wire in operation in the United States? A. More than 170,000, over which 1,055,000 messages are sent daily.

12. What is the greatest candle power of arc light used in a lighthouse? A. Two million, in the lighthouse at Honstholm, Denmark.

13. How many persons in the United States are engaged in business depending solely on electricity? A. Estimated 250,000.

14. How long does it take to transport a message from San Francisco to Hong Kong? A. About fifteen minutes, via New York, Canso, Penzance, Aden, Bombay, Madras, Penang, and Singapore.

15. What is the fastest time made by an operator sending messages by the Morse system? A. About forty-two words a minute.

16. How many telephones are in use in the United States? A. About 300,000.

17. What war vessel has the most complete electrical plant? A. United States man-of-war Chicago.

18. What is the average cost per mile of a trans-atlantic submarine cable? A. About $1,000.

19. How many miles of electric railway are there in operation in the United States? A. About four hundred miles, and much more under construction.

20. What strength of current is dangerous to human life? A. Five hundred volts, but depending largely on physical conditions.

By the Forelock.

In listening to the observations of a certain sort, one finds it difficult to class the person making them. Does he indulge in the subtlest sort of humor or is he too liberal-minded to notice the real drift of his remarks?

It was near the end of the winter term, and a teachers' meeting had been called to discuss the timely subject of written examinations.

"I propose having one examination in the forenoon, and one in the afternoon, every day," said the principal.

"That does very well in fair weather," answered one of the teachers, "but on a cloudy day I object to an examination in the afternoon."

"So do I," added another. "The children can't see to write without an effort, and they get tired and nervous."

"Very well, then," said the principal, "in case of a cloudy afternoon, hav that examination the day before!"—*Youth's Companion.*

Correspondence.

Sherman, Mich., Aug. 12, 1890.

Dear Miss Wixon: As I hav not seen any letters from this place in the Children's Corner I thought I would write one. My grandpa has taken The Truth Seeker a number of years, and I always read the Children's Corner. I hav both your books, "The Story Hour" and "Apples of Gold." At the last day of the school I go to I spoke the verses entitled, "The Freethinker's Means of Grace." At school I study grammar, writing, history, geography, spelling, and Robinson's arithmetic. I liv in the country, and am eleven years old. My father keeps twenty-two cows, has fifteen calves and four horses. If I see this letter in print I will write again. Anna Southwick.

A PLEASANT LETTER.

Miss S. H. Wixon: Although a stranger to you personally I am not a stranger to your works, having read with considerable interest most, if not all, of your three books, together with your various articles that hav appeared from time to time in the columns of The Truth Seeker, including your visit to Philadelphia and your Sunday out, when Berthia, I think the name was, and yourself spent a portion of the sacred day among the tombstones in the town of Warren. Literary criticism may be confined to philosophy and learning, but the expression of an honest opinion is undoubtedly the birthright of all. Goldsmith says, "Never touch a romance or novel: these paint beauty in colors more charming than nature and describe happiness that man never tastes."

I, however, notwithstanding this admonition, hav read that wonderful book entitled, "All in a Lifetime" with pleasure and, I hope, not without profit.

The book is deeply interesting, inasmuch as it takes the reader through nearly all the different phases of human life, beginning with the Yankee pedler and ending with the miserable death of the deceitful Philip Falsum, showing that the moral law, like the physical, cannot be violated with impunity. I am a nativ of Dumfriesshire, Scotland. My boyhood and in fact some of my manhood days were spent a few miles from the village of Ecclefechan, the birthplace of Thomas Carlyle, and when I read in "All in a Lifetime" the account of the Rev. Mr. Consalem's visit to the house of Mrs. Carden it reminds me very forcibly of my nativ home when the parish minister was visiting members of his congregation. But, unlike Regina Rawley, the Scotch lassies never doubted or disputed any of the doctrins advanced by "his reverence."

There are two chapters in the book that I very much admire. Thev are entitled, "A New Gospel," and "The Voice of One Crying in the Wilderness." In my opinion the contents of those two chapters show great originality of thought, and display, in a remarkable degree, the reasoning powers of a philosophical mind, and although the views which they contain may not yet receive universal acceptance it may be safely asserted that "All in a Lifetime," "Apples of Gold," and "The Story Hour," with its beautiful lessons and sweet, touching poetry, will be read and admired by thousands when this generation has passed away and when our bodies are mingling with the clods of the valley. R. S. C.

[We thank our stranger friend for the above unsolicited commendation of "All In a Lifetime." It is pleasant to know that our work meets with the approbation of scholars and thinkers. An occasional letter like the above givs us inspiration to go on in our chosen field of labor, hoping that the good seed dropped here and there may take root and grow, and, after a while, blossom into full flower and healthy fruitage. Our friend will also please accept our thanks for a thoughtful article on the current methods of thought, and for some very beautiful poetical selections.—Ed. C. C.]

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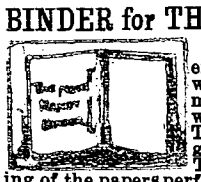
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Felix Pyat's name is well known in the roll of French Radicals. The novel presents a vivid panorama of the Paris of the present century. This translation may be counted on as unexceptionable, as coming from the accomplished scholar Benjamin Tucker.

PROTOPLASM AND LIFE. Two Biological Essays. By Charles Cox, M.D. New York: N. D. C. Hodges. Limp cloth, pp 67. Price, 75 cents.

This is a treatment of a subject that is of interest to Freethinkers, the evolution of life. Christians conceive that the production of life from inanimate matter must hav required the offices of a God; Freethinkers are concerned to demonstrate that life could hav arisen by natural processes. This question is here treated with clear reasoning and perspicuous language.

STUDIES IN THEOSOPHY: Historical and Practical. A Manual for the People. By W. J. Colville. Boston, Mass.: Colby & Rich. Cloth, pp. 504. Price, $1.50.

Theosophy is, as most of our readers are aware, a religion or doctrin savoring somewhat of Spiritualism and somewhat of Hindooism, wholly mystical and transcendental, and no doubt rapturous and comforting to those whose reason can be persuaded to giv it admission. Its adherents at least hav the merit, for our purposes, of being available as co-antagonists of Christianity, and we are thus disposed to treat them with considerable of courtesy. This book is a good exposition of the belief.

WHEELBARROW. Articles and Discussions on the Labor Question. Including the controversy with Mr. Lyman J. Gage on the Ethics of the Board of Trade. and the controversy with Mr. Hugh O. Pentecost, and others, on the Single Tax Question. Chicago: Open Court Publishing Co. Cloth, portrait, pp. 388, $1.

This is a well-written book. The adoption by the author of his singular cognomen, "Wheelbarrow," becomes clear after reading the following from the publishers' preface: "The articles of this book were written by a man who worked for years and years, his early childhood not excluded, as an unskilled laborer. With pickax, shovel, and wheelbarrow he helped to lay the first foundations of several railroads in this country. So he knows from experience the sufferings and hardships workingmen hav to endure. His buoyant genius struggled against the odds, the restrictions, the impediments of his position; and by wisely applied exertion he grew in importance as a man, he came to the front as a character who dared to stand up for his ideals of freedom and equal right. Honors were then bestowed upon him: he was elected to represent his fellow-citizens in the legislature of his state, and in the war he rose to the rank of general. He worked no longer with the wheelbarrow, but with his brains; he was powerful as an orator, and wielded his pen with ability and vigor. But greater than his genius is the honesty of his aspirations, the nobility of his ideals, the broadness of his views. While aspiring to more intellectual and higher work, his sympathies with the laboring classes never waned."

A THOUGHTLESS YES. By H. H. Gardener. Price, 50 cents.

This handsome little volume, bound in heavy, plate paper, and sold at fifty cents, should be read by all our subscribers. It consists of nine short stories which are pronounced protests against many of the fashionable vices and hoary evils of the hour. There is always a strong moral purpose behind everything Miss Gardener writes. She is not one of that vast constituency who are guilty of giving a *thoughtless yes* to wrongs because they hav the stamp of age, or the approval of Mrs. Grundy. It would be difficult to say which of the admirable stories in this volume are most to be commended. "A Splendid Judge of a Woman," "The Boler House Mystery," "The Lady of the Club," and "For the Prosecution," are exceptionally excellent. It must appear remarkable to those accustomed to look on the church as the conservator of moral strength and impulse that to-day so many of the most earnest, able, and effectiv reformers are found in the ranks of Liberalism. There is Miss Gardener doing such splendid work in the way of making men think, while she unmasks the great wrongs of the hour. There is Colonel Ingersoll who has recently given us the noblest plea for justice and humanity in the treatment of criminals which has been made in modern times. Edgar Fawcett's "The Evil that Men Do," though denounced by those who do not like their infamy unmasked, and those who believe that the ostrich is the wisest of creatures as evinced by its burying its head in the sand when danger approaches, is nevertheless a work which is bound to do incalculable good in awakening public sentiment, and as a warning to girls who know not the frightful temptations that will beset them in our great cities. Prof. Jos. Rodes Buchanan's brilliant plea for moral, industrial, and physical culture in his "New Education," and his recent able paper on woman, published in the *Arena*, are a few illustrations among many that could be cited, in which we find the standards of a higher civilization being carried by Liberal thinkers. All of which should teach the church that earnest thinkers cannot wait her slow movement, when the miseries of society call loudly for immediate reform. Every story found in the pages of "A Thoughtless Yes," conveys a great moral lesson in a manner always vivid, invariably forcible, sometimes startling, yet nowhere does the strength of the narrativ display weakness owing to the author's moralizing.—*Arena.*

"External Nature" is a paper-covered book of 70 pages, in which M. S. Hall, of Omaha, Neb., expresses in prose and verse some Antichristian ideas.

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A neat cloth-bound volume of 74 pages embodies a mystical rhapsody in verse entitled, "The Finding of the Gnosis—An Interior-life Drama wherein is brought to Light the Inmost Secret of all Veritable Religion, the Mystery of Divine Self." The Occult Publishing Co., of Boston, publish it at 50 cents.

"A Refutation of the Single Tax and Pungent Criticism of 'Progress and Poverty.'" This pamphlet of 32 pages, whose nature is sufficiently expressed by its title, is written by Alfred G. Yewen and published by the International Publishing Company, Sydney, Aus. Price, 20 cents.

The publishers of the *Theosophist*, Madras, India, also issue works on "Theosophy, religion, magic, sorcery, phantoms, Spiritualism, thought-reading, psychometry, astrology, palmistry, hygiene, etc." Two tracts on matters of the forementioned remarkable nature hav been forwarded us. Their titles are "Kosmic Mind" and "Sorcery in Science."

"Sanitary Entombment, the Ideal Disposition of the Dead," is a pamphlet by Rev. Charles R. Treat, rector of the Church of the Archangel, New York. He advocates the erection of a vast edifice in which the bodies of the dead shall be interred under the action of a process of aeration that obviates the objectionable consequences of present methods of burial.

Axel Lundberg, the Swedish Freethought lecturer of the West, sends us a lecture, "Om Djefvulen, Helvetet, den Eviga Fördömmelse Yttersta Domen," in which he in vigorous language lets the Christian into the origin of the devil, eternal punishment, and doomsday, and uses the occasion to point out the inhuman and cruel character of these conceptions. The pages are 32; the price is 10 cents.

Any of our readers who are interested in the question whether the conception of Christ's character and the materials of Christianity were derived from the character of the Indian Christna and the religion of Christnaism, are recommended to a work by John M. Robertson as an excellent one on the subject. The title is "Christ and Crishna," and it is issued by the Freethought Publishing Co., of London, Eng., at $1.

"Catechism on the Science of a Universal Religion; or, What We Can and Must Do, in Coöperation, to Secure a True Religion and Universal Happiness." Such is the title of a book of 118 pages by Gabriel Z. Wacht, San Francisco, Cal. The doctrins of the first part of the work are in regard to such deep matters as the creation of the world, eternity, matter and spirit, etc. The propositions next broached are that men should unite in societies coöperativ first in interchange of knowledge and apprisal of wants, and second in industry.

It will interest any of our readers who travel and collect books containing information about foreign countries, to learn that the Association of Commerce and Industry has published a profusely illustrated guide of Geneva, Switzerland, which contains a map of that city and a large amount of information relativ to the same, and the Swiss industries and educational institutions, historical notes, etc. The book will be sent free of charge upon application to the New World Travel Company, tourist and excursion agents, 321 Broadway, New York.

"Live Questions" is a sensible book written by John P. Altgeld, and published by Donohue & Henneberry, Chicago. The "live questions" treated are "Protection of non-combatants, or compulsory arbitration of strikes.—Pensions for soldiers.—The administration of justice in Chicago; unanimous juries.—The abolition of constables.—Justices and their fee systems.—Protecting the ballot-box; Australian plan.—Is the world worse?—Divorces.—Moral training.—The rich man's bread and the poor; Cardinal Manning.—Slave girls of Chicago, legislation for.—Anonymous journalism and its effects.—The immigrant's answer.—The eight-hour movement.—Our penal machinery and its victims."

"Er Biblen Guds Ord?" In this book of 130 pages the author, N. S. Johnson, subjects the Bible to a critical examination. He points out its immoralities, absurdities, and self-contradictions; givs his readers a sketch of the lives of other saviors, and concludes by giving copious citations from pagan philosophers, thus showing that a high status of morality can easily be conceived and practiced even if one does not know the Bible. The book we recommend as a good Freethought ABC to hand to new Danish arrivals who yet hav found no answer to the author's question, "Is the Bible the Word of God?" The price, we suppose, is 75 cents. Published by the author at Sioux Falls, Dak.

The August number of the *Arena* exhibits the characteristic boldness and fearlessness that has made the review so popular in the short space of nine months. Absolute freedom in the discussion of all great problems is novel in magazine literature, yet this has been a characteristic of the *Arena*. The present issue contains an interesting paper from Prof. N. S. Shaler, of Harvard University, on "The Economic Future of the New South," in which the scientist notices at length the wonderful resources of the South, her natural advantages in soil, climate, and great mineral resources. "Our Foreign Immigration; its Social Aspects," is the subject of an essay by a thinker who chooses to veil his identity under a *nom de plume*. In this paper are found some startling facts which appeal to all thinking men and women. "Hypnotism and its Relation to Jurisprudence," by Emily Kempin, LL.D., is worthy the attention of all readers who are interested in this marvelous psychological problem, which is now engrossing the attention of leading scientists on both sides of the Atlantic. This paper treats of the strange power; how people are hypnotized; the value of this agent in medical and surgical practice; the significance of the discovery from a judicial point of view. Marion Harland treats of the "Domestic Infelicity of Literary Women." The "No-Name" paper this month is bright. It is one of the peculiar methods of the *Arena* that it shows up the evils of the hour in a telling manner. "The Coming Cataclysm of America and Europe," by Prof. J. Rodes Buchanan, is a startling article.

"The Bible and Evolution," by our old contributor, Arthur B. Moss, is thus characterized:

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The *Freethinker* says: "We heartily recommend it as an excellent text-book of the subject. The reader is carried along on an easy-flowing stream of science, history, ethics, and common sense."

Watts's Literary Guide says: "In a shrewd, practical, common-sense way, Mr. Moss exposes the weakness of biblical science and morality."

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Agnosco, in *Secular Thought*, says: "Mr. Arthur B. Moss is well known to be one of the leading men in the English Freethought party. Whatever he writes is well worth careful perusal. His latest production is no exception to the rule, for it deals with its subject in a masterly and fair-minded way."

The *Agnostic Journal* says: "Mr. Moss has produced if not a brilliant or epoch-making work, at least a plain, solid, sensible effort for the enlightenment and instruction of those yet lingering in the shadows of the temples destitute of all sacredness, and from which the light of inspiration has faded."

The price of the volume is $1.

"Appel aux Libres-Penseurs pour la foundation d'un comité d'Etudes Morales," by Jean-Paul Cée. This pamphlet, which numbers 35 pages, contains, as the title indicates, an appeal to the Freethought societies of the civilized world, each to appoint a committee for the purpose of forming a system of ethics which can be easily understood by young as well as old. The proposal contained in this pamphlet was laid before the late Universal Freethought Congress, and received with unanimous favor. To the pamphlet, which contains the opinions of eminent Freethinkers, French as well as foreign, the president of the French Freethought Federation, J. B. Schacre, has furnished an excellent introduction.

By the same author there has been published "Avant-project d'un Code des Lois Morales," a work of 185 pages. In this larger work, "Advance-Project of a Code of Moral Laws," Mr. Jean Paul Cée givs a sketch of his system. He tells us first what man is and what the destiny of humanity. After thus forming his basis he proceeds in a very attractiv and sensible way to tell what in his opinion should be taught the child, the youth, and the person of mature years. He tells us what is the dutv and domain of woman in the human family. For the ideas pervading his plan we direct our readers' attention to the translated preface by Mr. Schacre, and it is our intention in a separate article, which will appear later, to examin the subject somewhat ourselvs. The simultaneous proposals and attempts by Liberals in different countries to formulate a system of morals for practical teaching indicate the deeply felt need. Hence every proposal ought carefully to be examined, that we may elicit the truly best one, and thus not alone hav an answer to the Christian query, "What do you Infidels giv us in place of the moral teachings contained in the Bible?" but, what is far more important, hav a competent moral guide for the converted as well as for our children.

"Die Darwin'she Theorie von der Entstehung und Umwandlung der Lebewelt," by Prof. D. Ludwig Büchner. In this book Professer Büchner applies the theory of Darwin to man, and views it in regard to progress, and in regard to its relationship to Materialistic philosophy. This work, which must be classed with the same author's "Man and his Place in Nature," appears in the form of six popular lectures. The latest results of scientific research are brought to bear upon the subject under discussion. We direct our readers' attention to the fourth lecture especially, in which the professor views the theory of Darwin in its relation to Materialistic philosophy, and givs a short history of the latter. Materialism is generally confounded with sensualism, with "Enjoy thyself, perchance to-morrow you may be dead," and yet no greater mistake could be made; for the future greatness of mankind is to be brought about through the application of the principles of Materialistic science to the realization of the dreams of idealism. The price of the book, the fifth edition of which we hav here noticed, is $2.50.

By the same author there has been written a short pamphlet, "Zwei Gehrönte Freidenker." These two crowned Freethinkers are Frederick the Great (1740–1786) and the Indian emperor Akbar (1556–1605). The author views his two heroes in their capacities as regents, generals, and philosophers, paying particular attention to the latter. It cannot be said that the work contains anything new to the historical student, yet we cannot consider the professor's work to hav been entirely in vain, for from a perusal of this pamphlet the reader will not alone receive a good idea of these two great men, but likewise accumulate a store of facts which might be used with profit when a Christian brags of eminent men said to hav belonged to the church; for a greater ruler and a better man than the pagan Akbar we shall not easily find—the only one we know of is the pagan Marcus Aurelius. The book, which contains several passages from the writings and letters of Frederick II., numbers 110 pages, and can be had for 75 cents.

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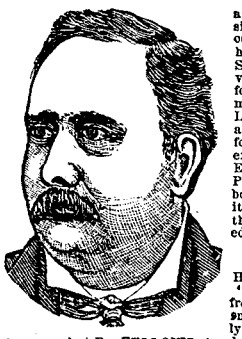
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News of the Week.

A STRIKE on the New York Central railroad is vexing passengers and delaying freight.

IN Algeria two thousand French soldiers aided by twelve thousand nativs are combating a grasshopper plague.

AT the Tenth International Medical Congress opened at Berlin on the 4th there were 5,000 physicians, of whom 500 were from America.

On the night of the 9th a meeting of the Young People's Literary Society of the Grand avenue Methodist church, Kansas City, broke up in a free fight.

REV. W. H. BOONE, a colored preacher of Gordon county, Ga., put rat poison in the food of a family of ten, to get possession of their crops. Three are dead.

ON the 3d a storm dilapidated Sioux Falls, S. D. The cathedral just built by Mrs. John Jacob Astor, of New York, presented a sorry spectacle when the lightning had finished with it.

A WESTERN G. A. R. encampment has reached the extreme of pension demanding by this request: "We now demand a *per diem* service pension for every man in the service pure and simple."

AT the International Peace Congress there was submitted this statement of how each pound of England's public expenditure during the century has been applied: On war and preparation for war, 16s. 3½d.; on all expenses of civil government, 3s. 8½d.

THE official rough count shows the population of Chicago to be 1,098,576 This is an increase during the decade of 595,398, or 118 32 per cent. Chicago has a population of about 53,682 in excess of Philadelphia, and is, therefore, the second city in population in the United States.

AT Pittston, Pa., Father Warnigaris, who suffered removal from St. Mary's church in the late quarrels, is suing for recompense for robbery of wine, clothes, and cash which he alleges were stolen when the St. Joseph Society forcibly took possession of the parsonage and held it against all comers.

THERE is a strike in Wales of 170,000 railroad men and miners. The mails are being dispatched along the high roads in carts, which go under the protection of a special and strong guard. The railway lines are dotted all along with groups of men who are determined to resist and put a stop to all traffic should any be attempted.

SAN SALVADOR has beat Guatemala in six engagements. The latter, it is said, provoked the war with the design to take possession of Salvador, and then extend her despotic sway over Central America. Nicaraugua, Costa Rica, and Salvador were aiming to model their republics after the United States, and dislike Guatemalan despotism.

Two judges hav taken up their stand in Perry county, Ky., under the protection of troops, and opened court to administer justice. The neighborhood has had countless murders in the last few years, and been convulsed by feuds. No court has been held for two years, the last judge being shot and driven away. One of the present judges was shot at on the 9th.

Two colored churches in Toronto, Can., the African Episcopal Methodist church of the United States and the British Methodist Episcopal church of Canada, are struggling over the possession of a church building. One party arrives early and bars and bolts the doors and windows, when the other party arrives and, smashing them in, enters and joins in the services.

JUDGE ELLIOTT of the Indiana supreme court, an eminent Republican, at a late Bar Association meeting said that the United States Supreme Court "has carried the doctrin of central power to the utmost verge of safety. The decision of the Court in the original package case," he said, "is a strong, and with profound deference I suggest, a dangerous assertion of central power."

THE society and the members of the congregation of the Italian church of Our Lady of Mt. Carmel, Williamsburgh, N. Y., celebrated the feast of Our Lady of Snow on the 5th with a parade in the afternoon and a display of fireworks in the evening. As the processionists were passing along North Sixth street they set upon a number of truckmen who interrupted the procession by driving through Havemeyer street. The police interfered to stop the fight, and were themselvs assaulted. Policeman John Cronin was struck down with a cobblestone and Policeman McConegby was struck on the head. When the reserve of police arrived they fell upon the fighters, and after a short struggle arrested the ringleaders. In the evening, Police Captain Short and a platoon of men attended the display of fireworks. It passed off quietly. The feast celebrated is in commemoration of the Virgin, who, it is said, appeared as a figure of snow in a province near Naples to confound those who were preaching against her and the savior.

Gems of Thought.

TWENTY doctors expound one text twenty ways, as children make descant upon plain song.—*Tyndale.*

ONE has said and insisted that such a passage meant such a thing; another that it meant directly the contrary; and a third, that it means neither one nor the other, but something different from both; and this they call understanding the Bible.—*Paine.*

HERE is an incomprehensible question which, for more than sixteen hundred years, has furnished exercise for curiosity, for sophistic subtlety, for animosity, for the spirit of cabal, for the fury of dominion, for the rage of persecution, for blind and sanguinary fanaticism, for barbarous credulity, and which has produced more horrors than the ambition of princes, which ambition has occasioned not a few. Is Jesus the Word? If he be the Word, did he emanate from God in time or before time? If he emanated from God is he co-eternal and con-substantial with him, or is he of a similar substance? Is he distinct from him or is he not? Is he made or begotten? Can he beget in his turn? Has he paternity, or productiv virtue without paternity? Is the Holy Ghost made? or begotten? or produced? or proceeding from the father? or proceeding from the son? or proceeding from both? Can he beget? can he produce? is his hypostasis con-substantial with the hypostasis of the father and the son? and how is it that, having the same nature—the same essence as the father and the son, he cannot do the same things done by these persons who are himself?—*Voltaire.*

To show you what great subjects occupied the attention of Calvin, it is only necessary to state that he furiously discussed the question as to whether the sacramental bread should be leavened or unleavened.—*Ingersoll.*

FORTITUDE is the guard and supporter of the other virtues.—*Locke.*

ONLY a sweet and virtuous soul,
Like seasoned timber, never givs.
—*Herbert.*

SLEEP even should be taken in obedience to our will. He who allows himself to go to sleep when he does not want to, has not adequate control of himself; and if he were a sentinel he would be shot for unfaithfulness. There should be no accidental rest any more than accidental labor. We ought not to quit work without our own permission, but learn to get our consent to all time given to idleness, as well as to labor. . . . We should learn, when we know what we want to do, to will to do it. Volition should be trained to follow quick on judgment. To see our duty should be to do it.—*Bierbower.*

'TIS in ourselvs that we are thus, or thus. Our bodies are our gardens; to the which, our wills are gardeners; so that if we will plant nettles, or sow lettuce; set hyssop, and weed up thyme; supply it with one gender of herbs, or distract it with many; either to hav it steril with idleness, or manured with industry; why, the power and corrigible authority of this lies in our wills. If the balance of our lives had not one scale of reason to poise another of sensuality, the blood and baseness of our natures would conduct us to most preposterous conclusions: But we hav reason to cool our raging motions, our carnal stings, our unbitted lusts.—*Shakspere.*

THE heart has its reasons, of which judgment so-called knows nothing.—*Pascal.*

AT need the heart takes the place of the brain. The inspired, impassioned man penetrates into things; perceives the cause by the shock which he feels from it; he embraces aggregates by the lucidity and velocity of his creativ imagination; he discovers the unity of a group by the unity of the emotion which he receives from it.—*Taine.*

VOLTAIRE had used the modern discoveries in physics as one of the numerous weapons of attack and ridicule directed by him against the scriptures. He found that the most popular systems of geology were accommodated to the sacred writings, and that much ingenuity had been employed to make every fact coincide exactly with the Mosaic account of the creation and deluge. It was, therefore, with no friendly feelings that he contemplated the cultivators of geology in general, regarding the science as one which had been successfully enlisted by theologians as an ally in their cause.—*Lyell's Geology.*

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FROM the day when the doctrin of Antinaturalism succeeded in superseding the lingering influence of pagan philosophy progressiv industry waned.—*Oswald.*

IMMEDIATELY after the epocha of time, ascribed to the dawning of divine light, the human mind seems generally to hav suffered an eclipse. The arts and sciences, intelligence and virtue, were smitten with an unaccountable palsy.—*Taylor.*

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Notes and Clippings.

When the Americans residing in St. Petersburg asked permission to celebrate the Fourth of July the authorities peremptorily refused them the privilege. But the Frenchmen of that city and Moscow were allowed to celebrate the establishment of the first republic of France on July 14th with great pomp and public demonstrations.

The *Loyal American* of Chicago givs a list of teachers in all the public schools of that city and the suburbs. In thirty-four schools of Chicago there are five hundred and eighty-eight teachers, three hundred and sixty-five of whom, or sixty-three per cent, are Roman Catholics. It has been repeatedly stated that the large majority of all the teachers in the public schools in all the large cities are Romanists.

In the government of Podol the peasants hav no scruples about selling their children. Instances of a very revolting nature are reported in a Moscow daily. One peasant sold his daughter, a girl of eight years, to traveling mendicants for the sum of six rubles; another one brought two girls to the town of Granova, where he sold the elder, a child of seven years, for five rubles, and the younger, three years old, for three rubles. Such instances hav occurred in many other towns of Christian Russia.

The Patterson, N. J., *Press* has written to the authorities of one hundred and three of the principal cities of the United States for information as to the regulations governing the use of their public parks on Sunday. Replies were received from eighty-nine, and of these, New Orleans is the only city which makes no distinction between Sunday and other days of the week. Washington, D. C., and Richmond, Va., furnish no means of recreation and permit no amusements whatever in their parks on Sunday.

"The National League for the Protection of American Institutions" givs the following as the government appropriations to Indian schools: 1886—$228,259, of which Roman Catholics received $118,343, or 52 per cent. 1887—$363,214, of which Roman Catholics received $194,636, or 62 per cent. 1888—$376,264, of which Roman Catholics received $221,169, or 68 per cent. 1889—$539,905, of which the Roman Catholics received $347,672, or 70 per cent. 1890—561,950, of which the Roman Catholics received $356,957, or 70 per cent.

A curious and interesting feature of the Metropolitan Museum of Art on free days, says the *Sun*, is the presence at noon of workmen in overalls, and bearing all the marks of recent toil. They evidently come from the scene of building operations hard by, and their presence shows how eagerly workingmen would welcome the opening of the museums on Sundays. The Sunday closing, by the way, is more and more a farce, for there is a constant increase in the number of Sunday passes issued to artists and their friends.

It must ever be remembered that the right to the mails is an essential factor in our freedom. If we hastily concede to the department the power of censorship over one kind of publication why not over another? There was once a postmaster-general, we believe, who refused to transmit abolition newspapers and documents. If we remember aright, he was sustained in this by the great authority of Jackson. How monstrous the suggestion appears now! And yet the abolition newspaper was more pernicious in the honest eyes of Amos Kendall than the writings of Count Tolstoi to the pure mind of Mr. Tyner.—*Herald.*

It has been estimated by an employee of the United States bureau of labor, that there are twenty-seven thousand married men in the city of New York who are supported by their wives, less than seven thousand of whom are in menial service. The modistes are in the majority. This includes dressmakers and milliners, many of whom own property, some being very wealthy and all well-to-do. The boarding-house-keepers rank next in number; the professional women—who embrace doctors, lawyers, dentists, aurists, writers, teachers, musicians, lecturers, designers, painters, and embroiderers—come third. Then there are the shopkeepers, who, it is said, make the best providers.

If anyone doubts that Canada is a day or two behind the age let him read this dispatch from Ottawa: "For two long years residents in the vicinity of 40 Prince street, Toronto, hav patiently stood scoldings and abuse from Mrs. Annie Pope, but patience has ceased to be a virtue, and she has been tried by the police magistrate and committed for trial at the assize court for being a common scold. The charge is laid against her under a very antiquated statute, which reads as follows: 'For being a common and turbulent brawler and sower of discord among her quiet and honest neighbors, so that she has become a public nuisance to her neighborhood by her scolding, quarreling, inciting strifes, controversies, quarrels, and disputes among her majesty's liege people, against the peace of our lady the queen, her crown, and dignity, the common nuisance of divers of her majesty's liege subjects.' Mrs. Pope was committed for trial and her husband went bail. The punishment for the offense is the treatment of the ducking-stool."

Last spring, Senator Vance introduced in the Senate "a bill to release certain church property in the District of Columbia from taxation," which enacts, "That all taxes and special assessments which may hav been heretofore charged against any church property in the District of Columbia, but remained unpaid, be canceled and released; provided, that at the time such tax or special assessment was levied, the property in question was used exclusivly for church purposes." Thus, unquestioned, comments the *American Sentinel*, would the United States government recognize the demand of the church for this modicum of indirect support from the state. As church property is untaxed, so all other property must submit to a heavier taxation in proportion, and therefore the taxes, which the church property would otherwise pay, are divided *pro rata* among all taxpayers, and consequently the entire taxable property is assessed with the church taxes. By this indirection the churchman obtains from the non-churchgoer just so much toward the aggrandizement of his church, and the more worldly, wealthy, covetous, and miserly the church organization is, just so much more involuntary support and aid it draws from those who are not in sympathy with its hoarding methods.

The sultan of Zanzibar has decreed that there shall be no more slavery throughout his dominions. The decree, which has been placarded under the sultan's seal in Arabic and English, provides in detail that the exchange, sale, or purchase of slaves, domestic or otherwise, is absolutely prohibited. Houses hitherto kept for this purpose are forever closed. All slave-brokers exercising their occupation are liable to severe punishment and deportation. Any Arab found trafficking in slaves will be liable to similar punishment. Any houses used in the future for such traffic will be forfeited. On the death of their present owners slaves shall, *ipso facto*, be free, unless the deceased leave lawful children, who may inherit them. Slaves cannot be willed away or sold after the death of their owner. Any Zanzibar subject marrying or married to a person under British jurisdiction is henceforth disabled from holding slaves. All slaves of such persons are now declared free. No freed slaves are in any circumstances to possess a slave. Every slave is to hav the absolute right henceforth to purchase his freedom at a reasonable price. The sultan binds himself to accord special protection to such slaves and to all slaves freed under the decree or otherwise. Every slave is to hav the same rights as the Arabs to prosecute complaints and claims in courts of justice.

M. M. Trumbull, "Wheelbarrow" of the *Open Court*, exclaims: "How much the school of divinity in which a man has been educated controls his estimate of character! 'He was one of God's own people,' said a citizen of Chicago, in grateful tribute to the memory of Mr. Pat Sharkey, of New York, recently deceased. 'He was one of God's own people,' he remarked, with plaintiv sorrow: 'His place was a great resort for sporting men of all kinds. Sharkey backed all the rowing men, fighters, and athletes. He lost $2,700 on Kilrain in the Sullivan-Kilrain fight. Pat kept a saloon at the corner of Thirteenth street, and was one of the prominent men of Tammany.' In addition to these merits it appears that Pat "maintained two households,' presided over by different women, each of whom now claims to be his widow. It is rather perplexing that although Pat was 'one of God's own people,' his body was denied burial in consecrated ground by the clergy of the church to which he belonged; and the reason for this is more perplexing still. Pat was not refused burial in a consecrated ground because he kept a resort for sporting men of all kinds, nor because he backed all the fighters, nor because he was a member of Tammany, which in the opinion of some people ought to exclude a man from consecrated ground; nor because of his Mormon practices, but because he had belonged to the several orders known as Freemasons, Knights of Pythias, and Elks. Although there may be some harmless nonsense in their ceremonials, these orders are provident and benevolent societies, to which any man may innocently belong. The theology of it all is wonderful."

Tolstoi, says the *Sun*, is too much in earnest to degrade his purpose by uncleanly suggestions. He is coarse and brutal, but never obscene; for he believes that he holds some sort of a spiritual commission to reform the world by reducing it to barbarism and taking away the beauty and joy of existence. Such asceticism, however expressed, does not hav a dangerous fascination for men, as everybody knows. Their temptations do not lie in that direction, as its teaching is contrary to nature, and a strong revolt against it is natural. Love will continue to be the motiv for marriage, as it has been from the beginning, and marriage will remain honorable in the eyes of all men, whatever the morbid Russian pessimist may say after years hav quenched the fires of his heart. Yet, as Principal Donaldson showed some time since, the views of Tolstoi are very similar to those which were expounded by early Christian ascetics. The opposition to marriage was strong in the second and third centuries of the Christian era, and the invectivs against whatever tended to make the beauty of women more alluring were many and bitter. Virginity was exalted as the high and holy state, Tertullian teaching that wives were women of the second degree of modesty. "Natural grace," he says elsewhere, in speaking of women, "must be obliterated by concealment and negligence, as being dangerous to the glances of the beholder's eyes." Clement of Alexandria declares that to a woman "it brings shame to reflect of what nature she is." As a result of such teachings, and so far as they were followed, domestic affection passed away, and to them Principal Donaldson attributes "the prevalent hardness of heart" of the succeeding century. But human nature rebelled, as now it revolts against the assaults of Tolstoi's morbid mind and diseased imagination. You might as well tell men to put out their eyes because to see the beauty of nature is a sin.

An urgent call for more missionaries comes to the *Independent* from mission stations of the American board in every part of heathendom. The universal appeal is for more men and more money. The same cry is sent forth by the missionaries of every Protestant denomination, and it is heard as often in England as in our own country. The late missionary conference at Shanghai formally called upon the Protestant world to send one thousand recruits to China during the next five years. The *Independent* exhorts the Congregationalists to double their contributions for missionary purposes, declaring that "the master's business requires haste." The Rev. Mr. Farnsworth, writing from a mission in western Turkey, reports that souls are "perishing for lack of a little of the Lord's money." The *Churchman* is trying to raise $1,000,000 for the Episcopal missions, home and foreign, and the Baptists, Methodists, and Presbyterians are appealing with unwonted energy for more money for heathen evangelization. It is evident, says the *Sun*, that the purpose of this general movement is to rekindle the missionary enthusiasm, which the religious discussion of the period has undoubtedly had a tendency to cool. In the first place, Canon Taylor, of the Church of England, has shown that the heathen and Mohammedans of Asia and Africa are increasing at the annual rate of more than eleven million, while the number of nativ converts made by Protestant missionaries, at an expense in money of $10,000,000, is not more than sixty thousand a year. The present missionary methods seem to him a great practical failure, and he likens the situation to "the tortoise racing with a railway train; the longer the race continues the further the tortoise is left behind." But the drift of theological opinion during the recent years has exercised a more potent influence than these hard and cold statistics. Formerly the conviction was universal among orthodox believers that the heathen would be doomed to hell and everlasting torment if they were not converted to Christianity, and from the first that has been the great inspiring force in missionary enterprise. Now the sentiment is growing more and more prevalent that justice requires that the heathen should hav a chance for salvation by means of a second probation in the world to come. One of the prime objects of the movement for the revision of the Westminster Confession is to get rid of the doctrin of heathen damnation. The Andover school of Congregationalists also stand out against a decree so terrible. Professor Briggs of the Union Theological Seminary thinks that the theory of a second probation has not received sufficient consideration. Young men offering themselvs as candidates for missionary appointments are horrified at the teaching that heathen are passing into the torments of hell at the rate of many millions annually. A tendency toward Universalism appears throughout the Christian world. The love of God is the favorit theme, not the terrors of his justice. Modern sentiment, so tender and so sympathetic, recoils from the thought of everlasting suffering for anybody. Hence the main motiv for heathen evangelization is passing away. If the heathen are not to be damned because they are heathen, but are to be saved by angelic instruction in the life to come, pious people hav no longer the reason to sacrifice themselvs on their behalf which they had when they believed that the fires of hell were burning for the whole heathen world. Artificial methods to rekindle the missionary enthusiasm of the past may produce some temporary effect, but if the present drift toward second probation and Universalism continues, they will hav no lasting power. How different was the case when these words of the Westminster Confession expressed the common orthodox belief: "Much less can man, not professing the Christian religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the law of that religion they do profess, and to assert and maintain that they may is very pernicious and to be detested."

Communications.

Talmage Appealed to the Wrong Man.

Rev. T. De Witt Talmage, D.D., *Dear Sir:* Your kind letter is received, and carefully read and considered. You request me to procure four new subscribers for the *Christian Herald*, and with them, attend the dedication of your Tabernacle in September. You will regret to learn that my views and convictions on theological and religious questions are so radically opposed to yours, that I cannot, in the present state of my development, consistently comply. I am pleased to think, however, that perhaps this is my golden opportunity to get light; that your superior intellectual ability, vastly greater opportunities, and more extensiv reading will enable you to clear up all the doubts and difficulties which separate me from your position and bring me back to the faith of my fathers. If you do so, I promis you twice four subscribers, and if your "Christian Scientists" will cure me of my lameness, and enable me to walk, I will attend your "Dedication," and declare to the assembled multitude your wonderful achievements.

In western Pennsylvania, where I was born, and spent nearly all my life, Scotch-Irish Calvinistic Presbyterianism was the prevailing religion. Unfortunately, I was, in very early life, so educated and drilled in the creed of that religion, that I embraced it with all its horrible doctrins. Before reaching manhood, I had read the Bible carefully many times through, and memorized much of it, and nearly all the catechism. The most honored books in my father's library were, first about a dozen Bibles and hymn-books, Scott's Commentary, and then such works as those of Edwards, Doddridge, Baxter, etc. In my youth I had read all the standard replies to Paine—Leslie's "Easy Method with the Deist," etc., but no Infidel works, as they were not allowed in my father's library. In 1829, a "Temperance Society" was organized at New Bedford, on the total abstinence principle. Its pledge I signed, and hav sacredly kept, so that I never drank a glass of any kind of intoxicating liquor in my life. This organization was bitterly opposed and denounced by a large per centage of the Christian community as an unchristian, Infidel movement. They quoted the scriptures freely against it, showing that they sanctioned the use of intoxicants as a beverage—taught us to consider wine as one of God's great blessings, and their deprivation as one of his special curses. They showed that Christ made wine, (and a good article at that), to be used by persons who had already "well drunk," and that he drank it himself whenever the occasion offered, until people took notice of it, and called him a "winebibber."

Next, we organized an antislavery society. This was denounced even more generally and more bitterly by the Christian brethren than the former had been, our Presbyterian minister leading off, and defending slavery from the Bible. In 1794 the Presbyterian church had verbally testified very strongly against slavery, declaring slaveholders to be "man-stealers," "sinners of the first rank," "the highest kind of thieves," and in 1818 she renewed her testimony in language almost as strong. Yet, strange to say, notwithstanding these just and terrible denunciations of slavery and slaveholders, these "man-stealers" were the leaders and most honored members and ministers of the church. The direct road to honor and preferment in that church was to defend slavery from the Bible. Its general assembly resolved that neither Christ nor his apostles had condemned slavery and they would not. The Methodist Episcopal church made a similar record. Though its founder, John Wesley, had declared slavery to be the "execrable sum of all villainies," the general conference, in which were many slaveholders, in 1836, resolved that they had no "right, wish, or intention" to interfere in behalf of the slave. And all the large churches pursued a similar course, and boldly justified their pro-slavery action from the Bible. After much thought I came deliberately to the conclusion that a religious organization that boastingly fellowshipped "man-stealers," and justified their infamous deeds, was not a church of Christ, but rather, what William Lloyd Garrison said it was, "a synagog of Satan" and a "brotherhood of thieves," and no fit association for a decent, honest man, so I left it. This conduct of the churches led me to a careful investigation of the question: What has been the influence of the Bible and Christianity upon the world? According to Hallam and other reliable historians their influence, as exemplified in both the Greek and Latin churches, has been most disastrous. We hav a modified example of the former in Russia today and a much improved specimen of the latter in Spain. Under their influence, moral and intellectual darkness that might be felt settled down upon the Christian nations. Intelligence and virtue disappeared; ignorance, cruelty, lust, and treachery with unbridled sway ruled Christendom. Science, which is ascertained, classified facts or truths, was utterly ignored, and its advocates persecuted, imprisoned, tortured, and murdered. The geocentric theory, including a flat earth, and other similar absurd Christian nonsense, was authoritativly established. The Christian authorities, with the Bible in one hand and the fagot in the other, dared any man to speak in opposition to the established theory, on pain of torture, death, and damnation. For bravely uttering thoughts they could not but think, Vanini's tongue was torn out, and he and Bruno burnt at the stake, and thousands of other good, truth-loving men and women were cruelly outraged for the same offense. Kings, nobles, and church dignitaries rioted in wealth, luxury, and debauchery, while the masses toiled in ignorance, filth, penury, and rags. These facts suggested the question, Does a belief in the inspiration of the Bible tend to produce these unhappy results? There are many passages in the Bible, as there are in the sacred books of the eastern nations generally, that denounce oppression, falsehood, lust, etc. So that those who wish to defend a pure and upright life from scripture texts can do so, but for them it is not necessary; they would do right if there were no such texts. But unfortunately there is a much larger class who, like the slaveholders and Mormons, seek for texts of an opposit character, by which to defend their evil doings, and the great misfortune is that they can find them in abundance.

Fifty years ago it was common to hear ministers of the gospel read from Leviticus xxv what they called their divine commission—to buy, sell, and hold slaves, and transmit them to their children as a "possession" and "inheritance for ever." And I hav heard them read also from Exodus xxi to prove that the slaveholder had a divine right to whip his slave to death without punishment, provided he did not keep on beating until he died "under his hand," but left off while he had sufficient vitality left to liv twenty-four hours, and the reason given was, "because he is his money," and believing in the inspiration of the scriptures the nine-tenths of the pro-slavery community were satisfied that slavery, with all its essential abominations, was a divine institution.

I hav heard orthodox ministers defend in the pulpit, from the Bible, aggressiv war, with all its necessary cruelties. They referred to Joshua's wholesale slaughter of the Canaanites, Moses's butchery of the Midianites, and David's brutal extermination of the Ammonites and cruel murder of prisoners of war—men, women, and children—by putting them under saws and harrows of iron, and cutting them with axes, and roasting them in brick kilns! According to God's command (please excuse me for either honoring, worshiping, or believing in such a God), I hav often heard intelligent Christians defend lying from the Bible. They said by divine direction the Israelites lied to obtain the jewels of the Egyptians. By God's direction Joshua deceived the men of Ai and took their city. They referred also to the contemptible subterfuge he directed Samuel to adopt to save his life when he went to anoint David, and to the command God gave his servant, to "go and be a lying spirit in the mouth of all Ahab's prophets, so that Micaiah could say, 'Now, therefore, behold the Lord hath put a lying spirit in the mouth of all these thy prophets.'" These and many other similar passages satisfied every Christian liar that his practice was right. But, perhaps, the most wholesale sanction of evil and evil-doers is found in the eleventh chapter of Hebrews. Here men and women whom our laws would imprison or hang, and all decent people would shun and loathe, are indorsed as God's faithful friends (of whom the world was not worthy), whose example we must follow if we would please God and inherit heaven. Among these are Abraham, with his sister, wife, and concubines, who banished his servant girl, whom he had seduced, with his illegitimate infant son, to perish in the wilderness; Rahab, the harlot; Jael, who treacherously murdered her weary, sleeping, confiding guest, whom she had promised to protect; Jephthah, who offered up as a burnt offering his innocent and only daughter; David, with his multitudes of wives and concubines, his murderous robber raids, etc., etc. Such teaching tends to subvert all morality. What wonder that the Mormons are enthusiastic believers in, and defenders of, the inspiration of the Bible, and claim to be the only church that believes and practices all its teachings? Deut. xiii, 6–10, justifies the murder of heretics. "Thou shalt not suffer a witch to liv," not only established the foolish doctrin of witchcraft but made it the duty of Presbyterians in Scotland and elsewhere and Puritans in New England to murder them.

During our Revolution, John Wesley and his Bible-believing, Tory friends, in the name of God, Peter, and Paul, denounced the damnation of hell on Washington and his compeers, because they would resist and not honor and submit to King George III. In short, the Bible has been quoted by its friends and authorized expounders, in defense of war, slavery, intemperance, polygamy, concubinage, lying, persecution, and nearly every immorality, as well as against the truths of astronomy, geology, and nearly every science that has engaged the minds of thinkers since the advent of Christianity. The age of science and progress which has now dawned upon the world was retarded more than a thousand years by Christian ignorance, tyranny, and bigotry, backed by the Bible. It seems to me, in view of these facts, that the influence of the church and Bible on Christendom has been exceedingly unfortunate. With this conviction, the argument in favor of inspiration drawn from the "internal evidence," seemed an entire failure. I then examined the external evidence with a similar result. According to the Rev. Wm. Brown, D.D., in his work entitled "Jewish Antiquities," a standard orthodox work: "The books of the Old Testament were first revised and arranged by Ezra, B.C. 444, the other members of the Great Synagog carried on the work, and Simon the Just completed the canon of the Old Testament by adding 1 and 2 Chronicles, Ezra, Nehemiah, Esther, and Malachi, of which 1 and 2 Chronicles, Ezra, and Esther are *supposed* to hav been written by Ezra, and Nehemiah and Malachi by those whose names they bear." We are indebted, indeed, for a complete, corrected, and revised edition of the Old Testament, to Ezra, the Jewish Synagog, and a Jew called Simon. The authors of many of the books of the Bible are unknown, and few, if any, are certainly known, but certain persons are *supposed* to hav written them. On the authority of Dr. Brown, a large number of Jews, most of whose names, even, we never heard, and of most of whose characters we know nothing, tinkered at the Old Testament for 153 years, and at the close one man, who seemed to hav great influence, added six books on his own authority, some of which, by some learned Christian writers, are thought to be apocryphal, and should not be in the canon. Now, I believe, no one claims that these Jews were inspired. Christ had a very poor opinion of the leaders of the synagog in his day, and yet, I suppose, they were quite as good as they had been four hundred years before. These men revised their scriptures just as they saw fit, adding books and parts of books, and rejecting others, according to their whims and educational prejudices, and it seems to me that to say that a book got up by a class of men noted in all those times for hypocrisy and wickedness, was inspired by God, thus making him responsible for all the mistakes, follies, and absurdities it might contain, would be to insult, rather than honor, God. Before I dare say a book is inspired, I must know that it is, else I may lie. But, how can I know, how can you or anyone know, that the authors of the Old Testament were controled by any other spirit than their own? Prof. Moses Stuart says that 1 Sam. xvii, 54, is manifestly a very unskilful interpolation, because it is an incorrect historical statement—that is, a falsehood. Did God inspire a lie? And if that verse is untrue, how do we know that the next verse is true and inspired, or, indeed, any part of the book? I hav, absolutely, no proof of it. Hav you? Then I investigated the claims of the New Testament to inspiration and they seemed no better sustained than those of the Old. Dr. Adam Clarke, in his commentary, says there are three incorrect historical statements in the ninth verse of the first chapter of Matthew, which means three falsehoods, and according to Chronicles, the charge is true. Did God inspire those falsehoods? And if Matthew deliberately wrote three lies in one gospel, how are we to know that he did not write ten times as many more before he reached the end of it?

If a person, narrating certain events to me, states a deliberate falsehood at the outset, he might just as well stop. I hav no more use for him or his statements, and, if I had any respect for God, or the truth, I would not say he was inspired. And when he told me an unreasonable story, I would unhesitatingly reject it as a lie. If the mother of Jesus, speaking of him, said, as Luke ii, 48, says she did, that Joseph was his father, I could believe it against the oath of ten thousand Matthews that he was a ghost. Yet, if this unreasonable and utterly unproved ghost story is false, the whole supernatural part of your "plan of salvation" falls like the house built on the sand. Peter told three deliberate lies, and then swore to them, and years afterward, when Paul met him at Antioch (Gal. ii, 11), he "withstood him to the face, because he was to be blamed" (verse 13), "and the other Jews dissembled likewise, with him [Peter], insomuch that Barnabas also was carried away with their dissimulation." Here we find him lying again, and leading Barnabas (a brother minister) and a number of Christian Jews to lie with him, so that the apostle, and it would seem the whole Christian church at Antioch, stood before the public as a band of convicted liars, showing that the apostle's lying, as well as that of the early Christians, was not the result of sudden and powerful temptations, but an ingrained propensity. The Catholic church, that most unscrupulous liar, did a very appropriate thing when she selected Peter as her patron saint. Although Paul, on this occasion, administered a just and severe reproof to Peter, his own practice was scarcely better than his. Speaking of himself, he said, "Being crafty I caught you with guile," and "If the truth of God hath abounded through my lie unto his glory,

why yet am I also judged as a sinner?" (Rom. iii, 7). Paul givs a practical explanation of his meaning in these passages, in Acts xxi, where he and the "elders," at Jerusalem, deliberately planned and executed a scheme for the avowed purpose of deceiving the brethren ("the thousands that believe"), and making them believe a lie with regard to the teachings of Paul, and an important doctrin of the Christian faith. Now if the leading apostles and writers of the New Testament could deliberately tell lies and swear to them, and plot and act lies, to deceive the brethren, might they not also write them for the same purpose? And how do we know that they did not? It would be acting in accord with their former practice. Is it strange that their successors—the Christian fathers of the first and succeeding centuries—should be liars on principle? So that Mosheim, the standard church historian, could truly write of them that they deemed it "an act of virtue to deceive and lie" to advance religion? That they "flooded the world with spurious books, filled with pious frauds and fabulous wonders, and in order to giv them weight forged to them the names of important personages?" These lying fathers wrote hundreds of books—"Gospels, Epistles, Acts, and Revelations," so that, as Mosheim intimates, it became a matter of extreme difficulty to separate the true from the false. He says, concerning the time when and the persons by whom the books of the New Testament were collected into one volume, there are various opinions, or rather *conjectures*, of the learned. Dr. Lardner says that the Testament canon was not authoritativly settled until the seventh century, and when it was done it was by ignorant and utterly unreliable Catholic councils. Professor Newman proves that our four gospels were not known to the early Christians until the latter part of the second century, at which time they were probably written, and were first mentioned by Ireneus. Now, how can I know that books written by such men and in such an age are true? Even if we were certain that the originals had been perfect, they hav been copied and recopied, translated and re-translated, by men who would change their truth into a lie as a religious duty, if they thought by so doing they could advance their views of religion; and how can I know, how can you or anyone know, that they did not do so? Dr. Clarke and other eminent Christian writers tell us that they did so. For example, 1 John v, 7, "For three that bear record," etc., was thus added to support the absurd pagan doctrin of the trinity.

According to orthodoxy, about eighteen hundred years ago God wanted a book written, one that would be absolutely true and reliable, and one that all must believe and accept as divine, or be damned to eternal fire. As the principal writers of this book, he employed men who had proved themselvs capable of writing, speaking, and acting deliberate falsehoods, and then had them write it, not in good, honest Hebrew—the language of the country where the events recorded were said to hav occurred—but in corrupt Greek, which Campbell calls "a barbarous idiom," and Bishop Middleton says of it: "The scripture Greek is utterly rude and barbarous, and abounds with every fault that can deform a language," and then left it to be copied, translated, and preserved for fifteen hundred years by the Catholic church—herself the most unscrupulous liar, forger, and perverter of truth that ever cursed the earth or disgraced the human race. In view of which facts, even if there were no positiv testimony on the subject, it would still be ten thousand to one that it had been altered and perverted. Yet orthodoxy demands that we believe in its original and continuous absolute divine purity on pain of eternal damnation, all of which, to my mind, is the climax of unreasonable absurdity. Now I do not claim infallibility. I may be mistaken. All I seek is the truth. Convince me that I am in error, and I will thank you and act accordingly. But do not threaten me with hell. I am too far on for that. Nor tell me that I hate the truth, for that would be false and do neither of us any good. Neither need you try to frighten me with the horrors of Infidel death-beds. I hav, myself, been down so near the gates of death that I did not expect to get back, but I was not in the least alarmed. I hav stood beside the death-bed of Infidels, but there were no horrors. All was peace. And why not? The Materialist, having spent his life in seeking after truth and trying to increase the sum of human happiness, calmly resigns himself, as he believes, to a peaceful, restful, dreamless, eternal sleep. The Spiritualist joins the loved ones who hav gone before, and under much more favorable circumstances commences anew with them a purer, higher, happier life. The most unhappy death-bed scene I ever witnessed was that of an honest, pious, Christian neighbor, who had serious doubts as to his own salvation, and believing as he did in an intensely hot, eternal hell, of course his situation was frightful and horrible. I can conceive of no system so well calculated to murder joy and happiness as the Christian system. You will agree that it banishes happiness pretty thoroughly out of hell, and before one can be happy in heaven, in full view of father, mother, wife, and children, or friends roasting alive in eternal fire, he must be dehumanized and transformed into a being a compound of brute and fiend. W. W. WALKER.

Our London Letter.

Certain pious men, members of the "Lord's Day Observance Society," hav once more stood up on their hind legs and brayed. They strenuously object to the rational use and enjoyment of Sunday, and would hav everyone driven into conventicles to listen to inane vaporings, only enlivened by vivid illustrations of the future joy of the saints in witnessing the tortures of the unregenerate in the good old-fashioned hell of Calvin. It is a very sore point with the elect that people will obstinately persist in risking the future welfare of their immortal souls by going to the public parks to enjoy fresh air and fairly good instrumental music. It stands to reason that the ordinary individual will prefer lying on the grass in the cool of the evening, well in reach of the strains of a band, in preference to roasting two hours in a stuffy building listening to the drivel of a gospel grinder. All the same, it is rough on the soul-saver's business, for those who don't patronize their shops don't care about paying the shopkeepers, and so the latter are only fighting for their bread and butter, of which they would not get so good a supply in any other walk in life. The stock excuse of the Sabbatarian party is, that their great objection to the secularization of the Sunday is the fear that eventually it will lead to a compulsory continuation of all work for seven days a week; this statement has induced a number to take this side of the question who would otherwise not do so, but in these days of workers' combinations the tendency is toward less work and more pay, so there is very little fear of such fears being realized; but, of course, this is only an excuse, and nothing more. They dare not giv the real reason, or their objections to rational enjoyment would be swept away, together with themselvs, which would be a good thing for society generally, though not, perhaps, for them individually.

The "Society for the Promotion of Christian Knowledge" hav issued a circular in reply to the charge brought against them some time back by Mr. W. Besant. He accused them of the very worst kind of sweating, and instead of refuting the charge they simply plead that they hav a perfect right to make as much profit as they can. They admit making a considerable annual profit on their capital, but place against the statement that they distribute gratis £12,000 worth of their publications annually. This valuation is their own, and no doubt far in excess of the truth. I hav seen many of their publications, though never one of any value; but taking cost of material and labor that sum would represent a very respectable library. The committee rather pride themselvs on the fact that they can get the copyright of a book for a lesser amount than can publishers who don't distribute "Christian knowledge," and with such capabilities for driving a keen bargain they still appeal to the public to subscribe to the fund for the support of the society. I wonder they should hav taken the trouble to notice the charge, as the people who subscribe so freely to this and kindred societies would never be convinced of their disreputable actions.

The bishop of Peterborough has lately distinguished himself by introducing a bill to Parliament for the purpose of abolishing infant life assurance, or in the alternativ, causing the money to be paid by the insurance company direct to the undertaker. This father in God has shown a good specimen of the love bishops bear to their flocks; this particular one fully exemplifies the charity that thinketh no evil, which all Christians possess so largely. His opinion is that all wealthy persons are model parents, all poor persons hold infanticide as a great moral necessity. His great scholarship and intellectuality never showed him that if all children insured, or the majority of them, were disposed of as soon as the policy was effected, no insurance company could exist a month. The great dignitaries of the church are deep thinkers and powerful observers, so they say. J. D.

Failure of Secularism.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* 1. Did not the retreat of the Liberal army begin years ago when the Liberal congress permitted the church to frighten it away from its demand that the mails of the United States be absolutely free for the use of all citizens, leaving individual offenders responsible for their acts?

2. Supervision of the mails by the pious tools of the church ought to hav been condemned by Liberals everywhere. No Paul Prys of the church, or holy Pecksniffs, ought to hav been allowed to lay their hands on the mail service of the United States.

3. Liberals, in congress assembled, should hav declared that while the Christians' standard of morals, the Bible, with all its vulgarity, and, as Noah Webster said, "many words and phrases very offensiv to delicacy, and even to decency," is circulated, no other book of equal impurity should be interdicted.

4. The church, outwardly fair and pure as a whited sepulcher, but full of rottenness within, raised the cry of "obscenity" against the once brave old League, and the League hauled down its flag and changed its name. But the church has stuck to its ancient habit of lying for Christ's sake. It does not matter what your name is, if you are not a Christian, it is a part of Christian duty to damn you in this world, as the Christian sincerely believes it is his God's duty to damn you in the next. The Liberal League made an ostrich of itself, buried its head in the sands of obloquy. It had a far better character than the church ever had, and purer members than are found in many fashionable religious societies to-day.

Judge Westbrook and his co-laborers say there is needed "a more systematic advertising of the cause;" "the tendency of the time is toward consolidation and coöperation." "If Liberals are to hold their own against their opponents they must be welded together into one solid organization." "The peril to our religious liberties presses fast upon us." I believe every word of it. Unless Liberals heed these words of warning there will be in this country more than a peaceful clash of opinions. I am ready to join hands with the Union in any practical way. Twenty years ago I put my last dollar in the "Clergy a Source of Danger to the American Republic," now out of print. Every year is confirming the warnings of that book. The self-satisfied assurance of many Liberals then was, "Oh! there's no danger!" Some of the old soldiers of the "Liberal army," as Brother Westbrook calls it, are no longer with us. Bennett is gone. Seaver is gone. Denton is gone. The aged Chase is with us, and Pillsbury, and Hacker. But where is Francis E. Abbott, founder of the Liberal League? Where is Frothingham? Where is Fox? Where is Chainey? Some of them enlisted on the other side. And the black cloud of Christian rule is covering the American sky.

Permit me to say to the officers, that their estimate, "Liberals outnumber the church party ten to one," I think is a gross exaggeration, and a mischievous one; for your quiet Liberals will be led to sleep on it. Who is afraid, if we outnumber the enemy ten times over? If the Liberals outnumber the church party ten to one, what are they doing? And where are they? By careful calculations made during thirty years' lecture travels, and almost constant mingling with Liberals and Christians, I find that the Christians pay dollars for the support of Christianity where Liberals pay cents to sustain lectures and periodicals. In nearly every village there are three, four, five, and more churches, with a preacher for each church. If there are ten Liberals to one of the church, then we are driven to the conclusion that Liberals are the greatest moral cowards in the universe; for, in many towns, you will find that one Christian can frighten ten Liberals into ignominious silence. I hav within the past year talked with some such Liberals, and they solemnly declared that it would not do for them to identify themselvs publicly with the Liberal movement—it would ruin their business! That is, one Christian would ruin ten Liberals!

Des Moines, Iowa. W. F. JAMIESON.

A Relic of Barbarism.

From the Evening Sun.

The trustees of the Metropolitan museum probably do not realize that their course in keeping that institution closed to the public on Sundays is as distinctly a relic of barbarism as the practice of human slavery. It is a relic of a period when the human conscience was in a state of slavery to ecclesiastical tyranny. Dearly as they cherished political freedom, the men who settled this country were fanatical and bigoted in their religious ideas. They were determined men, but gloomy and fierce. They were single-minded and narrow-minded. They scourged and burnt their fellow-creatures for conscience's sake. Their social polity was an ecclesiastical polity. Their ministers were an earnest but a bitter lot, and ruled them with grim rigor. They invented a Puritan Sabbath, modeled upon that of the Jewish Pharisees. The dead hands of the Mathers are they which turn the keys of the People's picture-house to-day.

The like is not now to be matched in Christendom. It is an anachronism. It is a bit out of the seventeenth century. It is a cinder from the witch fires. It is a thong from the whip that flogged the Quakers. It is worse, for those performances were honest: this is not. Those were the acts of men who had the courage of their convictions. That was zeal: this is hypocrisy. That stood for the law and the prophets: this for the scribe and the Pharisee.

The trustees of the Metropolitan museum are not sacrificing to the God of the sanctuary: they are sacrificing to its pews. They are not sacrificing their own substance, any way: they are sacrificing those from whom they withhold the spiritual bread whereof they are the trustees and almoners. In their faithfulness to themselvs they are faithless to their trust. They ought to be above making broad the phylacteries and posing where they can be seen of men in an attitude of prayer. There is a certain dreadful doom they might take to heart and ponder: "Forasmuch as ye did it not unto the least of these——" The phylacteries will not help when they come to giv account of a stewardship that is to be tried first of all by the test, Thou shalt love thy neighbor as thyself. It is not love, nor humanity, nor charity, nor any Christian grace that locks out the people from the old masters of form and color on the people's day of rest. For art in its last analysis is worship.

FOR some centuries before the introduction of Christianity, patriotism was in most countries the presiding moral principle, and religion occupied an entirely subordinate position.—*Lecky.*

Communications.

Agnosticism, as the Religion of the Future.

If I were asked the question: What are the prospects of Agnosticism at the present time? I would hav to answer that they are very poor, although I am a very enthusiastic Agnostic, and firmly believe that it is destined to be the religion of the future. Agnosticism, in its true, broad conception, does not consist in a mere denial of the existence of God, as an anthropomorphic deity or a metempirical supreme being. This is merely one factor, or rather a conclusion following out of premises having a much broader foundation. Agnosticism, in its broad, essentially progressiv sense, means much more than that. It is synonymous, namely, with the reign of rationality, of pure reason, understood not according to Kant's nonsensical doctrin of its twelve categories, but as a reason pure and clear of all kinds of prejudices and superstitions, and which would conform itself to no other laws but the laws of its own logic, which are identical with the laws of nature. I am aware that, at the present time, it is almost impossible to find a mind fully answering these requirements, even amongst the leading Agnostics. There is nothing surprising in that, and it would be rather an unaccountable phenomenon if such a person could be found. Conceived in superstitions, we come into this world with potentialities inimical to sound reasoning. Education, our surroundings, and intercourse with our fellow-men, the majority of whom are a personification of perverted logic, stifle as a matter of course every tendency in us toward a manifestation of independence in reasoning. Therefore, it requires some very favorable natural propensities and unobtrusiv surroundings for a man to be able to shake off entirely the prejudices and superstitions which are arraying themselvs against him on all sides. This is also partly the cause that Agnosticism is so slowly recognized, and that we find but few Agnostics yet.

But, to get rid of religious prejudices of our days is far from constituting the whole of Agnosticism. Our political institutions are as much of a lie and swindle, as the religion is. Our economic conditions are such a flagrant violation of natural rights and justice, that they would hav long ago produced a subversion of such an order amongst bees, ants, and all those animals who hav socialistic tendencies implanted in them by nature. Our sciences are tissues woven out of spurious threads, in which truth appears only sporadic, entangled into lies advanced by unwarrantable ambitions and invented by servility, while its object is prostituted in every sentence for the sake of advancing personal interests of its professors, who are nothing but contemptible traitors. In order to be a true Agnostic, a man must be not only an Agnostic in religion, but he ought to be just as well an Agnostic in politics, an Agnostic in economic matters, and an Agnostic in science.

The meaning of Agnosticism in regard to religious matters being so well established in our days, thanks to the efforts of such clear-headed men as R. Ingersoll, T. B. Wakeman, and others, it remains for me to explain what I mean by that term applied to the other three spheres of human activity.

To be an Agnostic in politics means, in the first place, not to hav any patriotism. It is the appeal to this absurd notion that was used by political rulers and sharks whenever they wanted other people to pull the chestnuts for them out of the fire. It was this cry also that prompted the South to fight for the conservation of their chattel rights in the negroes' flesh, and which armed the Northern states for the abolition of slavery. History, however, notwithstanding the recency of the last war, has had time enough to disclose already that there was no more patriotism involved in this case than there could be discovered of a religious spirit in the Crusades. From immemorial time this word was invented by greedy oppressors in order to cover up and justify the slaughtering of human beings by each other, a phenomenon unobserved yet among the most rapacious animals. Not "*Ubi bene, ubi patria*," but "*Ubi bene, ibi patria*," should be the motto of every Agnostic. In the second place, to be a true Agnostic in politics means to hav no affiliation with any political party, for every existing form of government, whether monarchical or republican, is nothing but an imposition, perpetuated by deception and rude force. And any party or faction, no matter how attractivly may be worded their platform, cannot be anything else but a pack of hunters after the spoil, who are supported by a numerous retinue of fools, whom the leaders pull by their nose in the direction of the expected boodle. This was the true origin of all kinds of political states and powers. If the political parties were not after the spoil, they would not be political parties.

To be an Agnostic in economic matters is to understand that every man who appropriates, traffics, and sells products of another man's labor or his services is a swindler, a grabber, an oppressor, trying to make a living and to get rich by robbing his fellowmen of what belongs to them individually or collectivly. The fruits of a man's work should not, namely, belong to anybody but either the worker himself or all other human beings, considered collectivly but not individually. All economic iniquities of our present outrageous system can be traced to the violation of this fundamental principle.

In regard to the Agnosticism in science, the same must be based on a complete emancipation from all authorities, no matter of how high or of how old a standing they may be. This does not present much difficulty relativly to the dead ones, but is attended with a considerable amount of unpleasant friction and material sacrifices of quite an inconvenient nature, when the question comes about exposing the spuriousness of some of the living authorities, because they never stand isolated and hav at their tail a long line of followers, ready to support them, surrounded by numerous other authorities on their both sides, not less prominent, who become uneasy when they see that one of their caste is in danger of being knocked down.

The true Agnostic, though, must disregard all that, and remember that there never was a scientific man who had not advanced some sort of nonsense about something. The errors of judgment, however, are excusable in such men, like Descartes or Newton, as they are amply atoned by the great services they hav rendered to humanity in their special fields of inquiry. But, in the case of small scientific fry of our days, no such circumstance can be thrown in the scale of the opposit side. For the majority of them, the more mixed up they make a science, the surer they can make a living out of it.

I am very sorry that the want of space prevents me from enlarging upon this interesting question, as I hav hardly room enough to say why I believe that Agnosticism is destined to become the religion of the future.

When the human mind has got rid of all that which centuries of religious, political, economic, and scientific swindle hav ingrafted on it, what kind of faith can it hav, but the faith in its own ability to reason soundly? What kind of religion can it hav, but the religion of its own logic, always identical with the logic of concrete and abstract realities? And if all humanity reaches that state, there is no doubt that Agnosticism must be the only possible religion under the circumstances. What outward forms it will assume, it is beyond anybody's ability to foretell, because a long time necessarily will elapse before it is reached, and science may, in the mean time, discover new properties and phenomena in nature of which the most unchecked imagination now can hardly make a conception. This, as a matter of course, will modify man's intellectual life in such a manner that the sources of conflicts and sufferings will be entirely removed, and a reign of pure reason, coupled with happiness, will be permanently established on our poor, evil-overridden earth of the present day. EDWARD L. STARCK.

45 Greenwich ave., New York city.

Campaigning in Washington.

Eagle Harbor, northwest by west from Seattle, about seven miles across the bay, is one of the most lovely spots for a quiet home anywhere on the sound. It is admirably located, forming one of the best and safest of harbors. The land has a gentle southern slope, and in very many places affords grand views of the sound, the city of Seattle, Mount Rainier, the Cascades, and the Olympian mountains. Steamers and sail craft of every size and description can be seen passing in and out of Elliott bay.

The adjoining peninsula, jutting into the bay to the east, is known as Madrono Park, and is owned by our stanch Liberal friend, D. S. Ebersold. He has laid out several acres in home tracts, or residence lots, which are selling very rapidly, for Madrono Park and Eagle Harbor will soon become the most popular of summer resorts, and the home of wealthy merchants and professional men who desire to enjoy all the retirement, quiet, and delights of country life, while yet in easy access of the city.

The land of Eagle Harbor is uncommonly rich and productiv. Apples, peaches, pears, plums, cherries, prunes, berries, vegetables, flowers, clover, and timothy grass all grow in luxuriant perfection.

Father Ryan and his ever jolly, energetic, and estimable wife were among the early settlers. They hav a happy, cosy home with splendid orchards and gardens. Their house is the favorit resort for all the young folks of the island. They all delight to congregate in the old Infidel's home, where innocent mirth and jovial hospitality abound.

I hav twice delivered lectures at the little schoolhouse. Eagle Harbor is sparsely settled, no village or anything approaching it, yet I secured eight good and true outspoken Infidels as members of the Washington Secular Union.

At Port Blakely, the adjoining harbor, with the great shipbuilding yard and lumber mill, I held a discussion—at least, so it was advertised—with a Rev. Mr. Wilcox, Congregational minister, who claims to hav been a missionary to Africa. The discussion was announced for four nights. He at first agreed to hold the discussion at Eagle Harbor, but failed to put in an appearance. Subsequently he wrote me his people at the Harbor were opposed to his holding a discussion, but if I would consent to hold it at Blakely his people there were interested, and he would guarantee a very large attendance. Twice he postponed it, needing longer time to prepare to affirm "That Jesus Was the Savior of the World" and "That There is a God." He made the most wretched failure. It was absolutely pitiable. God must hav been dreadfully hard up for preaching timber when he had to use such refuse. The preacher declared that before he was converted he was a low gambler, a drunkard; that he reveled in obscenity and licentiousness; used to go to revival meetings with a whisky bottle in his pocket. That was the nearest approach he made to any statement of facts. He declared that gambling, drunkenness, and obscenity were Infidelity. The second evening he commenced his second speech with a silly tirade against Colonel Ingersoll, and two-thirds of the audience left in disgust. The third night he refused to debate, and said he would listen to me and *reply to what I said at his church next Sunday.* I proceeded in my lecture by reading letters from two gentlemen of Keene Valley, N. Y., who at my last lecture at Eagle Harbor he declared had, with some eighteen other Seventh Day Adventists, at first kept Saturday as Sabbath and worked Sunday, soon kept no day, and in a little while become all outspoken Infidels. Letters from two, the only ones whose names he could remember, declared the statement a malicious lie, made of whole cloth, without the faintest shadow of fact to sustain it. There was no Seventh Day Adventist church at Keene Valley while Rev. Mr. Wilcox was there. No Adventist had turned Infidel; least of all had they. Their statements were certified as truth by the postmaster of Keene Valley, and corroborated by the president of the New York conference of Seventh Day Adventists. I gave him opportunity to explain or make defense. His writhing and squirming was pitiable. He had to acknowledge there was no Adventist church there while he was there. His defense was: "You are a mean man to write to those gentlemen. They were friends of mine. If I had thought you would hav written to them I would never hav given you their names. You do not do as you would be done by." And yet this minister of Christ had from his "sacred desk," as well as in conversation, deplored the spread of Infidelity because it destroyed Christian morality! I delivered the letters to one of the most influential citizens of Eagle Harbor, lest any question of their genuinness should arise in my absence.

The lecture I delivered was listened to with eager attention, and many of the leading men of Blakely requested I would at my earliest convenience return and deliver a course of lectures there.

Rev. Mr. Wilcox has expressed his intention to try for a chance to return to his missionary work in Africa, and I am assured no voice of Infidel or Christian in either Blakely or Eagle Harbor has been heard to protest.

I was at Montesano July 19th and 20th. This is the county seat of Chehalis county, one of the largest counties in the giant state of Washington, and also one of the richest in timber, agriculture, minerals, fisheries, etc. In the matter of location the city of Montesano is most favorably and advantageously situated, and beyond doubt will become one of the most important cities on the coast between the straits of Fuca and the Columbia river. It also givs promis of becoming the railroad center of the Harbor basin and the Chehalis valley. The Puget Sound and Gray's Harbor railroad has completed its line to Montesano. The town was a good, substantial trading center long before a railroad started for the Gray's Harbor country. The lumbermen first came; then the farmers, in steadily increasing numbers, taking up lands along the river and creek bottoms where they could be easily cleared, and supplying with their crops, beef, and dairy products the needs of the sturdy loggers. The city of Montesano has no boom, but a steady, legitimate growth, and the lucky purchasers of town lots, two years ago, hav solid financial reasons for joy. The adjacent country has excellent conditions for general farming, dairying, and stockraising. It is estimated that not over a fourth of these bottom lands are now occupied. Government surveys hav not yet reached all of them, but will probably do so this year. Settlers who come this year can find good claims and plenty of work at good wages, logging, teaming, sawing, etc. The kind of people who should come are those with push, energy, persistent industry, sobriety, and economy. These are sure to do well. The young taking up claims, on reaching middle age are reasonably certain to hav attained a competency. But lacking any of the attributes named, success is proportionately uncertain. Those having capital, with exercise of ordinary care and judgment can readily find investments in town or country property, sure of rapid rise in value. For full particulars in regard to Montesano and adjacent country, write to Henry Knust, Germania Land Office, Montesano, Wash., or Frank Lessman, same address.

The local institution of which Montesano residents are most proud is their electric light plant, owned by the city, and costing $12,000.

The most interesting attraction for Liberals is the fact that at the last election the Liberals decided to break up the corrupt political ring, and nominated a full straight Liberal ticket. The ministers all rallied, worked, and exhorted the Christians to put forth every effort and down the wicked Infidels. Result—the Liberals elected fourteen of their sixteen candidates, and the whole community is now rejoicing at the excellent and efficient administration that is now in office.

On Saturday evening, July 19th, at the Opera House, to a very large audience, I delivered a lecture on "The Lord's Prayer in our Public Schools." A Campbellite reverend was present, and greatly annoyed all in his vicinity by his noisy and ungentlemanly conduct. At the conclusion of the lecture I invited questions. He arose and expressed a desire to reply to my lecture, and that I would meet him and discuss the question on Monday evening. I inquired of our lecture committee if we could hav the Opera House; the owners said we could. At great personal inconvenience Mrs. Reynolds and I stayed over. Monday evening the expectation of the discussion brought out an immense crowd. At 8 o'clock I took a seat upon the platform, to which, on his arrival, I invited the reverend Campbellite, and suggested the election by the audience of a chairman. He claimed he would behave himself without a chairman. I doubted, and two or three persons were proposed by the audience, but declined. The reverend then declared he wanted the whole time—and mark his reason for such a demand. He said I had taken all the time on Saturday night and on Sunday afternoon; my wife had taken all the time on Sunday evening, and now I objected to letting him occupy all the time to-night. This was, he said, a fair specimen of Liberals' liberality, and he commenced a tirade of abuse and vituperation, seeming to hav a special spite against the Liberals of Liberal, Mo. I insisted on appointment of a chairman who would compel the reverend to confine himself to the subject of debate, instead of indulging in wild ranting and denunciation. Capt. G. W. Bell was nominated for chairman, and he being held in high esteem by all classes, his name called forth enthusiastic applause. This proved a red rag to the reverend. He roared and pranced about the platform like an infuriated bull, bellowing out in intensity of impotent rage, "Bell! Captain Bell! An Infidel! A loud-mouthed In-fi-del!"

Captain Bell walked calmly to the platform and in a gentle, but earnest, manner delivered a scathing rebuke to the reverend blusterer, whose only qualification for debate was the possession and reckless use of a weapon similar to that with which Samson slew the Philistines; and he used his as a boomerang, exciting derision and contempt of his opponents but dealing destruction to those on his own side. When he first stated his desire to occupy all the time I suggested it was true Campbellite modesty to make such a demand when the Liberals had hired the hall and would hav the rent to pay. He then assured us he could raise his share of the rent. While Captain Bell was addressing the audience, one of the reverend's disciples sneaked out, found the janitor and paid him the rent of the hall for the night, and returned and declared he had paid the rent and no one but Disciples had a right to speak. While Brother Knust, chairman of the Liberal lecture committee, was addressing the audience, the reverend started in on another foul tirade of abuse. The Rev. Mr. Samson tried to prevent, but the audience insisted I should be heard and the reverend collapsed. I announced that since the reverend Campbellite had obtained the presence of the people under false pretenses, and it was self-evident he did not intend or desire to discuss my lecture on "The Use of the Lord's Prayer in Our Public Schools," but simply wanted to giv vent to splenetic misrepresentations and billingsgate, taking advantage of contemptible trickery to obtain a questionable right to the hall for the sole purpose of preventing any refutation of his willful misrepresentations, Liberals had no further business there, and we would retire. About two-thirds of the audience withdrew with me.

The people of Montesano were in no sense responsible for the Campbellite reverend's conduct. In fact, they were even more disgusted than myself.

The Washington *Democrat*, the leading paper in the county, gave a complimentary notice of the lectures of both my wife and self, concluding with: "Many church-members were present, and gave close attention to his words. He was not abusiv in his language, and for this gained golden opinions in Montesano."

C. B. REYNOLDS,
Secretary Washington Secular Union.

A DEBATE in Kasson, Minn., between Jamieson and Nichols, is not likely to take place as early as anticipated. Mr. Jamieson was expecting to take steamer up the Mississippi river to fill his lecture engagement in Princeton, Minn., the second week in August. Liberals in Minnesota desiring courses of lectures should address him at Princeton, Minn., until further notice.

Sam Jones on Infidels and Society.

From a Recent Sermon.

I'd rather be a low-down, chain-gang negro than one of your little Infidels. You won't be in hell two minutes before you'll be hopping around in the fire and yelling, "What a mistake I made." I hav some respect for Bob Ingersoll, because he can get $200 a night for his lecturing. But some of these little fellows are Infidels for nothing, pay $2 to hear Ingersoll, and board themselvs. I understand you are all running "society" here pretty lively. Society! A pair of seventy-five cent slippers and a $1.25 wasp bonnet lets you into it. There is no manhood, no womanhood, in it. The fruits of society, so called, are the dude and dudine. If you don't like what I'm saying, just get up on your hind legs and slide out.

REPLY BY A LITTLE INFIDEL.

Such contempt for ordinary men and women, such respect for the rich and powerful, is characteristic of sensational, money-making preachers. Faith is their virtue, theology their practice, and money-making their object. No doubt Mr. Jones despises from the bottom of his heart the impecunious little Infidel, for such a man givs him nothing; and he despises the woman who wears plain clothes, for she puts a widow's mite in the contribution-box and never subscribes to the list of wealthy men. He also despises the negro, who sends him no tribute. And he dismisses us all with a characteristic slang phrase which marks the degradation of his opinion.

He exaggerates, however, when he says that he would rather be a low-down, chain-gang negro than a little Infidel without money.

The truth is, he would rather be a rich negro, or a rich Chinaman, or rich anybody else, than a poor man, let him be Infidel or believer. The main thing with him is money. He would rather be a low-down, high-toned, absconding ex-cashier who stole money from a savings bank and went into Canada. Such a thief as that has Mr. Sam Jones's unqualified respect. He would not object to being one, especially since they go into that gilt-edge society that has the manhood and womanhood which he admires—the manhood and womanhood that decks itself with fine clothes, wears beautiful $10 shoes and exquisitly fine hats. And then the odor of the sanctity arising from those quandam Sunday-school teachers is perfectly edifying.

Mr. Jones says "he respects Bob Ingersoll because he makes $200 a night lecturing." No doubt he does. No doubt he would like to swap places with Colonel Ingersoll—for the money. He respects the $200 a night, not Colonel Ingersoll. The reason that he givs is consistent with his practices, characteristic of his tribe; it shows that he respects the money and not the man. Money is his god, and not the man. Money is his god; he worships dimes and dollars. After saying that he respects so great a man as Colonel Ingersoll because of the $200 a night, he had as well admit that his own self-respect depends, not on his honor and convictions, but on the money that comes in from the contribution-box. This explains why he used to be a drunkard. He made no money at law, consequently he had no respect for himself, and got drunk to forget his poverty and shame. It is impossible for him to control a natural appetite. He tried that on cigars, and after a big blow and boast failed.

If he expects that his base admission will gain him the esteem or friendship of Colonel Ingersoll he deceives himself. It would profit him considerably to read some Infidel works in order to learn that honor is superior to faith, that humanity is better than theology, and that the heathen virtues are more godlike than money-getting.

In the sixth interview on Talmage Colonel Ingersoll says: "According to Mr. Talmage I made the mistake of preserving my manhood and losing an office. If I had only been elected governor of Illinois, that is to say, if I had been a successful hypocrit, I might now be basking in the sunshine of this gentleman's respect. I preferred to tell the truth—to be an honest man—and I hav never regretted the course I hav pursued." This extract shows what estimate an honest man places upon the professions of a hypocrit; how indifferent he is to the opinions of Rev. Sam Jones, for instance. Pious frauds hunt for rich pulpits all over the land, and hate Infidelity because it makes credulous pockets scarce. When men and women realize the folly of paying their substance for the consolation of delusiv hopes, and for the expected light of the next world that has never fallen upon man in this, then, and not till then, will this tribe of Levi become extinct and their occupation gone. Hence their hatred of Infidelity.

The religion of the Infidel is free, practical, and liberal; it is too sensible to be jealous, too reasonable to be sensitiv—good-fellowship and equal rights for all, regardless of birth, possessions, or pretensions, respect for men and women because they are equals; respect for women who wear fine clothes, for women who wear faded clothes, and for women whose heads and feet are bare. Jesus of Nazareth was an Infidel and respected every class except the hypocrits; he in turn was despised and hated and crucified by them, and they were men of Mr. Jones's cloth. They hated a free gospel. They wanted sacrifices, which were meat and money to them. We Infidels respect Jesus as a man, but not as a god. We consider his mission a failure, because he was not understood, and his church has been the greatest persecutor and tyrant over thought that ever was on earth. His chief apostle killed a poor man and his wife because they kept back a part of the price of their land from his holy apostolic clutches. And since then, the leaders, the chief priests, and the sensational preachers, in every age, hav inherited the venom, hate, and cruelty of those scribes and high priests which crucified for blasphemy a mild man because he preached a free gospel. The Jews complained to the Romans that they could not legally execute St. Paul; and no doubt Rev. Sam Jones complains to Jesus because he cannot kill the little Infidels.

We reverence the names of Voltaire and Paine. We reverence them as men, and not as gods, because they were the declared enemies of cruelty and of oppression; and because they made freedom possible in France, and independence possible in America. Their works and their worth are more fully appreciated and better understood as this age of enlightenment advances, and as knowledge increases. The same may be said of whatever else is true and great—of religion if it be true and not false.

LITTLE INFIDEL.

The Work of A. H. Wood.

Arad Hazzleton Wood, or, as he was familiarly called, Arad Wood, passed away early in the present summer, at the age of nearly ninety, living out his vitality to its full limit, never having drawn upon it beyond its capacity to giv. Waiting for some one to notice this old pioneer in the cause of right, we came to the conclusion that the latter day Materialist, traveling on smooth roads, should remember Arad Wood, who cut and slashed right and left at the supernatural humbug of Christian superstition, since the early days of the present century, making it possible for younger men to liv outside of prison walls. Mr. Wood was born in Massachusetts, near the line of Rhode Island, about the year 1800. At the age of nine years he was let out as a wage-slave to a farmer and mill-owner, working in fair weather on the farm, in rainy in the mill. After a period he went to Boston and learnt the carpenter trade. In 1834 he started a weekly paper called the *Reformer and Anti-Monopolist*. It did not liv many years, but it left a mark on the road to freedom. This was about the time of Andrew Jackson vetoing the charter of the National Bank. Had Andrew Jackson come to Boston at that time he would hav been shot. This made Arad Wood a "Jackson man." This was at the time of burning the Catholic nunnery and school at Charleston by the Protestants, when four hundred women and children were driven out of their home in the dead of night. This did not make Arad Wood a Catholic, but it made him love the weak and hate the strong. Father Ballou was at this time preachlng the doctrin of universal salvation at Cambridge. The idea held out by Hosea Ballou of no hell charmed Arad Wood, and he was a Universalist.

In the autumn of this year William Lloyd Garrison was mobbed by a crowd of ten thousand Boston merchants, clergymen, and lawyers, who dragged him through Washington street, howling "Hang him!" A rope was around his neck for that purpose. This made Mr. Wood a pronounced Abolitionist. At that period the Montgomery Guards, a military company composed of Irishmen, were stoned and hooted off of Boston Common and their charter annulled by the state legislature then in session. Then Arad Wood indorsed on his crest: My country is the world, my countrymen all mankind.

At this period Abner Kneeland was incarcerated in Cambridge jail for not believing in the God of the Universalist, and ever after Arad Wood spelt his god with two o's in it, and did reverence to nature and nature's laws, loving the world he saw and knew, well knowing he knew as much of other worlds as anyone (I am using Mr. Wood's own expressions).

I hav pictured the scenes of Arad Wood's early life—why he was a reformer; why his sympathies were with the distressed. Later Ezra Heywood was sent to Dedham jail—not for crime, but simply because he did not spell his words as other people did. Mr. Wood sought out Mr. Heywood and was ever after his steadfast friend.

Arad Wood was a Materialist. He hated the term Agnostic. To him it was shirking a fact. He knew twelve inches was a foot, sixteen ounces a pound, two pints a quart; that matter was eternal; that it embraced himself; that the vapors of this matter would ascend, again appearing in the rains, producing new vegetation, which in its turn produced new animal life.

Arad Wood moved from Boston to central Massachusets and spent the balance of his life as a farmer—to him a congenial occupation—surrounded by his family, consisting of four children, all worthy citizens, in the beautiful and rural little town of Lunenburg, a purely agricultural place on the hills of Worcester county, Mass. The grave was but a bed to him, and death his waiting wing.

GEO M. DAVENPORT.

Eminent Women.

LUCRETIA MOTT.—CONCLUDED.

When, as an enthusiastic Abolitionist, Lucretia Mott crossed the ocean to take part in the World's Antislavery Convention, the last drop in her cup of sorrow was the humiliation she was called on to suffer on account of sex. The vote by which this injustice was perpetrated, was due to the overwhelming majority of the clergy, who, with Bible in hand, swept all before them. No man can fathom the depths of rebellion in woman's soul when insult is heaped upon her sex, and this is intensified when done under the hypocritical assumption of divine authority. This fresh baptism into woman's degradation impelled the current of her thoughts into a new channel, and returning home, she, with a few friends, as rebellious as herself, called the first woman's rights convention. To this cause she brought a zeal unknown before, as here she could see the wrongs from a purely subjectiv point of view.

"While in London a rich young Quaker of bigoted tendencies, who made several breakfast and tea parties for the American delegates, always omitted to invite Mrs. Mott. He very politely said to her, on one occasion when he was inviting others in her presence, 'Thou must excuse me, Lucretia, for not inviting thee with the rest, but I fear thy influence on my children'!!"

Mrs Fry always shunned Lucretia, and was afraid of her dangerous (!) truths. The Quakers in England were afraid of her, and called her "an Infidel, a heretic, a disturber, who had destroyed the peace in the Friends' Society in Pennsylvania, and thrown a firebrand into the World's Convention," and who in a recent speech in London had quoted sentiments from Mary Wollstonecroft and Thomas Paine.

These, then terrible things, would now raise hardly a ripple of opposition among any class of thinkers and reformers, but they were judgments bringing a cruel ostracism and bitter contumely in their wake.

"Many anecdotes are told of Mrs. Mott's rigid economy, such as sewing the smallest rags to be woven into carpets, and writing letters on infinitesimal bits of paper; but it must not be inferred from this peculiarity that she was penurious, as she was generous in her charities and in her support of every good cause. . . . Alfred Love, president of the Peace Society, who frequently received letters from Mrs. Mott, says, "The one before me is two and a half inches wide by two and a quarter inches long, written on both sides, and contains 141 words, and treats of seven distinct matters, and disposes of them in good order, apologizing for her apparent economy of paper and inclosing a contribution of $5 for a benevolent object." "At one time," says Mrs. Stanton, "when excitement on the divorce question ran high in New York, and there was a great hue and cry about free love on our platform, I was invited to speak before the legislature on the bill then pending, asking 'divorce for drunkenness.' . . . Mrs. Mott charged Ernestine L. Rose and myself not to take too radical ground, in view of the hostility to the bill, but to keep closely to the merits of the main question. I told her she might feel sure of me, as I had my speech written and I would read it to her, which I did and received her approval. The time arrived for the hearing and a magnificent audience greeted us at the capital. The bill was read. I made the opening speech and Mrs. Rose followed. We had asked for the modification of certain statutes and the passage of others, making the laws more equal for man and woman.

"Mrs. Mott having listened attentivly to all that was said, and coming to the conclusion that with eighteen causes for divorce in the different states, there might as well be no laws at all on the question, she arose and said 'she had not thought profoundly on the subject, but it seemed to her no laws whatever on this relation would be better than such as bound pure, innocent women in bondage to dissipated, unprincipled men. With such various laws in the different states, would it not be better to place all the states on the same basis and thus make our national laws homogeneous? She was surprised on returning to the residence of Lydia Mott, to hear that her speech was altogether the most radical of the lot.

"The bold statement of 'no laws' was, however, so sugar coated with eulogies on good men, and the sacredness of the marriage relation, that the press complimented the moderation of Mrs. Mott at our expense. . . . At another convention Mrs. Mott and I were sitting close together, with our heads bowed and eyes closed, listening to the invocation. As the chaplain proceeded, he touched the garden scene in paradise, and spoke of woman as a secondary creation, called into being for the especial benefit of man, an afterthought of the creator. Straightening up, Mrs. Moot whispered to me, 'I cannot bow my head to such absurdities.' Edward M. Davis, in the audience, noticed his mother's movements, knowing what had struck his mind had disturbed hers also, left the hall, returned, Bible in hand, ascended the platform, and as the chaplain said amen, he (Davis) read from the opening chapter of Genesis the account of the simultaneous creation of man and woman, in which dominion was given to both alike over every living thing. After Mr. Davis made a few pertinent remarks on the allegorical character of the second chapter of Genesis, Mrs. Mott followed with a critical analysis of the prayer, and the portion of scripture read by her son, showing the eternal oneness and equality of man and woman, the union of the masculin and feminin elements, like to positiv and negativ magnetism, the centripetal and centrifugal forces in nature pervading the animal, vegetable, and mineral kingdoms, the whole world of thought and action."

Thus did Mrs. Mott turn the tables on the Bible-croakers, and prove her position by this conglomerate volume that is "all things to all men."

In speaking of theological beliefs to a priest, she said they are "a system of speculations about the unseen and the unknowable, which the human mind has no power to grasp, or explain, and these speculations vary with every sect, age, and type of civilization. No one knows any more of what lies beyond our sphere of action than thou or I, and we know nothing."

ELMINA DRAKE SLENKER.

Some Thoughts on Spiritualism.

For many years I hav been a reader of THE TRUTH SEEKER and an occasional contributor to its columns, but I don't think I hav ever yet touched upon the subject of Spiritualism, although many times tempted to do so. I know of no publication, which rejects the Spiritual theory, more just or fair to its opponents than THE TRUTH SEEKER. I am now prompted to say something on this subject by reason of the remarks made by F. E. Ormsby in THE TRUTH SEEKER of August 9th.

He says: "I hav proved to myself the existence of a life beyond the grave—the immortality of the intelligence, will power, consciousness, or mind of human individualities. It is not a matter of belief. There is no such thing as belief in my idea of continued life; a man must know the fact, must hav positiv proof." I hav heard just such talk as this before. Bible believers indulge in it. They will say: "I know that my redeemer liveth. I realize his presence every hour of my waking existence. I go to him with my troubles and he speaks comfort to my soul. He answers my prayers, and he tells me the Bible is true." To a rational mind this is of no more force than as though a parrot had given it utterance. I am willing to admit that all truth is not known, and that some individuals can grasp and know more of truth than others. But I affirm that all truth, having natural laws for its base, is demonstrable. So then, if it be true that man has a life beyond the grave, and that truth has been discovered by any man or woman, that same truth is discoverable by all other men or women of equal capacity, and is susceptible of being demonstrated as true, like other truths based on natural law.

I hav much charity for a Spiritualist because I know he reasons logically as far as he has knowledge; and, as a rule, I must giv him credit for more reason and logic than sometimes characterizes his opponent. Our ancestors reasoned logically when they denied that people lived on the opposit side of the globe; nevertheless they were mistaken. If I knew nothing of the principles of gas, and supposed air to be the lightest substance known, and a man should tell me that he saw a man rise in the air tied to a great bladder as big as a house, I should probably deny his statement and tell him that it was impossible. But when I came to see the same thing myself I would be obliged to modify my statement, but I could still claim that the principle which governed this phenomenon was discoverable and demonstrable, and when discovered and demonstrated we would all exclaim, "Why, of course, the bladder or the balloon had to ascend. It would hav been a miracle if it did not."

I hav never denied the facts of Spiritualism since I became convinced of their truth, more than thirty-five years ago. I say "facts of Spiritualism," without meaning to admit that these facts prove a life beyond this life. I once believed they did, but now I know they do not. I hav witnessed, I think, nearly all the phases of modern Spiritualism, from the rappings of the Fox sisters to the slate-writing of Slade, and the materializations of Harvey Mott and other mediums. I stand upon the solid ground of admitting all the phenomena usually ascribed to the agency of disembodied spirits, but denying that in it all there is any proof of a life out of the body. An enthusiastic Spiritualist says to me: "Why, I saw my mother, who has been dead several years. She came to me just as real as you stand there now, and she told me of things which had happened before and since her death, and of which I know the medium knew nothing." A thousand testimonies of this kind can be furnished, and it is useless to deny them. It is useless to deny that rappings are heard, that forms appear, that writings are mysteriously produced, and that a palpable, powerful, and tangible physical force is brought to bear in conjunction with these phenomena. With the average individual, the moment he concedes these wonders the same moment he accepts the doctrin that they are the work of spirits, because there is an intelligence behind them like unto our own. It is precisely in this manner that men prove there is a God who made everything, and that he had a purpose or a design in everything that he made. This arises from the fact that our first knowledge or impressions come from our immediate surroundings, and pertain more especially to the artificial world. We see a chair or stool. It was made by man for a purpose. We sleep in a bed. We hav clothes made for us. In short, the growth of our early mind is so intimately associated with things made by older people, and made for a purpose, that in a larger sense, when we first begin to take cognizance of trees, of the wardrobe of nature, of the sun, moon, and stars, to hear thunder and see lightning, we immediately associate these things with a higher or greater power than man, and thus our God is born. The more developed mind, however, can see no wisdom or plan in creation. As God is born of our ignorance, and given power, and even shape, by our rude imaginations, so in like manner are spirits born and clothed with certain powers and attributes, but when the test of science is applied God fails and so do the spirits fail. A man may safely bet that he can get as many answers to his prayers from a stone image as anybody can get from a "living God." But whoever puts his trust in a stone image, expecting that image to do him some favor by the exercise of an intelligent faculty, is on a plane with the lowest heathen, but he is no lower than any other individual who puts his trust in a "living God," and who expects that God to do for him that which the stone image failed to do for his neighbor. So far as science or results are concerned, there is no practical difference between a stone image and a "living God." One is as deaf and insensible as the other. And precisely so with spirits. Since the dawn of modern Spiritualism every test that would go to prove the actual presence of an intelligence different from or above or beyond the intelligence of mortals, has failed. We get only that which we know, or which has its counterpart in the human mind somewhere on this mundane ball. Ask the spirits what was the fate of Charley Ross and we get no truthful answer, but bring us somebody who knows and we then may get some truthful answers. Ask a spirit to tell us something about the "spheres" in the other world, and we will hav them accurately described according to our best imaginations, but ask him to explore the Polar sea and make for us a chart by which the long-looked-for passage may be found, and our answer will be as from a stone image.

There hav probably been hundreds, if not thousands, of specific tests arranged between individuals in life to be consummated after the death of one of the parties, all of which hav failed. If the claims of Spiritualism were true these could be demonstrated. If Mr. Ormsby shall liv after his death, and shall hav power to appear, speak, rap, or communicate with friends left behind, let him while living bury a box with some written instructions, and carry the secret of the hiding to the other world, and from there communicate the matter written, and the place of the hiding. A few well-authenticated instances like this would scientifically establish the claims of Spiritualism, but nothing like it was ever known to occur, although time and again hav such tests been arranged.

But, I can imagin I will be asked how I can account for the phenomena which I know to occur. My answer is that I can't account for it, no more than I can account for the origin of life. But since I know that life exists, and exists only in accord with certain laws, because I don't know its origin I am not bound to believe or to accept any speculations or conjectures touching its origin or its ending; more especially when such speculations or conjectures refute certain well known laws or principles which come under the general law of scientific demonstration. For instance, I am told by Spiritualists that I will never die, that it is only my body which will die, but that I will continue to liv, capable of enjoying life as heretofore. There can be enjoyment of life without memory, and this implies that after my body is dead I will remember my father and my mother, the places in which I hav lived; in short, the events of my life as I shall happen to remember them at or preceding the death of my body. Life is enjoyable only when the mind is receiving new impressions coupled with the memory of them. I know a man now past ninety years of age whose mind and memory hav been gradually failing for the past ten or twelve years. Science demonstrates that the failure is due to a weakening or softening of the brain. He is past all enjoyment of this life. Can he ever enjoy life again? Certainly not, in the sense in which we understand this matter. If the spiritual theory is true, then for this man to enjoy life his memory must be restored, and it becomes an interesting question to fix a date from which it should be restored. It would be no pleasure for him to remember himself as a helpless imbecil, refusing the kind offices of his nearest friends. In fact, that which we know to be inexorable law is at variance with every

theory of continued conscious existence, and so far, although there are many remarkable occurrences which pass for manifestations of the living dead, yet, so far as yet heard from, there is not a manifestation which can be demonstrated as caused by an individual whose body lies moldering in the grave and who once lived, breathed, and was known among men.

In a future communication, if permitted, I will relate some of my experiences with the spirits, together with some speculations or conjectures as to the source of the mysteries. JAMES K. MAGIE.

After-Thoughts.

DEDICATED TO MY MOTHER.

In the depth of the dim wood, far away from the busy haunts of men, in some sweet solitude peaceful as that life's rest, would I lay down the ashes of the loved. With my own hands would I fashion her last couch. Unannoyed by the obtrusivness of strangers, unaided save by the loving and lamenting, I would perform the last office of respect, I would pay the last tribute of affection to that form which soon must mingle with the dust. And there would my grief seek comfort communing in silence and tranquillity, sure that no unhallowed tread should profane that hallowed earth; that no unmoistened eye should laugh to scorn my heart's fidelity—

That no rude hand should tear the flowers
From off that purest breast,
Or disturb the calm and peaceful sleep
Of thy eternal rest.

Hark! the tramp of hirelings resounds upon the floor. They enter the house of mourning, and with ruthless hands they bear the outworn to the couch of rest. Oh, why do not the hands that smoothed the pillow of sickness perform this sacred duty? Why should the utterance of the most solemn parting be the bought and formal words of cold hearted and careless strangers? If the awed silence of grief must be broken when the earth receives back her own, who should speak the words of consolation but those whose affections hav been already ministrant? Who should say the last farewell but the one most wishful for the traveler's welfare? What preventeth this? It is the world's religion. It is the world's command that human passions and human thoughts shall bow down before accustomed forms. Dearest mother, what hav forms and ceremonies, arbitrarily established, to be bought and sold, forced and counterfeited, to do with thee? Alas, that the services from humanity to humanity, which should be rendered freely and lovingly, should be in the keeping of a den of thieves, only to be bought when spoiled and worthless. There is no feeling in a hired and prescribed service. The pompous hearse and feathers, the prating of unconcerned and white-robed officials, the crowding together of sorrow and curiosity, the indecent and business-like lowering of the casket, the tramping o'er the dead to disentangle ropes, the harsh grating of the workmen's spades as they shovel the earth upon that once loved form, the after refreshments at the hostelry—these are the world's religious forms, or, rather, insults cast at humanity, at the poetry of the human heart. The law-ordained mummery is over. Priests and drivers are laughing over the wages they hav earned. The grass is growing over the grave, and though thou art confined within thy narrow sphere, do'st think the living will forget thee? Nay, were thou far away in the forest haunts, far away in some secluded spot, away from those monuments of ostentation and hypocrisy which make burial-grounds like mason's show-rooms, I could not forget thee. And there shall be one among them whose record lieth not. It needs no epitaph. Enough that the once-loved form is laid there to rest.

There is no need of marble monument exquisitly and elaborately sculptured, for living thoughts are drooping o'er that grave. The little children carelessly sporting among the tombs, gay as the flowers upon the green hills, seem they with their light-heartedness to profane my worship? Stay, doth the flower-bearing and buoyant spring insult the bygone winter? Do not the flowers bloom amid the dead leaves of last autumn's scattering? See, the children hav approached the grave; their merriment is hushed for a moment. Wondering in the simplicity of inexperienced childhood they pay the last homage of pity. O thou strict religionist, which is the better form, the pious earnestness of the paid priest, or the promis of the little child that she will tend the flowers upon the grave and prevent her playmates from injuring them? Priest and devotee, be silent, for here is a better creed than you hav ever taught or learned. Dry thine eyes, dear child; resume thy truthful laugh. 'Tis not the carelessness of the little one, but the forced solemnity of the unpitying stranger, that is offensiv. Death, what is it?

'Tis but the shadow of the shade,
Yet man to face it is afraid.

Afraid of what? Of death? Yes, man recoils before an empty word. Yet there is nothing in it that should pale the cheek or fill the timid with fear. Death is but the penalty of life. For to all who hav life death must come. It comes in the evening of life, when the brain is weary and outworn; it comes as an anodyne to soothe the throbbing brow. Pain and care giv place to rest and peace, and when the last sad moment has come it brings to the traveler a perfect tranquiliity of mind. But—

Come when thou wilt, cold anodyne,
I fear thee not.
Let all these hopes and dreams of mine
Be lost, forgot.

Life has been too unkind to me
These long, long years;
I giv her broken toys to thee,
Her bitter tears.

Quench but these tears, and still this heart,
What matter then?
Is it so hard a thing to part
With light and men?

Life bound me hand and foot a slave,
Her fetters rust.
Better the freedom of the grave—
Mix dust with dust.

JOHN R. CHARLESWORTH.

The Church and Reforms.

Rev. Carlos Martyn, D.D., in the Arena.

Run over the catalog of recent and current reforms. Take the antislavery cause. The essential blasphemy of slavery lay in this, that it broke into and desecrated the temple of the Holy Ghost, by dehumanizing a man into a chattel. It dealt in men and women as a drover trades in cattle. It changed marriage into prostitution, and made every plantation a nest of brothels. It herded negroes together as swine herd. It sold their offspring as hogs are sold. John Wesley, after living two years in the midst of slavery in Georgia, shook the dust from his feet against it and sailed from Savannah to England, crying out as he left, "Slavery is the sum of all villainies." The truest, tersest half dozen words ever tabled against it. Well he knew that language had no word that could fitly name such a system. So, in despair of naming it, he could only define it.

It is hardly credible to-day that such a hell uncapped should hav been so recently recognized as a part of American life—the dominant element. Business, quickened by the impulse which came from the gigantic traffic in cotton, stifled conscience in order to make money. Society, borrowing its tone from wealth, spread its screen over human bondage. Law soon found or made precedents and sanctions, for did not a fat retainer jingle in its palm? The church, of course, denounced it, did it not? Nay; with one or two small but honorable exceptions, the various denominations were the foremost apologists for, and often the thick and thin defenders of, man-stealing. The churchianity of the United States was three thousand years behind the Judaism of Moses, which denounced man-stealing. Individual pulpits were found refusing to bow the knee to American Baal. But as organized bodies, the denominations condoned the sin—when they did not defend it. In the same breath, they branded the Abolitionists as fanatics, meddling with what did not concern them, and anathematized them as Infidels assaulting the order of providence. Impious parsons hid the devil behind the Bible, and asked: "Did not Abraham own slaves? and did not Paul return the runaway Onesimus?" It is shameful, but it is the fact, that only yesterday in the great republic, the Declaration of Independence was treason, and the Golden Rule was heresy.

Take temperance. Every race has its passional tendency, its characteristic vice. Intemperance is ours. Drunkenness is in the Anglo-Saxon blood. As we first appear in history, Tacitus paints us as gluttons and drunkards. In the old German forests our forefathers' idea of heaven was a drunken revel.

Now, science invents and fetches to such a blood a cheap stimulus—alcohol; so cheap that a workingman can earn enough in a day to keep him drunk for a week. Ninety per cent of the crime, say the lawyers, an equally excessiv proportion of the taxation, say the statesmen, are the spawn of rum. Homes are broken up, lives are wrecked, perdition is populated by this vice. For half a century, a temperance crusade has been carried on to redeem the holy land of man's body and soul desecrated by the worse than Turkish tyranny of the brandy bottle and the whisky keg. Facts hav been collected, parties hav been rallied, legislatures hav been besieged, great states hav been put on the witness-stand. But where has the church been? Isolated pulpits hav stood embattled among the crusaders. But the prominent pulpits, the fashionable pulpits, the wealthy pulpits, are so intently watching the pews that they cannot see the drunkard. Or if jogged and forced to look at him, they advise him to be more moderate—forgetful of Dr. Johnson's confession: "I can abstain; I can't be moderate." And they hav obstructed and continue to obstruct temperance by flaunting the example of Jesus as an argument against it. To individual clergymen temperance owes much. But to churchianity it owes nothing.

Take the effort to broaden the sphere of women. Forty years ago woman in the land of Jefferson was shut up in eastern seclusion. If she belonged to the wealthier class, she was imprisoned in a gilded cage, like a pet canary. She was regarded as a piece of animated bric-a-brac. She had privileges but not rights. She was given compliments instead of justice. If she belonged to the poorer class, she was the drudge of the household. Whether rich or poor she was held to be guilty of her sex. As wife, she was merged in her husband. As mother, she had no claim upon her own offspring. As daughter, she was dwarfed by her brothers. As woman, she was ranked with "children and idiots." Her sex excluded her from every bread-winning avocation save teaching and the needle. As all female bread-winners were crowded into these two callings, they were so overcrowded that a woman thrown on her own exertions had to choose between starvation and a life of shame.

All this has been changed. The statute books of forty states hav been remodeled. The sphere of woman has been broadened to include everything God made her able to do—is almost coextensiv with man's. Even the colleges hav conceded to the sisters of Madame de Staël and Charlotte Bronté, of Maria Mitchell and Mrs. Browning, brains enough to study Greek and Latin in *annexes*.

Meanwhile, churchianity has been the resolute opposer of every single step forward. It has flung Paul in the face of woman, precisely as it threw Onesimus in the face of the slave and the example of Jesus in the face of temperance. Here again individual clergymen only make the exception that proves the rule.

Take the labor movement—the movement of the masses against the classes, in Gladstone's phrase—the movement of the toilers to rescue from the clutches of work and wealth, shorter hours, and a share in the profits. This movement, the world over, is the latest and largest of miracles. From Russia to the United States, labor is marshaling its forces to day for the purpose of controling to-morrow.

Straws show which way the wind is blowing. One of these tell-tale straws is the popular outcry against trusts, monopolies, and the protean shapes assumed by illusiv and aggressiv capital. Another, is the multiplication of labor organizations, and the rapid gravitation of these toward federation. Another, is the sale within a few months of two hundred and fifty thousand copies of Edward Bellamy's industrial romance—a book which owes its phenomenal success to no special charm of style, still less to any novelty of suggestion, but only to the universal interest in the industrial question.

Churchianity takes no interest in it, never discusses it, knows nothing about it. The preachers are too busy bombarding the Pharisees of old to train their guns on the Pharisees of the nineteenth century. They only say: "Bless us! what a noise those fellows in their shirt-sleeves are making out there. Let us sing the Doxology."

Henry of Navarre wrote to his friend Chillon: "We hav conquered at Argues, *et tu n'y étais pas*" (You were not there, my Chillon). So the reformers may say to churchianity, "You were not with us." Or if churchianity was on the battlefield, it has always been in the ranks of the enemy.

The slave cried: "Church of the living God, help me to liberty!" And churchianity replied: "Be quiet. You are black. Stay where you are, for we are trying to send the free colored people back to Africa." Temperance cries: "Christians, aid us to medicate this cancer of drunkenness which is eating out the vitals of civilization." And churchianity responds: "Did not Paul advise Timothy to take a little wine for his stomach's sake?" Woman cries: "I am trembling between starvation and the brothel. Open to me broader avenues of occupation." And churchianity answers, "Fie! For shame! Do you want to unsex yourself? Go home and darn stockings and rock a cradle." Labor cries: "Giv me a chance. I want shorter hours, better wages, more bread on the table, and part ownership in what I make." And Christianity whispers: "Sh! Capital rents the pews, pays for the music, and patronizes the parson. We'll open a soup-house. We'll build a mission chapel on a side street and name it 'St. Lazarus.'"

IN an opening speech at the annual meeting of the American Baptist Missionary Union, in Chicago, the president of the Union, George W. Northrup, D.D., LL.D., who is also president of the Morgan Park Theological Seminary, made these statements regarding the failure of Christianity in the world. "There are to-day one billion heathen, while at the beginning of the Christian era there were only six hundred millions—an actual increase of four hundred millions after the lapse of eighteen centuries. Again, during the era of modern missions—the last one hundred years—the heathen population has increased two hundred millions, while the number converted to Christianity from the whole heathen world is estimated at three millions. Another fact is that there are three hundred million nominal Christians belonging to organizations thoroughly corrupt and worldly, Christians only in name: while, of the one hundred million Protestant Christians, the great mass are, as we hav said, worldly, apathetic, sleeping as if drugged by some fatal opiate."

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

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Any number over five at the same rate, invariably with one remittance.	

THE book department of this office is very busily engaged just now in mailing the hundreds of our Pictorial Text-Book which hav been bought in advance. The books hav to be sent to the post-office by wagon-loads.

The delay in issuing has been due to the usual procrastination of printers, who break presses and hav other troubles at just the wrong times. The foreman of the press-room reports also that he had to watch these books with unusual care, lest the employees of his place—all Christians, by the way—should carry them off. Their motiv in this, he said, was to plague other good Christians by showing the pictures and asking them what they had to say about it anyway.

On the last page of this number of THE TRUTH SEEKER will be found an advertisment of the book which givs a good idea of its contents and arrangement; and shows, too, something of the large amount of labor necessary to its preparation. We think that a perusal of the advertisment will convince anyone that the work will fulfill its purpose, and is cheap at two dollars. Having arrived at this conclusion, we trust each reader who has not already done so will forward his order.

The Phenomena of Conversion.

As a philosophical analysis of the phenomenon of Christian conversion, the being "born again," as the Methodists and other religious sentimentalists phrase it, we can recommend Samuel P. Putnam's new book, "My Religious Experience." Mr. Putnam has been through the fire, or through that period of existence when the heart dominates the brain, and unreasoning sentiment takes complete possession of the mind, holding it captiv to the feelings given by heredity, custom, environment. He can point to the precise moment when this occurred, when from an unreasoning unbeliever he was changed into a still more unreasoning believer. In the twinkling of an eye, every one of his doubts was removed, overwhelming joy followed, and he "rose triumphant" over every evil by which he was surrounded. It took him twenty years to get out of this hole, with incidental backslidings, and to land at last upon the solid ground of science.

Mr. Putnam is the son of a minister, but he took little stock in Christianity in his early days. By nature a poet, Shelley early led him into the path toward sentimental Atheism. In this mood he enlisted in the army, and held what he thought were his convictions until he caught the camp-fever. Camp-fever, he says, is nothing in particular, but bad all around. Like sea-sickness, it makes the victim wish it were fatal. Suffering from this, he was about to giv up the duties of a soldier and go to the hospital, when word reached his corps that Stonewall Jackson was after them. If this news had had the effect upon all the army that it did upon Mr. Putnam, the church ought to hav engaged Stonewall as a revivalist. The victim of camp-fever had to shoulder his musket and start toward Washington, and it was upon this march that Jesus appeared to him as did the vision to Saul of Tarsus. He wandered back to childhood and infancy as through a living world. Home came before him with its sweet scenes, and mingled with the pictures the teachings he had received from father and mother—the milder aspect of religion, not the wrath of God or the fires of hell, but the love of Jesus. Vividly appeared the cross and the illustrious sufferer upon it. With overwhelming power sounded the appeal he had so often heard, "Surrender to Jesus." He was looking at the cross shining against an ineffable halo. There was no fear in his emotions. It was simply attraction. It was the tenderness of Christ that charmed him, the glorious sacrifice, the divinity coming to earth and dying to save. "Simply to thy cross I cling," was the unspoken song of his heart. He beheld no flames of vengeance, only the exquisitly beautiful vision of a lovely and noble being ready to help. Suddenly out of his weakness, his suffering, the pain, the weariness, and the despair, his heart cried out, "I surrender!" There was no reserve. It was like taking the hand of a friend and going with him, not because he feared him, but because he loved him. An indescribable sweetness and delight at once took possession of his being. He was in a new world apparently. He was exultant, victorious. As if by magic, every pain went away. He was no longer burdened, no longer weary. His step was light. He was supremely happy, as if a crown had been placed upon his head.

Thus in his exquisit way he tells of the sentimental change resulting from camp-fever and the proximity of Stonewall Jackson. He remained many months in the army, was promoted to captain, and at the close of the war resigned his commission and went into the minister business. In this he drifted about from Massachusetts to Nebraska, his brain gradually resuming its sway, until the crisis came at Omaha where he was settled over a Unitarian church. He had invited a Materialist lecturer, Mr. B. F. Underwood, to deliver one of his lectures in his pulpit. The discourse was scientific and Materialistic, unclothed in any rhetorical garb, and its bare statements shocked Mr. Putnam's people. Our preacher, however, agreed fully with the lecture, and it occurred to him that in filling a Unitarian pulpit he was occupying a false position. The strongest part of Mr. Putnam's nature is a hearty honesty and sincerity of conviction, and as might be expected, his resignation, when he found that he was no longer a Christian, was promptly given to his congregation. But absolute freedom had not yet come; he was an optimist, and his nature could not accept cold Materialism and bare facts. He was "in the cloudlands, and the gorgeous colors of imagination did not allow him to see things as they are." Tossed upon a sea of uncertainty, under the impulse of feeling, he crawled back into the Unitarian fold, and located at Northfield, Mass., the home of Moody the revivalist. But, studying Moody's sermons, he found that Christianity was dead to him. Orthodoxy became unendurable; it was a prison-house, gloomy and terrible.

While at Northfield, he seems to hav really awakened for the first time since the camp-fever and Stonewall Jackson converted him. "Looking over the vast spaces I had traversed," he says, "I wondered. It seemed as if I could go no further away, that I had reached the ultima thule of intellectual wandering, and was safe at last in a realm of thought the most beautiful and entrancing possible. Yet I was destined to a change more deep and awful. The dream world was shattered, and I was carried onward amidst the storms of thought farther from my beautiful faith than that faith itself was from the shadows of orthodoxy." This change from a conglomeration of optimism, transcendentalism, theosophy, and pantheism, which satisfied for the time his poetic yearnings, and which he sought to cherish, was a change to Atheism. "The utter falseness of the philosophy of feeling was burnt in upon my soul with agonies unutterable." The question he was obliged to meet was the existence of God. "If there is really a God, man must be a machine. So far as there is a particle of liberty there is no God. Every advance of freedom is the destruction of deity. God, by the definition, is infinit. If existing, he is an infinit despot, all-in-all. One ray of liberty, therefore, dethrones him, for if the despotism ceases to be infinit, so does the deity who makes it, and cannot, therefore, be God; that is, the infinit. In this sense, therefore, there is an eternal conflict between God and man—between deity and rights. God by his very nature is the foe of human rights. Whatever form he may take; however gentle and beautiful; however lovable; whether as a personality or no personality; whether as a conscious being or not; whether outside of the universe or inside of it as a pervading soul, whatever aspect the God idea takes it is the subtle and enormous foe of liberty. If God is not a fact but simply an idea, that idea being formulated out of the sentiments, and not by reason—sentiments which, however good and sweet themselvs, are blind and imperious—that idea becomes equally tyrannical with the supposed fact, and therefore it is as necessary to the liberty of man to abolish the belief in God as it would be to abolish God, if it were granted that such a being was in existence. This was the terrific and, for the time being, bewildering question that was thrust upon me. It was no longer of the intellect and heart, but of the moral nature and conscience. It was a question between liberty and slavery. To vindicate liberty I must dethrone God. I must dethrone the idea, however reverenced and entrancing. I must dethrone the sentiments as arbiters of truth, and stand simply and solely by the intellect. I found the sentiments to be the most cruel of masters—cruel as the Inquisition itself, blind and terrible, unreasoning and irresponsible."

The dream fabric of transcendentalism was swept away, and he felt thankful for the catastrophe. The skies were swept clear of gods and divinities. The stars rolled on, but they no longer told of deity. The sun no longer blazoned a supernal glory. It was simple earth and man that he was to deal with thereafter. And as there is more of earth and man to the square inch in New York than anywhere else, he came to this city—the "epitome of the world," where there is "virtue, lofty and shining, and crime lurid, yet flashing in its tempestuous fires with a Lucifer-like effulgence." Amidst these rushing streams and furious oppositions, mingled with all that art and poetry and philosophy can giv of beauty, of delight, of wisdom, Stonewall Jackson's convert sought to build up a new faith that might take the place of the old. How well he succeeded, aided by Ingersoll, Andrews, Wakeman, and the Liberal Club, the fascinating record of his religious experiences bears evidence. He proposes to die, when the time unhappily comes, an Infidel.

And now, what is "conversion"—the cataclysmal topsy-turvy which people turn under the influence of emotion? Mr. Putnam's new birth was as sudden as Paul's, as genuin as Bunyan's or any other saint's. There was "the same surrender, the same wonderful ecstasy, the same transformation of purpose, the same change of character." It was a fact; he was "converted" as radically as any human being was ever converted. Like Mary Alacoque, who in her cataleptic attacks had visions of bleeding saints, Putnam saw a picture of Jesus upon the cross, "loving me and dying for me." Again, like this church saint, when, recovering from an attack of paralysis, she renounced her family and "became absolutely passiv to the will of God," Mr. Putnam surrendered to Jesus and felt for him a passionate adoration, abandoning himself without any thought of reward "to a being whose loveliness compelled from him all thought of his own personal welfare." Mary Alacoque was deemed by the abbess of Paray, to whom she dedicated some erotic verses about the love of Jesus, to be insane, and undoubtedly she was. The Christian theologian, however, ascribes such changes and abandonment to an ideal, directly to the spirit of God. It is called a "miracle of grace," an exhibition of supernatural power produced by the influence of God on the soul; a spiritual motion; a putting of God's spirit into us. Mr. Putnam, however, appealing from Philip drunk to Philip sober, agrees more nearly with the abbess of Paray than with the theologians. Conversion, he says, is the direct offspring of unhappiness. The experience is a rebound from human misery. If one were perfectly happy and all his environments agreeable, there would be no "new birth." The success of revivals is in proportion to business depression and misfortunes in the community. The Holy Spirit prevails along with earthquakes, floods, and

epidemics. One is very seldom "converted" unless, metaphorically speaking, he is "flat on his back." When one is upright and prosperous he takes very little stock in regeneration. When he is sick and on his death-bed, or is poor and out of work, and this world presents a gloomy aspect, it is then one begins to think of another and a brighter world. Being stranded in time, he begins to bank on eternity. When the pockets are empty here the golden harp has a great attraction. When there is no food for the hungry stomach the wine and grapes of the New Jerusalem make an alluring display. When the back aches, and the heart aches, "heavenly rest" is seductiv. The origin of the Christian religion, and of all religions, is the misery of man. Man is a religious animal because he is an unhappy animal. The universality of religion is based upon the universality of suffering. Take away suffering, and religion would cease to be. The first priest was a medicin man, and every priest to-day is a medicin man. He flourishes on the ills of humanity. He is for the sick-bed, and not for the mart or the bright, green fields where happiness reigns. Destroy all disease, and every church would go by the board.

Mr. Putnam claims, also, that not only is conversion the result of unfortunate surroundings, but is an abnormal state of the physical being. It is an exhibition of disease itself. There is something wrong with the natural body when the "new birth" occurs. I believe, he says, that clairvoyance, mediumship, second sight, and spiritual ecstasies of every kind are the result of ill health. Conversions belong to this class of phenomena. They are a mental fever, a kind of insanity. They cannot last. It is impossible for a human being to remain a great while in a state of "conversion." This shows that it is the result of extraordinary conditions of the body. Bad livers are a fruitful source of conversions. Indigestion is frequently on the "side of the Lord." Pain is productiv of piety. Almost every saint is on the sick-list, and Zion is the home of invalids.

Mr. Putnam places the "camp-fever" among the antecedents of his "change of heart." Not the less real was the change; not the less real was the faith that resulted from it.

Again, there are not only physiological reasons but psychological reasons as well. The influence of the supposed spirit of God is altogether subjectiv, says our recovered patient, and not objectiv. The peace, the serenity, come from an absolute submission. There is always a struggle before conversion, which is the end of the struggle. Naturally there comes a feeling of relief. The battle is over. There is nothing more to be done.

These physiological and psychological elements, says Mr. Putnam, explain all the phenomena of "conversion." In some cases it is no more than a bodily excitement created by abnormal physical conditions. In some cases it is no more than the exultation of escaping the miseries of this world by faith in the glories of the hereafter. In its higher forms of mental exhilaration it is simply that natural peace and serenity which comes from the cessation of struggle, and calm submission to an eternal fate, or in its very highest and most radiant splendor it is that sublime and delectable sentiment which results from the surrender of the whole mind, heart, and soul to the grandeur of ideal goodness.

This analysis is complete, and ought be satisfactory to our Christian friends. But there are other phenomena connected with the new birth which it does not touch. We should intensely enjoy a knowledge of why a converted colored Methodist is more dangerous to a henroost than other men and brethren, and why a Methodist preacher, full of the holy spirit, is more dangerous to the chastity of women than an unconverted mortal.

The Pope's Humbug Wail.

About three times a year the pilot fish of the papal shark sends out a proclamation that the pirate of the religious sea will swim out of Rome. This is the latest of such proclamations, given to the world through the Manchester, Eng., *Courier*:

"In consequence of the fierce persecution of the church, which is the policy of Crispi, the pope will soon issue a manifesto to the Roman Catholics throughout the world, giving his intention of leaving Rome, together with his court and all his adherents. From a practical point of view this means ruin to Rome, for with the pontiff will go the cardinals, the prelates, and a vast number of persons who annually come to Rome as pilgrims. In fact, commercial ruin stares innkeepers and shopkeepers in the face. Still, it is impossible for any earnest Christian even now to liv in Rome, which is fast becoming the headquarters of Atheism and Freethought. The shop windows are full of shocking caricatures of the deity, license is allowed for blasphemy, and its indecency has never been surpassed in history, even during the French year of 1793."

The proclamation is a humbug. The pope is not persecuted, he is only made to mind his own business, and he will not leave Rome. He could not be driven out with a club.

The idea in sending out such notices is to obtain sympathy from Catholic nations for the pope, and to enlist foreign interference in his behalf with the Italian government. The notices are as futil, however, as they are untruthful. The days of religious statehood are passed, and the world will not again see a sovereign pope making and unmaking kings and ruling the world from a papal throne.

Going too Far.

Since the enactment of laws that made books and papers unmailable because of their obscene, indecent, or immoral quality or "tendency," it has often happened that the postal department has, by the advice of its attorney-general, excluded or held back books or papers, passing upon them as being unmailable "under the law." So far the law has directly provided for the prosecution only of those persons who deposit in the mail printed matter that a jury can be found to declare unmailable, but perhaps by implication the law makes it possible for postal officials, if so advised by their official attorneys, to exclude prints without jury trial. This function has at all events been assumed by the department in Washington, and more than once even petty postmasters hav taken it upon themselvs to "follow master." It is not likely that this method of enforcing the laws has ever been thought of or intended; but it has eventuated, and practically constitutes postmasters censors of the press, so far as the privileges of the mails are concerned.

If a citizen be in doubt as to the mailability of a book he may submit it to the postal department for opinion, *may* get an opinion, favorable or adverse, but there is no provision of law *entitling* a citizen to such an official judgment, and if he can obtain a favorable decision upon any particular book he may nevertheless be prosecuted and convicted for mailing it, if a jury happen to differ in opinion from the official decision, and Judges Foster of Kansas, Carpenter of Boston, or Benedict of New York would probably not permit evidence as to the previous official decision to be put in on trial to influence the jury.

On the other hand, if the post-office officials rule against a book and on jury trial the mailer of it be acquitted, there is no provision of *mail* laws by which the publisher could *compel* the post-office official to accept and mail the book; though we presume he could resort to a civil suit for damages, or some expensiv mode of injunction to restrain the official person interfering with his citizen rights to use of mails.

It is therefore very evident that if there were an intention to establish a United States censorship of the press, it has been very imperfectly and unfairly done, and the whole matter needs careful consideration, and a revised action which shall enable a citizen to know his lawful rights and the officials to understand the limitations of their powers of interference and suppression.

These thoughts are revived—for they are old notions with us—by an occurrence which has waked up the newspaper press to the fact that a press censorship has insidiously grown like a fungus on the post-office department, and is being exercised there *ad libitum*.

The operations of this sort heretofore hav not appeared to be of sufficient importance to attract the notice and remarks of editors of the big dailies, but the ruling adverse to Tolstoi's "Kreutzer Sonata" has aroused them to talk of "dangerous precedents," "paternalism," "no power of national government to regulate morals of American homes," "governed too much," "too much of this meddling business," etc; and even an administration organ says distinctly that this censorship has not public approval, and is likely to lead to "sequences that the American people never would permit."

This official slop-over, this error of going too far in censorship, occurred opportunely to call forth public sentiment on this matter at a time when even greater restrictions by mail laws are ready for action in bills before Congress.

We are, of course, glad that official interference with the people's rights has at last brought forth a general outburst of indignant rebuke from the secular press, and a protest against this attempt at exercise of censorship power in the United States post-office.

Although this has called attention to the fact that though there is no provision in the United States Constitution for exercising any censorship of the press, nor any law really enacted for the purpose, it is nevertheless true that this function has been exercised, apparently under sanction of laws limiting the use of the mails, by officials who assume to hav the right to pass upon the moral quality of literature offered for mailing.

This assumption of authority is *no new thing*, as in matters of less public importance it has been employed for nearly fifteen years against individuals who had not the means to cope with the United States government as represented by officials usurping unconstitutional powers. These petty cases hav attracted no considerable attention, and created only indignation among a select few of those who hav valued and wished to guard and preserve the liberties of the press, as provided for in our Constitution; but this attempt to curtail the privileges of large numbers of the people by denying them the getting of a popular book by mail has inaugurated a revolt which may be of great service to the cause of free press and free mails.

It is necessary to state here as part of the history of this governmental assault on the "Kreutzer Sonata," that it is credibly reported from Washington that the postmaster-general denies responsibility for this action, and stands ready to reverse the decision of his subordinates if anyone will take the trouble to appeal for such favorable action in behalf of the book; but no one appeals, no one recognizes the ruling-out; even local postmasters ignore it, the fulminators of the "bull" are in general contempt, and this department of the government in an amusing dilemma.

If officialdom believed its decision would be echoed by a jury of twelve men in a United States court, there would no doubt be a prosecution of some one somewhere to vindicate the majesty of the government and the wisdom of its censors, but such a prosecution, in spite of no end of offenses, is not begun; and the moral is that these censors should be sure they are right before they go ahead; or better, let this questionable function alone, that they may be sure to commit no nuisance.

MR. A. B. CURTIS uses a column and a half of *Unity* to explain "why men do not believe the Bible to-day." He might hav cut his essay short by writing that men do not believe the Bible because they hav found that its statements are untrue.

THE *New Hampshire Sentinel* reports that all the ministers of Keene, with the exception of the Catholic priest and the Episcopal rector, hav left town on vacations, and says that the laity are commenting unfavorably upon the fact. This state of things is really too bad; but the laity now hav an excellent opportunity to see how easy they can get along without the dominies, and what utterly useless parasites the clergy are.

SOME one sends us a copy of the San Antonio, Tex., *Express*, containing a eulogy of a "Col. L. F. Copeland of Pennsylvania," an orator who "answers" Colonel Ingersoll, with the query on the margin, "Who is this Copeland?" We cannot answer the question. If he is so great as the *Express* correspondent asserts he would hav been heard from nearer the center of the country, and all would know him. Probably the eulogy was written by himself.

A PRESBYTERIAN preacher who writes for a syndicate of papers has sent this wail out in the country: "Is the United States a Christian nation? Probably nine hundred and ninety-nine intelligent persons out of every one thousand would answer this question in the affirmativ; and rightly, because a very large majority of the most intelligent inhabitants of this country consider themselvs Christians, which very naturally causes them to speak of the United States as a Christian nation. But officially speaking the United States is not a Christian nation; its Constitution, owing to a grievous oversight on the part of our forefathers, caused doubtless by the wave of Atheism which swept over the civilized world about the time that the foundation of our present government was being laid, does not recognize the existence of a supreme being." Exactly! But if this is not officially a Christian nation, and if less than one-third of the population are members of the Christian church, what becomes of the intelligent persons who answer the question in the affirmativ? The country is civilized, dear Presbyterian preacher, and therefore not Christian.

Letters from Friends.

JASPER, ALA., Aug. 6, 1890.

MR. EDITOR: I wish to ask Henry Rowley one or two questions:

1. Can there be responsibility under compulsion?

2. Must we not hav liberty or freedom before we can be held responsible?

Unless we hav freedom we are slaves to the power that prevents.

Mr. Rowley's answers to Mr. Chapin's questions are evasiv. Because Mr. Huxley or Darwin are superior does that giv them the right to make slaves or deny freedom?

J. K. DEARTH.

ST. JOHNS, ARIZ., July 17, 1890.

MR. EDITOR: In your issue of July 12th, under the caption of "Heywood, Harman, and Reed," is an article by Converse Close which, to my mind, voices the sentiments of all fair and right-minded people. For my part I hav no use for cranks, Anarchists, or immoral monstrosities, and that class of cattle are not martyrs in any sense, nor do they deserve the sympathy of any good citizen, Liberal or otherwise. I am an outspoken Liberal and one known all over the territory as one who not only disbelieves in the Bible and its teachings, but despises the dirty book. I had rather shake the hand of a contemptible petty larceny thief than the hand of a hypocrit. A hypocrit is more despicable than the ordinary liar or thief. ALBERT F. BANTA.

LOST VALLEY, ORE., July 25, 1890.

MR. EDITOR: Find inclosed money for the book of pictures. My vote is for the pictures every time. And as for hurting the Christian's feelings, there never was a time when he tried to spare the feelings of him that honestly differed from him; his common cry is, "Oh, you don't believe what you say—you say so to be different from others." He is not willing to acknowledge you can differ from him and be honest in your belief. John Peck is worth one-half of your writers. If we had a few more Liberals like him we would hav a good deal less law against us. In Oregon we work Sunday or Saturday or any day we feel like it. There is more religious freedom here than in any other place. Over two-thirds are Liberals, only so many do not work for the cause. ALEX. HARDIE.

CLARA, LA., Aug. 1, 1890.

MR. EDITOR: I hav taken THE TRUTH SEEKER since Anthony Comstock's attack on D. M. Bennett, and hav done what I could to add to its subscription list; hav sent it about thirty new subscribers in all, some of which are permanent members of THE TRUTH SEEKER family, while some failed to renew when their subscription expired. I always giv away my papers after I hav read them, usually sending them by mail to those who I think will read them. My family all read and enjoyed THE TRUTH SEEKER. My mother, who died last February, aged eighty-six years, always read THE TRUTH SEEKER first, though we took several other papers.

I regard the editorial management of the paper for the last few years as just perfect. May the Editor liv long and prosper. I. L. ALLEN.

WALNUT GROVE, KAN., Aug. 4, 1890.

MR. EDITOR: Jenny Linn, wife of our old Liberal friend, Jesse B. Linn, living at Caurson's Grove, Mitchell county, Kan., died August 1st, at four o'clock, at the age of thirty-five years. She leaves a husband and several children to mourn her death. She was respected and loved by all who knew her. She was a loving, tender mother; an affectionate wife; a just and upright neighbor, and an honor to the community in which she lived, always ready and willing to help the needy and the distressed. To know her was to admire her. She was a true Liberal in her belief. Having been brought up under strict church influence until after her marriage, she then commenced to think for herself and act accordingly. She maintained her right mind and was sensible up to within a very short time of her death. Her husband asked her if she had changed her mind in regard to her belief, and she said that she had not. He then asked her if she wanted a preacher to preach her funeral, and she said that she did not, but if they said anything at her funeral she wanted some of our people, a Liberal if any at all. Yours truly, W. H. NOAH.

SYRACUSE, N. Y., Aug. 3, 1890.

MR. EDITOR: I hav been absent from home several weeks, nearly four of which I spent with our good friends the Geigers in Hudson. How is it, if one wishes to find persons who are really awake to the alarming strides which the church is making toward controling the government, that we must go among people born in monarchial countries? I do not mean that an American is willing that our government should become ecclesiastic, but we are so slow to see danger, so slow to use "the ounce of prevention" which is "worth more than the pound of cure." The Geigers were born in Germany. They know the meaning of monarchy, and hence are awake to the needs of wise precaution. Hav you ever been in Hudson, a little city so satisfied with itself that it makes no attempt at growth? I remember sixty-five years ago my father talking about the city of Hudson, and saying, among other things, that they had Universalist preaching there. At that time Universalism was heresy, more to be avoided than Freethought to-day. At first thought, it seemed strange to me that, having so many years a Liberal church in Hudson, there should not be a large Secular League in a flourishing condition, but perhaps it is because, having destroyed the hell of Christianity, they do not realize that the hell which the church is preparing for us in this present life will, if allowed its way, be as intolerable as the one which has been the dread of all believers.

Faithfully yours, LUCY N. COLMAN.

EUREKA, CAL., July 7, 1890.

MR. EDITOR: Ever since the pictures commenced in THE TRUTH SEEKER I hav made it a practice to cut out those on the last page and paste them into a scrap-book. Being well acquainted with the Bible, I can appreciate them. Is there any hope of those pictures ever being printed in book form? If so, I will no longer cut them out of the paper. If printed, I should want several copies. As our Eureka clergymen relieve me of the task of praying, they doing it for me, I should like to reciprocate the favor by sending them those Bible pictures. The fact is, I love to worry them, and they hav lost all courage to retaliate; a few of them tried it and got worsted, so I hav the field to myself.

Is it not a pity that our friends, Heywood and Harman, cannot keep out of the obscenity business? They do the cause more harm than good. I hav no doubt that sexual abuses exist, but it is so absurd to describe them, as that cannot remedy the evil. Mrs. Heywood seems to hav a prurient taste for obscene expressions. No doubt to her they convey nothing wrong, but she ought to consider that few people are like her. ROBERT GUNTHER.

[We shall print the Bible pictures in book form. We hope, also, to soon resume their publication in THE TRUTH SEEKER. Mr. Heston is seeking health among the mountains of Colorado; may he find it speedily! His address is still Carthage, Mo., as his wife will forward letters.—ED. T. S.]

RED CANON, WYO., Aug. 4, 1890.

MR. EDITOR: The conviction of an immortality is the primal nucleus around which superstitions cluster.

The man who offers another a bribe is apt to be angry if his offer is refused, also he who attempts to terrify another becomes indignant if his attempt fails. We hav all heard Spiritualists, of the Christian and Antichristian sorts, expatiate upon their supposed paradise, and they declare that it is a place more congenial to believers than unbelievers. In short, he who accepts the proof and believes will be favored in paradise, but he who rejects it will be more or less damned. Here is the bribe on the one hand, the attempt to strike terror on the other.

He who preaches paradise or spirit-land to impress those who hear him must clothe himself with an assumed authority. Thus Gods were invented that priests might be respected. Thus occult powers, inspiration, special communion with spirits, etc., hav been asserted for the same purpose. Where one man convinces another that he receives authority from a God or spirits, has occult powers or is inspired, he becomes the guardian of his convicted subject. The convert is the slave, he the master. The convert has accepted the bribe in the form of future bliss, and the holy agent has one more fish in his net. Of course, as long as some men are weak enough to be frightened by a threat or to accept a bribe mediumistic and clerical, speculators will sell shares in paradise and their slave trade will continue. Immortality is the very alcohol of superstition, and the apathy to this life which its narcotic properties induce is a condition most favorable to superstitious growth.

DR. C. E. BOYNTON.

NEWARK, N. J., Aug. 9, 1890.

MR. EDITOR: Last week I missed your cartoons.* Your paper did not look natural, but if they are too expensiv I suppose your subscribers can do without them. Poor people cannot indulge in luxuries. If we can get bare necessities we are lucky. It is only the rich monopolists, officeholders, cardinals, nuncios, and Bishop Corrigan and his priests, that liv in marble and brown-stone houses, that can get luxuries, and only Tammany chiefs that can rusticate in Germany for the good of their health while the poor Catholic has to eke out a miserable existence on the top floor of a miserable tenement house. I happened to meet a poor Catholic grieving for her husband. I asked her where her husband was. "Dead," she answered. "How long has he been dead?" "Sixteen years, and I wish I was dead to go to him." "You would never be able to overtake him." "Do you mean that, every word?" "Ma'am, you see, this planet is traveling one thousand miles an hour, twenty-four thousand in twenty-four hours; some planets thirty-five miles a second, two thousand one hundred miles a minute. Now, ma'am, I've been told a soul travels three times as fast. Now, if your husband's soul has been traveling thirty-five miles a second for sixteen years, and nobody's soul was known to travel faster, how can you ever think to overtake your husband?" She did not understand the reckoning—and I did not either, so I bid her good-bye and told her to read THE TRUTH SEEKER and she would giv less to the priest if she continued to read it a few weeks. She took a squint at your patriarchs, Abraham, Solomon, and David, and thought that they were "quare-looking" disciples of God. Just then an Italian was overturning her garbage-box and she drove him away, and exclaimed, "You damned, bloody Italian, yees ought to be driven out of the country." I answered, "And all the rest of the Italian Irish who acknowledge and worship an Italian as a God and holy father. All such people impoverish themselvs and country, and are better dead than alive, for they are only in people's way. They are more dead than alive, and ought to be buried." Respectfully, W. W. MORRIS.

Aug. 5, 1890.

MR. EDITOR: No subterfuge of the Roman Catholic hierarchy can stifle or hide from the view of the people the fact that it is the deliberate and thoroughly organized plan of their priests to rob them of their hard-earned wages. Ever since Christian rascality has had existence the way has been laid open to defraud the laborer by overtaxing him and all who labor for their own support. And who are they that do not pay the just share of taxes upon the property owned by themselvs? It is always the pious Christians who own church property. They shirk out of doing justly by making a law to exempt their costly synagogs, cathedrals, universities, and other places where worship is mumbled and its priest is paid therefor. His life is held as sacred, and is supported if the laborer himself with his family are starved out of their journey of life. Now, it is high time to do simple justice. Repeal all exemption laws. Collect the taxes on every kind of property. Do justice to the wage-earners, and when this is done they can make their own holidays. All else in rankest mental slavery. With the God idea incorporated into the Constitution a class of overzealous men would hasten to make known the will of a fabulous God, as founded on certain passages of scripture, and their own belief of them, which is no basis at all, for these beliefs and these faiths hav been wrangled over for fifteen centuries without the prospect of a settlement upon a truthful basis. What then can be done save to force man to accept a form of religious belief which he cannot and will not believe to be true? Compulsion makes man a hypocrit, and less truthful, and has all the direful effects of falsehood. Falsehood constitutes the basis of church organization to-day, as it has in the past ages, to the exclusion of truth. Through this false system of teaching the people are kept in ignorance, and for such a condition are heavily taxed out of their substance of living. If the priests would let the people alone they would fare much better, but the preposterous claim of delegated power over the race demands of them their earnings. We know of no power that will break the thraldom and release the people save the ministry of angels, the bright immortal spirits. They hav opened channels of communication with the people of earth, and we believe their ministry will be permanent. They hav come to stay, even though the maledictions of priests may be loud and bitter. Man is of more importance than church dogmas. E. P. G.

*See note to Robert Gunther's letter.—ED. T. S.

TYNGSBORO, MASS, Aug. 5, 290.

MR. EDITOR: I propose the following answers to Mr. Chapin's questions:

Q. What evidence hav we of any God? A. None. A God who is so poor a God as not to be known to all as a God, is not worth calling a God.

Q What evidence hav we of immortality? A. The immortals themselvs, if any. Theories and beliefs, inspirations and testimony, do not count. When you shall hav lived forever you will find out.

Q. What authority can one man rightfully hav over another? A. The authority to keep him off your toes and to prevent him from pulling your nose.

Q. How is the rule of the majority any less destructiv to freedom than the rule of a monarch? A. By being the rule of the majority instead of that of a monarch.

Q What right does man hav to what he does not earn? A. What right has a baby to his breakfast? Did you earn the sunlight? One has a right to what is given him by those who earned it.

Q. What right has any man to hold vacant land out of use? A. The right he has to hold a horse when he is not riding.

Q. What right does one man, or combination of men, hav to monopolize the issue of money? A. The right the people hav, by their representativs, to see that every fool or fraud who takes a notion does not flood the country with worthless paper and bogus coin.

Q. On what grounds can compulsory taxation be enforced? A. On the ground of common benefits. When you are shipwrecked, and tumble in a boat with a score of other fellows, and hav to row them ashore because they are too drunk or too lazy to help, you will begin to learn political economy.

Q. Are interest, rent, and profits earned by the receivers? A. They are, if the receivers are printers, and hav to wear out $2 worth of leather to collect $1 worth of subscription.

Q. Can they be collected without force? A. Yes, if those who owe it are honest and hav the lucre.

Q. What right has a policeman to use force? A. The right your hired man has to protect your house, your wife, or yourself. That is what a policeman is.

Q. What right has any man, or any body of men, to interfere with the absolute freedom of the human race? A. He doesn't. They can't. The *absolute* is irresistible.

JOHN P. GUILD.

OVERTON, GA., Aug. 5, 1890.

MR. EDITOR: Of all the Liberal periodicals which chance has permitted me to see, I like THE TRUTH SEEKER best, and as everything should hav a reason I will explain why this is the case. In the first place, you do not let your prejudices blind your better judgment; secondly, you do not join a new movement until you are satisfied that it is in the line of progress.

I am afraid you hav but few subscribers in this section of the country. Yet, do not take it for granted that there is no Rationalism among us. The trouble is that we are not organized. The Southern mind is not, as a rule, aggressiv. There is manifested nearly everywhere a *laissez-faire* sentiment which says, "Let me alone and I'll let you alone." Outside of the exemption of church property from taxation we hav hardly a grievance against the church. Again, political persecution has been waged against us by the general government so mercilessly that we Liberals hav come to regard the inroads of the church as matters of slight moment. What with monopolies, protection for the rich, trusts, depletion of the treasury to feed pension sharks, appointment to office of thieving negroes by Holy John, prostitution of justice by the federal courts, expulsion of legally elected

Congressmen, and, to crown all, that infamy of infamies, the Force bill—is it much less than a miracle that there should be a man among us bold enough to array himself against that giant fraud, modern Christianity? In spite of all this, however, we hav a large skeptical element among us, and all it needs is to be aroused. The South is very conservativ, but all the world knows with what vim she takes hold of a thing when once set in motion. My opinion is that if the right man were to come among us giving Liberal talks, he could, in a short time, establish a Free-thought movement equal to that of any state in the Union. By the right man I mean one well informed, a good orator, and especially one who does not know more about us than we know about ourselvs. That last kind of a man the least bigoted among us cannot tolerate.

If there is one thing, Mr. Editor, against which you manifest more opposition than another, it is papacy. In this war, I doubt not that you hav reason, but bear in mind the old adage, "Giv the devil his due." Among the iniquities against which you wield your potent pen, there is one which, if my knowledge of history serves me right, was not inflicted upon us by Catholics. I mean the Sunday laws. If I am rightly informed, the opinion recently advanced by Cardinal Gibbons is the same that is held and acted upon by the mass of the Catholic world. It is a well-known fact that in our ultra-Catholic Southern cities the stores and theaters are allowed to be open and unmolested on Sunday. One good deed can sometimes atone for a mass of wrong.

There are two reforms which, I am sorry to say, hav never been advocated to any extent in THE TRUTH SEEKER. One of these is the holding of elections, state and national, on Sundays. Perhaps your correspondents and yourself think it would be a little premature to attack this question, when we hav not yet evolved from the hideous Puritan Sabbath. Indeed, I fear that it might be dangerous to agitate the subject in such states as New Jersey and Pennsylvania. Still, if the subject were constantly broached, it might set the minds of some people to thinking.

The other reform I speak of is one which may not strictly come under your domain, but it is one the very name of which brings up before my mind the startling fossilism of this so-called free republic. I refer to the metrical system of weights and measures. If any of your readers should for a moment doubt the immense advantages of this system let them make a calculation in English money and then go over the same in dollars and cents. With the metrical system all of our business transactions, all calculations in weights and measures, would be fully as much simplified. The only argument that can possibly be advanced against this system is: "It's so hard to change." It is a standing disgrace both to this *oligarchy* and to Great Britain that Catholic Spain and the South American republics hav adopted for their beautiful language an almost perfect orthography and hav given their citizens a perfect system of weights and measures, while the two English-speaking giantesses still cling to the barbarous and anomalous orthography of past ages and adhere to that fossilized relic, the present system of weights and measures. *A bas l'oppression.*

A. CAMPANA.

GORDONVILLE, TEX., Aug. 1, 1890.

MR. EDITOR: If it is not too assuming, I hope that you will allow me a little space in the columns of your most highly appreciated journal.

I wish to giv a few reasons why I am not, would not, and could not be a Christian. In the first place, I would hav to believe that the Bible is of divine authenticity. I cannot believe this, for several reasons, viz., in my estimation it is inconsistent, unreasonable, unjust, and untrue in regard to the manner of creation, that to my mind is totally absurd, short-sighted, and groundless. I cannot conceive how anything can be brought into existence or annihilated. All of my experience and observation and that of the entire world as recorded proves that not even the least atom can be literally made or destroyed. It is a well-defined law of nature that anything which has one end necessarily has another, therefore if everything had a beginning everything will necessarily hav an end, God included. If one thing could exist without a beginning, then everything could exist without a beginning.

If the Bible be true, man knew not good from evil until he had eaten of the forbidden fruit. Then what justice can there be in damning a man for doing evil when he knows not good from evil? And, worse still, what justice or reason could there be in damning thousands of men, women, and children unborn for an act that they could not possibly avoid or hav anything at all to do with? And besides, what harm was there in eating of the fruit? Is it harm to become wise, to know good from evil? And, too, did they die that day? Preachers say that they died in trespass and in sin. Whom did they trespass against? Did not they leave enough fruit for God, or did he not already hav knowledge of good and evil? Was it a sin to know good from evil? Is God so selfish that he did not wish anyone else to know good from evil? Is this God's will toward his children, that they should liv in absolute ignorance, know not good from evil? And in many other instances what does the Bible accuse God of? Is it just, reasonable, or right for God to harden Pharaoh's heart to prevent his doing a certain thing and then drown the poor Egyptians for it, and not only once but several times; and again, to send the angel to kill the first-born (poor little innocent babies) in every house that had not blood sprinkled on the door-posts? And in many instances God is made the author of the most cruel and wicked wars that were ever known; in one instance commanding his men to murder all, even women and children, except the unmarried women and maidens who had not known men by lying with them, and use these as wives—that is, ravish them if necessary, as their wills were not to be considered at all. And finally they accuse him of adultery or fornication, as he indulged in sexual intercourse with a woman who was married and got her with child, and practiced such a fraud on the poor man Joseph that he never knew her until the child was born. They also make the father and son only one; and now after God had become so mad at Adam for eating of the fruit he formed a great scheme of salvation, that is, he should come himself and suffer and die that he himself might forgiv his child for eating the fruit. That reminds me of the editor who got so mad at himself that he hired a boot-black to kick him out of his office; or the doctor who got so mad at himself that he went and burnt his new hat up to spite himself.

And how is this to save a man, simply by believing on him or his name? St. Paul says, by faith alone, not by works, lest any man should boast. How much worse is it to boast of works than of faith? Who will say that it is not noble to make an earnest effort to do what you sincerely think is right? And upon the contrary, what good is there in faith alone. Now, what justice is there in murdering Christ the just for man the unjust, Christ the innocent for man the guilty? Is this the principle of a God whom we wish to worship?

But now, what is essential to become a Christian or a disciple of Christ? According to the Bible, viz., Luke xiv, 36, we are to hate father, mother, brother, sister, wife, and children before we can be Christians or disciples of Christ. I am quite glad that I am not a disciple of Christ, and hav not any desire to be.

And again, see Matt. x, 34, 35: "I came not to send peace but the sword. For I am come to set man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law."

And again, we read: "To you it is given to understand the mysteries of the kingdom of heaven, but to them it is given in parables lest they might believe and be converted."

As for myself, I prefer to believe in and worship the great god of justice, virtue, and truth, and to love, worship, and obey these principles, not from fear of punishment or hope of reward, but from principle.

I hav no war to make upon the moral teachings of any of the churches. It is probably well enough to hav such restraints thrown around those who cannot do right from principle. But let me obey the dictates of an honest and sincere conscience. In the language of the immortal poet:

The fear of hell's the hangman's whip
That holds the wretch in order;
But when I feel my conscience sting,
Let this e'er be my border;
At slightest touches instant pause,
Débar all such pretenses,
And resolutely keep these laws,
Unheeding consequences.

D. J. TUCKER, M.D.

NEW YORK, N. Y., Aug. 5, 1890.

FELLOW TRUTH SEEKERS: In my communication published in "Letters from Friends," in our noble champion, THE TRUTH SEEKER, of July 6, 1890, I referred you to the clause in our Constitution of the United States in which it is expressly provided that our Union shall be perpetual. I will now endeavor to call your attention to some of those clauses in that great and important document which provide that no generation shall saddle upon any subsequent generation conditions which, to them, might be burdensome or odious. The first clause in that solemn document which bears upon this vital and paramount subject, is the very preamble itself. By that word "justice," in the preamble of the Constitution of the United States, no generation is permitted to hand down to succeeding generations any conditions of government that, to them, might be distasteful, unpleasant, or odious.

In Sec. 10, Art. 1, of the Constitution of the United States it is provided that no state shall emit bills of credit. Now, the great law lexicographer Bouvier, in his Standard Law Dictionary, says that a bill of credit is a promis to pay, emitted by a state, bearing no interest, intended to circulate as money, and redeemable at a future date; and Noah Webster, in his great standard dictionary of the English language, says that a bill of credit is a bill or note for raising money on the mere credit of the state.

Now, fellow-citizens and truth seekers, I am going to show and point out to you wherein, and why, all bonds that hav ever been emitted by any state in our Union, and consequently, all bonds that hav been emitted by any city, county, or other creature of the state, to meet the principal or interest of or on which the people must writhe under an onerous and burdensome taxation (robbery), are so many outrages; are unconstitutional, and, so soon as the people hav awakened to a sense of the horrid situation into which the shysters and tricksters called lawyers and judges, in bribery, and for mammon the millionaire bondholders, hav sunk our posterity, those bonds will be null and void. If so, hav the people not been robbed of every cent that they may hav, in the form of taxes, paid to pay interest or principal on state, city, or county bonds? If so, should the people not establish an equal division of wealth, throughout the entire country, in order to recover that of which they hav been robbed? By and through these robberies that hav been perpetrated against us, more than fifty per cent of the wealth of the entire Union is now in the possession of less than twenty-five thousand persons.

Our Revolutionary fathers gave us a Constitution which, if we take care of it and see to it that it be not outraged, will protect us and our posterity also. But, down to this date, this we hav not done. Did not the aristocratic, murdering swindlers influence the shysters who, under oath, were vested with power to discharge the functions of the positions of judges of our Supreme Court of the United States, to hold and decide that chattel slavery was established, fostered, and protected by the Constitution of the United States, and that people were proper articles of merchandise, while none of the words slave, slavery, negro, black, mulatto, yellow, African, or white ever occupied place in that great document, from the very foundation of our government down to the time when, to sanction the decisions of shysters of antebellum times, and after the inauguration of the slavemongers' rebellion, and in supererogation, the word slavery was placed in the thirteenth amendment by the Republico-rebel wing of the Democro-Republico-rebel party? I say in supererogation because, by that word "justice" in the preamble, and that word "people" in the fourth amendment, from its very beginning that Constitution abolished slavery in the United States.

At the time when those great statesmen, the framers of the Constitution of the United States, were in convention, earnestly discussing every word and sentence of that great sheet-anchor of our liberties (though not so unless we see to it that its provisions be honestly and punctually executed), it was thought by some of them that, if they were to permit the state to emit bills of credit, "promises to pay emitted by a state, bearing no interest, intended to circulate as money, and redeemable at a future date," the state could, whenever the money-changers might hav so manipulated our currency as to hav caused ruinous stagnation in the channels of business and starvation among the people, step forward in her sovereign capacity, and, by emitting bills of credit, which, though not legal tenders, might circulate as money, and be made receivable for taxes, thus throw the mantle of protection around the industries of her people, and alleviate their sufferings brought on by the money panic, and in the midst of an abundant harvest, and with store-houses overstocked with the products of the mills. But by others of those great and patriotic statesmen it was thought that, if they were to permit the state to emit bills of credit, the people might rush onward in their haste to become rich and mighty, and, in their great prosperity and progress, heedlessly emit a great many bills of credit, which, while they might alleviate present suffering, and for the time afford the people protection from the villainy of the money-sharks, might, in the form of a debt, be handed down from generation to generation, and posterity yet unborn might come on and be compelled to writhe under an onerous taxation for the purpose of liquidating and paying off a debt with the creation of which they had nothing to do. This, those great statesmen thought, would be a flagrant trespass upon the grounds of justice, morality, and righteousness. Therefore they, as above stated, provided in our Constitution that no state shall emit bills of credit.

Now, if, on that ground, and while recognizing the inestimable benefits that might accrue to the people by the state emitting bills of credit, they prohibited it from doing so, how, in the name of common sense and decency, can that Constitution be held to imply that those great patriots intended to grant to the States the power to emit doubled and twisted, interest-bearing bills of credit, not intended to circulate as money and alleviate the sufferings of the people in times of money panic, but to be locked up in the coffers of some shylock in Hamburg, Berlin, London, New York, or Boston, and, on which to pay the interest, this shylock may intensify the horrors of a money panic by levying a withering, blighting tribute upon the already crippled industries of the state?

No, fellow truth seekers, and fellow-citizens, they never intended any such thing! All state bonds, county bonds, and city bonds are surely utterly unconstitutional, or the Constitution of the United States is the greatest enemy and curse that was ever inflicted upon mankind.

Now, fellow-citizens, is it any wonder that more than fifty per cent of the entire wealth of this great republic is in the possession of less than twenty-five thousand persons, robbers, cormorants, leeches?

The average gawky seems to think that he can trust the management of our government to the millionaires, and to their parasites, the shysters and tricksters called lawyers and judges. This they hav done, and are doing; and so long as they continue so to do all the hard-earned proceeds from the labor of the poor people will continue to be dumped into the coffers of the millionaires.

Noah Webster says that "bribery is the paying or receiving of a reward for the performance of that which is known to be illegal or unjust." Now, we know that for a retainer (Webster calls it a bribe) the lawyer will stalk into our courts, and attempt (often succeeding) to prostitute those courts to the villainy of convicting a person whom he knows to be innocent, or the acquitting of one whom he knows to be guilty; or to that of taking property from the lawful and equitable owner thereof and placing it in the possession of a person who he knows has no lawful or equitable ownership to it. In so doing, the lawyer perpetrates a villainous outrage, or is accessary after the fact, or he is a robber, and is subsidiary to the crime; and nothing in equity can be found to absolve him therefrom. He is also a perjured villain; for when he enters upon his professional career, he does so, and rightfully too, under an oath that, throughout that career, he will support, maintain, and defend the constitution of the United States, and of the state in which he may practice his profession, and the laws made pursuant thereto, and that he will be true to the interests of his client, within the law of course, but no further. When the lawyer takes that oath, he does so with the intention of violating it. Hence he is a perjured villain! These old, well-practiced bribe-takers who know how to take a bribe and avoid detection, are the very men whom the gawkies elect to all the positions in which it pays to hav a chance to practice bribery.

No lawyer should ever be elected to any position under the flag except to that of city, county, or state attorney, or attorney-general, and even then he should be under strict surveillance.

G. N.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Be Something.

The Christians cry—"Oh, to be nothing!"
Of fear-inspired tears weep a flood;
Whilst sins they confess unto loathing,
And beg to be saved by spilt blood.
They wish to hav wings to reach heaven,
And sing with a sanctified whine;
Like herds they are wheedled and driven
To creep as though dirt were divine.

Such groaning for glory's a notion
To hope giving garments of gloom;
The old gospel grace is a potion
That blights fairest fruit in the bloom.
So sure as the stars shine in heaven,
The form of the faith is unsound
When by its devotion is driven
Humility into the ground.

If powers enthroned in high heaven—
Jove, Jesus, or Buddha, or Brahm—
Should ever to passion be given,
And at me grow angry and damn;
Then, past all logical doubting.
Their verdict's sub-warrant would be,
Because I'm incarnated nothing—
The vain no salvation can free.

If my aspiration were given
To Jesus, Jove, Buddha, or Brahm—
Those powers enthroned in high heaven,
So wise and so strong and so calm—
I own myself pious in one thing:
I'd thank them for thinking of me,
And ask their aid I might be something,
Something that's worthy to see.

JOHN PERSCOTT GUILD.

Paths.

[Here is a queer and amusing fantasy in the way of a poem in the *Yankee Blade*:]

The path that leads to a Loaf of Bread
Winds through the Swamps of Toil,
And the path that leads to a Suit of Clothes
Goes through a flowerless soil.
And the paths that lead to a Loaf of Bread
And the Suit of Clothes are hard to tread.

And the path that leads to a House of your Own
Climbs over the bowldered hills,
And the path that leads to a Bank Account
Is swept by the blast that kills;
But the men who start in the paths to-day
In the Lazy Hills may go astray.

In the Lazy Hills are trees of shade
By the dreamy brooks of Sleep,
And the rollicking River of Pleasure laughs,
And gambols down the steep;
But when the blasts of winter come,
The brooks and rivers are frozen dumb.

Then woe to those in the Lazy Hills
When the blasts of winter moan,
Who strayed from the path to a Bank Account,
And the path to a Home of their Own.
These paths are hard in the summer heat,
But in winter they lead to a snug retreat.

Thoughts on Reading.

No private entertainment and pastime affects the people at the present time more than reading, and especially novel reading.

Literature is one of the fine arts, and as we wish to cultivate a taste for good literature we must be able to discriminate between the good and bad—that which is wholesome and valuable and that which is worthless. It is not my intention to undermine novel reading but to state that it is the kind which we must be careful in selecting. It affects each person in proportion to the indulgence and their understanding of the subject in hand. It has two principal effects, which differ widely and may be plainly observed. One is exalting, elevating the reader's ideal to a point only attainable by a few; the other low, degrading, demoralizing, lowering the individual, morally and physically, and ultimately the remaining day of his life will be one of misery and repentance. It is well known that it affects different persons in dissimilar ways. To one it may incite all that is great and good, to others it may be a curse. Some may read understandingly, others may not. Can some persons not be affected at all by novel reading? The answer is, no. They are affected in one of the above-mentioned directions. One raising the reader to all that is sublime, beautiful, and good, and the other lowering the individual.

The reading of good literature must be cultivated the same as other arts—as music, painting, drawing, poetry. In music you may at first appreciate the lively waltz and quickstep, next the slow and solemn march, and then the song, which speaks more delicacy and refinement than all the others, and in which the finer chords of the heart are touched. In painting we will not at first see those minute points and touches in nature which make her beautiful, but by cultivation and practice they will soon enter into the picture and beautify it. So by cultivation and careful discrimination we may improve ourselvs greatly in literature.

Next we will notice differences by different persons reading the same work. One reader of "Kenilworth" or English history might think Queen Elizabeth a proud, haughty queen, who took great advantage of her power and position, while another may think she always did the best thing at the right time.

One may think Carlyle a poor hypochondriac person, whose productions are not, for that reason, to be regarded worthy, while others may profit by the careful reading of them. Next we may refer to Joan of Arc, about whom many different conclusions are formed. Some would think her a meek Christian heroin, who strove to do all she could for the king and her country, while her life could hav been one of perpetual happiness and she a joy and comfort to her parents and a blessing to her friends, all of whom she had forsaken. But no, she forsook all to aid her country's cause. Others think her a willful, stubborn girl who acted rashly, unheeded parental authority, spurned wise advice, and rushed forward madly and heedlessly with a manner quite unnatural and unbecoming a wise girl.

Many in similar cases would follow the example of Joan of Arc, while others would deem it unwise to do so.

It is a much disputed matter as to what is good reading and what is unfit to be read. The question of selecting good reading matter is best decided by the good sense of the reader. If we read that which will enlarge and awaken our mind to new and better ideas we may safely say we read that which is pure, wholesome and stimulating to the mind, and will be of inestimable value to us, as well as widening the horizon of our thoughts. It would be difficult, as well as useless, to mention a list of good books to be read, for those omitted in the endless list would be read the same as those in the list.

It is well known that it is the nature of beings to do that which is forbidden. The inborn principle of curiosity is aroused which craves to be satisfied. As it is a natural principle, its rightful purpose is to stimulate in us a spirit of inquiry, a desire for knowledge.

If a child is forbidden the reading of Paine's "Age of Reason," it may be depended upon he will get it.

Books ought not to be forbidden children. It would be safe to leave them the entire bookcase, for if there are any books denounced, they will be read first. We hav all observed the effect of denouncing "Robert Elsmere" to the public.

It is well to read any kind of book, but good sense must be exercised in retaining that which is good and rejecting that which is bad.

LEONORA STOCKINGER.

Correspondence.

VERSAILLES, IND., Aug. 5, 1890.

DEAR MISS WIXON: I send an original essay which you may hav printed in the Corner if you think it proper and desirable.

If my effort givs any encouragement to the younger readers and tends to awaken in their thoughts new ideas on the subject of "Reading," or any other subject, I will hav accomplished the greater part of my purpose.

I fully appreciate the efforts of the children of the Corner, and as I am an instructor of children in a district school in winter, I take much interest in all children who are trying to succeed and learn all they can. With best wishes to the Corner, I am,

Your friend, LEONORA STOCKINGER.

[Our friend will please accept our thanks for her instructiv essay on Reading. It is a pleasure to know that we number among the friends of the Corner minds as bright as that of Miss Stockinger and others who favor our columns with their bright thoughts.—ED. C. C.]

WOODLAND, WASH., July 10, 1890.

DEAR MISS WIXON: This afternoon I will write a letter to the Children's Corner. I go to school, and I am in the fifth reader, third geography, third hygiene and spelling, highest arithmetic, second history. I enjoy my school very much. Our school was closed the 2d of July. I am thirteen years old. I hav one brother older than I am and three brothers and one sister younger than I am. We liv in a wide country, about two miles from a very small town named Woodland. The Fourth of July was celebrated about a mile from our home. My father has only taken the grand TRUTH SEEKER about a year and a half, but I don't think he could do without it now. I am glad to say that I am a Liberal; there are a good many church members around here, but I think there are just as many Freethinkers. This is my first letter, and I hope it won't hav to be taken to the wastebasket. If it appears in the Corner I will soon write again. Hoping all the Freethinkers success, I will close.

Yours for truth, ANNIE BALLHORN.

NEW YORK, N. Y., Aug. 8, 1890.

DEAR MISS WIXON: The letter I saw in THE TRUTH SEEKER of Aug. 9, 1890, from John Kraft, Ill., amused me very much. He and I are of the same age (thirteen years); and I hav five pets, but no fox among them. What a strange pet to hav! I had to laugh when I read that part of his letter, it was so strange to think of a boy having a fox for a pet.

I hav a large white cat (I call her "Beauty;" she is seven years of age and was born on Washington's birthday), two canary birds, a pretty talking parrot, and a dear little dog whose name is "Governor," because he was born in a large flat house which my stepfather built last winter.

My stepfather is a Freethinker and he has taken THE TRUTH SEEKER for seven years. I always read the Children's Corner, because you make it so interesting. I will send you my stepfather's card. I hope this letter is not too long. From,

Your little friend, GERALDINE CREED.

P.S.—John Kraft, of Grant Fork, Ill., is the boy I refer to.

SOUTH BOSQUE, TEX., July 31, 290.

DEAR MISS WIXON: As it has been a long time since I last entered the dear old Corner I feel I would like to step in and tell you how we are getting along. I went to hear the good brothers talk to their flock last Sabbath. They preached and prayed two or three days Did not save any more souls, but carried off a TRUTH SEEKER and "Bible Contradictions," given them by my father. We hav lots of Liberals in this country, but some are not brave enough to come out and acknowledge their belief. My cousins tell me of a ten days' meeting in Grayson county, Tex., and not a single soul saved. It must be very discouraging to the poor followers of the lamb, but I do not see any way for them to console themselvs unless they bend the knee to the all-powerful one who they claim helps them in their troubles. I hav just read a speech delivered by George Remsburg at a Fourth of July celebration, and I think it is splendid. He is an intelligent young man. Long may he liv to help lead on the good work. As our good old workers leave our land I hope the young may be able to take their place. With love and good wishes to all the friends, I am, Very respectfully yours,

ELEANOR MARRS PARKS.

SNOWVILLE, VA., July 25, 290.

DEAR CHILDREN: You hav all taken an interest in R. M. Casey and I write now to tell you he is in extreme need. He will probably not liv many months; he says he is never free from headache and other pains, and unable to earn a penny and for a long time has received no aid. He would gladly sleep the last sleep, but one can't sleep at will and so he must suffer on. He needs your words of kindness as well as a few dimes to buy him food, so I hope you will write him, each one of you, and send at least ten cents in stamps. Address R. M. Casey, Five Forks, S. C., or if you prefer, send your contributions to me and I'll forward them to him. Send *now* so as to be sure and not neglect it. We shall probably all be helpless some day if we liv long enough, so now is our time to help others and earn help for ourselvs and be living, loving, kindly examples to others.

Affectionately,

ELMINA DRAKE SLENKER.

[It is distressing and humiliating to ask alms; more distressing and humiliating is it to need alms. The children and friends of our Corner hav, not long ago, by dime donations, purchased a cow for Mr. Casey, but they will, no doubt, be ready to assist him farther. It should be remembered, however, that children hav only small means, and it requires a good many dimes to support one man who is feeble and infirm. In the opinion of the editor of the Corner, it would be better for some person to make suitable inquiries into the facts of Mr. Casey's actual condition, whether he has friends and relativs able to assist him, and what are his wants and necessities. Then make a plain statement of his situation in the Liberal press, and the claims he may hav upon the Liberals of the land for support. A fund might then be started by grown people, who could render more efficient aid than little children.—ED. C. C.

[P. S.—In the mean time anyone desirous of forwarding money to Mr. Casey can follow the above directions.—ED. C. C.]

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News of the Week.

THE great railroad strike in Wales has been won by the men.

BUSINESS men of New York are petitioning against the Force bill, as it would injure their Southern trade.

CARDINAL NEWMAN, of England, is dead. He was renowned for his literary knowledge and elegant writing of English.

SWINBURNE, the English Radical and Freethinking poet, has published a poem crying vehemently for the killing of the czar.

THE best record between Queenstown, Ireland, and New York was accomplished on the 13th by the Teutonic in 5 days 19 hours 5 minutes.

AT Swindon, England, a beautiful young lady named Miss Marion Ormond charges Rev. N. E. Howe with taking liberties with her in a wood by the church.

A UNIVERSAL Catholic Congress will be held in Belgium next month to discuss "The Temporal Power of the Pope," and urge Christian governments to enforce the restoration of it.

CATHOLICS are indignant that owing to Brazil's deposal of the clergy from the control of cemeteries "Atheists, sensualists, drunkards, and persecutors will hav their resting-place along with the faithful."

BELGIAN workmen demand that universal suffrage which is enjoyed in France and Germany, and of which they are as destitute as the Russian peasants. They will strike September 1st unless it is granted. Trouble is apprehended.

THE suppression of religious guilds and reclamation of their property will necessitate the closing in Rome alone of twenty-eight or more churches. Some will be turned into cafes, theaters, factories, etc., and some will for the present merely be razed.

CHURCH OF ENGLAND missionaries protest against the way in which Catholic missionaries follow up the advance work of the former in all foreign lands and get possession of the missions. They say the conduct of the Catholic and Protestant missionaries is "a scandal to Christianity," and desire the government to stop it.

THE strike on the New York Central railroad continues. Pinkerton men are employed, and at Albany on the 17th four persons were wounded by them, and a riot was narrowly averted. The failure of the strike thus far to obtain success is due to disunion between the Knights and the Locomotiv Engineers. The Knights probably hope much from the presidential aspirations of the president of the road, Chauncey Depew.

ITALIAN Catholics complain that the Vatican "is in a state of siege," and "the sovereign of the rulers of the earth" is denied the privacy of his abode. Crispi, they say, has surrounded his palace with spies who watch every goer and comer. And "besides this indecent system of espionage, the Vatican is surrounded by buildings carried up to enormous hight, sufficient to overlook all that goes on in the inclosure of the structure."

OF nine missionaries from Minnesota and Kansas who recently started into Africa, three hav been murdered and the others are in difficulty and suffering. They were admonished of the imprudence of their choice of route and preparations, but said they were ready to sacrifice themselvs in so high a cause. The fate of these heroic but deceived men swells the great number of cases of misdirected endeavor and devotion for which Christianity is responsible.

IN 1855 Austria agreed in a treaty with the Vatican to permit mixed marriages only when the non-Catholic party to the union agreed that the children should be bred Catholics. In 1868 the Liberals in the Hungarian parliament procured the substitution of a law by which the girls shall belong to the mother's creed and the boys to the father's till they reach majority; and if there is no Protestant minister near the priest may baptize the Protestant child in its own formula. Protestants and Liberals were not able to enforce the law and it remained a dead letter till now, when the minister of public worship requests the bishops to put it in effect.

THERE seems to be no help for the millions of Jews whom Russia will expel to please her intolerant Orthodox church and tyrannical government authorities. If the Porte should undertake a similar persecution of its Christian subjects in Armenia or Crete, all the great powers of Europe would remonstrate. But European diplomacy has never ventured to claim the same right of interference with the home affairs of a great Christian power which it has repeatedly asserted with relation to Mohammedan countries. There is, perhaps, just one way in which the intended persecution can be averted. We hav been told for a generation that the great Hebrew bankers of London, Paris, Vienna, and Berlin are the real masters of Europe, in whose hands are the keys of peace and war. If this be true they hav it in their power to paralyze Russian credit and Russian commerce, and may by threats of doing so save their countrymen.

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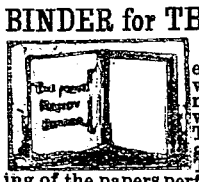
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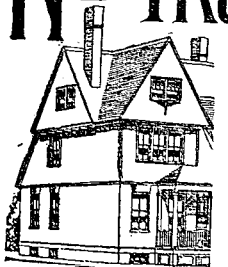
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Notes and Clippings.

DR. A. BOSCO, an Italian statistician, has discovered that the greatest number of murders occur in Italy, Spain, and Hungary.

PREMIER CRISPI has ordered a list to be made of all religious houses in Rome, with a view of confiscating those that are liable to suppression under the law.

IN Alpine county, Cal., near the Nevada state line, according to the census-taker, there is no church and no minister, but four liquor-sellers and nine professional gamblers, and yet the jail has not had an inmate since 1887. There is a great moral lesson somewhere here, if one only had time to think it out.

IN Milan nearly two thousand bodies hav been cremated during the last thirteen years. To members of the Cremation Society the cost is only £1. In the case of strangers it is just double that sum. Relativs who oppose the expressed wishes of the deceased to be cremated hav been compelled by the Italian tribunals to carry them into effect.

PRINCE REGENT LUITPOLD, of Bavaria, has made up his mind to abolish the Passion Play at Ober-Ammergau because the business has fallen into the hands of some Viennese theatrical speculators and is no longer sacred. It is a wonder that the prince regent didn't demand a percentage of the profits and insist on two performances a day, with an extra matinee on Easter.

THIS is no time, says the *Sun*, for the Christian host to be divided into hostil camps, each expending its ammunition on the other. Infidelity, their common enemy, is a solid force, arrogant and aggressiv, and with solidified ranks they must go forth to meet it. The war is not now between Protestant and Roman Catholic, but between faith and reason, belief and unbelief.

THE *Sacred Heart Review* says: "No act of religion will draw greater blessings upon the future life of a married couple, than the celebration of the holy sacrifice of the mass during the nuptials." In view of the fact, comments the *Loyal American*, that ninety per cent of the drunken wife-beaters handled by the police hav had the mass sung at their nuptials, the foregoing statement will be doubted by many.

THE Christian ladies of Adamsville, Tenn., recently held a meeting and sent a notice to Mr. Phillips to move his whisky out of town in haste. He declined to do so. They then went to his shop and broke in and found several jugs, which they placed on the outside. Mrs. Sallie Woolverton, captain of the squad, took an ax and broke the jugs and spilled their contents. They notified him that if he renewed the traffic in spirits they would hickory-whip him and administer a coat of tar and feathers.

THIS is from the *Catholic Union and Times:* It appears that a Mrs. Michael Higgins, the wife of a glassblower in Tiffin, O., recently gave birth to her twenty-second child. Commenting upon the fruitful occurrence, the *Workingwoman* declares that this mother "could furnish more children than all of Rev. Dr. Hall's congregation of 2,800 communicants put together—whose whole number of born babies during the past year was but twelve." Mrs. Higgins is a poor, God-fearing Irish Catholic who obeys the divine command: "Thou shalt not kill."

SENATOR BLAIR, in behalf of the majority of the woman's suffrage committee, the other day reported favorably a proposed constitutional amendment to giv woman the right of suffrage. Senator Blair, in a report accompanying the bill, says: "Prejudice and custom hav denied to woman the suffrage, but it is impossible to giv a reason for the exercise of suffrage by man which does not apply with equal or greater force in favor of woman suffrage." This favorable report follows closely upon the unanimous report of the house committee on the judiciary on the same subject.

IF the trustees of the Metropolitan Museum honestly believe that the enjoyment of works of art on the Sabbath is a sin, it may not be impertinent to ask if they conceal the works of art in their own homes from the eyes of their innocent children. Not that we would care to see this done, for we hav no respect for that brand of superiority. They are displaying such an uncalled-for amount of piety that there is a growing distrust of the sincerity of their motivs. These superlativly good custodians, who are willing to see the entire American public go to the demnition bow-wows, rather than not hav their own way, are in a position where consistency is impossible.—*Life.*

MR. KENTARO KANEKO, secretary of the Japanese privy council, told a Unitarian association last year that, to his thinking, Unitarianism is the form best adapted to the Japanese mind. "Buddhism in its highest state and Unitarianism," according to Mr. Kaneko, "are just the same," and hence the change would be in name only. Yet he would make the transformation, and for the same reason presented by Mr. Fukuzawa, because "Japanese religion must follow the general tide of civilization," and because it is easier to take "Unitarianism, which comes from the West in the line of civilization, than to build up the old Buddhist doctrin it has had for a thousand years." To him it is merely a matter of policy.

THE *Christian Inquirer* (Baptist) says: "The sale of the pirated edition of the Encyclopedia Britannica has occasioned a great controversy. A wholesome fear of the law has caused some to desist from, and others, with a fuller understanding of the rights of property, to abandon its sale. It is rather surprising, therefore, that the 'Baptist Book Concern,' at Louisville, Ky., should be found advertising this 'monarch of cyclopedias,' and offering a 'phenomenal opportunity' to those who will subscribe for it. It rightly calls this the 'book sensation of the year,' and probably before long Messrs. Black & Co. will giv this book concern such a 'sensation' as will greatly enlarge its conception of the meaning of that word."

IF report is to be relied on, the Chinese hav still a long way to go before they will be in a position to avail themselvs of the benefits of modern scientific progress. It is stated that the imperial palace, by order of the young emperor, was fitted throughout with electric lights. The imperial cabinet was called together to witness the formal opening of the new system of illumination. Instead, however, of their expressing admiration of the brilliant light, they stood aghast. This wonderful sheen, which came and went at the touch of a button, could only be the offspring of supernatural powers, and was probably a machination of evil spirits. Thus in solemn conclave the mandarins decided, and in a few days the electrical plant was removed.

INVOLUNTARY listeners sometimes hear strange revelations of life in the course of their long trips up and down town on the elevated trains, reports a *Sun* writer. Two talkativ ladies sat in one of the cross seats on a trip from Grand street to Harlem and poured out a flood of talk into the ears of an amused gentleman sitting behind them, whom they had no idea of entertaining. "Yes," said one of the twain, "my oldest boy has left the church in 116th street and joined one in 109th street, and he likes it ever so much better. They hav a baseball nine at the new church, and only boys who attend there can belong to it. They called the club after Elbridge T. Gerry and the minister went to see Mr. Gerry and got him to giv them a new set of equipments. The boys hav the use of a vacant lot at Fifth avenue and 112th street for themselvs, and none of the other boys can play there. My boy has joined the club, and you don't know how much better he is pleased since he went there to church." Who says the churches are not progressiv?

AT the Universal Peace Congress which lately met in London, G. B., Sir H. de Burgh Lawson, who occupied the chair, said: "I am opposed to opening our sessions with prayer, because the clergy do not attempt to rebuke the national war spirit among our people, and consequently our cause is not, as a rule, aided by them." Commenting on this, a writer in the *Workman's Advocate* says: "He might hav added that there the dignitaries of the state church even permitted the text of their authorized Bible to be garbled in the ninth command of their God, which is, 'Thou shalt not kill.' In their prayer-book, which is read to the soldiers, it is changed to 'Thou shalt do no murder.' It will readily be perceived that by that clerical thimblerigging the original command is revoked, for in Britain's army and navy 'killing' by command of Victoria or by order of her agents is not ruled to be 'murder.'"

THE power of the Catholic Index Expurgatorius, says the San Francisco *Freethought*, is shown in the fate of Lilian Leland's book, "A Woman's Journey Around the World." No work by a previously unknown author ever received a more cordial welcome from the press of the country. If editorial commendation could carry a literary venture through to success this one would hav had a tremendous sale. But it seems that the Catholic church has its agents in the headquarters of the News Company at New York. These agents discovered that Lilian Leland had satirized the holy pictures and relics at Rome, and her book was condemned. Not only were all the agencies throughout the country ordered to cease handling it, as soon as this discovery was made, but they were instructed to gather up and return all unsold copies; the result being that a large part of the edition was piled back upon the publisher's hands, and he had to pay express charges on the books returned. The thing was done quietly but effectivly, and we know of no place where "A Woman's Journey Around the World" is for sale except at this office.

MR. BOOKER T. WASHINGTON, president of the Tuskegee Normal School, one of the most competent and cultivated colored men in the country, has just expressed himself thus in the *Christian Union:* "After coming into direct contact with the colored ministers for eight years in the heart of the South I hav no hesitancy in asserting that three-fourths of the Baptist ministers are unfit, either mentally or morally, or both, to preach the gospel to anyone or to attempt to lead anyone. . . . The character of many of these preachers can be judged by one, of whom it is said that, while he was at work in a cotton field in the middle of July, he suddenly stopped, looked upward, and said, 'O Lord, de work is so hard, de cotton is so grassy, and de sun am so hot, I bleave this darkey am called to preach.' With few exceptions the preaching of the colored ministry is emotional in the highest degree, and the minister considers himself successful in proportion as he is able to set the people in all parts of the congregation to groaning, uttering wild screams, and jumping, finally going into a trance. One of the principal ends sought by most of these ministers is their salary, and to this everything else is made subservient." And the *Baptist Leader*, the organ of the colored Baptists of Alabama, says: "The greatest object of over two-thirds of the Baptist ministers of Alabama is to collect their salaries. They care no more for the moral and intellectual training of the people than they care for the snap of their finger. They care no more for schools, public enterprises han if there were no such things."

THOMAS STEVENS, a correspondent of the New York *World* who is now traveling through Russia, writes: "Every mile of the way from Moscow the baleful effect of the vodka has thrust itself into our notice, and we asked our hosts why the Russian priests, like the priests of other countries, didn't exert themselvs in the cause of temperance. The mass of the Russian population are swayed by the sentiments of devotion to the church and its precepts. Two days out of every week, the whole of the seven weeks of Lent, three weeks in June, from the beginning of November till Christmas, or about seven months out of the twelve, the ignorant and reverential moujik starves his long-suffering stomach at the bidding of the church. During all that time he denies himself even eggs and milk, nor deems the conditions of his spiritual well-being hard. But though the church would rebuke him for swallowing a glass of milk in fast time, it says not a word against, but rather encourages, the swallowing of an inordinate quantity of the fiery and biting vodka. 'Why this state of affairs?' we asked. And oh! the devotion of the answer: 'It is bad for the people to drink vodka, but what would the czar do without the taxes on its consumption?' they replied. It was bad for the moujiks to ruin themselvs, but for the sake of the czar all things must be endured. Undoubtedly the lower strata of the Russian population are the drunkenest people under the sun. Looking back over our road, as the thought occurs to me, I remember no village, save Volosovo, in which drunken people were not very much in evidence. At every wayside traklir where we stayed over night the fore part of the night would be more or less of a pandemonium, from the shouting and singing of roystering moujiks filled with vodka. I hav seen gangs of gray-haired old men, Russian prototypes of Si Seth and the rest of them in 'The Old Homestead,' see-sawing, flinging their arms about, and making fools of themselvs generally in the sight of the whole village, yet not attracting to themselvs so much as the curious or reproachful gaze of a single woman. Curious as it may sound to American ears, the Russian priests are notorious boozers. A village priest may get drunk as often as he pleases, and by so doing does not forfeit the respect of his parishioners. It is no uncommon thing, so I am told, for a priest to drink himself into a state of beastly intoxication. And the 'black clergy,' the monks who spin out an indolent existence in the five hundred monasteries of the empire, drink brandy out of beer glasses. But don't imagin that all Russia is shocked at this consumption of spirits by its priesthood—these 'carryings-on' as we should call it. Nothing of the kind. The relations of priest and people in Russia are curious to the Protestant mind. The Russian is devoted to the church, and demands of his priest that he be able to perform the rituals. Whether the priest is of a good moral character or the reverse has no weight with the worshipers. To them he is merely the automatic human machine, a necessary adjunct to the church, to swing the censer and marry them, and say masses for them and bury them. He never attempts to influence their moral character, and they hold him in no sort of respect. As to vodka, if they trouble themselvs about it at all, it is to envy him his ability to purchase enough to get drunk on oftener than they themselvs can afford to. I hav said more about vodka-drinking than I intended to in this paper. The evil of it is so prominently to the fore, however, and the subject so prolific, that when once entered upon it is hard to get away from. That vodka-drinking is at the root of three-fourths of the misery one sees in Russia I am already fully persuaded. The evil is enormous, but the remedy is not so easily found. The revenues are correspondingly enormous, and the universal adoption of temperance by the peasantry would bankrupt the government at once. The revenues from vodka pay the expenses of both army and navy."

Communications.

Christians, Christianity, Religion.

Had I, some years ago, undertaken to define these terms, I should hav summed them up in a few words; but having, later on—both in a public and private way—witnessed numerous discussions upon Liberal subjects, I find there exists great diversity of opinion, not only among Christians but also among Liberal-minded people, respecting who should and who should not be called Christians. Hence, the reason for this extended treatment of the subject.

The words "Christianity" and "Christian" are, of course, derivations of the name Christ, they having to some extent been pronounced with the long sound of the *i*. But notwithstanding the fact that every denomination of religious people who hav embraced the doctrins of Christ, hav laid claim to the name Christian, and notwithstanding this fact, also, that each one, in regular order as it came upon the stage of action, sincerely believed that it embraced the sum total of religious truth; yet every successiv faction virtually declared that their predecessors, in the true sense of the term, were not Christians. In discussions where mention has been made of the persecutions participated in by various sects of Christian people, it has been asserted that their religion was not true Christianity, entirely overlooking the fact that Christ himself absolutely taught persecution. The Protestant insists that Catholicism is not Christianity, and the Catholic declares that Protestantism is not Christianity. Universalists are of opinion that Calvinism is not true Christianity, and the Calvinists feel assured that Universalism is not Christianity. The Baptist, too, thinks he approaches more nearly the Christian truth than those of any other creed; the Methodist is quite sure his doctrin is a fulfillment of the actual meaning of Christ's teachings, and the Campbellites are perfectly positiv that they are the only true Christians, while the "Latter Day Saint" is almost paralyzed with wonder because everyone cannot see the true way as he sees it.

On the part of some Liberal thinkers it is claimed that morality, according to the scriptures, is not necessary to salvation; that salvation is dependent alone on faith and worship, and that Christianity, therefore, does not embrace morality, and that those only are Christians who believe in and practice faith and worship.

In view of this diversity in opinions, the questions: Who are Christians, what is Christianity, what are the fundamental principles of the same, and what is religion? are pertinent ones.

Here we should be careful not to switch clear off the main track. Let us be honest and fair. Let us not assert that what they (the Christians) claim as gold is all alloy until we hav given it a scientific test; and, moreover, let us not maintain that the amount of their alloy is greater than their claimed weight of gold.

First. Religion being a system of faith and worship, it is claimed that it may be practiced by a people who do not observe moral precepts. That is true so far as one kind of morality is concerned, but here is a fact which should not be overlooked.

Second. If faith and worship were not regarded as moral, they would not be practiced. If they were regarded as immoral, religion, as an institution for good, could not exist for a day. If faith and worship are not moral they, however, form only a part of Christ's religion, for Christ urged morality with as much zeal as he did faith and worship; therefore morality is as much a part of Christ's religion as faith or worship, and cannot, rightly, be other than a fundamental principle of Christianity. All Christians so understand this, and point with pride to the Golden Rule and other sayings of Christ relativ to morality; or, at least, what they believe to be morality. Then, if we accept the actual teachings of Christ as a basis of Christianity, all of his teachings, whether good or bad—*i. e.*, all which pertain to the welfare of man, or the inculcation of duty to God—form a part of Christianity. In other words, all people who are influenced by the precepts and example of Jesus—whether to make peace or war, it matters not—are followers of Jesus; and if followers of Jesus, they are Christians, and their religion, therefore, Christianity. If religion and morality embody entirely different meanings, as has been alleged, the word "Christianity," nevertheless, binds them into one indissoluble compound. Christ's system of religion contains the three elements—faith, worship, and morality. The prescription reads thus: Faith, 1 part; worship, 1 part; morality, 1 part. Should we leave out either one of these ingredients, then, in a strict sense, we hav no Christianity. And be it observed in this connection, that a very large proportion of the drug "morality" placed on the market by Jesus, is impure and poisonous, but since it is his medicin, it cannot by any means be left out of the prescription, even though when taken it produces a moral blight among the people. If the prescription is to be filled at all, let it be compounded from the medicin Jesus left in stock. Here is some of it: "Take no thought for the morrow." "A rich man shall hardly enter into the kingdom of heaven." "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." "But these mine enemies which would not that I should rule over them, bring hither and slay them before me."

These, with the embodied biblical declaration that angels, yes, heavenly angels, are to engage in gathering together and burning up wicked human beings—delightful, rapturous doctrin!—these, I repeat, with many other immoral teachings of Christ, constitute no small part of the system called Christianity.

Yet, although the doctrins of heavenly bliss and eternal pain are fundamental principles of Christianity, they are not more so than the principle, "Do unto others as you would that others should do unto you," nor more so than many of the immoral principles which came directly from Jesus.

Christ evidently intended many of his teachings as moral, the outcome of which are decidedly immoral, but the Christian is blinded and deluded to such an extent that he deems the author of these very teachings a model of wisdom and goodness.

But whatever is of Christ's teachings relativ to duty toward God or man, is of his religion, and whatever is a part of his religion—as above stated—must necessarily be a part of Christianity. And again, whatever of his teachings, whether good or bad—if followed and embodied into a religion by those who accept him as the teacher of morals—can not be other then constituent elements of Christianity, and therefore those creeds the advocates of which hav, and do, indulge in persecutions on the strength of Christ's teachings favoring persecution, are undeniably Christians and their religion true Christianity.

If we accept Christ as divine, his teachings of course form the basis of his religion. If we accept him as a moral teacher only, they are in the same sense the foundation of his religion, and therefore the bulwark of Christianity.

It matters not so far as the religion of Christianity is concerned, whether Christ was God or man; whether the Holy Ghost was his father; whether he was crucified between two thieves, or whether he actually arose from the dead. The truth or falsity of these early Christian assumptions has no direct bearing on the subject. The question concerns the religion of Christ, or his teachings relativ to salvation, and to the moral good of mankind. Whether morality is essential to salvation or not, Christ must hav so regarded it, or at least, he considered it an indispensable auxiliary to the proper exercise of faith and worship, else why did he teach morality? Morality consists of virtue, works, conduct. "For as the body without the spirit is dead, so faith without works is dead also" (James ii, 26). We should apply the same rule of criticism to "faith" and "worship" as to the Golden Rule, or to any moral or immoral utterance of Jesus. Indeed, every saying of Jesus, whether appertaining to religion, faith, and worship, or morality, should be tested by the veritable laws of ethics. The name "Christianity," then, involves the consideration of the moral and immoral teachings of Jesus—this and nothing more. The name "religion" bespeaks duty to God for the good of man, and as religion is either right or wrong, it is moral or immoral, and we hav no means of deciding upon the virtue of a teaching except through its effect upon humanity, and this must be determined by the science of ethics. Religion, however, is not confined strictly to faith and worship, it possesses an etymological meaning (to bind together), yet it has been asserted that the supernatural is by far the greater part; but this is not true, for every good work of all Christians in every Christian country is due to religion in its etymological and ethical sense, and the good works of Christians are by no means an insignificant part of their religion. Let us giv the devil his due! Let us understand the true situation! Is there any gold dust adhering to the rock, that vaunted foundation of Christianity—let the devotees hav every grain.

The "supernatural" is the dangerous element of religion. It is the quicksand of the emotions. It is fickle. It has no foundation in fact, and for these reasons death and desolation must ever follow in its wake. And especially is this true of the supernaturalism of the Bible.

Revealed religion, Bible religion, the religion of the New Testament, is immoral. It is immoral because it teaches the recognition of an imaginary authority superior to the enlightened reason of man. It is immoral because man has been misguided by these teachings and led to torture his fellow-brother. This is a natural result of true Bible religion, and very much of what may properly be termed Bible morality produces the same effect. Now, if that which is taught as religion produces an excess on the side of unhappiness, it is immoral; if the balance favors the side of happiness, allowing this to be possible, it would prove the morality of the religion. Then, too, if that which is taught as morality produces an excess of unhappiness, beyond its equilibrium of happiness, it is immoral; but if a surplus of happiness is produced, it is because the teaching is moral. From this it is plain that that which is denominated religion, even in a supernatural sense, is susceptible to the moral test, and if we can weigh it in the moral scales, it must be akin to morality. We cannot test philology by mathematics, nor botany by metaphysics; neither could we test religion by morality if they were, as is claimed, entirely separate from each other. The tendency in either case is toward morality or immorality. If religion be an evil, the only way to prove it is by ethical science.

Here is another point. Christ taught faith and worship because he believed it right to do so, and if he regarded their promulgation as right, he, of course, taught them in a moral sense. Hence, they are not immoral because of the names "faith" and "worship," but because of some ill effect to society as a sequence of their observance. Religion, in a supernatural sense, even, was inaugurated for the purpose of benefiting the human race. It is taught for that purpose now. Who will deny this? If these assertions be true, then it is not the idea which is immoral; neither is it the purpose; nor yet the name. It is simply the misconceptions of the real, and natural, basis of right and wrong in connection with the practice of false conceptions respecting the supernatural idea, which are, in a legitimate sense, immoral.

If belief in the supernatural were stripped of all arbitrary infinit authority as a guiding agent toward actions of right, it could not possibly hav a decided immoral effect.

There is, also, claim made by some, that if Jesus is not divine, or if the Bible is proved false respecting the doctrin of hell, the whole Christian system falls to the ground.

To this we reply—only the supernatural will fall. Christ may and will stand as a moral teacher, providing his teachings are sufficiently good to sustain him, and to fill the requirements of a growing enlightenment. Christ himself did not claim to be divine; but we think he believed in hell. We are led to this conclusion by references which were occasionally made by him respecting that more than temperate climate. He did not, however, speak of hell as an originator setting forth a belief unknown to the world. He spoke of it in the light of a foregone conclusion that such a place really existed, and that the people even then entertained such belief.

Here, again, it should not be forgotten that the "faith" and "worship" part of Christ's religion or any other religion is antecedent to all records, either of stone or parchment. This kind of religion—to hav faith in and worship God—was, as every thinker knows, born of ignorance and was old before the advent of Christ into the world. Christ, then, did not create religion; neither did Buddha, Mohammed, or Confucius. It existed prior to their time and was handed down from generation to generation until it reached, in turn, Buddha, Confucius, Jesus, Mohammed, and we might add Smith, Swedenborg, and last of all Schweinfurth. Each of these embraced the same fundamental principles, the same religion of faith, worship, and moral precept, differing only in the construction of their several systems, in their rites and ceremonies, and in some of the minor details. Worship and morality are fundamental principles in all. In the time of Christ the fall of man was an established belief—he was to be forever lost. This suggested the atonement, the divine scheme (?) of salvation, and upon this ground the various saviors of the world hav appeared and preached and suffered and died, each one claiming to be the true savior of mankind and each one promising eternal life to all who believed in him and obeyed his commandments.

Jesus appears in the list with many others and promises eternal life and complete absolution from sin to all who accept him as the one and only true mediator between God and man. Man, it should be remembered, was predestined to be lost. Christ had nothing whatever to do with establishing that pertinent truth (?); his religion was, substantially, to prepare his followers for escaping the direful calamity which was to befall them, and therefore does not consist in teaching directly that lost state which it is said awaits the unbeliever when done with this life, or that which it is said awaited the entire world without a savior. It is evident from the teachings of Christ that he accepted the prevalent theories of his time concerning the existence of God, the creation, fall of man, etc, and his religion was that, or at least was intended to be that, which would induce the race of man to escape the predestined consequences of the wrath of God without an intercessor or that which was to be the dismal fate of original sin. From these facts it would seem that the passage, "He that believeth not shall be damned," in the light of predestination is no part of Christ's religion—it is a part of the teachings imputed to him—a part of Christianity, but not of his religion. This passage inculcates cruelty, and cruelty does not con-

form to religion in its legitimate sense. There is nothing cruel in faith, neither is there in voluntary worship, nor yet in loving God or obeying any reasonable commands. Hence, religion, *per se*, is not and was not intended by God or conscientious man to be cruel. Cruelty, in truth, is a product of existing religions, but the fault is not in the true meaning of that term, but in the foundation upon which the religion rests.

It is the Bible. This book of holy writ basely grants a license to persecute. It also encourages malice, envy, hatred, and strife. But tell me, what do we find in the most comprehensiv meaning of the term religion, which indicates cruelty in any sense whatever? Nothing, simply nothing! We cannot torture the word into any such meaning; neither can we the word morality. Yet many things hav been taught as moral precepts which hav resulted in pain and death to the people, and although this is true, we cannot justly lay the blame to morality. Then, neither can we blame religion alone, for the evil which emanates from Christianity. The desolation lurks in the intolerant, debasing, polluted, and monstrous teachings, which, on account of ignorance and corrupt natures, hav been woven into both religion and morality, there to remain, a moral poison, the effect of which is "man's inhumanity to man." We favor eradicating every vestige of evil from both our popular religion and prevailing morality; and if religion in its supernatural sense contains no redeeming quality whatever, then, we say, let it perish; but we should not vigorously condemn a term which bears no significant evil meaning.

I am not, however, in favor of the word except in a phonetic sense.

It is a beautiful word, but "religion" will ever bear with it unpleasant memories. Its phonetic tones will ever unfold scenes of cruel torture—will ever cause to be painted upon the canvas of the mind pictures of the mangled dead.

The word should become obsolete.

The ultimatum of Christ's religion is to induce men to fulfill certain requirements that they may escape future punishment and be fitted to enjoy eternal bliss in heaven.

Belief, of course, is one of the essential requisits. To believe in and observe his teachings is all-sufficient, but even this, it will be noticed, was taught in a moral sense—could be taught in no other.

Christ believed it was right, and in accord with beneficence, that a way to escape the consequences of original sin be provided; he believed it right that he assume the mediatorship between God and man. He believed it right to encourage faith, and inculcate worship.

Therefore, these were both taught in a moral sense, and as principles of religion they cannot be separated from the moral teachings of Christ.

The qualities which hav robed the affections in the drapery of despair are not pure religion, but immorality.

Religion and morality are so interwoven with immoral teachings that the former must ever bear the stigma of the latter. From the very nature and meaning of the word, the religion of Christ cannot possibly consist of any teaching not intended by him to benefit the race of man.

If he really taught the doctrin of hell, he could not in reason hav intended it as a doctrin for the religious good of humanity either in this life, or the life which he proclaimed continues beyond this vale of tears, because a hell could not be for the genuin good of any human being. And a belief that punishment will be inflicted cannot inspire a feeling of duty toward the inflicter. But believing in future punishment, or hell, he referred to it as a place to be inhabited only in consequence of a non-fulfillment of the religious teachings set forth by him. If he did not believe in future punishment, yet encouraged moral action through fear of hell, he is a hypocrit. We prefer to think that Christ taught future punishment because he so believed, and that he referred to it as a penalty for sin, and not as a part of his religion.

Had the so-called lost state of man not been predicated, and had Jesus been the first to advance such a doctrin, then it might in justice be termed his, or at least a part of his religion. Again, if he taught hell fire at all, he taught it in a moral sense. To illustrate—I may say to an ignorant person: "If you violate that law you will be arrested, fined, and imprisoned." I impart the information because I wish to save him this fate, and not because I am a lawgiver, or that I justify the punishment. This is morality. Christ said: "If you believe not, you shall be damned." The desire to save his people from the fate of being punished brings this declaration within the domain of the moral. There is no religion whatever in the act of inculcating this doctrin; but, nevertheless, it is a part of the Christian system, and as God is the being who is to inflict the punishment on those who do not accept the teachings of Christ, we find this doctrin inseparably linked to the supernatural, hence the gospel for the infliction of pain is a supernatural, or immoral part of Christianity. But the inherent motiv on the part of the teacher, to incite men to be good, or to attain specific ends, is a moral one, and the very existence of the imaginary actuality of this immoral belief excites, or augments the tendencies of the masses toward doing good, which *per se* is moral. In a different light still, it is certainly unnecessary for man through the agencies of a supernatural religion to assign innumerable absurdities to an imaginary being, or even to accept imputed supernatural authority when it is known to be cruel and contrary to reason. The word religion does not mean authority of God over man; it means duty of man to God without the implication of any consequences whatever as a sequence of the assumed duty not being recognized.

The consequences hav been thrown in for a vile purpose. Religion, of course, is the natural outgrowth—under certain laws and conditions—of the emotional nature of man, or more correctly speaking, it is an outgrowth of fear and is sustained by the influence, or through the influence, of the emotions. Now, if we can find no trace of evil in the constituent elements of mind which participate in religion, we must then look for some particular cause outside of the natural functions of these elements for the widespread evils which in the name of religion hav afflicted the people. The religious and moral elements are veneration, conscientiousness, hope, spirituality, and benevolence—neither one of which bears any relation whatever to cruelty or injustice. They hav the opposit tendency, and if cruelty ever emanates therefrom, it is because the desire to do what is believed to be right is greater than human sympathy. It is because the judgment is in error, and because people entertain the foolish belief that under some circumstances God approves of, and even requires, the infliction of pain. And it is a historical fact, too, that the greater the honesty and sincerity of believers, the more pain they will inflict.

The foregoing reveals a pertinent truth, that a faculty the natural tendency of which is toward good may be instrumental in the performance of evil deeds; but in such case, the mind, even in its entirety, does not realize that the deeds are evil. Hence, ignorance is the cause—education the remedy. Again, the name "religion" does not imply a needed cruelty on the part of God. It implies obedience; but the meaning or nature of religion does not call for that obedience which would cause the death of innumerable people. The name also implies worship, but although degrading, there is nothing in the meaning of the term which implies persecution either in this world or the world to come, as a consequence of the non-fulfillment of this requirement. It is ignorance. It is false belief nurtured into life by motivs for accomplishing corrupt ends, and then woven into religion until it has become an inseparable part of it. It is this, through the medium of religion, which has proved so disastrous to the human race.

For this reason I would not concede for a moment that religion in a supernatural sense is not objectionable; nay, it has been the scourge of mankind, and it will ever prove a curse to the world, just so long as the imagination of man puts words of authority into the imaginary mouth of an imaginary being. Herein is the embryo of all religious immoralities.

The supernatural admits of no definit basis from which to reason; in fact, it chokes the breath right out of reason. This is the solution. It is useless for reason to go in search of knowledge, because religion already knows! It knows because imaginary words hav been put into the mouth of an imaginary God, and when anything is positivly known, investigation is needless. When God asserts a thing it is the grand fiat of eternal truth—so thinks the Christian. For this reason religion is stationary. It is stationary because more than two thousand years ago man emptied his entire stock of wisdom into a weird, phantasmic infinit body! (?)—an imaginary God—and then turned right about and said that this fountain of wisdom had always existed; that it was infinit, and that he (man) absorbed what little he knew from this exhaustless store of knowledge. This being the wisdom which was to regale the coming man, which was preordained to warm the cockles of his heart in times of tribulation and rare distress, we can readily understand why religion is stationary. The stop cock of this fountain has been turned on for eighteen hundred years, the same stale wisdom continues to flow, and they who drink pretend that it is just a little cleaner and sweeter than the enlightened wisdom of to-day. Again, religion is stationary because it is supposed to come from God. God is supposed to be perfect. Perfect God makes perfect Bible. Perfect Bible makes perfect religion. Perfect religion needs no change.

Prehistoric truth boiled down, and still palatable in the nineteenth century! The reasoning is good and the argument conclusiv upon its hypothetical basis, but it is strongly suggestiv of a meager allowance of brain tissue, and is about on a par with—Big Injun! much mystery! man not wise! great spirit heap smart! ugh!

I hav no use for any of the prevalent religions, because they deal with assumptions and not with facts. Morality will satisfy every essential requisit for the happiness and perpetuity of the race—it builds upon a physical basis. I hav no ethical use for religion, because it has no fixed basis of right; because in its supernatural sense it abdicates reason; because it accepts emotional impressions as truths; because it rejects a natural foundation, and because from the sequence of these truisms the progress of the world has been hindered and the human race made wretched and miserable. Science is able to cast off the rubbish because reason is permitted to determin, and conscience to assert, what the rubbish is. Not so with religion. It is just what the morbid imagination and pueril common sense of primitiv man made it. It has undergone slight modification, of course, but the very act of modifying is an insult to an omnipotent author. Religion, in a supernatural sense, is just what the imagination of man has made it, and the more erratic the imagination the more fantastic and nonsensical the religion. From the foregoing, it will be seen that religion cannot be entirely separated from morality, *i.e.*, religion as it would be if in keeping with the nature and meaning of the word. But religion as it is, with its multiplicity of evils such as now form the body of Christianity, is to a great extent the very opposit of morality. It must not be forgotten, however, that religion in its etymological sense is practiced, and with good effect, too, by Christian people. Christianity embraces the supernatural, the etymological, and ethical; but without regard to terms the Christian mixes these all together and calls the compound religion. The correct name is Christianity.

The question arises here: Is it necessary to fulfill every teaching and obey every mandate of Christ in order to be a Christian? We answer, no; decidedly no. If this be required, then there is not a Christian on earth; for many of Christ's teachings are contrary to nature and cannot, in a general sense, be fulfilled. If such a rule was recognized by the adherents of our political, social, and industrial institutions, thousands of men would be deprived of a party name, because, from a diversity in mental aptitudes, it is impossible that any political, social, moral, or religious teacher be followed by everyone to the very letter, even though the fulfillment of the teaching is within the bounds of a possibility.

From this it is plain that if the cardinal principles be admitted, and the doctrins of a reformer be regarded by a sect or class as the nearest approach to a definit standard of truth, then, whether his every teaching be universally accepted or not, if sufficient be embodied to form a creed, the adherents of this creed may justly bear the name of the preceptor, or the religion, or doctrin, set forth by him. An individual may embrace Spiritualism, be a Spiritualist, and yet not believe in materialization as taught by many of the leading Spiritualists of the day. Again, the teachings of Christ may be and are accepted by many people in a moral sense only. The Unitarians accept him as a moral teacher, but not as divine. In either case, humanity may profit by his moral instructions, and in either case the world may suffer by his immoral teachings.

The Unitarians sail under the suggestiv appellation "Christian" because they accept Christ as a moral teacher, and not because they believe him divine. The names "Christian" and "Christianity" accord with both moral and religious practices, although devoid of a strict compliance with every teaching of Christ.

Thousands of Democrats hav voted the Democratic ticket who did not indorse every part of the Democratic platform. There are, to-day, many Prohibitionists who do not indorse every method for curing the rum curse advocated and practiced by leading temperance people.

So with the creeds of Christendom.

The Universalist is a Christian, even though he does not believe in eternal pain. The Calvinist is a Christian, although he believes in infant damnation. So the Catholic, the Campbellite, the Latter Day Saint, and all others of the Christian creeds—they are all Christians. They may differ as to what they accept, and also as to what they reject, yet, as they are governed by Christ's teachings, they are Christians and their religion Christianity.

Then, as to what Christianity really is, there is but one answer: The good and bad precepts, or the moral and immoral teachings, of Christ, which hav been and are embodied in the creeds of Christendom or set forth in the gospels of the New Testament. In respect to who may properly be called Christians, we answer: Every individual, or sect, or people, whose conduct is shaped by these teachings. We believe according to our ability to grasp a truth, or a supposed truth; we practice according to the quantity embraced. Beyond this we cannot go.

An individual may be a mathematician and yet not comprehend every principle of mathematics. A mild temper may be accorded although the mind is not always tranquil. One may be generous and yet not giv to every object of charity. And likewise an individual may rightly be termed a Christian if he practice either the good or evil teachings of Christ.

Did one believe in the divinity of Jesus, and yet

regard all the teachings imputed to him as spurious, he could not be a Christian, because there would be no cause for action, and action of some kind is positivly the factor needed. According to Webster Christianity is the religion taught by Christ. A Christian is a disciple of Christ, a disciple is a follower, and to be a follower is to imitate the one to be followed. This denotes action, and to imitate action calls for action on the part of the imitator.

This proves that mere belief does not constitute one a Christian, and that they only are Christians who practice the teachings of Christ, or who, as an acknowledgment of the cause of Christianity, participate in some kind of mental action. Further, acts are directed by two classes of motivs—that which incites to the practice of original thought or precepts, and that which incites to the practice of thoughts and precepts set forth by others, and as action implies the existence of some rule of conduct to be followed, if such rule be a teaching—and it cannot be otherwise—then it is the practice of Christ's teachings which constitutes Christianity, and not the mere belief in the divinity of Jesus.

A man who believes in the divinity of Jesus, and believes also that virtuous conduct and all rules of right taught by Christ should be observed, yet if so constituted that he will not follow any of the good teachings of Christ, can we rightfully call him a Christian? We answer no, unless it be a fact that his evil doings were prompted by the teachings of Christ, in which case he would be a Christian.

Again, if one disbelieve in faith and worship, and disbelieve also in the divinity of Jesus, yet if he accepts the moral precepts of Christ as his standard of excellence and follows the same he is undeniably a Christian. On the other hand, if he accept, in a practical sense, the teachings of Christ relativ to faith and worship, entirely disregarding, and if possible disbelieving in, the Golden Rule, together with all kind and benevolent teachings, he is still a Christian.

Des Moines, Ia. N. ZEDIKER.

Ten to One.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* A young lawyer a few weeks ago remarked to me in his office, "I am with you in sentiment, but I dare not take any activ part in the movement. I am just getting a start, and it would ruin me in my profession. I confess I am a moral coward." He then gleefully quoted Colonel Ingersoll's advice, "If your children are likely to suffer for bread by an open declaration of your principles keep quiet. I will do the talking for you."

I hardly think the colonel said it in just that way, but I remember something like it, uttered by him in a jocose way; at least I accepted it as a clever bit of irony.

The Catholics claim from eight to ten millions, Protestants from nineteen to forty millions; but Liberals hav ten times as many as both together. I devoutly wish I could find them in my travels.

Looking for Liberals in some towns is akin to hunting for the celebrated needle in the historic haystack. If Liberals are as numerous as this, then it is my opinion that there is not enough stamina in Liberals to save this republic. If Liberals outnumber the church people ten to one I despair of the Liberal movement. The damp of death is on its brow. I supposed that Liberalism tended to make a man of one; fearless, bold, outspoken, candid, and courageous, as ready to rebuke an error in his own brother as in an implacable foe.

That glorious man and live Liberal, J. D. Shaw, said in his *Independent Pulpit:*

> It is a sad commentary upon the candor and intellectual honesty of our times when we are forced to believe that there are in fact about ten Infidels—unbelievers—to every Christian believer, in this state.

From this it will be seen that Brother Shaw also strikes ten. But he throws considerable light upon the matter by adding, "And yet not one out of every one hundred of these Infidels is a Liberal." Just so! If there were no more than five millions of Christians in this country, there ought to be, according to Westbrook, Mende, and Craddock, fifty millions of Liberals. But according to Shaw, you cannot depend upon them, not one in a hundred. This shrivels the number to half a million. Hav we that many? A quarter of a dollar from each Liberal once a year, would send the gospel of Liberalism into every neighborhood in the United States. Are there eighty public lecturers within our borders? It is estimated that there are eighty thousand preachers, a thousand preachers to one Liberal lecturer; that is, *one* Christian does more than ten Liberals, a thousand to one, for the support of public meetings, than which nothing better has been devised for coming near to the people.

When one of our religious opponents declares that Christianity has come to stay, while Liberalism is evanescent, and cites in corroboration what the parties do respectivly for the support of their ideas, it is not easy to convince a popular audience that he is not right. This latest utterance by President Westbrook and friends, that "Liberals hav been hitherto but a rope of sand wherever public coöperation has been concerned," clinches the matter in the Christian's mind, that Liberalism does not hav the confidence of the people, while Christianity, with all its absurdities, inconsistencies, and immoralities, is a popular and permanent institution. Aye, the Christian goes farther, and makes capital out of the fact that Liberals themselvs hav no confidence in their own system, and instances in proof that Liberals help support the churches, pay money to build them, and send their children to Sunday-schools, where they are taught that Infidels are a dangerous class of people, lacking in intelligence and good morals.

Children naturally love the approbation of their mates, and do not want to be considered Infidel, consequently hosts of children of Freethought parents end in joining the church, after which they are, so to speak, lionized by their Christian associates. Christians understand the art of flattery to perfection. Why should the children be censured? Their elders set them that example. All fathers and mothers that say, "It will not do for us to take any public action in favor of Liberalism; it will injure our business and cut us off from society," virtually teach their children to practice hypocrisy. This is severe, I admit, but it is true.

Those Liberals who stay out of the church to save pew-rent; who never do any thing to advance their own principles; who never pay a dollar toward a course of Freethought lectures in their town; never subscribe for a Liberal paper, are do-nothing Liberals. Is this the material of which Judge Westbrook's Liberal army is composed? I do not see how he can get ten Liberals to one of the church party by leaving them out. Is it not bad generalship to overrate our numbers, and doubly so to underrate those of our enemy? Are we justifiable in counting people Liberals who are not willing to stand up and be counted for Liberalism as valiantly, at least, as Christians stand up for Jesus? How can any man or woman, convinced that Liberalism is true, giv it a sickly, half-hearted support?

Let us quit counting our millions and organize our Spartan thousands into one body of brave men and noble women who are not afraid of the frown of the church, nor of their neighbors. We had better count only those who hav the grand courage of conviction. A smaller army of the right stuff is what we need. Let these few thousands throughout the United States unite to strengthen the Secular Union. Let them furnish not only good will and lots of influence, but a good supply of money, so that the Secular Union can send good, willing workers into the whole country. Let the Liberals resolve at once to begin raising funds, and put $100,000 into the hands of our Secular Union officers, and place every lecturer on a salary of $1,000 a year and actual traveling expenses, the lecturer to solicit funds for the Union. This is a very small salary for professional people. But small as it is, a single year's trial would make Christian superstition shake from turret to foundation.

I will write one more letter on this subject, entitled, "How Shall we Do?" W. F. JAMIESON.

Des Moines, Ia.

"What Are We Doing?"

While following the course of our daily avocations we naturally come in contact with persons of Liberal tendencies, and usually a conversation upon Liberal topics will ensue, but when we narrow down our issues to practicality, and ask them if they would join some Liberal organization or subscribe to a Liberal paper, we almost invariably meet with this rejoinder, "What are you doing?" Secularists, turn here and ask yourselvs the question, "What are we doing?" and what will your answer be? What must it be? Now I hav frequently expressed my regret, both upon the platform and in THE TRUTH SEEKER, at the apathetic attitude of Secularists throughout the United States, and again I would urge upon them this simple fact, Apathy is the curse of our party. And to day many professing Secularists seek not so much to be instructed, but only to be amused. One great evil which the Secular party are subject to is that as soon as a person becomes a Freethinker, his mind naturally turns toward the solving of Socialistic or Anarchistic problems, and perhaps, having solved them to something like his own satisfaction he thinks he has a right to thrust them upon the great mass of Freethinkers whether they would hav them or not. And if no one can be found to giv him a willing ear, he at once deserts the old party which has made it possible for all others to exist, in search of greener fields and pastures new. All this has a tendency to bring within our ranks side issues, which result in the formation of party factions who are continually fighting against each other instead of uniting themselvs to fight the common foe. Under such conditions as these it is scarcely a matter of surprise that hardly any perceptible improvement in our party is accomplished. I sometimes find myself almost giving way to despair when I see the utter disinterestedness, the utter indifference of many professing Freethinkers, and this indifference seems all the more deplorable to me when I see around us on every hand these ghastly religious systems, who amidst their gaudy wealth and ceaseless ostentations stand as a stumbling-block to science and a bar to social progress, and whose half-paralyzed limbs, galvanized into a spasmodic and unnatural activity, stand as a menace to all our workers and reformers. Secularists, why will you not rouse yourselvs from this state of quiescence, from your apparent slumbers, and awake stimulated to activ perseverance by the consciousness that posterity will do us that justice which is denied us now? Secularism is apathetic just now, and some Secularists seem to be satisfied with the work that has been already accomplished, and while Secularists are indulging in listless apathy, the superstitious are by no means idle, for they are to-day exerting themselvs with redoubled vigor; to prove this we hav only to observe the popularity of such shallow-brained individuals as Dr. Talmage, and is it not a deplorable fact that places cannot be found large enough to contain the thousands who flock to hear their abominable trash?

It is indeed a truth that the time has now come when we, as a party, should adopt a systematic propaganda. At present we hav none, and it does seem to me a source of regret that no distinct plan of organized action has been pursued by Liberals, as a union, in the United States. Meanwhile are there not ample and energetic preparations made for the spreading of superstition? But what means do we possess for spreading truth? Hav we as good means for propagating truth as our opponents hav for propagating error? Nay, but I would ask, hav we any? And, alas, the answer must be, no, we hav no system. Now, just as in a battle-field, so in intellectual contests we must hav disciplin and perseverance, and this will surely triumph over any undisciplined body, however large their numbers or brave their courage, however great their prowess or heroic the exertions of the individuals composing this disorganized mass. If any proof of this is required it may be found in the simple fact that the exertions of individual lecturers thoughout the country are productiv of more good to the cause of Freethought than the whole labors of the American Secular Union. And it is a fact to be deplored that while many men of ability are willing to come forward on our side the national organization does not seem capable of utilizing their services so as to be of any real good to itself. And this is the policy that the Union must follow, unless, as we are told by one of its officers, "it must go to the wall." To prevent this the Union must follow out the course I hav suggested—a systematic propaganda. And until this is done we shall hav spurts of zeal and dashes of daring, but no steady, continuous efforts, such as will secure us the victory. For, after all, the lecturer is the real worker, he is the real soldier, for upon him falls the brunt of the battle. There are outside the pale of the Union men of strength, courage, and ability, who are ready and willing to take up our standard. But, if we would hav good teachers, we must pay them. If we would hav them true to us, we must be true to them. Now, with such men as these, and above all, a judicious organization, our triumph is certain.

Freethought is languishing to-day in the United States for the want of such an organization. The American Secular Union, as at present constituted, does not exercise one tithe of the legitimate influence on society that it ought to do and might do did we but present an united front to the enemy. For to shatter the stolid and unreasonable creeds is the great work for it to do for some time to come. The Union must not go to the wall. Something must be done to save and to build up the national organization. And that must be done decisivly and in earnest. But perhaps more can be done, by way of reform, inside the Union than outside. In the first place, they must insist upon the removal of that clause in the constitution, adopted at the last congress in Philadelphia, which is so obnoxious to many of the best supporters of the Union—namely, that which admits persons of all opinions into our ranks upon the simple basis of the separation of church and state. I hav pointed out upon a previous occasion the utter fallacy of adopting a policy of this kind; indeed, it is not sufficient even to unite all classes of Liberals upon. Besides, the real evil lies here—Christians and Freethinkers cannot, and will not, work together in harness, for the good of the one is the profoundest evil of the other. In the next place, the Union must endeavor to promote some sort of a systematic propaganda throughout the country, enlist the lecturers in our ranks, so as to utilize their genius to the interests of the Union. When they do this, and the rank and file of the party can be sure that the officials are composed of earnest workers, subscriptions will flow into the coffers of the Union from the length and breadth of the land, to enable them to carry on the good work, and that work must needs be for some time yet an aggressiv, destructiv, iconoclastic work. We must seek the storm, and be prepared to meet with opposition the encroachments of ecclesiasticism. We need not take a crooked and tortuous route, when a broad and glorious path is before us. Let us carry

on the guerilla warfare, but we can only do it by union, order, regulation, and disciplin. Let us rescue our principle from the unmerited sneers of its enemies, and show them that it is a power, and not a mere sound. But this can only be done by one method, and that I earnestly urge upon all Freethinkers. Unite. Unite. JOHN R. CHARLESWORTH.

God in the Constitution, and Preachers in Office.

It is claimed by Christians that all of morality, progress, and prosperity is due to Christianity. If Bible and Christianity are such sure barriers against vice, such great promoters of good, then it is only necessary to elect none but preachers to office, make our spiritual guides our temporal rulers, and we make the United States one perfect paradise. But facts are stubborn things, and will not bend to sanction our faith or prejudice. The following editorial on "Preachers and Politics" is from the issue of Aug. 14, 1890, of the *Post-Intelligencer*, of Seattle, Wash., the leading Republican newspaper of the state, and always the friend and advocate of Christianity:

The pending political contest in Arkansas has brought the clergy to the front to an extent never before approached in any other state of the Union, not even excepting the good old times of blue laws and Puritan rule in New England. In Arkansas the two leading parties seem to hav vied with each other in the struggle for clerical candidates. On the Democratic state ticket are Rev. J. P. Eagle, Rev. W. S. Dunlop, Rev. R B. Morrow, Rev. W. E. Atkinson, Rev. J. H. Shinn, Rev. M. H. Sandels, and Rev. M. F. Locke, with only two sinners, B. B. Chism and C. B. Myers, sandwiched in for the sake of piquancy.

The Union Labor ticket, indorsed by the Republicans, contains the names of Rev. N. B. Fizer, Rev. O. S. Jones, Rev. T. J. Andrews, Rev. T. M. C. Birmingham, Rev. C. M. B. Cox. Rev. G. B. Farmer, and Rev. W. R Coody, seven ministers, and, as in the other case, two of the irreverend, J. M. Pittman and T. P. Chambers, for the sake of variety.

It has long been a moot question whether the activ participation of preachers in politics, especially as candidates for office, were more likely to hav a purifying effect on politics, or a corrupting effect on the preachers. If the Little Rock *Christian*, an influential religious organ of that state and section, is to be credited, politics has been decidedly the stronger force in Arkansas.

That paper uses very strong language. "In all seriousness," it declares, "the churches of Arkansas are responsible for the corruption in her politics. The churches of Little Rock are responsible for every house of ill-fame, every saloon, and every gambling-hell in the city." The preachers and members of the churches, it intimates, are so anxious and activ in working for votes that they shut their eyes to the evils which exist all around them, lest by assailing them they should excite the opposition at the polls of those who are engaged in them. And as a natural and inevitable result of the immunity thus obtained these social cancers are multiplying frightfully.

It is not believed, however, that every preacher who should become a candidate for office would to the extent above reported allow his moral sense and duty as a citizen to be so completely blunted. But beyond doubt their participation in activ and imbittered politics, especially as seekers for office, to the extent that it has been carried in Arkansas or to any considerable extent, must lessen the general respect for their sacred calling, and impair their influence. The result must be hurtful to the cause to which they are consecrated.

It is believed that except in rare cases of special fitness, and to meet an emergency, it were better that ministers should abstain from running for political offices, and in the exceptional cases which demand their candidacy it would be better that they at least temporarily abstain from ministerial duties. Rightfully or wrongfully, in public estimation preaching and candidacy for political office do not seem to mix well.

If Bible-reading, daily prayers, hymn-singing, weekly preaching, and close communion with God so utterly fails to preserve from vice and immorality the preachers, how can it be hoped the Sunday church services can insure the virtue of the laity? Has not Christianity proved an utter failure? Is it not full time to try a better and more practical code? Do right from love of right, because you thus insure the best interests and happiness of all around you—not from fear of hell or hope of reward. Liv lives of purity and benevolence, making your own heaven here and now, and thus avoid all need of vicarious atonement, saviors, popes, priests, preachers, or churches. C. B. REYNOLDS.

Catholic Skepticism in France.

In "Numa Roumestan," a realist novel of great merit by Alphonse Daudet, the attitude of personages occupying high political or judicial positions suggests interesting reflections. The passages following exhibit also contrasts between the skepticism of intellectual Parisians and passionate Provencaux, representing the southern race of France, then the bigotry of peasants in the south. Numa and his wife a few months after their marriage are conversing:

Roumestan had the religion of his province; a Provençal who goes to mass about the end of it, stands near the door by the holy water with the air of papa at a child's show; never confesses, unless in a cholera season, but would endure martyrdom for a faith he does not feel and which does not check his passions nor his vices. He had taken his wife for a Catholic, and the curate of St. Paul, in his discourse upon their wedding, had an unction in proportion to the wax lights, the carpets and bouquets, of a high life ceremonial. The ladies of his circle were all fervent Catholics. Rosalie's indifference surprised him.

"Do you never go to confession?" he asked.

"No, my friend, nor you either; that I see."

"Oh! as for me it is different."

"Why so?"

And her bright eyes expressed a surprise so sincere, so unconscious of her feminin inferiority, that he found no answer and allowed her to explain herself. Oh, she had no pretension to being a strong-minded person, a Freethinker. Up to her seventeenth year, at boarding-school and after, she had observed the rites of the church with her mother, a devout Provençal; then one day something broke out in her and she declared to her parents an insurmountable aversion for the confessional. Her mother sought to overrule this, but her father interposed.

"Let her be; that is the way it was with me just about her age."

Parisian, of fashionable society, and eschewing independences of bad taste, if Numa wished to go to church, she would accompany him, but without consenting to falsehood, to the grimaces of a belief she no longer entertained.

He listened in amazement at this energetic self-assertion, which put to rout his southern ideas about feminin dependence.

"You do not, then, believe in God?" he asked, pointing upward with oratorical unction.

She answered with such candid spontaneity that it was like an Infidel's profession of faith:

"Is he possible?"

Much less exercised about the possibility of God than his conventionality, the politician fell back upon the solidarity of religion with the monarchy. Those ladies—the duchess, Madam D'Escarbes—all confessed, and received their confessor at home in the evening. It would hav a bad effect were it known that——

Here he broke down. For two or three Sundays after, he attended his wife to mass, but this effort exhausted his piety. He pleaded business, and ceased all further Catholic manifestations—*i.e.*, in his personal behavior—though, as a politician in office, he continued to espouse, on all occasions, the interests of the church against the Freethinkers. Madam Roumestan is not merely submissiv in this conduct. She and her father, a chief magistrate, are, as well as Roumestan, of the monarchist party, and the cause of Henry V. is identified with Catholicity.

Hence, though both daughter and father are types of conscientiousness, they side with the church in externals. This is conspicuous in the baptism of a baby Roumestan, where the skeptic magistrate stands godfather, with the devout Catholic aunt as godmother, in a Provençal church.

They visit the academy at Aps, where Numa, when a child, had the Ignorantin brothers for his schoolmasters. He recalled with a shudder the bucket of brine under the teacher's chair in which the ferules were soaked to make the leather supple; the square of the class where they recited on their knees, and for the least fault dragged themselvs, extending and withdrawing their hands, before the brother Bonte a Cuire, cook as well as flagellator, standing stiff in his rough black robe raised under the arms by the effort of the blow, and the "han!" of this dear brother, and the burning at the end of the little fingers black with ink, like a swarm of stinging ants. And as the brutality of such punishments revolted her, Roumestan spoke of worse, as when they had to lick the floor, the dust of which, become mud, made their palates raw.

"But that is frightful. . . . And you defend those people! . . . You speak for them in the legislativ chamber!"

"Ah, my child . . . that is politics," replied Numa tranquilly.

Catholic schools are often reproached with the superficial character of their instruction. Be this as it may, in the superficialities of literature and science, how profound the moral lessons of humility and obedience which make a politician shudder after the lapse of thirty years! What submissiv subjects the Ignorantin brothers prepare for the state!

. . . . . .

"Ah, a Provencal peasant's house." Roumestan asks, "Hav you still a vineyard here?"

She bounded like a goat stung by an asp, and her voice rose to a fury.

Vineyard? Ah, yes, out of five plots in vines they had preserved only one, and that by keeping it flooded half the year, costing them their very eyes out of their heads. And whose fault is this? The Reds, those hogs, those monsters, and their republic without religion, that has let loose upon the country all the abominations of hell.

And as she spoke, her eyes grew blacker of a murderous black, her pretty face convulsed in a grimace, her mouth twisted, and her eyebrows knotted in midforehead, yet without any interruption in her housekeeping duties, kindling the fire and making coffee. She brandished like a fury the flaming sticks.

This peasant girl is logical in her faith. A supernatural cause and governor of nature being accepted, all effects of climate and season are providential and announce God's contentment or displeasure at the human administration of affairs. The analogy of such a religion with the monarchy in politics is sensible, their autocratic principle being the same; while the pretension of republics to more liberty at the expense of loyalty is impious. Hence the zeal of our Republican statesmen to inscribe God in their Constitution, placing their robberies under his immediate protection. EDGEWORTH.

Items of Foreign Freethought News.

August 3d Viktor E. Lennstrand made his reappearance upon the lecture platform and delivered on this sacred day of the Christians his two "blasphemous" lectures, "Why I am Opposed to Christianity" and "God," lectures for which he has served altogether nine months' imprisonment.

From *La Vérite* we gather the following piece of news. V. Badios Puyal, until of late secretary of the Freethought society *Monturial* in Barcelona and editor of the Liberal journal *La Aura del Librepensamento*, has been obliged to seek a refuge in France. A heretical article brought upon him the wrath of that class of people especially expected to love their enemies but who do not liv up to the command.

Our friend Captain Otto Thomson has likewise appeared on the platform. July 27th he delivered at Markim in Upland a lecture on "The Foolishness of Prayer." After the lecture a Freethought branch society was formed, and the captain announced he would speak the day following. To an audience of about one hundred and fifty people he began speaking upon "The Christianity of Our Times," but was interrupted by the police officer present, who deemed the subject too "interesting."

A wave of orthodoxy seems to hav stricken the officials of the German empire. From *Freirigiöses Sonntags-Blatt* we gather the information that in Erfurt the editor of *Thüringer Tribüne*, K. Aug. Schulze, has been sentenced to six weeks' imprisonment for making public ridicule of the Christian church in a poem which appeared in his journal. Dr. Voelkel, who is, by personal experience, to be considered an authority upon questions of this character, declares he cannot find anything that deserves punishment according to the law. GUSTAVE NELSON.

The Reid Case.

The following communications, concerning the above, were received by the editor of the *Better Way*:

EXECUTIV MANSION, WASHINGTON, D. C.

MR. A. F. MELCHERS, *Dear Sir:* I am directed by the president to acknowledge the receipt of your letter of the 1st inst., in behalf of the pardon of Mr. Walter E. Reid, and to inform you that it has been referred to the attorney-general for attention. Very respectfully, O. L. PRUDEN, Assistant Secretary.

U. S. SENATE, WASHINGTON, D. C., Aug. 12, 1890.

My Dear Sir: Your favor of late date is at hand. I hav interested myself in behalf of Mr. Reid, but up to the present time without success. The department of justice has recently advised me that for the present, no affirmativ action will be taken in the matter of a pardon, owing to the adverse recommendation from the district-attorney who prosecuted the case. It may be, however, that favorable action will be taken if the application is strongly pressed, notwithstanding.

I inclose you a copy of a letter just received from the department of justice bearing upon this case.

Yours very truly, M. S. QUAY.

[COPY.]

In re-application for pardon of Walter E. Reid.

DEPARTMENT OF JUSTICE,
WASHINGTON, D. C., Aug. 8, 1890.

HON. M. S. QUAY, United States Senate, *Sir:* The papers in the above case hav been referred, in accordance with department practice, to the United States attorney for the western district of Michigan for his consideration, and he has reported adversely thereon, being of the opinion that the case is not one in which executiv clemency should be exercised.

In the absence of a counter showing, the report of the United States attorney will be considered as disposing of the case.

By direction of the attorney-general.

Very respectfully, E. F. SCHOTT, Clerk of Pardons.

J. E. REMSBURG has returned to Kansas from a successful tour in the Northwestern states. He delivered fifty-four lectures in seven weeks, speaking in the following cities and towns: Maysville, Mo.; Prairie City, Ia.; Newton, Ia.; Atlantic, Ia.; Boone, Ia.; Galt, Ia.; Conrad Grove, Ia.; New Hampton, Ia.; Delavan, Minn.; Utica, Minn.; Waterville, Minn.; St. Paul, Minn.; Anoka, Minn.; River Falls, Wis.; Hudson, Wis.; Neilsville, Wis.; St. Cloud, Minn.; Grand Forks, N. D.; Wahpeton, N. D.; Buffalo, N. D.; Valley City, N. D.; Jamestown, N. D.; Huron, S. D.; Henry, S. D.; Estelline, S. D.; Bruce, S. D.; Correctionville, Ia.; Omaha, Neb.; Eagle, Neb.; Loup City, Neb.; Gibbon, Neb.; Friend, Neb.; Elk Creek, Neb.; Tecumseh, Neb.; Salem, Neb.

Christian Idolatry.

There is nothing for which a people is so sensitiv, jealous, and tender, as for their idols.

It is no matter what form their idolatry takes, whether it is for external material images, or for the more delicate and ideal form, which is embraced in words and visions, that are supposed to hav a supernatural significance. Attack their idols, and they feel it an irreverence that wounds their feelings, and alienates their friendship. If they hav worshiped an illusion and placed their affections on it as important for their spiritual life, it has all the charm and virtue of a reality.

There is a constant proneness with those raised and trained in thoughts and habits of idolatry to form in the mind images in connection with words used in expressing religious or theological lessons. It is a sad and serious reflection that people who hav had the advantages of an education should so persist in teaching to the young with so much solemnity, this popular and universal faith in Christian idolatry. No purity of life, or excellence of moral character, or degree of intelligence, can shield the opponent of idolatry from the persecution, enmity, and abuse of the idolator.

If heathen idolatry is a lamentable evil and misfortune, ours is equally so; if not in grossness, it is in its insinuating and refined subtleties, by which it takes captiv its victim, and holds his mind and moral nature as completely under its control, as that of the Bushman holds him to his gods.

The missionary assertion and belief, that in order to convert the heathen their confidence and faith in idols must be destroyed, are correct. While the mind and feelings are fixed and dwell on idols of any kind, it is difficult to excite the individual to take much interest in subjects beyond them, and only so far as they can be made auxiliary or to contribute to the support of his idolatry. Whenever religion is made a specialty, a technicality, it becomes idolatry. The heathen has his carved, graven, manufactured, material objects to contemplate and worship, and the Christian his imaginary and ideal ones.

It is said that Moses commanded the Jews thus: "Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them."

This would seem broad and general enough to be prohibitory, but the Christian accepts it, and has plenty of room to indulge his imagination left. He finds a wide field for the range of his fancy, without literally violating this command. He knows his physical life cannot be sustained without the support of tangible material objects. He relies wholly on them to supply his physical wants, and feels they are indispensable to his existence.

There is no idolatry in this, for everything is real.

So, in catering to his spiritual wants, his imagination traverses the spiritual realms or the regions of the fanciful, to find his spiritual supplies. He will not make for himself a Baal nor a Dagon, but he has a whole vocabulary of words at his command to deify.

Words that were formed originally simply to convey a thought can easily be used as symbols and representativs of the idolatrous feelings; and we can clothe them with our ideals and bestow upon them our homage. If gifted with a vivid imagination, we hav a much wider field than the heathen, which is confined to visible objects. It is remarkable with what facility and acceptance we avail ourselvs of these privileges.

We hav many holy words, and we can make more, as fast as we want them. When they are made holy they lose their original sense and are no longer exactly definable.

We want them to represent, in some sense, a something that is not found either in heaven or the earth or the waters under the earth; yet be ample for our imaginations to draw on, to support our spiritual life. Every word should be used to convey a distinct, definit, comprehensible thought. If diverted from this and personified into something holy, spiritual, or supernatural, it becomes an idol, or represents an idol, and must not be used or spoken with levity. It must be expressed with becoming solemnity, reverence, and tone, lest we giv offense to the Holy Ghost, our idol, and it should turn and reprove or punish us. Everything the Holy Ghost, or holy spirit, says or does, becomes sacred. Even the words which express his doings lose their common human qualities and become symbols of a divine or holy gravity. Many of these words which the ancients used in their metaphors, parables, and allegories, in order to giv expression to their rational, sensible thoughts, hav been seized by the church, and are held as hostages to do service in the holy work of glorifying and honoring their longings for idols and objects on which to bestow their adoration and homage. And how precious these words, and the visions they represent, hav become to many of us! We invoke the imaginary powers, or spiritual halo, that we fancy ever accompanies them, and lean upon it as our support, as the heathen does on his visible idol.

So long as we hav any idols, no matter how shadowy, or with how much or how little divinity we clothe them, we are only idolators. And they will remain as much an obstacle to our conversion to the truth as the graven images of the heathen are to his. Admit that we are one step beyond or in advance of him, our idols will demand, and receive of us, the same loyalty, and hold us just as firm to our allegiance as his hold him. We never can know the truth while we worship idols. They are our sovereigns, lords, and saviors, and our fealty is due to them.

We hav neither time nor disposition to do anything to divide our affection, alienate our reverence, or lessen our confidence in them and our reliance on them, in the most trying emergencies.

When the "Truth shall make you free" we will hav no idols to serve. We will look beyond words, visions, and ghosts. We will hav no further use for them. The real and the true will become the objects of our affections and researches. Their unfading and deathless charms will ever enchant us. We will then never deceive or wish to be deceived.

No gloss or glory, or shadowy visions of ghosts or ghouls, or fairy visitors from the unseen or unknown will ever beguile or disturb us. Our fealty and devotion to the absolute and true will furnish us ample scope for our faculties, and fields for achievement and conquest. The world needs redeeming from idolatry and error, yet we can do but little for it till we know ourselvs to be free.

That our Christian idolatry is as real, if not as material, as exists among the so-called heathen, is as clear as demonstration and history can make anything. To the honest investigators of this there is not a doubt.

Our Catholic ancestors, both Roman and English, true to the instincts and habits of idolatry inherited from a long succession of centuries of rude, semi-barbarous idol worship, must hav believed they were making a great advance in a higher order, and in what to them was a more spiritual quality of religion and worship, when they adopted the Christian name as a substitute for the heathen name and form of idolatry.

Not a few of the fathers openly maintained when defending the new faith with their heathen opponents that their religion was the same as the old; the difference was only in name, and in the changes of mode and times in which its rites were performed or celebrated.

When it was introduced into England, the inhabitants of that island were divided up into semi-savage hordes, under different chiefs or leaders, who were in almost constant warfare with each other. Christianity made little or no progress for centuries in Britain. It was a very vague faith and but little known till the Bible was translated into the nation's tongue.

It was then that our present form of Christian idolatry took definit shape and proportions.

The Bible was translated in a linguistic style, with personifications, and with an external imagery in its pictures, allegories, and metaphors that brought the text and sentiment down to the level of thought and conception of a crude, uncultured, semi-barbaous population.

It was translated into the language of idolatry to adapt it to the condition of an idolatrous people. The church and the translators knew it would be the more readily accepted, and the task of converting or proselyting to the new faith would be rendered far more easy. At this time the political factions had become united and the government more stable under one or two monarchs or kings who ruled over lords and serfs.

The people knew nothing about Bible thoughts and Bible language, till they were translated into their own vernacular. They never knew or heard of any lords and saviors but those with whom they were living, their masters and owners. They had an idol they called *gott*, and ghosts, ghouls, specters, and spirits, and the different forms and names for the invisible agencies and powers, such as frequent and haunt the habitations and hunting-grounds of all barbarous and uncultivated races. But when the Bible brought to them an account of those that had existed in Judea and in Greece and Rome, the priests made them believe that they were holy spirits and ghosts and lords, because holy men said so and had written them down in a holy book. So they accepted them as such in the place of their own lords, spirits, and ghosts.

The class called lords were those who by inheritance or by their superior shrewdness and sagacity had possession of the lands and of the serfs or servants that resided on them. These lords were the masters, guides, rulers, and saviors of their serfs. The serfs were expected to serve their lord and master.

Some of these lords were kind and tender with their serfs or servants, and the servants were affectionate. These could say "our dear lord and master," "our blessed lord and savior," and all the different forms of phraseology were applied to these lords or rulers that we now find applied to Jesus in the New Testament. Then the word *christ* or *christos*, which had long been used and simply meant goodness, was made by these translators to represent a personage, and that *christos* or goodness was to become their savior; that is, they were to be saved by being good. Goodness, or *gott*-ness, called the *christos* in Greek, was to be their "lord and master." He, or it, was to be their "blessed lord," their "holy and divine lord," and they should obey its impulse and promptings, its inspirations and revelations, as they should arise in the mind and feelings of the humble servant of this new inward spiritual lord.

But as to the serf or servant masses, whose mental condition and conceptions were too low to comprehend principles and virtues acting directly upon the mind and conduct, they could not think of them in the abstract; they had to associate with their idols or some external forms, substances, personages, or names.

How easy and natural it would be for them to reverence and worship that name and title given to him who taught and illustrated such lessons as are recorded in the New Testament, especially when their priests and teachers led off in their pathetic and glowing descriptions, and their vivid pictures of his virtues, his sufferings, and his tragic end. In contemplation of these ideas and images with the names of Jesus Christ, the lord who once lived in Judea and was so good and kind to his serfs or servants, they exalted him into a character superior to any of the English lords they knew. He was such a "good lord" in their estimation they could scarcely find words to describe their estimate of him. They called him "the lord of glory," "the divine lord and master," "the lord gott," "the lord of heaven and earth," and all the endearing testimonials, compliments, and honors, we find bestowed on him in the New Testament. They had images and pictures of him, or what they supposed might represent him, both in his infancy and maturer years, which when they beheld and associated with his name, they bowed before in reverent homage, with more devotion and obsequiousness than they had ever felt for their own live lords under whom they were daily living in the capacity of serfs. How easy it was at that time, when the spirit of idolatry was so universal and none had the capacity to see and feel beyond it, for Christian idolatry to become established and to be believed as an exceptional virtue. It began then, and as the priests thought, from a matter of necessity, arising from the low and unfortunate condition of the people. Having started as part of English Christianity, we as their English-speaking descendants continue to cherish it as such. Our religious teachers, with few exceptions, persist in enforcing it upon us because they hav been taught so to do, and are pledged to continue it by the conditions and requirements of their creeds. The few who hav no creeds—the Friends and some other small sects—find it more easy and congenial to fall in with the popular idolatry than to take any trouble to inquire into its origin, or to make any efforts to abandon it, and thus purify themselvs of its debasing and enslaving influence.

The British, being an aggressiv and courageous people, when once enlisted in behalf of this faith hav not failed to do their share in pressing its claims and propagating it. In their colonies they hav had their missionaries to enforce its superiority over all other religions. Rome introduced it to Europe, and England has been a faithful ally in diffusing it. The literature, the style, the sentiment, and idolatry of a religion that was translated for and adapted to a degraded population of serfs, remains among us in this free, intelligent, and enlightened age as a standard for our culture, our philosophy, and faith. We are required by it and its advocates to accept the idolatrous ideas, the personifications, images, allegories, legends, and pictures connected with it as literal statements of facts and a record of historical truth. In doing this we are nothing else than practical Christian idolators. There seems to hav been a combination, a unity between all the Christian sects in maintaining the obligations of all professing Christians to accept the most idolatrous parts of this faith. They all unite in stigmatizing any doubt or denial of it as Infidelity, as heresy; and coöperate or sympathize with any movement for crushing it out. With the church, to be a Christian, it is necessary to be an idolator. Not to be an idolator is to be an Infidel. Christianity, as taught and entertained by almost every church organization, as a system of faith, never was and is not now anything more than a modified and modernized form of ancient heathenism embellished and ornamented with literary culture, supported by wealth and luxury, an imposing and gorgeous church architecture, and an educated and disciplined priesthood who persist in maintaining it as of divine origin and as the only scheme for man's salvation. Science is disclosing the truth and daily demonstrating the utter absurdity of this scheme and its idolatrous pretensions. The only hope for the world being released from this idolatry is through science. When the mind and judgment are sup-

ported and made strong by scientific truth, credulity and superstition will lose their hold, and the faith and affections will be guided by the intelligence, and not by the traditions and delusions, the habits and thoughts, of a past darker age. The infatuation of a religion can never be broken by persecution nor ridicule. What is seated and centered in the affections, however false, can be dislodged only by enlarging and strengthening the mind, in developing the reasoning and analytical powers, in training them to bring every question to the test of a rational, rigid, and discriminating criticism. Our salvation and release from the thraldom of this spiritual bondage can only be effected by the improvement and perfection of our public schools and educational institutions. The object and purpose of education must be to train the young to think. Thought must come to the front in religion as it does in science. Thought and freedom will break every chain, banish superstition, and abolish idolatry in any special or holy guise it may present itself. Thought is constantly gaining and triumphing over feeling and faith. When the mind is strong and free the emotions cannot rule. Let us strengthen our own and one another's mental grip, that we may be redeemed and help release others from every form and vestige of Christian idolatry.

Philadelphia, Aug., 1890. T. E. LONGSHORE.

The Church Triumphant.

Such is the name of a peculiar church that arose in our midst and is flourishing to-day. I will tell the story of its rise and growth as truthfully as I can in the following narrativ:

In the years 1874–1877 there lived in this village (Byron, Ill.) a Congregational minister and his wife, Mr. and Mrs. J. C. Beekman by name. Mr. Beekman was then pastor of the Congregational church and was a much respected man. He occupied the pulpit here for three years to the entire satisfaction of his congregation. His wife's name was Dora, a beautiful, intelligent woman and one whom you must like on first acquaintance. She was a model of piety and their home was truly a happy one. She was a fluent speaker and could talk for hours, and being possessed of considerable personal magnetism, could hold an audience almost spellbound. She was a woman pure and without guile and has never been charged with impurity by anyone, not even the unbelieving, nor her husband from whom she was soon to separate. None question her private character. But from this pleasant home in our quiet village strange happenings were to come. That quiet chamber of hers was to be regarded by many as sacred as the manger of Bethlehem is regarded by others. While sleeping with her husband one night in 1877 she awoke at midnight seized with an uncontrolable desire to pray, and went into another room and knelt in prayer. As she was praying a strange, unearthly light filled the room and a voice was heard calling, "Dora! Dora!"

"Abba, Father!" the lady replied, and the answer came:

"Thou art much beloved of the Lord!"

Mr. Beekman, who in the mean time had awakened, saw the light shining and heard the voice and made inquiries as to the matter. She made a reply that quieted him and resumed her place by his side. In the morning she went forth as the bride of Christ, the lamb. As she was good, pure, beautiful, she made converts. She visited many places. Among the rest she visited Alpena, Mich., the home of George J. Schweinfurth, the Christ of to-day, and the leader of the Church Triumphant. Schweinfurth was at that time pastor of a Methodist Episcopal church of that place. He fell in with her views, and they were much together. He followed her to St. Charles, Minn., where they were frequently out riding. The purity and goodness of her life was such that no suspicion was excited by this, and the unbelieving as well as her disciples hold her spotless. There is a story that her husband once knocked the Rev. Schweinfurth down, but all was pacified by Dora making arrangements so that he would see the soon-to-be Christ no more. She was very activ, visited many places, founded seven churches, as follows: Byron, Ill.; Paw Paw, Ill.; Chicago, Ill.; St. Charles, Minn.; Kansas City, Mo.; Buena Vista, Col., and Alpena, Mich. Her followers were chosen from the well-to-do in life, and were men and women of more than ordinary intelligence, as the word is. She made a few hundred converts, presumably two hundred. Her activ days were soon at an end. While visiting at Buena Vista, Col., she sickened and died. This was in April, 1883. Her body was sent to Byron, via Kansas City and Chicago. Her followers looked for her to rise on the third day, and did nothing toward embalming the body. Decomposition set in, and on the fourth day, and before she was sent East, attempts were made to embalm the body, but were not successful. Her remains arrived in Byron, and were placed in Mr. Beekman's front yard over the night. He wished the coffin opened. This the disciples refused to do, but the trustees, headed by the president of the village board, under threats of legal proceedings, compelled the opening. The remains were those of Dora Beekman. She was laid at rest in Byron cemetery. Not rising on the third or the seventh day, her return was looked for on the fortieth day. She did not materialize. The bright stars look down on her grave in silent mockery. Her disciples next claimed that her spirit had descended on Schweinfurth, and he went forth to preach the everlasting doctrin of perfection.

The sect was for a short time known as Perfectionists, one peculiarity of their belief being that the spirit of God dwells in every perfect Christian as it dwelt in Christ, and that everyone may become a perfect Christian if he will believe the Bible and fulfill its requirements. This doctrin I hav directly from the lips of Schweinfurth in his conversation with me. That is their leading doctrin as distinct from the orthodox church. Schweinfurth succeeded Dora admirably. He visited his churches, levied his tithes, and prospered. He knew a good thing when he saw it. In appearance he is slender, not tall, with reddish whiskers and hair, with an intellectual head and intelligent face, but with a decided trace of sensuality in both looks and development of head. Many deeded their property to him. On the farm of one of these he built his palace, called "Heaven," a magnificent place, elegantly furnished, a Mecca for his followers. It is situated eight miles north of Byron. The grounds are well kept, the land well tilled, the residents hav flourished in wealth. His has been an activ life. He has labored hard. Persecution of the pen began to reach him. He was once assaulted with decayed eggs in St. Charles, Minn., and just now public opinion is at fever heat regarding him, but no action will probably be taken, as the people who do most of the talking will do nothing else.

To cap the climax of absurdity, he now teaches the doctrin of immaculate conception. Mary Weldon, a virgin, one of his disciples, brought forth a child on Thursday, August 14th. It is said to resemble Schweinfurth to an astonishing degree. Her testimony given on the Sunday preceding was that she was pure and guileless, that the presence of the Holy Ghost o'ershadowed her, and that which was conceived was pure and holy. The writer cannot say whether Schweinfurth regards himself as the whole trinity or not. Her five brothers share in her belief, and express the opinion that if anything was wrong some one would suffer. As I understand the doctrin, it is taught that that which is conceived of the perfect Christian is pure and holy as the conception of Christ was pure and holy. There are several other cherubs around the palace with bright hair and angelic features, the result no doubt of immaculate conception. It is rumored that he deserted a wife and several children in destitute circumstances in Alpena, Mich. I do not know. The orthodox regard the doctrins given above as the unpardonable sin, blasphemy against the Holy Ghost, for which there is no forgivness. It is a terrible travesty indeed on the Christian faith. Said a Christian woman to me: "It is having its terrible influence on the young, and is taking away the last vestige from them of respect for the Bible."

Schweinfurth is a voluble talker and in his presence our local ministers are silent, as he has a remarkable knowledge of the Bible. His cash receipts, by express and money orders from the various disciples in different parts of the United States, are said to exceed the receipts of any business man in Rockford, a city of twenty-five thousand population. He said to the writer: "My whole life has been spent in leading men to God. I preach the Bible, the whole Bible, and nothing but the Bible." He is not crazy, far from it. Some regard him as a sharp, shrewd ministerial confidence man. His disciples regard him as the Christ and his visitation as that of his second coming on earth. He has broken up many families, wives leaving their husbands to join some of the numerous colonies. The disciples wear a persecuted look, never become angry, are always on the alert to be persecuted and abused for the cause, and always obey their leader without question. It can be said of them that they are exemplary citizens and discharge their obligations punctually to the ones with whom they hav dealings. Some regard Schweinfurth as the Man of Sin spoken of in the Bible. Others say it is a fulfillment of prophecy, where it is said that false Christs shall arise. I will make no comments. My duty is simply to relate, unbiased, the history, so far as I can, of this strange sect, and as many of my readers will hear of this for the first time, be amazed, and regard this production as a fabrication, I will say that I hav not willfully misstated one single fact. EDWIN S. ELLIOTT.

Byron, Ill., Aug. 18, 1890.

Study Moral Ethics!*

In the "Advance Project of a Code of Morals," Jean Paul Cee has already formulated these thoughts which he develops in the present work:

"The social sovereignty resides in the universal body of citizens."

"The moral authority resides in the universality of consciences;" that is to say, in the universality of free consciences; in such as hav thrown off the yoke of blind faith and are not inclined passivly to be bound by a few demonstrated truths. Man is not a moral being, an activ agent of evolution, unless he uses his intellectual faculties. The abdication of reason is moral suicide, annihilation of conscience.

A century has passed since the Revolution proclaimed the end of divine law and the birth of the legal sovereignty of the people. It is the duty of our time to proclaim, to define, to found the sovereignty of the people in moral law—in the law and the manners, the whole social covenant. The hour has come.

Science has demonstrated the dying-out of dogmas, the sterility of mystic symbolism, the absurdity and danger of the biblical conceptions of the cosmos, as well as the arbitrary and irrevocable character of teachings in which the human mind is chained by the impostors of supernatural revelation. Through anthropology, through the application of the science of comparativ mythology, it has been proved that the gods and religious customs of every nation hav one common source: the human mind. Science has traversed every Olympus, every heaven, and yet she has found but one god: man reflected with all his passions in the heaven of his imagination, and filling the universe with his shadows and peopling it with ghosts.

The religions hav demonstrated their inability to conquer evil; yes, what is more, they hav sustained and developed evil. They claimed to bring peace on earth through the acquiescence of blind faith, through the servitude of conscience, through the despotic government of priest. See the use to which they hav put their divine mission. They hav saturated the earth with human blood, spilt in wars where brother stood against brother. They hav sown the seed of enmity between nations and with satisfaction presided at their extermination. They hav organized barbarism, consecrated social iniquities, made blind fanaticism a law; and mankind would hav perished utterly in these bloody riotings were it not that the instinct of self-preservation and reason had made themselvs manifested through the mouth of thinkers and martyrs to Freethought.

What would hav become of poor humanity had it not rebelled against the degrading doctrin of original sin, the subjection of woman, the despisal of maternity, the glorification of celibacy; against ignorance and submission, prayers and resignation? What would hav been the result had mankind consented to clothe its reason in the shroud of voluntary servitude and enter the grave alive, that it might secure bliss and happiness in another world?

The cycle of supernaturalism is closed. Soon will the pope's tiara greet the royal crown in museums of religious antiquities. The clergy has been despoiled of its divine halo; the church bewails the loss of intelligent and honest believers: her only children are those whom habit or profit has induced to remain.

Mankind has returned to earth from its researches in the infinit; and the seed planted in its bosom by the sages of times past ferments amidst the ruins of a partly destroyed world. Mankind is forever cured of its belief in the *fata morganas* of a providence, it rests now assured in the truth of a gradual, everlasting development according to natural law; it relies now on itself only; it takes its own destiny in its own hand, that it may in the valley of tears, the creation of false teaching, found a brotherhood of men built upon the principles of justice and love.

Upon our time's church morality—a morality superficial and weak like the hypothesis on which it is founded—will follow a clearer and more general conception of man's duty to his fellow-men, and we shall approach the goal of harmony where conscious altruism will replace the animal selfishness, where man will do the good simply on the impulse of his heart.

This is no dream born of altruistic feeling. The study of nature clearly reveals the band that unites all living beings. She makes selfishness a disease, a prison; altruism, an irresistible craving.

To work upon the development of life, upon the perfection of humanity, upon the realization of universal peace; to destroy the boundaries of the "I," to let the true and good shine in all their splendor; to feel in your veins the pulsation caused by the beating of the heart of universal life—is this not the greatest joy, the only joy?

But to do the good it is not sufficient to will it, one must know it. Hence the necessity of knowing the conditions which produce and favor development, of defining what constitutes rights and duties, that the rebuilding of society may be brought about in the spirit contained in the sublime trilogy of the Revolution: Liberty, Truth, and Justice.

"In these troublesome, but activ times," said Benoit Malon, "it is not sufficient that one aspires to the good, one must work for its establishment."

J. B. SCHACRE,
President of the United Freethought Associations of France.

*Translated by Gustave Nelson from the French preface to Jean Paul Cee's "Appel aux Libres-Penseurs pour la Fondation d'un Comitè d'Etudes Morales" (Appeal to Freethought societies for the Election of a Committee on the Study of Moral Ethics).

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A Truly Christian Utterance.

This pronouncement by the Rev. W. F. Ferguson, of Petersburg, Ill., printed in the *Cumberland Presbyterian*, of Nashville, Tenn., is, if true, of great interest to the subscribers to THE TRUTH SEEKER:

"Unbelief is the damning sin of the world. Other sins are great, such as murder, theft, etc., but none are so great as unbelief. Unbelief is the rejection of Christ and the redemption that is in him. Persons often claim that they are not great sinners, because they do not murder or steal or commit any of those outlandish acts which society everywhere condemns. And that their habits are as correct as the habits of many that are in the church. But the question does not turn on the correctness of one's habits, but on the relationship he sustains to Christ. One's outward life may be as good as any, and still he be not a Christian, because he has not believed on Christ. To be a Christian and in a saved condition, one must accept Christ as a personal savior. If he has not done that, no matter what his outward life may be, he is guilty of the damning sin of the world. Sin, which is the transgression of the law, brings man into a state of condemnation, or under the sentence of the law; but unbelief, or the rejection of Christ, produces damnation."

Rev. Mr. Ferguson goes on to say further that sin is not necessarily eternally fatal, for it can be washed out in the blood of Jesus, but unbelievers must suffer the wrath of God because the blood of Jesus cannot be applied to them. "He that believeth not the son shall not see life, but the wrath of God abideth on him." This cheering passage is from John iii, 36. Mr. Ferguson takes the liberty to add "forever" to the duration of the wrath, and this would be a good word for the anti-second-probationists to find there, but it is not so stated in holy writ; therefore we may hope. Considering the chances of the plain sinners, Mr. Ferguson finds that they are all right if they do not reject Christ; and then concludes from the proclamations of scripture that "all sin centers in the rejection of Christ. It is the greatest of all sins, that which damns the soul. . . . Unbelief, or the rejection of Christ, is fatal."

These statements are, of course, the logical sequence of the Presbyterian creed, and Presbyterianism is the most logical of all the Christian sectarianisms. Admit its premises and its conclusions must follow. Mr. Ferguson has but stated plain and straightforward Christianity; but how revolting it is to common sense, to kindness, to all decency!

It is in the gospel of John that we find this barbarous doctrin, stated again and again, amplified and made plain. "And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up; that whosoever believeth in him should not perish, but hav eternal life. For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish but hav everlasting life. For God sent not his son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten son of God." "He that believeth on the son hath everlasting life: and he that believeth not the son, shall not see life; but the wrath of God abideth on him." "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life. Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the son of God; and they that hear shall liv." "And shall come forth; they that hav done good unto the resurrection of life; and they that hav done evil, unto the resurrection of damnation." "And this is the will of him that sent me, that everyone which seeth the son, and believeth on him, may hav everlasting life; and I will raise him up at the last day."

All who believe that teaching must agree with Mr. Ferguson that unbelief leads to hotter consequences than murder, or theft, or rape, or religious persecution. They must believe that the believing murderer goes to heaven, while the unbelieving murdered goes to hell; that the destinations of the believing robber and the unbelieving robbed are the same; that the believing wretch who outrages a girl sits with Jesus and the unbelieving victim, dying from the consequences of the crime, goes to her father the devil; that Bruno, perishing in the flame, is now in eternal torments and the priests who piled fagots around him are at this moment in eternal bliss! It is the plain teaching of scripture, and except ye believe ye cannot be saved.

But, practically, who does believe these things? Where will Mr. Ferguson find a supporter among the educated Christians? Even the majority of the Presbyterians are ashamed of their creed, and want to revise these things out of it. Twenty or thirty years ago, about all the evangelical Christians agreed with him; it was common for ministers to say they regarded an Infidel as the worst man in the community, though his life were blameless, and there were jailbirds around in scores. But times hav changed. We hav serious doubts if five per cent of the orthodox Christians will now agree with those old fellows who told dreadful tales about the Infidels and regarded Thomas Paine as the devil.

What, then, does this signify? Only this, that Christianity is dying. The old, militant, aggressiv, stern, uncompromising, logical religion is going, and is being replaced by a humanitarianism which is modifying even to destruction the old anthropomorphic God. As a daily journal puts it, the general drift of Protestantism is toward the Unitarian universalism and the distinguishing demand of that system of teaching that religion shall not be dogmatic, but shall be kept within the limitations of human reason and human conceptions of justice. Pulpit exceptions, fossils like Mr. Ferguson, only emphasize this change. Three decades ago, his words would hav excited no comment, so generally were the same sentiments held. The world now reads them and laughs, forgetting that he is really the Christian, who will laugh last, while the scorners are the ones who will, if the gospels be true, find the retribution he hints at. They are the ones whom Holyoake characterizes as without candor as to facts which they lack the sense to see, or the honesty to own, or the justice to denounce, and consequently present a sentimental view of Christianity which has no basis whatever. But, through them, Christianity is being wounded unto death, and our sympathies are with the unwitting assassins of a religion which has done so much harm in the world, and which, if it could be revived, would repeat its performances.

Auricular Confession.

A friend residing down South drops us a postal card saying:

"Article 'Confessional,' in THE TRUTH SEEKER of July 26th, pages 472–3, column second, paragraph second, assigns this to 'Jewish and pagan beginnings.' Historical confirmations of such an assertion are desirable."

That is an easy task our correspondent sets us. As D. M. Bennett once expressivly put it, "to convince the candid examiner that the Christian religion is made up from religious systems which existed many centuries prior to it; that in every essential particular it is a mere plagiarism, a reconstruction of the dogmas and superstitions of older heathen nations, it is only necessary to study the pages of history bearing upon the subject." This is absolutely true. Scarcely any phase of the Christian religion—no essential dogma or rite—when followed back will be found to be an exception. All hav been copied. Christianity is by no means original; it is an adaptation of other forms of religion to the supposed needs of the people of more modern times. To prevent violence to the feelings, to induce the adoption of Christianity, ceremonies and rites were changed but little, and often not at all—the name of the religion only was changed. What was pagan before Constantine became converted was Christian afterward. "The statues of Jupiter were used to represent Jehovah. Isis and her babe were changed to Mary and the infant Christ. The trinity of Egypt became the Father, Son, and Holy Ghost. Christianity compromised with paganism." The constructors of the Christian system went early and often to the religious wells of the ancients and drew freely from their depths. Mr. Bennett traces forty events, traditions, ceremonies, and dogmas, now regarded as Christian, to preëxisting religions. These of course are the essentials of the system. Hundreds of non-essentials—metaphysical speculations and alleged philosophical conclusions—are shown by numerous authors to be identical.

The confessional is to-day regarded as part and parcel of Catholic Christianity, as one of the sacraments, and uninformed devotees, Protestant as well as Catholic, think it has always been such. This is by no means the truth. For the first three centuries of Christianity [before Constantine], says the writer on this subject in the Encylopedia Britannica, an authority of some consequence, little or no mention is made of any such practice. Private, or auricular, confession was a development, and grew up gradually. Christian fathers like St. Cyprian, St. Basil, St. Gregory of Nyssa, and others, recommended the practice, but St. Augustine paid little attention to it, and St. Chrysostom declared that confession to God was sufficient. The practice, however, extended, until at the fourth Lateran council, held under Pope Innocent III., in 1215, it was enjoined upon all members of the church of Rome once a year.

Where did the practice originate? We answer, Among the pagans and Jews. It was one of the draughts made by the Christian fathers from the ancient religious wells. The doctrins of the confession and remission of sins, we are told by Judge Waite, author of the "History of Christianity," on the authority of Volney, "prevailed anciently in India; also among the ancient Persians and Parsees." Voltaire tells us that confession was practiced in all the mysteries of Egypt, Greece, and Samothrace. When Marcus Aurelius participated in the Eleusinian mysteries, he confessed himself to the hierophant. In the ancient religion of Thibet and Nepaul, among the other resemblances to Catholicism, is found the practice of confession.

The Christians, however, says Voltaire, took their confession from the Jewish rites, and not from the mysteries of Isis and Ceres. But the Jews, he also admits, borrowed a great many of their rites from their neighbors, and it is by no means improbable, therefore, that they borrowed this practice. At any rate, among the Jews it was the custom, on the annual feast of expiation, for the high priest to make confession of sins to God in the name of the whole people. The people were also enjoined to confess individually to God. In some cases, as in that of Achan (Josh. vii, 19), acknowledgment before man was demanded. In others, acknowledgment to the priest (Lev. iv, 5) is commanded (see Ency. Brit., vol. vi, p. 228). In Buck's Theological Dictionary the Jewish method of confession is thus given: On the day of the feast, the high priest confessed the sins of the people to God; besides this general confession, the Jews were enjoined, if their sins were a breach of the first table of the law, to make individual confessions to God; but violations of the second table were to be acknowledged to their brethren. The early Christians adopted this practice of open penance, and it was enjoined by St. Paul (1 Cor. v, 2). It afterward appeared, says Voltaire, more convenient that this should be the privilege of the priests. The Mishna, which comprehends all the laws, institutions, and rules of life which besides the ancient Hebrew scriptures the Jews thought themselvs bound to observe, says that often in confessing the Jews placed their hand upon a calf belonging to the priest. Every culprit under sentence of death, says the same work, went and confessed himself before witnesses in some private place.

Voltaire tells the method of confession of the Jews on the day of the feast of expiation, called the solemn atonement. "The confessor repeated three times

thirteen words of the seventy-seventh psalm, at the same time giving the confessed thirty-nine stripes, which the latter returned, and they went away quits."

It is admitted by the Protestants that the apostles could remit sins, but they claim that Christ's commission to do this went no further, or at the most "to those whom a discernment of spirits was communicated." The Catholics, however, claim that the power has been continuously given to the priests through the apostles and their priestly successors. Be this as it may (and the whole ceremony is an absurd farce), confession was not generally practiced for centuries after Christ. In Constantine's reign, says Voltaire, confession was limited to publicly confessing public offenses. In the time of the apostles confession was not a sacrament for the sufficient reason that the word sacrament was then unknown. In the fifth century penitentiaries were instituted for the absolution of those who become idolators. This confession was abolished under the emperor Theodosius. A woman having accused herself aloud to the penitentiary of Constantinople of lying with a deacon, the indiscretion, as Voltaire calls it, caused so much scandal and disturbance that the faithful were permitted to approach the holy table without confession and to take commnnion in obedience to their consciences alone. It was to avoid such public scandals that St. Chrysostom declared against confession, saying: "Confess yourselvs continually to God; I do not bring you forward on a stage to discover your faults to your fellow-servants; acknowledge your sins to God, who will not reproach you before men." Thus it is seen that the thousands of Spanish ladies who accused their confessors of having seduced them had an example in very early times. Voltaire concludes that the practice of confession was not general till the seventh century, and was first made obligatory upon the monks by their abbots, who required them to confess their offenses to their superiors twice each year. The practice grew till in 1215 it was made a "sacrament." The consequence of this we showed in a general way in the editorial referred to by our Southern friend. The particular instances of its damnably infamous working would fill volumes.

Confession has also been, and is, practiced by the Calvinist Protestant sects, though they deny its sacramental character; in this going further than Luther, the precipitator of the Reformation. Lutherans still practice it; so do the Episcopalians, and in early times the Scottish Calvinistic ministers used it to disciplin their people. The Methodists of our day are forced to confess, and no less an authority than the Rev. James M. Buckley, D.D., editor of the New York *Christian Advocate*, thus describes it in his paper of August 21st, in the present year of his Lord. The method he prescribes is in answer to a question as to what a man shall do who has "backslidden," but wishes to get up the hill again. Dr. Buckley replies: "It is necessary for you to confess your sins in general, and in particular to God. It is necessary to make a humble acknowledgment in the ordinary social meetings of the church that you hav erred and strayed away from the right path, but it is not necessary for you to giv particulars of past sins unknown to the people. It is frequently a temptation of the devil to make a man believe that he ought to confess the particulars, and then when he shrinks from that to cause him to feel that there is no hope. On the other hand, to confess the sins previously unknown to the people might make it impossible for them to believe in you, to giv you any opportunity to reform. Having sinned, you should be very humble, and not attempt to put yourself forward until a considerable time has elapsed, during which you lead a truly consistent Christian life. Confession of particular sins is necessary to those who are aware of the sins, and to those who hav suffered by them, and also in public when the people are aware of them. Under other circumstances a general confession of sin is sufficient, and the particular confession should be made to almighty God."

From the numerous lapses of the Methodists, we are afraid Dr. Buckley is another St. Chrysostom, and fears scandal to the church in publicly confessing particular sins. He knows as well as did St. Chrysostom that "God will not reproach you before men," but it would undoubtedly be as awkward for most Methodists, and especially the preachers, to publicly confess particular sins as it was for the woman who accused herself to the penitentiary of Constantinople.

Cheek.

Surely the Christians of the country cannot realize how cheeky their propositions in regard to "Sabbath" observance are; but if they do, then they are the most arrogant people in the world!

They talk about the "Lord's day" and the "Christian Sabbath" as an acknowledged period of time, when the fact is, and every theologian knows it well, that if there ever was a "Lord's day" and a "Sabbath," Sunday is not that day at all.

But if Sunday were the Sabbath, the cheek of the church is none the less. The church-members of the country number less than one-third of the population, and they are the only people who desire "Sabbath" observance. The other two-thirds are perfectly willing to use Sunday in a rational manner; yea, they are anxious to do so if the tyrannical church people will only allow them to. But this one-third cheekily and arrogantly assume to dictate to the remainder of the population what they shall do on Sunday. One church-member, they assume, shall rule two non-church-members! Hear the Methodist organ:

"Unless the friends of the Sabbath make such a vigorous protest that those in charge of the Columbian Fair, to be held in Chicago in 1893, cannot afford to ignore it, that institution will probably be kept open on Sundays. Many influential secular papers and foreign societies are demanding it. The sub-committee on the permanent organization of the fair has already expressed the opinion that this demand should be granted. The decision of this committee is not final, but it shows that the views of some who hav control in the case are unfavorable to the observance of the Sabbath in connection with the great exhibition. If their sentiments should prevail, and the sacredness of the Lord's day be disregarded on that occasion, it will be a great national calamity.

"To open the fair on the Sabbath would be to offer an open indignity to all the Christian people of America. They all consider the Sabbath a holy day set apart for religious purposes. They consider themselvs bound to keep it holy. They do not think themselvs insulted when those who differ from them in this refuse to keep it holy also; but if in a national movement, in which they hav an equal interest with others, and are invited and expected to participate, that day is systematically desecrated, they cannot do otherwise than consider themselvs deeply wronged. To close the fair on Sunday can wrong no one nor afflict the conscience of any; but to open it on that day will do violence to the Christian sentiment of the whole nation, and deeply wrong every Christian who may desire to participate in it."

It seems to us that if the "Lord's day" is of such supreme importance, it is at least of considerable import to keep the right day. But this is not done. Saturday is the Sabbath, if there be any Sabbath; Sunday is only a day selected by the Catholic church; selected, too, for political reasons, because that was the pagan "Day of the Sun" which the people would more readily observe.

If the fair be open on Saturdays, as it will of course, the Jews may regard it as an indignity to their holy day; but then, the Christians do not seem to care any more for Jewish feelings than they do for Jewish persons or property—and this is only to torture the persons and confiscate the property. But why should the feelings of the Christians be taken into account and the feelings of the other two-thirds of the population ignored? Hav they "not eyes, hands, organs, dimensions, senses, affections, passions? fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer as a Christian is? if you prick us, do we not bleed? if you tickle us, do we not laugh? if you poison us, do we not die? and if you wrong us, shall we not revenge?"

Let the Christians think of these things, and be less arrogant. To *open* the fair on Sunday can wrong no one; for no one is obliged to remain away from church to attend. It cannot afflict the conscience of any, for Sunday is no "Sabbath" at all; but to close it on that day and open it on Saturday is to afflict the consciences of all Jews and "Seventh Day" folks who keep the only scriptural Sabbath.

But the Methodist organ is not the only exhibitor of cheek. The "Sabbath" Association of Illinois, of which Hon. G. P. Lord, of Elgin, is secretary, in a circular letter to churches, labor unions, and other associations of citizens, asks for the adoption of resolutions relating to the fair, as follows:

"That we thus early urge the managers of the World's Fair to follow the precedent of the centennial celebration at Philadelphia, in 1876, and of the American exhibit at the world's fair in Paris, in 1889, and so arrange its program as not unnecessarily to secularize the Christian Sabbath. That we earnestly request pastors, church clerks, and secretaries of various ecclesiastical, ethical, or beneficial societies, to use their official influence in securing action of the organizations they represent in favor of the great Sabbath reform movement, and forward the same to the secretaries of the Sabbath associations of their respectiv states, or directly to their respectiv members of Congress, asking their personal and official influence in securing the passage of the Sunday rest bill, now before Congress. Finally, that we respectfully urge the Evangelical Alliance, now organizing in the cities and large towns, or a Sabbath committee of smaller towns, to giv special prominence to the Sabbath reform, and use its prestige and influence in securing the coöperation of denominations in hastening the indorsement of the petition for the Sunday rest bill, now before Congress, and in securing action of churches and ecclesiastical bodies in measures for assuring a proper program for the World's Fair in 1892–3."

The "Sabbath" Association of Illinois is not lacking in assurance, that is certain. Why don't they apply to Congress for permission to run the country all the time, instead of only one-seventh? Then they could imprison and burn the Infidels, build finer churches, and quarter the elect upon the country for good. There would be no more trouble about a surplus in the United States treasury, and the tariff discussion could be stopped at once.

Did He or Did He Not?

In a letter to W. C. Reid's *Spiritual Instructor*, printed last November, Mr. Lyman C. Howe stated that Mr. Reid was a slate-writing medium, and that all Mr. Reid's public demonstrations were under absolutely fraud-proof conditions, and that to private sitters he said: "Bring your own slates, privately marked and fastened as you like, screwed, nailed, riveted, or tied as strongly as you please, and keep them in your hands, and under these conditions the slates are filled with messages."

In the *Progressiv Thinker* of August 16th, writing from Cassadaga, Mr. Lyman C. Howe says: "I hav had sittings with . . . Walter E. Reid . . . for independent slate-writing. In every case it was a total failure."

We hav heard a saying that a liar ought to hav a good memory, but we hesitate to quote it for Mr. Howe's benefit until he has had the opportunity to explain. These are his statements:

"I hav had sittings with Walter E. Reid for independent slate-writing."

"Under these conditions" [enumerated in his letter to the *Spiritual Instructor*] the slates were all filled with messages."

"In every case it was a total failure."

We hav several times urged upon Spiritual and Material writers the desirability of accuracy of statement. At the first blush these variations of Mr. Howe would seem to emphasize our admonition.

Different Methods of Obtaining Wealth.

Mr. Dana, of the New York *Sun*, in a two-line editorial, lays down this rule for acquiring a worldly competence:

"One rule for getting rich is to mind your own business."

Mr. Pentecost, of the *Twentieth Century*, has found another method. He says:

"When poor people will no longer become policemen nor soldiers, then poor people will be free; and when poor people are free, they will be no longer poor."

If the *Sun's* rule is true, why are not all those who do mind their own business above want; and if Mr. Pentecost's words are true, why are not all who abstain from joining the army and the police force in the same condition?

Is it possible that both philosophers are wrong?

A POLITICIAN named Rice, out in Kansas, is accusing the Hon. J. K. Ingalls, of that state, of being a blasphemer, for having once, in a philosophical mood, remarked, "No doubt that in the search for eternal truth another Christ will come, and another revelation be made." This is heresy without question, but scarcely blasphemy, as blasphemy is nowadays defined, and we do not believe it will greatly affect Mr. Ingalls's political chances.

MOSES HARMAN in his prison cell is becoming rather monkishly ascetic. In the language of the plains, he has been rounding himself up. As he puts it, he has spent much of his time in self-examination, and has instituted "a comparison between the actual, the factual, the sensuous, the visible, the provisional, and the transitional M. Harman, on the one hand, and the ideal, the supersensuous, the invisible, the spiritual, and (as I think) the permanent and the real M. Harman, on the other hand." The villainous use of the Comstock law has compassed many hardships, and its users hav much to answer for, but if they drive this innocent old man into the "realm of the visionary, the fanciful, the unphilosophical," their sins will be many times multiplied. Circulate the petitions for his pardon, and send them here or to Dr. Foote, 120 Lexington avenue, this city.

Letters from Friends.

FITCHVILLE, O., Aug. 3, 1890.

MR. EDITOR: I hav quite an assortment of Freethought reading on hand, and will send packages of it to anyone that will send postage. MRS. MARY MARTIN.

MARYVILLE, MO., July 12, 1890.

MR. EDITOR: The paper suits me. I could not do well without it. I believe it is the duty of every man that is loyal to this noble republic to support it, for it is undoubtedly one of the best papers published. R. B. KELLY.

PALISADE MINES, CALISTOGA, Aug. 4, 1890.

MR. EDITOR: Inclosed I send you a renewal and a new subscriber. I also send for the picture book. By this you will see I am in favor of the pictures. I do not believe I should hav subscribed for THE TRUTH SEEKER in the first place, as I was taking other Liberal papers, but the pictures I said at once are worth the subscription. Besides, I find THE TRUTH SEEKER a most valuable paper, and my children are always anxious to see it. Wishing you a long and successful career, I remain,

Yours truly, R. F. GRIGSBY.

WAGNER, ORE., July 19, 1891.

MR. EDITOR: You may put me down for the picture book as soon as it is ready; also for the old TRUTH SEEKER as long as I liv or it livs.

Mr. Putnam was with us the Fourth of July and gave us two rousing lectures, and the oration, which was well received by all but a few would-be Christians, who did all they could to disturb the meetings. But all went off well, and he delivered his lectures to nearly three hundred people, most of whom are Liberals. I tell you, Samuel Putnam is an old war-horse, and is doing a good work. A good Liberal lecturer could do well to locate somewhere in eastern Oregon. WARREN CAESNER.

CHEWSVILLE, MD., Aug. 1, 1890.

MR. EDITOR: Can you allow me to inquire through THE TRUTH SEEKER for a piece of poetry entitled, "The God and Devil of Orthodoxy?" It was published in THE TRUTH SEEKER in the year 1876, I think. I hav lost the paper that had it in and would like very much to get another copy of it. I will giv you a few lines:

If the story of God and the Bible be true,
Who made the old devil and taught him to talk
And deceive Mother Eve whilst taking a walk?
He curses the woman, then he curses the man;
Oh, where is the wisdom in all of his plan?

Will some subscriber who has a file of the paper please send the poem or a copy to an old subscriber?

JOHN H. HARP.

GREELEY, COL., Aug 2, 1890.

MR. EDITOR: Allow me to say a few words in favor of your journal, THE TRUTH SEEKER. I must say that it contains some of the most interesting articles I ever read. A man can learn more from it, obtain more good, than from the whole of the Bible. I only trust it will hav a broad field; that every bigot may read it properly before he commences to condemn it. I was two years ago a devout Christian. I dreamed of heaven and hell. I made myself unhappy by such a belief. All Liberalists must feel that they hav taken a burden off their shoulders when they hav completely thrown aside the Christian religion. In conclusion, I shall do all in my power to help the sale of THE TRUTH SEEKER.

Yours truly, A. M. BROWNE.

JARBOESVILLE, MD., Aug. 7, 1890.

MR. EDITOR: Send me by mail the "Age of Reason," by Thomas Paine—the high-minded, honorable, far-seeing Thomas Paine, who gave his all, his money and intelligence and time, to help feed and clothe Washington's army. Without the honorable Thomas Paine Washington's efforts were useless. From what little information of Paine I hav in my place I find he was honored by Congress with money; honored by the legislatures and governors of several states, and given a homestead of three hundred acres, with the necessary buildings, in Massachusetts. His grave was violated, and his bones were taken to England, where a monument was intended to be erected to his memory. With those laurels bestowed upon him, I think it is advisable for our religious ministers to let his name rest, for the great good he has done. GEORGE W. FISH.

ATLANTIC CITY, N. J., Aug. 10, 1890.

MR. EDITOR: This day the remains of Martha Sheen, daughter of James Sheen, were interred at the New Cemetery, Pleasantville. Before the funeral cortege left the house a very affecting address was delivered by John W. Shaw, ex-president of the Friendship Liberal League of Philadelphia, to the parents and friends assembled to pay their last respects to the departed; and appropriate exercises were conducted at the tomb by the same gentleman. Mr. Sheen and his wife are both pronounced Liberals and hav educated their children upon the rational basis of Freethought. It was pleasing to note the unqualified affection reciprocated between the parents and the children; and the untiring devotion of the mother during the protracted illness of the daughter just passed away, was a theme upon the lips of all who know them.

One person present quoted most appropriately the lines:

If they hav acted well their part
Through changing sheen and shine;
Then let me ask my erring heart,
How hast thou acted thine?

Mr. and Mrs. Sheen are almost alone in their adhesion to Freethought principles in Atlantic City, and hav had to contend with many assailants, who are compelled to acknowledge the particularly striking evidences of a successful domestic government united by a love that knows no fear.

A FRIEND.

BLAINE, WASH., Aug. 3, 1890.

MR. EDITOR: We hav just had a course of three lectures from Mr. Reynolds at the Opera House in Blaine. The house was packed to its utmost capacity each night, and the attention given to the speaker more than proved the interest taken in the subjects—"Liberalism," "The Lord's Prayer in our Public Schools," and "Why the Cross above the Flag?"

A most cordial invitation was extended to the clergy of Blaine to meet him in a friendly discussion before the public, offering to giv anyone one-half the time, and take up a collection. No one accepted the challenge, and the able scoffer at Christian absurdities left the field victorious. Christians would do well to consider such challenges, as they are given in a kindly spirit. Besides, it givs the Christian a better chance to reach a class of citizens who hardly ever or never go inside a church.

Come again, Mr. Reynolds.

With best wishes for THE TRUTH SEEKER and Heston,

JOHN MERRITT, JR.

PARKDALE, TORONTO, CAN., July 30, 1890.

MR. EDITOR: I hav taken THE TRUTH SEEKER, I believe, the whole time since its publication in New York, and I hav tried hard to get subscribers for it. But I always lived among such a God-fearing people that I hav never been able to get you a subscriber. They hav plenty of money to giv away for error and superstition, but they hav none for such common-sense works as THE TRUTH SEEKER, as the sequel will show. About two years ago the Methodists built here a new brick church, which cost about ten or fifteen thousand dollars. But since that time the Presbyterians hav built a much larger and handsomer one, which took the shine out of the Methodist one. But the Methodists were determined not to be outdone as to having a big joss-house. So they went to work and built a new one, corner of King street and Dubb avenue, which cost, with—as the Scotchman would say—the box of whistles, $74,000. It was opened on the first Sunday in this month for what they call public worship. And they imported from your great city two great joss-house priests to draw the shekels out of the pockets of the poor dupes. One was the Rev. Dr. Peck, the other the Rev. Dr. Sutherland. And the first day of the performance they realized $22,000 in promises. Was not that a high day for the joss-house men, supposing the dupes toe the mark at the appointed time? Perhaps some of your readers may wish to know what has become of the old joss-house. Well, it is closed, and, like the temples of old, the oracle speaks no more. Yours truly, J. D. GREAVES.

MAZO MANIE, WIS., Aug. 1, 1890.

MR. EDITOR: Aside from the more important and highly interesting matter which we find in THE TRUTH SEEKER, to me it is very interesting to note the various views of the many TRUTH SEEKER correspondents on the various subjects which are discussed in its columns. To note how nearly they come to one's own views sets a person thinking which is right. Among these, none so truly coincided with my views of the Christian church as the sentiment and main object of the Women's National Liberal Union. It is a highly important truth, as expressed at the Women's National Liberal convention, that nothing short of Christianity's entire disintegration will mentally free its supporters, and that it still persists in holding its supporters in profound mental slavery. It was very gratifying to me, and should be to every true Liberal, to see the Women's National Liberal Union take such a decided stand in the foremost rank of advanced Liberalism. As a general thing, woman is mentally worse enslaved than man. The general mass of women are the greatest force against Liberalism and the great sustaining force of the church. Thus we may look at it as a very hopeful sign of our time to see the leading intelligent women of our country occupy such an advanced position.

Again, amongst the many communications on man's immortality, both in THE TRUTH SEEKER and many other papers and magazines which I hav read for the last ten years, only one person during that time came anywhere near my views of Spiritualism, and that is La Roy Sunderland, in THE TRUTH SEEKER of July 5th last. But mine is only an experience of ten years. JOHN LEITCH.

FENTONVILLE, MICH., Aug. 3, 1890.

MR. EDITOR: Inclosed find post-office order for $5, for which please send the glorious old TRUTH SEEKER for another year, and the pictorial book as soon as finished. I hav all THE TRUTH SEEKERS bound since the pictures commenced, but I want them in book form for the benefit of my Christian friends. I hav a little granddaughter. She has to see the pictures as soon as the paper arrives. So you see I am in favor of them. Please keep them up as long as possible. I am in my sixtieth year, but you can count on me as long as I liv and hav my liberty. I had a neighboring minister call on me some time ago to hav a friendly talk with me about the other world. He found some fault with me because I worked Sunday. I told him that I was willing to work for a living, and that if God knew one-half as much as people claimed, he knew that it was impossible for me to do all my work in six days, and he had no right to ask of me a thing I could not do. In our conversation he called me an Infidel. "Well," I said, "if the Bible is true, there is one class of men worse than they." He said, "Who?" I said, "The man that did not provide for his family." He soon had to go and see a sick man, and he has never been to see me since, but has left his wife with her father and gone East. After he had been away a short time he wrote to the Masonic lodge for a demit, but our lodge thought that, if he was good enough for a minister, he was not good enough to be a Mason. I hope the grand old TRUTH SEEKER may liv until every man that fights potato-bugs and takes good care of the crop, and is lucky enough to get one to eat, will dare to eat it without first stopping to ask God to bless it. S. H. ELLINWOODS.

CEDARVILLE, N. J., Aug. 4, 1890.

MR. EDITOR: I wish that THE TRUTH SEEKER was read by the people generally, as it would teach them more truth than they can get from any amount of pulpit exhortations, explanations, and detonations. But the Christians are as shy of anything that does not accord with what they learned at Sunday-school as a crow is of a string, and there is just about as much reason in one case as the other, as neither will investigate and find out the real danger contained in the scarecrow. Therefore it is very difficult to get believers to read anything that is Liberal, and that would cause them to reason or think for themselvs.

Hoping the day will soon come when gospel shops will hav to pay their share of taxes like other corporations and individuals, and when Comstock and Wanamaker, with their tools and emissaries, are cast out, and the glorious principle of civil and religious liberty will be a reality, and not a sham as it is now, and hoping that you may hav ample support in your endeavors for the enlightenment and betterment of the human race, I remain,

Yours truly, H. E. EMMAL.

BYRON, MINN., July 26, 1890.

MR. EDITOR: Inclosed please find $5 for one new subscriber; the balance please place to my credit. This gentleman whose name you will place on your list of readers, is, I am happy to say, one of the best and most successful business men in this city. Commencing as a clerk, his energy, integrity, and manliness won for him, as they are bound to do for all men and individuals, success and happiness—and they are, I believe, the only key to happiness. He is also blessed with a lovely wife and two beautiful and intelligent little girls. I am glad to hav such people identify themselvs with our cause as leaders. The other kind will fall in line as soon as it becomes popular, as the Christians hav always done with all moral questions, never improving until compelled by common-sense and reason, and then crediting it to their Gods.

I cannot understand how an intelligent person can bless an all-wise, unlimited (?) God, as the Christians call him, for all good, and not hold him responsible for all evil, for if he is able to produce the good, he must of necessity be able to prevent the evil. Now I ask in all earnestness, how is it possible to look at it in any other light? I cannot.

I had the pleasure of meeting Mr. J. E. Remsburg at Waterville, Minn., and attended his lectures. The audience was delighted with the manner he handled his subjects, especially the Sunday question, when he offered to meet any minister in a debate and affirm that there was not a text in the Bible authorizing us to keep Sunday as a holy day, or as the Sabbath. The reverends did not come to the front as the Christians supposed they would. I suppose they were too busy with pastoral calls to pay attention to a Freethinker. At any rate, none of them showed up. I also heard the wonderful (?) Talmage. The difference between Mr. Remsburg and Mr. Talmage is: the former affirmed with facts and proofs, the latter affirmed with faith and no proofs. Well, I suppose Mr. Talmage thinks that the Western people should not question anything that he would say. Well, we should not be too particular, as he was paying up a judgment that the people of Waseca held against him. Will you kindly send me Mr. Remsburg's lectures on "The Sunday Question," "Bible Morals," and "Thomas Paine."

WALTER A. JOHNSON.

GORDONVILLE, TEX., Aug. 13, 1890.

MR. EDITOR: I hope that you will allow me, through the columns of your most excellent journal, to reply to a few remarks in your last issue, in which the man who proves all things, F. C. Ormsby, attacks my profession very fiercely. But, in the first place, I am very much surprised to find a man who is so much wiser than I ever thought any man could be—that is, to know positivly and even prove that there is a life of immortality and intelligence, will-power, consciousness, or mind of human individualities beyond the grave. I did not know that a finite being could comprehend such infinities. But I hope that he will allow me to sanction the last sentence of his first paragraph—that is, that there is no such thing as belief in his idea of continued life. Now, as he has no confidence in it, I hope that he will allow me the same privilege; but I do not claim as much as he does in the following sentence. He says that a man must know the fact, must hav positiv proof. I only claim that I must hav some evidence, some proof, before I believe it.

Now, as regards his assertion that the medical profession feeds upon the ignorance and fear of the people, it is as false as it is groundless; the most intelligent and fearless people we hav employ physicians. The other assertion, that physicians keep people under the weather, as he calls it, for the purpose of bleeding them of all the cold cash they think they can get, is as untrue and as unprincipled as the above.

The medical profession does not claim to be a cure-all, but it does in many instances claim to abort disease, in others to abbreviate, and in others to alleviate all of the pain, suffering, and misery that we can.

It is quite true that there are people so ignorant that they

think an M.D. can cure every patient as soon as he visits the same, and in case the patient does not get up immediately, they are so short-sighted and of so little principle themselvs that they think that the M.D. is keeping the patient down in order to make money out of the case. With all good-will and highest regards for the man personally, I would ask how the above assertions agree with his motto in the beginning. D. J. TUCKER, M.D.

RED CANON, WYO., Aug. 16, 1890.

MR. EDITOR: In THE TRUTH SEEKER of August 9th Mr. Ormsby styles the medical profession a humbug on a par with the clergy. True, there are many men professing to be medical that are gross humbugs. This is partly due to the reckless way in which state legislatures hav allowed the establishment of medical colleges of low grade. The writer remembers several classmates who for mental incapacity and indolence were dropped from the class; they went the next year to an easy-going college that granted them diplomas several months earlier than their previous classmates obtained theirs, and to-day men who did hard and honest work are classed in the profession at large with these drones.

When human life is reposed in the care of any man that man should be proved competent to apply the highest scientific skill in the case.

Before a man is allowed to run a locomotiv good engineers should determin whether or not he is competent. Mr. Ormsby intimates that any man ignorant of chemistry should be allowed to prescribe medicins.

Suppose such a man should prescribe a combination of iodide of potassium and chlorate of potassium for one of his family, and death from the poisonous iodate formed should result, perhaps Mr. Ormsby's views would change somewhat.

Volumes could be written enumerating the deaths resulting from an unwise use of drugs, and more than this, the tenth part of such accidents was never known.

In almost every other house there is a book called the "Family Doctor," and it causes more sickness than it ever cures. Not long since the writer attended a case in which the heart sack was distended with a dropsical effusion. Pain was felt in the stomach region. The family consulted "Dr. Quack's" book. It recommended a half-teaspoonful of chloroform in alcohol with water. The writer arrived just in time to prevent the giving of this medicin, which would hav been sufficient to hav stopped the already feeble and crippled heart.

As long as Dr. Quack is allowed to publish and sell his medical guides; as long as conceited old women who hav not even a high-school education think they know it all, physicians will be required to stand between these vampires and their victims.

It is not alone the religions that contain all the superstition.

Nearly every old granny has a memory jammed full of traditions that are as sacred to her as the words of the Bible, and just as the policeman is made a necessity by the thief, so physicians are required to arrest rampant conceit wielding deadly weapons in its blindness. DR. BOYNTON.

MILL BROOK, CONN., Aug. 17, 1890.

MR. EDITOR: Inclosed is $5 to renew my subscription for two years. I hav taken THE TRUTH SEEKER so long that I hav come to consider it one of the indispensables, although you treat what I consider a sacred and all-important subject rather unfairly, as it seems to me. I refer to Spiritualism.

It is well known that no inconsiderable number of the readers of THE TRUTH SEEKER are Spiritualists. In view of this fact, the attitude you assume toward Spiritualism seems strange.

In your "Search for a Spirit" you were evidently looking for something you did not wish to, and were determined not to find. Respect for the memory of your illustrious predecessor, D. M. Bennett—who, if not an open and avowed Spiritualist, was very favorably inclined toward Spiritualism—should, it would seem, hav induced you much earlier to hav looked into the matter and given it a thorough investigation instead of waiting these many years, and then, rather reluctant, giving it only a cursory examination. And furthermore, in order to neutralize, it would seem, the effect of McArthur's article in THE TRUTH SEEKER of May 24th, appears, immediately following it, a very silly piece against Spiritualism from a German paper. None so blind as those that won't see. This may seem rather plain talk, but you will remember that Solomon says, "Faithful are the wounds of a friend, but the kisses of an enemy are deceitful" (Prov. xxvii, 6). "He that rebuketh a man, afterward shall find more favor than he that flattereth with the tongue" (Prov. xxviii, 23).

And now, Mr. Editor, as advice is in order, and cheap in the market, I want your advice on a difficult and nice question. I am a lawfully born citizen of these United States, and for many years I hav peacefully hoed my garden, milked my cow, fed my pig, paid my taxes, and so helped to sustain this glorious government. One of my neighbors is postmaster here, and keeps the post-office in one corner of his kitchen. I go to the office in the morning for my mail, or to deposit letters, and before I open the door I hear a mumbling, which I hav learned is the postmaster in the process of emitting prayer inside our post-office, and I must wait for him to finish before I enter. Meantime the weeds are growing in my garden, the pig is squealing for his breakfast, and the cow is waiting to be milked. Now, the question in my mind is, Has a postmaster any right to hold a prayer-meeting in a government post-office and keep me waiting outside till the performance is over? If not, hav I a right to march in and ask for my mail?

The great Washington has told us that ours is a purely secular government; but under the Sunday-school *régime* of Cheap John Wanamaker, it is becoming a question whether the church runs the government or the government runs the church, and perhaps the department has instructed country postmasters to open their offices with prayer. I suspect, however, that my pious neighbor is unlawfully depriving me of my right to get my letters without having to wait till they are prayed over. Until I hear from you, I shall refrain from violent measures, but I wish here and now to record my protest against being locked out of the post-office in order that the postmaster may indulge in prayer or any other foolish habit, and I hope that this protest will meet your hearty approval. H. W. PINNEY.

SOLDIERS' AND SAILORS' HOME, Aug. 10, E.M. 290.

MR. EDITOR: Of late circumstances hav been so suggestiv and opportune for me to again communicate matters of interest through our valuable Freethought organ that duty has again influenced me to write to the grand old TRUTH SEEKER, and the matters of interest are so varied that I fear I shall overlook some.

The first of which I will speak is in regard to the management of our home. There is such a prostitution of individuality, so much sycophancy, such love for domineering, such a respect for bigoted officials, that I am astonished that the American Revolution was a success, unless the love of liberty was more unanimous then than now. Suffice it to say that we are under a dominion as strict as that of the czar of Russia, and the majority I believe are afraid (I know of no other reason) to sign a petition or raise a voice in protest against such disciplin, and when one does he is proscribed. So it is that we who fought for the liberties of others hav lost our own, and a great many seem to consider it a blessing. Our superintendent even told me he did not allow us to talk upon religion or politics, but I told him I should not be intimidated from performing my duty. I hav been favored of late with a sample copy of *Freethought*. I am circulating it throughout our camp. I think it an excellent document for missionary work. I hav also been favored with Brother Shaw's *Independent Pulpit*, from Waco, Tex., and oh, how I regret that I am not able to take it and encourage him. Were I able I would write a book entitled, The Sin of Belief. What an evil belief has been!

Last Sunday there was a meeting begun in Quincy in the interest of the Prohibition party, carried on by a Rev. Mr. Bolds, A. J. Streator, and Mrs. Lathrop, of New York. Mr. Bolds was a man of considerable ability, and I think altogether too intelligent and Liberal to remain in the church long unless his services are confined to districts where the people are in a low state of evolution. He showed conclusivly that the church, pulpit, press, politics, and legislation are all subsidized to the liquor traffic. He solicited questions. I wrote and handed in three: "1. If Prohibition succeeds will it not cause a financial crash?" He answered affirmativly, but argued that the crash would be more than justified by the benefits resulting therefrom. "2. Can Prohibition be enforced while intoxicating liquor is allowed to be sold as a medicin?" This was answered sophistically. "3. Is not the Prohibition of intoxicating liquor a usurpation of natural rights?" This he answered affirmativly and argued negativly, showing conclusivly he failed to comprehend the question. Yesterday Mr. ——, gaining encouragement by Mr. Bolds's experiment, also solicited questions, announcing that if desired there would be an opportunity of discussion after he was through speaking. I accordingly took my pencil and made the following notes, but before he was half through I perceived he was too vile and ill-mannered for any use, so I did not confront him. He says: "1. True government consists in religious character and political action. 2. It must be the effect of moral and religious forces." Then he flattered us all that we were too good Christians to belong to a party that would favor high license. I was attending the meeting with mutual sympathy in politics, hoping that their efforts might be crowned with success, and I yet hope for the same, because I realize that the vulgar to whom they appeal are touched by their sentimentality and overlook their lack of logic and reason. And as their object is only chimerical, and educational, and mostly temporary and finally to be a failure only in giving the participants exercise and a livelihood, and inasmuch as illogical reasoning and unphilosophical statements serve their purpose for their class, such unscrupulous hypocrits who are out of employment and depending on the public are perhaps doing the best they can. I thank them one and all because they take a delight in boycotting the preachers and one another. It may be that they may convince some little child that it had better stay away from the saloon or some girl that she had better not fall in love with a tippler and marry him, and maybe in their zeal they gain the sympathy of some one who will combine earnestness with logic. But as yet, if these are a sample of their leaders, they are a disgusting lot. Well, I am glad they giv the preachers and the church hell, and sometimes, unavoidably and accidentally, the Bible—the enemy of man, woman, and child, as well as all reform.

EX-REV. J. N. MAXEY.

BROOKLYN, N. Y., Aug. 10, 1890.

MR. EDITOR: Brother Wettstein, July 26th, expends more attention upon Spiritists than is justifiable on any ground that we should undertake the much-needed but hopeless task of reforming them. We sometimes hear of a Christian being reclaimed and becoming a rational Freethinker, but I hav yet to hear of a Spiritist being so fortunate. That is an indication that Spiritism is a more bewildering delusion than Christianity and its victims are more blindly bigoted than Christians. Their method of confuting Materialists is illustrated in a wrangle I recently had with one of them in THE TRUTH SEEKER, that, being *apropos*, is worth recapitulating.

In my introductory letter on matter, motion, and planetary formation, I accepted the proposition that science is knowledge; recognizing science and knowledge to be synonyms; and suggested that, unless theories are the logical import of ascertained facts, they are evidently not science, but vagaries. Judging popular theories by that definition, I lost confidence in them in early youth and hav not found it yet. I think it should be obvious to any person of average intelligence that the last sentence cannot logically be applied to science and knowledge, but to popular theories that are proved by science and knowledge to be vagaries. I subsequently presented good reasons for rejecting some of them, and am prepared to deal with others in like manner.

At the conclusion of my letter, I incidentally suggested some problems of vital importance to Spiritism that Spiritology involves. My letter was responded to by a Spiritist over the signature of J. R. Perry, who, though he assumed that Spiritism is the main question at issue, instead of endeavoring to solve the problems that Spiritology presents, evaded the issue with the irrelevant and false charge of my stating that I lost confidence in science in early youth and hav not found it yet. When subsequently forced to the wall for a solution of the problems, he reluctantly admitted his ignorance of the subject, but thinks himself competent to instruct others.

In my response I noted his misquotation, and corrected by repeating my statement *verbatim*, and added the suggestion that any person of average intelligence should logically infer that I lost confidence, or never had any, in popular theories that hav the evidence of being but vagaries. In response, he asserts that I failed to state one misquotation; though I really noted several of them, and suggested that they being evidently not the result of ignorance or accident, we should charitably impute them to idiocy or insanity. Mr. Perry appears to hav thought it more unbecoming "to whip the devil around a stump" than to distinctly charge him with willful lying, as he evidently desired me to do, and giv him a pretense to wail like a spanked baby or howl like a kicked cur, in the hope of prejudicing disinterested spectators against me. That is evidently his highest trump card, and he plays it for all it is worth.

In Mr. Perry's last assault upon myself personally and direct, he charges me with stating at the outset that I never since a boy had any faith in science; and adds, "But it seems now that he meant, and should hav stated, that he had no faith in theories." It being obvious to my view that Mr. Perry is either morally or intellectually, or both morally and intellectually, incapable of making a truthful statement of his own volition, I wrote you a response at that time, in which I challenged him to name the date of your issue in which the statement he charges me with making occurs over my signature. I now renew that challenge.

If Mr. Perry objects to being "semi-occasionally disturbed" with unsavory compliments, he should not persistently insult others with his infamous defamatory lying and quibbling, that is neither ridicule nor satire but vulgar ruffianism of the most infamous type.

There was nothing in my introduction that could be made to serve as a pretense for, or justification of, the ruffianly assault that was made upon me. Perceiving that I had a ruffian to deal with, I hav dealt with him roughly, and shall continue to do so unto the end; and so long as his ruffianly assaults are repeated in THE TRUTH SEEKER I shall insist on my right of self-defense with counter assaults and shall not submit to being choked off like a dog, nor do I desire that Mr. Perry should be; for, if he has an intelligent self-respect, he should find it expedient to let go and drop off and no longer endeavor to bolster up, or divert attention from, an indefensible cause, with irrelevant, defamatory lying and quibbling.

In the darkest age of ignorance and ruffianism that disgraces the history of Europe, when to question the veracity of a lying ruffian was a signal for mortal combat, lying acquired the unmerited immunity from condemnation and just reproof that it now enjoys on the pretense that it is unparliamentary and unbecoming a gentleman to question a lying ruffian's veracity even indirectly. But it is not supposed to be unparliamentary nor unbecoming a gentleman of culture to lie and quibble. That is giving defamatory lying and quibbling more advantage than it is justly entitled to; better make it so unpopular that even Spiritualists will be ashamed to practice it. Probably Mr. Perry will call that another "Jesuitical fling." But it being a time-honored church dogma that a lie well stuck to is as good as the truth, I shall respectfully submit that he has practically demonstrated himself to be far more Jesuitical than he has made me appear even by lying and quibbling.

In the foregoing I hav endeavored to avoid being personal, but confined myself strictly to the discussion of a principle of which Mr. Perry is a volunteer representativ and champion—and he is well adapted to his chosen vocation. His method of combat is beneath contempt; it has not even the questionable merit of plausible sophistry; and has no force but that it derives from the defamatory lying and quibbling. Though thoroughly disgusted with the line of defense that his infamous method of combat has compelled me to adopt, I shall endeavor to stay by him until he is satisfied that I can giv as good as I get and a liberal rate of interest, except of lying and quibbling. That is lower than I shall "stoop to conquer" or hav occasion to. For, in the estimation of intelligent and fair-minded people, defamatory lying will damage none but those who employ it; and I hav no regard for the esteem or censure of those who think that a talent for defamatory lying and quibbling is worth cultivating or encouraging. J. A. TUTTLE.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

A Proverb.

There is a proverb in a heathen tongue
Which often strikes us as much more sublime
Than sayings which a wiser day hath sung,
And well to be remembered in our time.

'Tis this: All persons carry two huge sacks,
One is behind, in front the other rests;
One holds their own faults—this is on their backs;
One holds their neighbors'—this lies on their breasts.

So they look down and see each neighbor's ill,
And cry, 'tis foul, but all the while are blind
To their own faults which, growing daily, fill
That baser burden which rests on behind.

A Bit of Philosophy.

In the Christian world much diversity of opinion exists as to which creed or form of worship is most acceptable to deity, and although creeds seem to increase and multiply, church membership is most assuredly on the decline. Popular forms of religion are looked upon by many as popular forms of superstition and error. Current theology no longer satisfies the cravings of the thinking mind Truth, being the most sacred thing in existence, is eagerly sought for by all thoughtful people.

But, in the midst of such a multitude of conflicting opinions, how truth is to be distinguished from error becomes the important question. It is a necessary or self-evident truth that space is boundless and duration endless, because the human mind can form no conception of either being limited.

We cannot think of a time when there was no time, or a place where there is no space. It is also true that something exists in space which the learned call matter.

Matter is of various kinds, and exists in an almost infinit variety of forms. It is capable of being divided and subdivided until its ultimate atoms are reached, when, it is said, all further division ceases. The simple elements of matter, which are said to be between sixty and seventy in number, are the source of all existence, animal, vegetable, and mineral.

There is no special human element, and all that can be said on behalf of the immortality of the soul of man applies with equal force to all the animal kingdom, and however much man may pride himself on his superior powers of intellect, the stubborn fact remains that he is related to and controled by similar laws to every living thing beneath him. Very many well-informed people claim that mind or spirit is not matter, and some isolated individuals maintain that the existence of matter can only be determined by the resistance which it offers to the touch when we attempt to grasp it. But it is an admitted fact that the rays of light and the fragrance of a flower consist of small particles of matter which offer no resistance to the touch. If, then, the rays of light and the fragrance of a flower be matter, surely that wonderful power that moves and controls the body, that feels, thinks, and remembers, that loves and hates, must be material.

Intelligence is not something separate and distinct from matter, but always associated with it.

Modern philosophers tell us that matter is eternal; that it never was created and never can be destroyed; that it always existed in some form or other, and always will continue to exist; that "omnipotence itself cannot produce something from nothing." Now we need not believe this statement on the authority of great men unless it meets with the approval of our own judgment. But we can not think of a time when nothing existed, nor can we conceive of something being produced from nothing. If we admit the creation of matter we destroy its eternity; creation implies a beginning, but eternity is without beginning or end.

It is self-evident that all existing forms must hav had a beginning and all existing forms must necessarily hav an end, but the matter or substance composing these forms never could hav a beginning and never can hav an end. Nature forms and transforms, but never creates. The word create has no place in the field of science, it is a term invented by theologians to sustain the theory of a personal God. But if a personal God exists, he, in common with other matter, forms a part of the boundless universe, and must of necessity be subject to its laws. Theologians preach the doctrin that the human race, at the period of death, enter upon a stationary existence from which there will be no change; but this childish idea has no foundation in fact or a shadow of proof to support it. In all the economy of nature nothing is stationary—everything is in a state of mutation. Nature is the almighty power that is everywhere present at the same instant of time, and if on some occasions she appears kind and compassionate, she at other times seems remorseless and cruel; if she covers the earth with verdure and causes trees and flowers to bloom in profusion, she produces the storm and tempest that sweep over the sea and land leaving death and destruction in their path, bringing sorrow and suffering to many. Her operations are not confined to any particular locality; they pervade the realms of boundless space, and will exist throughout the endless ages of eternity.

Omaha, Neb. R. S. C.

About Postal Cards.

In 1865 the Prussian postal authorities announced their intention of issuing a correspondence card on which brief communications not under seal or in an inclosure could be sent through the mails at greatly reduced rates. For some reason never fully explained the scheme hung fire and was, apparently, abandoned. In 1869 Austria took up the idea, and commenced the manufacture and sale of "correspondence cards," as they are still called on the European continent. Prussia immediately followed her, and, during the war with France, distributed the cards free to soldiers, and at a purely nominal price to soldiers' relativs. American postal cards made their appearance in May, 1873, since which time the sale has grown so rapidly that over 1,000,000,000 hav now to be manufactured every year.

The machinery used in making the postal cards, writes a correspondent of the St. Louis *Globe-Democrat* from Albany, N. Y., is the usual kind of paper-making machinery, and there are kept constantly in motion three washing engins, four beaters, and two sets of rollers. One set is used entirely for postal card work, and one for the finer grade of book-paper work for the government. Each day from four to seven tons of rags are used, besides a large quantity of wood pulp. The postal cards are made almost entirely from rags. The rags are carried from Castleton on the smallest railroad in the United States. It is a little single-track road connecting with the Hudson River railroad, and it runs around the hills to the mill. One locomotiv, one passenger car, and a postal car constitute the equipment of the miniature road.

This little train of cars carries away daily from the works two carloads of printed postal cards, all of which are brought to this city and thence distributed, according to the destination marked upon them, all over the country, in every post-office over which Uncle Sam has jurisdiction. To load a car requires between 2,000,000 and 3,000,000 of the little cards, according to how they are packed. Three million cards make a large load, as a box containing 25,000 cards weighs 162 pounds. A thousand cards weigh about 5¼ pounds, or to be more exact, 1,000,000 cards weigh about 5,225 pounds. Climbing up the hill to the largest building one can easily follow the process by which postal cards are made. In a back room of the building can be seen a dozen girls whose sole duty is to sort the rags that come in from the collectors. The girls cut off all buttons and buckles on discarded garments and sort the rags into piles according to quality. The sorted rags are put into huge chopping machines, which cut them into small pieces. It then whiffs them into a dust machine, where they are shaken and cleaned. From this point they pass through a succession of baths in chloride of lime and various other bleaching and cleansings, with occasional visits to vats and trips through rollers with sharp knives on them.

After passing through all the different processes the rags come out in a fine white pulp as thin as flour paste. This is shaken over wire to get the water out, and is then put through a score or more of rollers and a glue bath, after which it is rolled out into postal-card paper. At the end of the long rolls that hav been squeezing the paper down and putting the gloss on it are the knives used for cutting, and the long sheet passing through it is either cut into sheets four postal-cards wide to be put into the huge automatic presses, or into sheets 21x30 1-2 inches. In the big room of the postal-card mill are about a dozen men and two dozen women, four large presses, four cutters, and one extra large cutter. The sheets are taken to the press, where they are given to the feeders, who on the Campbell presses feed forty-one sheets a minute, or 1,760 postal cards. The cards are printed from steel plates so hard that a file could not make an impression upon them. Each one is printed from a separate plate, and eighty plates are locked in the bed of the press. All the plates are sent from Washington, and one set of plates in continual use lasts about two years. The feeders are women of experience, and they receive 41 1-2 cents for feeding 100,000 cards, and can feed about 500,000 a day.

The sheets are next taken to the cutters, from which they are turned out in single cards. Three girls take the cards of each feeder. One counts twenty-five in each package, and the other two put on the paper binders. After they leave this room they are put up in packages, counted out in packages of twenty, and put into the pasteboard boxes, which by contract must be muslin-bound. Five girls put the muslin binding on the boxes, receiving for their work fifteen cents per hundred boxes. The boxes when filled are put into cases ready for shipment. No order for less than 500 cards is filled. Orders for 10,000 or more are packed in wooden cases, the largest single case holding 25,000 cards.

A new machine has recently been put into work on postal cards that will increase the rate of printing them and decrease the number of employees. Two of the machines are now in operation. They print from continuous rolls at the rate of 300 per minute. A set of knives cut them off and they drop into little cells; a set of steel fingers turn the package over. After each twenty-five cards hav dropped into a cell the fingers twine a band about the package and carry it back to the packing-room, where girls put them into boxes.

What Johnny Knows about Cats, Pigs, Donkeys, and Cows.

THE CAT.

A cat is a domestic animal what likes to be near a fire. When cats get vexed, they oist their backs like the hump of a camel, and their tails swell out like a foxes, and they scratch with the splinters in their feet. Cats are different to dogs. A dog wags its tail when it is pleased, a cat wags it when it is angry, that is the reason they don't get on. They hunt mice, birds, beetles, and other game. They do not sleep at night like any other sensible animal, but prowl about on back-yard walls, making horrid noises, and spitting and scratching one another. It was one of these animals what led pa to throw a whole chamber-service away, one still, clear, dark moonlight night. There was stillness all around after that. Cats are very fond of grannies, aunties, and such like. They cultivate whiskers, but not mustaches. A cat is the only animal what has nine lives.

THE PIG.

The pig is a animal what speaks with a grunt, and is fond of wallowing in the mire. Pigs do not wear hair on their backs like other animals, but bristles. Black puddings and other things what we see on the stalls on a market day come from the pig. So does sausage, but not German sausage. When they talk about pigs in the Bible they call them swine. Bible pigs were fed on husks, but English pigs are fed on porridge and other refuse. A pig when it is dead is called bacon, and is then cured. Fried bacon is a common article of food for breakfast. The fat what comes from fried bacon is good for children.

THE DONKEY.

A donkey is a animal what has four legs. It has also longer ears than the horse or and other animal. The tail of a donkey is generally all meat, hair does not grow thereon. They are very stupid animals, that is the reason our schoolmasters call us little donkeys sometimes. A donkey is very often like a woman—when it says it won't go, it won't, and they are very hard done to. Some good, kind people are called donkeys, and that is how Jerusalem donkeys were made, but the greatest quantity come from the seaside places where they earn their own living like any other man. Donkeys feed on commons, and other places where there is no food, and thus they are termed common donkeys. A donkey what is not a donkey, is called a ass.

THE COW.

A cow is a animal what has four legs. Cows are made of different colors, black, white, yellow, and crushed strawberry color. The milk what we get in a morning comes from the cow. The milk is fixed in between the last two legs of a cow. I hav noticed that a black cow givs white milk. We get roast beef from this animal. The boots we wear are made from the skin of a cow. A male cow is called a bull, but bulls do not giv milk, as this is a law of nature. Tripe and all those sort of luxuries come from this animal. I like tripe. The cow, like the donkey, has a meat tail with a bunch of hair at the bottom. They do not shoe cows like they do donkeys.

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News of the Week.

SAN SALVADOR and Guatemala are reported to hav made peace.

ACTION on the "Force," or Federal Elections, bill is deferred till December.

IN Ireland where the potato crop failed the farmers are trying to avert starvation by putting in cabbages or some crop that can be gathered before winter.

THE Louisiana Lottery, after paying all expenses, including purchase of legislatures, judges, juries, and newspapers, makes a profit of $3,000,000 a year.

REV. ALBERT VEDDER, arrested in New York city for abducting a little girl, has served a term in prison before for ruining a young woman of West Melton.

THE soil in Shelby county, Ind., is saturated with natural gas, which is a menace to several townships, the people fearing that if it gets fired the whole region will be desolated.

IT appears from late information that the stories of some persons being shut up in insane asylums by designing relativs are not fables, but that the thing is actually done not unfrequently.

THE sects continue to fight over the obtaining of government patronage in Indian schools, to which neither hav a just claim. Indian Commissioner Webb is assailed by Catholics for favoring Protestants.

AMONG the late acts of the Italian government the one that most angers Catholics is the closing and confiscation of the Church of the Bergamaschi, which enshrines "a miraculous image" of "Our Blessed Mother."

DR. BURTSELL, who was removed from his church and required to apologize to Archbishop Corrigan for favoring McGlynn, has neglected to apologize in the allotted time, and is now suspended from exercise of his priestly function at any church.

FRANCE is somewhat depressed by the late division of African territory by England and Germany without a consultation of her, followed by the present visit of Emperor William to the czar, where a conspiracy of European monarchs may be formed to crush the French republic.

ON the 23d the remains of John Ericsson, whose invention of the gunboat Monitor is supposed by many to hav saved our Union, were embarked at New York for Sweden, the inventor's nativ land, with imposing ceremonies. Ericsson also made many other valuable mechanical inventions.

THE official report on management of ecclesiastical property delivered in the Italian parliament, states that up to July, 1889, the government had sold property recovered from the church to the value of 650,000,000 lire, and restored to families 150,000,000 lire which had been wrenched from them by unjust clerical influence.

ENGLAND has just had naval maneuvers costing £200,000. They were to test the possibility of an enemy holding for ten days control of the trade routes and thus cutting off England's food supplies. The British navy behaved poorly and exposed defectiv and antiquated machinery and general degeneracy. The enemy would hav won, and pessimists predict England's fall in her next war.

A RELIGIOUS fight worthy of the Middle Ages was recently narrowly averted in Russia. The village of Ikhty has a statue of the Virgin which attracts pilgrims and profit, but the village of Matvinora claimed it as having been revealed first to a dweller there. The peasants of the villages, about four thousand each, with the clergy at their head, were about to join battle, when a circuit justice arrived and persuaded them to peace.

THE troubles over cemeteries in Chili hav been ended by mutual concession. The Catholics formerly controled the burial-grounds and refused to admit those not of their faith. The government organized public cemeteries. Catholics interdicted the latter to Catholics, and the government retaliated by interdicting the Catholic cemeteries to anyone. Catholics then had to bury their dead secretly at midnight to elude prosecution.

TROUBLE on the New York Central railroad is yet threatening. Knights are deliberating a strike on all Vanderbilt's roads, which will involve the West. The contention is whether sixty men were dismissed for incapacity and lack of work for them, or for being activ Knights. The men are blacklisted, and their organization urges that they hav been wronged. The New York Central Labor Union cites the threats of Governor Seymour in 1862 to seize a New York state railroad and operate it at cost prices for the benefit of the people, if the Vanderbilts did not conclude a strike and resume the service of the public in twenty-four hours. The strike was ended in an hour, and as late rulings on the powers of Congress in interstate commerce are supposed to giv it authority, that body is requested by the Central Labor Union to seize and operate the New York Central.

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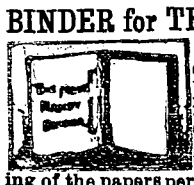
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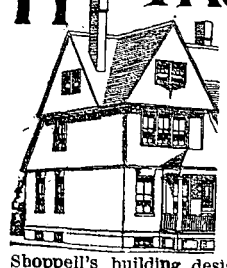
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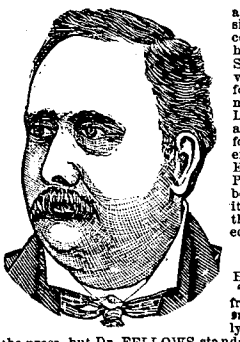
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Notes and Clippings.

THE Presbyterians of Spokane recently sold their church to a man who at once started a saloon in the basement, and now there is seen a beer sign on the corner of a fine structure with a tall steeple on it, but the Lord sends no lightning to destroy it.

THE city council of Denison, Tex., has forbidden the reading of the Bible or the performance of any religious exercises in the public schools of that city. Mr. Murray, of the *Gazetteer* of that place, is no doubt considerably to blame for this sensible and just action.

THE "Bald Knobbers" of southern Missouri who created such a stir by whipping and killing persons whom they did not like hav again made their influence felt, this time in the political contest for county offices. The name of the county that they infest is "Christian."

A RECENT London dispatch says: "The exaction of tithes for the support of the established church contiuues to excite much opposition in Wales, and at a sale under distraint in Montgomeryshire a few days ago, the chief constable was struck, and the auctioneer repeatedly kicked by a mob. The sale, however, was persisted in, and the amount distrained for recovered."

ACCORDING to the New York *Sun*, the growing sentiment in the Protestantism of today "demands the abolition of hell." The *Catholic Union and Times* asks: "What then will become of the devil; what will progressiv Protestantism do with him? Drive him into the Chautauqua swine and drown him in the lake. We rather think it is progressiv Protestantism that will be abolished."

THE *World* asks, "How long will the anachronism and injustice continue which compel New Yorkers to violate some statute in order to get needed and innocent recreation on Sunday?" and the *American Sentinel* answers: "It will continue as long as the state attempts to compel people who hav not a religious regard for Sunday to act as though they had. As it stands, the law is utterly useless; and serves only to breed contempt for all law."

A POCKET telephone has been introduced in Berlin. The idea on which its use is based is that electric bells are found everywhere, and there is no reason why they should not be used for telephoning as well. The pocket elephone is to be connected to the bell wires of hotels and hospitals as well as private houses, and it is claimed that people will be able to speak to distant places by simply taking their telephone out of their pockets as they would their watch.

THE "Law and Order" fanatics of Cincinnati seem to hav failed in their efforts to drive people to church. A correspondent of the *Presbyterian Banner* writes concerning a recent Sunday: "The concert in Eden park, one of a series instituted by the mayor, was attended, according to the computation of the daily papers, by at least twenty-five thousand people. The day was passed in various amusements, listening to the music of the brass band, baseball, and general rollicking."

THE world over Catholics, by order of the pope or church, refrain from eating meat on Friday lest they sin. The observation of Friday as a day for hanging murderers by Protestants, and as a day of fasting by Catholics, is due to the memory or belief that Christ died on Friday. By order of Pope Leo XIII. all Catholics were given permission to eat meat on Friday, August 15th. Without permission of the pope to thus eat meat is a sin; with the permission of the pope it is a blessing. The thoughtful man may ask where God comes in, but in view of the fact that churches rather than God are the umpires as to what constitutes sin, the edicts of popes are quite sufficient. The pope says he does thus at the solicitation of the bishops of many sees, who we suppose were urged on by butchers. It is said that this is the result of a wager of $10,000 made in September, 1888, by Phil Armour, of Chicago, that within two years from that date Catholics would be eating meat on Friday.—*Advance Thought.*

THE Buffalo *Courier* tells this story: At the gospel tent meeting on Niagara street a member had just ceased speaking about a cure of asthma effected by prayer when a lank individual arose and asked for the privilege of the floor. "If you hav any experience, you may speak, brother," said the presiding officer. "I hav had experience. My father was sick with the asthma for fifteen years, and he was finally brought to pray for his recovery. [Intense interest manifested among hearers.] He prayed fifty years, and [emphatically] he died of the asthma." Hysterical laughter among urchins on rear seats and consternation among the leaders.

THE *Independent* has been gathering statistics concerning church-membership in the United States; finding an aggregate of something over twenty-one million in a population of sixty-three million. The Chicago *Times* calls attention to these statistics in view of the demand to close the Columbian Exhibition on Sunday; two in three of the population not being church attendants at all, and nearly half of the remaining third being of some liberal faith and holding very tolerant views of the use of Sunday. It says, "The attempt of the Sabbatarian to enforce his peculiar views on this country is the attempt of a relativly small minority to coerce a mighty multitude."

THE will of J. H. Wade, probated at Cleveland, O., last week, directs that $500 per year be taken by his trustees for the promotion of liberal religion or spiritual philosophy, or both, or in the purchase of books and publications in furtherance of the same, and his trustees shall not be responsible to anyone for the manner in which they shall exercise this discretion, "provided, that no part of said funds shall be given, used, or appropriated for what is known as orthodox religion. Nor shall any of said funds be used for the benefit or support of any church or religion in which the blasphemous and detestable doctrin of eternal punishment or eternal punishment or eternal misery is encouraged, taught, or promulgated."

LAWRENCE GRONLUND denies, but a *Voice* reporter maintains that he did say these words in a recent interview: "I will be plain and say, Nationalism is a Boston 'fad,' and it will go the way of all 'fads.' There is, I am sorry to say, too much of the 'machine' in the Nationalist movement. Two men practically control the present Nationalist club in Boston, and I fear they are using it to forward their own ends. That club in turn controls all the other Nationalist clubs in the country." The *Voice* is a pious Prohibition paper. The editor adds to Mr. Gronlund's denial: "We regret that this misunderstanding has occurred between Mr. Gronlund and the *Voice* reporter. The reporter is quite positiv that he was only prohibited from quoting some names given him by Mr. Gronlund, and that the interview, as printed, is correct."

R. M. KING, Seventh Day Adventist, of Dyer county, Tennessee, whose case for Sunday-breaking has been appealed to the United States court, was arrested the third time on the 19th of last June and brought before the justice court. On this occasion he writes: "On the 15th of June, I went out in the morning, and hoed six rows of potatoes; worked just an hour, and then went to hear the Methodist minister preach. There was a state warrant taken out for me the next day for Sabbath-breaking, and I was arrested on the 19th, and taken before Squire Barker, tried, found guilty, and fined $5 and costs, whole amount $6.90. There was a man in the same neighborhood who cut wheat with a binder, on the same day, and worked the necessary hands to shock it, but there was no complaint made of his breaking the Sabbath. He was not a church-member."

A CORRESPONDENT of the *Christian Register* says: "In talking with a bright English lady visiting Boston, I asked her how the subject of cremation was regarded in England. She replied with evident horror that it was earnestly supported by many of the first physicians and surgeons of London, but that the church would never regard it as anything less than sacrilege to 'the temple of the Holy Ghost.' The body should be treated reverently, she said; nor could I persuade her that the solemn consigning of the body, after such religious services as might be desired, to the pure, rapid dissolution by heat was treatment far more reverent than that now so common, of allowing slow and abhorrent decay, attended by grave dangers to the living, to bring about the same result. She closed the conversation by saying, 'I fear the advancement of cremation must be left to the Freethinkers.' I could not repress the thought that to the Freethinkers of all ages the world owes most of the advancement of to-day."

OF the clergymen's determination to run the politics of this city the *Sun* says: "The trouble is that the clerical politicians will produce discord in their churches fatal to true religion. If the congregations are required to accept their political doctrins and their political leadership as they accept their religious teachings and pastoral authority, serious rebellion is sure to ensue. There is no particular political creed enforced by the standards of any church as a prerequisit to salvation and as a qualification for membership. Hence in every flock there are wide divisions of political opinion. Democrats, Republicans, mugwumps, professional reformers, Prohibitionists, and political cranks of every variety worship at the same altar. They are all sinners, but neither the more nor the less sinful, under their religious teachings, because of their opinions on politics. If, then, the parson sets out to separate them into sheep and goats, according as they agree or disagree with his own political notions and ambitions, and attempts to organize the church into a club of his party, will the house of God not be turned into a synagog of Satan? The clerical politicians will introduce a new element of war into the church. Religion and politics will be mixed up to the damage of each. If the parsons stick to the political business, they will hav to giv up the church; and if they would stick to the church, they will hav to go out of politics. Meantime the great body of citizens will remain fixed in their determination that in this republic the separation of church and state shall be complete."

THE myth of Tell and his adventures, which the Swiss government has ordered to be excised from the public school-books of Switzerland, is interesting, and important at present, because it is a type of more generally accepted myths that still receive the indorsement of many more powerful governments than that of Switzerland. We refer, says the San Francisco *Freethought*, to the God myth and the messianic myth. Anyone who will take the trouble to read the work called the Old Testament will find there recounted the marvelous exploits of a character called Jehovah, whose performances are located farther back in antiquity and are therefore more remarkable, and also on a larger scale, than those of Tell. They are likewise correspondingly unreasonable. In the New Testament a new hero called Christ, son of the foregoing, is introduced, of whom rather less startling adventures are recorded, but who is evidently of a similar mythological character. References to these two personages still occur in the text-books used in our public schools; and not only that, but pupils are required to perform certain incantations called prayers, and to chant certain prophecies called hymns, wherein the names of these fabulous characters are frequently mentioned. Much abler and more exhaustiv research than that employed in the Tell myth has been used to test the truthfulness of the accounts relating to these two legendary personages; the result being that the intelligence of the age rejects them as totally imaginary. No trace of their actual existence is to be discovered after the most patient and careful investigation. It is high time, therefore, that all governments maintaining a public school system should take a lesson from Switzerland, and exclude from all school-books published by authority the fanciful legends drawn from the biblical narrativs of oriental origin.

IN Winnebago county, Illinois, near Rockford, is a sort of heavenly hog harem, operated by a duffer named Jake Schweinfurth, who has made a number of healthy women believe that he is the second edition of Jesus Christ, so they hav given him land and all else they had, says Brick Pomeroy. As one of the results of the combine, there are already several children who are said to be due to an exclusiv operation of the Holy Ghost, with three or four more women wandering around as Virgin Marys, looking for cradles against coming wants. Twenty-four members of the Mount Zion family (this combination) hav written a letter, each saying that Jake is all right, and that: "We, as a church, believe that Jesus of Nazareth was conceived by the holy spirit of God; that the Virgin Mary did not bear the seed of man, but that the new life was a direct impartation from God, the invisible spirit. We also believe that this same God still livs, and that when he had clothed souls in robes of virgin white, he blessed some of them in precisely the same manner in which he blessed the holy Virgin of yore. We, with one voice, solemnly declare before God and man, that inside the church triumphant, or in this family, there has been no compromise of virtue and no traversing of the civil law of this fair country nor this our magnificent commonwealth. It is as far from us as is vice from virtue, to foster or tolerate aught that is condemned in our civil statutes." Meanwhile, the opponents to this new Mount Zion are looking for tar and feathers.

THE Kansas City *Times* reports: "Judge W. Henry, of the circuit court, who has just returned from Salt Lake City, where he spent a week, is emphatic in his disapproval of the practical workings of the Edmunds bill, passed two or three years ago. The bill known as the Edmunds bill, because it was conceived and pushed through the national Congress by the statesman from Vermont, provides for disincorporating the Mormon church and confiscating all its property except houses of worship. In its workings the bill is arbitrary and in defiance of constitutional rights, as viewed by Judge Henry. "Since the passage of the bill," said he yesterday, "the United States government has confiscated property belonging to the Mormon church amounting to $1,000,000 or more. It has seized the lands of the church, sold its farms, and even advertised its cattle for sale. In Salt Lake City to day the president of the Mormon church is renting the building in which he livs from the government. It is the president's mansion built by the church and confiscated by the government under the Edmunds bill. The property of the church was acquired under a charter granted by the territorial government of Utah and acquiesced in by the national government. The intent of the Edmunds bill was to crush and stamp out Mormonism, but as, prior to its passage, another bill had been passed prohibiting Mormonism, and it was already in effect, it seems to me that the passage of the latter was an act of oppression and injustice. The Supreme Court of the United States has declared it constitutional, however, so the government may continue its confiscation of property. I do not believe that such a course is calculated to check Mormonism."

Communications.

Theism, Agnosticism, and Atheism.

The antagonism of these beliefs is not so fundamental as we hav been led to imagin by the attitude sometimes assumed toward one another.

Notwithstanding the belligerent attitude of these combatants, there is one fundamental point upon which there is a remarkable agreement.

Theism has a God behind the universe which is eternal, and fills immensity. That is, space is full of him, as he fills space. Agnosticism has an infinit universe, behind which is an infinit unknowable, which infinit unknowable is manifest in the infinit universe. This infinit unknowable is eternal—"without father or mother, beginning of days or end of life." Atheism has an infinit universe, which fills immensity. That is, infinit space is full. And hence the exclusion of an infinit God, seeing that infinit space is full of matter, or of material, and hence no room is left for an infinit God, or an infinit unknowable.

The agreement between these several three is, that each and all postulate an infinit—not only an infinit, but infinits—an infinit universe, infinit space, and these infinitly full. So far, at any rate, we hav a fundamental agreement. There is no disagreement which is really fundamental.

Theism has a boundless universe, which is full. Over this universe an infinit God presides. Agnosticism has the same—a universe infinitly full, ruled over by an infinit unknowable, as the infinit universe is the manifestation of that infinit unknowable, and hence the law in the universe by which it is to be interpreted is the manifestation of that infinit unknowable, and hence the rules of the infinit universe are the infinit unknowable. Atheism has a universe filled with eternal matter, or material, ruled over by infinit or immutable law.

An infinit incomprehensible, an infinit unknowable, an infinit immutable law—take your choice. If words mean anything, wherein lies the fundamental difference? In either case, postulations are made which are impossible to necessary human limitations. Theism and Atheism presume to differ in details, however, rather than in fundamentals. In fundamentals they are alike, as all these start in an impossible thought, or in a radical contradiction. Agnosticism cannot presume to differ with Theism rationally. It declares that the infinit unknowable, or infinit cause, is unthinkable, is incomprehensible. All agree that these infinits are incomprehensible, are unknowable, are eternal. How, then, in the name of reason, we ask, can a God incomprehensible, a God infinit, be, when an infinit number of material objects, not God, fill space? Mind implies limit. We hav no other knowledge of mind. Wherein lies the difference—for a limited mind to postulate an infinit, or an infinit unknowable, or postulate an infinit number of material objects (or, if you choose, immaterial objects) which fill infinit space? How does it come to pass that a limited mind can think infinit numbers and infinit space, and at the same time be incompetent to think infinit God, or an infinit unknowable? And then it may be asked, by what kind of metamorphism does it come to pass that an infinit number which is made up of units is not divisible? And if it is, how is it infinit? And then again, how does it come to pass that infinit space is full? If it is full, what disposition has been made of its infinitude? But a promis of relief comes from the side of Theism. The incomprehensible God brings relief, for he has in the fullness of time spoken in the terms of revelation, and this is the reason why Theism can tell us so much about the incomprehensible. It might, however, be well to suggest, Is it possible for a revelation of an infinit to come as infinit, only as it comes in the terms of the infinit? And if not, how can a revelation coming in such terms convey any idea to limitation, seeing that the infinit (whatever that is) has no meaning for the finite? But if this infinit God reveals himself in the terms of human limitation, how then has it any more authority than the human? Hence a revelation from the incomprehensible God is impossible. That one incomprehensible might communicate with another incomprehensible, is as likely to be true as false, seeing that we are entirely ignorant as to the meaning of such a term. An infinit God might make himself known to another infinit God, but certainly not to a finite being. And when the Agnostic postulates "the infinit unknowable" he certainly ought to be profoundly amazed if he would simply inquire how it came to pass that "the infinit unknowable" made itself known to limitation, seeing that it is the unknowable. Its revelation must hav been in the terms of the unknowable. Then we ask, how did it transpire that limitation became advised as to the meaning of the terms of the infinit unknowable? Agnosticism to be rational must bring itself within the sphere of the unknown, and not the unknowable, the meaningless, infinit unknowable. When the Agnostic says, I do not know, I cannot affirm or deny, this is all true—but it is not true when he postulates the infinit unknowable, because he affirms what he denies. It is as irrational to say that there is a God as to say there is no God. If it is irrational to say that there is a God, it cannot be irrational to deny an irrational proposition. If, then, it is irrational to say that there is a God, certainly it is not irrational to say that there is no God, surely so when the statement stands as a denial of the proposition that there is a God. Beyond this the question of rationality or irrationality does not arise at all, simply because the object, hypothetically or otherwise, is not an object of thought, and hence neither affirmations or negations are admissible. It is not a question of rationality or irrationality, but a question simply of limitation. To affirm that there is, or is not, an object of thought beyond one's limits, is neither rational nor irrational. It is not in the province of thought at all. Neither affirmation nor negation is possible to thought when they relate to that which is not an object of thought. This is precisely the relation which Agnosticism presents to us. Its object of thought does not admit of either affirmation or negation. Agnosticism does not permit us to entertain any opinion of the unknowable which it postulates, either good, bad, or indifferent. This renders the idea of the object absurd in itself. Objects of thought can only come to consciousness under difference. But if this is not possible, then the postulation of an infinit unknowable is beyond all doubt the essence of all contradiction. To say, The incomprehensible, the infinit unknowable, does not involve the question of rationality or irrationality, but a want of data for either affirmation or negation. That which does not come within the range of human possibilities is neither rational nor irrational, and it admits of no speech, seeing that there are no data for speech. If it is a necessity of thought which compels us to postulate the unknowable, is it not equally a necessity of thought to know *how* we can make that postulation? When we are compelled to reason under the shadow of the incomprehensible and the unknowable, our reasoning must be worthless. If there is an infinit unknowable, all speculation about it is useless. If there is something in the universe, or out of it, which is impossible to representation in the terms of quality and quantity, it must remain unexpressed. That is, we in our limitation hav no terms in which to express it, hence it is impossible for it to hav any datum in consciousness. Of course we are forced to the implication that if any such thing does exist, without quantity and quality, and hence inexpressible in the terms of limitation, it must be that which is called infinit space and infinit duration. But we cannot concede the truth of this implication, for these terms mean nothing to rational thought. That is, as I view it, we hav no idea of space only in the terms of limitation. Terms not measured by our capacity, or limitation, are necessarily meaningless to us. The distance between here and the sun is a part of space; the only term by which any meaning of it is possible and by which alone we can think and talk of it are the terms of part or parts, with, of necessity, the implication of a whole, as all wholes are made up of parts, and hence limited. It is true that our limitation compels us to think of it in this way, and it is no less true that our limitation compels us to think of it without the possibility of fixing limits to it, but this differs widely from the statement that space is infinit, for this is to place it beyond any form of speech or thought possible to us.

The other supposed implication is that of duration. This, like the term infinit space, has no meaning. That is, it has no meaning in terms which represent anything in consciousness. We only think of time or duration in the terms of part or parts, always in the terms of limitation. Infinit parts or numbers convey no meaning. Numbers are divisible, the same as is space. If this is possible of space or duration, then they only mean limitation to us, as we hav no way to invent a term beyond our limits. We can not think or talk out of ourselvs. To divide an object into equal parts or unequal parts, to these the terms apply. Equal, unequal, more or less, are forms of speech such as come within the limited, such as we are. These supposed somethings which hav no terms of representation, yet are named infinit God, the infinit unknowable, the infinit force, the infinit energy—if they mean anything that is knowable, or unknown, then we can readily fall into line. But when we are informed that this something, or it, is the unknowable, and yet it is, we hav one fact about this unknowable that is positiv—it exists, it is not a nonentity. And in the second place we are informed that this *it* is the incomprehensible, infinit God—this it is the infinit unknowable, infinit energy, infinit force. It might appropriately be asked, How is it possible to plead pure ignorance in view of so many affirmations? But a very important question arises here, How is it possible for a human being to take in the thought of such an existence, when he is assured that his thoughts are in no way representativ of this something? Whatever the thought is of that something, or the unknowable, it in no way bears any relation that is truthful as to what it is. If our thoughts of this unknowable are in no way truthful as to that unknowable, how was the fact discovered that an opinion, or a thought, agrees, or disagrees, with the object of that thought? It certainly must be necessary to know something about the object of that thought, ignorance of which must necessarily close our lips.

It is evident that we can say, the unknown, the known, and the knowable, but that there is an infinit God, the infinit unknowable, is the hight of contradiction. It affirms in one breath what it denies in another. That Jupiter is inhabited, I know not. If it is, I am not advised as to the nature and character of its inhabitants. But I can conceive of conditions which would settle this matter at once. But if it is maintained that, whether Jupiter is inhabited or not, it is unknowable, that at once forever settles the question, and no attempt would or could ever be made to learn anything about Jupiter. It is unknowable. That is final. Thus we cannot conceive of conditions that would giv us any light upon the question. The ultimatum is contained in the fact that it is unknowable. That fact cuts off all inquiry. We are part of a universe of which we can say that it is known in part and in part unknown, but by no power of speech or thought can it be said that it is unknowable. I cannot with rational consistency say that the universe is unknowable. We can say that it is knowable in the presence of conceivable conditions, but to say that it is unknowable is not in the province of human speech. But if the universe is a phenomenon only and behind it is an infinit God, the unknowable, and if no explanation of phenomena is possible without this noumenon, or infinit God, or unknowable, then we stand committed to an infinit series, whatever that is, and behind this infinit God or unknowable there must be in the nature of this reasoning another infinit God or unknowable—which is self-contradictory. We are a part of this universe, and need not be hoodwinked by an assumption which does violence to our rational nature. This universe is knowable, and our constant increasing knowledge of it is in demonstration of this fact. Time and opportunity are the conditions, and these conditions are constantly lessening the unknown and increasing the known, and this in proportion to the forced retirement of the infinit, or the unknowable, and the supernatural. When they are out of the way our progress will be greatly accelerated. The displacement of these scarecrows of superstition has ever been the measure of human progress. If we are willing to take the universe as it is and study it in the light of our limitation, seeing that no one can think higher than his highest thoughts, we will be relieved from the cruel monster named the unknowable, or incomprehensible.

The learned and the unlearned unite in one thing, and that is in tracing religion to this source, the unknowable. That fact alone is enough for an outraged universe to vacate the throne from whose occupant this unmitigated curse of the centuries comes, religion.

Had I a clear conception of the infinit and of an infinit series I then might be competent to express myself in the terms which are now too much for my limitation. I cannot aspire to the dignity of such a conception, for even if I should hav such a conception I fear it would crush my limitation. I must be content to stand by the side of the old Greek Agnostic and plead ignorance, confessing, on bended knees if need be, that I do not know. Theism, notwithstanding it is logically committed to the infinit incomprehensible, the unknowable, yet practically forces upon itself inevitable destruction in its attempt to practicalize the incomprehensible. It commits suicide. It divides itself in the claim which it compels itself to make—that this incomprehensible is known in part. This implies necessarily discrimination between parts. The part known or comprehended must be seen in its relation to the part or parts not known or comprehended, in order to discriminate. The inspired penman in dividing the incomprehensible was made acquainted with the hind part of the incomprehensible—this, in fact, was a necessity, as inferable from the same inspiration which declares that no one can see the face of the incomprehensible and liv. An expert in anatomy and physiology might determin from any one part seen or known the nature, character, and proportions of the parts unseen or unknown; but the result of such an experiment, if successful, would solve the problem, and the incomprehensible would disappear—as this implies the fitting of part to its allied part, which would consummate the structure, and thus bring it within the line of the limited, ascertained quantity.

We may safely conclude that all prognostications beyond the limited are doomed. All attempts to bridge the gulf from the finite to the something supposed beyond hav ever been written in the terms of futures. Theism cannot affirm an infinit God (whatever that is); Atheism cannot deny. It can deny what Theism affirms, but it cannot deny what Theism cannot affirm. Limitations deny affirmation and negation alike, when reference is made to that which is not limited. A logic which rigorously locks us up within the environments that are limited, if

fully recognized would, no doubt, hav a decided beneficial effect. It is easy to say, infinit God, infinit space, eternity, the infinit unknowable, but when any attempt is made to satisfy inquiry as to the meaning of these words limitation must be called in, and then contradictions of the terms are rendered necessary. Let no one imagin that in my pleadings of ignorance I commit in thought or word anyone to my ignorance; when I say impossible to thoughts, not rational, it only means, to me.

We hav suggested that the universe is knowable. I imagin that this suggestion is not utterly void of probability, as it may seem on first thought. At any rate, we are safe in saying that it has vastly greater credibility than the opposit hypothesis, which proclaims it unknowable. It is true that the Agnostic does not claim that the universe is the unknowable, but that the universe is the manifestation of the unknowable. I see no way by which discrimination can be had so as to separate phenomena from their substratum. A relation certainly must exist between the unknowable and the phenomenal universe which is its manifestation. The manifestations of the unknowable must of necessity partake of the nature of the unknowable, whose child it is. And this is no doubt the reason why Mr. Spencer says that "we know nothing in its ultimate essence." So I would be allowed to say that Agnosticism postulates the unknowability of the univer-e. That the universe is knowable, is the reasonable, rational hypothesis. When we say that the universe is knowable we state that which no one can dispute; while in the statement that the universe is unknowable we only state that which no one knows, and if the statement is true the postulation is false—for to know that the universe is unknowable is to know something about it, which is a contradiction.

How has it ever been discovered that there is the unknowable, that this is the unknowable universe, before discrimination has taken place? Both the known and the unknowable must be known, as the basis of discrimination, without which how are discriminativ lines to be drawn between the known and the unknowable? Discrimination will show on which side of the line these objects of thought are classed. These objects of thought are designated thus. On this side of the line is the knowable, on the other side the unknowable. And thus the character of each is settled, settled by an act of discrimination. But how could this act be performed unless both were known? To affirm the known, in distinction from the unknowable, involves a necessary knowledge of them both. Then what becomes of the infinit unknowable? We say that the universe is knowable, through the knowledge which has been attained of the universe and the constant increase of that knowledge. We add to these facts that we can think possible conditions which render the universe knowable. Such knowledge with conceivable conditions renders a knowledge of the universe conceivable. In dealing with the universe we hav as objects of thought matter, motion, and their relations. We cannot think of matter and motion without their relations. Matter is inconceivable without space and time relations. We cannot think of the beginning of matter, motion, or time relations. Hence we cannot conceive beginning or end to space, time, or duration. All of these things which we cannot conceive only show our limitations, under the environments in which we are compelled to do our thinking. But be it remembered, there is no analogy between these statements of ours, as to these objects of thought, and the statement which places them under the protection of the unknowable. To say that matter never had a beginning, and will never hav an end, differs widely from the saying that I cannot conceive the beginning of matter, nor can I conceive its end. That there is an eternity past and an eternity to come, differs also widely from the saying I cannot conceive the beginning of time nor can I conceive its end. To say that there is an infinit unknowable, is quite unlike the saying that I do not know. Science has no ultimatum. The theory which I oppose is final. It is infallible. It has an ultimatum in the person of the infinit unknowable.

At the same time, we are compelled to the conclusion that the universe to which we belong, and of which we are a part, is, as we hav said, knowable. If we are a part of it, then is it possible for all of the parts to be known, in the presence of suitable environments. That such environments will come I do not know. But if the universe is made up of parts, then by a logical necessity the infinit unknowable is excluded. Such an entity, or nonentity, can hav no place in an universe made up of increments, for that would be to establish a relation between the infinit unknowable and limitations, which is fatal.

We are gradually conquering the infinit unknowable. Time and opportunity are the needed factors in securing the mission of man on this globe. That time and opportunity will be forthcoming, I cannot say. But whether they are, or not, in no way can it become legitimate for creatures, limited as we are, to affirm the infinit unknowable or deny it. In either case we hazard mental suicide. We are informed by an Agnostic, somewhat prominent, to the following effect. He says: "The known, including the unknown, and the unknowable, constitute together our sole environment. Such a consciousness, such an acknowledgment of the unknowable, is upon the face of it part of the scheme and plan of life." This is remarkable indeed, if it is true. "The unknowable is a part of the scheme and plan of life." Hence the unknowable is immediately brought directly into the scheme and plan of life—not quite so formidable as we hav been led to suppose and believe. This infinit unknowable is right here in the scheme and plan of life. I do not see, according to this, why the Agnostic of this stripe is not as well provided for as is the Christian. His God enters into the scheme and plan of life. The Agnostic's does the same. And hence the logical implication is, that intercession with the unknowable may modify or change the plan of life. But the question might arise, how does it happen that this author has found out the fact that the unknowable is in the "scheme and plan of life?" This seems flippant, to talk in this familiar way with the infinit unknowable—as presumptuous as are the Christians. How does the author know that the infinit unknowable sustains any such relation as he suggests? If he knows nothing about the unknowable how is it possible for him to imagin the existence of a relation between the unknowable and human beings? This author does not leave us here. He says: "Of the hidden meaning of the unknowable we know nothing." The implication is, that we do know something of the unhidden meaning of the unknowable. So the unknowable, like the God of Moses, is divided—a part is hidden and another part is unhidden. But how are we to know which is which unless we hav a chance to compare them? This writer emphasizes the above quotation. He says: "We shall only act falsely if we deny its hidden meaning." That is, if we deny the hidden meaning of the unknowable. This author must know what the hidden meaning of the unknowable is. If he does not, how has he become so well posted about it? It may be that he is the Moses of this new God and has had a revelation from him, and this accounts for his wonderful unknowable illumination. The following sounds a little popish, a slumbering hint of thumbscrew: "We shall act falsely if we deny this hidden meaning." If we do not think as this author does we are heretics, we are "false." If this is the charity of Agnosticism, if between Christianity and Agnosticism our choice lies, we had better take to the woods. But this is not the whole of our Agnostic's infallible dictum. He says: "Only by an outrage of our highest and deepest feelings can such a denial be uttered." This certainly givs unbelievers on the Agnostic anxious seat no better chance than Theism grants to unbelief. It is very modest in this author to charge those who do not take kindly to his dictum with outrage and falsehood. But we do not see why we should expect any different treatment from a priest of Agnosticism than we would from a priest of the Christian religion, seeing that they both are in the same boat. They both hav the unknowable, the incomprehensible.

Doubtless we are expecting too much of that kind of Agnosticism which postulates the infinit unknowable when we look for toleration, for in the last analysis it cannot giv it. It is compelled to make everything bend to the unknowable. There are wide differences represented between Theism and Agnosticism only by the force of illegitimate reasoning. In all that is fundamental, logically determined, they are alike. It is true that Theism offers solace to its devotees which Agnosticism cannot, but this difference is only reached by false reasoning. This fact of solace to its devotees is only on account of the fact that the unknowable of Theism has done what the unknowable of Agnosticism has not done—made a revelation in a book which reveals its unknowableness in part. This ought to furnish Agnostics with a hint to go and do likewise. This it would do if it was as considerate of the immaterialistic and spiritualistic Agnostic as Theism is of its devotees. If it would come out with a flaming revelation from the unknowable it could gain devotees at the Christian shrine. But according to our author, we are not left in the dark. The following, though quoted by the author from one of his critics, his comment thereon, legitimates our hope that the author does not leave us in the dark: "A wholly unknowable object of Agnostic contemplation will never, we are sure, help to make men, women, and children good." This is what our author quotes. Upon which he says: "It is scarcely logical, we think, to libel that which is unknowable as inoperativ for good." The implication is, that the unknowable is operativ for good. If it is a libel upon the unknowable, or if it is not, how does this author know? I cannot imagin how the author gets his information, unless he gets it as did Moses. How can he say, or not say, what is a libel upon the capacity of the unknowable unless he has been advised as to the unknowable's capacity? And if he has been advised then the unknowableness of the unknowable has been compromised? This author gives us another sentence which throws light upon this unthinkable and unknowable subject. He says: "Thus it is that modern thinking men, accustomed to half truth alone, cannot readily comprehend a consistent and connected whole, even when offered them in all honesty." This sounds well on paper, coming from an Agnostic pope. We might say to this tolerant author that it is not a question of honesty or dishonesty, but a question of truth, with modern thinking men. You giv those modern thinking men the truth and you will find them willing to take it. But these men are unwilling to swear by the infinit unknowable, seeing that they know as much, and as little, about the infinit unknowable as the biggest apostle of this unknowable God. These modern thinking men are not able to see how a certain few hav been able to discover the inscrutable, the unthinkable, the undiscoverable, the unknowable, and talk about them so fluently, and then say that "these modern thinking men cannot readily comprehend a consistent and connected whole."

But the following from our author is worthy of a place in historical literature: "Others go farther, and contend that, beyond our knowledge and limit of possible knowledge, nothing is. . . . It is well to be frank, but not too frank; so other thinkers, more cautious, hav effectually limited this latter statement by adding to it with parenthesis a very feminin postcript, and saying that in the above circumstances nothing is (to us). In reality this saving clause (to us) has a very considerable meaning, one which is exclusiv as well as inclusiv. Although everything within the circle of our present or possible knowledge is in a sense (to us), it is that which is in itself and yet is not (to us) which contains the riddle. . . . It is that which is in itself and yet is not (to us)." Who made the discovery? How, when, and in what place was it made? "That which is in itself and not to us." How did it get out of itself so that our author found it? And if he found it then it must be to him (to us). This is an Agnostic riddle. It is not lawful to say that a statement is not true to me, but it is quite Agnostic to say it is that which is in itself and yet is not to me that is true. It is quite lawful to say, the infinit unknowable, and then talk flippantly about him, she, or it. This is logical. But it is a very feminin postcript to say that to us it is not true. To postulate an unknowable is unreasonable to me (feminin postscript), because it conveys no idea, and if it should suggest one, I am assured that the idea, whatever it might be, would be false. We can, with the utmost confidence in the light of present researches, postulate a knowable universe. This is in harmony with all modern achievements, fortified by all scientific discoveries.

The ceaseless struggle which is now going on, in reading the lessons of the universe which are being constantly presented to all modern investigators, is full of hope. And then when we remember the encouragements which come as the result of these readings and achievements, we are still fortified in the hope that the Agnostic riddle will be solved. Every day research comes burdened with knowledge which enriches the human mind and human history. All tends to emphasize the important fact that knowledge is increasing. The universe is giving up its secrets to the intelligent being whom it has evolved, and thus it will continue to do as long as environments are suitable for man's growth and improvement. Giv him time and opportunity and he is destined to read the problems and enigmas of the universe. That he will hav the time and opportunity to accomplish these ends, is not a hope which admits of indulgence; it is more than the wildest optimist could hope for. But it is not because the universe is unknowable, or that there is an infinit unknowable behind it or within it, but simply because time and opportunity are not likely to lend their aid.

And yet the infinit unknowable is a myth. Why lumber up human speech with such absurd inventions? Why not allow us to use words which are the representations of ideas? When Theism formulated its incomprehensible, its infinit God, it committed treason against truth and human nature—as well as all of its boasted revelation in sacred books, as in incarnate gods it sought recognition at the expense of what it had formulated under the name incomprehensible. Theism has a plan, a scheme, notwithstanding its treason. It should hav left its incomprehensible where Agnosticism has left its unknowable. But now it stands charged and convicted with cruel divine despotism, and it has stood with drawn sword across every road leading to man's chosen eden.

It has made an intellectual pauper of him through the ages. In filth and degradation, in prisons and in dungeons, in dens of wild beasts and at the stake, has he been compelled, with the curse of the gods upon him, to entail his misery upon innocent posterity. So it may be said, that the incomprehensible has forced the race to bear all of this cruelty and torture on bended knee, and thus to weep the dreadful centuries away. And now, as soon as the dawn of day has been ushered in, as the result of human research, which has a promis of human emancipation from the incomprehensible, from the supernatural—no sooner has this blessed day dawned upon human hope than a new god comes to light, not in revelations written on stone by the fingers of God,

but as the infinit unknowable. It is true that this infinit unknowable god does not propose to slaughter those who do not worship him, in this unlike the old Gods. And unlike them in another respect, he has no promis to offer. He tells not of a promised redeemer—not of a savior to save the world. He offers no hundredfold in this life, nor does he say, "In my father's house are many mansions." He does not say, "Call upon me in the day of trouble and I will answer thee." No, no! he only says, the inscrutable, the unknowable. Perhaps this new god is not inclined to make promises, as other gods hav done before him. No, this new god only speaks in the terms of the unknowable: "Tell it to your children and your children's children forever, that I am that I am, the infinit unknowable."

Of what use this new god is to the race, is not mentioned. No one seems to be well advised as to what he will do. He makes but one revelation, and that is the unknowable. Those who believe in him claim that they are Agnostic. I am of the opinion that the great majority of the Agnostics worship not at the shrine of the unknowable. They say, not, "the unknowable," but they say, "I do not know." The unknowable means nothing to them. They frankly say, "I do not know." They will stand by that, and cherish the hope that the time is not in the remote future when the rational and thoughtful class of modern thinkers will discard entirely their new god called the unknowable and abide in the daylight of the clearly expressed thought. I do not know.

As I hav said, I am ready to recognize the truth of Agnosticism when it stands for the unknown, but not for the unknowable. When it is made to do that kind of duty, it must of necessity be written in the terms of contradiction. It professedly rests upon a negation. It starts with a negation. It starts with a negativ, and then it turns directly around and says affirmativly, there is an infinit unknowable. It never stops to inform inquiry how the unknowable was discovered. It is as positiv as theism and pleads the same kind of ignorance. Only the unknowable of theism comes into human life and knowledge through a revelation on the part of the infinit incomprehensible god. It is the Agnostic's infinit unknowable, with the addition of revelation, without which the object of theistic belief is the veritable unknowable. But when Agnosticism is allowed to remain on the pleadings of ignorance, it stands for all that the intellectual, scientific, and social nature of man demands.

It is not a very difficult matter to understand the nature of the pleadings and the philosophy which introduced into Agnosticism the infinit unknowable. It is assumed by Mr. Spencer and others that the nature of man necessarily implies religion. The word religion is considered essential in the life of the race. There I think the fundamental difficulty lies. The religious nature of man, so called, is fundamental in the life of the race—so long as this false claim is allowed a front seat an infinit unknowable becomes a necessity as a background of religion. Herein lies the secret of the conflict.

And this must continue, as of old, at the expense of the moral life of the race. Our religion, as any student of history well knows, has ever been the great enemy of human achievement and progress in every direction. Morality has been largely repressed by this conflict. Why, in the light of its history, it should be at this age allowed to thrust its unsavory face into modern civilization, is only understood by skipping over an essential part in its evolution. In this age, the drift of thought among those most competent to render an opinion upon the origin of religion, points to a belief in a ghost life after death, or a belief in the survival of the so-called soul of the dead. Mr. Spencer and many other prominent thinkers hav shown how this belief came. No doubt the genesis of this belief came as these eminent men hav stated. But the wonder is that, while these men see so clearly how this belief was evolved in the process of evolution, they hav not sought out the essential part overlooked in this evolution. While there is no doubt as to the truth which evolved this belief, it is no less true that it was not founded in fact. These men are ready to admit that this was a necessity on the part of primitiv man, in his ignorance, to attempt to furnish an explanation of phenomena, which suggested the theory which gave religion an existence. If a false explanation of phenomena (and in fact, any other was impossible) which was embraced by primitiv man introduced religion into the world, what right has it to a continued existence? What right has it to a venerable existence, seeing that it is the child of falsehood? Why discard one, and cherish the other as a fundamental truth? When in the progress of the race science was gained and the true interpretation of phenomena was rendered by science, why hold on to that interpretation which was given in the infancy of the race, when it is impossible that it should be otherwise than false? Why take its interpretation of religion? If modern science can demonstrate that the primitiv reading of man and his destiny was correct, then modern science can go on and do battle for the same—do battle for religion as a necessity in man's social make-up. I cannot well imagin anything more absurd than that seeming felt need for some kind of religion. Though its origin is well known, known to be the outcome of a false reading of the phenomena which surrounded primitiv man, then to hav it invested with a sacredness is only to be seen as a necessary outcome of the infinit unknowable. It skipped the gulf into which it should hav fallen with a flat earth, and a thousand other interpretations of primitiv man. If religion came as the result of a false reading of nature, why in the name of decency should it be allowed dominion when a correct reading under the light of science has been made? The unknowable is responsible for the continuance of this tendency. If we are in need of a term to express the social feelings and the relations of human beings, do not let us force ourselvs by an assumed poverty of words to continue the use of a word which stands for all of the villainies of the centuries, a word which pilots the murderer from the scaffold through the dark valley of death to Abraham's bosom and sends Bruno and millions of other worthies to the stake and an endless hell in another life. Why wrap the bloody skirts of religion around the social life of civilized men, women, and children? Why try by modern science to wash off stains from its bloody fingers? Why defile the lips and life of innocent babyhood by learning it to lisp this foul word? Does it make this word, which is the synonym of all deformity and depravity—does it make this word, which in the light of its history should never pass the lips of decency, any more fit for duty by placing humanity after it? All that such association suggests is the defilement and degradation of that humanity. Religion admits of no redemption. Utter extinction, with a proclamation which prohibits its resurrection, is its only desert. We hav words which are competent to do service in all of the varying conditions of social life without the use of that word, which I would be glad never to speak again or hear pronounced. There are no relations conceivable among human beings which demand the use of ideas which cannot be fully stated without the use of this convict, criminal word which inspires the bloody deeds of Christianity. J. H. BURNHAM.

The American Secular Union.

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Fourteenth Annual Congress.

The Fourteenth Annual Congress of the American Secular Union has been appointed by the board of directors to meet at Portsmouth, O., on Friday evening, October 31, 1890, and to continue its sessions on the Saturday and Sunday following.

The meetings will be held in the Grand Opera House, corner of Sixth and Court streets, and the orchestra of the establishment has been engaged for the occasion. Due notice will be given of the proposed reduction in railroad, steamboat, and hotel fares.

Portsmouth is situated on the Ohio river, one hundred miles east of Cincinnati, and one hundred miles south of Columbus, and has extensiv and convenient railway connections with the whole country. It is a port of foreign entry, and is distinguished for its numerous and magnificent manufactories. It has a population exceeding fifteen thousand, has twenty churches, the Ohio Military Academy, and a splendid system of graded schools. The Ohio valley fair is held there annually; and several English and German papers, daily and weekly, are published in the city.

The members and friends of the American Secular Union are sure of a hearty welcome, not only from our enterprising local auxiliary, but also from the citizens at large.

The object of the American Secular Union, as is well known, is to secure the total separation of church and state in fact and in form, to the end that equal rights in religion, genuin morality in politics, and freedom, virtue, and brotherhood be established, protected, and perpetuated. While we unite on what is commonly known as the Nine Demands of Secularism, we propose to emphasize the following at the coming Congress:

1. The equitable taxation of church property in common with other property.

2. The total discontinuance of religious instruction and worship in the public schools, and especially the reading of any Bible.

3. The repeal and prevention of all laws enforcing the observance of Sunday as a religious institution rather than an economic one, justified by physiological and other secular reasons.

4. The cessation of all appropriations of the public funds for educational and charitable institutions of a sectarian character.

The American Secular Union is strictly unsectarian and non-partisan in both religion and politics, but will use any and all honorable means to secure its objects as above stated. It is not either publicly or privately committed to the advancement of any system of religious belief or disbelief, but heartily welcomes all persons, of whatever faith, to its membership, on the basis of "no union of church and state." The word "secular" is here used in the broadest sense, as applied to the state, and not to any system of religion or philosophy.

To discuss these questions in an orderly and friendly manner, and to devise ways and means to promote these objects, let us come together at this Congress as Freethinkers, Spiritualists, Unitarians, Universalists, Free Religionists, Quakers, progressiv Jews, and liberal Christians, and, laying aside our peculiar views on religious questions, unite as American citizens on the one broad platform of no union of church and state, and the complete administration of our secular government on purely secular principles.

The National Reform Association, having for its object the establishment of Christianity as the religion of the state by constitutional enactment; the American Sabbath Union, working for the enforcement, by legislation, of the Jewish and puritanic Sabbath on our free citizens; the Women's Christian Temperance Union, indorsing the platform and policy of both these organizations; the churches, both Catholic and Protestant, insisting through their ecclesiastical bodies upon the complete exemption of church property from just taxation, as well as the appropriation of public money for religious schools and other sectarian institutions; all these, and many others which might be mentioned, are imperiling our constitutional liberties. Every true Liberal and patriot, whether man or woman, should feel called upon to aid in organizing an effectiv opposition to these nefarious schemes.

Due notice will be given of the selection of eminent speakers from all portions of the United States and Canada, and a free platform will be given to all persons who may hav a word to say for pure state secularization. All, without exception, are welcome to this Congress in the wide-awake little city in the valley of the beautiful Ohio.

R. B. WESTBROOK, President.
Attest: IDA C. CRADDOCK, Secretary.
Philadelphia, Sept. 1, 1890.

How Shall We Do?

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* The lecturers, to whom the Secular Union made its appeal, might utilize their traveling for the benefit of the Union, for the benefit of all Liberal journals, and for their own benefit, not least because last mentioned. Professions of unselfish devotion to a cause are cheap and easily made. There may be cases where such devotion exists, and which leaves the individual self entirely out of the question, but they are extremely rare. Profuse professions of such loyalty will be accepted with suspicion. Genuin unselfishness does not blow its own trumpet.

There is no more reason, in this age of the world, why a lecturer should remain on the ragged edge of poverty than why a lawyer should. No one should expect a lecturer to so love the cause he champions that he will cheerfully forego all of the luxuries and some of the necessaries of life. If the members of the Liberal army in private life did nothing to accumulate wealth, there would be more show of reason in demanding that lecturers hold themselvs in readiness to be devoured daily for the sake of the cause. The mass of Liberals do not expect any such thing. There is nothing in Liberalism requiring anybody to cultivate poverty. There should be cooperation all round. The officers of the Secular Union employ no such cant as that lecturers should offer themselvs as living sacrifices on the altar of Liberalism. On the contrary, they address them in a common-sense, straightforward, business fashion, for which they deserve our esteem. They are not like the hypocritical church which commends poverty and strives to obtain millions of wealth upon which it refuses to pay a cent of taxes. No, the officers of the Union address us as workers in the field, advocates of the best principles, the most common-sense teachings, the world ever heard. The officers of the Secular Union, as business people, in business language, want cooperation that will be "a gain to the cause and to you individually;" "a regular series of ap-

pointments;" "more dollars in his pocket at the end of the year;" "a more systematic advertising of the cause;" arousing the people to a "sense of their wrongs;" and a solid organization of Liberals.

All this means work, and a great deal of it; but we should not be dismayed at this, for it is exactly what some of us hav been used to for the past twenty-five years and more. If the activ Liberals of the country will coöperate, if even fifty thousand of them will do something in this line, we can hav this solid organization. To begin with:

1. Why cannot each Liberal send the officers of the Union $1, not next year, but now, this week?

2 Why should not all earnest Liberals coöperate immediately? Why delay? Why read this and admit its truth, and then do nothing?

3. Why should not every lecturer take sample copies of all our publications, and go from house to house in every town visited? Are we too proud to do this? We should not be. It is honorable work for humanity, and no one shovld be above his work.

4. Why should not a part of the fund subscribed be for these sample copies? We do not use the powerful printing-press a thousandth part as much as we should.

5. Why should not lecturers procure lists of names of all persons, including Christians, who attend Liberal lectures, to which names all our publishers can mail sample copies from time to time?

6. As the officers of the Union truly remark, "The tendency of the time is toward consolidation and coöperation where work of any magnitude is to be undertaken." Why, then, not coöperate? Why should not every publisher send a lecturer, in any given part of the country, printed lists of subscribers in that state? In return, the lecturers to send many times larger lists of possible subscribers. Let the old bad spirit of competition go. I say to every Liberal publisher, Do not be afraid that it will injure your business in the least to furnish well-tried lecturers, who will coöperate with the American Secular Union, lists of your subscribers in states where they may be lecturing. "This would mean more dollars," Liberal publisher, in *your* "pocket at the end of the year." It is worth a trial. Liberal lectures arouse a community as nothing else can. Liberal journals are absolutely essential to hold the interest. I hav observed for several years that those Liberals who stop taking Freethought papers grow cold in the cause, and many of them drift into the church. There is no more practical work than distributing our Liberal publications. There ought to be a fund for this purpose sustained by the Liberals of the United States.

7. Let us take hold with renewed activity and organize a Secular society in every town where even two or three members can be obtained. Do not wait to organize large societies. Be content with small beginnings where there is any prospect of growth. Some of the weakest Liberal societies I ever organized were large ones, seventy-five members and upward; some of the best were less than ten.

Now, how many working Liberals are there in this country. Let us hav a new count. Do not count vapids, nothingarians, man-afraid-of-his-wife, or woman-afraid of-her-neighbor. Let us get a fresh start, with Liberals who hav conviction and backbone. W. F. JAMIESON.

Des Moines, Iowa.

N. B. Some of my correspondents hav written me under the impression that I am living in Des Moines. Not so. I am "on the wing" almost constantly, lecturing wherever called. The Des Moines postmaster forwards my mail. W. F. J.

Witchcraft.

It would seem to many thinkers a great stretch of imagination to affirm what was denounced by old Moses in Ex. xxii, 18, "Thou shalt not suffer a witch to liv," and our present mediumship in all its strange forms, to be identical; but so it seems apparent to the writer.

Mesmer, when in Paris lecturing and giving exhibitions on his curious peculiarity, was unmercifully denounced by Dr. Franklin and his savans as a shameless impostor and fraud. But let us not be too severe with the doctor. He did the best he knew.

No doubt what has been called sorcery, soothsaying, necromancy, and the Delphic oracles of pagan nations of the past and present had a truthful basis. Even mesmerism was long believed to, and does yet, account for many strange mental eccentricities of mankind; but even mesmerism was becoming too vulgar and common for refined thinkers; but as our scientists hav now dignified it with the name of "hypnotism" it has become a subject worth consideration.

But let thinkers giv themselvs no uneasiness. Mediumship in all its various phases is getting better understood in spite of all the frauds and tricks practiced by pretended or fraudulent mediums.

To some minds the established knowledge that we still continue to exist after death is all in all satisfactory, while they take little heed of the moral preparation of conduct necessary to make that future less remorseful and happy. To such minds it is "like seed sown on stony ground."

Without attempting to explain in what way the following communication was given to the writer, which, in fact, was very simple, I transcribe the following: "My son, when you leave this earth, we know you will surely come to us, and therefore are more interested in your moral welfare than the unavoidable trials incident to earth life." D. B.

Brooklyn, N. Y.

The Liberal Association of Texas.

From the Independent Pulpit.

Pursuant to a call, a meeting of Liberals was held in Waco, Texas, July 15 and 16, 1890

At 9 o'clock A.M. of the first day, J. D. Shaw, of Waco, called the delegates to order and stated the object of the meeting. T. V. Munson, of Denison, was then elected president, and J. L. Jackson, of Weatherford, secretary. An opportunity was next given for the delegates to hand in their names, and forty-seven were found to be present.

The question of organization being proposed, a general expression of opinion was called for, and quite a number responded, in brief but interesting speeches, showing most conclusivly that the prevailing sentiment was in favor of immediate organization, and a committee of seven was appointed to report on the subject at the next session.

At 4:30 P.M., fourteen new delegates handed in their names, and the committee appointed in the forenoon made a partial report, favoring organization, proposing a name, and submitting certain objects to be attained.

After considerable discussion, the report was adopted and the committee reinstructed to complete its work by including a full and complete plan of organization.

At 8:30 P.M., the question, "Is Morality Progressiv?" was made the subject for general discussion, and a number of speeches were made, from which it became manifest that the ethical spirit was the prevailing one, and that the moral elevation of the people was the chief object in view.

At 9 A.M. of the second day, twelve new delegates handed in their names, and the committee to which had been referred the plan of organization reported that, for want of time, it had not been able to perfect a full report, and requested that a general discussion of the subject be had by the meeting. The request was agreed to, and the committee discharged.

After a full and free discussion, involving several proposed plans, the following was adopted by a unanimous vote:

Resolved, I. That we, Liberals of Texas, in convention assembled, do hereby organize ourselvs into a society, to be known as the Liberal Association of Texas.

Resolved, II. That the objects of this Association shall be as follows:

1. To encourage the study of man in all his relations.
2. To seek to realize the truth in life.
3. To aid in those movements that tend most to the improvement of the individual and of society, and to the unity and freedom of mankind.
4. To facilitate the association of those who hav at heart and hold dear that absolute freedom of thought and expression which is the natural right of every rational being.
5. To inaugurate a system of positiv, tolerant thought, ethical culture, and practical benevolence, in which all liberal-minded people can unite and work for the moral elevation, intellectual improvement, social well-being, and consequent happiness of the human race.

Resolved, III. That we welcome into this Association all persons who indorse these objects, regardless of their speculativ opinions on religion, philosophy, or politics.

Resolved, IV. That the officers of this Association shall be a president, a secretary, and a treasurer, and these officers shall constitute an executiv committee with full power to formulate methods to carry out the purpose for which we are organized.

Resolved, V. That the officers of this Association shall hold their offices until their successors are chosen, which shall be at the regular annual meetings.

Resolved, VI. That an annual fund, to defray the expenses of this organization, shall be raised by voluntary contributions, and that said fund shall be known as the extension fund, and it shall be expended by the executiv committee in any manner they may deem proper.

After the adoption of these resolutions, which constitute the governing principles of the Association, the following officers were elected for the ensuing year: J. D. Shaw, of Waco, president; J. L. Jackson, of Weatherford, secretary; T. V. Munson, of Denison, treasurer.

The afternoon session was principally devoted to a discussion of plans and methods for strengthening the movement, morally, socially, and financially. The condition of the *Independent Pulpit* was inquired into, and the status of our publishing business fully explained. The following motion was unanimously adopted:

Resolved, That the executiv committee be authorized and instructed to devote the funds of the Association, so far as is available, to strengthening our base in Waco.

After the adoption of the above resolution, the subscriptions to the extension fund were increased to $300.

The night session was devoted to speeches by several of the delegates, and there being no further business to transact, the Association adjourned to such a time next year as may be designated by the executiv committee.

Thus ended our first meeting, which was participated in by seventy-three delegates from twenty-nine different counties. The meeting was harmonious throughout, and every delegate seemed to be seriously impressed with the importance of the work in hand. It now remains for the Liberals to unite in pushing forward this humble beginning to a grand and glorious success.

Let everyone who can freely indorse the objects of the Association become a member by sending his or her name, with that of the post office and county, to the secretary, J. L. Jackson, Weatherford, Texas. And while sending up your own name, ask your Liberal friends and acquaintances to do the same.

CATHOLICS are now forbidden in France to walk in procession on Corpus Christi. *L'Univers* says they may blame themselvs for it. It goes on to say, "We are Catholics, and the vast majority of the French people are Catholics. Our God claims to show his universal sovereignty in the streets once a year. It is his right, and our right. We ask nobody to join in our peaceful procession, neither the Jew who crucified him, nor the Atheist who denies him. We respect their liberty, but we want them also to respect ours."

Sumner's Last Wish.

From the Kansas City Times.

Charles Sumner had an intense horror of clerical ministrations at dying bedsides, and made no secret of his feelings in this particular. He believed it to be the very refinement of cruelty to add to the death agony by picturing to the dying man the torments of a hell in store for sinners unless they confessed and repented. As an illustration of this the following story was told your correspondent by a gentleman who was present when the incident occurred:

"One of Mr. Sumner's most intimate friends and confidants was Congressman Hooper of Massachusetts, lately deceased, and who was always welcome at Mr. Sumner's house. One day at dinner the conversation turned on the subject of clerical ministrations to the dying, and Mr. Sumner said: 'Hooper, I want to exact a solemn promis from you. Promis me on your word of honor that if you survive me you will protect my dying bedside from the presence of pious intruders. Don't let them come near me.' The promis was given, and Mr. Sumner made a similar promis to Mr. Hooper. Some months after Mr. Sumner was taken seriously ill with angina pectoris, and lay at the point of death. His friend, Mr. Hooper, remained with him, and even when writhing with agony he reminded Hooper of his promis.

"Finally it became evident that he could not long survive, and the sad intelligence was communicated to the sergeant-at-arms of the Senate, who at once advised the chaplain, the Rev. Dr. Sunderland, and the latter repaired to Mr. Sumner's house to administer spiritual comfort to the dying man. He was met at the door by Mr. Hooper, who, mindful of his promis, invited Dr. Sunderland into the parlor and explained the situation. 'It is no disrespect to you, Dr. Sunderland,' said Mr. Hooper, 'but this is Mr. Sumner's wish, and I cannot permit you to see him. There is only one office you can perform now. Let us pray that, in the mercy of providence, our friend may die free from pain or suffering.'

"And so Dr. Sunderland and the household united in prayer, while Charles Sumner, in the upper bedchamber, breathed his last, as he had wished, 'free from the presence of pious intruders.'"

A Nice Book of Religious Pictures.

From the Ironclad Age.

The Truth Seeker Company has just issued a book of nice religious pictures, accompanied with suitable commentaries. The pictures are by Heston, and consist of illustrations that hav been running through THE TRUTH SEEKER for a long time back. They are now in convenient shape for pulpits and religious center-tables. As a companion volume for the holy Bible this collection is invaluable. The book should hav a large sale amongst clergymen and church congregations. The price is $2, with twenty-five cents additional for postage or express charges if ordered from this office. It is likely that Freethinkers will be the chief buyers, as it seems almost impossible to convince religious people that Infidel efforts to help them over the rough places in their theology are sincere.

Two Stories—Each With a Moral for Christian Evidence Societies.

From the Boston Post.

The Swiss government has officially proclaimed its unbelief in the tradition that Wilhelm Tell shot the apple from his son's head, and has ordered all books which contain any reference to the episode from the schools. Is it not at Altorf that two statues hav been set up, one of Tell and the other of his son, and is it not recorded upon their pedestals that they stand upon the exact positions occupied by Tell, Sr., and Tell, Jr., when the shooting was done? If there were none, how came those statues there? Every right-minded person will see that the Swiss government is clearly in error.

[From Colonel Ingersoll's Reply to Judge Black.

A little while ago, in the city of Chicago, a gentleman addressed a number of Sunday-school children. In his address he stated that some people were wicked enough to deny the story of the deluge; that he was a traveler; that he had been to the top of Mount Ararat, and had brought with him a stone from that sacred locality. The children were then invited to form in procession and walk by the pulpit, for the purpose of seeing the wonderful stone. After they had looked at it, the lecturer said: "Now, children, if you ever hear anybody deny the story of the deluge, or say that the ark did not rest on Mount Ararat, you can tell them that you know better, because you hav seen with your own eyes a stone from that very mountain."

W. F. JAMIESON gave four lectures in Princeton, Minn. The debate at Kasson may come off early in September. Address at Des Moines, Ia.

Communications.

What Is Religion?

In February last I helped to organize a literary society at Beech Creek Baptist church. The constitution of the society proscribed the Bible and religion as subjects of discussion. I thought as we were prohibited by the constitution from discussing religion, we ought to find out what religion is. So I instituted an inquiry and collected as many definitions of religion as I could find, and prepared myself to lecture the society on "What is Religion?" but the president of the society ruled out my lecture. He decided that a lecture on that subject was under the ban of the constitution. So the lecture was not delivered.

I hav recently received sample copies of two papers published in Chicago, viz., the *Open Court* and the *Religio-Philosophical Journal*. Both of these papers declare it to be their purpose to harmonize religion with science, and ask for aid in the way of subscriptions from those in sympathy with their purposes. Now, before I can determin whether I am in sympathy with their purpose or not, I must find what religion is, what it is that they want to harmonize with science.

COLLECTED DEFINITIONS OF RELIGION.

1. Religion, the recognition of God as an object of worship, love, and obedience; any system of faith and worship; piety, sanctity.—*Webster's Practical Dictionary.*

2. Pure religion and undefiled before God and the father, is this: To visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world.—*The general Epistle of James i, 27.*

3. Religion is man's groping after God.—*Rev. Heber Newton.*

4. Think constantly, O son, how thou mayest please
Thy father, mother, teacher—these obey.
By deep devotion seek thy debt to pay.
This is thy highest duty, and religion.
—*Manu, six hundred years before the Christian era.*

5. Let love be your religion.—*The Liberal Hymn Book.*

6. Humanity is the only religion.—*Col. R. G. Ingersoll.*

7. The world is my country, and to do good my religion.—*Thomas Paine.*

Henry Ward Beecher held that religion is right action, and said: "The purpose of religion is not to insure a man against fire, but to create an insurable interest in him."

Some say that religion is thought; others say that it is feeling.

The Methodists say you must get religion. The Campbellites and Catholics say you must do religion.

Prof. Thomas H. Huxley, in "The Order of Creation," quotes this passage from Micha: "And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" and remarks, "If any so-called religion takes away from this great saying of Micha, I think it wantonly mutilates, while if it adds thereto I think it obscures the perfect ideal of religion. What we are pleased to call religion nowadays, is, for the most part, Hellenized Judaism; and not unfrequently the Hellenic element carries with it a mighty remnant of old-world paganism, and a great infusion of the worst and weakest parts of Greek scientific speculation; while fragments of Persian and Babylonian, or rather Acadian mythology burden the Judaic contribution to the common stock. The antagonism of science is not to religion, but to the heathen survivals and bad philosophy, under which religion herself is often well-nigh crushed. And for my part, I trust that this antagonism will never cease; but that to the end of time true science will continue to fulfill one of her most beneficent functions, that of relieving men from the burden of false science which is imposed upon them in the name of religion."

The Rev. T. W. Smith, an American missionary in the island of Tahiti, says in his article published in THE TRUTH SEEKER some time ago: "I should be ashamed to concede that what has been claimed as Christianity by the church of Rome and others is the Christianity of the New Testament. I should be forced into the rankest Infidelity if I was compelled to believe and indorse the cruel, bigoted, blood-thirsty, and devilish system of religion that exhibited itself in the Inquisition, on Bartholomew's eve, and also in England and Massachusetts, and elsewhere, where men and women hav been burnt, strangled, shot, imprisoned, whipped, and exiled for the exercise of religious or secular views differing from the church holding the reins of government at the time."

Now I will ask, is not this the religion which we citizens of these United States of America under the boasted civilization and enlightenment of the nineteenth century are being persecuted and ostracised for not accepting? And is it not the same religion which the American Reform Association is trying to hav recognized by our national government and adopted as the national religion to be supported by general taxation and protected by the secular arm of the government?

Can this be the religion which these papers are trying to harmonize with science? Now is it not an astonishing fact that such men as Thomas Paine, Ingersoll, and Huxley, whose ideas of religion are nearest in accord with the Bible, are called Infidels by the people who hold the Bible to be the inspired word of God?

If religion is good deeds, right action, as held by St. James, Micha, Huxley, Paine, Ingersoll, Beecher, and Manu, it is not in conflict with science, and criticism cannot hurt it; discussion will only strengthen it and make it shine the brighter; but Christian theology which is nowadays called religion is a system of doctrins which are false, irrational, and supernatural, which cannot possibly be harmonized with science, which is based upon reason, experience, and observation. As H. W. Beecher said, the forest of theology will hav to be cut down and destroyed so that we can plant Liberalism and the religion of humanity. So I say to all lovers of liberty and friends of humanity, lay the ax to the root of that infamous tree of theology. Exterminate that infamous system of religion which has been called Christianity by the church of Rome and her Protestant offspring, and establish the religion of good deeds, the religion of humanity.

P. M. SHUMAKER.

Flat Creek, La., Aug. 10, E.M. 290.

Los Angeles Assembly of Progress.

Mr. J. M. Voss, the grand prefect, is evidently sincere and honest, but in his letter in THE TRUTH SEEKER of August 16th fails to afford the needed evidence of the perfection of the Grand Assembly of Progress scheme, and seems to mistake my motivs. I wrote: "I hav long been intensely anxious that the Liberals should hav a mutual aid society for both sexes, that would make sure provision for dependent loved ones, in which no prayers or mummeries, religious or otherwise, would be allowed; founded and conducted on strictly business principles; affording insurance at actual cost, and paying fair salaries for needed work done, but no sinecures, fat jobs, or division of spoils among managers." I concluded with the declaration, "I do not doubt the good intent of the Los Angeles Assembly of Progress, but their scheme is not practical or reliable. I do hope, however, that it will result in great good by arousing attention, discussion, and intelligent action on the subject, that will eventually giv us a safe, reliable, practical, Liberal mutual aid society."

For nigh five years I hav carefully studied and hav urged the formation of such a society, gladly receiving suggestions, thankful for objections, learning from actual membership in three mutual cooperativ insurance societies, and study of the plans of very many others. And yet I am only the more anxious to hav some better scheme than I can devise adopted, or at least that what, after years of careful study and consultation with the best actuaries of the United States, is self-evidently safe, economical, and practical, shall be perfected by such amendments as the judgment or experience of more able persons may advise. For if Liberals organize a mutual aid society, it should be the very best in existence, profiting by the experience of all others, avoiding their mistakes, and embracing all their desirable features.

I find the actual cost of $2,000 insurance on lives selected with ordinary care and precaution, between the ages of twenty-one and thirty-five, is $11 per year; from thirty-five to forty-five, $17; from forty-five to sixty, $30.

Under twenty-one and over sixty are extra hazardous, and should not be taken.

If each policy was issued for $2,222, and the $222, at death of member, paid into the reserve fund of the society, and the $2,000 to heirs of the deceased, since the death average would be ten to every one thousand members each year, every death would secure $222 to the reserve fund, thus accumulating a fund proportionate with increase of membership, that affords security, and guarantees permanence of the society, combining all the security of the old line system with that of the cooperativ.

Let us compare the actual cost of insurance for $2,000, under this plan, with the cost—with no security—of the Grand Assembly of Progress.

Age, thirty-five; actual cost per year, $11. Cost by Grand Assembly of Progress, $28.

Age, forty-five; actual cost per year, $17. Cost by Grand Assembly of Progress, $36.

Age, sixty; actual cost per year, $30. Cost by Grand Assembly of Progress, $48.

This is on a basis of two thousand members. See page 17 of the constitution of the Grand Assembly of Progress.

Charters, $100 each (page 7). The articles furnished for the $100 (see page 24) any stationer could furnish for $20, and make more than ordinary profit.

Five dollars a week sick benefit to all members, rich or poor, is a delusion and an incentiv to fraud, and is utterly impracticable in a society with isolated members in every part of the civilized world (page 23).

The breadwinner, with wife and family of little children, sick, confined to his bed, needing medicins, extra little luxuries, careful, constant nursing, household expenses to be met, too often including rent—to such, $5 a week would be lamentably insufficient; to the well-to-do a mere bagatel; to some, with bad church heredity, a temptation to make "false claims." The only safe and really helpful sick benefit would be the necessary amount to secure needed attendance and comforts for the sick one, and provision for the sick member's dependent loved ones during the member's sickness and inability to attend to work or business. This can be secured by loans from the society's reserve fund, repayment secured by pledge of sick member's and two other members' policies. The time has come when a mutual aid society of Liberals is possible. It has long been greatly needed. I am much pleased to know that such men as Will S. Andres, of Portsmouth, O., are giving attention and urging prompt action in the matter, and most earnestly I solicit that other able Liberals, in the same kindly spirit of desire to promote the greatest good to our cause, will investigate, and through the columns of THE TRUTH SEEKER discuss this all-important matter. Let the subject, not persons, be fully discussed, and a plan devised or selected that will commend itself to all Liberals, a plan that shall afford the maximum of security at minimum of cost. And the widow and the orphan in their bereavement and dependence, and the Liberal, when misfortune, reverses, or business failure leave the $2,000 thus secured the one only provision for loved ones, will bless all who aid in the grand and noble work of organizing the Freethinker's mutual aid society.

C. B. REYNOLDS.

Eminent Women.

ELIZABETH TEXTOR.

The greatness of the sons is the exuding of the greatness of mothers. . . .
The female contains all qualities and tempers them,
She is in her place and moves with perfect balance,
She is all things duly veiled, she is both passiv and activ. . . .
As I see one through a mist, one with inexpressible completeness, sanity, and beauty;
I see the bent head and arms folded over the breast,
The female I see.

Thus speaks the poet, and thus he proves it to us that woman is nature's masterpiece and "contains all."

Goethe was one of the greatest of German poets, and among the most Liberal as well. The greater part of his superiority was the "exuding" of the mother.

Her name was Elizabeth Textor; and wherever Goethe is known and loved this woman's name should be known and loved, yet how few hav ever fully realized he had a mother.

Professor Cottinger says of her: "She is one of the most pleasing figures in German literature, standing out with greater vividness than almost any other. She was a merry, genial, and whole-souled woman, of moderate culture . . . one of the rare women who make the world happier by the fact of their being in it."

After a lengthened interview with her Nicolovius exclaimed, "Now do I understand how Goethe has become the man he is."

She was only eighteen when the poet was born and they were both young together. She was fond of story-telling and mirth, order and humor. In a letter she says, "I am fond of people and everyone feels it directly, young and old; I pass without pretension through the world, and that gratifies men. I never 'bemoralize' anyone; always seek out the good in them and leave what is bad. In this way I make myself happy and comfortable."

Thus we see the happy mother gave the genial, kind, and happy nature to her son, both by heredity and example. "She kept open house for all his friends, and no one who stood in any relation to Goethe could pass through Frankfort without stopping to pay regards to her."

When he returned home, in 1768, from Leipsic, broken in health, his father showed him the cold shoulder, for he wanted to see him further advanced in the study of jurisprudence; he did not understand that a poet's sphere is a different one. Mother and sisters, however, were touched by the worn face, and womanlike received him with affection, which compensated for his father's coldness. The father was a tyrant and the "poor mother [as so many other mothers hav done] had a terrible time of it, trying to pacify the children and stand between them and their father. . . . In 1808 she died, seventy-seven years old. To the last her love for her son, and his for her, had been the glory and sustainment of her happy old age. He had wished her to come and liv with him at Weimar; but the wishes of old Frankfort friends, and the influence of old habits, kept her in her nativ city, where she was venerated by all."

They who love the poet and philosopher, the scientist and thinker, Goethe, should love, remember, and venerate his mother, Elizabeth Textor.

With antecedents,
With my fathers and mothers, and the accumulations of past ages,
With all which had it not been,
I would not now be here as I am.—*Whitman.*

Snowville, Va. ELMINA DRAKE SLENKER.

Prohibition.

Some time ago a correspondent of your paper, seeking to establish the beneficence of Prohibition, referred to Kansas as indubitable proof of his proposition. I am in receipt of several letters asking if the party correctly stated the case, and if not, urging me to reply.

For twenty years prior to Prohibition in Kansas I was an activ Good Templar and worker in the temperance cause in Topeka, Valley Falls, and Troy in this state. When the Prohibition craze struck Kansas ten years ago there were about four hundred lodges and organizations of various kinds in the state devoted to temperance work. In six months they were all dead. Prohibition killed them. Moral, social, educational temperance work was wholly abandoned, and compulsion, litigation, and general hell-raising inaugurated in its stead. The infamous spy, spotter, and informer system was adopted, and secret, star-chamber, inquisitorial "law and order leagues" hatched conspiracies, waged bitter and vindictiv prosecutions, piled costs mountain-high upon the taxpayers, and converted society into a seething caldron of warring elements.

The golden era of sobriety was just beginning to dawn in Kansas when the pernicious contagion of Prohibition broke out like a raging pestilence and spread over the land, destroying temperance work and leaving moral desolation in its path. The consumption of liquor has been increased rather than diminished, and men hav been made worse instead of better. Prohibition has debauched our state. The attempted enforcement has drawn out the worst elements of human character on both sides of the question. Men who once had respect for law hav grown to hate and despise it, and their sons are following in their footsteps. In place of honest, old-fashioned saloons we hav drug stores, joints, club-rooms, and secret hell-holes, where vicious stuff is sold to all who want it, old or young.

Prohibition was not sprung upon Kansas for the purpose of promoting temperance. Far from it. It is simply an artful scheme on the part of the church to obtain prestige, prominence, and power; to enlarge its field of operation and to secure the recognition of its divine right to rule. It is a church crusade for empire. Nothing more, nothing less. The preachers are invariably its commissioned officers, the deacons, elders, and class-leaders are its sergeants and corporals, and the lay membership are its rank and file. Their houses of worship are its barracks and recruiting stations. They are used for caucusing, for planning campaigns, for plotting and hatching out their secret conspiracies, and for the delivery of ranting, fanatical lectures, speeches, and sermons.

Since the withering blight of Prohibition cast its dark shadow upon Kansas and Iowa, and converted those states into moral plague-spots, the former has lost seventy-two thousand of its population and the latter two hundred and ninety-five thousand, while all surrounding states hav gained from two to six hundred thousand each. And as many more people would flee from the church rule and blue-lawism of those two states if they could sell out and get away, or if they did not hope for a change in affairs.

For one, I am not a law-worshiper. I never did believe in padlock virtue, legal righteousness, sheriff honor, execution honesty, Comstock purity, or constable temperance. I do not believe that state guardianship of men's appetites and morals and the removal of all temptation from them is conduciv to the best results in developing human character. I do not believe in putting bib and diaper on a man and shutting him up in the nursery with old grannies Church and State for his wet and dry nurses. I do not believe in trailing him up to the legislativ porch like a morning glory, cultivating no power within himself to stand alone, and sure to be cut down by the first chill wind or autumn frost.

Temptation is as necessary a factor in the building up of character as exercise is in the growth of a strong, healthy body. Without temptation it is impossible to develop a vigorous manhood, capable of resisting evil as the sturdy oak withstands the fury of storm and tempest. Without temptation man would be a frail hot-house exotic, a thing of jelly, without bone, sinew, muscle, or vertebra. The moment temptation is removed, moral degeneration begins. Free moral agency is essential to manhood. No good can possibly come from the destruction of human liberty.

To sum up the case, Prohibition is only another name for puritanic hydrophobia. In principle it is false, irrational, and unjust; in spirit it is aggressiv, ferocious, and vindictiv. It is the cessation of liberty, the foe of free moral agency, and the destroyer of temperance. It is social plague, moral pestilence, political contagion, commercial famin, and financial ruin. It is the distilled essence of fanaticism, hypocrisy, and hatred—the bastard offspring of pharisaical bigotry and political demagogism. It is degrading, enslaving, and demoralizing to a free and intelligent people. It begets disrespect for all law; it offers a premium upon vice and crime, and turns men into sneaks, spies, spotters, and perjurers. Its enactment and attempted enforcement in the states of Kansas and Iowa hav been an infamous outrage upon the natural and civil rights of the people opposed to it. It is the progenitor of discord, hatred, and bitterness, the instigator of contention, enmity, and rancor, and the propagator of strife, dissension, and violence. It is a base conspiracy of raving cranks, frothing fanatics, gibbering lunatics, frenzied bigots, designing knaves, rotten demagogs, and unprincipled politicians who would apply the torch of conflagration to the glorious temple of liberty bequeathed us by our fathers, and dance in fiendish revelry around the smoking ruin. S. R. SHEPHERD.

Leavenworth, Kan.

The Escape of a Seventh Day Adventist.

W. H. McKee, secretary of the National Religious Liberty Association—a "Seventh Day" religious organization—reports in the organ of his society:

Mr. L. A. Callicott, of Lanes, Dyer county, Tenn., was tried some time since, under the Tennessee statute forbidding Sunday labor, and found guilty, but a new trial was ordered, which took place July 21st, before Judge Flippin. Col. T. E. Richardson, who is counsel in the famous King case, which has gone to the United States district court, defended Mr. Callicott. The defendant is a Seventh Day Adventist, and the question was broached as to whether the commandment, "Six days shalt thou labor and do all thy work," made it a sin for him to rest on Sunday. E. E. Marvin, an elder of the Seventh Day Adventist denomination, was put upon the witness-stand and the following was elicited, as reported in the *Review and Herald:*

Colonel Richardson: "Mr. Marvin, where do you liv?"
Mr. Marvin: "At Trezevant, Carroll county, Tenn."
Colonel Richardson: "Are you a minister of the Seventh Day Adventist church?"
Mr. Marvin: "Yes, sir."
Colonel Richardson: "What is the belief and practice of your church concerning the Sabbath?"
Mr. Marvin: "We believe the seventh day is the Sabbath of the Lord, as brought to view in Ex. xx, and keep it as such; and with James ii, 12, we believe this to be a law of liberty, and that we hav a heaven-born right to obey it in any state or nation."
Colonel Richardson: "You regard it as a Christian duty to keep that day holy and no other?"
Mr. Marvin: "Yes, sir."
Colonel Richardson: "Does your church hold that the working upon six days is as imperativ as the keeping of the seventh?"
Mr. Marvin. "No, sir."
Attorney-general: "Mr. Marvin, what is the position of your people as to working six days?"
Mr. Marvin: "They hav never officially or publicly expressed any rule concerning it."
Attorney-general: "Do your people teach that it is a sin to rest on Sunday?"
Mr. Marvin: "We believe that when required to——"
Attorney-general: "But answer my question."
Mr. Marvin: "I will, sir, if you giv me opportunity."
Attorney-general: "Well, go on, then."
Mr. Marvin: "We believe that when required to rest on Sunday, by laws based upon the religious aspect of the day, it would be wrong to obey them."
Attorney-general: "Do laws, requiring men simply to rest, tend to enforce religion or worship?"
Mr. Marvin: "Yes, sir, if such laws be Sunday laws."
Attorney-general: "On what grounds?"
Mr. Marvin: "On the grounds that there is not now, or ever was, a Sunday law, that did not hav for its basis the religious character of the day."
Attorney-general: "But it would not interfere with your religion to rest on Sunday?"
Mr. Marvin: "Yes, sir. Sunday-keeping is a religious act—an act of worship; it would be conforming to an opposing religion."

The attorney-general then yielded the case, and the judge charged the jury to bring in a verdict of not guilty.

This testimony is worthy of note, for it brings out the pith of the whole question of Sunday laws. Sunday-keeping is a religious act, nothing else—never was anything else since the Babylonians and their ancestors established the worship of the sun god, which the "venerable Day of the Sun" perpetuates to the present hour, with the added sanctities of the Christian Sabbath attached in these later times.

If any man believes that "the seventh day" is the Sabbath of the Lord his God, to compel him to yield a formal allegiance to the first day (the Day of the Sun) is forcing him to conform "to an opposing religion."

The judge in this case charged rightly.

A "Holy Father."

Translation from the Italo-Americano, New York, Aug. 9, 1890.

A Jesuit priest of the name of Giuseppe (Joseph) died unexpectedly in a confessional of the church of San Luigi of Rome whilst listening to the confession of a young girl who claims to be his daughter. She had confessed to incestuous relations with her own brother. Not knowing of this latter matter, the wretched priest was so struck with horror at it that the apoplexy killed him instantly.

Gems of Thought.

A UNIVERSAL God ought to hav revealed a universal religion. By what fatality then are there so many religions on earth?—*Holbach.*

IT must, indeed, hav been pardonable to doubt of the divinity, when his only announcers disputed on his nature. Nearly all the first fathers of the church made God corporeal; and others, after them, giving him no extent, lodged him in a part of heaven. According to some, he had created the world in time; while, according to others, he had created time itself. Some gave him a son like to himself; others would not grant that the son was like to the father. It was also disputed in what way a third person proceeded from the other two. There were disputes about his mother, his descent into hell and into limbo; the manner in which the body of the God-man was eaten and the blood of the God-man was drunk; on grace; on the saints, and a thousand other matters. The confidants of the divinity were seen so much at variance among themselvs, anathematizing one another from age to age, but all agreeing in an immoderate thirst for riches and grandeur.—*Voltaire.*

MAN . . . trusted God was love indeed
And love creation's final law—
Though Nature, red in tooth and claw
With ravin, shrieked against his creed.
—*Tennyson.*

WHO can appreciate the mercy of so making the world that all animals devour animals; so that every mouth is a slaughter-house, and every stomach a tomb?—*Ingersoll.*

THERE is not necessarily any gross and ugly facts which may not be eradicated from the life of man. We should endeavor practically in our lives to correct all the defects which our imagination detects. The heavens are as deep as our aspirations are high. So high as a tree aspires to grow, so high it will find an atmosphere suited to it.—*Thoreau.*

POPULATION will mightily increase, and the earth will be a garden. Governments will be conducted with the quietude and regularity of club committees. The interest which is now felt in politics will be transferred to science; the latest news from the laboratory of the chemist, or the observatory of the astronomer, or the experimenting room of the biologist, will be eagerly discussed. Poetry and the fine arts will take that place in the heart which religion now holds. Luxuries will be cheapened and made common to all; none will be rich, and none poor. Not only will man subdue the forces of evil that are without; he will also subdue those that are within. He will repress the base instincts and propensities which he has inherited from the animals below; he will obey the laws that are written on his heart; he will worship the divinity within him. As our conscience forbids us to commit actions which the conscience of the savage allows, so the moral sense of our successors will stigmatize as crimes those offenses against the intellect which are sanctioned by ourselvs. Idleness and stupidity will be regarded with abhorrence. Women will become the companions of men and the tutors of their children. The whole world will be united by the same sentiment which united the primeval clan, and which made its members think, feel, and act as one. Men will look upon this star as their fatherland; its progress will be their ambition; the gratitude of others their reward. These bodies which we now wear belong to the lower animals; our minds hav already outgrown them; already we look upon them with contempt. A time will come when science will transform them by means which we cannot conjecture, and which, even if explained to us, we could not now understand, just as the savage cannot understand electricity, magnetism, steam. Disease will be extirpated; the causes of decay will be removed; immortality will be invented.—*Winwood Reade.*

MATTER was from the beginning in God, and is hence eternal and unending. The earth, the dust, every created thing indeed, perishes; but we cannot say that that perishes out of which they are created. Substance abides eternally. A thing falls into dust, but out of the dust is developed another. The earth, as Pliny says, is a phenix and remains once for all. When it becomes old it burns itself to ashes that out of them a young phenix may arise, the former but rejuvenated.—*Sebastian Frank.*

NOTHING appears to be really durable, eternal, and worthy of the name of a principle save matter only. Matter as the Absolute includes within itself all forms and dimensions. But the infinity of forms under which matter appears is not accepted by her from another nor as it were only in outward appearance, but she brings them forth from herself and bears them from her own womb. Where we say there is death, there is only the outgoing toward new life, a loosing of one union which is the binding into a new.—*Giordano Bruno.*

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A Good Book to Look at, Read, and Sell.

WEDRON, ILL., Aug. 25, 1890.

THE TRUTH SEEKER COMPANY, New York, N. Y., *Gents:* "Pictorial Text-Book" received last night. Every Liberal should hav one and should try and sell them among his neighbors. The cartoons are plain and distinct, the explanatory reading matter is excellent, and it is a large book for the small price asked for it. I hav had it but a few hours and hav sold six copies. Will giv you an order as soon as I see the balance of the community. Only one Liberal in the six names I got. They liked the cartoons exposing Catholicism, and I think after getting the book will open their eyes on their own system. I would advise Liberals, however, not to explain the cartoons to over one Catholic at a time, as they dislike seeing themselvs as others see them.

Yours truly, M. P. BRAFFET.

Again Our Generous Friend.

In THE TRUTH SEEKER of August 9th we gratefully acknowledged on our own part a donation of $50 from Mr. F. A. Day, of Castana, Iowa; and also $50 for the Secular Union and $100 for Mr. Reynolds to use in making Washington a secular state.

Mr. Day has again shown his generosity and made another grateful acknowledgment necessary by a gift to THE TRUTH SEEKER of $100, and the same amount to Mr. Reynolds to help that warrior along.

We regret to learn from his sons that Mr. Day is in poor health, but it pleases us to know that he can occasionally find forgetfulness of pain in enjoying the contents of the Pictorial Text-Book, the first copy of which that came from the press was mailed to him.

Why the State Should Not Teach Religion.

To the *Catholic Review* must be given credit for honest frankness, though perhaps it speaks as it does because the Roman church thinks the times will stand an avowal of its purpose. The *Review* heads an editorial with the query, "Why Should Not the State Pay for Religious Instruction?" and goes on to say:

"It seems to be taken for granted that the state should not pay for religious instruction. Even Catholics discussing the merits of the denominational plan, out of defense to popular prejudice, are careful to assure our Protestant friends that they do not ask the state to pay for religious instruction, but only for secular studies. But surely it is a pertinent question, Why should not the state pay for religious instruction in the public schools? Is there anything morally wrong in the idea? Would it necessarily involve injustice, or wrong to any class of people? Would it hav a deteriorating or demoralizing effect upon the pupils? In short, can anyone giv any good reason why the state should refuse to pay for religious as well as other instruction? What is the object of the state in providing for the education of the rising generation? Is it not to make good citizens? And what is the most important requisit for good citizenship? Is it not morality?"

When the *Review* can show that morality is promoted by religion, or that we should hav no morality without religion, or that religious people are always moral and irreligious people always immoral, then its questions will be answered as it desires. At present the facts, throughout history, are against it.

It seems to be necessary to continually remind the priests that "morality has nothing to do with religion. Morality appeals to the experience of mankind. It cares nothing about faith, nothing about sacred books. Morality depends upon facts, something that can be seen, something known, the product of which can be estimated. It needs no priest, no ceremony, no mummery. The morality of the world is not distinctivly Christian. Zoroaster, Gautama, Mohammed, Confucius, Christ, and, in fact, all founders of religions, hav said to their disciples: You must not steal; you must not murder; you must not bear false witness; you must discharge your obligations. Christianity is the ordinary moral code, plus the miraculous origin of Jesus Christ, his crucifixion, his resurrection, his ascension, the inspiration of the Bible, the doctrin of the atonement, and the necessity of belief. Buddhism is the ordinary moral code, plus the miraculous illumination of Buddha, the performance of certain ceremonies, a belief in the transmigration of the soul, and in the final absorption of the whole by the infinit. The religion of Mohammed is the ordinary moral code, plus the belief that Mohammed was the prophet of God, total abstinence from the use of intoxicating drinks, a harem for the faithful here and hereafter, ablutions, prayers, alms, pilgrimages, and fasts."

If we are to hav religion taught in the schools, whose religion shall it be?

Does the *Review* think that it would be justice to use a Freethinker's money to pay priests to educate somebody's children in Catholicism? Would it be justice to teach an Infidel's child the Catholic catechism?

The state should not pay for religious instruction in the public schools for the reason that it is not the state's business. Religion is a question for each person to decide for himself. The public schools are for the children of everyone, and it could not be otherwise than a wrong inflicted upon some child to hav religion taught therein—some Freethinker, some Protestant, some Catholic, some Jew. And for the State to provide schools for each sect would be impossible. It would ruin the people to pay the taxes to support them. There are some two hundred sects of Christians in the world, and the United States has samples of about all of them. Schools would hav to be multiplied forty-fold. There is no feasible plan to educate children in public schools that will not work injustice except to make them strictly secular and leave their religious education to their parents.

The state should not teach religion for another reason. Religion is the enemy of the state, in that it diverts the attention of men from this world to another, and teaches them to sacrifice this world to that other. This weakens the ties that hold families and states together, and has a tendency to reduce society to anarchy. Which is worth the more to the state—to civilized society—a community of begging monks or a community of secular workers? Why, then, should the state teach religion?

The Beggars, the Soldiers, and the Preachers.

Our Canadian contemporary, *Secular Thought*, says:

"In Brazil, under the new *regime*, it has been decided that 'beggars, soldiers, and clergymen' shall be disfranchised. This is right. The business of clergymen is to prepare men for the next world—not for this one; and as they get exemption from almost all taxation, the rule of 'no taxation without representation' should in their case be rendered 'no taxation, no vote.'"

But it is not right, though it may be expedient considering the character of the clergy and their proneness to maneuver for the aggrandizement of the church. Ministers should be treated the same as men, and so should women. Giv them freedom and suffrage, treat them as though they were not dependents, and they will come out all right in time. The clergy are not wholly to blame for the anomalous position they occupy. The people are so superstitious that they let the priests bamboozle them with hellfire and heaven, but then, some of the preachers are honest and don't know any better themselvs. The tax exemptions are the work of the people, and the clergy hav just as good right to vote as the stupidly superstitious or knavishly dishonest politicians who enacted the law. As for soldiers—who has a better right to vote than the man who is defending his country? And the beggars—well, that hits our friends the preachers again, but isn't there a text somewhere that the poor shall inherit the earth—and when they inherit it let them rule it.

Ancient Men and Ancient Religions.

Another Southern subscriber has applied for information, this time for the benefit of the clergy. Mr. H. T. Ward, of Coaling, Ala., writes:

"Will you giv me the best authorities on pre-Adamic man, and on a religion older than the Bible purports to be? I told a minister we had evidence of men and religion older than described by the Bible. He said he wanted to see it; that he was well read in geology and history and had never seen anything of it. He wanted the evidence to be as authentic as the Encyclopedia Britannica."

Without making any reflections upon the reverend gentleman's general lack of information upon a subject he claimed to be "read in," we will note some facts and opinions bearing on the subject; and, as he thinks the Encyclopedia Britannica will convince him, let us first quote that eminent authority, after premising a few things.

The Bible account of creation we will assume to be familiar to our clerical friend. That account givs the beginning of the world—according to accepted Christian chronology—as about six thousand years ago. The human race is supposed to be descended from a single pair—Adam and Eve—created specially by God. If this is not so—if the earth is older and has been peopled more than six thousand years; and if the human race is not descended from Adam and Eve, then the well-read minister is in error.

The article on Geology in the Encyclopedia Britannica occupies pages 189 to 324, and it is therefore impossible, in the limits of an editorial, to quote it entire. But we may, perhaps, afford our friend's clerical friend some hints of its contents. "Geology," begins Professor Archibald Geikie, the writer of the article, "is the science which investigates the earth. Geology shows that the present races of plants and animals are the descendants of other and very different races which once peopled the earth. It teaches that there has been a progress of the inhabitants, as well as one of the globe on which they dwell." This progress of life the geologists hav divided into periods, as follows:

"I. Archæan Time.—The beginning, including a very long era without life, and, finally, that in which appeared the earliest and simplest forms of plants and animals.

"II. Silurian Age, or Age of Invertebrates.—The animal life consisting distinctivly of Invertebrates.

"III. Devonian Age, or Age of Fishes.—Fishes, a division of Vertebrates (the earliest of which had appeared before the close of the Silurian), the dominant race.

"IV. Carboniferous Age, or Age of Acrogens, and eminently also the Age of Amphibians.—Characterized by Coal-plants, which were chiefly of the tribe of Acrogens, a tribe that then had its grandest exhibition; and in animal life, by the earlier Reptils, belonging mostly to the lower division, Amphibians.

"V. Age of Reptils.—Reptils the dominant race.

"VI. Tertiary Age, or Age of Mammals.—Mammals the dominant race.

"VII. Quaternary, or Age of Man."

These periods, of course, are not distinct, but overlap each other. The time of each geologists do not pretend to giv. They call them "vast periods," "enormously remote epochs," "myriads of ages," etc., etc., which indicate millions of years. Man began in the Vertebrate type in the prone or horizontal fishes, and completed his career, as we now see him, in the "Recent or Human Period," as Geikie calls it, known as the Quaternary (or Post-tertiary) age. By the discovery of human bones and implements manufactured by man it has been established that man has existed on the earth for many, many thousands of years. Some scientists, like Sir William Thompson, say one hundred thousand; others, like Denton, say hundreds of thousands. Most of them prefer not to speculate on the subject. But one thing is most positivly asserted by all—that six thousand years is not a moment in comparison with the years that hav elapsed. Baldwin says: "It is now as certain as anything else in ancient history, that Egypt existed as a civilized country not less than five thousand years earlier than the birth of Christ" (Prehistoric Nations, p. 32). But this is nearly one thousand years before the creation of man, according to Genesis; yet Egypt was then a civilized country. Lenormant, in his "Manual of the Ancient History of the East," though anxious to make his readers believe that the Bible and history are in perfect harmony, acknowledges that "undoubtedly, positiv facts prove that the antiquity of man on the earth is much greater than has been inferred from an inexact and too narrow interpretation of the biblical narrativ"

(Manual, p. 39). He places the first dynasty of Egyptian kings at 5004 B.C., or one thousand years before the creation of man, according to Genesis (Manual, p. 197). Sir Charles Lyell (Antiquity of Man, p. 204) givs us a period of more than a hundred thousand years from the present, for the time when the primitiv men of France lived, whose remains hav been found in the valley of the Somme, with those of extinct elephants, lions, bears, hyenas, etc. Ansted, in his "Earth's History," says, "It would appear that the lowest human remains must be of a date carrying us back a quarter of a million of years" (Earth's History, p. 185). Page tells us, "There is the amplest evidence of man having been an inhabitant of western Europe for ages preceding the popularly received chronology" (Man: Where, Whence, and Whither? p. 183). Broca, the anthropologist, says, "Man has left traces of his existence, marks of his industry, and remains of his body, in geological strata, the antiquity of which is beyond computation." He adds, "A person may easily convince himself that six thousand years constitute but a short moment in the life of humanity" (Anthropological Review, 1868, p. 47). Lesley says, "My own belief is but the reflection of the growing sentiment of the whole geological world—a conviction strengthening every day, as you may with little trouble see for yourselvs by glancing through the magazines of scientific literature—that our race has been upon the earth for hundreds of thousands of years."

The Encyclopedia Britannica (Vol. ii, p. 102), which our friend so greatly reverences, says: "It is no longer necessary to discuss these chronologies [Archbishop Usher's and other theologians'], inasmuch as new evidence has so changed the aspect of the subject, that the quasi-historical schemes of the last century would now hardly be maintained by any competent authority of any school. Geology, notwithstanding the imperfection of its results, has made it manifest that our earth must hav been the seat of vegetable and animal life for an immense period of time; while the first appearance of man, though comparativly recent, is positivly so remote that an estimate between twenty and a hundred thousand years may fairly be taken as a minimum. This geological claim for a vast antiquity of the human race is supported by the similar claims of prehistoric archeology and the science of culture, the evidence of all three departments of inquiry being intimately connected, and in perfect harmony."

We think this evidence is sufficient. If not, our clerical friend may refer to Lubbock's "Prehistoric Races," or any of the dozens of works on this subject. We particularly recommend Professor White's articles in the July and September numbers of the *Popular Science Monthly*, and succeeding chapters of his work on the "Warfare of Science." Also the articles on geology and anthropology in the Encyclopedia Britannica.

The origin of religion—the invention of deities, the worship of idols, gods, and God—is involved in obscurity. Savage man invented his religious abstractions and concrete forms of worship long before he had invented any method of leaving a record of them. It is therefore a question not of the earliest religion, but of the earliest records of religion. These are found in Egypt, India, Chaldea, and later scholars are beginning to find them in prehistoric America. The Egyptians, says Herbert Spencer, out of their primitiv ideas of gods, brute and human, evolved spiritualized ideas of gods, and finally of a god; until the priesthoods of later times, repudiating the earlier ideas, described them as corruptions. Religion has been a growth. As man himself has grown from brute to savage, from savagery to his present estate, so religion has grown from fetichism, worship of snakes, toads, idols, to its present forms. Man never had a decent god till he became civilized, and the higher the civilization the better the God. "God" is the reflex of man.

The Jewish written records go back but a few centuries before Christ—six or seven. The Egyptians go back about four thousand years. The identity of the Jewish legends with those of Persia, Assyria, Babylonia, and Egypt shows whence they were derived. Especially is this true of the accounts of the creation and deluge. The Chinese, the Hindoos, and the ancient Mexicans, too, hav legends similar to those found in the Old Testament in the book of Joshua. The Indian and Chinese records and religions are many hundreds if not thousands of years older than the Jewish. The Egyptians were civilized centuries before the time of Moses (alleged to be about 1500 B.C)., and it was from them that the Jews obtained their monotheistic ideas. But Moses did not make the pentateuchal record. That was done by writers who lived centuries later. On these facts there is no difference of opinion among biblical scholars now, as it is quite the easiest thing in the world to show that the records of the Jews are later than those of other nations. And as the human race is not descended from Adam and Eve, but has been on the earth tens of thousands of years, so religion did not spring from "God's chosen people," but has been a common phenomenon among men. The most plausible origin ascribed is perhaps that of Herbert Spencer in his "Principles of Sociology." An outline of the various religions of the last four thousand years would require too much space for it to be here attempted. There are similarities in all of them, and the more modern cannot claim to be the original. If our friend's clerical friend be really desirous to dig into this subject, we will recommend to him a few books from which he will obtain the needed information.

New York's Clerical Politicians.

When the People's Municipal League was formed in this city last June a clerical committee, composed of thirty-four preachers and priests of all denominations, was attached. Among the names put on this committee was that of Mike Corrigan, a Catholic archbishop who runs this burg politically. Commenting upon this appointment, THE TRUTH SEEKER said:

"If the committee hope that Corrigan will help to overthrow the rule of Tammany Hall they show themselvs totally unacquainted with his church and wholly unfit to take part in any practical affairs of life. Corrigan's church gets all that can be given it through Tammany, and has no reason to desire a change. Neither will she divide with the Protestants. The Protestants' legislativ stronghold is Albany, among the country Protestant members, to whom they owe all the subsidies now enjoyed by them. Rome has got New York, and the honor of figuring among a respectable committee of Protestant clergy will not induce Corrigan to 'divvy' the booty."

It seems that it is only recently that the Catholic church authorities found out that Corrigan was expected to join in the movement, and the vicar-general, Mr. T. S. Preston, who represents the archbishop while that official is in Rome, promptly asked that his name be left off the roll. Mr. Heber Newton replied to Mr. Preston, and the reply called out this emphatic letter from the vicar-general:

"The reply of the Rev. R. Heber Newton to my letter seems to call for a brief answer. In the first place, I do not agree with him that a gentleman's name may be used at any time without his expressed consent. Secondly, all letters addressed to the archbishop during his absence from the city hav been sent to me, and no letter asking his consent to the use of his name by the 'Municipal League' has been received. Had such a letter been received I should at once, in his name, hav refused consent. The very day on which I saw the circular of the committee I addressed my letter to the *Sun*.

"Now, in conclusion, I assert that I hav full authority from the archbishop, and as his representativ I demand that his name shall be 'taken from the list' of the committee of clergymen. This I do with all politeness, but with decision, while, as before, I make no comment upon the purposes of the league or the purity of its intentions. Very respectfully,

"THOMAS S. PRESTON, Vicar-General.

"*St. Ann's Church, New York*, Aug. 25, 1890."

The committee of clergymen were very foolish to think that the Catholic church is dissatisfied with the present political status in this city; and if they really did think so, it shows them to be utterly incompetent to deal with general affairs. Tammany Hall is the secular end of the Romish church, and for Corrigan to work against it would be to work against himself. The Hall, when in power, givs the Romish church every penny it can from the public treasury, and Tammany officeholders contribute every month from their private salaries to the force which none know better than they gave them their positions.

Nothwithstanding the defection of the archbishop, however, we are going to hav religion in politics this fall. The managers of the Committee of Clergymen hav officially announced that the work of the committee "promises to be of the most practical kind." In support of this announcement the statement is made that "for the purpose of the campaign the churches are being regarded like so many political clubs." The members of the churches "will be asked to distribute the campaign literature, which is now being prepared for the purpose of showing in detail the corruption of the present city government. Municipal reform clubs are being rapidly organized in different congregations, and their activity will be utilized in connection with the regular work done by the committee on enrollment." About the middle of this month, too, "a monster meeting of all the clergy of the city, without regard to denomination, will be held. An address, which is now being prepared by Dr. Howard Crosby, and the committee of which he is the chairman, will be laid before this meeting. This address is designed to express the conviction that the gross abuses of the city government imperativly need reform, and it is a duty of the members of every church, whatever may be their creed or shade of belief, to unite in the work of correction. The address will go forth from this meeting as an appeal on the part of the clergy of New York to the laity to unite with them in the endeavor to bring about municipal reform. At this meeting it is proposed to discuss the moral and philanthropic aspects of the campaign. Not only are past evils to be mended, but the future good to be done will also be considered."

Just what this participation in politics of the clergy will do for the city it is difficult to say. A politician who was applied to by a reporter for his opinion was greatly interested. "I don't know exactly what it means," said he, "but it seems to point toward a piously paternal government under which we shall all hav to go to church twice every Sunday. I once heard of a man so truly good that he opened oysters with prayer. But that is not any worse than some of the things that come into one's mind in considering the good that may be done by these good people when they get hold of the city government."

The "good" that these people would do, if they could get hold of the city government, would be to put their friends in office, giv all the money they could to the Protestant churches, and shut New York up from Saturday night to Monday morning so tight that even prayer wouldn't open it. "The interests of God's rights" was one of the announced principles of the movement when started; and, as we said then, those who hav read ecclesiastical history will hav little difficulty in understanding it. "God's rights" are the clergy's rights—their right to dictate to the people; to be supported by the people; to hav state funds used for their own purposes; to be exempt from paying taxes; and to be generally high cockalorums in the community, dealing out punishment to their enemies, favors to their friends, and torture and death to Infidels and those who scoff at their pretensions.

We cannot agree with the evening *Post* that the centers of intelligence are the churches, and that if we are ever to redeem the city from Tammany control the Protestant clergy must lead the way. We do not want to swap one set of church thieves for another set. There never was a time or place when or where clergymen controled the government that criminal corruption and intolerable tyranny did not bear sway. And there is no reason to think that the Protestant churches would run this city any better than the Romish church now does. It is true that the average Protestant is more intelligent than the average Catholic, but intelligence used in a bad cause makes worse results for the victims than ignorance. Aud we hav never seen any indisposition on the part of Protestant churchmen to grab all the cash and favors for themselvs they could. In this respect they hav been behind the Romanists in power only.

What this city needs is a secular government, honestly administered, without any reference to religion or for the benefit of any religious sect.

THE destructiv tornado which whirled through Wilkesbarre, Pa., last week cut up many curious capers. It mowed a swath from one to five hundred feet wide, wrecking some three hundred buildings, and killing twenty persons. "Providence," of course, has come in for its, or his—what is it?—share of praise and blame for not destroying or for destroying. The tornado hit the leading Catholic church and sadly battered it, and when a pious woman remarked on the streets this morning, "How wonderful are the ways of providence," a sharp-tongued old Irishwoman, with a green handkerchief knotted about her shoulders, rejoined: "Sure Oi think it was the work of the divil. Look you there is the church spoilt intoirely, and the brewery's big chimney with never a hurt." Recently, the more pious of our population hav inclined to lay these atmospheric disturbances upon God, they alleging that he is angry at the people for not giving more money and power to his ministers. Perhaps the old Irishwoman's remark will now incline them to giv the devil his due.

Letters from Friends.

WALLA WALLA, WASH., Aug. 10, 1890.

MR. EDITOR: I am very much interested in the publication of the picture book, and a subscriber here will assuredly buy copies as soon as it is published. ALVIN OLSEN.

MILLERSBURG, O., Aug. 4, 1890.

MR. EDITOR: I think your paper is doing its work well. It has won its way deep into the hearts of its readers, and I hope it will be read by all good citizens and Freethinkers. THE TRUTH SEEKER has become a necessity to the Liberal cause. It enlightens where the Bible darkens.

Yours truly, D. J. SCHILLING.

SEATTLE, WASH., July 29, 1890.

MR. EDITOR: I wish to inform you that a certain party of this city on the Fourth of July last raised a large number of small American flags in front of his place of business, all upside down but one flag, the stars at the bottom corner instead of the top. This is a specimen of some of our foreign-born American citizens of this place. THOS. WEEDEN.

OPHIR, CAL., Aug. 21, 1890.

MR. EDITOR: Please inform me by return mail, or in the next TRUTH SEEKER, why Heston's pictures are discontinued in the grand old TRUTH SEEKER. The paper looks forlorn without them; it looks as if our cause was retrograding.

Yours for truth, liberty, and pictures, LEWIS KAISER.

[Evidently Mr. Kaiser has not read THE TRUTH SEEKER very diligently, or he would know that Mr. Heston, the designer of our pictures, is sick and has gone to Colorado seeking to regain his health. When he finds it he will resume his labors for our readers. This, we trust, will be very soon.—ED. T. S.]

SOLDIERS' AND SAILORS' HOME,
QUINCY, ILL., Aug. 9, 290.

MR. EDITOR: The catalog you sent me is going round among the cottages, as your papers always do. I am almost frantic with desire and determination to do more to overthrow superstition. Oh, how it disgusts me to see so many going to Sabbath-school to hav their pure minds corrupted. It seems to me that if each Liberal was as thoroughly convinced as I am of the degrading influence of the Bible doctrins, and as willing to assist in testifying and proving the same, and as willing to contribute according to his means, it would only be a short time before the Nine Demands would be complied with, Ingersoll would be the acknowledged leader of the moral, religious, and intellectual forces of our republic, and THE TRUTH SEEKER and *Investigator* the leading organs of our press.

EX-REV. JOSEPH P. MAXEY.

PUNTA GORDA, CAL., Aug. 10, 1890.

MR. EDITOR: Please find $5 inclosed, for which forward to the above address THE TRUTH SEEKER for one year and the cartoon book when ready. No cartoons in the last few numbers. I hope nothing serious has happened to Brother Heston to stop his work. I think THE TRUTH SEEKER is one hundred per cent better with cartoons than without them. In the house that I reside in is a family of seven children, all baptized into the Catholic church, the mother being a Catholic, the father an Infidel. I lay THE TRUTH SEEKERS about and the pictures attract the attention of the children. Then follows sometimes a reading of the passages annexed, which givs me an opening to explain to them, which, if the pictures were not there, I could not very well do. They, the pictures, attract the children, and it is they we want to capture most. I hope the pictures will not be discontinued.

H. S. BARRETTE.

SEATTLE, WASH., Aug. 16, 1890.

MR. EDITOR: I wish to ask you through the columns of THE TRUTH SEEKER if there is any law in Illinois and New York compelling parents who through idleness or drunkenness are unable to provide for their offspring, on commission by the court to giv them up to Catholic reformatories. Mother Burnard and six other sisters from St. Paul, Minn., are about to start a place of that kind in Seattle. She says this is the law in all large cities. Homeless girls are picked up on the streets and shoved into these dives, as I call them. THOMAS WEEDEN.

[There is a law in New York, and we believe in Illinois and many other states, allowing police magistrates to commit to "reformatories," "protectories," or "asylums," both Catholic and Protestant, vagrant children, or the children of drunken and pauper parents. The county of New York pays the institutions within its limits $2 per week for boarding them. So profitable has this religious sectarian industry become that the institutions keep agents at the courts. In this city the Westchester Catholic Protectory gets about $250,000 per annum; the New York Juvenil Asylum (Protestant) nearly as much; and various smaller institutions sums in proportion to the business they do. What the Catholics can do in Seattle must depend on state laws and local ordinances. The attention of the Washington State Secular Union should be called to the proposed institutions.—ED. T. S.]

GORDONVILLE, TEX., Aug. 7, 1890.

MR. EDITOR: I noticed a little sketch in the last number of your excellent journal to which I hope you will allow me to reply, viz., a piece signed "Calvin." The man who sleeps with the Bible under his pillow, as a general thing, like a man who sleeps with a weapon under his head, is one who has done something bad or means to. In the first instance he seems to charge you with the destinies of your readers. Now, this I cannot comprehend—that is, how one man can be responsible for another's acts or thoughts. And as regards his idea of cyclones, tempests, lightning, hurricanes, etc., I cannot see why he considers them displays of an angry God. Do they not injure and destroy as many churches as saloons and gambling-hells? Do they not destroy as many private residences as houses of ill-fame? Do they not injure and even kill as many innocent women and children as cruel and wicked men? Why, then, censure God with such injustice as this? Does God not know a church from a saloon? Does God not know women and children, even innocent infants, from wicked men? Now, I hav not the slightest prejudice against the man at all, nor am I surprised at his ideas. There are some men who can believe anything; and I think it well to hav those restrained through fear of punishment or inspired through hope of reward, who cannot do right through principle. But for myself I prefer to do right from principle, regardless of consequences. D. J. TUCKER, M.D.

BYRON, MINN., Aug. 25, 1890.

MR. EDITOR: Will you kindly inform me who it is that funishes the most rum for Africa? A Baptist minister of this place asserts that it is an Infidel who is furnishing the rum for the heathen, and that Infidel, he said, lived in Boston.

I notice a letter in THE TRUTH SEEKER of August 9th, by Mr. S. P. Benton, of Bowie, Tex., in which he mentions the importance of the Liberals organizing a protectiv or mutual organization similar to the Odd Fellows, except in the God business. I know of a good many respected citizens who hav been kept out on the account of being obliged to tell a lie in order to become a member of the Odd Fellows. Speaking for myself, I can say that I do not belong to any order that recognizes an infinit personal God as the ruler of nations, etc., but would hav been in the Odd Fellowship only for the reasons before mentioned. I would be glad to see an organization composed of Liberals—and why not? as we are strong enough, and can soon be organized if we only get to work. I hope it will be agitated until the desired results hav been attained. W. A. JOHNSON.

[Rum is sent to Africa from this and other countries. We do not know, and do not believe the Baptist minister knows, the creed or lack of creed of the individuals who ship it.—ED. T. S.]

COLLEGE POINT, N. Y., Aug. 10, 1890.

MR. EDITOR: Allow me the use of your columns set aside for this purpose to say a few words to Mr. A. F. Banta, who took the liberty to call a certain class of political economists "cranks and cattle, for which he has no use and which every Liberal citizen should despise." Mr. Banta thus classifies the promoters of the best political and social system devised, the Anarchists. Why I write these lines to THE TRUTH SEEKER is, because I wish to show that among the Liberals there are just as narrow-minded, prejudiced, and ignorant people as among our opponents; it is a whole class, we only a few individuals. While I deeply respect the advanced opinions of them in regard to religious affairs, I hav only pity—never contempt—for their isolated position toward our present political strifes.

After reading Bennett's letters from Ludlow street jail, in 1879, when he was prosecuted by Republican ministers, judges, cabinet officers, etc., for sending alleged obscene writing through the United States mail; also when I think of the imprisonment of the noble Harman, and Heywood; of the exclusion of the "Kreutzer Sonata" by the most illustrious Republican postmaster-general; after reading so many thousands of little incidents that clearly show the downfall of a once great free-spirited party, now representing priestly tyranny, sectarian bigotry, corruption, and the suppression of individual rights, I cannot understand how a Liberal has such ideas of the Anarchists. One should think the present evil should at least make a Liberal think and try to find its cause. It is beyond my comprehension how a Liberal can consistently vote for either the Republican or Democratic party, especially for the first.

Mr. Banta and his class undoubtedly know that the bad Anarchists want to overthrow the "holy" Constitution of the United States, which they deem a most fearful crime, notwithstanding that the very same Constitution has provided for such a venture.

Mr. Banta says he despises the dirty Bible and its teaching—which I do too. He as well as I is of the opinion that the Bible is not what it claims to be. The Bible is not composed of teachings that the present world should or can follow, without returning to barbarism. Its doctrins, its explanations of geological, astronomical, and physical phenomena, are strictly opposit to the teachings of the science of the present time. That the Bible is full of immoral passages, of stupid stories, and of detrimental teachings can be proved. Then, we Liberals argue, the Bible teachings are not fit to liv by now, and consequently they never hav been. No man with common sense can expect that the present generation should liv according to rules written down by a barbarous race two thousand years ago.

This is exactly the case with the Constitution of the United States.

The Constitution has outlived its use. The enforcement is no more connected with blessings for the people. While I regard said document as one of the best documents of its kind ever written, I am not so inconsistent as to ask people over a hundred years past what we are to liv by. Even Socialism, if enacted, probably Anarchism, will make room for a still better system of political economy.

I hav studied carefully the protection policy, free trade (this latter is good), and single tax, and come to the final conclusion that Anarchism is the best; which I shall leave on the same day I shall find a better mode of reform.

I hav come across people who paraded a similar opinion of the much-abused Anarchists as Mr. Banta does. On asking what they advocate, they, the "anti-Anarchists," revealed to me the astonishing fact that the Anarchists want to kill everybody and destroy everything, use dynamite and nitro-glycerin by the ton. I presume Mr. Banta thinks so too. Otherwise how can he call men like Spencer, Phillips, Bakunin, Krapotkin, Most, Tucker, Pentecost, etc., cranks and cattle? I will leave it to the readers if this is fair or not, if this is liberal.

When a stupid boy of seventeen years I hav done the very same thing, and many, many times a deep feeling of shame overcomes me when I recollect my doings of the past.

THE TRUTH SEEKER'S attitude toward the Spiritualists should be an example of fairness to Mr. Banta and his class. I do not term Spiritualism a fraud before I hav examined it, before I hav done my duty, viz., to study a question before venturing an opinion. If Mr. Banta will take advice, I recommend him the reading of Tucker's *Liberty*, in Boston, Pentecost's *Twentieth Century*, Dyer Lum's book, "Economics of Anarchy." After a careful perusal of such literature he may utter an opinion. But even if he dislikes the Anarchistic method of evolution, I hope he will express his dislike in a more gentle manner.

A representativ Republican journal, also a first-class illustrated weekly, *Frank Leslie's*, of New York city, brought out an article some weeks ago entitled, "Objections Against the Enactment of Nationalism [Socialism]." There you will find the passage (I quote from memory, the meaning is the same): "Most Americans hav heretofore identified Socialism with Nihilism, viz., the destruction of everything save the followers of Nihilism. But Socialism has no more to do with arson, murder, or theft than Christianity has with the Inquisition. Socialism is simply a modern theory of reforming the present condition of public welfare."

Now, I see the time when newspapers will be forced by public opinion, by the spreading of wisdom and knowledge, to own that Anarchism has nothing to do with crime either.

Meanwhile I hope the readers of THE TRUTH SEEKER will investigate for themselvs the merits of the two great political questions of the present time, Socialism (Nationalism) and Anarchism. HERMAN BUCHER, JR.

KENT, O., Aug. 20, 1890.

MR. EDITOR: Catholicism reared in the world a temple of such magnitude as was never before seen. So gaudy was it, and so filthy, and so infested with sin-pedlers, at the close of the fifteenth century, that Brother Martin Luther said of Sin-hawker John Tetzel: "God helping me, I'll make a hole in his drum." Brother Martin not only made a hole in Tetzel's drum, but he put a charge of dynamite in this great temple of the church of Rome and demolished that end of it extending into western Europe. Catholic devotees patched up the wrecked building as best they could, while others gathered up the most prominent fragments of the old scattered temple and began constructing after their own ideas of "improvement." Among these constructors may be named Episcopalians and Presbyterians. If you will examin carefully these last named you will find that the cells are bespattered with "the blood of the faithful," and the floors stained with "the gore of heretics," quite a quantity of which has been shed since the reconstruction. The general structure of these edifices has very little attraction outside of curiosity, as they are composed, evidently, from material prepared by pagan hands. To be a worshiper in one of these is to freeze your soul, as there is nothing taught there which fires a human heart. To dwell in one of these temples would result in destroying your "mind's eye," as the little light that might come through their imperfect windows is excluded, such windows being hung full of the "cobwebs of past ages." In these days, the masses worship not in these temples, but many hav thought it wise to gather up some of the old lumber and build therewith "a house unto the Lord their God." Such a huge pile of old trash was there to select from that a fellow can pick out just whatever suits his make-up; for example, a "Hardshell Baptist" can find the hardest kind of material; hard enough to make partitions to exclude the noblest souls on earth; hard enough to construct banjos and harps to be played on to the glory of God because your mother, or sister, or infant child is roasting in hell! As to soft lumber, you can find anything to suit the softness of the individual, and as to rottenness, the old lumber pile has been culled all over for that kind, and from it hav been constructed a great variety of miniature temples, all whitewashed without and painted within, but underlaid with dead men's bones and all manner of uncleanness.

To lay aside this truthful but unpleasant description of these temples, I will remark that, for years, worshipers in various of the foregoing temples insisted that the Lord had designed me to be a preacher. Four different sects kindly offered to educate me for the ministry, *i.e.*, each one supposing that afterward I would minister to their sect. Yes, they really desired to furnish me with the tools. These theological tools consist principally of a few ancient, rusty saws (dead languages) and a variety of old theological clawhammers. It takes a fellow from four to ten years to get the hang of the saws (Greek, Latin, and Hebrew), and then it takes about the third of the rest of his life to keep them filed up. But very few ever use these saws after they know how, excepting professors and D.D.'s, and these seldom ever use them for any other purpose than to hack one another's shins. As to the clawhammers (doctrins), they hav been used mostly to knock knowledge out of

the worldling's head and faith into it, and to pound one another at intervals. No, thanks; I'd rather not use such tools nor spend my time in building useless temples out of rotten and filthy lumber.

To lay aside jesting, my desire is to help keep in repair this great and glorious temple erected to the goddess of Liberty. This grand temple, the American republic, was erected by Paine, Jefferson, Washington, and other statesmen, by the aid of the Revolutionary army, backed by the loyalty of the thirteen colonies. It became necessary for the Union army to throw itself around this magnificent edifice to save it from destruction planned by pope, priests, and Protestant monarchies. But, alas! this superb and world-renowned place of worship has become infested with money-changers, vice-propagators, and Jesuitical spies, and you may soon be aroused by an explosion which shall blow your fair temple into oblivion.

I hav had several calls to deliver my lecture, "The Foreign Element and its Dangers to the American Republic," and I am now contemplating spending the fall and winter in that work provided patriotic friends will open the door that I may enter and labor. The expense attending this need be but very little, as I wish to arrange to lecture every night or day in the week, including Sundays. All I ask is, that my expenses be paid from place to place and I be paid $2 a day for my labor. Railroad facilities are such there need not be a day lost. I hav no time for loafing; life with me is a reality, and as all kinds of plots are laid against the republic, I would like to do what little I can for its support. I wish to strike those points where the most foreigners are located, *i.e.*, those who understand English. The lecture, dealing with government as it does, is not calculated to make the foreigner angry, as rudely and unwisely attacking his religion does, but is calculated to open his eyes to the enslaving power which is about to fall on him and the nation at large. Foreigners, even Catholics, are not so satisfied in their bondage as some Liberals seem to think. I speak from positiv knowledge, for twenty-five years of my early life was spent in Britain, and I know how the foreigner feels, and am convinced that a fearless, candid, and respectful presentation of this great question will help in liberating many from popish thralldom, and in starting that patriotic fire which is so necessary.

I shall probably start in northern Ohio, and move thence into Michigan. I write this to hear an expression from Liberals. All who think the subject suited to their neighborhood will please write me at once, so that I can commence mapping out my route of fall work. Yours in love of my adopted country, JOHN DAVEY.

EAU CLAIRE, WIS., Aug. 17, 1890.

MR. EDITOR: If I did not believe the subject of this letter to be transcendently important there are many reasons why I should not write about it. But to my thinking the great question of the hour for Liberals is whether such writers as E. H. Heywood and Moses Harman should be vigorously encouraged, and a profound conviction that the Liberal cause is staked upon the battle they are fighting is what impels me to show reasons for so momentous a conclusion. Let me be understood. I am neither professing entire agreement with the views of sexual morality advanced by the writers, nor professing to know exactly what their views on this great subject are, nor even to know if they hav any in common. What they are fighting for is the right to discuss the subject. What I mean to say is that the Liberal cause is staked on their success in maintaining that right; and that all hesitancy, evasion, timidity, all talking for that right with buts and ifs and ands, deserves at the present crisis to be regarded as either clear, down cowardice or equally pernicious want of judgment. If a Liberal dislikes the language some of them use, or if he disapproves of their theories, the time is unsuitable for saying so. They are in prison for this language and these theories; and the only question which concerns us as Liberals is whether we will stick up for the right of sincere men, pure in their own lives, and accused by their enemies of nothing else than words, to advance even theories of which we disagree even in language which we disapprove, or whether we want a censorship of the press. Now, I perfectly understand that there can be two opinions on this point. If I did not know, both *a priori* and from experience, that there are opponents of ecclesiastical privilege and even of Christianity, who think that sentiments which they conceive unfavorable to chastity expressed in terms which offend their notions of delicacy are proper subjects for civil penalties, I should not be writing this. My contention is that such Liberals are most seriously mistaken. Observe, I do not say they are mistaken in their views upon the nature of either chastity or decency. The law, which is one thing in Wisconsin and quite another in Michigan, shall be the standard of chastity; the fashion, which is one thing now and was quite another fifty years ago, shall be the standard of propriety, for the purpose of this discussion. But that Liberalism which makes any moral rule too emphatic to be argued, any social convention too sacred to be left unguarded by a Comstock club, is recreant to the great principles of Liberalism which override all others—the principle that truth has nothing to fear from error, and the principle that abuse of free speech is a much less evil than the denial of free speech. As a punishment for this recreancy such Liberalism never fails to prove a feeble, useless negation. In Denmark about fifty years ago Liberalism was far stronger in appearance than it is now in America. Members of the legislature proposed to convert the churches into scientific schools. Ministers lectured every Sunday on such subjects as artificial manuring. All this fair promis passed away. The encyclopedias state, and I can easily believe, that Danish Liberalism died of its own shallowness. It could not cope with orthodoxy because it was afraid of subjects in which the average man is interested, while orthodoxy is not. Just such will be the end of American Liberalism if it proves another such a weakling. The thing resolves itself into this—either science tends to a higher morality than that of superstition or it does not. If it does not, then the morality of superstition is good enough without it. If it does, then this higher morality must be demonstrated in the only way it can be consistently with the first principles of Liberalism—that is, by leaving every fool at liberty to ventilate his folly and every wise man to refute it. Those Liberals, therefore, who take pains to wash their hands of Mr. Heywood's opinions or expressions, while neglecting to hit out for all they are worth at his persecution on account of these opinions or expressions, are aiding to inflict on Liberalism a mutilation which would prove fatal. They are assisting the movement in favor of ignorance; a movement which includes God in the Constitution, Sunday laws, Jasperian astronomy in schools supported by taxation, and which if it could hav full sway would restore all that was narrow, provincial, and mediocre in the Puritan regime, without reproducing the virtues of that obsolete social state. I can imagin nothing more monstrous, no more mermaid or centaur-like combination of all the evils of hypocrisy and all the evils of profligacy, than the external disciplin of the Blue Laws in a modern city like New York. There are other Liberals who are stealing the livery of morality to serve the devil of Comstockery in another way. They admit Mr. Heywood's right to discuss questions of high moment in the manner which he finds to giv his thought the freest utterance, but they abuse him for making them trouble. They say he "loads down Liberalism with unnecessary burdens." They prophesy that his persecution will end in "a general attack all along the line." This is exactly the kind of light which some enthusiasts hav proposed extracting from cucumbers. Do these timorous souls imagin that if we let the Comstock gang alone they will let us alone? Bosh! When D. M. Bennett was imprisoned by the gang all discussion of sexual matters was "obscene." Now the gang dare not prosecute on that charge except for using language which they can represent as gross. They hav been forced back to a position too illogical to be maintained, for, as Macaulay says, whether a particular thing shall be designated by a plain noun substantiv, or a circumlocution is a mere matter of fashion, with which morality has nothing whatever to do. He alone loads down Liberalism with unnecessary burdens who would saddle it with the incompatible obligations of keeping step to the music of progress and avoiding the omnibuses of stupidity. A general attack along the line is what we want; for it is what will teach these weak-kneed invertebrates that they must fight or die. Nothing for years has happened which pleased me so much as the recent attempt to exclude *Frank Leslie's Weekly* from the mails as an immoral publication, because it contained one of Ella Wheeler's erotic effusions. When journals like *Frank Leslie's* begin to feel the pressure, we shall soon bid Brother Comstock an everlasting adieu. But as long as he only dared to persecute a few Radical publishers, the average Yankee money-maker was content to let them suffer, not perceiving that the Puritan bigots would next be annoying himself. The average Yankee must be taught that his own liberties are bound up with ours! When he learns that, the fight is won. Hurrah, I say, for whoever helps to get the average Yankee once more in a corner, where he always proves a lion, though out of it he is only a cat. C. L. JAMES.

ST. JOSEPH, MICH., Aug. 18, 1890.

MR. EDITOR: In the last number of THE TRUTH SEEKER just received I find many articles and letters written for and against our condemned brothers in Freethought, who are now serving out the penalty for what has been adjudged a crime against the laws of our land. It is not my purpose to write in condemnation of either them, the law, or those who sat in judgment to determin them either guilty or innocent. I can see for myself the defects in these writers, and in the law and the judges that sentenced them; but as I am chockful of charity for all, I wish to giv my view of the situation of affairs in general, and ask that all those who see things in a different light from what I do, will extend the same charity of feelings to me. I take the ground that each and all are creatures of circumstances, entirely, and just what we are from inherent qualities, parental teachings, scholastic education, experience, thoughts that come to us uncalled and without warning, contact with others, etc., these all together being what I term education in its broadest sense. As all of these are different in different individuals, so is each one of us different from any other, yet may be much alike in the main. I write this knowing that many, even of our Freethought associates, will call me crazy, and so I may be; but if so, circumstances hav caused it, for I would not be so of my own good will. It has taken much study and reasoning to open my eyes to this (to me) fact. A brother interposes and says, "Why, are you a machine, to grind by others turning?" I answer, "Yes, if they can turn me, I am just such a machine." But the point is, they must produce better argument and reasoning than what I now possess, or they will fall to turn the machine. I hav been grinding different kinds of grists ever since I can remember. When a child I ground corn cob and all to feed an orthodox God who lived up in the sky. As I grew older I fed the same God, but higher up in the planets millions of miles away. I then ground shelled corn in an astronomical mill, and as geology, the different branches of mathematics, etc., improved my intellect, I was able to grind better feed, until I am now trying to use the roller process to grind the finest of flour, to serve to the highest god that my advanced thoughts can imagin; for I hav long since lost sight of the old two-by-four orthodox God in the lower sky, and am searching for one in the eternal laws of nature—one of purity, charitable in the extreme, honest in every particular; one that will giv to every child of creation all that it is possible for him to obtain from the circumstances of his control. I fail to find a God of omniscience or omnipotence, for I see God has done and is doing everything by natural laws and forces, and while so doing cannot make us happy without a counteracting sorrow—cannot giv a rose without a thorn, a day without night, etc.—but is doing the very best he can under the circumstances that control him.

So with man. I am an American, because I was born in America. If born in Ireland, I should hav been an Irishman, with all the brogue, the mother-wit, the love for my mother country, the hatred for "old England;" and if born of Catholic parents, I should probably hav been a Catholic with a desire to kiss the pope's great toe. If I had had Indians for parents, I should hav been a pappoose when young and now a great big buck Indian. But I am just what I am, controled by the forces of desires and restraint, whichever proves the strongest, and if I ever want money badly enough, and the restraining power of respect for myself and my family shall prove too weak to restrain me, I may be found a criminal behind the bars of a felon's cell. Such, however, I hope will not be the case, and to my present mind it looks far off. I might commit suicide, but my desire to liv is much stronger than to die, consequently I am in no danger, unless the conditions of my control are changed by some now unseen circumstances. As this is the case, I am glad I hav lived in an age when we dare think for ourselvs and hav had so many good and great thinkers, with the power of "controled fear," who dared let their thoughts be known, for thus we become educated, and learn to despise the little, mean, low, debased creature that Moses has described as a God, and seek one of greater and nobler attributes, who is at least no lower than man, and as much higher as our feeble minds can imagin.

Thus we find that Messrs. Harman, Heywood, Reid, and company are men of circumstances, who hav by study and a desire to know and think for themselvs, risen above the meaner ones in the lower scale of thought; who hav made no study of actual life, but who by circumstances hav been wafted into a different channel of thought and hav adopted the reform of the law as a profession, and imagin that none but themselvs hav minds of their own, the power or right to think or act for themselvs.

I hav in the same dish of charity enough for those of our Liberal friends who are il-Liberal to all except those who think as they do. In fact, I am so charitable that I can believe every minister, priest, Theist, Atheist, Spiritualist, Materialist, Socialist, Anarchist, and all other honest persons, real men, with the same right to liv and think for themselvs that I hav, and I think just as much of a good man of a different belief or opinion from my own as if he thought as I do. And I would not turn my hand over to convert them to my views, only as I can do so by good argument and by showing them where they are wrong. By such, I giv one turn to their machine and help them grind a different kind of feed, that enables them to taste a diet that suits me so well. We are often told that it will do to talk no free will to children, for they are not responsible for their actions, but men are responsible for every act. If this is true, please tell me just when one leaves childhood for manhood. 'Our law says we are men at twenty-one years of age. Now, how much more do we know the day after we become of age than we did the day before? Is it not a fact that we never become men in the true sense of the word, but are simply older children when fifty than at fifteeen years of age? If this is not true, please say why we do not all know just as much and the same at maturity? Why did not our forefathers know as much as we, and why cannot we know as much as those who will liv after us?

I once joined a certain Society of Agnostic Moralists, but dropped them as soon as I found that they thought themselvs a little more pure and holy than a certain class of people who believe that they hav found evidence of existing spirits, disembodied, and which continue to liv hereafter. Now, I am no Spiritualist (I wish I could see the evidence), but I believe Spiritualists as a class are just as honest and intelligent as I am, and as I wish the right to think and believe for myself I am willing to extend the same right to others.

What we want, in my opinion, is honest men and women who are willing to seek and know the truth and not turn from that which may seem to them absurd until they test the same fully, and even then not condemn others for seeing or thinking what they themselvs hav failed to do. For our thinking or wishing a thing so does not make it true. We need sympathy for the greatest criminals that ever lived; not that we can sanction their doings, but that we may extend the hand of pity to them, for some cause has made them just what they are, and if we must take their life (which I cannot sanction) to keep them from committing more crime and to "educate" others not to follow their examples, let us take it the very easiest way possible, and that not revengefully but with pity and a sense of sorrow that they were so unfortunate as to become criminals to the law of justice. Remember, no one wishes to be a criminal, neither has anyone the least desire to do wrong, but circumstances of temper, want, lust, envy, jealousy, or some one or more of the meaner attributes of man's nature, hav by degrees, or perchance of a sudden, overpowered his better desires and led him to do as he otherwise would not. But I am writing too much, and feel that many of our Liberals and Freethinkers will point the finger of shame toward me, but I must answer: If I hav more charity than thou, my better nature and study hav caused it, and I am not to blame. A. D. SWAN.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Cradles White.

The evening primrose dainty white
Grew on a branching stem,
Within whose four white satin walls
Pale moths had sheltered them;
With fragrant curtains folded round
Each looked a dewy gem.

I counted one in every cup
So like a life-boat small,
While tossed upon the morning breeze
No waxen shell might fall;
The south wind brought a lullaby
And fairy dreams to all.

Get up! get up! you sleepy sprites,
The men are in the corn,
A-plowing down the shining rows
Where song of bees is borne,
And never roses bloomed so fair
As these this summer morn.

Come out and hear the little birds,
These pretty birds of mine,
A-swaying in the willow tree
That bears a creeping vine;
And all the air is filled with song
That makes the morning fine.

Clearwater, Neb. MARY BAIRD FINCH.

A Vacation Song.

I hav closed my books and hidden my slate,
And thrown my satchel across the gate.
My school is out for a season of rest,
And now for the school-room I love the best.

My school-room lies on the meadow wide,
Where under the clover the sunbeams hide;
Where the long vines cling to the mossy bars,
And the daisies twinkle like fallen stars.

My lessons are written in clouds and trees,
And no one whispers, except the breeze,
Who sometimes blows, from a secret place,
A stray, sweet blossom against my face.

My school bell rings in the rippling stream,
Which hides itself, like a school-boy's dream,
Under a shadow and out of sight,
But laughing still for its own delight.

My school-mates there are the birds and bees,
And the saucy squirrel, less wise than these,
For he only learns in all the weeks
How many chestnuts will fill his cheeks.

Reasoning Faculties of Animals.

DEAR YOUNG FRIENDS: Reasonable principles are all that giv excellence to morality or religion. That forgetfulness of self which makes a patriot better than an ordinary man, is all that dignifies our nature, or, as some will hav it, "raises us above the brute creation"—wait a moment: the devotion of all animals to their young is one proof of the existence of that pity and tenderness which, though so humbly displayed, is the same which in the hearts of the human race lies at the foundation of all true benevolence.

Birds often manifest friendship for each other. A caged robin will hav many a friend to bring its food, offered kindly, with a kind glance and musical chirp.

With regard to business qualities, animals are ingenious and capable. Monkeys can use a lever as well as a man, and elephants hav been seen propping up heavy barrels inclined to fall. I hav often seen dogs fling themselvs forcibly against a gate to open it. Sir John Lubbock saw ants throw grains of sugar from a high place to a party below, who quickly carried them off. Ants, seeming to be intent on business, appear to stop as they meet for a kiss or shake of the hand.

I was present once at an indignation meeting of honey-bees, whose anger was aroused by a mistake of mine. I struck a humble-bee accidentally with a pencil and caused him to fall to the ground, where he lay senseless for a moment.

Instinct is said to be a safe guide for man or angel. But the human race hav the privilege of being conscious of those delicious steps each one of which brings to our senses a new and delightful fragrance from the fields of knowledge. ALHAZA.

Lexington, Ky., Aug. 18, 1890.

The Sacred Lotus.

If you hav ever seen a bright pink pond lily then you know how the sacred lily, or lotus, of Egypt looked. Some one who wrote about this lovely flower many years ago called it the "rose lily."

The flowers of the sacred lotus were offered to their gods by the Egyptians, and its lovely form was painted and carved upon their temples.

They made great use of the lotus flowers at their festivals. Each guest was given a lotus, just as a rosebud is sometimes put in a finger bowl. The walls of the room where the feast was given were decorated with them. Fancy one of our rooms decorated and filled with our lovely white pond lilies, then you can hav some idea of the beauty of these Egyptian festivals.

The lotus was also regarded as a symbol of life by the ancient Egyptians. They sowed its seed by wrapping it in clay, and then throwing it into the water. The beautiful "rose lily," or sacred lotus, is said to grow no longer by the Nile. But it may still be seen carved upon its ancient temples.

It was the people who lived in upper Egypt who took the lotus for their emblem. Those in lower Egypt chose the papyrus—a reed which grows in the valley of the Nile. From its inner bark paper was first made. The lotus is still held as a sacred flower by many eastern nations.—*Little Men and Women.*

What Are Orchids?

What is an orchid? A plant whose home is in the tropical forests, and yet a plant which is not dependent for its sustenance upon the earth or water in their visible forms. It is a curiosity of the vegetable world, which, perched in the air, sends out its long, searching roots and draws its nourishment from the atmosphere. Ethereal in its nature, so far as this characteristic is concerned, it is very substantial in the valuation which its owners and raisers place upon plants of rare varieties.

According to the Boston *Advertiser*, experts in this branch of horticulture say that some fine roots are well worth $5,000 each, and some hav been held at even higher figures. Their rarity, the difficulty with which they are propagated, the exquisit delicacy, strange forms, and great variety of blossoms, are the reasons given for these extraordinary values.

Mr. Armour and the Bootblack.

A bootblack walked into the office of Mr. Armour. He had none of his outfit with him, but the bootblack was stamped in his face and all over him. He went to the gate where a guard stands between his post and the greatest packer in the world.

"W'ere's de old man?" asked the urchin.

The guard told the boy to get out.

"You tell de old man dat I want to see him. I want to see him alone. I don't want to bodder you nor de ole man. But I want to see de ole man, an' I want to see him right off."

Mr. Armour at his desk overheard the ragged one's request. "Let that boy come in here," he called to the young man at the gate. There were no preliminary compliments.

"Say," spoke the urchin, "I took a nap out dere in de alley, and w'ile I was asleep some o' dem kids from the board o' trade come along and swiped [stole] my kit an' I'm short. I want ter borrar a dollar to buy me a kit and I'll pay you back on de 'stallment plan. See?"

Mr. Armour handed the boy two silver dollars and told him to go. But the boy handed back one of the dollars and said:

"I doan' want but one. I'm goin' to pay it back, and dere's no use o' a man goin' in deeper'n his head. I allus keep my head above de water."

The truth of the above story is vouched for by one who saw the scene and overheard the conversation.—*Chicago Tribune.*

The Potato Game.

Select potatoes of average size and oblong rather than round. Place them on the floor about a foot apart in two rows three or four feet apart down the middle of the double parlors. Hav two soup plates at one end, and two silver teaspoons in the hands of the two who are to play the game. Each of the two will begin by taking up the potato farthest from the plate on the teaspoon, using only one hand, and depositing it upon the plate at his end of the row. Then the next potato must be taken up and deposited in like manner, and so on to the last. The one who gathers all his potatoes first has the privilege of choosing his successors in the game.

The fun of the play is in playing it, says the *Christian Advocate*. It takes some skill to balance a potato on a teaspoon and run ten or fifteen feet as fast as one can without spilling it. Of course the two who plav monopolize the floor, and the rest of the company are wall-flowers, sympathetic onlookers.

The Classified Boy.

"You say," said Mr. Brown to his son Jack, "that Mr. Perkins has a son in your school. How old a boy is he?"

"Oh, he's only a young kid, papa."

"A young kid! About how old is a 'young kid,' now?"

"About six or seven."

"What is a boy after he is done being a 'young kid?'"

"Oh, then he gets to be a 'kid.'"

"What after that?"

"Well, he's a 'kid' until he gets to be about thirteen, and then he's a 'young feller,' if he's pretty big."

"None but good-sized boys can be 'young fellers,' eh?"

"No, sir. Then they stay being young fellers until they're about nineteen, and then they're men."

"Indeed! But how do you class them at the other end of the line? Are they always 'young kids' after they are babies?"

"Oh, no, sir. First they're 'cubs.' They don't get to be 'young kids' until they get out of dresses."

"But when," the father asked, growing more and more curious, "when is a boy supposed to be a 'lad?'"

"We don't hav any lads nowadays, sir. We read about 'em in books, but we don't hav any. I've always wondered about how old a 'lad' was."

"But you hav 'boys,' surely?"

"Oh, yes, sir. They're all boys, of course, until they get to be men. Only these are the different kinds of boys."

Correspondence.

TOURTELOTTE PARK, COL., Aug. 15, 1890.

DEAR AUNT SUSAN: I now take my pen in hand to write another letter to THE TRUTH SEEKER, hoping to find you and the children of our Corner well, as it leaves us well at present. I saw my letter in the paper, and I hope to giv a better description of the Rocky mountains in this letter. We hav no trees here except pine and balsam trees. We hav lots of wild red currants here. We had some strawberries, but they were small. The timber is full of chipmunks and squirrels. We are eleven thousand feet high, and in winter time the air is so light you can hardly catch your breath. We will soon hav snow (next month), and we hav snow in May, so we do not hav much summer. Snow is twenty feet deep in some places in winter time. The flowers are nearly all vanished away. I wrote to Elda S. Billings, but never received an answer. I do not know if she got it or not. The air is so light that cats cannot liv up here. There are only three pigs in the Park. Miss Emma Kraft wrote me a letter; she saw my letter in THE TRUTH SEEKER. I hope that I may hear from the boys and girls. I hav no companions here—there are no girls of my age at all. There are a few young girls about twenty-two years of age, so there is no enjoyment here at all, only a few dances every two weeks. School will be out August 22d. We are having very nice weather now, lots of rain, but when snow comes we shall not see rain till next July or August. I hav no pets only a little dog, and its name is Pe Roe. I had two kittens and they died. I had one squirrel but it got out of its cage.

From your friend, RHODA MASON.

FORT RANDALL, S. D., July 26, 1890.

DEAR MISS WIXON: I hav just finished reading your admirable story, "All in a Lifetime." Allow me to express my thanks for the enjoyment your excellent work afforded me. Probably I shall never hav the opportunity to visit the Eastern states, but being somewhat of a savage I hav the audacity to request of you the acceptance of my photograph and ask for it a place in your album, among the Freethinkers of the East.

Whether on a hunting expedition in the Rocky mountains or following on the trail of Geronimo's Apaches through the wilderness of the Sierra Madre mountains in Arizona, whenever the little pack-mule that followed us with mail arrived in our camp and I was so lucky as to perceive a copy of the ever-welcome *Investigator*, then the hardships of the campaign were all forgotten for the time being. Eagerly I skirmished through its columns for articles from my three favorit writers, *i.e.*, our late friend Seaver, Miss Wixon, and Otto Wettstein.

About eighteen months ago, I left Arizona and came as far east as Kansas City, Mo., but missed to go on a visit to Rochelle, Ill., and I fear Otto Wettstein will never forgiv me. I collected many specimens, especially among the larger mammals and numerous birds, ethnological specimens, etc., for the National Museum in Washington, D. C., during very nearly fifteen years of my vagabond soldier life on the Western frontier.

The young eagle you see on the picture, I shot last summer, near Fort Assinniboine, Montana. The mounting of the bird is not as perfect as it should hav been, on account of insufficient time to perform the work properly; we had at that time in Fort Assinniboine a regular typhoid fever epidemic and I was kept real busy almost night and day.

I remain, Yours truly, CHAS. RUBY.

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The downcast eyes of timid acquiescence hav paid to impudent authority the tribute of a thoughtless yes.—*R. G. Ingersoll.*

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News of the Week.

THE city of Perugia, Italy, has been injured by a tornado, which blew down four churches.

IN a late criminal trial at Paris a priest was fined for refusing to testify what a person had confessed to him.

ST. PATRICK'S cathedral, New York, will hav the heaviest chime of bells in the country, weighing 30,000 pounds, and costing $15,000.

THE religious cant with which Stanley larded his book has borne fruit in competition of churches to secure him to lecture as an evangelical sensation.

CHILI, the richest and most prosperous of the South American republics, is going to the dogs on account of spiteful quarrels among its leaders and tumults of its ignorant masses.

THE time fixed by some observers for a European war is 1892, when Russia will hav completed the rehabilitation of her army in which she is engaged, and be ready to attack Germany or England.

THE youngest murderer on record is John Noakes, of Stoke-on-Trent, Eng., four and one-half years old. He has pushed three children into the river at different occasions, the last one being drowned.

TRINITY church corporation, which owns $145,000,000 worth of untaxed property on Manhattan island, is making a fierce fight over having to sell an old churchyard to the city, which asks it to create a breathing-space for a crowded tenement.

THE indignation of all civilized persons continues to increase at the edict against the Jews framed by the czar and his Orthodox church. The barbarity of this legislation has been unparalleled in European history since the revocation of the Edict of Nantes.

REPRESENTATIV QUINN has moved in the national House of Representativs that the committee on the judiciary inquire what legislation within the province of the federal government may be proper and necessary to prevent corporations engaged in interstate commerce traffic from employing Pinkerton men.

A SOCIALISTIC conspiracy has been discovered at Rome. Bombs charged with powder and dynamite hav been found concealed in the houses of workmen belonging to secret societies. Correspondence with foreign Socialists of a dangerous character and republican flags to be displayed in case of an outbreak hav been seized.

JEWS hav been returning to the Holy Land in considerable numbers, and now that they must leave Russia the influx into Palestine will increase. The return of the fertilizing rains, said to hav been withheld since the Babylonish captivity, is taken as another sign of the revival of the Israelitish kingdom. Re-nationalization of the Jews will fortify their religious faith, but deal a sad blow to the Christians' custom of citing the dispersion of the race that crucified their savior.

AN odd controversy involving religion is in progress in North Plainfield, N. J. The Hebrew population eat no meat except that killed and sold to them under direction of their rabbi. The Jewish pastor patronizes the slaughter-house of Nicholas Gisser, and accompanies Gisser about town dealing out meat daily to the Hebrews. They hav been notified not to peddle meat without the usual license, but refuse to pay it and declare that they will continue in their former course, protesting against what they term an infringement on their civil and religious liberty.

THERE is trouble between the Protestant and Romanist parties of Uganda who recently had to combine against the Mohammedans to seat their Christian king Mwanga on the throne. Before they combined to reinstate Mwanga each side took an oath that in the event of its securing the chief authority under the king, it would not molest the other party. In consequence of this compact, though there is much bad feeling, no open acts of hostility hav occurred between the parties. The Romanists, who are numerically stronger than their rivals, hav the ear of the king, and hold the best places in the government.

THE Mississippi constitutional convention is devoting nearly its whole session to inventing some scheme to secure white supremacy. It was prevented from adopting educational qualifications by the act under which the state was re-admitted to the Union. By the terms of that act the constitution of 1868 shall not be changed so as to deprive any citizen or class of citizens of the right to vote as secured by that constitution, which provides that "no property or educational qualification shall ever be required." The next device was an evasion of this regulation, in the form of a "plural vote" system. Though no one was to be denied a vote, those owning a certain amount of property were to hav an additional vote. But it was feared that this device could not escape the above prohibition of property qualification, and the convention is falling back on a change of the basis of representation from electors to counties.

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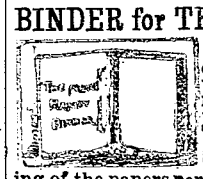
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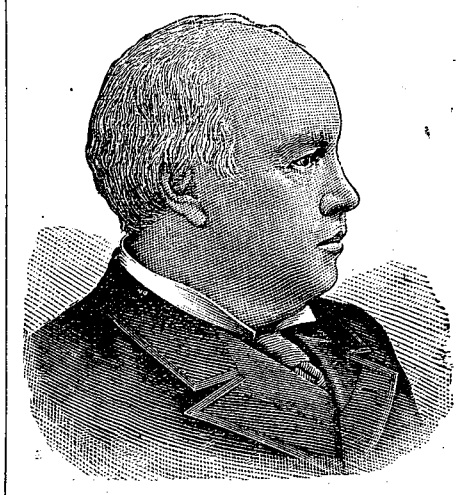
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ONE HUNDRED AND EIGHTY-FIVE FULL-PAGE ILLUSTRATIONS.

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Notes and Clippings.

WHO rules Quebec? Mercier. Who rules Mercier? Tachereau. Who rules Tachereau? Leo XIII. Who rules Leo XIII.? The general of the Jesuits. Does this apply to many parts of the United States? If so, how do you like it, Americans?—*Loyal American.*

THE *Congregationalist* publishes an account of a traveling salesman who declared that in traveling over six thousand miles he had been asked to drink probably more than that number of times, but not once had he been asked to go to church.

A MEMBER of a certain fashionable New York church, who spoke of her pastor irreverently as "the apostle to the genteels," remarked once after a particularly doctrinal sermon, that if Dr. Blank preached restitution instead of repentance he would preach to empty pews.

A PYTHONESS in Wichita announces that November 19th will be positivly the last appearance of this wicked but rather entertaining world. The *Sun* thinks the Kansas prophetess might hav let the old thing last until the Friday after Thanksgiving, and is inclined to think it will, anyway.

THE London *Freethinker* reports that the Belgian Freethinkers hav, under Dr. Cesar de Paepe, organized a corps of lay nurses for hospitals to prevent the often unwished-for ministration of Catholic nuns. They now claim that there is no just reason against the complete secularization of hospitals and infirmaries.

THE funniest thing in periodical literature, lately, according to the *Catholic Review*, was a comparison of Cardinal Gibbons's last book with the work of a German Rationalist. It was from the pen of a professor and appeared in the *Christian Union*. The most suggestiv paragraph was: "Looking through the eyes of this German professor, Jesus appears as a man; looking through the eyes of the archbishop, he appears as God. Neither the one nor the other looks upon him as a divine man. It seems to us that the Roman Catholic is as far from the simple teaching of the gospel as is the Rationalist."

"MAX O'RELL" asks: "Why are the bulk of French marriages far happier than the bulk of English ones? In my opinion, it is simply because. according to the French system, a man has to win the affection of his wife after the wedding. The French married couple begin at the first act, whereas the English one has generally got through all but the fifth by the time the wedding bells hav stopped ringing. Then in come the prosaic cares of life and cover everything up. Out go the lights, and, presto! the glamour is gone, too, and nothing remains of it all but a sleepy numbness and a sort of wonder that the comedy should enjoy such a world-wide reputation. Yes, in matrimony there is a way of eating your cake and yet having it; but you must not take your bits too large in the beginning. As a clever wit says: 'When you are dead, it is for a long time; but when you are married, it is forever.'"

SPEAKING of the statue of Voltaire, a French paper has unearthed a letter of his upon precisely that subject, addressed to a friend, and here is the lesson which the philosopher givs: "Enjoy life while you can, despise all the rest. I think I hav already told you that I am not the *dignusque numismate vultus*. I am no longer the possessor of what might be called a face. I look like a baked apple on the top of a crane's neck. It would never do to carve on that. Some little time ago the duchess of Brunswick begged so hard of the king of Prussia to send her his statue, made after the fashion of Louis XIV. in the Place des Victoires, that his majesty was unable to refuse her. He got himself sculptured in this fashion, astride on a turkey cock, and instead of four slaves around the base there were four monkeys grinning. You will admit that after all it ill becomes small folks to be vain. But if you wish, I will send you one of the monkeys of that statue, and you can put my name at the foot of it. My dear sir, let us esteem only health and repose. All the rest is smoke, and I hav already spent too much of my life in running after smoke. I wish you a genuin happiness, if there is such a thing."

A CORRESPONDENT of the *Voice*, the Prohibition organ, in Lexington, Neb., thinks that paper is treading on dangerous ground when it makes an exception, in prohibitory laws, of wines used for "sacramental" purposes. He does not see "how any Christian Prohibitionist can propose or advocate alcoholic liquor for sacramental purposes." The editor replies: "We do not advocate it. We simply say that it is not the province of legislators to decide whether or not the sacramental wine should be fermented. A law which prohibited the manufacture of fermented wines for sacramental purposes would go beyond the proper province of law and cause many sincere Christians either to violate the law or to violate what they believe to be the injunction of Christ. There is no necessity for that." Didn't Christ say something about woe to come to pharisees and hypocrits?

OUR legislators can always be relied upon to make smooth the path of the pious. Before the contract labor law was passed in the House, Saturday, an amendment was proposed exempting from its provisions ministers of the gospel. This curious legislation, as the Indianapolis *Journal* calls it, was necessitated by a decision of the treasury department that clergymen who were called from foreign countries to occupy pulpits in the United States were to be considered under the law as contract laborers. Several instances hav occurred in which churches in the United States hav been prohibited from securing pastors of foreign birth. One peculiar case occurred on the line between Michigan and Canada. The congregation on this side of the boundary invited a pastor in a village on the opposit side to come over and fill their pulpit. Some mischief-makers wrote a letter to the secretary of the treasury, calling his attention to the fact, and the department was compelled to issue an order prohibiting the engagement of this pastor. But in case the Senate concurs in the action of the House Saturday, clergymen will be exempt from the provisions of the act.

THE Russian ministry has accorded to the district assemblies of the government of Ekaterinoslov permission to open bookstores in all the villages in which there may be a demand for reading matter, under the condition that no other publications be kept for sale than such as the secular and the religious censors may approve. But the *Grazhdanin*, a daily paper of St. Petersburg, takes exceptions to that measure. "It is unwise," says that paper, "to put dangerous weapons in the hands of the people. Bookstores once opened for the common people will in a short time be turned by the Liberals into weapons against the government, and the disintegration of the national spirit will be wrought. Of course no other books but such as the censor approves are desired at present. The people need at first only stories of Russian heroes and patriot warriors. But in a short time they will begin reading the editorials of newspapers and get into the habit of reasoning about current events. Then they will become acquainted with Mill, Lassalle, and other writers of the kind. Within five or six years the Liberalistic propaganda will find means to distribute among them books and papers of the most dangerous tendencies."

THE correspondent of an Eastern paper writes from New York: "I was exceedingly sorry to hear that there was a serious difficulty between Deacon Wood, the treasurer of Dr. Talmage's Tabernacle, and the sculptors who prepared the life-sized effigies of the reverend doctor, which were to be used as prizes for the purpose of swelling the Tabernacle building fund. It appears that there was not such an activ demand for them as the church building committee anticipated. Out of fifty prepared, forty-nine remained on their hands, the fiftieth being in the pastor's back parlor. Deacon Wood bases his refusal to accept them on the ground that the mouth is too large. This is certainly a valid objection and one that admits of neither apology nor excuse. The man who calls himself an artist, and who could deliberately and in cold blood sit down and enlarge Doctor Talmage's mouth, was guilty of an offense for which no ordinary punishment is adequate. Meanwhile, whoever gets a prize will hav to take him mouth and all, just as he is, or not at all, and the question of what to do with the forty-nine busts, the building committee now hav under prayerful consideration."

THIS is from the *Catholic Review:* "The account given in last week's paper of the House of Refuge ought to make the Catholics of this city blush for themselvs, but we fear it will not cause them a moment's careless thought. In a city which is half Catholic, whose chief officer is a Catholic, a handful of bigots are allowed to destroy the faith of Catholic children at leisure with scarcely a protest from the millions of Catholics in the city. This is lamentable. The officers and trustees of the House of Refuge should be at least one-half Catholic. It should be managed entirely from the Catholic standpoint, which would abolish the thing called nonsectarianism, and allow the children to receive the religious training of their parents. The suggestion that the corporate body now ruling the House of Refuge be abolished and its officers be appointed by the governor is a good one, and it can be carried out if the Catholic voters of New York and other cities in the state so determin. Of course the Evangelical Alliance will be stirred up, but as it is time for that eminent body to receive a sound drubbing it will be no obstacle." The *Review* ought to patent its remedy for sectarian troubles.

THE *Christian Globe*, of England, has but a poor opinion of "society Christians," whose religion "consists principally in a more or less scrupulous observance of the outward forms of religion, and in a careful avoidance of all religious subjects in conversation, and of all religious principles in daily life." It proceeds: "They say they are Christians, and would be insulted if you denied their right to the title; but never in their whole lives hav they given ten minutes' thought to religious subjects. They are nominally Christians, because it is good form so to be, just as they would be Mohammedans or Mumbo-Jumbo worshipers if such were the fashion. To them Christianity is a name; its reality never reaches them. Were some one to tell them what the religion of Christ really is, they would be astounded and incredulous, and would probably consider their informant a maniac—certainly a bore. The fact of the whole matter is that religion is for men only a sustaining power, and these society trifiers are not men. They are poor creatures blighted in their growth, who hav not come, and never will come, to maturity. They are unfinished, incomplete, and doomed to liv a life which is no life. They are more unfortunate than the physically deformed. They can hardly be called human butterflies, for they are neither harmless nor pretty."

To the Antipoverty Society Dr. McGlynn said last Sunday night: "Don't believe there is not a union of church and state. It's well known that favors are exchanged between churches and politicians. You help us and we'll help you. Dear brethren, hadn't you better try and make it no longer a matter of interest on either side to wink at the corruptions on the other side? Now, the church winks at the corruptions of politics in order to get the money from the public treasury into the churches' tills. There are millions of dollars distributed to charitable institutions, and the people of New York don't know anything about how it is done. Persons in power can make it profitable to institutions to cultivate their acquaintance. One of the reasons why one of the old political parties is so intrenched in power, is because the clergy are in favor of political corruption. We all know the proper time to hold church fairs is a month or so before election. A candidate for judge can lay a $10 note on a table at a booth, and he believes he can get votes for it. Not long ago a pastor announced from his pulpit: 'Mr. So-and-so [a gambler] visited our fair. Another Mr. So-and-so hasn't, and we hope he will behave as handsomely as did his opponent.' Let the clergymen purify church politics, I say, before they try their hand outside their parishes. Tammany Hall in Tweed's time was kept in power by the clergy, but of course the clergy didn't know it then. They were fooled by the leaders of the gang. Then there are the sham parochial schools, which some people hav been getting up while turning a deaf ear to children crying for the bread of life. If the text is to be, 'If ye did it not to the least of these, ye did it not to me,' there will be ecclesiastics who will find it as difficult to get into heaven as the rich man in scripture. I've opened a vast field of inquiry for the brethren. Now I suppose they won't ask me to join them."

THIS is the way the Denison, Tex., Sunday *Gazetteer* announces the opening of a revival: "Burnett & Mulkey are billed to exhibit with their monster unified gospel aggregation at Greenville this week, and the papers of that city are full of advance notices of the coming attraction. We hav seen this show ourselvs, and can conscientiously indorse its entire olio of features. Mr. Mulkey, who cleans the gasoline torches, does the ushering and calls the acts in the big show, and does the eccentric comedy in the concert, is a thorough artist in his line, and acquits himself in a manner that would be creditable to any amusement enterprise. His startling equestrian acts in the large pavilion are also features of merit, while his great menage act with the famous studs (Belzebub, Trinne Deity, Hell Fire, Eternal Punishment, Predestination, Faith, Saving Grace, and Total Depravity) from the stables of the early fathers, is probably unsurpassed among the best performances of tented gospel exhibitions. These battle-scarred chargers are a good deal run down just now, it is true, and are afflicted to some extent with spavin and ringbone and heaves and botts and blind staggers, but by dint of feeding branmash and antimony, and using a carpet tack under the center girth, Mr. Mulkey succeeds in bringing them on with a lively spurt, and puts them around the hippodrome track at a quite good hickory. Mr. Mulkey also carries a large grip filled with the latest gags that are to be had out of almanacs, and makes local application of them in a manner that is inimitable. To this brilliant olio he has recently added a topical song entitled, 'We're Very Wide Awake, Jehove and I,' on which he is said to receive a recall at each performance. Mr. Burnett is the slugger of the combination, and when he puts on the gloves and comes crawling under the ropes the practiced observer may notice Satan take up another hole in his belt and turn to his trainer for an alcohol sponge bath to hide his growing pallor. Time is called, and the belted bruiser of the Plutonion Athletic Club faces the music like a little man, but he is no match for the gospel heavy-weight, and goes down with a swimming sensation in his head and his teeth full of four-ounce boxing-glove. Again and again he rises at the call of 'time,' falls to avoid punishment, hugs the ropes and fights for wind, but all in vain. Right and left he is knocked by the strong arm of faith, until a terrific left-hander lands upon his neck with a sickening thud and he goes down in a heap at the foot of the grand stand, while the band plays 'Annie Laurie.' No. Anyone who says Burnett & Mulkey giv a bum show speaks ignorantly or with malice aforethought. They do no such thing.

Communications.

The Christian's India Rubber God.

Oh, horror! oh, shame! rank Atheism, downright blasphemy, to call the creator of the heaven and the earth an India rubber God!

Such will be the exclamations of most Christians who read the title of this article. But let me appeal to their reason, if they hav any.

What but India rubber can be stretched out, shrunk up, expanded, contracted, squeezed, and shaped to suit any absurdity, and coincide with any phase of religious belief, and to fit every theological wrinkle?

Think of a God that can be expanded to fill the immensity of space, and then shrunk up so as to be around on this little earth and carve a rib out of old Adam. A God who fills the interstellar spaces, and existed from all eternity, being born of woman and trotted on a mother's knee, wandering around the country of Palestine, and then nailed to a tree. Why, if he filled the immensity of space, what kind of trees must grow in Palestine! The tallest kind of a redwood would be a mere twig in comparison. A God that fashioned a mighty globe like the sun getting down to a little insect so small that five hundred thousand of them can find ample room in a drop of water, yet each complete in all its parts. A God that presides over the destiny of unnumbered worlds wrestling with a man till daybreak. A God that existed from all eternity and can never cease to exist, who was killed and remained dead for three days. A God before whose majesty all nations should bow exhibiting his back parts to a man among the rocks. It is no wonder that a belief in such an India rubber God should make India rubber Christians.

This India rubber God has to be shrunk and stretched, squeezed and fashioned, to suit the Christian's belief, and then the facts of science hav to be stretched or shrunk to correspond with the rubber God.

Some years ago a Christian minister put Nelson's "Cause and Cure of Infidelity" into my hand, and told me that he believed me to be honest, and that if I would read the book, a new light would break upon my vision, and I would see things differently from what I ever had before. The book was begun with high hopes and ended in disgust.

Later on a lawyer called my attention to "The Six Days of Creation," with the assurance that the author, one of the most learned men in all the world, had spent six years on the work. This lawyer having sat in the councils of the great Empire state, I had reason to believe that the work must be one of high merit.

I began with the introduction with the intention of giving the work the closest perusal. On the second page I found this outburst of Christian wisdom: "Whatever science may declare, or whatever new discoveries may be made, everything must be construed so as to harmonize with the word of God." Well, I lost my patience, and had no desire to wade through the sea of a "fool's folly."

A short time ago my attention was called to "Science and the Bible," quite a large work, written by the Rev. Herbert W. Morris, A.M.

I was told that this work would remove all doubt from the minds of the most skeptical; that it literally tore the heart out of Infidelity, and was unanswerable.

Goodyear, the great India rubber man, is nowhere. The Rev. Herbert W. Morris, A.M., has left all competitors far behind, and stands before the world as the boss rubber manipulator.

According to this erudite author, there was a time when there were no earth, sun, moon, or stars, or matter out of which to make them. For he says that "they were not created out of preëxisting matter, but out of nothing."

Epicurus said, "Know first of all that nothing can spring from nonentity," and he told the truth, all the Bibles to the contrary notwithstanding.

If God did create—bring out of nothing—the earth and all the sidereal hosts, why did he not tell us in his great palaver-book how something can be made out of nothing?

It would not hav taken any longer than it did to tell about an old woman turning to salt, and the information would hav been worth a thousand times more.

From all eternity up to about six thousand years ago God did nothing but fill space.

This shows the expansion of the rubber.

After loafing around in space for untold millions of years, something put it into his head to make a world.

He had nothing to make a world out of, so he made it out of nothing—so says Rev. Mr. Morris, the great harmonizer, and that is enough to satisfy a Christian.

I expect he rolled up a great mountain of nothing, and put it onto an almighty great table, and rolled it out thin with an almighty great rolling-pin, as a woman would a shortcake. Then he got another great mountain of nothing and wrapped it up in the covering, after the manner of an apple-dumpling. Then he rolled it about on the table until it was round, and there was a world. Christians used to think that he just rolled the nothing out flat and left it, but later discoverers show that he put in the filling and rolled it into shape, and got a first-rate job.

The sun, planets, and stars were all created with reference to this earth, and the earth was created only to become the abode of man. "And God set them in the firmament of the heaven to giv light upon the earth. And let them be for lights in the firmament of the heaven to giv light on the earth" (Bible).

But the earth, sun, moon, and stars were only a secondary consideration, for God constantly kept his eye on man as the ultimatum, and designed everything which he created for him. "All that we hav thus far surveyed," says the great harmonizer, "has been fitted up for an expected occupant"—man. The meaning of this language, if it hav any meaning at all, is that the sun, moon, and stars (the planets left out, because at that time they could not be distinguished from the stars), and everything on this earth was "arranged and contrived" for man.

It is evident that the author of Genesis, whoever he may hav been, had no conception of space, had no idea that our earth belonged to a great family of worlds, but believed it to be flat and of more consequence than all else his eyes beheld.

It is a curious fact that the moon, only about two thousand miles in diameter, should be so conspicuously noticed, when no mention is made of Jupiter with its moons, Saturn with its rings, or Uranus or Neptune, which are so many times greater.

It is evident that old Moses knew nothing about the planets. So God did not mention them. He looked up into the heavens with the gaze of a savage and saw the stars as so many points of light, and, compared with the apparent brightness of the sun and moon, thought them of little value, and so a simple mention of them was sufficient—"he made the stars also." The author of Genesis had no more idea of the magnitude and distance of the "stars," and the relation of the earth to a grand system of worlds, than a nativ Australian. And the idea that a God of all wisdom dictated the account of the creation as given in Genesis, is as silly as it would be for a man to attempt to write a history of the United States, and make mention of Rhode Island and Connecticut and some important towns, and leave out all the other states and great cities.

If Moses had possessed even a superficial knowledge of the solar system and the sidereal heavens, he would not hav represented the little ball of earth on which we dwell as the most conspicuous object in creation and of more importance than other rolling worlds million of times larger.

The sun, fourteen hundred thousand times larger than the earth, is represented as a mere attendant on the earth, and created especially for its accommodation. And then our little moon, a mere dot in creation, is next in importance. To say that the planets and sun and all the sidereal hosts are mere attachments to the earth involves as great an absurdity as to say the team and the load are only an attachment to the dog under the wagon. Does such an arrangement show adaptation of means to ends? We overlook many mistakes in an apprentice, but for an old boss God to get the cart before the horse, as he does when he makes a vast globe like the sun for the accommodation of the earth, shows that he never ought to hav engaged in business on his own hook.

Let us mount a step higher and find out approximately how big God is. God fills the immensity of space, but who can comprehend that which is without limit? It is like a savage standing upon an island and trying to form an idea of the extent of the ocean when the horizon bounds his vision on every side.

We will take the computed distance of Sirius, one hundred and twenty trillions of miles, as a unit of measure, and represent this distance by a rod projected from the sun in any direction. At the end of this rod we will place another and another, until millions of these rods shall be placed end to end on a line and pointing in the same direction. Let these lines of rods be multiplied until they point from the sun in every direction.

What imagination is fertil enough to comprehend such a sphere as would be described by the outer ends of these rods? And yet such a sphere would only be an infinitesimal core taken out of space. Let these spheres be multiplied in the mind until they equal the sands of the sea for number, and then only a single dip has been taken from the ocean of space.

Now do you begin to understand how big God is? He fills all of this space. How did old Jacob ever work his courage up to the sticking-point to wrestle with such a God? No wonder he came out of the contest with a broken thigh. Then, think of his exhibition to Moses among the rocks. Shades of Herschel! he must hav been blessed with telescopic vision to see even his "back parts."

"With God all things are possible." And since "in six days he created the heavens and the earth," and since it is so hard to get a definit idea of space, I wonder why he did not put in another day and wall it in.

The cardinal idea obtained from the Mosaic account of creation is, that this earth was the central object in God's mind during his six days' labor. That the sun, moon, and stars were mere appendages upon which was bestowed but little thought or labor. That the earth occupied most of his thought and time and was the chief object of his solicitude, and that man was the creature for whose benefit and accommodation the whole work was performed.

Rev. Mr. Morris, who sees nothing but harmony between science and the Bible, says, "The world with its furniture was contrived and arranged with manifest reference to his [man's] wants and conveniences." A little knowledge of astronomy will show how childish both the statements in Genesis and the above statement of Morris's are.

Whenever I enter the field of astronomy and think of the giants who hav gone before, and made it possible for me to know something about its mighty truths, I feel my littleness and "step with trembling tread."

But let us test the truth of these statements by the standard of reason, the only standard known to science.

Moses in his ignorance thought or knew but little about the stars. But they hav engaged the attention of men of the deepest scientific attainment for hundreds of years. While the distance of the sun and even the far-off planets had been accurately measured, the stars in their dazzling beauty seemed to laugh at man's effort, and bid defiance to every attempt to fathom their distances. Long did he watch and wait and experiment without result. On the 1st of January, say, the position of a star, one supposed to be among the nearest, was accurately ascertained. Then waiting for six months until the earth had swung around to the opposit part of its orbit, another observation was taken. Although this gave a base line of the diameter of the earth's orbit, or nearly one hundred and ninety millions of miles, yet there was no displacement. The star appeared to be precisely in the same point in the heavens that it occupied six months before. This experiment yielded only a negativ result. While the distance of the star could not be ascertained, it showed that in comparison to the distance of that star the base line was a mere point. That star was dropped and another taken, and another and another, with the same result.

Disappointed but never discouraged, the effort was continued until a star was found which showed displacement. A star had been found near enough to the earth to render the longest base line that could be obtained available. The mighty chasm had been spanned; man had triumphed; the star depths had been sounded.

Since that time the distances of many of the fixed stars hav been meaeured. And how shall we express the distances of these our nearest neighbors? Light, which travels at the rate of nearly two hundred thousand miles per second, is nearly four years in reaching us from one of the nearest stars. There are stars so far distant that light would be hundreds and thousands of years in reaching us.

The stars are not scattered promiscuously through the heavens as they probably appeared to the untutored gaze of Moses, but they are arranged in groups and clusters of many millions each.

All of the stars seen with the naked eye and most stars seen with telescopes of ordinary power, are arranged in the cluster to which our sun belongs. Many of these stars which appear single to the naked eye are double when seen through a telescope. In some instances these stars mutually revolve around each other. In others one revolves around the other as a center.

Our sun is revolving around a distant star as a center. Doubtless from a far-off star these two stars would appear single.

Many who look into the Milky Way will be astonished to know that this bright archway which spans the heavens is composed entirely of stars so thickly set that they cannot be seen separately, but whose mingled light produces the milky appearance which we observe.

Herschel estimated that in the densest part of the Milky Way five hundred stars were ranged one behind the other, and separated by a distance equal to that which separates us from other stars.

It takes seventy years for light to travel from the star Capella to the earth. Assuming this as a medium distance between the stars, and that there are five hundred stars one behind the other in a right line in the Milky Way, then it must take light to travel from the innermost star to the outermost five hundred times seventy, or thirty-five thousand years.

JOHN PECK.

(TO BE CONTINUED.)

A Conversation.

Cleric: Hav you made your peace with God, my brother?

Skeptic: I don't know that I ever had a quarrel with him.

Cleric: But you must know that by nature you are a child of the devil, and at enmity with God.

Skeptic: I don't know anything of the kind. I am a child of nature—the result of an infinit series of causes. If I am at enmity with God it is no fault of mine. I don't wish to offend him or anybody else.

Cleric: I am afraid you don't realize your true position. The holy scriptures distinctly tell us that the heart of man is above all things desperately wicked.

Skeptic: I hav read many worse things than that in the "holy scriptures," but I believe they are false. Some men are wicked, but millions are good, honest, and true. The majority of men do not sin willfully. Ignorance is the mother of crime. The schoolmaster is abroad and I hav hopes that under a more scientific training future generations will hav "sweeter manners and purer laws."

Cleric: Yes, but what good is education without the love of Jesus Christ shed abroad in the heart?

Skeptic: I don't know what the love of Jesus Christ is. Love is a sentiment born of intimate association. It is a union of lives.

Cleric: Just so; you express exactly the terms upon which men should liv with Christ.

Skeptic: Some men say they can. As for me Christ is merely a historical question. It interests me just as Buddha, Osiris, Moses, or any other imaginary character does. I can respect a man for his life's work or revere his memory, but I cannot love him unless I knew him.

Cleric: But can't we love a man for what he has done for us? Can't we love Christ for laying down his own life for us?

Skeptic: Such a man certainly would deserve our love, but no man would do it unless he had been "intimately associated" with us. Christ could not hav died for me even though he died for all who had lived and who were living at the time of his death. He is said to hav died about nineteen hundred years ago. I had done no sin unless I had sinned before I was born. He died too soon for me. If I am to be any gainer by such a sad event it must be performed again. I don't want such tragedies, but if they are to be effectual they should be acted every generation say of thirty years.

Cleric: Oh, my friend; time does not count with God. He is the same yesterday, to-day, and forever.

Skeptic: I don't know how God reckons time. Men measure it. Nobody can suffer on account of what may happen one hundred years hence.

Cleric: But don't you see that the laws of God hav been violated by our first parents, and that God, as the moral governor of the universe, must hav his justice satisfied? He can pardon, but only when the object of his mercy has complied with the conditions.

Skeptic: I only know a very little of the laws of nature; perhaps they are the same as the laws of God. These laws are often violated. Suffering in some form inevitably follows. There is no forgivness. Fire burns, water drowns, nature makes no allowance for ignorance. Ignorance is a capital offense. Every act is followed by consequences. If our "fust parents" sinned, they suffered. As to a moral governor I know nothing. Morality is a social question and is independent of all governors or governments. It grows. If God is just I don't see why anybody should undertake to do his business. I am inclined to the opinion that it is just because you doubt his justice that you are so solicitous for me to effect a compromise with him.

Cleric: Not at all. There is no compromising with God. He offers a full pardon on certain conditions.

Skeptic: Yes; but suppose I don't want the pardon, and suppose I object to the conditions? If God likes to make an agreement with Christ on a matter in which I am closely interested, must I fall in with the arrangement without being consulted?

Cleric: Surely you don't doubt the wisdom of God? The plan of salvation is so simple that a child can understand it.

Skeptic: Then why do you build your colleges, and elect your professors to teach the "truth" and to make "manifest the things of God?" You mean perhaps that anybody can talk about this plan of salvation. Now, after all this, what is the "plan of salvation?"

Cleric: The redemption of men, from the condemnation of God, by the blood of Christ, shed on Calvary.

Skeptic: You mean that the murder of Christ nineteen hundred years ago was a plan of God for saving mankind from hell?

Cleric: I could not call it murder. "It pleased the Lord to bruise him."

Skeptic: But if you or I had done it, should we not hav been murderers?

Cleric: Undoubtedly; but, "My ways are not your ways, saith the Lord." We cannot see through the ways of the Lord. You seem to forget that if all these things were reducible to demonstration and proof there would be no room for the exercise of faith. By faith ye are saved, says the apostle Paul.

Skeptic: You mean to say that unless this theory is accepted in faith by mankind, it is of no avail.

Cleric: I do. God offers it to you. If you don't accept then the consequences be on your own head.

Skeptic: I see. Christ satisfied the justice, paid the price of my ransom, canceled the debt which he thought I owed God, and yet God wants something more from me, and if I refuse Christ died in vain.

Cleric: Yes.

Skeptic: So then we hav reduced the Christian religion to a scheme which occupied the divine mind for eternity, and which can be made abortiv by man's rejection of it. What a scheme! HENRY ROWLEY.

Brooklyn, N. Y.

Russia: An Ode.

[The following poem was the cause of an interpellation of the under-secretary of state for foreign affairs in the English House of Commons. One of the members wished to be informed whether this poem might not lead to unpleasant complications with Russia, and if Mr. Swinburne should not be restrained from such utterances. The under-secretary replied that he did not think Great Britain and Russia together could restrain Mr. Swinburne's outpourings.]

Out of hell a word comes hissing, dark as doom,
Fierce as fire, and foul as plague-polluted gloom;
Out of hell wherein the sinless damned endure
More than ever sin conceived of pains impure;
More than ever ground men's living souls to dust;
Worse than madness ever dreamed of murderous lust.
Since the world's wail first went up from lands and seas
Ears hav heard not, tongues hav told not things like these.
Dante, led by love's and hate's accordant spell
Down the deepest and the loathliest ways of hell,
Where beyond the brook of blood the rain was fire,
Where the scalps were masked with dung more deep than mire,
Saw not, where the filth was foulest, and the night
Darkest, depths whose fiends could match the Muscovite.
Set beside this truth, his deadliest vision seems
Pale and pure and painless as a virgin's dreams.
Maidens dead beneath the clasping lash, and wives
Rent with deadlier pangs than death—for shame survives,
Naked, mad, starved, scourged, spurned, frozen, fallen, deflowered,
Souls and bodies as by fangs of beasts devoured,
Sounds that hell would hear not, sighs no thoughts could shape,
Limbs that feel as flame the ravenous grasp of rape,
Filth of raging crime and shame that crime enjoys,
Age made one with youth in torture, girls with boys,
These, and worse, if aught be worse than these things are,
Prove thee regent, Russia—praise thy mercy, czar.

Sons of man, men born of women, may we dare
Say they sin who dare be slain and dare not spare?
They who take their lives in hand and smile on death,
Holding life as less than sleep's most fitful breath,
So their life perchance or death may serve and speed
Faith and hope, that die if dream become not deed?
Naught is death and naught is life and naught is fate
Save for souls that love has clothed with fire of hate.
These behold them, weigh them, prove them, find them naught,
Save by light of hope and fire of burning thought.
What though sun be less than storm where these aspire,
Dawn than lightning, song than thunder, light than fire?
Help is none in heaven: hope sees no gentler star:
Earth is hell, and hell bows down before the czar.
All its monstrous, murderous, lecherous births acclaim
Him whose empire livs to match its fiery flame.
Nay, perchance at sight or sense of deeds here done,
Here where men may lift up eyes to greet the sun,
Hell recoils heart-stricken; horror worse than hell
Darkens earth and sickens heaven; life knows the spell,
Shudders, quails, and sinks—or, filled with fierier breath,
Rises red in arms devised of darkling death.
Pity mad with passion, anguish mad with shame,
Call aloud on justice by her darker name;
Love grows hate for love's sake; life takes death for guide.
Night hath none but one red star—tyrannicide.

God or man, be swift; hope sickens with delay:
Smite, and send him howling down his father's way!
Fall, O fire of heaven, and smite as fire from hell
Halls wherein men's torturers, crowned and cowering, dwell!
These that crouch and shrink and shudder, girt with power—
These that reign, and dare not trust one trembling hour—
These omnipotent, whom terror curbs and drives—
These whose life reflects in fear their victims' lives—
These whose breath sheds poison worse than plague's thick breath—
These whose reign is ruin, these whose word is death,
These whose will turns heaven to hell, and day to night,
These, if God's hand smite not, how shall man's not smite?
So from hearts by horror withered as by fire
Surge the strains of unappeasable desire;
Sounds that bid the darkness lighten, lit for death;
Bid the lips whose breath was doom yield up their breath;
Down the way of czars, awhile in vain deferred,
Bid the Second Alexander light the Third.
How for shame shall men rebuke them? how may we
Blame, whose fathers died, and slew, to leave us free?
We, though all the world cry out upon them, know,
Were our strife as theirs, we could not strike but so;
Could not cower, and could not kiss the hands that smite;
Could not meet them armed in sunlit morning's light.
Dark as fear and red as hate though morning rise,
Life it is that conquers; death it is that dies.

A. C. Swinburne.

TRUTH is free to all men, and every searcher for it may tell what he thinks he has found. If he is proved to be wrong, the discussion excited will help to establish the right, and his failure will be a stepping-stone in the path of progress.—*Adams.*

Items of Foreign Freethought News.

In *Fritänkaren* of August 1st we noted with pleasure an article by Miss Susan H. Wixon, "A Few Words Regarding the Status of Woman in Christian Countries." The article is translated by Captain Thomson, and we feel confident that its perusal will open the eyes of some Swedish women who are now the blind supporters of that curse of woman, the Christian church. An article from another well-known Liberal lady, Mrs. Matilda Joslyn-Gage, president of the Woman's National Liberal Union, is announced to appear in the next number.

The board of administration of the French Freethought Federation has petitioned the mayor of Paris to enforce the decision of April 7, 1886, whereby ten pupils are to be kept at the *Pensionate-Anteclérical*, founded by Mme. Tessier. If the mayor—what we do not doubt—complies with the wish of our brethren, a public recognition of Freethinkers' capability to teach children to become useful and moral members of society will be given and Mme. Tessier's Anticlerical School be placed *a pari* with the public school of France.—*Bulletin Mensuelle.*

In Austria no actual religious prosecution has taken place lately. In spite of the combined efforts of church and state the number of Liberals is steadily increasing, and they number now, under the leadership of Edward Schwella, about six thousand members of good standing. In Austria, as here in the United States, the school question is causing considerable disturbance. According to *Der Lichtfreund*, the pious government enacted that every child should receive religious instruction, and that this instruction should be of the legal kind, and this in spite of the law of April 18, 1890, which declares that a child is not in duty bound to attend religious studies against the wishes of its parents if the latter are members of the Free Religious Society.

The blasphemy case against Dr. Specht, Frau Wilhelmi, and Dr. Voelkel was opened on the 19th of August last, on which day several witnesses were examined. These religious prosecutions in Germany are getting so common that one would imagin they are devised to wake up the citizens to make a stand for their constitutional rights. To suppress unbelief is impossible nowadays; even in the theological desert a powerful voice has been heard. D. Adolf Harnack, one of the most prominent theologians of Germany, declares that if the Lutheran church is not to fall in ruins altogether, she "must change her confession, her style of sermons, and her teachings, not according to the wishes of the day, but according to indisputable knowledge we hav gained." In short, as Dr. Voelkel comments, "Overboard with the old belief since no one believes in it."

La Vérite informs us that the Freethought Society of Rheims, France, celebrated on July 6th "La Fête Laique de la Jeunesse" (the Festival for the Youths of the Laity). At the festival, which was a great success, there were present, besides several members from Freethought societies of neighboring cities, members of the municipality of Rheims. We call attention to this incident, common in France, to point out that such children's festivals are held by Freethinkers in several European countries, including Germany and Sweden. Why cannot we Americans follow the example set by our foreign brethren? The value of such festivals cannot be overestimated. Children are children, no matter whether their parents are Freethinkers or Christians; they all enjoy a day's amusement. Let every Freethought society organize a science Sunday-school, and hav picnics, and when the climate forbids such let concerts take their place. A good many children now frequenting the Sunday-schools of superstition would seek ours, and especially if each scholar attending could receive, on appropriate occasion, a small gift.

It is now seven years since the clerical reaction in Belgium set in, and what are the results? Since Sept. 20, 1884, when the clerical school laws were enacted, the wages of 3,336 teachers hav been considerably reduced and 880 teachers hav been informed that their service was not needed; 887 primary schools, 1,078 higher schools, and 228 kindergarten schools hav been closed, whereby 44,028 children and adults were bereft of a chance to be educated. According to the *Vossischen Zeitung* the teachers of Stambruges, in Hennegau, hav inaugurated a strike because they hav for nine months received no pay at all. But while education suffers, ignorance and idleness flourish. In 1846 Belgium had 137 monk cloisters with 2,951 inmates, and 642 nunneries with 9,918 nuns; now (census 1880) she has 200 monk cloisters with 3 600 inmates, and 1,473 nunneries with 17,996 nuns. Hence we see the number of cloisters has more than doubled. In 1866 the aggregate number of cloisters and inmates was 1 191 cloisters and 3,400 lazy drones. Such are the results of clerical government in the latter half of the nineteenth century. And yet people will not see the baneful influence of the union of church and state. Wake up! GUSTAVE NELSON.

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The Secular Union's Monthly Report.

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F. C. MENDE,
Treasurer American Secular Union (per I. C. C.).

Fourteenth Annual Congress.

The Fourteenth Annual Congress of the American Secular Union has been appointed by the board of directors to meet at Portsmouth, O., on Friday evening, October 31, 1890, and to continue its sessions on the Saturday and Sunday following.

The meetings will be held in the Grand Opera House, corner of Sixth and Court streets, and the orchestra of the establishment has been engaged for the occasion. Due notice will be given of the proposed reduction in railroad, steamboat, and hotel fares.

Portsmouth is situated on the Ohio river, one hundred miles east of Cincinnati, and one hundred miles south of Columbus, and has extensiv and convenient railway connections with the whole country. It is a port of foreign entry, and is distinguished for its numerous and magnificent manufactories. It has a population exceeding fifteen thousand, has twenty churches, the Ohio Military Academy, and a splendid system of graded schools. The Ohio valley fair is held there annually; and several English and German papers, daily and weekly, are published in the city.

The members and friends of the American Secular Union are sure of a hearty welcome, not only from our enterprising local auxiliary, but also from the citizens at large.

The object of the American Secular Union, as is well known, is to secure the total separation of church and state in fact and in form, to the end that equal rights in religion, genuin morality in politics, and freedom, virtue, and brotherhood be established, protected, and perpetuated. While we unite on what is commonly known as the Nine Demands of Secularism, we propose to emphasize the following at the coming Congress:

1. The equitable taxation of church property in common with other property.
2. The total discontinuance of religious instruction and worship in the public schools, and especially the reading of any Bible.
3. The repeal and prevention of all laws enforcing the observance of Sunday as a religious institution rather than an economic one, justified by physiological and other secular reasons.
4. The cessation of all appropriations of the public funds for educational and charitable institutions of a sectarian character.

The American Secular Union is strictly unsectarian and non-partisan in both religion and politics, but will use any and all honorable means to secure its objects as above stated. It is not either publicly or privately committed to the advancement of any system of religious belief or disbelief, but heartily welcomes all persons, of whatever faith, to its membership, on the basis of "no union of church and state." The word "secular" is here used in the broadest sense, as applied to the state, and not to any system of religion or philosophy.

To discuss these questions in an orderly and friendly manner, and to devise ways and means to promote these objects, let us come together at this Congress as Freethinkers, Spiritualists, Unitarians, Universalists, Free Religionists, Quakers, progressiv Jews, and liberal Christians, and, laying aside our peculiar views on religious questions, unite as American citizens on the one broad platform of no union of church and state, and the complete administration of our secular government on purely secular principles.

The National Reform Association, having for its object the establishment of Christianity as the religion of the state by constitutional enactment; the American Sabbath Union, working for the enforcement, by legislation, of the Jewish and puritanic Sabbath on our free citizens; the Women's Christian Temperance Union, indorsing the platform and policy of both these organizations; the churches, both Catholic and Protestant, insisting through their ecclesiastical bodies upon the complete exemption of church property from just taxation, as well as the appropriation of public money for religious schools and other sectarian institutions; all these, and many others which might be mentioned, are imperiling our constitutional liberties. Every true Liberal and patriot, whether man or woman, should feel called upon to aid in organizing an effectiv opposition to these nefarious schemes.

Due notice will be given of the selection of eminent speakers from all portions of the United States and Canada, and a free platform will be given to all persons who may hav a word to say for pure state secularization. All, without exception, are welcome to this Congress in the wide-awake little city in the valley of the beautiful Ohio.

R. B. WESTBROOK, President.
Attest: IDA C. CRADDOCK, Secretary.
Philadelphia, Sept. 1, 1890.

Tolstoi and "The Kreutzer Sonata."*

Count Tolstoï is a man of genius. He is acquainted with Russian life from the highest to the lowest—that is to say, from the worst to the best. He knows the vices of the rich and the virtues of the poor. He is a Christian, a real believer in the Old and New Testaments, an honest follower of the peasant of Palestine. He denounces luxury and ease, art and music; he regards a flower with suspicion, believing that beneath every blossom lies a coiled serpent. He agrees with Lazarus and denounces Dives and the tax-gatherers. He is opposed, not only to doctors of divinity, but of medicin.

From the Mount of Olives he surveys the world.

He is not a Christian like the pope in the Vatican, or a cardinal in a palace, or a bishop with revenues and retainers, or a millionaire who hires preachers to point out the wickedness of the poor, or the director of a museum who closes the doors on Sunday. He is a Christian something like Christ.

To him this life is but a breathing-spell between the verdict and the execution; the sciences are simply sowers of the seeds of pride, of arrogance and vice. Shocked by the cruelties and unspeakable horrors of war, he became a non-resistant and averred that he would not defend his own body or that of his daughter from insult and outrage. In this he followed the command of his master: "Resist not evil." He passed not simply from war to peace, but from one extreme to the other, and advocated a doctrin that would leave the basest of mankind the rulers of the world. This was and is the error of a great and tender soul.

He did not accept all the teachings of Christ at once. His progress has been, judging from his writings, somewhat gradual; but by accepting one proposition he prepared himself for the acceptance of another. He is not only a Christian, but has the courage of his convictions, and goes without hesitation to the logical conclusion. . . .

Count Tolstoï, following parts of the New Testament, regards love as essentially impure. He seems really to think that there is a love superior to human love; that the love of man for woman, of woman for man, is, after all, a kind of glittering degradation; that it is better to love God than woman; better to love the invisible phantoms of the skies than the children upon our knees—in other words, that it is far better to love a heaven somewhere else than to make one here. He seems to think that women adorn themselvs simply for the purpose of getting in their power the innocent and unsuspecting men. He forgets that the best and purest of human beings are controled, for the most part unconsciously, by the hidden, subtil tendencies of nature. He seems to forget the great fact of "natural selection," and that the choice of one in preference to all others is the result of forces beyond the control of the individual. To him there seems to be no purity in love, because men are influenced by forms, by the beauty of women; and women, knowing this fact, according to him, act, and consequently both are equally guilty. He endeavors to show that love is a delusion; that at best it can last but a few days; that it must of necessity be succeeded by indifference, then by disgust, lastly by hatred; that in every garden of Eden is a serpent of jealousy, and that the brightest days end with the yawn of ennui.

Of course he is driven to the conclusion that life in this world is without value, that the race can be perpetuated only by vice, and that the practice of the highest virtue would leave the world without the form of man. Strange as it may sound to some, this is the same conclusion reached by his divine master: "They did eat, they drank, they married, they were given in marriage, until the day that Noe entered the ark and the flood came and destroyed them all." "Everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life."

According to Christianity as it really is and really was, the Christian should hav no home in this world—at least none until the earth has been purified by fire. His affections should be given to God; not to wife and children, not to friends or country. He is here but for a time on a journey, waiting for the summons. This life is a kind of dock running out into the sea of eternity, on which he waits for transportation. Nothing here is of any importance; the joys of life are frivolous and corrupting, and by losing these few gleams of happiness in this world he will bask forever in the unclouded rays of infinit joy. Why should a man risk an eternity of perfect happiness for the sake of enjoying himself a few days with his wife and children? Why should he become an eternal outcast for the sake of having a home and fireside here?

The "fathers" of the church had the same opinion of marriage. They agreed with St. Paul, and Tolstoï agrees with them. They had the same contempt for wives and mothers, and uttered the same blasphemies against that divine passion that has filled the world with art and song. . . .

Count Tolstoï, in "The Kreutzer Sonata," has drawn, with a free hand, one of the vilest and basest of men for his hero. He is suspicious, jealous, cruel, infamous. The wife is infinitly too good for such a wild unreasoning beast, and yet the writer of this insane story seems to justify the assassin. If this is a true picture of wedded life in Russia, no wonder that Count Tolstoï looks forward with pleasure to the extinction of the human race.

Of all the passions that can take possession of the heart or brain jealousy is the worst. For many generations the chemists sought for the secret by which all metals could be changed to gold, and through which the basest could become the best. Jealousy seeks exactly the opposit. It endeavors to transmute the very gold of love into the dross of shame and crime.

The story of "The Kreutzer Sonata" seems to hav been written for the purpose of showing that woman is at fault; that she has no right to be attractiv, no right to be beautiful; and that she is morally responsible for the contour of her throat, for the pose of her body, for the symmetry of her limbs, for the red of her lips, and for the dimples in her cheeks.

The opposit of this doctrin is nearer true. It would be far better to hold people responsible for their ugliness than for their beauty. It may be true that the soul, the mind, in some wondrous way fashions the body, and that to that extent every individual is responsible for his looks. It may be that the man or woman thinking high thoughts will giv, necessarily, a nobility to expression and a beauty to outline.

It is not true that the sins of man can be laid justly at the feet of woman. Women are better than men; they hav greater responsibilities; they bear even the burdens of joy. This is the real reason why their faults are considered greater.

Men and women desire each other and this desire is a condition of civilization, progress, and happiness, and of everything of real value. But there is this profound difference in the sexes: in man this desire is the foundation of love, while in woman love is the foundation of this desire.

Tolstoï seems to be a stranger to the heart of woman. . . .

The author of "The Kreutzer Sonata" is unconsciously the enemy of mankind. He is filled with what might be called a merciless pity, a sympathy almost malicious. Had he lived a few centuries ago, he might hav founded a religion; but the most he can now do is, perhaps, to create the necessity for another asylum. . . .

And yet there are many writers busy pointing out the loathsomeness of love and their own virtues. Only a little while ago an article appeared in one of the magazines in which all women who did not dress according to the provincial prudery of the writer were denounced as impure. Millions of refined and virtuous wives and mothers were described as dripping with pollution because they enjoyed dancing and were so well formed that they were not obliged to cover their arms and throats to avoid the pity of their associates. And yet the article itself is far more indelicate than any dance or any dress, or even lack of dress. What a curious opinion dried apples hav of fruit upon the tree! . . .

* Extracts from an article in the *North American Review* of September; price 50 cents; for sale at this office.

But the worst thing in "The Kreutzer Sonata" is the declaration that a husband can by force compel the wife to love and obey him. Love is not the child of fear; it is not the result of force. No one can love on compulsion. Even Jehovah found that it was impossible to compel the Jews to love him. He issued his command to that effect, coupled with threats of pain and death, but his chosen people failed to respond.

Love is the perfume of the heart; it is not subject to the will of husbands, or kings, or God.

Count Tolstoï would establish slavery in every house; he would make every husband a tyrant and every wife a trembling serf. No wonder that he regards such marriage as a failure. He is in exact harmony with the curse of Jehovah when he said unto woman: "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children, and thy desire shall be unto thy husband, and he shall rule over thee."

This is the destruction of the family, the pollution of home, the crucifixion of love.

Those who are truly married are neither masters nor servants. The idea of obedience is lost in the desire for the happiness of each. Love is not a convict, to be detained with bolts and chains. Love is the highest expression of liberty. Love neither commands nor obeys.

The curious thing is that the orthodox world insists that all men and women should obey the injunctions of Christ; that they should take him as the supreme example, and in all things follow his teachings. This is preached from countless pulpits and has been for many centuries. And yet the man who does follow the savior, who insists that he will not resist evil, who sells what he has and gives to the poor, who deserts his wife and children for the love of God, is regarded as insane.

Tolstoï, on most subjects, appears to be in accord with the founder of Christianity, with the apostles, with the writers of the New Testament, and with the fathers of the church; and yet a Christian teacher of a Sabbath-school decides, in the capacity of postmaster-general, that "The Kreutzer Sonata" is unfit to be carried in the mails.

Although I disagree with nearly every sentence in this book, regard the story as brutal and absurd, the view of life presented as cruel, vile, and false, yet I recognize the right of Count Tolstoï to express his opinions on all subjects, and the right of the men and women of America to read for themselvs. . .

By comparing long periods of time, we see that, on the whole, the race is advancing; that the world is growing steadily, and surely, better; that each generation enjoys more and suffers less than its predecessor. We find that our institutions hav the faults of individuals. Nations must be composed of men and women; and as they hav their faults, nations cannot be perfect. The institution of marriage is a failure to the extent, and only to the extent, that the human race is a failure. Undoubtedly it is the best and most important institution that has been established by the civilized world. If there is unhappiness in that relation, if there is tyranny upon one side and misery upon the other, it is not the fault of marriage. Take homes from the world and only wild beasts are left.

We cannot cure the evils of our day and time by a return to savagery. It is not necessary to become ignorant to increase our happiness. The highway of civilization leads to the light. The time will come when the human race will be truly enlightened, when labor will receive its due reward, when the last institution begotten of ignorance and savagery will disappear. The time will come when the whole world will say that the love of man for woman, of woman for man, of mother for child, is the highest, the noblest, the purest, of which the heart is capable.

Love, human love, love of men and women, love of mothers, fathers, and babes, is the perpetual and beneficent force. Not the love of phantoms, the love that builds cathedrals and dungeons, that trembles and prays, that kneels and curses; but the real love, the love that felled the forests, navigated the seas, subdued the earth, explored continents, built countless homes, and founded nations—the love that kindled the creativ flame and wrought the miracles of art, that gave us all there is of music, from the cradle song that givs to infancy its smiling sleep to the great symphony that bears the soul away with wings of fire—the real love, mother of every virtue and of every joy. ROBERT G. INGERSOLL.

Moses Harman Temporarily Released.

From Lucifer.

On Saturday, August 30th, just seventeen weeks from the date of my incarceration in the Kansas state prison, I was released—discharged on the order of Judge Caldwell, of the United States circuit court. After many delays, caused in part by absence of the judge and district attorney, David Overmyer succeeded in getting an order for a new trial, on a "writ of error," I think it is technically called. The hearing of the case will take place at Topeka in November next. Before the order for discharge could take effect, a $2,500 "appearance" bond had to be filed in the clerk's office at Topeka, and also another bond of like amount binding the prisoner to prosecute said appeal "to effect," that is, to a termination.

The order for my release was brought to the prison by my son George Harman, at about 10.30 A M The officer who brought the word to the kitchen found me broom in hand, cleaning up the litter made by the process of peeling and coring a barrel of apples for dinner. That the command to pack my "traps" and follow the messenger was obeyed with alacrity, will easily be imagined. Before 12 M. the prison stripes were doffed and citizen's dress donned, and all necessary arrangements made to depart on the homeward journey. But when about to say good-bye to the officers, Deputy Warden Higgins said, "It is now near 12 o'clock; your train will not be here till 5:50. You had better go in to dinner, and then make yourself comfortable till train time." Accepting with thanks the kind invitation, we enjoyed a hearty dinner in the officer's dining hall, then took a stroll among the flower beds and ornamental shrubbery just outside the walls, then spent the remainder of the waiting hours in the warden's office, writing letters.

The ride homeward was enjoyed with a zest that can better be imagined than described. There had been a fine rain in the morning, the air was fresh and delicious, all nature wore a joyous smile, as though sorrow and suffering were things unknown. For the first time in four months I saw the sun set and moon rise, saw the green fields, the groves, and the running brooks.

Arriving at Valley Falls a little after dark, we found the platform of the station crowded with people, from many of whom the ex-convict received a hearty shake of the hand and words of earnest and doubtless honest welcome. I should be glad to record the names of all who met me at the station with fraternal and neighborly greeting, but owing to lack of space and owing to the fact that in the darkness it was impossible to recognize and remember all whose names deserve mention in such a list, I shall be obliged to forego the pleasure it would giv me to make personal mention of all and of any. Suffice it for the present to say that from the bottom of my heart I thank all who then and since then hav by words and deeds expressed pleasure at my deliverance from prison walls. MOSES HARMAN.

Looking Backward and Forward in the Harman Case.

In *Lucifer*, dated August 29th, though in fact printed several days later, appears an editorial by Mr. Moses Harman, headed, "Home Again," and announcing to his friends that he was released from the Kansas state prison on Saturday, August 30th, after just seventeen weeks' incarceration there.

The misfortunes, mistakes, and outrages of the first trial are sufficiently fresh in the minds of readers of the Liberal papers, but there are some things which it is now time to tell concerning the efforts of Mr. Harman's friends to effect his release. Two methods were put in operation, though they were apparently inconsistent, or at least seemed to bear no relation one to the other. Petitions for pardon were circulated and presented, while at the same time Mr. Overmyer was moving the usual processes of law to obtain a new trial.

The mills of government grind slowly, especially during the summer season when every official must hav his days or weeks of vacation, and to those who knew just what was being done it seemed a neck and neck race of the two plans with little choice between them; but the "writ of error" has won, and we all rejoice, as the object was not the success of any particular method, but the accomplishment of the release of our man.

Those who helped the petition plan will be interested to know that Mr. M. M. Pomeroy obtained an interview with President Harrison and Attorney-General Miller in behalf of Mr. Harman on July 29th; that he then presented verbal and written arguments and "brief" showing cause why Mr. Harman had been improperly convicted and imprisoned, together with a petition "of the vicinage" numbering nearly three hundred names of the business men of Valley Falls (about five-sixths of that class); and that on August 9th, a roll of over seven thousand names, two hundred feet long, was forwarded to Washington and its receipt acknowledged by the department. Many petitions hav been sent direct, and rumor says there hav been enough to occasion remark in the White House that Mr. Harman had a good many friends in a great many places. Quite a number of petitions hav come to hand since the large roll was sent in, so that one who is in a position to know has not the slightest doubt that over ten thousand names hav been signed to Harman petitions. I was about to make up another roll when the news came of Mr. Harman's release by due process of law, and it therefore hardly seems to be "timely" now to send in more petitions. We may conclude either that the two methods hav worked together for good, that the department of justice in Washington has favored and helped to make possible the new trial, or that now that there is to be a new trial the president and his advisers will consider it expedient to postpone further consideration of the policy of pardon until the regular court proceedings shall hav been concluded.

It is now a good time to recall the fact that one great reason why our opportunities for a fair hearing of this case were utterly lost in the first trial was because Mr. Harman was so short of ready means as to feel under the necessity of economizing when it was very unsafe so to do. We do not mean to ignore other reasons, nor in the light of the past could we put forth the notion that it might hav been possible to hav had a fair trial before Judge Foster with any amount of financial support that it would hav been possible to supply to Mr. Harman, but Judge Caldwell is credited with possessing a judicial spirit, and a respect for his court that will make impossible any such prostitution of it as occurred when Judge Foster disgracefully insulted his victim while sentencing him to five years' imprisonment. With Judge Caldwell on the bench and Mr. Overmyer attending to Mr. Harman's and other interests we may take new hope and work with fresh courage for the cause of liberty and justice.

By means of personal solicitation, both directly and by correspondence, a good many liberal contributions to the Harman defense fund hav been obtained: $241.15 has been sent in by forty-one persons in amounts from fifty cents to $25 each. Twenty-five dollars of this total has been used in paying the expenses of Mr. Pomeroy's trip to Washington (his time and services being his own generous contribution). The plan of sending out personal letters or direct appeals has served to obtain most of the above fund, but the method is expensiv and involves much labor. So we hope each reader of this will consider himself individually invited to help in building up the fund to at least $500 before the November trial, so that it may not only be possible to make a complete and thorough defense, but also to hav it duly reported in shape to be of service hereafter for the protection of Mr. Harman if the case should hav to be carried to the Supreme Court, or for the advantage of other defendants if the coming trial should happily terminate the case for our side. Many who hav already subscribed liberally wrote at the time expressing strongly the opinion that it is of great importance to fight this case to a finish with all the strength that we can bring to bear for the liberty of the press and mails, to determin by a fair and square test, if possible, whether the constitutional guarantees are really of any utility and force, whether they are facts to bank on or mere Fourth of July buncombe. If we hav any such rights as we hav been counting on, we must dare maintain them, and if we hav not, the sooner we know it from the highest authority the better.

Now we hav to report $216.15 on hand as so much hard shot or reliable weapons for the coming fray; are there enough friends of liberty to rally round the flag and pile up the shot until it shall foot up $500 and provide a substantial backing and support for the actual warriors who hav our fight to make, our fate to settle? All speak at once, this time, if you want to. E. B. FOOTE, JR.,

Secretary National Defense Association.

120 *Lexington avenue, New York.*

The contributions to the fund so far, with names we feel at liberty to print, are: Mr. Pentecost's Brooklyn society, $3.28; his New York society, $8 83; Manhattan Liberal Club, New York, $15 52; Mrs. J. Doane, $1; C. Wetzel, $2; Mrs. E. J. Klopfenstein, $1; J. S. Long. $1; Miss A. Leubusher, $1; S. Brewer, $1; E. D. Northrup, $2; Farmers' Nationalist Club, Fullerton, Cal., $2; F. Schmidt, $5; C. P. Berylson, $1; L. Schachtel, $6; A. B. Brown, fifty cents; Mrs. J. Hendry, eighty-seven cents; J. L. Parshall, $5; P. H. Foster, $10; F. Koezly, $5; Mrs. J. Smarl, $3; S. Brewer, $1; A. Van D, $25; R. B. Westbrook, $10; L. G., $10; N. F. G., $5; W. L. Willis, $5; J. A. Smith, $2; Wm. Smith, $10; Almond Owen, $5; O. T. Dreiss and R. Butterfield, $10; P. Cowen, $1; W. H. Pepper, $10; J. D. Powers, $10; A. F. Neunert, $1 50; Mrs. E. Lynn, sixty-five cents; B. F. Hyland, $5; Aaron Davis, $5, and other friends, $5, $5, $15, and $25. About one hundred petitions hav come to me from twenty-eight states and territories of the Union, the largest of them being, one of 462 names from Wilber, Neb.; one of 275 names of New York city; 264 from Vineland, N. J.; 242 from Marshfield, Ore; 216 from Alliance, O.; 200 from Philadelphia, Pa.; 163 from San Francisco, Cal.; 181 from Wichita Falls, Tex.; 150 from Courtlandt, O.; 120 from Clifton, Kan.; 113 from Orange City, Ia.; 110 from Kansas City, Mo. Mr. Pentecost's friends in New York and Brooklyn obtained about 1 500 names on several petitions. E. B. F., JR.

W. S. BELL has just concluded a course of six lectures at Prineville, Ore. A Secular Union was organized with the following-named gentlemen as officers: Knox Huston, president; A. C. Palmer, secretary; and C. Rogers, treasurer.

W. F. JAMIESON and Elder L. T. Nichols will hold an eight nights' debate, commencing September 25th, in Kasson, Minn., on the moral and immoral teachings of the Bible. Mr. Jamieson may be addressed for lectures and debates at Kasson, Minn., until further notice.

Communications.

Myth.

Savage and semi-civilized peoples hav generally used figurativ language to express their ideas. That a great portion of the legends and fables are but expressions of people concerning common, every-day affairs, the ordinary events of life, has been fully shown.

Not many years ago legends and traditions were considered as entitled to as much credence as were the most authentic records of history, but recent investigations of the learned hav nearly demolished the storehouse of myth. Persons and events that the credulous of those times assigned either to the supernatural, or to certain epochs of a long past history, are now relegated to the department of mythical folk-lore. An example in point is that of Wilhelm Tell. For ages people believed that Tell was a Swiss hero who helped free his nativ land from the tyranny of the house of Hapsburg. Now, it is a fact that this identical legend is given in the folk-lores of the Danes, Norwegians, Russians, Persians, Turks, and the nations of India, in each of which Tell with his followers are represented under different names as being nativ heroes. The Swiss historian Von Wyss says that Tell's name does not occur in the history of the three cantons, and that no such governor as Gessler ever served the house of Hapsburg. The story of Cinderella, and of Beauty and the Beast, occur in the folk-lores of no less than a half-dozen different people, and in each the legends are claimed as individual and peculiar property. The truth is that nine-tenths of the folk-lore, the systems of religion, and the nursery tales that were told us during our childhood, hav a common origin. They, with the great epics of the olden time, can be traced to the East—to the Aryan nations, the Indo-European people.

The story of Tell is an old Aryan sun-myth. Tell is the solar hero whose arrows (rays) never miss their mark. Cinderella, a European maiden, when traced to her birthplace becomes an Aryan daughter of the dawn. Many of the myths hav been changed, clothed in new dresses, but the old Aryan form remains.

The succinct facts of Aryan history are that thousands of years ago there dwelt in central Asia a number of barbarian tribes united by the same manners and customs, speaking different dialects of a common tongue—the offspring of one mother family. Six hundred years B.C. these tribes migrated; one branch settled Europe and are the principal ruling nations there to-day, while from the other branch the Medes, Persians, and Hindoos hav sprung.

Now, wherever these tribes settled they established there the myths of the fatherland, and, as one tribe knew the legends and traditions of all the others, it is evident that the folk-lore would become the common property of all and be scattered throughout the length and breadth of the then known world. It is not strange then that Tell, and Arthur, and Cinderella are claimed as individual and peculiar property by so many different nations. In many instances the legends hav been clothed in different dresses, perhaps from the peculiar story-telling faculty of the narrator, perhaps from local surroundings, those of time or place, perhaps from motivs of policy. But the story is the same; the dress may be different, but the legend itself, though clothed in many garbs, retains its original form.

The analogies that exist between the folk-lores of different Aryan nations are common not only to their social and philosophical legends but to their religious traditions and creeds. The doctrins, the moral teachings, the wonderful legends (for miracles are only legends) that the religious devotee believes to be the peculiar property of his own and only inspired religion may be found in many other systems much older than his—systems over whose temples there hangs equally as much of the smoke of inspiration—whose foundations are upheld by equally as many winged, harping ghosts. If the most bigoted Hebrew will read carefully the "Zend Avesta" of the Persians, he will be compelled to admit that the resemblances existing between his own Semitic system and that of the Aryan are many and remarkable. If the most fanatical Christian will read carefully the Buddhist system of religion he will be compelled to admit that the analogies are so many and so striking as to be accounted for in no way other than that one or the other of the systems has borrowed by the wholesale, and when he makes this acknowledgment let him remember that Buddhism is much older than Christianity. An examination of the religions that hav passed away will show that the same likenesses existed to a marked degree. The Egyptian or the Grecian who thought that certain gods were peculiar to his own nation was frequently surprised to find that those deities, under different names but having the same attributes, were worshiped by other peoples, his neighbors. Like Cinderella, who though clothed in many dresses was Cinderella still. Now, some people may not be aware of the fact that the Jews never heard of Adam and Eve, the garden of Eden and the fall of man, until they saw the Persians. Such, however, is the case. The garden of Eden myth the Jews heard for the first time from the lips of the Persians. So this inspired story becomes an Aryan myth. Nor is this all. At 600 B.C. the Jews were carried captiv to Babylon by the Persians. During the seventy years of their captivity their religion underwent many changes. For instance, the ideas of the Persians concerning the immortality of the soul were accepted by the Jews and incorporated in the Hebrew faith. The Jews had no devil before their captivity by the Persians. The Persian Ahriman and his legions of devils became the Jewish Satan and his fiends. From what I hav said above I hav hoped to convey the idea that the religions of the past, as well as those of the present, are but parts of the folk-lores of dead and living peoples—that they hav a common origin, and belong as much to the region of myth as do Tell, and King Arthur and his Knights of the Round Table.

An impartial examination of any religion will find but little that is not common to other systems. The newer religions hav borrowed from the older ones. So that if any religion is inspired of God, it must be the older faiths. Cinderella wore many dresses, the dress of the age in which and of the people among whom she lived, but she was Cinderella still. The Jews thought that they owned the only and original devil, but they stole their devil from the Persians; besides, the devil lived in the folk-lores of other peoples. He was called by different names, that is all. In Hindoo myth, he was the dragon Vistra; with the Greeks he was Pluto; in Persian, Ahriman; in Hebrew, and Christian, Satan; but he was the devil all the same, though he bore different names.

Man, from the earliest ages to the present, has ever striven to explain away the mysteries of his surroundings; and the folk-lores, legends, mythologies, systems of religion of the past, as well as the present, are but expressions of opinions concerning matters in those times mysterious and incomprehensible.

The history of all ages will show beyond dispute that in proportion as man has understood natural phenomena, the laws of physical science, in such a proportion has he ceased to account for his surroundings through supernatural agencies. Had the laws that govern the material universe been properly understood in the past, it is scarcely probable that the teeming storehouse of myth would ever hav been built, that the long line of gods with the Nazarene Jesus bringing up the rear would ever hav been born. If the old nameless savage whose birthplace is said to hav been somewhere under the Indian ocean had any ideas of a God or any system of religion, he has left no evidence to that effect. In his primitiv state, when his narrow cranium contained but little more sense than those of the brutes, his curiosity, if he had any, was easily satisfied. But there came a time, when he arrived at a certain stage of his journey, at which curiosity demanded an explanation of surroundings. He found no explanation except that of supernatural agencies. Had any other solution, any rational explanation, appeared to his weak, credulous mind, he would just as readily hav accepted it, and the gods would never hav been born.

W. H. REESE.

Big Springs, Tex., Aug. 17, 1890.

Was It Murder?

She was so young, and yet so beautiful. Her long raven-black tresses, in which were still entwined some sea-weed, served to bring out in bolder relief her white, delicately chiseled features.

I thought I detected a smile on her lips; yes, there it is, hardly formed yet, but still there.

She smiled, probably, as she took that fatal plunge, happy in the thought that now she was leaving the persecutions, the sneers and jeers, of her more fortunate sisters; smiled, thinking that now she was entering that dreamless sleep from which there is no awakening; joyous at the prospect of rest, rest even in the clammy arms of Death.

There was nothing to indicate who she was or from whence she came, only the words, "Unknown, found drowned," but yet these words spoke volumes.

They spoke of a yearning to be better, a desire to gain a higher plane; of disappointment, despair, and then of the abrupt ending of a miserable life. "Peace, peace," was the cry that seemed to come from those stony lips, and, as that peace was denied her in this world, she rudely tore aside the great veil and sought it beyond.

I was turning away to leave the morgue, when I saw an old lady, dressed in widow's garb, approach. Her forehead was deeply furrowed, in her eyes was reflected the broken heart, while her white lips quivered with the emotion she strove in vain to hide.

As she tottered forward to the marble slab on which lay the body of the girl she stopped suddenly, looked again, when, clasping her hands in her agony, she piteously cried, "O God, help me now!" then fell forward upon the stone floor unconscious.

In a little while she came round, and, after taking another look at the corpse, she fully proved it to be that of her daughter, Mary Hatton, who left her home at S—— over a year ago, and had not since been heard of.

The story of her daughter's fall was one of Christian duplicity and woman's weakness.

It seemed that Mary, who, at the time of her suicide, was only seventeen years old, was a teacher in a Sunday-school, where she made the acquaintance of an elder in the church, who oft-times addressed the children on a Sabbath evening.

"He was reputed to be such a good, kind Christian gentleman," said the widow, "that I'd almost believe an angel from heaven could sin before that man would bring dishonor on me and mine."

Unknown to the widow, Mary often met this man. All through the summer were those clandestin walks taken through the shaded woodlands so much frequented by the village swains.

At last the good people of the town, envious, no doubt, at what they thought Mary's good fortune, began to gossip and hint at the "brazenness of certain hussies" they knew of and wondered "if the good, pious elder could not see through the vile minx's tactics."

Then Mary began to grow restless, the color forsook her cheeks; her head, which she carried so queenly, was now bowed, while the great black circles around her eyes and trembling lip bespoke her guilt, so the good gossips said. Yet never did her mother suspect her; she, alone, knew not of her seeming downfall, and, as usual, people wondered. Had she no eyes? they asked. Yes, of course, but—then they smiled at each other in a meaning manner, lifted their noses high in the air as if seeking to breathe a purer atmosphere, and proceeded, did those honest Christian folks who prayed to God every Sunday to deal to them as they dealt to their neighbor, to circulate stories, in strict confidence, you know, that would blacken the pure name of Christ. It was only gossip; they meant nothing, they afterward said, but start a snowball from a mountain-top and ere it reaches the plain it may be a death-dealing avalanche. Things harmless at the start may prove disastrous in the end.

One dismal November evening Mary went out ostensibly to do some shopping, but never returned. Her mother waited in that lonely cottage far into the night for her child's return, but she came not. Unable further to endure the suspense, the widow went out into the dismal streets to look for her. From house to house she went, asking tidings of her daughter, while the rain came down in torrents, drenching the anxious mother to the skin. But all in vain.

Finally, when hope was almost dead, the news came. The agent at the railway depot had sold a ticket to a gentleman who had then handed it to Mary as she boarded the New York train.

"Who was he? Well, he looked very much like Elder C——."

To him the mother next went and asked for her child. But this man of God denied everything and wondered how she could advance such a charge.

Then to her desolate home she returned, where upon her bended knees she cried to that God whom she had served so faithfully for the last half-century, to giv her back her child; but God heard not. Not until the gray dawn was stealing through the window did she retire, but, oh! how aged she had grown. Her hair was white, her cheeks were furrowed and drawn in. It was a night of agony to her, a "watch in the garden," as it were.

Selling all the little property she had, she traveled to New York in order to find her child. Days and nights she trod the streets, searching the gilded halls of vice as well as its lowest haunts, but without avail.

At last, when about to giv up in despair, she read this item in the paper and found her child in the morgue.

I assisted to convey the body home, from whence, next day, the heart-broken mother took it for burial to the little town where lay the husband and father.

Not long afterward, in response to a telegram sent me by a friend of Mrs. Hatton, I repaired to the little town of S——, just in time to catch the widow's latest word.

All funerals are sad, but this one was even more so than the common. There were four friends and myself, no weeping relativs, no priest or minister to mumble the last few words of Christian sympathy over the departed, nobody but the stolid old grave-digger, who looked on with a calm, unimpassioned eye, and we five.

It was pitiful. And yet it was the work of a man, an elder in the church of God. He it is who is responsible for these two deaths. For by taking away the honor—that priceless jewel in the crown of womanhood—of Mary Hatton, he had, in a measure, compelled her to become an outcast from society, and thus paved the way for her violent death. And, as through her daughter's honor he had dealt a fatal blow at the mother, he clearly, morally, murdered those two women as much as the murderer who was electricided in New York last week murdered his victim.

There is no greater coward, no name which ought

to be held more accursed, than he who with a lie upon his lips ruins the fair and innocent.

Brother, speak kindly to the unfortunate, remember they are women, although degraded.

For gently scan your brither man,
Still gentler, sister woman,
For though they gang a kennan wrang
To step aside is human.

Fort Sill. W. K. ROBERTSON.

A Voice from the West Indies.

In looking over the laws of Trinidad I happened to come across the part which treats of the practice of "obeah." It says: "The word 'obeah' shall signify every pretended assumption of supernatural power or knowledge, whether for fraudulent or illicit purposes, or for gain, etc., etc."

The "obeah man" occupies the same place among the Africans as the "medicin man" among the Indians, and the priest or parson among other religions. His position, therefore, is of some consequence among his people, and yet he is punishable under the following: "Every person who, by the practice of obeah, or by any occult means, or by any assumption of supernatural power or knowledge, shall intimidate or attempt to intimidate any person, or shall obtain or endeavor to obtain any chattel, money, or valuable security from any other person, or to restore any other person to health, and every person who shall procure, counsel, induce, or persuade, or endeavor to persuade any other person to commit any such offense shall, on conviction before any stipendiary justice, be imprisoned with or without hard labor, for any term not exceeding six months, and if a male, may be once privately whipped during the continuance of such imprisonment."

From this we observe that the poor "obeah man" is sent to prison, and even whipped, for practicing his religion. In my opinion the Roman Catholic priest is as much indictable under this law—in fact, priests of all religions—as the "obeah man," because their profession comes under the head of the definition of "obeah." The Romish and other priests pretend to the assumption of supernatural power or knowledge; they receive money of their deluded victims for the purpose of assuming to know of the supernatural, and yet they are allowed to go scot-free, and the priest of the African is liable to be imprisoned and whipped. *O tempora, O mores!*

Under the head of Blasphemy I find: "Blasphemy, writing and publishing, or printing and publishing, any blaspemous libel. . . . In each and every of the above cases, every such offender shall be guilty of a misdemeanor, and shall suffer such punishment by a fine or imprisonment, with or without hard labor, for such term not exceeding two years, or by both fine and imprisonment, as the court shall think fit and proper."

This is the notorious law under which this priest-ridden and "cloven foot" government wanted to prosecute the present writer for blasphemy for printing and distributing tracts describing the propensities of the "Bible God." But they failed—ignominiously failed. Whilst the authorities, headed by an inspector of police—a bigoted, fanatical Irishman who instead of attending to his duties is seen every minute of the day either in the church or in the company of certain priests, making merry over the "ould craythur"—were taking evidence, the present writer defied them and still continued the distribution of his tracts, to the great annoyance of the clergy, and with this consequence, that he has completely vindicated the cause of Freethought in his country and has made it very popular.

The Roman Catholic archbishop of Port-of-Spain is as fat and rosy an archbishop as can be seen anywhere. His greatest pleasure is to drive about the city in his carriage and pair, and dressed up in his finest cassocks, and he is quite a "masher."

A description of the Hindoo feast of passing the fire, or *Thini Therunal*, which occurred this month, might not be out of place. This is a sacrifice to the deities. For some weeks before, the sacrificers liv in the temple making invocations, etc., to the deities. Every other day the idols are carried three times around the temple by the sacrificers, accompanied with singing, drum-beating, dancing, etc. The females, with boxes filled with rice, cocoanuts, and fruits, offer them as sacrifices to the deities. A large pole thirty feet high, with steps, is erected in front of the temple. On the top is a platform on which is placed camphor, incense, cocoanuts, and other fruits. On the day of the festival a young Indian bedecked with fancy clothing, and with a bow and arrow, climbs up the pole and at every step sings a verse from the Hindoo scriptures. When he gets to the top he lights the incense and offers a sacrifice. On the ground a little distance from the pole is a large pile of wood, and this is lighted by the young Indian when he comes down from the pole.

After this is to be seen a very curious sight. It is the Indians who torture themselvs by means of parasol wires being passed through their sides, and which are being continually kept wet with water. The high priest has a wire which pierces his upper lip, through the tongue to the lower lip. Then comes the cruel part of the performance, the offering of the goats and cocks. These poor animals and birds are decapitated. Some of the gods prefer goats, some chickens, and others rice and fruits. About 3 P M. the candidates are collected—only men. They form a procession and take a bath in the sea before passing through the fire. Around the pile of wood, which occupies a space of about twenty feet square, are drains filled with water. Now comes the critical moment. The candidates come with a terrible noise and pass through the fire three times; they are then whipped and sent home purified, and thus ends the yearly feast of *Thini Therunal.* E. S.

A Watchful Providence.

It would seem sacrilegious and cruel to criticise or comment upon any incident or saying in connection with the Quincy, Mass., disaster, August 19th, but for the opportunity of illustrating the ignorance or bigotry, perhaps both, with which religion binds its devotees.

One of the passengers, in relating his experience to a reporter, said: "How did I escape? I hardly know; it was a miracle! Why I and a few others should hav been chosen from the fifty or more to escape so easily, I do not know; it must hav been a watchful providence." Yet he goes on to tell how by natural means he left the car, after having called it "a miracle," and due a "watchful providence."

Such is the stupidity and nonsense of Christian belief that repeatedly we hear and read in this, and similar occurrences, "His escape was miraculous," "A providential refuge," etc.

Now, in this Quincy disaster, providence permitted a workman's track jack to remain on the track, when if he then had removed it by a miracle, there would hav been no disaster at all, and he would hav had no need to work the other miracle by which Mr. Pennell and the few others were saved. But no, the workmen heard the approaching train and leaped from the track to save their lives, leaving the jack behind them, and the engin and cars striking it were derailed, and twenty-two persons killed or hav since died, and as many more seriously injured or maimed for life. God worked no miracle to lift that jack from the road and prevent the disaster! But he chose to save the life of Mr. Pennell and a few others in the doomed car, and so his "watchful providence" knocked a hole through the bottom of the car large snough for him to crawl through, and a few others, while some fifty were dead, dying, or being suffocated around him.

Now, God saw that jack, knew it would derail that express train, in which were several hundred passengers, but he saw not fit to interfere to prevent the awful catastrophe, but let the train run on it, and engin, cars, and passengers be wrecked together, hot, dense steam scalding and blinding those who could otherwise hav escaped! But he, all indifferent to the many who perished, was busy with his "watchful providence," choosing and planning how to save Mr. Pennell and a few others in that doomed car!

Three children of one family, and their mother, and her husband's mother, taken out of the same car dead or dying, and the only remaining little girl, ten years old, so bruised she is not yet out of danger, while a "watchful providence" is knocking a hole through the car in order to let Mr. Pennell and the few escape! Surely God's ways are not our ways, when he bereft Mr. Fenly of his three children, his mother, and his wife, by one stroke, and spared Mr. Pennell in the same car by his "watchful providence." It is not surprising that Mr. Pennell should wonder why he and a few others should hav been chosen by a "watchful providence" when he and they, probably, were no better than those that an *un*watchful providence chose to hav killed or shockingly injured or maimed.

Cannot anyone see that there was a natural cause for the hole being knocked through the car as much as for the train being derailed by the jack? Will the derailing be laid to a "watchful providence," or will the frightened workmen be convicted and the railroad company compelled to pay damages all around? Why not indict providence, since he creates evil as well as good, and works a miracle to kill as well as to save?

Oh, how silly such belief in the last decade of the nineteenth century, in these United States of America! And yet our dailies and popular papers publish such stuff as if they believed it true. What a contrast from the present could we take up no book or paper and hav our good sense offended by such sophistry, or our reason challenged by a faith that every thinker must perceive has no foundation in reality!

It does seem as if these bigoted ones might be reached, but when I realize that it is ingrained I giv up in hopeless despair. ELLA E. GIBSON.

Barre, Mass., Aug. 29, 1890.

Gems of Thought.

GLENDOWER. At my nativity,
The front of heaven was full of fiery shapes,
Of burning crescents; and, at my birth,
The frame and huge foundation of the earth
Shaked like a coward.

Hotspur. Why, so it would hav done
At the same season, if your mother's cat had
But kittened, though yourself had ne'er been born.

. . . . . .

Glend. I can call spirits from the vasty deep.

Hot. Why, so can I, or so can any man,
But will they come when you do call for them?

Glend. Why, I can teach you, cousin, to command
The devil.

Hot. And I can teach thee, coz, to shame the devil,
By telling truth; tell truth and shame the devil.
—*Shakspere.*

MAN began to suspect that the order of the universe was not constantly being changed to assist him because he repeated a creed.—*Ingersoll.*

WE often find philosophers dissatisfied with an explanation which is *sufficient*, and seeking additional causes among data that are not given but assumed for the purpose.—*Lewes.*

WE are to admit no more causes of natural things than such as are both true, and sufficient to explain the appearances.—*Sir Isaac Newton's Rule I of Logic.*

CHRISTIANITY and the Roman empire were in the attitude of two animals on the point of devouring each other, without knowing what are the causes of their hostility. When a society of men takes such an attitude as the Christians did in the midst of a great society, and when it becomes in the state a republic of itself, even were it composed of angels, it is a scourge. It is not without reason that they were detested, these men in appearance so gentle and so beneficent. They were in reality demolishing the Roman empire. They were drinking its strength; they were robbing its functions, especially the army, of the finest subjects. It is useless to say a man is a good citizen because he pays his taxes, is charitable, sober, and settled, when he is in reality a citizen of heaven, and considers the earthly fatherland simply as a prison where he is chained up side by side with wretches. The fatherland, one's country, is an earthly thing; a man who wants to play the angel is always a poor patriot. Religious exaltation is dangerous for the state.—*Renan.*

WHEREVER sectarian feeling is keenly felt, it proves stronger than patriotism.—*Lecky.*

IT can hardly be doubted that . . . we must, sooner or later, substitute the more comprehensiv view, that *life is a property of all matter*, and that the classification of bodies into animate and inanimate, or into organic and inorganic, is merely a provisional arrangement, convenient, perhaps, for our present purposes, but which, like all similar divisions, will eventually be merged in a higher and wider scheme. —*Buckle.*

WE thus arrive at the extremely important conviction that *all natural bodies* which are known to us are *equally animated*, that the distinction which has been made between animate and inanimate bodies does *not* exist. When a stone is thrown into the air, and falls to earth according to definit laws, or when in a solution of salt a crystal is formed, the phenomenon is neither more nor less a mechanical manifestation of life than the growth and flowering of plants, than the propagation of animals or the activity of their senses, than the perception or the formation of thought in man.—*Haeckel.*

YOU despise books; you whose whole lives are absorbed in the vanities of ambition, the pursuit of pleasure, or indolence; but remember that all the known world, except only savage nations, is governed by books. All Africa, to the limits of Ethiopia and Nigritia, obeys the book of the Koran, after bowing to the book of the Gospel. China is ruled by the moral book of Confucius, and a great part of India by the Vedah. Persia was governed for ages by the books of one of the Zoroasters.—*Voltaire.*

HITHERTO the learned in Italy hav not enjoyed the consideration to which they were entitled. They lived retired in their laboratories and libraries, too happy if they could escape the notice, and consequently the persecution, of kings and priests. It is no longer thus—there is no longer religious inquisition, nor despotic power. Thought is free in Italy. I invite the literary and scientific persons to consult together, and propose to me their ideas on the subject of giving new vigor and life to the fine arts and the sciences. All who desire to visit France will be received with distinction by the government. The people of France hav more pride in enroling among their citizens a skilful mathematician, a painter of reputation, a distinguished man in any class of literature, than in adding to their territories a large and wealthy city.—*Napoleon Bonaparte.*

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Mr. Wendling's Mistake.

The South, apparently, is waking up on religious questions. We hav answered questions for two Southern readers in the two previous issues of THE TRUTH SEEKER, and here is another inquirer for facts from Warrensburg, Mo. He sends us a clipping from a local journal, reporting a speech by that noted "answerer" of Ingersoll, Hon. George R. Wendling, with the request that our views be developed thereon. The gist of Mr. Wendling's statement is this:

"That Christianity was the main lever in pushing civilization, art, science, commerce, and in fact everything that helps or ennobles the human race."

This is by no means the first time we hav met this assertion, and it is just as false now as it was decades ago. But it is a lie that "is still on its travels, going from Sunday-school to Sunday-school, from pulpit to pulpit, from hypocrit to savage—that is to say, from missionary to Hottentot—without the slightest evidence of fatigue—fresh and strong, and in its cheeks the roses and lilies of perfect health."

The influence of Christianity upon the world, instead of making for progress, instead of pushing civilization, art, science, commerce, has been conservativ and retarded all of them. Its measures are measures of hundreds of years ago, and so far as it has abandoned them it has become no longer Christianity. The Christian church has opposed innovation, progress, invention, in short, all science, as long as it could, and when compelled to retreat from its untenable position, has turned round and claimed the credit of championing the advance. So it was in the abolition of slavery, the church praying the negro into slavery and keeping him there with texts from the Bible, hurling anathema after anathema at the heads of the Abolitionists for wanting him free. But when the Infidel Lincoln struck his fetters off, the church turned round and said, Behold our work. Proof that the church did nothing can be found in thousands of sermons, in the fact that the aiders and abettors of the whip-scarred slave were Infidels and Quakers, and further that all the prominent Abolitionists joined the ranks of the Freethinkers, lecturing and working for the emancipation of white men's minds from a slavery no less degrading, from a thraldom no less galling, than physical slavery.

As to art, "the commandment, 'Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth,' was the absolute death of Art, aud not till after the destruction of Jerusalem was there a Hebrew painter or sculptor." Christians who giv to us the "living canvas and the breathing stone" are breaking the commandments of their God, and are heretics. Real Christians, it would seem, ought to keep the commandments.

As to science, which makes commerce and civilization possible, how has Christianity helped it? The late Professor Draper, who is one of the best authorities on the conflict, says: "The history of science is not the mere record of isolated discoveries; it is the narrativ of the conflict of two contending powers, the expansiv force of the human intellect on the one side, and the compression arising from traditionary faith and human interests on the other." This "expansiv force of the human intellect" is the brave heretics which every age has produced—pioneers in clearing the way through theological labyrinths; the traditionary faith is the church; the human interests the efforts of a priesthood to enslave mankind. The interest of the church was and is best subserved by keeping the people ignorant. Knowledge of the shallowness and falseness of the claims of the self-appointed ministers is a dangerous weapon to put into the hands of a layman, and the authorities of the church knew it. They know it now better than ever, and that is why we hear this persistent reiteration of the service Christianity has rendered to the world. If the priests can only make the people believe they are or hav been of some use, they hope to retain their sinecures. To hear the churchmen talk one would think their establishment had done nothing but build colleges for the spread of science, when everyone knows that the pages of history are red with the blood of thousands of martyrs to science. Every man who gave birth to a new thought was hunted down and slain, if priestly power could do it. "As to science, she has never," as the same author says, "sought to ally herself to civil power. She has never attempted to throw odium or inflict social ruin on any human being. She has never subjected any one to mental torment, physical torture, least of all to death, for the purpose of upholding or promoting her ideas. She presents herself unstained by cruelties and crimes. But in the Vatican—we hav only to recall the Inquisition—the hands that are now raised in appeals to the most merciful are crimsoned. They hav been steeped in blood."

The church was overthrown in the conflict as to the shape of the earth; in her insistence that the earth is the central and most important part of the universe; and also in the controversy respecting the age of the world.

Who does not remember Hypatia and Cyril—philosophy and Christian bigotry! As Cyril treated Hypatia so has the church in all ages treated philosophy and science. The fate of the gifted woman was intended by the church as a warning to all who would cultivate profane learning.

Can anyone believe that a religion that would burn a Bruno has any sympathy with the science he taught? Bruno was an Infidel. He doubted transubstantiation and the immaculate conception. He was also a devoted student of science, and for these things he was consigned to the flames. How the church did love the heretic! how she aided science! Sacred science was confined to four propositions, every one of which has been disproved. They were: 1. That the date of creation was not more than four or five thousand years before Christ; 2. That the world was made in six days from nothing; 3. That the deluge was universal, and the animals which survived it were preserved in the ark; 4. That Adam was created perfect, but fell in consequence of having been tempted to eat an apple.

All science outside of these ridiculous and untenable propositions was of the devil, and its promulgators were given in this world a foretaste of what their heavenly father was preparing for them in the next. Errors in religion, even, were punished with corporal tortures, and errors in this "sacred science" were promptly followed by death.

As for philosophy, the church, Protestant and Catholic, did all it could to discourage its study. The Catholics murdered Hypatia, and Luther and Melancthon, the leaders of the Reformation, were determined to banish it from the church. "Luther declared that the study of Aristotle is wholly useless; his vilification of that Greek philosopher knew no bounds. 'He is,' says Luther, 'truly a devil, a horrid calumniator, a wicked sycophant, a prince of darkness, a real Apollyon, a beast, a most horrid impostor on mankind, one in whom there is scarcely any philosophy, a public and professed liar, a goat, a complete epicure, this twice execrable Aristotle.' The schoolmen were, so Luther said, 'locusts, caterpillars, frogs, lice.' These opinions were also entertained by Calvin." The worthies held that the Bible contained the sum and substance of all knowledge useful or possible to man. Everything in physical science or in philosophy must lie upon the procrustean bed of the Pentateuch.

And yet the leaders of Christianity teach that to Christianity we owe the civilization of this century They are, indeed, blind teachers of the blind. If there is one invention of importance, one step forward in progress, one new fact in science that has not been fought by the church, we do not remember it. Printing, the art that has done so much for the world, was to the churchmen of the Middle Ages the work of the devil. Steam locomotion was, according to them, an idea which proceeded from the same source; the idea of sending a vessel across the ocean propelled by steam was thought by a Christian community to be flying in the face of providence. God had made the winds to fill the sails, and to use any other power was sacrilege. The telegraph met with pious opposition. Grave old deacons solemnly protested against putting lightning-rods upon houses because God made the lightning and hurled the bolts from his own hand. To thwart his will was, to say the least, very impious. The fanning-mill was blasphemy.

No one dares claim that Christianity ever had a kindly feeling for science. The primitiv church was for abolishing all philosophy from within its limits. During the hundreds of years when the church swayed her scepter over the old world all was intellectual darkness. Scarcely a layman could be found who could sign his own name. While the Moors and Mohammedans were making vast strides forward Christianity was persecuting them, burning every book it could lay its hands on and beheading every man who wrote one. Magnificent libraries were ruthlessly consigned to the flames. The astronomy of the church consisted in saying the earth was flat, and the sun, moon, and stars were lights set by God in the firmament. Its physicians consulted the entrails of sheep and nailed bloody tokens to the doors of houses to influence the sex of children. All the knowledge they got must first be measured by the Bible.

If persecuting every student of nature, everyone who endeavored to help mankind rise from low savagery to enlightened civilization, is retarding progress, then the Christian church has certainly been a bane to the world. It opposed astronomy and imprisoned the astronomers. It opposed medicin, and burnt the doctors. It has waged a continuous warfare upon science. In the fourteenth century the church burnt alive a man of seventy years because he said the earth was round, and one of the greatest painters of the time represented him as struggling in the flames of hell. Everyone knows that Galileo suffered for his heresy. The existence of the antipodes was denied because "the apostles were commanded to go into all the world and to preach the gospel to every creature. They did not go to any such part of the world as the antipodes, they did not preach to any creature there, *ergo*, no antipodes exist."

When Columbus said that by sailing west a new continent might be discovered, he was laughed to scorn by the learned men of the church. No such continent was mentioned in the Bible; therefore it did not exist. The theologians overwhelmed him with quotations from the Psalms, from St. Paul, from Augustine. Even after he had demonstrated the truth of his theory of the earth's sphericity the church, by its highest authority, again committed itself to the theory of its flatness.

Magellan encountered the same opposition from the Christians. Even after he sailed around the earth the church still swore it was flat.

Can it be said that the science of geography owes anything to the church?

For thirty-six years Copernicus did not dare publish his "Revolution of the Heavenly Bodies." And when he did the church burnt his book, and had he not died would undoubtedly hav served the author in the same way. Martin Luther, the great apostle of Protestant Christianity, said: "People gave ear to an upstart astrologer, who strove to show that the earth revolves, not the heavens or the firmament, the sun and moon. Whoever wishes to appear clever must devise some new system, which of all systems is, of course, the very best. This fool wishes to reverse the entire science of astronomy. But sacred scripture tells us that Joshua commanded the sun to stand still and not the earth." Melancthon, another great light of the church, said substantially the same. And so did the whole Christian world.

The doctrin of Copernicus was denounced by the church as "heretical" and "Atheistic." The Domin-

ican father Caccini said that "geometry is of the devil, and mathematicians should be banished as the authors of all heresies," and for this scientific utterance he was promoted by the church. The bishop of Fiesole screamed in rage against the system. The archbishop of Pisa sought to deliver Galileo to the Inquisition. The archbishop of Florence condemned the doctrin as unscriptural. The whole Christian church took up arms against the heresy, and Galileo was finally imprisoned by the Inquisition.

Christianity was in existence fifteen centuries before it produced an astronomer, and when one arose the church persecuted him so that he delayed publishing his works over thirty years.

Can it be said that the science of astronomy owes anything to the Christian religion?

Medicin was also opposed to the church. St. Augustine speaks of the "medical men who are called anatomists," and says that "with a cruel zeal for science they hav dissected the bodies of the dead, and hav pried into the secrets of the human body to learn the nature of disease and how it might be cured." In the thirteenth century Pope Innocent III. forbade surgical operations. Pope Honorius forbade medicin to be practiced by those under his spiritual authority. The Dominicans banished books on medicin. Pope Boniface VIII. interdicted dissection as sacrilege. The greatest physician of the time was accused of sorcery, and of dealing with the devil. The archbishop of Tarragona excommunicated him. He was driven from Paris and Montpellier, and finally every place in France was closed against him and he became an outcast. According to the church all the astronomers were Infidels and Atheists, and the chemists and physicians were sorcerers and leaguers with the devil. Even inoculation for the cure of small-pox, for which Christian physicians contend so strenuously now, was denounced as of the devil; and the use of chloroform in obstetrical operations was opposed as avoiding the primeval curse of woman pronounced by God in the Garden.

Can it be said that medicin is indebted to Christianity for the progress it has made?

Geology and geologists suffered the same persecutions at the hands of the churchmen. From the first inception of this science war was waged upon it, for the church saw in it, as it had in astronomy, the complete overthrow of the Mosaic account of creation. The Christian idea was that God made everything just as we see it at the beginning, and to say that anything had been made since was heresy. In the sixteenth century the faculty of Paris destroyed all treatises on geology, banished the authors from Paris, and forbade them to liv in towns or enter places of public resort. In the middle of the eighteenth century Buffon attempted to state simple and fundamental geological truths, when the theological faculty of the Sorbonne set upon him, forced him to recant, and to print his recantation. And the most bitter war upon this science was waged by Protestants, English theologians being the most fierce.

It can hardly be claimed that Christianity did much for geology.

And so it has been with all sciences. Even the rude science of agriculture was opposed by the church. The peasants of Russia were at one time interdicted from raising and eating potatoes. As before mentioned, the use of the fanning-mill was blasphemous, and contrary to the text that the "wind bloweth where it listeth;" and in the early part of this century such use was considered as being in league with the devil, and sufficient excuse for excommunication from the Scotch church. The introduction of railways into France was declared by an archbishop to be an evidence of divine displeasure against country tavern-keepers who had given their guests meat on fast-days, and railroads and telegraphs were denounced from hundreds of pulpits as being "heralds of Antichrist." The discussion of the question whether man sprung from one pair or several pairs was in our own country but a few years ago declared Atheistic, and the proposer of the question was called to order and silenced by a noted Protestant divine. At one time it was held by the church that any map of the world that did not place Jerusalem in the center was impious. The taking of a census was denounced in Sweden and our country by the church. Life insurance, too, has been regarded as blasphemy. The writings of Darwin, Huxley, Lyell, and others hav been denounced by archbishops as "shameful theories," and fatal to morality. A college of medicin was, but a few years ago, denounced because one of its professors could find no soul in man.

Christianity, as a religion, has *never* done anything for the education of humanity. Some men hav arisen in all ages, who, although Christians, could not be kept down by the church, and *they* hav founded schools and advanced science. But the church has always hunted them as heretics. Could Copernicus, Galileo, Bruno, Bacon, speak from their almost forgotten graves *they* could tell how Christianity aided science in the Middle Ages. And wherever the church got control of a school it either destroyed it or confined its teaching to the arithmetical problem of how to make one three and three one. It was not Christianity that founded universities, but the irresistible spirit of progression which the church could not wholly repress. The Roman Catholic church hated the Reformation, yet the Reformation came. Christians might as well claim that the church aided that as to say Christianity aided science. The nearest approach to a perfect Christian institution was the Inquisition, which Paramo of Sicily traces from the almighty down through the patriarchs Moses, Nebuchadnezzar, and King David.

The church has been the great drag upon the world, keeping it back as long as she was able, and then when anything has been accomplished in spite of her she has claimed the credit. We could multiply these instances a thousand fold. But we hav said enough to show that to the Christian religion the world is indebted for nothing, while to the brave, persistent efforts of heretics it owes everything. Thus far science has conquered in every case. As Professor White says: "There has never been a scientific theory framed from the use of scriptural texts, wholly or partially, which has been made to stand." Every time the Bible and the church hav had to giv way to science and scientific methods. Religious men hav accomplished much; the Christian religion has done nothing. It has been a tremendous obstacle to all reforms, all advancement. But men are rapidly learning its true worth, and it will not be many years ere they will laugh to scorn its pretensions as a civilizer, and he will be a brave minister indeed (or idiotic) who will claim that it is anything but a bundle of superstitions and traditions which should be laid on the same shelf as the mythology of the pagan gods.

Quibbles.

Our friend Burr writes concerning our gentle criticism of Mr. Lyman C. Howe:

"Your indictment of Lyman C. Howe for self-contradiction will hav to be quashed. Inadvertently and unintentionally you hav garbled his language. He did not say, 'The slates *were* ALL filled with messages,' but, speaking generally, 'The slates *are* filled.' He doubtless is well aware that there are exceptional cases when the slate is not filled at all, even after repeated trials.

"Furthermore, it appears from your own statement that it was not Mr. Howe, but the medium Reid, who said, 'The slates are filled with messages.'

"This appears to be a worse blunder than when you misconstrued a statement of Miss Wixon, and, comparing it with a private note of mine, thought you had detected in me a want of accuracy. BURR."

In indorsing Mr. Reid in his letter to the *Spiritual Instructor* Mr. Howe made Mr. Reid's statement to private sitters his own, and this after having had sittings with him which were in every case total failures, as he now tells us. Certainly the public was deceived by his statement, and it is this deception which we protest against. The inadvertent substitution of the words "were all" for "are" in no wise changes the matter.

We did not misconstrue a statement by Miss Wixon. Mr. Burr made assertions regarding a sitting the editor of our "Children's Corner" had with a medium which were not borne out by the statements of the editor herself. That is all.

Editorial Notes.

AT the Single Tax convention held in this city last week the Rev. Dr. Thackeray proposed the formation of a Single Tax Brotherhood of Religious Teachers. The idea developed opposition of a character which showed that some of the single taxers did not take much stock in religion or in clergymen. One speaker had this to say: "These men [ministers] hav been talking from their pulpits for centuries, and what hav they done? Henry George has done more in ten years than they hav done in a thousand." W. T. Croasdale, in a vigorous speech, which was vehemently applauded, said the American system of government was based upon a separation of church and state, and that clergymen as such should not be represented in the single-tax movement. Dr. Thackeray's amendment was defeated by a unanimous vote.

THE "Kreutzer Sonata" has afforded the authorities of Philadelphia a chance to show their ignorance. A half-dozen street pedlers hav been arrested for selling the book by order of Police Superintendent Lamon. At the trial Mr. Lamon said he had read considerable about the book, and on Friday a citizen had complained to him about its sale on the street. In the opinion of the witness the book was obscene. It was not a decent book for anybody to read. It was on this account that the witness had interdicted it. "You hav no power to interdict," said Counselor Arundel. The counsel then requested the witness to point out some passages in the book which he considered obscene. The witness picked a copy of the book from a basketful near him, and turned to that part which denounced marriage as being unchristian and unchaste. He read the passage slowly, and when he had concluded it he said he considered it obscene. He then read other passages. The counsel asked if he had read Fielding, Pope, and Shakspere. Mr. Lamon replied that he had, and the counsel inquired if he had not found more obscene utterances in these works, and Mr. Lamon was not sure that he had. "Or in the Bible?" persisted the counsel. Mr. Lamon became indignant, and hotly replied: "I won't answer that question." "So you hold that the doctrin inculcated in this book is pernicious?" continued counsel. "I do, and it has been interdicted by the postmaster-general." Mr. Arundel held that the work was not obscene, and asked that the men might be discharged. "What!" exclaimed the magistrate, "do you mean to say that the passages just read are not obscene?" "A perverted mind might so construe them," was the quiet rejoinder. The court appeared confused. Mr. Arundel said that he had read the work, but the court asked if he would allow the book to enter his home and be read by his daughter. "I hav no daughter," was the reply, "and there is no use quibbling over this matter. No judge would hold these defendants, as they are merely the agents of others." Counsel asked that the magistrate read this book before giving a decision, but the court ruled that the work was obscene, and held the defendants in $500 bail each, with the remark that every person caught selling the book on the street would be arrested. Counsel raised the point that the same work was sold in bookstores, and the magistrate said that if complaint was made about the sales, he would take the same action he had in this case. Counselor Arundel will test the matter by a writ of habeas corpus, confident of securing the acquittal of his clients. Monumental jackasses is a mild name for these suppressors.

Personal.

Our friends and Mr. Heston's friends will be delighted to learn that his health is rapidly improving and that within a short time he will again be designing pictures for THE TRUTH SEEKER.

Everybody we know will rejoice that Mr. Mendum of the *Investigator* holds his own with disease and old age, and that his eighty years bid fair to lengthen into many more. He recently suffered a severe attack of illness that alarmed his friends, but the last *Investigator* reports him doing well.

Mr. Bradlaugh says in the last *National Reformer:* "When this reaches the reader I hope to be on Loch Long fishing, and to hav arrived there midday Tuesday. I shall remain with the fishes and midges until midday Saturday, 13th September, returning to London by the night mail. Although I hav not worked this year nearly so hard as in any of the thirty-five previous years of my life, I hav felt less able than heretofore to bear any heavy strain, and I need the rest I take."

Mr. and Mrs. Charles Watts passed through this city last week on their way to their Toronto home. They had been recreating at their old London home for a few weeks. Mr. Watts is looking strong and well, but his wife is better-looking than he is. The genial Canadian lectured several times to his old friends, though the London fog took away his voice for a while, and was most heartily welcomed. He returns to his work for Freethought invigorated and enthusiastic. Canada, he says, will soon be a civilized country, where a gentleman can liv without bending a knee to the preachers. Times are changing there owing to the activ efforts of the Canadian Secularists.

The Boston *Record* prints this paragraph: "Mrs. Robert G. Ingersoll is the recipient of countless tracts, church prints, leaflets, and religious publications embracing every modern creed. The senders evidently hav one shrewd point in mind—believing firmly that if they can reach Mrs. Ingersoll successfully, she can be depended upon to win over the eloquent Robert." The senders might as well spare themselvs the trouble and save their postage. Mrs. Ingersoll is altogether too kind-hearted to ever become a Christian, and too big-brained to heed their tracts. She knows already all that the church can say, and she does not feel the more kindly toward it for its persistent, scurrilous, spiteful, and idiotic abuse of Colonel Ingersoll. When the church gets Mrs. Ingersoll away from her husband, the heavens will collapse—and there doesn't seem to be any immediate danger of that.

THE TRUTH SEEKER COMPANY'S Catalog of Freethought, Reform, and Scientific Books will be mailed free to any address upon application.

Letters from Friends.

HALIFAX, N. S., Aug. 13, 1890.

MR. EDITOR: I am glad to see that the picture book is in press, and hope to hav it soon. I hav got a number to take THE TRUTH SEEKER here. I should like to hav more. But I am glad that Freethought is increasing here, slowly but surely. I will write you in a few days. W. JOHNSTON.

BUSHNELL, ILL., Aug. 21, 1890.

MR. EDITOR: I do not want to miss a number. I shall be glad to welcome Heston back. What most disturbs my mental equanimity is the inertia of so many who call themselvs (confidentially) Freethinkers. They are not Freethinkers, or they would not be afraid to show their colors.

Yours for truth though the heavens fall, S. L. BABBITT.

GREENVILLE, PA., Aug. 23, 1890.

MR. EDITOR: Another hypocrit has been preaching virtue and holiness in connection with his orthodox mythology until he came to hav no more respect for virtue than he did for his orthodox doctrins. The person who has had his name added to the long list of hypocrits and criminals this time is Rev. H. E. Johnson, pastor of the Methodist Episcopal church of Greenville, Pa. This humbug disciple of Jesus has been very strict with the young people of his church and would not hav them go to dances or theaters, or read any works of fiction, but it has now been found out that he has enticed a number of young ladies into his study and not less than twenty-three charges of an immodest nature hav been brought against him. Rev. (?) Johnson was bitterly opposed to all "Infidels" and an ardent advocate of the doctrin of biblical infallibility and a vicarious atonement, a fact which no doubt accounts for his immoral crimes.

A. W. D.

MOMINNVILLE, TENN., Aug. 25, 1890.

MR. EDITOR: Some months ago I purchased a few copies of those "Self-Contradictions." I wrote a short history of the Bible, etc., and put in it for an introduction. I hav handed out thousands of circulars, and sold several "Self-Contradictions." This has raised a rumpus. Yesterday Lee Harris, "the Cow-boy Preacher," formed a crowd near my house, and sang, prayed, preached, all in thirty minutes, and then held up his hand, saying: "I hav here a little tract, pamphlet, book, or whatever you choose to call it. I hav written it in answer to that Infidel's 'One Hundred and Forty-four Contradictions of the Bible.' I sell them for fifteen cents." But no one bought. He then offered tickets to the Opera House lecture that he was going to giv about his cowboy life and travels in Africa. Nobody bought. So the parson was mistaken both in the place and the title of the book, for it is: "One Hundred and Forty-four Propositions, and Hundreds of Self-Contradictions." And as he left without lecturing, I did not see the book, but if he has printed it as he spoke it, then I hav got him foul.

J. FLETOH WOODWARD.

CHINA GROVE, N. C., Aug. 20, 1890.

MR. EDITOR: We hav been blessed with the annual Methodist revival, and a revival it was, too, consisting of three days and one night, two sermons *per diem*. I visited every day, and was lucky to hear the pastor, man of God, etc., the Rev. Mr. York, tell a characteristic Christian lie. It ran as follows, in the author's own words: "Tom Paine, the prince of Infidels, who wrote against the word of God, who denied the existence of hell, on his deathbed said to his physician, 'If you save my life for two weeks I'll giv you half of my fortune.' 'I cannot do it,' said the physician, 'and you hav but a short time to liv.' And said Paine, 'If I die now I'll go to hell.'" Hurrah for York! Can he be excelled at his trade? He should bear the title, prince of the liars, as Thomas Paine was prince of the Infidels. It takes gospel-pounders to lie. They cannot be excelled.

But it would be unfair to close this letter without giving the result of the revival. It was as follows: One convert, and that a child of only ten or twelve years of age, who no doubt was persuaded by the pastor to go up to God around the altar of Harris Chapel, Methodist Episcopal church, South, of which the Rev. Mr. York is sky-pilot and conductor of ceremonies. A TRUTHSEEKER.

SAN DIEGO, CAL., Aug. 25, 1890.

MR. EDITOR: I am a reader of and take great interest in THE TRUTH SEEKER. Please allow me a small place in your valuable paper. I am rather advanced in life—ninety-four years of age. I still take great interest in the welfare of my country and that of humanity. It givs me pain to see so many of my fellow-beings living in the bonds of superstition, bigotry, fraud, and deception, perfectly satisfied to accept some other person's sayings instead of investigating for themselvs, no matter of what vital importance the subject may be.

I joined the Baptist church when I was about sixteen years of age. I often think of the question Deacon Knapp asked me when I related my experience to the church. This was it: "Lewis, do you think you love God so much or to that extent that in case he in his infinit wisdom, justice, and love should decide it was absolutely necessary for justice that he should send you to hell there to dwell in eternal torment for ever and ever, you could love and praise God there in that condition?" Thinks I, that is a choker. I said nothing. There was a spasm above my heart. I looked about the audience. They were all looking at me. I said nothing. He repeated his question as before. I finally said, "S'poseso"—left off the *I*. I remained in the church about forty years, more or less a doubter. I finally withdrew. I could act the hypocrit no longer.

I was a volunteer soldier in the war of 1812, and at Plattsburg the 12th of September. Truly yours, DR. L. POST.

SALIDA, COL., Aug. 1, 1890.

MR. EDITOR: I would like to call the attention of Brother Peck and other anti-Catholics to two vital, central facts. Religious liberty has been already overthrown in this country, and it is not the work of Catholics, but of Protestants. What the Catholics may do some day if they get the power, we can judge; what the Protestants hav done and are doing is not a matter of conjecture. The Methodist church is the leader in treason. If the Catholics ever set up their rule in America it will be when Protestant plotters hav prepared the way. And this Catholic reign, if it comes, will come in good season and will subserve the interest of liberty. All dissenters will fare alike. Christians will lose their liberty. Infidels hav now very little to lose. The little popes will learn the value of freedom to others by being deprived of it themselvs; and if principle fail, self-interest will impel them to join hands with the Liberals in a common defense of a just, impartial government.

The proposition to disfranchise Catholics is absurdly impractical, besides being anti-American and unsecular. What gain to destroy the Inquisition of Rome to set one up in America? The republic asks no questions about a man's religion, establishes no test, knows no constructiv treason. All the churches build their heaven into a monarchy, hav their liveried embassadors, and avow their allegiance to a king. Not what a man believes, but what he does; this is the American test. And tried by this rule the Protestants of America, not the Catholics, are the rebels and traitors. Puritan New England compelled a man to join the church before he could vote. The Catholics of Maryland invited Protestants to share with them their religious liberty and when the guests got the majority they disfranchised them. These are the style of men who hav made liberty a name, equality a mockery. How many in the long list of outrages compiled by you, Mr. Editor, are chargeable to Catholic aggression? Steal! Of course, they'll all steal from the public. But who make the laws that disgrace our statutes? And who are enforcing them against dissenters? How many of our lawmakers are Catholics? It is the dominant party run by Protestant priests that is responsible for the treason to the republic already installed and that which is brewing. Bear that in mind, brethren of the Secular church.

C. M. OVERTON.

ALLIANCE, O., Aug. 15, 1890.

MR. EDITOR: We hav taken the paper since Bennett's incarceration, and feel that it is worthy of support by those who love liberty of speech, press, or mails. I hope you will be sustained financially to raise your voice against injustice wherever found. So many Liberals are illiberal, and ever so many are indifferent to our danger. The goddess of Liberty is stabbed upon all sides, and why do not her worshipers fly to her defense? If ever the times demanded true women and brave men, it is now. No Freethinker is safe from persecution. And when I think of those our brothers who are in "durance vile" because they dare to speak or print their honest thought hoping to benefit the race, my heart is full of indignation, and I wonder how such things can be in our free country. But we are not free. While we slept, the enemy has sown tares. While in fancied security we were not watchful, the ecclesiastical power has fastened its venomous fangs into the nation's life. How shall we be free? How shall we rouse the great army of lovers of liberty so that unitedly they may strike the destroyer of their dearest rights—so that all may hav their constitutional rights to life, liberty, and the pursuit of happiness? Strange that people cannot be free to hav ideas on reform, even if they should happen to be alone in their theory. Each of all the great inventions which now so bless the world was once held by one individual, and if before each was made practical it was revealed to others, why, all men would hav thought the inventor insane and needing to be confined for his own good. We all need "room to grow," and especially should no one be punished or confined unless it is proved that they intend to injure some one, or do injure some one.

Has not the obscenity law done enough violence to honest, honorable people, and is it not apparent enough that it is only used to oppress the social reformers and to crush out Freethought literature, instead of suppressing the really obscene? Is this not so evident that we should raise a protest, and work for repeal of the obnoxious, unconstitutional law? I know it is a delicate subject. I should not want to raise the floodgate of the really obscene, and we might be misunderstood. But I will say that only through investigation of these subjects by the noble and true reformer, by the very ones who are now persecuted as obscenists, will the world ever reach a higher plane of life than the present. I wish I could believe that Comstock really desires to make the world better, purer, or more moral. Then I could pity his mistaken zeal.

Let us reformers be earnest in our work, tolerant of differences, and ever hopeful for the future. S. S. ROOKHILL.

CAMBRIDGEPORT, MASS., Aug. 23, 1890.

MR. EDITOR: There appears to be great diversity of opinion in regard to Mr. Heywood among THE TRUTH SEEKER's writers, and it is natural that there should be among Liberals, for each one is a god in him or herself. They are not molded in the same mold as the Christians are, so each one has a perfect right to establish a standard of morality for himself. I hav no right to force my standard of God upon you, nor you hav no right to compel me to accept your standard of morals, or religious belief or disbelief, but each of us ought to hav the right to express our opinion as to the merits of our god.

But the Christian and the Christian government do not say so. They say: "You must come to my idols which I hav set up. If not, we will compel you to work for us at hard labor for a time and times and half a time, just as our Christian judges see fit." Christians ought to know by this time that compulsion will not gain one true convert to their standard; they hav tried it long and hard ever since the burning of witches in Salem, this state, up to the incarcerating of Mr. Heywood in the Massachusetts prison.

I called last Saturday to see him, but could not. I asked if I could send him in a newspaper. I was asked what paper. "It is a Radical paper, the New York TRUTH SEEKER." With a very distinct but gentlemanly shrug of the shoulders the answer came promptly: "Oh, no, there is a list of papers and magazines allowed." So Mr. Russel (warden?) handed me a list, which I will forward to you so you can see that THE TRUTH SEEKER fails to show up. I called to see if there was any way in which I could serve him, in the matter of petitions or otherwise. I do not personally agree with Mr. Heywood's plan of conducting his paper, but I would fight for the right he has to conduct it so, and if there is any paper to sign for his holiness the president of this gloriously free United States to extend his pardoning power I will do all I can to get signers to hav him released from that fearful punishment, more unjust than purgatory, for there the priest will get him out for a small amount of filthy lucre.

I hope Heston will soon get better, for THE TRUTH SEEKER looks bare, and certainly will be sat upon by Mr. Comstock in a short time for not having its fine clothes on. I would like the cartoon book, but must hav the new illustrated Bible when published. I am, as ever,

Yours for free press, free mails, and free speech,
I. W. ARCHIBALD.

NEW CAMBRIA, KAN., Aug. 24, 1890.

MR. EDITOR: It almost knocked the enthusiasm out of us for the People's party of Kansas upon reading the preamble to their platform. Here it is: "The People's party of Kansas in delegate convention assembled, recognize almighty God as the rightful sovereign of nations, from whom all just powers of government are derived, and to whose will all human enactments ought to conform." That was as much as we read until three days later. It took all that time to digest it. It fell on us like a wet blanket. We came very near not reviving in time to vote for that party in November. But upon reading the rest of the platform we could not find anything to take exception to, and as the above was not included in the demands we looked upon it as a mere form (which, it is needless to tell you, we did not like) allowed in order to catch the Prohibition vote. The pretext of the Prohibitionists is Prohibition, but their real object is to get God in the Constitution. We are unable to say whether they captured the convention to that extent, or it was thrown out to them as a sop to catch their vote. Be that as it may, the People's party came near losing more than it will gain, because, judging by the numerous Liberals we know who are unanimous in favor of the People's party, or were, I will wager a new hat that they outnumber the out and out Prohibitionist two to one. I know whereof I speak, having been among both elements pretty extensivly—in fact, among all elements, as an agent—and I thought to myself, "Don't giv up the ship." And as all Liberals that know me know I hav carried the day against all opposition when Liberals themselvs hav counseled me that there could be nothing done, I think my judgment is at least entitled to some weight. Therefore, I would counsel the brethren to stick to them, "if it takes all summer," for the following reason: With the People's party we stand on neutral ground and are not asking one another to "come over to our party," but are all agreeing to go over to a new party, and the only way we can hav any influence on parties or legislation is to vote or act in a body. And if all will see to it, from this on we can even repair much that has been lost in this campaign. The most of the representativs and senators to the state legislature are to be chosen yet. And the people want to see to it that they choose fair-minded men as delegates. So we say, do not leave the People's party on a mere trifle, but try and hold any religious encroachment in check. Say to them virtually, We do not wish to force our views upon this party, but we would warn all whom it may concern that they must not try and enforce theirs, so they had better heed the Golden Rule. In our sub-alliance the Liberal element predominates so much that the religious people positivly refuse to furnish a chaplain, so your humble servant and an Infidel lady were competitors for that office, and she was elected. The religious class say virtually that they are not a-going to pray to a set of Infidels. We keep giving out Liberal papers and the People's party papers, all we can get hold of.

We wish to notice the above preamble briefly. It says we "recognize almighty God as the rightful sovereign of nations." When applied to a monarchy it makes him king. Perhaps those nations think it very kind for a mere handful of self-righteous people of this country to select their sovereign. When applied to a republic or this country we might exclaim, "Behold, God has become as one of us;" and as we believe in popular sovereignty, if he will take up his residence in one of the states and remain there a sufficient time to become a legal voter, we will not challenge him on the ground that this government was of the people, by the people, and for the people. So when we come to think the matter over seriously, this was not as big an objection as we first thought it was.

I agree with Sister Elmina and Dr. Severance that before a person is convicted on any charge it ought to be proved that he has injured somebody in person or property, and that folks should not leave it to a modern Inquisition to as-

sume. I hav not as good an opinion of judges as some. I look upon them as time-servers who cannot arise above the ignorance of the time, as in the good old days of slavery and witchcraft. I said, "modern Inquisition," because when any government allows any society to organize for the suppression of anything it can be excusable only, as you said, Mr. Editor, "out on the frontier for the suppression of horsethieves." And that is quite a different case altogether. It would be a very easy matter to prove that somebody had been injured for every horse that was stolen.

There is quite a difference between the injured person prosecuting a case and a self-constituted agent who has become hardened to the business, and has no feeling for the victims or their families, doing so.

Just as sure as Torquemada was an inquisitor-general, so is Anthony Comstock. The only difference is in degree, and not in fact. And whenever any government allows a little government organized within it for the very purpose that the government is organized for, it becomes an Inquisition. And so Anthony Comstock ought to be suppressed.

JOHN W. ABBOTT.

PORTLAND, ORE., Aug. 17, 1890.

MR. EDITOR: My letter is on some reasons why I am not a Spiritualist, or the proper way to convert a "cold Materialist."

First, I do not know what a spirit is, if it be an entity or possess an individuality, and yet is not matter. And second, if it be matter, or substance, what are its chemical elements? Or why can it not be examined the same as other substances are examined and tested by the same rules? I know that both of the above positions are taken by Spiritualists thus: they reply that spirit is matter, and yet say it is immaterial. And that is done, too, by the same Spiritualist, as the exigencies of debate seem to demand.

Now, that appears to me to be illogical and unfair, to say that a spirit is "life itself; life, or living substance, considered independently of corporeal existence; the intelligent, immaterial, and immortal part of man; the soul." The above is a part of the definition given of spirit in Webster's Practical Dictionary. I would hav given the definition in full, but it is too long, and does not change it, nor is it more contradictory. And it is the same definition I should get from every Spiritualist that I remember to hav talked with. And nothing that I can conceive of can be more contradictory than to call life a "living substance." If it is proper to call motion a substance, I must say it is one of those things that seem to me contradictory, and therefore a false premis; not an axiom, which is a self-evident truth, but a sophistry which on close examination turns out to be an illusion hid under a vast number of words joined with consummate skill with the intent to deceive. And yet it seems to me that motion bears the same relation to matter that life does to substance or matter. I think I hear some one ask if I believe life and motion to be the same. I reply, it is impossible for me to conceive of life without motion, and yet it is a question if all motion be life. Because life without volition is almost inconceivable. And it is almost equally absurd to say that everything thinks and wills before acting or moving. And it appears more absurd to me to say something moves or thinks which "has neither body or parts" (or is not matter); and therefore does not exist except in imagination. Motion does not exist as an entity. So, then, if life be motion it is not matter. But according to modern discovery no energy is ever lost. There are so many foot pounds stored or expended, but never lost; and like matter, force is indestructible. Then how can life or mind move or act where there is no matter to act upon or through? It seems like folly to talk so. Yet thousands do talk so, while others see the inconsistency and take the other horn of the dilemma and assert that spirit is matter and therefore an entity. Now, it is rulable and reasonable to expect those who make assertions to be willing and able to prove them. Or in other words, on the affirmativ rests the burden of proof. But so far as I hav examined they do not prove either that, or that there is such a thing as a spirit.

But I hav had proof enough that some mediums try to cheat you when you are trying to investigate. However, I may be convinced that I am mistaken. At least, I hav the assurance of a good Spiritualist that I shall be a Spiritualist soon. And at the same time he requested that the Spiritualists pray to the spirits to assist in converting me, and one has offered to pay for a seance which he is sure will convince me that Materialism is a delusion.

Now, all of this is quite satisfactory to me, for if Spiritualism is true I want to know it, and if it is not true I am sure prayers to the spirits—which do not exist—for them to assist in converting me, can never be answered.

But the above are not all nor the principal reasons why I am not a Spiritualist. And right here I wish to state that the reason assigned by Spiritualists why I am not one was because I am not willing to be one even if it is true. I deny that charge and say no one is better qualified to tell what I believe, or why I believe as I do, than I myself. And furthermore, I am not such a liar as to say I believe a thing when I do not. But the principal reason why I am not a Spiritualist is because I hav never got a message from beyond the grave, from any of my former friends or relativs, of such a nature as to prove Spiritualism a possibility, much less a probability. And yet I hav thrown myself open for evidence on all occasions, and do still, but I hav very faint hope after many failures to get evidence. On the other hand, I hav received messages purporting to be from spirits which proved beyond a doubt that there was fraud. And since telling good stories is almost the only means used to convert me, I hope I shall be permitted to relate one or two. I had been visiting the Spiritual meetings here about six months, and made no secret of my Materialism, when one of the mediums was answering mental questions one Sunday about a year ago. And I asked (mentally) how old my father was when he died. I received some general remarks from the medium and I told him that did not answer my mental question. The medium flew in a rage in the presence of the audience, and said I was altogether too positiv to get a communication and I made it impossible for spirits to communicate with me. He said this in an angry, excited tone. I disguised my feelings, which were somewhat excited by his manner, and replied slowly in a low tone, "All right." He seemed pacified in part and remarked that if I was not so positiv I might get something of value from the spirits. I was very anxious to get something of value, so I dissimulated a little and replied in as subdued a tone as I was master of, "All right." The medium said, "If you will put your question in a proper spirit and not so positiv a manner, perhaps the spirits will come around to you and answer you." I replied, *sotto voce*, "All right." Well, the medium came to me last and asked me to present my question in a proper manner. It is wonderful what deference those spirits require. I presented the same question in the most approved style, with my right hand raised, as directed by the medium. He looked at me in a dazed manner and remarked that it appeared like a fog around me and he could hardly make out the answer to my question, but was under the impression the answer was "Yes." I smiled when he said, "Yes, that is the right answer to your question." I waited till the medium took his seat, when I remarked for the benefit of the audience, and spirits, if any were present, that my question was, "How old was my father when he died?" and I got for a reply, "I think the answer is yes; yes, that is the correct answer to your question." Several in the audience showed signs of anger, especially the medium's wife, who said, "Spirits never answer such foolish questions." A gentleman from California asked, why did they try to answer this one?

Another Sunday I was taken to a private sitting (they are always the best) and had communications purporting to be from some spirit whose first name was William, and another from my father, and another from my mother. Now, to make sure that it was my father's and mother's spirits that were talking to me I asked the privilege of presenting a half-dozen questions, which was granted, when I presented the following: What was the name of my father? and mother? How old was each when they died? And at what dates did they die? The purported spirits said that the name of my mother was Sarah, and that is the only question of the six they tried to answer. And my mother's name is not and never was Sarah, and she is still alive (or was a few weeks ago), in Connecticut.

Now, the reason I am not a Spiritualist is because I don't get the right answers to my questions. The way to convert me is to produce the proof, and not tell big stories of what you saw.

G. F. ELLIOTT.

PITTSBURGH, PA., Aug. 25, 1890.

MR. EDITOR: My attention has been called to an article in your paper of August 9th, written by John P. Guild. I see he has attempted to criticise some statements I made in my pamphlet, "Death Ends All." By your permission, I would like to reply to him.

He says: "I do not know why that proposition is not as dogmatic as the contradiction." It seems Friend Guild has not carefully read pages 5-8 of my pamphlet, or if he did he did not understand the import. The reason why the statement, "Death ends all," is not dogmatic at all, is because nature has shown me, and many others, thousands of times, that consciousness is not eternal. My consciousness has become extinct seven different times by accident and disease, besides many thousands of times in sleep—just as dead for short intervals of time as it was through all the eternity of time that passed before I was organized.

I am simply stating the facts—not giving an opinion—by which nature proves that all statements about the eternity of consciousness are as false as they are dogmatic.

Mr. Guild says: "How is one to know whether death ends all unless he has knowledge when he is dead?" I answer: Just as we know when our consciousness has been dead by sleep, or any other cause, and become conscious again, and this is the very condition we hav to be in to know anything. The very simple fact that Mr. Guild was unconscious during all that part of eternity that passed before he was born, is all that is necessary to prove all claims of the eternity of consciousness to be false.

If it can be proved that consciousness existed in any case antecedent to the existence of a brain and its chemical action, then a case is made out, not before.

When I use the word "consciousness," I mean all its qualities, such as seeing, hearing, smelling, tasting, feeling, thinking, and knowing. These were all, not relativly or in a degree, but absolutely, dead in my own case, spoken of in my pamphlet, and my consciousness neither lived in this or any other world during the intervals referred to. There is certainly nothing about me that is eternally conscious, and if Friend Guild possesses any such attribute, he must refrain from sleep altogether.

The brain works in parts, and one part can be out of order while the other performs its normal functions. It is so with the nerves. One side of a man may be paralyzed, the other healthy. That is why the conscious part of the brain can be asleep while the unconscious part is activ; and it is this that restores to consciousness the former, the *modus operandi* of which is fully explained in my pamphlet, on pages 7 and 8. If we possessed souls that were eternally conscious, then we never could be unconscious for an instant; for a thing that is eternal can neither be created nor annihilated, and my consciousness both begins and is annihilated every morning and evening. How is it with Friend Guild?

Again he says: "Vegetable and animal life we see continually transformed into each other. How do we know how many other modes there may be of living?" I answer: by watching the operations of nature. For instance, if a lion were to eat my brain to-night, it would soon transform the substance into lion's blood and lion's brain, so it would not be my brain any longer. The term brain is only used to indicate a certain condition in which matter exists, and as matter changes its condition of existence it changes its properties, so it could not produce conscious thought (unless it should appear anew as conscious cerebration in the lion), for the principle of structure and its form is in every way changed. Or suppose I eat some sheep's brains, then I transform their substance into my blood and brains, and then my brain by chemical decomposition is transformed into my conscious thought and force; but the sheep's consciousness no longer exists. When the organized form of the sheep's brain is destroyed, its consciousness and ability to produce thought is annihilated, its individuality ceases. So with us, whether we are absorbed by vegetables or other animals. These are patent facts, knowable and demonstrable, and what we may think to the contrary does not change them.

When I assert that the stoppage of the decomposition of the cerebrum stops the production of conscious thought and force, I only report what nature has revealed to me by actual experience.

This is not "the religious or mystical method of procedure" to which Mr. Guild refers, but in strict accordance with the scientific method.

If Friend Guild is not satisfied with ordinary sleep, let him take an anesthetic and hav a surgical operation performed while perfectly unconscious. He will then, perhaps, understand that perpetual anesthesia is eternal death. And the fact that "death ends all" individuality is just as knowable as any other fact of nature.

A young man in this city, an inspector of arc lights, received an electric shock and fell some ten feet to the ground, cutting a hole in the back of his head, and remaining unconscious for many hours. After his recovery he said to me: "They can all say what they like, but death by electricity is entirely painless. Had I never recovered, I should never hav known anything about it." Now, this man's statement is a complete answer to Mr. Guild's criticism about "knowledge when he is dead." He did not, of course, possess consciousness while he was dead, but when consciousness returned he knew that he had been dead. Although the man was unconscious, yet the cerebellum was still in working order and generated an electric current, sending it down the nerves to contract the muscles of the heart, diaphragm, and stomach, making blood and circulating it through the cerebrum, restoring its composition and structure, rendering it capable of responding to external impressions, which results in its decomposition and the generation of conscious thought.

The composition of the cerebrum is similar to dynamite. Its decomposition is started by vibrations, or percussion, and whether thoughts are exceedingly fine atoms of brain matter possessing the property of consciousness while they exist in that particular form or not, it is a positiv fact that we hav had thousands of thoughts that we do not hav now, all of which had both a beginning and an end—hence not one of them is eternal.

Again I quote: "Life and death are alike mysteries; all we know of either is by natural revelation." True; that is the only way we know anything. But just in proportion as people do not heed nature's revelations will life and death and everything else be "mysteries."

I do not care to discuss the testimony of "the multitudes" referred to by Friend Guild further than to say that I regard Spiritualism as a species of emotional insanity, or another name for Christianity, modified.

"What can any negativ argument amount to to us, anyway?" I suppose Friend Guild believes in the resurrection of the body and an eternal hell, as "negativ evidence" does not amount to anything.

"Mr. Hague's book is a short and unpretentious summary of the usual arguments for the no-soul, no-future-life theory." Excuse me. I am not dealing in "theories" or guess-work. I simply state the cold facts in the case in an unpretentious way, and if Mr. Guild cannot see their force and significance, it is to be hoped that others may.

As to my "inaccuracies," I shall be obliged to anyone who will point them out.

Mr. Guild's "too too-too" paragraph may be witty, but it is neither just nor generous. My language is not only misquoted but disconnected from its context and distorted. I do not ask critics to be generous, but I hav a right to demand fair treatment.

"How did the part become conscious? That is the question before the senate." Not *the* question, but only one of the questions incidental to the main one, "Does death end all?" I hav answered it in detail on pages 5, 9, 10, 18, 20, 25, 26, and 28 of my pamphlet, and I will now briefly answer it here. The part "becomes conscious" by the chemical decomposition and transformation of the cell substance of the cerebrum. If Mr. Guild can prove that thought, or consciousness, is evolved by any other process, "the senate" will listen to him.

In conclusion, I am a plain man, and wrote my book in plain language for plain people (as stated in the preface), and to promote the welfare of my fellow-toilers by freeing them from the sycophantic hope of heaven and slavish fear of hell. But it seems that the *dilletanti* either cannot or will not understand me. I hope Mr. Guild will re-read my book with a view to get at the meat in it, and then out of a pure sense of justice write a more correct criticism.

Yours truly, WALTER HAGUE.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Jed.

"Jed was bad, thoroughly bad;"
That's what everyone said of the lad.
Bnt coming to me in trouble one day,
And questioning somewhat out of my way
With neighborly manner, carefully wise,
The kind words wrung the tears from his eyes.
He felt "condemned in the sight of men,
Expecting the sheriff even then;"
And "nobody cared, as they never had,"
He had "always been so hopelessly bad
And would pay the world in its own wild strokes
Were it not for 'them,' the two old folks."

"Jed was bad, wretchedly bad;"
Should he then "move on," starving and sad?
And out of my pity came thoughts of my own
While he talked of "the folks" in a softened tone.
Thus I found the thrum of a silvery thread
Unrav'ling the heart of this human Jed;
And saying on in a woman's way,
I begged he'd begin anew that day;
His mother would be of friends the friend
(I kept fast hold of that thrum's true end);
Her love would last as the mighty oaks;
He promised to stay with the "two old folks."

Jed so "bad, viciously bad,"
Is the old opinion the world has had
Ever since the morn of the race began
Of youth and maiden, woman or man,
Should they in a luckless moment forget
The argus-eyes of this martinet;
And summing it up the bad with the good
Hinting to Jed of a grand selfhood,
While he in a voice trembling and low
Was "sorry he'd grieved his mother so,"
He yet would outliv the world's rough jokes
And provide in time for the "two old folks."

Though "Jed was bad, heinously bad,"
I found honor and worth in the lad
When he remarked that "the way to do
Was to care for those who had cared for you;"
And it was "wrong, as many had done,
To hav the parents stay with the son,"
But, turning the tables, this fearful Jed
Should soon be "staying with them instead,
And the house should be theirs," and this pleased me so
I deemed it something the others should know,
And notwithstanding the unkind croaks
He is building a home for his "two old folks."

Clearwater, Neb. MARY BAIRD FINCH.

Little Boy Blue.

Under the haystack little Boy Blue
Sleeps with his head on his arm,
While voices of men and voices of maids
Are calling him over the farm.

Sheep in the meadows are running wild
Where the poisonous herbage grows,
Leaving white tufts of downy fleece
On the thorns of the sweet wild rose.

Out in the fields where the silken corn
Its plumed head nods and blows,
Where golden pumpkins ripen below,
Trample the whitefaced cows.

But no loud blast on the shining horn
Calls back the straying sheep,
And the cows may wander in hay and corn
While the keeper lies asleep.

His roguish eyes are tightly shut,
His dimples are all at rest;
The chubby hand, tucked under the head,
By one rosy cheek is pressed.

Wake him? No! Let down the bars
And gather the truant sheep;
Open the barnyard and drive in the cows,
But let the little boy sleep

For year after year we can shear the fleece,
And corn can always be sown;
And the sleep that visits little Boy Blue
Will not come when the years hav flown.

Corner Gospel.

ENCOURAGE CHILDREN.

No one was ever made better by carping, scolding, or fault-finding. Boys are boys and girls are girls. They are not men and women. They hav not had experience in living. Life is a new and untried road to them. They inevitably make mistakes. It cannot be helped. Be reasonable with them. Be patient. Are they willful, wild, careless, negligent? Try to find the cause of all shortcomings. It is oftener in the parent than otherwise. We inherit good and bad qualities. Constant reproof does not always mend matters. A gentle word, a smile in place of a frown, a "try and do better next time," often do wonders.

A little word in kindness spoken,
A motion or a tear,
Has often healed a heart that's broken,
And made a friend sincere.

No one is beyond redemption. Take the story of "Jed," as noticed in another column. Kindness and appreciation will make a man of him. As Mrs. Finch says, "Many are made outcasts by the cry of mad dog," etc. For our part we like "bad boys," so called. They usually, with the right kind of treatment, turn out to be good men.

Giv all the encouragement possible. Talk to children. Reason with them. Show them the right way and walk therein yourself. Example is better than precept. S. H. W.

New Books.

MY RELIGIOUS EXPERIENCE. BY S. P. PUTNAM.

This is more interesting than some novels. It fascinates by its glowing language, its bright, pithy sentences. Mr. Putnam has certainly had a "change of heart." He knows what it is to be "born again." He has been converted as much as anybody ever was in this world. But this "converted Infidel" accounts for the finding of sweet peace and comfort in a very philosophical manner. He explains the whole thing, and shows conclusivly that there is no mystery or miracle about it.

Philosophy, science, altruism, Universology, criticism of men and methods, are seasonably served in this book of experiences by the author in his own unique and pleasing style.

Although the book has only been issued a short time, the first edition is already exhausted, and many more editions will doubtless follow, as everyone will want to read what the brilliant author and lecturer of the Pacific has to say of his religious career. The pages number 100, and the price is only 25 cents.

WHAT WOULD FOLLOW ON THE EFFACEMENT OF CHRISTIANITY. BY GEORGE JACOB HOLYOAKE.

This is fine reading. Mr. Holyoake tells in a clear, comprehensiv, and straightforward manner just what might be expected if superstition were blotted from the earth. People left to the exercise of their own reason would be reasonable, unfettered by the gyves and yokes of barbarous dogmas and beliefs in a vindictiv deity. Men would rise and soar aloft in mental liberty, would become larger, nobler, truer, in every way. A fine portrait of Mr. Holyoake adorns the outer covering of this pamphlet, which is published by H. L. Green and is offered at the low price of 10 cents per copy.

THE GODS. BY ROBERT G. INGERSOLL.

Everyone will be pleased that H. L. Green has put into pamphlet form Colonel Ingersoll's masterly oration on "The Gods." This pamphlet is a household necessity. It can not be read too often. Every page gleams and glistens with the jewels of eloquent thought. Like all that our great leader says, it throbs with rational philosophy.

It sells for 20 cents, and can be procured, together with the books mentioned above, at the TRUTH SEEKER office.—ED. C. C.

A Kitten's Friendship.

An interesting sight was seen on Bedford street Saturday morning which proves that dumb animals know the difference between friends and enemies, and that they can pick out from the younger members of the human family those whom they are willing to meet on terms of companionship. There belongs in one of the offices a young kitten. He is as black as midnight, and has not a hair on his body of any other hue. His owners think a great deal of him, although he is not yet more than half-grown, and they hav provided him with a leather and nickel collar. In the morning the young feline likes to sit on the front steps enjoying the fresh air. He always keeps a bright lookout for dogs and hoodlum boys, and can retreat in an excellent order to the rear of the office at two seconds' notice.

A little girl aged about four years came strolling down the street. Her parents, evidently, had hard work to make both ends meet, if the child's clothing was an indication. She was barefooted, and on her head was a little torn straw hat. Her clothes were very much in need of laundrying, but the little one cared not for that apparently. She was happy and had nothing on her mind, except to enjoy herself in her childish way. The black kitten was on the front steps, and it caught her eye. She stopped and said, "Hello, kitty!" The cat scrutinized his little admirer, and was evidently favorable to the child, who sat down and patted the head of the cat, and talked to it as she would to a playmate. The cat rubbed his head against the little one's elbow, and purred very pleasantly. Then he walked on her lap and sat down very comfortably, folding his front paws as if he were going to stay there for some time. The pair were getting along very pleasantly, when a small brindle bulldog came down the street reconnoitering. As he reached the place where the kitten was, the fur on the latter's back was elevated somewhat. But the kitten seemed to think he had a protector, although the bulldog curled his upper lip, as he stopped gazing at the pair. The little girl rose to the occasion and lisped, "Go way, doggie, don't you bodder my kitty." The dog did go on without molesting his natural enemy, and the kitten settled down to his comfortable seat to be again petted by the little one. But if anyone can tell why the usual bulldog nature did not assert itself in this case we should like to know the reason. Ordinarily a young bulldog would hav attempted "to make the fur fly." It may be that the canine was magnanimous and respected the wishes of the little girl, and it may be that he was hunting larger game. Who can tell?—*Fall River Tribune.*

[By an unfaltering instinct animals know whom to trust and whom to fear. Some children also possess this faculty in a remarkable degree. The men and women shunned by children are not those whose friendship we should seek. Contact with the world deadens this fine quality of selection, hence we are often deceived by outward appearances. Men and women practice deceit and hypocrisy until the child nature, the higher faculty of keen and correct judgment, is lost or hidden beneath the rubbish of false appearances and mock goodness. The pharisee and the hypocrit are as much alive to-day as when Jesus rebuked them in scathing language two thousand years ago.

"I am holier than thou" is written on the faces, or expressed in action, by every fawning sycophant that bows to wealth and cringes before a popular sentiment, while passing by the plain, unvarnished truth as it appears in its honest guise of simple facts.

Thoreau fled from human society and its disgraceful shams, and found a sweet and beautiful companionship among the animals and insects, who neither lie nor deceive. Looking upon communities with all their contemptible deceptions and falsehoods, who can blame him?

We may all learn a lesson from the kindly-natured kitten in the little sketch above, the brindle dog who restrained his natural inclination, and the true-hearted little waif, whose unaffected act of kindness is like the ripple of a silvery wave on a black and stormy ocean.

We should try to liv nearer to Nature, nearer to the great heart of Truth and Charity.—ED. C. C.]

Correspondence.

DORA, MO., Aug. 25, 1890.

DEAR MISS WIXON: As I hav not seen any letters from this place, I thought I would write one. My papa has taken THE TRUTH SEEKER a number of years. I hav one of your books, "The Story Hour." At school I study grammar, writing, history, geography, spelling, arithmetic, and physiology. I liv in the country, and am thirteen years old.

CHAS. A. FISCHER.

SHERMAN, MICH., Aug. 27, 1890.

DEAR MISS WIXON: As you published my other letter, I will write again.

We liv four miles from the village of Sherman. It is not a very large place.

The country around here is rather hilly, but it is pleasant. We liv on a rather steep hill-top.

I hav a mile to go to school. Our school begins three weeks from to-day.

We hav plenty of rain this summer. It is raining now, and everything looks well.

I would like to ask you a question in history: What was the population of the United States in 1870 [33,923,210]?

Well, I guess I hav written enough; but I must tell you my name is not Anna, but Aura. My real name is Aurora, but my people call me Aura for short.

Your true friend, AURORA SOUTHWICK.

[Perhaps the following was intended for a private letter, but we take the liberty to print it for the fine compliment to our esteemed friend and co-worker, Geo. J. Remsburg.—ED. C. C.]

CLEARWATER, NEB., Aug. 12, 1890.

DEAR MISS WIXON: I hav not written in so long a time that it seems almost like neglect, but you know how to excuse an invalid who finds a mountain of work confronting her when still unable to do much.

I inclose two poems for the Children's Corner. The one of "Jed" was suggested by a true incident. The boy now is steady and trying to get a home for the father and mother and little sister. He said he meant to and I encouraged him all I could when I found how much he thought of his mother. Many boys are made outcasts by the cry of "mad dog" and everybody's hand being against them.

I am happy to see such improvement in the Corner and wish to thank all the writers young and old, who help to make it entertaining. Geo. Remsburg is almost better than a "chip of the old block"—he is the block itself. I was glad to hear of his song being set to music by an English publisher. The older writers will hav to look well to their laurels. He is bound to make his mark on the top round of the ladder of fame. Success to him and all who try to win. Fraternally yours, MARY B. FINCH.

A New Book by Helen H. Gardener.

A THOUGHTLESS YES.

The downcast eyes of timid acquiescence hav paid to impudent authority the tribute of a thoughtless yes.—*R. G. Ingersoll.*

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tf

News of the Week.

THERE is destitution and suffering at Oklahoma.

REV. WM. EDGELL, of Brownston, W. Va., has been arrested for forging pension affidavits.

FLOODS hav rendered destitute forty-five thousand persons of the city of Prague, Austria.

IT is reported from Texas that that state has eight hundred murders a year, while a jury rarely has manhood enough to convict one of the perpetrators.

HARRY FAYE, fifteen years old, who died at Brooklyn on the 30th ult., was kept without medical aid by his parents, who believe in Faith Cure, till it was too late.

THE employees of the British admiralty, war office, and post-office hav begun the formation of a union of government workmen for strike and other purposes.

IN view of Blaine's proposal of free trade with all American nations that will reciprocate, it is considered that the Republican party has modified its protection policy.

AT St. Matthew's German Lutheran church at Hoboken, N. J., last Sunday, a conflict as to who should occupy the pulpit was waged with barricades and other applications of force.

THE Farmers' Alliance of Missouri, which expects to control the next legislature, will devote itself mainly to economizing government and reducing the taxes which it says are ruining agriculturists.

AT Allegheny City, Pa., a German flag was carried in a Labor day parade, and some American mechanics seized and destroyed it, inflicting considerable violence on the paraders and a policeman who defended it.

THE Rev. S. R. Shrieves has been conducting a big camp-meeting at Moss Run, O., accompanied by an alleged wife, but there has appeared on the scene his real wife, whom he deserted six years ago with two children.

THE scheme of bridging the English Channel has gone so far that plans hav been drawn and soundings made, and a special commission has been appointed by the French minister of public works to inquire into the project.

THE Catholic congress at Coblentz, Germany, attended by six thousand delegates, demands the reëstablishment in Germany of all the ecclesiastical orders, including the Jesuits, and the restoration of the pope's temporal power.

AT Mountain Springs, Tex., a Baptist deacon recently went to the house of Mrs. Solby and finding her family absent called her "dear sister" and began taking liberties with her. She defended herself, and has had him arrested for assault.

A PROPOSITION has been submitted to the emperor of Germany to introduce the system of phonetic orthography for the German language. His Majesty has referred the matter to the ministry of public instruction, with orders that the whole question shall be fully considered.

THE New York Central strike has failed. Train-wreckers derailed a Montreal express near Greenbush, N. Y., on the night of the 4th, but by luck no one was injured. The Knights deny that it was the work of one of them, but Manager Webb says no mere sympathizer would hav taken the pains which this wrecking device displayed.

THE statistics of Canadian and American pilgrims to the shrine of St. Anne de Beaupre, Canada, are: 1888, 91,347; 1889, 100,951; 1890, January, 400; February, 350; March, 1,110; April, 500; May, 1,390; June, 9,267; July 1st to 22d, 30,690. The proportion this year is much larger than last, and the profits of this scene of miracles and divine cures are attaining great magnitude.

THE animosity between Mohammedans and Christians in the neighborhood of Turkey continues to be marked with acts of violence. It is reported by observers that "it would be easy to start a religious war in eastern Europe, where civilization is at a low ebb, and fanaticism is rampant, and where for centuries all sorts of oppression for conscience's sake hav been perpetrated."

MRS. MARIA WOODWORTH, a female revivalist, at her tent in St. Louis is driving many persons into frenzy, neglect of their every-day duties, and insanity. Her uncommon powers are thought to partake of hypnotism by physicians, who also think that she is insane and should be confined. Her influence is mainly over a class known to physicians as neurotics, or persons peculiarly subject to mental disease.

OTTO LEUTH and Brocky Smith were hanged at Columbus a few days ago. The boy Leuth murdered little Maggie Thompson, nine years old, by luring her into his house and beating her on the head with a hammer. Smith was a worthless fellow who murdered an inoffensiv old lady because she refused him her money. Leuth was prepared for heaven by a Lutheran minister; Smith was guaranteed eternal bliss by a Catholic priest.

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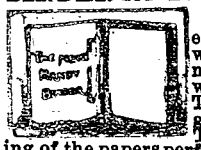
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Vol. 17. No. 38. {PUBLISHED WEEKLY. {New York, Saturday, September 20, 1890.} 28 LAFAYETTE PL.} $3.00 per year.

Notes and Clippings.

FREDERICK DOUGLASS states the true wisdom for both parties on the negro question in the terse saying: "Let us alone and giv us fair play."

COLONEL WATTERSON, of the Louisville *Courier-Journal*, is authority for the statement that there was a time when Prohibition was complete in Kentucky, but it was in the very early days when the entire state was five thousand feet under the sea.

THE *World* thinks the Metropolitan Museum of Art would greatly increase its service to the community if it were open on Sunday. The visitors to the similar institution in Boston are twice as numerous on Sunday as on other days, and equally orderly and interested.

WHO says the church is indifferent to the affairs of every-day life? In England the clergy pointedly condemn the fashionable tilted-elbow style of hand-shaking, and the bishop of Chester considers the matter of sufficient importance to justify him in scathing the custom in a public address.

IN the French chamber of deputies, M. Forcioli has brought forward a bill modifying the French form of oath. M. Forcioli proposes to omit the words, "Before God and before men," and substitute, "On my honor and conscience I swear." He also proposes that all religious emblems shall be removed from the tribunals.

THE heartsease or pansy (French, *la pensée*) is used in France as the symbol of Freethought. It was used as the sign of reunion at the International Conference at Paris last September. We see from *La Vérité* that it will be proposed to the International Federation of Freethinkers, by the French Federation, that this flower shall become the universal emblem of Freethought.

KANSAS continues its efforts to be the most virtuous community between sun-up and due west. The police marshal of Leavenworth threatens to arrest for gambling the persons who play progressiv eucher. "It is believed," says a Leavenworth dispatch, "that police raids will not be attempted, but that the marshal will obtain a list of guests at eucher parties and serve warrants on them individually the day following." When you once go into the prohibition business, comments the *Sun*, there is no telling where you will bring up, if you are logical.

"I HAV made a discovery," said Colonel Glenn this morning. "What's that?" "Why, that the most terrible habit a man can hav is the habit of having regular habits. I mean, to get into the habit of doing certain things at certain times, without variation, day in and day out. My idea is that the best way for a man to do is to eat when he is hungry, go to bed when he is sleepy, drink when he is thirsty, no matter when, and so on. I hav also found out that the habit most easily gotten out of is that of going to church." —*Atlanta Journal.*

THE other day a clergyman got on a West Shore train at Tappan, says George Van Wormer, one of the most popular conductors of that road. The train was crowded, and the clergyman refused to surrender his ticket until he got a seat. Half-jokingly, the conductor suggested to a young lady sitting in the vicinity to giv her seat to the dominie. To his amazement she did so, and to his still greater amazement the clergyman promptly slid into it. The hissing passengers, says the *Tribune*, soon provided the young lady with a seat, and it is to be hoped that the clergyman felt thoroughly ashamed of himself for his ungallant behavior.

JUDAS has been officially abolished in the island of Madeira. It has been a time-honored custom of the nativs to exhibit in one of their numerous religious processions an effigy of Judas, upon which the opprobrium of the populace was duly heaped, and at the close of the day Judas was burnt with vociferous expressions of triumph and joy. Of late years it has happened that the effigy of Judas has borne a striking resemblance to some person upon whom the general public had ceased to smile, and thus the governor of the island, the mayor of Funchal, and a foreign consul hav been caricatured in the procession and burnt in effigy. The powers that be hav decided that the admixture of politics and religion is not wholesome, and so the edict has gone forth that hereafter the people must get along without Judas.

THE three-year-old son of a certain clergyman came home from church the other Sunday with something puzzling his young soul, relates a *Sun* writer. He was unusually silent all day and it was not until next day that he appealed for light and help to his elders. At dinner on Monday he broke forth: "Papa, they was two ladies sanged in the choir. One lady had a wail tied back around her head, so [illustrating], and nuther lady had a little bonnet flat down on her ears, so [palms on ears]. One lady sanged 'His name is King,' and nuther lady sanged, 'His name is Lord.' What is his name, papa?" The choir, it appears, had "sanged" an anthem substantially as set forth in the young man's report.

STIFLING the Methodist conscience: "To hav permanent contracts with men to furnish apples and corn for distillation we deem pernicious and objectionable; but to sell apples and corn in the market to those who come and buy them, or to sell apples and corn to those who come along with wagons to buy them, is an ordinary business transaction. If distillers misuse the corn and apples, it is not because these things are fit only for the evil use they make of them; they are responsible for that. Some years ago a butcher refused to sell meat to a rum seller on the ground that the rumseller was in an evil business, that he devoted all the strength he could obtain to the vigorous prosecution of that evil business, the meat he ate gave him the strength, and therefore he, as an honest men hating that business, could not sell him meat by which to strengthen himself to carry it on. The logic of such persons would impeach the almighty, the source of all strength."—*Christian Advocate.*

ON a recent Sunday, a party of young men, of the city of Washington, were playing ball outside of hearing distance from any dwelling, but were arrested by the police, on the strength of the common-law decision, recently issued by the commissioners, that ball playing on Sunday is contrary to the Christian religion, and that the Christian religion is a part of the common law, and, consequently, of the law of the District of Columbia. When the case was brought to trial, the court and prosecuting attorney ignored the legal lore of the commissioners, and tried the case under an ordinance prohibiting the playing of ball in streets, avenues, and alleys. The counsel for the ball players argued that the law had not been violated, although he attempted to placate the court by acknowledging that the young men might better hav been in church. The policeman *thought* that they were playing on a line with the extension of Seventeenth street; the judge therefore held that they were playing in the streets, and imposed a fine of $5.

THE main difference between Agnosticism and Atheism, says *Secular Thought*, is one of philosophy. The Atheist believes in one known existence, the universe. This he assumes to be infinit—*i.e.*, indefinit. He rejects all existence beyond the known, but does not deny the possibility of further advances in knowledge. The Pantheistic Agnostic, assuming that the pantheos, though unknown in totality, pervades all nature, will probably worship it in some way. But to the Atheist, worship would be illogical, as he believes that it would be merely paid to nature. The Agnostic pure and simple, while he admits for scientific purposes the truth, or assumed truth, of Materialism, rejects that Materialism for searching more deeply into nature. And therein lies one of the chief differences between Atheism and Agnosticism. Whereas the Atheist, as a Monist, believes in but one existence, the Agnostic admits that it is impossible to obtain any certain facts upon the subject. He does not deny the possibility of the truth of either Materialistic Monism (Atheism) or Spiritualistic Monism (Pantheism); but, on the other hand, neither does he deny the possibility of there being two or more existences.

A GREAT conference of Sabbatarians has been called to meet at Chicago next month for the purpose of bringing pressure to bear upon the World's Fair commissioners and securing a decree that the fair shall not be open to the public on Sundays. Apart from the hurtful prematurity of thus springing a question of administrativ detail upon the commissioners three years in advance of the possible opening of the fair, the movement is an effort of intolerance to force the opinions of a part of the community upon an enterprise that belongs to the whole community, says the *World*. In this free country questions of religious observance belong exclusivly to individual conscience and religious organizations. The state and the public, as such, hav nothing to do with them. The just rule with respect to such observance, in connection with a public enterprise like this World's Fair, is to leave every man to determin his course for himself. Under this rule those who feel that it is wrong to visit the fair on Sunday should remain away; those whose consciences impose no such restrictions upon them will attend. There is no more justice in compelling the one class to stay away than in compelling the other to go. And there would be the gravest injustice in closing the fair on Sunday, because there are many thousands who can visit it on no other day and whose right to visit it is just as good as that of anybody else. The principle of right under a free government is that no man's conscience shall giv law to any other man.

THE Rev. Shirley Baker, sent as a missionary to the Tonga islands, became at length the ruler of the kingdom, but has recently been deposed. The San Francisco *Chronicle* says: "The deportation of the Rev. Mr. Baker from Tonga ends the career of a South Sea island Bismarck who made the nativ king a puppet and ruled with an iron hand. Baker began as a modest Methodist missionary, but his rare executiv ability soon displayed itself and he was made prime minister by the king. The Wesleyan mission in Tonga was very grasping, and secured large sums of money from the nativs in contributions. This coin was not spent on the islands, and no report of its disposition was ever furnished. Naturally the nativs objected to this draining away of their resources, and it resulted in strained relations between the king and the mission, and ultimately in the formation of a free church. The missionaries at once jumped to the conclusion that Baker was the cause of their trouble, and they so wrought upon some of the nativs who remained faithful that these attacked Baker. He had a narrow escape, but his son and daughter were crippled. Then began a hideous series of reprisals, several nativs being executed and others banished, so that finally the British high commissioner decided that the only way to save the island from civil war was to remove Baker. Such is the evolution of Christianity in the South sea; yet it can be said for Baker that he suppressed drunkenness and did much to improve the condition of the people. If he could hav extinguished the theological rancor of his old associates he would still be in power." It is said the king of Tonga was so overjoyed to get rid of the officious missionary that he held a jubilee, forgave all his enemies, and invited his exiled subjects to return.

SOME rather curious results attend the attempts of pagans nominally converted by missionaries to improve upon the Christian religion. They sometimes make a strange mess with their mixture of vague Christian notions and pagan ideas, if a writer in the *Sun* is accurate. About twenty-five years ago many of the Maori in New Zealand who were supposed to be Christians invented a new religion. Their leaders asserted that most of the Christian religion was false, but the angel Gabriel and the Virgin Mary were gods who inspired their priests and gave them protection. These personages were about all they retained of the Christian religion. They wanted a medium through which they could communicate with the angel Gabriel, and they therefore cut off the head of an unfortunate white man, and the priests pretended to receive inspiration from Gabriel through this head. Soon after another sect arose on the northern island of New Zealand. Tewhiti, a chief who had grown weary of Christianity as it was taught to him, set up a religion of his own, called himself a prophet, and declared it wicked to read any book but the Bible. He attracted a large party and for considerable time gave the missionaries much trouble with his peculiar teaching of their faith. In the end, however, as he did not regard himself amenable to the law, it was necessary to deal severely with him. He was suppressed by the government, and his religion fell with him. Another sect arose. These people pretended to hav a great reverence for the Bible and spiritual things, but the main purpose of the sect was to indulge in the utmost license under the cloak of religion, and it was necessary for the government to suppress it. In Burma to-day is a curious admixture of Christianity and Buddhism among one of the Karen tribes. The religion has little semblance to Christianity, except that the Christian Sabbath is observed and services held in imitation of those conducted by the missionaries. This form of worship has thousands of adherents, and ignorant people are especially inclined to accept the new teachings. In India, a while ago, the nativs of a district that had embraced Christianity conceived an idea that was identical with that of our Second Adventists. They made up their minds, nobody knows how, that the world was coming to an end on Sept. 29, 1881. It was in vain that their missionaries remonstrated with them. The fanatics declared that the world was surely coming to an end, and a large number of people left their homes and went to the ocean shore, where they awaited the coming of the Lord. They had sold everything they possessed, keeping only money enough to buy food and lodging until the fatal day arrived. Most of their time was spent in fasting, prayer, and exhortation, and there was great excitement when the important day at length dawned. There they were gathered on the beach, and waited all day for the Lord. At nightfall, as he did not appear they finally decided that they had been deceived, and returned to the missionaries greatly humbled and begging forgivness. It is a curious spectacle nowadays to see in Angola, where missionaries nominally converted thousands of the nativs to Christianity two or three centuries ago, the poor people telling their beads and kissing their crucifixes without the slightest idea of the significance Christian people attach to these objects. The meaning of the cross was long ago forgotten by their fathers. All that is left of the old Roman Catholic faith among these nativs are the beads and crucifixes, which they regard simply as a sort of fetich that will keep them from bodily injury. Only this remains of the wonderful Christianizing triumphs of the Romish fathers, who two centuries ago were so proud of reclaiming many thousands of African nativs from paganism.

Communications.

The Christian's India Rubber God.

The magnitude of some of these stars is far beyond our comprehension. It is estimated that the star Sirius has a diameter fourteen times greater than our sun. The star Lyra would fill the orbit of Neptune, which is 3,600 000 000 of miles in diameter. Bear in mind I hav only been hinting at the number and distances and magnitude of stars in a single cluster, and that the one in which our sun and solar system is placed.

This cluster is shaped something like a huge convex lens, and may be quite well, though not exactly, represented by placing two saucers together so that their concave surfaces may face each other. Now imagin our position under the center of this cluster, and then it will be easy to understand why we see so many stars when we look in the direction represented by the rims of the saucers, corresponding to the Milky Way, and why so few are seen when we look in the direction corresponding to the sides of the saucers. With these few hints, a little reflection will satisfy anyone why the starry heavens present the appearance they do.

The most powerful telescopes shoot right through the stars in our cluster and bring into view thousands of other clusters scattered through space. The positions of more than three thousands of clusters hav been determined and the number of these islands and continents of stars is constantly being multiplied, as telescopic power is increased, until there seems to be no limit.

It is not to be expected that a full and complete treatis on the sidereal heavens can be given in an article of this kind. My object is to present to the mind, in the easiest way, a sufficient idea of our sidereal surroundings to show that the Mosaic account of creation was written in igrorance, and that the pretense that it was dictated by divine wisdom is the veriest sham.

Who can contemplate these myriads of shining orbs, these suns and systems, and believe that Moses knew anything about them?

Rev. Morris, the great harmonizer, says that all of these globes, some of them far transcending our sun in brightness, and millions of times larger, were made for man's "benefit and accommodation," and that "they were not created out of pre-existing matter, but were made out of nothing."

This is absurdity run mad. Bring forth all the Munchausenisms of the ages, and they are to be taken as rational statements when compared to this hotch-potch account of creation as written down in the book of Genesis.

What would be thought of a man's sanity who should build a temple costing ten millions of dollars for the accommodation of a colony of ants? And to say that infinit wisdom created millions of gorgeous sidereal temples for the purpose of lighting up this little ball of earth is a hundred times more absurd.

Think of God making such a globe as Lyra out of nothing in ten minutes without tools. For if he "created the heavens and the earth and all the hosts of them" in six days, he certainly could not hav spent more than ten minutes on such a globe as Lyra.

Say twice two are ten, three times six are forty; say what you will, I defy the ingenuity of man to invent anything more ridiculous. When Blair, Comstock, Wanamaker & Co. get the Bible introduced into the schools, they might as well banish the study of astronomy, for no one who believes the book of Genesis to be the word of God will ever credit the facts of astronomy. And when a knowledge of astronomy is obtained, good bye to old Moses.

No one who has learned the facts of astronomy will ever believe the book of Genesis to be inspired. The truth is, God inspired Moses to write no more than he knew, and he had no more knowledge of the earth and solar system, and the myriads of shining worlds scattered through space, than the times in which he lived afforded. If God knew about these clusters and islands of stars, he would hav spent his time to much better advantage in telling Moses about them than in playing bo-peep with him among the rocks.

To the intelligent mind the account of creation as given in Genesis furnishes the best clew to the ignorance of the times in which the writer lived that could be obtained. He probably heard the braying of an ass and thought it was the voice of God, and therefore concluded that he was inspired. It would seem from reading the book of Genesis that God kept talking about that which was of the least importance to man, and withheld the knowledge that would hav proved the most useful. It would hav taken him but a moment to tell us how something could be made out of nothing, and as he had a whole eternity at his disposal, and as he took time to tell us how sticks were turned into snakes, he must hav thought that information of the most importance to us.

The great harmonizer says: "The true character of the sun was learned by slow and laborious steps. The common theory was that the earth was the center of the universe, and that the sun and moon and stars revolved around it." But why should these steps hav been so slow and laborious? Did not God want us to know anything about the family of worlds to which we belong? If he did not, was it not a grievous sin against God to endeavor to find out about them? If he did want us to know, could he not hav left out the story about Samson and his foxes and given us just a few hints to put us on the right track? Did God think that a knowledge of the machinery of the solar system was of less importance to the human family than the Munchausenism of blowing down the walls of a city with ram's horns? It must hav tickled God to see the old Ptolemaics puzzling over their twenty-six solid transparent spheres one within another, revolving so as to carry the sun, moon, planets, and fixed stars along with them at different velocities.

Just imagin him sitting on his great white throne filling the immensity of space, and enjoying his quid of cavendish, with a broad grin and a knowing wink of his "all-seeing eye," looking down upon the poor noddies tugging at the complex problem of the solar system which they were unable to solve, and saying to himself: "Work away, you are on the wrong trail; these suns and systems which I hav created are full of puzzles, and it is just amusing to me to see you trying to make a globe like the sun revolve around a flat earth. Like monkeys you are trying to untangle a skein of yarn, but the more you monkey the more the tangle increases."

Now, if a knowledge of the solar system is wicked, how greatly are all Christians who teach it sinning against God! If right, why did God allow his children to remain in ignorance and doubt so many centuries, when a few hints in his book would hav removed all doubt and prevented much torture and persecution, and given his chosen people a grand start in scientific investigation? It certainly would hav taken no longer than it did to tell about a talking jackass.

"And God spake to Moses." It is a curious fact that God has always done the most of his talking to the most ignorant people. It is no wonder that God commanded such a bloodthirsty horde as the Jews were to wage wars of extermination, and "rip up" helpless mothers and butcher innocent children. And it is no wonder that he never gave them much useful information.

In the eastern world are true representativs of the ancient Jews whom God talked to, and they know just as much of the science of astronomy, or any other science, as the author of Genesis did, and no more. They know no more about the cause of an eclipse than savages who try to drive the bad spirit from the sun by rattling drums and uttering hideous yells.

They are no wiser to-day than they were a thousand years ago, and a more ignorant, repulsiv, degraded class of people are nowhere to be found. If Heston should go there, he could giv us a perfect picture of God in THE TRUTH SEEKER, for they were made in the image of God, and a true picture of one of these primitiv men with a hooked nose and sloping forehead, who traces his origin clear back to original dirt, would doubtless giv us the best idea of God that could be obtained, but it would be a little tough on a civilized God.

A short time ago I read a description of those ancient people by a traveler who had been among them long enough to learn their habits, customs, and peculiarities. That night I dreamed of being among toads and lizards and all manner of creeping reptils and monsters, some dead and in an advanced state of decomposition, and the scene was so horrible and the odor so offensiv that I jumped out of bed and the spell was broken. But the impression was so vivid that it tormented me all day.

It is no wonder that such a people should be under the direct influence of God. The wonder is that civilized people of the nineteenth century should be under the influence and control of such a people and such a God. It is bad enough to eat crow, but crow that stinks—well, my stomach fails—let us think of something that pertains to civilization.

And worse than all, the idea that such a God designed everything to take place just as it does, and that he designed it for the very best. The Christian sees design in every blade of grass, in every opening flower, in every animal, and throughout the universe. The great Herbert Morris says, "From the creation true philosophy as well as religion leads us up to a designing creator." Yes, a great planet like Jupiter, which he did not mention in his account of creation, leads up to a designing creator; but turning an old woman into salt, and covering a great country like Egypt with frogs and lice, and turning sticks into snakes, would lead us, philosophically, up, or down, to a great conjuror. Considered in that light, he is entitled to the belt, but as a great designer and world-maker he is a great fizzle.

I hav referred to the distance of the fixed stars. If the object in creating these stars was "to giv light upon the earth," what object could there hav been in creating millions of stars so far distant from us that their feeble light can never reach the earth? We can only know of their existence because we are obliged to infer that all space is not a blank beyond the reach of our vision. Besides, there are only comparativly few stars that are not telescopic stars. Were all of these stars created for one out of a million to peep at with their telescopes, and which man would never hav known anything about had it not been for the lucky invention of that instrument? Does this look like intelligent design?

There is another view to be taken in regard to the designs of this all-seeing God. What was the object in creating all the huge monsters that are known to hav existed long before man's advent upon the earth? It is evident that the author of Genesis knew nothing about these animals which had passed away thousands of years before the account of creation was written. Were these created for man? Could he hav "dominion over them?" Did old Adam name them? Did God "bring them before Adam to see what he would call them?"

The Christian puts on a holy scowl, and says, "You tempt God when you ask such questions." The truth is, you always tempt God when you corner a Christian.

The Christian will tell you that God never works without a purpose, and that his purposes all tend to the well-being and happiness of man. When you ask him what purpose God had in spending so much time and wasting so much raw material in creating the great animals which inhabited both land and water, thousands of years before God played the rib trick on old Adam, he looks at his rubber, and not knowing just how to squeeze it, exclaims, "Great is the mystery of godliness." This is called Christian philosophy.

The number of animals seen by the unaided eye is as nothing compared with the wonders revealed by the microscope. The sands of the sea will hardly compare with them in number. They are sometimes referred to as animalcules, infusoria, etc. But they are all animals, and I shall class them under the general head of insects, because the word is better understood.

Hundreds of miles of the ocean's bed, and in some places many feet deep, are covered with animals living and dead. This may seem like a marvelous statement, but some of them will reproduce of their kind 170,000 000,000,000 in four days, and of some kinds 500,000,000 may be contained in a single drop of water.

Oceans, lakes, streams, and pools are teeming with animals which we never should hav known anything about if the microscope had not been invented. Of all the world's population, first and last, not one out of every million has known anything about them. Will some Christian tell me where God's design was in creating them, if they were designed for man's benefit?

In order to understand the full force of the design argument it will be necessary to go back before "the beginning," before the creation of the earth, moon, sun, and stars, when God alone was.

There were neither angels, archangels, or devils—just nothing and God.

He had all knowledge, consequently he knew when and how everything would turn out down to the last tick of time's old clock. He had all power, consequently he had all power to prevent as well as create. He planned and foresaw the construction of the minutest insect as well as a world. From this standpoint it must appear that nothing could take place contrary to his design.

When he planted the tree of forbidden fruit in the garden he must hav known all the consequences that would follow, or he lacked knowledge. If he could not prevent the consequences which followed the eating of the forbidden fruit he lacked power. Assuming that he had almighty power and infinit knowledge, it must follow that he was well pleased with the whole transaction, and that it all turned out just as he designed. Adam, the first and most notorious sneak, whom God pronounced "very good," laid the blame upon his wife. Christians lay the blame on the devil, and then claim that he was a fallen angel. This seems to let God out. If there was an angel that would turn to a devil, God must hav known it, and had power to prevent it, so that his dealings with our first parents and the consequent fall of man must hav been a foregone conclusion from "the beginning."

Therefore sickness, disease, death, and all the dire calamities that human flesh is heir to, and hell for nine tenths of the human family, must hav been foreseen and indorsed before the earth was formed, when God alone was. If this statement is not correct, then the devil must hav thwarted a part of God's plans and had more power than he. God knew that Bennett would found THE TRUTH SEEKER, and had the power to prevent it, but did not do it, therefore it is reasonable to infer that he is pleased with that paper. If he is a sensible God I know he is.

JOHN PECK.

(TO BE CONTINUED.)

Christian Progress.

Just now some Christians are endeavoring to find comfort in the fact that new churches are still being built, and that the numbers who attend them are said to be increasing rather than diminishing. They argue that because there are more places of worship than there were some years ago, Christianity is not, as we maintain it is, gradually but surely passing out of existence. They fail to see that every new religious body represents some former Christian dogma abandoned; that every preacher who attracts an increased congregation does so by the increased liberality of his views. They do not grasp the situation that the body which prolongs its existence by every day amputating some of its members must in time be left without any member to be amputated.

I once knew a dog that thought he was a bigger dog than he was. This dog became associated in my mind with Christianity. He imagined that he owned the street in which he happened to be. No other dog had any rights there. No other dog was justified in being a dog. If he presumed to be a dog he must fight for it. This dog differed from Christianity chiefly in one particular. He was generally victorious in his combats. But it always cost him something. One day he would lose an eye, the next a tooth, and so on. He would swagger and bully all the same, but there was less dog. It was evidently only a question of time until there would be no dog at all.

Now, Christianity is a very ugly old dog that wants to be the only one of his race. There are a good many other dogs that think they hav some rights here, too. Some are great, noble fellows, and others are mean little curs that do not amount to much anyway. But be they big or little, good or bad, Christianity wants to fight them. He has been fighting them for a good many centuries, but he is not nearly so dangerous as he used to be. He growls a good deal, but his teeth hav all been knocked out, and he cannot bite worth a cent.

The Christian dog used to be very proud of his tail. It was very long. It had a great many joints, and every joint was an article of faith. Look at the miserable little stump he tries to wag now. He used to glory in predestination and election, in original sin, in baptismal regeneration, in verbal inspiration, in a personal devil, in eternal hell fire and damnation. He has lost these in his many combats, and is yet unable to reckon one victory to his credit.

Some years ago Bishop Colenso disproved the Mosaic authorship of the Pentateuch. The orthodox cried "heresy," but the authority of the Pentateuch was gone forever, and Colenso retained his bishoprick. Now McQueary denies the resurrection and virginal maternity. The Apostles' creed and all the other creeds declare both doctrins to be true, but an Episcopalian minister says they are false. And the next generation may not find them among the essentials of Christianity.

The churches now are places where people go to see Christianity dissected, to find some of its old teachings dropped and some human principle substituted. The greater the number of professing Christians, the less Christianity. But let us not conclude from this that if we sit still, Christianity will die of itself. It is becoming humanized, its preachers are teaching some natural truths for which in the days of its power it would hav burnt them alive, but that is because Liberals hav knocked some of the nonsense out of it by solid argument and wholesome ridicule, and the vacancy had to be filled with something better. Moral: Continue to knock, and knock hard.

E. J. Bowtell.

The Sun and Moon Stood Still.

In a recent address, Sereno E. Todd, of Orange, N.J., said: "This representation concerning the sun and moon standing still is also one of the impressiv allegories of the Bible. It is an interesting story for children and feeble-minded adults who hav always employed a priest to think for them. But, let us consider the statements and examin them in a philosophic and scientific point of view, and we can not fail to perceive that all this is an allegory or fable. If we undertake to interpret the language literally and to understand it as significant of truth and fact, we cannot fail to see that the entire fabric is only a magnificent tissue of sacerdotal nonsense. We all know that the sun doesn't go around the world. The sun stands still. The earth goes around the sun, and the moon revolves around the earth. Now, the earth has two motions, one of which is, it rolls over and over as a ball does when it is thrown through the air; and the other is the motion of a pendulum or ball when swinging in an elliptical orbit. Now, think for a moment of the immense magnitude of our earth; contemplate the vast continents and immense oceans; picture in the mind a ball eight thousand miles in diameter and twenty-five thousand miles around, and going through space at the frightful velocity of sixty-eight thousand miles per hour (faster than a rifle-ball moves) and we will hav a correct idea of the motion of our earth. Now, then, in order to produce the phenomenon of the sun standing still, our earth must stop revolving from west to east, and the moon must stop in her course. What must they stop for? Well, God, the great creator of the sun, moon, and earth, happened to see a battle raging between two armies of fleas or grasshoppers. (The Bible represents men as grasshoppers in God's sight.) As the contest was so hot and the battle so desperate and the armies so equally matched, that night was likely to come on before either army had gained a victory, God employed his vast power to stop the moon in her course and to prevent the earth from revolving, in order to make a day twice as long as usual, so that these grasshoppers could hav daylight to fight by. God had power to create those two armies, and giv them power to hack each other to pieces; and he had power to make the earth and the moon and to send them whirling through space. But he couldn't annihilate one of those armies. He couldn't giv one side twice as much power as the other! He couldn't hav struck one side with blindness in an instant! He couldn't hav stopped the breath of one of those armies! Oh, no! But he could stop the earth revolving, and compel the moon to stand still. Then, after the battle was fought and victory was won he could set old earth and the moon to whirling again. It must be that God had never seen a battle before, and he was interested to see how the contest would terminate. Ask any good astronomer or philosopher if he ever supposed for a moment that any such phenomenon ever occurred, in truth or in fact? He will tell you emphatically, no."

A Splendid Specimen of Theological Reasoning.

Joseph Symes in the Melbourne Liberator.

Mr. Gladstone is writing some most egregious nonsense, in *Good Words*, about Genesis. But he does not know what to make of it. We are glad to find him helping to destroy the credit of the old book, as every critic must do who sets about its defense. Mr. Gladstone would employ his time quite as usefully and quite as successfully if he undertook the defense of that other nursery tale,

> Heigh diddle, diddle!
> The cat with the fiddle;
> The cow jumped over the moon!
> The little dog laughed to see such sport;
> And the dish ran away with the spoon!

Now Infidels may laugh, as that profane dog did; but can anyone in his senses deny that there is a moon? that there is a cow? that there is a dog? that there is a cat? that there is a fiddle? that there is a dish? that there is a spoon? Let the skeptic say! Let him deny it if he dare! And if all this is admitted, who shall say that the cow did not jump over the moon? It is true, we cannot say which cow; divine wisdom hath not revealed that; but we are told *the* cow—mark, the article is the definit article; and that shows that the cow was a well-known one. The writer who witnessed the miracle knew the cow; and so did his first readers. He says *the* cow. And note too, he speaks in the same definit manner about the dog, the cat, the dish, the fiddle, the spoon. This, my deloved brethren, shows that the animals and the articles were well known. So the writer could not be in doubt as to what he wrote.

And now note the statements, the assertions, of this divine revelation! That a cat may be with a fiddle is certainly not improbable. That a dog should laugh is quite likely, for did not Balaam's donkey converse with his master? and did not the serpent converse with Eve? And who can be so unreasonable as to doubt if a dish could run away with or without the spoon? Let anyone try it on a table canted beyond the angle of stability, and he will soon find a dish may run away with a good number of spoons, and prove him to be a spoon who tries the experiment. This being granted, we hav now to prove that the cow jumped over the moon. And, by God's assistance, it shall be demonstrated. 1 No one can prove that the cow did not jump over the moon; for (1) you know not what a cow may do. Because you did not see this miracle, that can be no objection to it. You hav never seen your own midriff or your own brain. How dare you then deny this miracle because you forsooth! did not witness it! Who ever said you did? (2) You do not, cannot know, where the moon was when the cow jumped over it, nor yet where the cow was. The cow may hav been in heaven and the moon below her. Indeed, a score of situations may be thought of in which the cow could perform the miracle. 2. When we find a whale swallowing Jonah, how can we doubt the jumping of the cow over the moon? 3. How can we doubt it in face of the fact that a woman was once seen with the moon under her feet (Rev. xii, 1)? Thus do we prove the blessed truth, the comforting and edifying revelation, respecting the jumping cow, the fiddling cat, the laughing dog, and the kleptomaniac dish that went off with the spoon!

There, reader, you hav something quite as solid as Mr. Gladstone's defense of Genesis, and qually as good as any argument ever advanced in favor of the Bible as a divine revelation.

Items of Foreign Freethought News.

A new Freethought society has seen the light of day in Hildesheim. Dr. Voelkel, of Magdeburg, gave the first public lecture August 24th.

The court of Mannheim, Baden, has sentenced Daniel Keller to two months' imprisonment for blasphemy uttered in a restaurant. Mr. Keller denied the existence of God and a future life, and stated that Christ was a Socialist.—*Freiheit.*

On August 3d the Freethought societies of Seine-et-Oise held a public demonstration in honor of Etienne Dolet, a writer and printer burnt for heresy Aug. 3, 1583, on Moubert place. Members of the Paris municipality and of the chamber of deputies participated.—*La Vérite.*

In Cöln the police authorities are after the Spiritualists. A medium has been found guilty of "obtaining money on false pretenses." "In the nineteenth century we hav neither miracles nor revelations, and if such are insisted upon, the appearance of them must be demonstrated," said the court. And yet Freethinkers are persecuted for blasphemy if they speak or write against miracles, comments *Das Menschenthum.*

A serious calamity is about to befall us Freethinkers, says *Das Menschenthum.* The pope is busy preparing an encyclical in which he will giv the faithful some infallible medicin wherewith to exterminate Freethought. It consists in studying the Bible. If we remember right, another infallible pope once prohibited the reading of said volume of antiquated lore, inasmuch as it would "confound" the reader's faith.

A Protestant edition of the Holy Inquisition has apparently been organized in Prussia. The police searched the houses of several members belonging to the executiv committee of the Free Religious Society to find the stenographic report of a lecture delivered the 29th of June this year. They succeeded at last; but not satisfied therewith they began breaking the furniture in the society's library-room. Nothing like a union of church and state.—*Freireligiöses-Sonntags-Blatt.*

The priests in France are generally a very submissiv lot, that make themselvs as invisible as possible, but once in a great while some one will imagin that he livs in the sixteenth century. This was evidently the case with a "father" in the city of Moulins, who created quite a sensation at the funeral of a French Freethinker, Andre Driffort, by resisting the entrance of the funeral procession to the cemetery and at the same time uttering some "Christian" words about hell, etc. The priest was arrested.

On August 17th the Stockholm Freethought Society made an excursion to the city of Westeras, the residence of Bishop Billings. The Westeras Freethinkers and nearly a thousand citizens received the excursionists and escorted them to an open place outside the city, where Mr. Lennstrand gave to an audience of over three thousand one of his best lectures, "What is Preached in the Christian Churches?" The city papers, of course, were shocked over the insult offered to the good name of the orthodox city.

The Congress of Swedish Freethinkers was held on August 9th and 10th. After the business part of the meeting was over, several topics were taken up for discussion, among which we must mention, "Is there a Necessity for an Antichristian Movement?" and 'Ought a Freethinker under all Circumstances to Acknowledge His Belief?" Both questions were answered in the affirmativ. Sunday evening was given over to pleasure. Mr. Lennstrand gave some very edifying extracts from the "Gospel of Infancy." Poems were recited, speeches were made, and it was resolved to send a resolution of thanks to Mr. J. M. Wheeler, of the London *Freethinker*, for the great services he had rendered the young society.

As our readers are aware, Viktor E. Lennstrand was to deliver his first lecture since his imprisonment on August 31; but the ingenious authorities found that such use of the right of free speech was contrary to a certain law paragraph, which no one ever before thought could be applied to prohibit two lectures which Swedish juries had found all right, and which had been delivered before by some one else. On the motion of Mr. Lennstrand there was held a public discussion of this the latest "fad" of Swedish justice, and several hundred citizens gave their assent to hav their names affixed to a remonstrance against this breach of a citizen's rights. And that the minister of justice should not think it was without his jurisdiction, a copy of said resolution was sent to him, together with an open letter from Messrs. Berghell and Hellborg, who likewise were forbidden to deliver the lectures.

Gustave Nelson.

The American Secular Union.

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Fourteenth Annual Congress.

The Fourteenth Annual Congress of the American Secular Union has been appointed by the board of directors to meet at Portsmouth, O., on Friday evening, October 31 1890, and to continue its sessions on the Saturday and Sunday following.

The meetings will be held in the Grand Opera House, corner of Sixth and Court streets, and the orchestra of the establishment has been engaged for the occasion. Due notice will be given of the proposed reduction in railroad, steamboat, and hotel fares.

Portsmouth is situated on the Ohio river, one hundred miles east of Cincinnati, and one hundred miles south of Columbus, and has extensiv and convenient railway connections with the whole country. It is a port of foreign entry, and is distinguished for its numerous and magnificent manufactories. It has a population exceeding fifteen thousand, has twenty churches, the Ohio Military Academy, and a splendid system of graded schools. The Ohio valley fair is held there annually; and several English and German papers, daily and weekly, are published in the city.

The members and friends of the American Secular Union are sure of a hearty welcome, not only from our enterprising local auxiliary, but also from the citizens at large.

The object of the American Secular Union, as is well known, is to secure the total separation of church and state in fact and in form, to the end that equal rights in religion, genuin morality in politics, and freedom, virtue, and brotherhood be established, protected, and perpetuated. While we unite on what is commonly known as the Nine Demands of Secularism, we propose to emphasize the following at the coming Congress:

1. The equitable taxation of church property in common with other property.

2. The total discontinuance of religious instruction and worship in the public schools, and especially the reading of any Bible.

3. The repeal and prevention of all laws enforcing the observance of Sunday as a religious institution rather than an economic one, justified by physiological and other secular reasons.

4. The cessation of all appropriations of the public funds for educational and charitable institutions of a sectarian character.

The American Secular Union is strictly unsectarian and non-partisan in both religion and politics, but will use any and all honorable means to secure its objects as above stated. It is not either publicly or privately committed to the advancement of any system of religious belief or disbelief, but heartily welcomes all persons, of whatever faith, to its membership, on the basis of "no union of church and state." The word "secular" is here used in the broadest sense, as applied to the state, and not to any system of religion or philosophy.

To discuss these questions in an orderly and friendly manner, and to devise ways and means to promote these objects, let us come together at this Congress as Freethinkers, Spiritualists, Unitarians, Universalists, Free Religionists, Quakers, progressiv Jews, and liberal Christians, and, laying aside our peculiar views on religious questions, unite as American citizens on the one broad platform of no union of church and state, and the complete administration of our secular government on purely secular principles.

The National Reform Association, having for its object the establishment of Christianity as the religion of the state by constitutional enactment; the American Sabbath Union, working for the enforcement, by legislation, of the Jewish and puritanic Sabbath on our free citizens; the Women's Christian Temperance Union, indorsing the platform and policy of both these organizations; the churches, both Catholic and Protestant, insisting through their ecclesiastical bodies upon the complete exemption of church property from just taxation, as well as the appropriation of public money for religious schools and other sectarian institutions; all these, and many others which might be mentioned, are imperiling our constitutional liberties. Every true Liberal and patriot, whether man or woman, should feel called upon to aid in organizing an effectiv opposition to these nefarious schemes.

Due notice will be given of the selection of eminent speakers from all portions of the United States and Canada, and a free platform will be given to all persons who may hav a word to say for pure state secularization. All, without exception, are welcome to this Congress in the wide-awake little city in the valley of the beautiful Ohio.

R. B. WESTBROOK, President.

Attest: IDA C. CRADDOCK, Secretary.
Philadelphia, Sept. 1, 1890.

What is Faith?

In a recent issue of the Sunday *Sun* appeared an article from the pen of the Rev. A. Young, of the Paulist Fathers, entitled "Faith or Reason," in which he defines faith as "a belief in an act of the intellect assenting to divine truth by command of the will moved by the grace of God." This definition will doubtless do very well for those who are content to accept the dogmatic authority of St. Thomas Aquinas, from whom the definition is taken. But it will not satisfy the honest doubter and fearless investigator, and therefore they still require an answer to the question, "What is faith?" an answer which shall possess the qualification of being somewhat easier to be understood, and having also the merit of being a little more in accordance with common sense.

I doubt very much if the Rev. Mr. Young himself knew the meaning of that which he wrote, for when we find a man calling faith "a belief in an act of the intellect," etc., we may fairly assume that either his pen or his mind has been wandering. Now, to believe a thing we must hav positiv knowledge of it, and just in proportion as faith is based upon positiv knowledge it ceases to be faith and becomes, instead, an intellectual conviction. What then is faith? Is it an intellectual conviction? Is it to believe that which is evident? No. It is perfectly evident that two and two do not make any more than four, also that each of the three sides of an equilateral triangle are equal to each other. These are facts which rest on positiv knowledge, and knowledge transcends faith. Faith in the theological sense is the believing not of that which seems true, but that which seems false to the understanding. Faith is the result produced by the protraction of man's intellect upon the threshold of the unknown; daring not to cross into the mysterious regions beyond, he says, "I believe." It is easier to speak these two words than to struggle on in doubt, searching for the truth. Faith is not the result of free inquiry, or the outcome of knowledge. It is not, like astronomy, or geology, a subject which can be rendered evident to the senses. Faith, however, has existed in all ages. The poor Hindoo had faith in the miraculous waters of the Ganges; the Roman Catholic, in the abstinence from meat on Fridays; the Jew, in the coming of messiah. All these and many other fallacies under the guise of religion hav their votaries, their faithful.

It is not possible for us to hav two mental masters. Reason and faith cannot each reign in one sphere. Therefore the Secularist teaches that religious faith throughout is mischievous and unreasonable. It is unreasonable, because a man's religious faith is mainly the result of his rearing; it is mischievous, because he who uses faith in matters religious will be inclined to use it in matters political, thereby opposing man to man, checking human progress, and marring human happiness. Divine faith, about which so much has been said, is nothing more than mere credulity brought under subjection. Men are told by their mental masters to believe, therefore they submit their understanding, they tremble to examin, they try to avoid doubt, they shun investigation, and cry out with painful repetition, "I believe, I believe."

What is faith? In theological parlance it is the annihilation of reason and the prostration of the intellect. No man can believe that a virgin bore a child and still retained her virginity. No man can believe that men dead for ages came to life. He who says, "I do believe these things," will see beyond the possibility of a doubt, if he only reflects for a moment on what is passing in his mind, that he cannot and does not believe them. And then it is truly amusing to notice how this divine faith vanishes into nothingness before scientific research—before ascertained and demonstrable facts.

What faith said was true yesterday, is by its preachers taught as an error to-day. In the ages gone by faith occupied a castle built out of the bricks of ignorance and superstition, but now the day of man's reason is dawning. It is now rising over the hills of progress, and the apostle of faith must take rank with his brethren of every age and clime.

As man progressed from his savage state, he mixed with his prayers the traditions of his ancestors, which ultimately became creeds sanctified with age. These creeds hav been taught by father to son, repeated by rote without thought or inquiry, and if one were bold enough to think and to speak his thoughts he was crushed, and thus faith has ever been like a millstone round the neck of thought, dragging it down and destroying man's noblest aspirations. The "I believe" prevents the "I think."

Faith smothers a thousand thoughts at their birth, for when any fact is brought before the worshiper which seems to be contrary to his faith, he prostrates his intellect before it, further progress with him becomes impossible, he is halted in his onward course because a creed lies in his path—a creed meaningless in itself, but one which he repeats thoughtlessly until it becomes a part of himself. The motto to the "Oracle of Reason" was in these words: "Faith's empire is the world; its monarch, God; its ministers, the priests; and its slaves, the people." This empire has lasted long enough, a change of administration is necessary, for in this age there should be no slaves. However, the people's minds are growing stronger. Science is taking the place of faith. Science tells us what we are, and how we liv, while faith only lets us guess vaguely at that which may never be. And now the passionless labor of science is slowly but surely doing its work—it is undermining the power of faith. Here a hoary fallacy has been laid prostrate, there a quagmire has been filled up by the sunken forms of a hundred intolerances. Thus the road which before quaked at the footsteps of a child has been made to tremble not at the tread of a giant. Monstrous superstitions hav been shivered at the roots, and the sun, toward which, as the emblem of perfection, we are all hastening, now shines upon and gladdens our way.

JOHN R. CHARLESWORTH.

Our London Letter.

The "clergy of all denominations" who accepted the invitation given them to witness the play of "Judah" at the Shaftesbury theater last month made a large and appreciativ audience, and showed that they are by no means averse to dramatic entertainments, provided there is nothing to pay, though perhaps the evening would hav been considered nearer perfection if there had been a tea-meeting to commence the proceedings. The manager of the theater mentioned in a speech to the audience that only eight out of twelve hundred clergymen with whom he had communicated on the subject had condemned theatricals.

Mr. Spurgeon recently delivered himself of the opinion that this was the day of thinking, but that ten bushels of much of the thinking done was not worth half a farthing for a man who wanted spiritual food. I do not quite gather what is his definition of thinking, something substantial no doubt, as it can be measured by the bushel, but he got pretty near hitting the mark, as it is certain the individual who requires what is generally understood as spiritual food does not want anything connected with brains, unless cooked and served in a dish. The great man stated that "Jesus Christ himself was not an original thinker," and I believe something to this effect has been said by sundry unbelievers, who hav been well abused for such a suggestion, but when the blasphemous utterance of an Atheist is reproduced by a "man of God," then it becomes a profound thought and worthy of consideration. Mr. Spurgeon also said that people can never be saved by revivals, by excitement, and spasms, which is quite the reverse to what he professed to believe when he first started in the soul-saving business, but now his position is assured, and he waxes old and lazy, he doesn't set much store by his old methods, and objects to anyone else taking them up to his detriment—rather a dog-in-the-manger sort of feeling on his part.

The one and only Booth has been making some rather sensible suggestions about the marriage question in connection with his Army, and which might be followed with advantage by others. He does not go in for the scriptural injunction to increase and multiply recklessly; it is not surprising that he requires all members to marry other Salvationists, so that he can guarantee a pure breed of believers. It seems rather late in the day for him to take up the subject of sexuality, and it would appear that he now disapproves of the promiscuous intercourse for which his Army had credit during the early days of their career.

Lord Salisbury is possessed of no small amount of gratitude, for although the papal rescript sent to Ireland did not hav the desired effect, he considered some return ought to be made to the pope for his good intentions, so he kindly accredited an embassador extraordinary to the Vatican, and gave the pope the right to superintend marriages in the island of Malta, those not celebrated by the Romish church not now being legal. This is rather rough on the Protestant party there, and it is curious that a man posing as a stanch Church of England man should hav done this, while Mr. Gladstone, who has been frequently accused of leaning toward Rome, should so strongly oppose the measure.

The iniquitous law disallowing bequests for Freethought purposes hinders the propaganda very considerably, and I hear that a committee is to be formed to work strenuously for its repeal. Of course there will be no end of opposition, and it will need some stiff work and probably take a considerable time before justice is obtained. If the Christian religion had not been so supported by such enactments from the time of Constantine to the present day, it would hav had a comparativly short life, which would hav been so much better for the world. J. D.

Robert Burns was a Freethinker.

Robert A. Riddell in the Agnostic Journal.

I recently purchased your [W. Stewart Ross's] book entitled, "Why I am an Agnostic," and, looking over the advertisments at the end, I saw that one of your miscellaneous pamphlets had for its title, "Robert Burns: Was he a Christian?" As I believe I am the only man now living who can answer that question, I write to tell you that he was a Freethinker, and I do so on the authority of my father, who for some years was the intimate friend and companion of Burns, and who often used to talk to me about him. My father was the youngest son of Captain Robert Riddell, of Carzield, Dumfries-shire, and of Castle Gardens in the town of Dumfries. He also had the large house near the churchyard, where he used to reside in the winter months. When Burns had been appointed exciseman of the Dumfries district, my grandfather invited him to his house, and became to him what Mæcenas was to Horace—his patron and protector. At that time my father was about fourteen years of age, and, although he had never been taught to draw or engrave, had astonished all who knew him by his wonderful and artistic sketches from nature, and the engravings he had made from his drawings of Caerlaverock Castle, New Abbey, and other picturesque objects in that part of the country. Burns was charmed with these products of my father's genius, and at once became his warmest friend; and that friendship was reciprocated by the youthful artist, who, on his part, was flattered at the praise bestowed on him by the poet. In short, they were always together when circumstances would allow. On many occasions my father used to accompany him when his duties called him away from Dumfries into the country, and, as both went on foot, they were sometimes compelled to sit down for a while to rest themselvs, and perhaps take a slight refreshment. Burns usually carried a small book in his coat pocket, and would take it out and read while he rested; and, of course, when my father was with him, he read aloud. In my father's opinion—and he was no bad judge—Burns was the finest and most impassioned reader of his time. In modulation and true expression of feeling he could not be surpassed; and he knew how to carry his hearers with him. The conversations he had with my father were mostly on the literature and the writers of that period; but sometimes he would giv his opinions on religion, and they were unquestionably those of a very decided Freethinker. What is more, he had written a satirical ballad on the (fabulous) incidents of the Christian creed, and would sometimes sing it to my father, who, when he told me about it, had unfortunately forgotten the words of that composition. All he could recollect of it was—

Little Jeezy, little Jeezy, they hung him on a pin.

I will only add that my father died in 1860, and that I hav now reached the age of eighty-six.

Sectarian Amenities.

From the Catholic Union and Times.

Chautauqua, the premier scholastic humbug of the continent, has just closed one of its windy annual sessions, and the universe is again permitted to do business at the old stand. During the recent lectures, the solar system, of course, held its breath to hear what the "great obscure" had to say about subjects of which they were entertainingly ignorant.

To contemplate the little great men of Chautauqua instructing the great little men of the same place in the marvelous achievements of that overgrown camp-meeting, one would imagin that all the worthies of antiquity remote and near lived too soon and missed the mightiest marvel of recorded time. In fact, how the world came to be created before the C. L. S. C. (Chautauqua Literary and Scientific Circle) is a question that lays Darwin's monkey hopelessly in the shade.

What has this "great university" done, one may ask, to justify all the ungrammatical eulogiums which are yearly showered upon its devoted head? Has it preached progress, learning, tolerance? Has it been really useful, over and above its very salient demerits? Let us see!

In religion it has calmly adopted the following platform framed by a Western joker:

(1). The earth belongs to the saints.

(2). We are the saints.

In pursuance of this noble and tolerant pronunciamento, the eloquent speakers employed their double back-action, patent reversible jaws in proving that the Catholic church and all professing that faith were enemies of humanity and conspirators against morality and religion. This, as one correspondent elegantly put it, was the Chautauqua process of "roasting Catholicism." Chautauqua's "roasting" will doubtless come later.

The tendency of this age is fair play. Persecution, vilification, bigotry, and intolerance belong to a time happily long past, whose horrors and injustice can never again impel rational beings to fly at each other's throats because of different creeds. The reign of religious amity has been ushered in, and not even the discordant stridulations of Chautauqua can mar, for any appreciable length of time, the "peace on earth" which is the glory of this Christian century.

As Chautauqua has belied its professions of progressiv thought, by inculcating creed proscription and religious bigotry, so in the realm of letters it is likewise "sounding brass and tinkling cymbal." In less biblical language, it is a scholastic fraud! It professes to giv by a few tracts and by a course of home reading all the advantages of college or university life. Nay, it will giv more, for "it is the greatest university in the world," and hence possesses advantages possessed by no other institution. It confers also diplomas and grants degrees.

The utter hollowness of its pretensions are, of course, patent to all but its enthusiasts and dupes; for the chief benefit of a university course is not "book learning," but college associations. Where are Chautauqua's associations except a three weeks' annual diet of windy bigotry? In this age when even the highest degrees of the oldest universities exact a smile of ridicule, how uproariously absurd appear the printed hallucinations of the Chautauqua Literary and Scientific Circle. Verily, in the words of the estimable P. T. Barnum, "humbug takes." As a holy show Chautauqua is a success; but regarding its righteousness we hav our own private opinions.

The truth is, the place is a money-making concern. Sensationalism is its stock in trade, narrow-mindedness the breath of its nostrils. Its platform is the stamping ground of Rev. Waybacks from Nowhere, and its visitors are either critics or "jays." Long-haired men and short-haired women are among its frequent phenomena, and between "slugging the pope" and "advising the creator," the managers find time to show that the Revolutionary fathers were "dead wrong" in not consulting Dr. Vincent as to the best methods of running the government. When a dispassionate and philosophic observer views the Chautauquans, he is apt to reflect on that expressiv couplet:

To wonder now at Balaam's ass were weak;
Is there a day that asses do not speak?

Punishing Sabbath Breakers.

John Cowen in Auberon Herbert's Free Life (London).

Every Monday morning in the town of Hull the solicitors turn up half an hour later than usual at the borough police court; the representativs of the press giv themselvs half an hour's grace in addition to their customary unpunctuality; and the witnesses spend half an hour longer than usual over their pint-pots round the corner. You see it would be such utter waste of time to sit in court sucking one's thumbs while the "Lord's day cases" are taken. Nobody cares about them.

Nobody. Not even the victims. Even the "drunk and disorderly"—that oft-repeated customer—occasionally affords something that is interesting, or something that is ludicrous; but the Lord's day case, never. Everything is cut and dried; the same old process Monday after Monday. The stipendiary takes his seat, the chief constable makes his bow—if even he is there so early—the court is silenced, and P. C. Smith, C 21, steps in the box and takes the oath.

"Are you sworn, constable?"

"Yes, your w'ship."

"What is it?"

"Wm. Cavendish, tobacco on the 5th."

"Five shillings; stand down."

Then P. C. Jones: "John Grub, sweets on the 12th, your w'ship."

"Five shillings."

P. C. Brown: "Charles Tandstickor, matches on the 12 h."

"Five shillings."

Forty times repeated. The same old names, same old sins, same old smiles of recognition, and same old echo of "Five shillings" from the same old dispenser of summary jurisdiction.

Forty respectable-looking tradesmen who hav hitherto lived in peace and quietness, and in harmony with the world in general, hav broken that celebrated law of his late majesty Charles II., of pious memory, known as the Lord's Day Act. They are summoned, fined, and go back and keep open next Sunday as before. They find they can make it pay to keep their shops open on a Sunday and pay the fine. It amounts to a regular license, payable weekly. The learned stipendiary, than whom no man is more respected in his own sphere, and no man more admired for clearness of judgment, probably has his opinions, but he is there to administer, not to criticise the law, and Charles II. remains triumphant still.

Mr. Pentecost Agrees With Mr. Tolstoi.

From the Twentieth Century.

In referring to my "Demands" one of the editorial writers of the *Individualist* says:

We would like to ask whether Mr. Pentecost sanctions the existing marriage laws? His failure to demand free love is what Helen Gardener would call "paying the tribute of a thoughtless yes" to existing sex slavery.

I believe in no statute laws whatever. I do not believe there is any large person in the universe, commonly called God, who has relations to men and women. I believe the church and the state, as organized, authoritativ institutions, are only and always detrimental to the happiness, the welfare, of the human race. Since marriage, as a religious or civil institution, is based on the recognition of the existence of a God or the authority of church or state, it inevitably follows that I do not "sanction the existence of marriage laws." I believe that marriage laws result in more misery and lewdness than would obtain without them. But I do not believe in "free love" as that phrase is commonly understood. Men and women should certainly be free to arrange their relationships to suit themselvs. If they were thus free I think they would arrange those relationships better than they are at present managed by the politicians and clergymen. I think they would eventually learn the wisdom of establishing them on some other basis than that of sex. As the brain increases the sex nature decreases. As the "union of beings" grows, sexual love dies. The more we are men and women the less we are animals. Why advocate conduct of which all but beasts are ashamed? I commend to the editors of the *Individualist* and others these words from the "Kreutzer Sonata:"

"But," said I, with astonishment, "how would the human race continue?"

"But what is the use of its continuing?" he rejoined, vehemently.

"What! What is the use? But then we should not exist."

"And why is it necessary that we should exist?"

"Why, to liv, to be sure?"

"And why liv? . . . The object of man, as of humanity, is happiness, and, to attain it, humanity has a law which it must carry out. This law consists in the union of beings. This union is thwarted by the passions. And that is why, if the passions disappear, the union will be accomplished. Humanity then will hav carried out the law, and will hav no further reason to exist."

The reviewers do not understand the "Kreutzer Sonata." They call Posdnicheff a lunatic; but he is the only person who has ever spoken wisely and lucidly on the sex question. Clergymen, editors, and many "free lovers" alike reject his message. Is it because it is a call to personal purity? Take one other quotation from the same wonderful pages:

The old foundation [legal marriage] is shattered; we must build a new one, but we must not preach debauchery.

Men and women should be free to regulate their conduct toward each other to suit themselvs. The sooner they are thus free the sooner will they learn that they will be less miserable in the exact ratio in which they eliminate sexual passion from the "union of beings."

The Metropolitan Museum Trustee.

(With Life's Apologies to Tom Moore.)

One day outside the heavenly gate
A trustee stood disconsolate.
And looking in he saw a place
Adorned with beauty and with grace.
A field where wondrous flowers grew,
Through which the birds of Eden flew,
Where, by sweet brooklets in the shade,
The souls of whilom mortals played.

Then questioned he: "What place is this?"
The answer came; "The realms of bliss
That man calls heaven and seeks to win."
The trustee asked: "Can I come in?".
And then the guardian of the gate
Replied, "Not now—you'll hav to wait.
To-day is Sunday, and, you know,
The gates are shut that day below."

"How long will Sunday last?" asked he.
The saint replied, "Eternally."

—*Flavel Scott Mines.*

"The Bible is wholly of human origin, and abounds in contradictory, immoral, absurd, and inconsistent teachings," is what W. F. Jamieson will affirm for six nights in Kasson, Minn., commencing September 25th. "The teachings of the New Testament are all moral and elevating," Elder Nichols will affirm two nights. The elder says he is anxious to debate these questions. Jamieson says, "Barkis is willin'."

The American Library Association which met at the Fabyan House, White Mountains, last week heard reports on the experiment of the year—Sunday opening. They showed uniform success. The number of libraries opened on all holidays is constantly increasing. It was decided to make an association library exhibit at the Chicago World's Fair, and a committee was appointed to that end.

Communications.

The Beauty of Consistency.

Messrs. Micky Corrigan, T. D-Witt Talmage, Sam Jones, Howard Crosby, Rabbi Gottheil, Bishop Newman, and other well-known gentlemen, all diligently engaged in teaching what they do not know, assisted by a host of lesser lights, who follow along at various distances behind, are strenuously upholding a system of theology which depends entirely upon the theory of a future life. However the gentlemen named, and their respectiv followers, may differ among themselvs as to details, they are solidly united and in thorough accord and harmony in maintaining the notion of continued existence of the soul after death. Without that they could not even keep up the shadow of a pretense upon which to entice disciples and scoop in dollars. Their teachings upon that subject are so positiv that they profess, with great assurance, to tell how the poor inhabitants of this world are divided off, after death, into various separate states, conditions, or territories of joy or pain, as the case may be, and just what kind of persons, now living, are going, after their deaths, to be parceled off into these various territories. They will even describe the appearance and general features of these different territories, and the occupation of the population of each. Some of these gentlemen can giv details of the personality of these localities, and the manners and fashions prevailing there, with as much accuracy as characterizes Mr. Jenkins's reports of social transactions at Newport or Saratoga. A future spiritual existence is the essence of all their teaching. The notion of a continued life of a soul after the dissolution of the body, which that soul is alleged to hav animated in life, is the basis of all their theology. Without the means of imposing this notion of a hereafter upon the credulity of the people, these gentlemen would be forced to put up their shutters and go out of business.

Now comes Mr. Robert G. Ingersoll, and his friends, who say to Messrs. Corrigan & Co.: "Yours is a very pretty theory, but we are not entirely prepared to believe it, because there does not seem to be any adequate proof that it is true. We hav no objection to it if it be true, but we want some proof of its truth, and, as you seem so positiv about it, it is only fair that you should take upon you the burden of proof, and convince us that there is such a thing as that you call soul or spirit, and that it does liv after the body dies, and that it does do these various things which you describe, in the places you hav described, just as you hav described them. We will joyously accept your theories if you will convince our reason that they are true, but in the absence of such conviction we must decline to agree with you."

The position of Messrs. Ingersoll & Co. would seem to be reasonable enough and fair enough, and one would think that Messrs. Corrigan & Co. would hasten to prove their theories and to remove all dissent and doubt. But nothing can be further from this expectation than the conduct of the theologians, who, instead of proving what they are so positiv about and establishing beyond the reach of contradiction the theory which they teach with such assumption of wisdom, berate Mr. Ingersoll and his friends for entertaining doubts, and call them very bad and dangerous men. Now, when we consider the eagerness with which Messrs. Corrigan & Co. reach out in all directions after proselytes, and endeavor by all sorts of persuasion and artifice, except proof, to bring all sorts of people to accept their views, it is very strange that they should make no rational effort to convince the reason of Mr. Ingersoll and his friends, and the attitude they maintain toward the Agnostics leads fairly enough to the suspicion that they cannot furnish the proofs which the Agnostics insist upon having. In their situation, one would naturally think that the theologians would rapturously welcome anyone who could convince the Agnostics and silence their doubting questions with convincing proofs of the future life which is so important to the integrity of the theological position.

What, then, is the disappointment of the disinterested spectator, who cares for nothing but fair play, when he sees the theologians refuse a proffer of the very aid of which they seem to be sadly in need, for, at this juncture, along comes Mr. Walter E. Reid, the Spiritualist, who says: "Why, my dear religious friends, I'm sorry for you! Can't you deal with Messrs. Ingersoll & Co.? I'll help you. All the Agnostics want is proof of a future life. They are quite reasonable in demanding that proof. Turn them over to me. I'll make good theologians out of them after all. I'll satisfy them. I'll demonstrate the continued existence of the soul after death. I'll establish what you want proven by such incontrovertible proofs that there can be no denying it. I'll bring you all into direct communication with the spirits of dead men and that must be the end of all Mr. Ingersoll's denials." But the theologians get more angry with Mr. Reid than they did with Mr. Ingersoll, and they cry hurriedly: "Go away; go away, quick, Mr. Reid! Indeed we don't want any such fellows as you! You'll ruin our business! Don't you know that the fundamentals of religion must rest in belief, in faith, in gullibility, and not in demonstration? Don't you know that credulity is the starting-point of all religions, and that if you are going to make a religion succeed you must repudiate all such tomfoolery as demonstration?"

So they complained of Mr. Reid, and prosecuted him for fraud in a funny kind of court in Michigan, just to get him out of the way, so that his pernicious effrontery would not offend religious people, and he was convicted because he was "too fresh." He ought to hav known that the religious people to whom he so generously offered his aid did not want him nor his help. If he had more thoughtfully considered the evidences of their sincerity, he would never hav offered to help them, but he was too confiding, so he was convicted.

The conviction of Mr. Reid, if it proves anything, proves too much. For if Mr. Reid is a fraud, what shall be said of the court and what shall be said of Messrs. Corrigan & Co.?

The court would take no testimony not primarily qualified by an oath. By which oath the witness invokes the supervision of a spirit and makes a kind of bargain with the spirit whereby if the witness tells the truth nothing especial is to come of it in this real or pretended future life, but if the witness tells a falsehood, the spirit is free, under the terms of the bargain, to inflict in the hereafter the most dire and terrible penalties upon the witness's soul, and to punish that soul with even greater brutality than judges of mundane courts show in punishing their victims. While this kind of one-sided bargain did not excite in the judge of this court any suspicion of fraud, a mere desultory correspondence between one of Mr. Reid's clients and some spirit, wherein no bargain at all is developed, is grossly shocking to his curiously adjusted sensibilities, and he breaks forth into the denunciation, "It is *prima facie* evidence of fraud and requires no proof!" in a way that reminds us of another trial where the high priest said, "What further need hav we of witnesses?" (Matt. xxvi, 65). The judge manifested Ingersollian incredulity when he said, "The court is no place for exhibitions of the tricks of mountebanks and jugglers, whose tricks he [the judge] would not believe if sworn to on a pile of Bibles." Yet he goes on administering oaths as if an oath were something else than a mountebank trick. If swearing to a statement on a single Bible makes that statement credible, why will not an increase in the number of Bibles strengthen the credibility of the statement? The judge's dictum shakes the foundation of all judicial procedure, for with all his superstition he seems not to believe in the efficacy of the magic power of the oath to make true that which without the oath would be false. There is certainly something wrong about the court. I hope it is not fraud. It is certainly open to serious question whether the court has not exceeded its functions in assuming to decide that one class of dealers in futures is all right and another rival class all wrong, for this is really what the Reid case amounts to. If courts are to open up a new line of business and undertake the protection of fools from those who prey upon their gullibility, where will it all end? Must Messrs. Corrigan & Co. go to jail, too?

Messrs. Corrigan & Co. get thousands of dollars for every one dollar that Mr. Reid gets. Both get their dollars by trading on the same theory of a future life. The only difference between them seems to be that Mr. Reid's business is small in comparison to that of Corrigan & Co. Mr. Corrigan's associates get large salaries from their constituencies for telling about the communion of saints, the resurrection of the body, the life everlasting, and all that sort of thing. Can these theologians afford to hav their whole business swept away at one fell blow by a judicial decision that these cherished notions are in themselvs fraudulent? If Mr. Reid is a fraud, are they not all frauds, and the greater frauds in proportion as their business is more extensiv and more profitable than Mr. Reid's? Let us dismiss Messrs. Corrigan & Co., and end these remarks, with an appropriate quotation from Max Nordau:

> Those old women who get the hard-earned money away from servant-girls, under the pretense of giving them a love-philter to win back the hearts of their inconstant sweethearts, are arrested and fined by the authorities, but at the same time those men are paid fine salaries and upheld by the authorities, who obtain the money of the servant-girls by the no less false pretense of getting their deceased relatives out of the fires of purgatory, by some hocus-pocus arrangement.

ED. W. CHAMBERLAIN.

WHEN the gloom of the dreadful night was broken by the first gleam of modern science, every torch-bearer was persecuted as an incendiary. Astronomers were forced to recant their heresies on their bended knees. Philosophers were caged like wild beasts. Religious skeptics were burnt at the stake, as enemies of God and the human race.—*Oswald's Bible of Nature.*

Ecclesiastical vs. Civil Authority.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* A second edition of the God-in-the-Constitution address is now ready, and at prices which will insure for it ready and rapid sale as soon as known. It can be had of the author, Concord, N. H., at prices named on title-page, wholesale or retail.

And I shall also be glad to hav you aid in the distribution, and will try to make the price to you so that it may at least be to you no disadvantage.

A very important and valuable addition to this second edition is made in a brief extract from one of the presidential messages of General Grant in relation to non-taxation of churches and other religious property, clinching hard my every argument.

By giving this insertion you will greatly aid one of our most important causes, and much oblige, my dear sir, Yours respectfully,

PARKER PILLSBURY.

Concord, N. H., Sept. 4, 1890.

Eminent Women.

SOPHIA HUGO.

One of the greatest men the world has produced was Victor Hugo. Another mother-made man. He owed his life to his mother, not only through a natural birthright, but through the maternal love that saved that life again and again during a sickly, puny babyhood.

When born he was "more dead than alive." He remained so sickly that for fifteen months after his birth "his shoulders seemed incapable of supporting the weight of his head." But his mother gave him the best of care, and succeeded in bringing him into a robust and vigorous state of health.

A few years ago I was at the Eden Musee, in New York, and one of the most striking figures there was that representing Victor Hugo. A large, strong man, with a noble head, bent over some writing, sat at a table, looking the picture of physical, moral, and intellectual strength and manliness. The loving mother-care thus preserved to the race a genius than whom none greater has trod the earth.

At one time Widow Hugo lived in a large house in the most deserted quarter of Paris. This house was shut in by a spacious garden. Victor in some of his reminiscences says: "Here in the time of the first empire, grew up three brothers. Together in their work and their play, rough-hewing their lives, regardless of destiny, they passed their time as children of the spring, mindful only of their books, of the trees and of the clouds, listening to the tumultuous chorus of the birds, but watched over incessantly by one sweet and loving smile—blessings on thee, O my mother!"

Sophia was a noble woman, gentle, kind, well-informed, systematic, and vigilant.

She reared her children to be moral, virtuous, and honest. Only a light trellis-work separated her garden from that of a neighbor. This man proposed putting up a more substantial barrier vs. the expected depredations of the boys.

"You need not be afraid," said Sophia, "my boys will not trespass upon your property. I hav forbidden them," and they never did. This one incident shows how well trained the children were, and how implicitly she trusted them, and how well she relied on her own teachings.

At one time they were called to go to Spain, and in six weeks she had them able to talk Spanish.

Sophia was an admirer of Voltaire, and to this Victor owes his broad-minded, Liberal sentiments on religion.

She was also a cousin of Volney, and therefore we could not expect her son to be pious in belief, though he was a Deist and not an Atheist.

But probably he outgrew all belief in all anthropomorphic gods, ere he died.

Nearly all who were Deists fifty years ago would naturally be Atheists if living now in this age of evolution from belief in all gods and ghosts.

When sixteen years old Victor was competing for a prize poem. His mother was sick, and the sons took turns in sitting up at night to take care of her. The next day was the one on which the poems were to be handed in. Victor said he had been so busy he had not been able to write his.

The mother rebuked him gently, but he could not fail to notice how disappointed she was.

The moment she fell asleep Victor set to work and wrote steadily all night, and "the completed ode lay before her as a morning greeting. The manuscript that was sent forthwith to Toulouse, went after being first bedewed with a mother's tears."

The prize was won, and all were happy. Thus mother-love stimulated, encouraged, and aided in making Hugo the man we all so admire.

His "Devil Fish" is one of the most thrilling stories ever penned.

The "Man Who Laughs" is sad and melancholy in its tone, but a striking and effectiv work. "Les Miserables" is probably his most useful book. In it he pleads so powerfully the cause of the poor and miserable as to touch all hearts. This book was

published simultaneously in Paris, Brussels, Leipsic, London, Milan, Madrid, Rotterdam, Pesth, Warsaw, and Rio Janeiro. Seven thousand copies were published in the original Paris edition, and all sold in two days! It is estimated that hundreds of thousands of them are in circulation everywhere. While admiring the successful author, let not the mother who created him be forgotten.

All honor to Sophia Hugo.

Snowville, Va. ELMINA DRAKE SLENKER.

A New Creed.

I trust I am not intruding if I ask for a space in the columns of THE TRUTH SEEKER in which to offer a few suggestions as to the proper course for Liberals to pursue in propagating the principles of right and justice.

There is one thing that is too often apparent in the writings of Liberal people, and that is their disposition to attack and tear down the false ideas of the Christians. They too often expend their force in knocking down the shattered old hulk of theology and kicking its rotten framework about before the public gaze until we all get sick and disgusted, not only at the tattered ideas, but at the very force that is used to kick it about. I would suggest that this stop. Reasoning men and women are ready to admit to day that theology is a failure, and that the Bible is a fable, but they are not willing to see the church taken away from the world without something better to supplant it. They point to the good influence of the church organizations; they send their children to the Sunday-school, they recognize that the Young Men's Christian Association exerts a good influence over the young men, and they do not like to see these organizations swept away without something better offered them in their places. It is not enough for us to say that the Bible is a fraud and that theology is a myth; they will answer us and say the church is the source of good, that it checks and restrains men, and they do not care to giv it up, and in a measure they are right, for with all its false doctrins, and with its infamous past history, the church of to-day represents to some extent charity and virtue; at least it is worked behind the worth of these characters.

Now, what I suggest is that the thousands of Liberals in America shall meet and form a compact organization, that it establish itself in every community, that it form a code of morals, or religion, if you please, higher and purer and grander than the teachings of any church.

Let us say to the world that we are opposed to vice in every form—that while the church receives into its fold the drunkard, the libertin, and the criminal, the Liberals will require such a high standard of virtue that none of these can enter our charmed circle. The history of the church shows that it has fermented strife, that it has bred discord, that it has winked at treason and encouraged oppression in its most cruel form. Let us advocate temperance, purity, and truth. Let us promote peace, and say to the world that we come to bring peace, and not the sword.

Let us build schools and teach science. Let us build churches and teach the grand revelations of truth as revealed through nature, and not the faded dogmas of the Dark Ages. Let us fill our schools and churches with the choicest literature, and let our lecturers preach from Thomas Paine, Darwin, and other great lights of the world. Let us establish a new order of things, build up a new religion, and let the light of truth so shine that others, seeing our good work, may glorify the great source of truth and light.

I advocate a more thorough education of the young. I oppose marriage until our young men and young women understand fully the nature of the obligations they assume as husband and wife. I do not think a woman ought to swear eternal allegiance to a man who may turn out to be a drunkard or a criminal, and link her destiny for life with a physical wreck. Let our people insert a proviso in every marriage ceremony that will permit the wife or the husband to renounce their marriage vows if either should, by any criminal act, prove unworthy of their love and allegiance.

I want also to teach our fathers and mothers that they hav no natural right to inflict severe corporal punishment upon their children. I want the man to be ostracised who promulgates the horrid and barbaric idea of that infamous libertin, Solomon, that to "spare the rod is to spoil the child." Let us hav purer ideas of right and duty, and let us forever bury in the oblivion of the past the vulgar and barbaric teachings of the Bible. The way for us to effectually kill off the Christian religion is to establish a form of religion founded upon truth and right and reason; teach a purer and a higher system of theology, and good men and good women will flock to our organizations as weary pilgrims seek the shade of some friendly palm in the burning sands of the Great Sahara. WILLIAM WELLINGTON.

Nashville, Tenn., Sept. 2, 1890.

Our Schools.

Colonel Ingersoll in the World.

I believe that education is the only lever capable of raising mankind. If we wish to make the future of the republic glorious we must educate the children of the present. The greatest blessing conferred by our government is the free school. In importance it rises above everything else that the government does. In its influence it is far greater.

The school-house is infinitly more important than the church, and if all the money wasted in the building of churches could be devoted to education we would become a civilized people. Of course, to the extent that churches disseminate thought they are good, and to the extent that they provoke discussion they are of value, but the real object should be to become acquainted with nature—with the conditions of happiness—to the end that man may take advantage of the forces of nature.

I believe in the schools for manual training, and that every child should be taught not only to think, but to do, and that the hand should be educated with the braln. The money expended on schools is the best investment made by the government.

The school-houses in New York are not sufficient. Many of them are small, dark, unventilated, and unhealthy. They should be the finest public buildings in the city. It would be far better for the Episcopalians to build a university than a cathedral. Attached to all these school-houses there should be grounds for the children—places for air and sunlight. They should be given the best. They are the hope of the republic and, in my judgment, of the world.

We need far more school-houses than we hav, and while money is being wasted in a thousand directions, thousands of children are left to be educated in the gutter. It is far cheaper to build school-houses than prisons, and it is much better to hav scholars than convicts.

The Kindergarten system should be adopted, especially for the young; attending school is then a pleasure—the children do not run away from school, but to school. We should educate the children not simply in mind, but educate their eyes and hands, and they should be taught something that will be of use, that will help them to make a living, that will giv them independence, confidence—that is to say, character.

The cost of the schools is very little, and the cost of land—giving the children, as I said before, air and light—would amount to nothing.

There is another thing: Teachers are poorly paid. Only the best should be employed, and they should be well paid. Men and women of the highest character should hav charge of the children, because there is a vast deal of education in association, and it is of the utmost importance that the children should associate with real gentlemen—that is to say, with real men; and real ladies—that is to say, with real women.

Every school-house should be inviting, clean, well ventilated, attractiv. The surroundings should be delightful. Children forced to school learn but little. The school-house should not be a prison nor the teachers turnkeys.

I believe that the common school is the bread of life, and all should be commanded to eat of the fruit of the tree of knowledge. It would hav been far better to hav expelled those who refused to eat.

The greatest danger to the republic is ignorance. Intelligence is the foundation of free government.

Brotherhood of Moralists.

Report of the Propaganda Committee of the Brotherhood of Moralists, at Hannibal, Mo., for August, 1890.

SECRETARY'S REPORT.

During the month forty-eight membership certificates were issued, making a total membership of 1,157. The new members are from Alabama, Massachusetts, Nova Scotia, Idaho, Indiana, Colorado, Texas, Oregon, India, North Dakota, Missouri, and Michigan. The thanks of the committee are due several friends for Liberal papers, and names of persons known to indorse the principles of our Brotherhood. We hope others will follow their example, and also send a mite for the expense fund. F. H. RAU, Secretary.

TREASURER'S REPORT.

Balance from July report		$113 50
M. Grau, Mich., and B. F. Hyland, Ore., each $1		2 00
John Kron, Minn		50
Axel Kron, Minn		25
A Friend, Mo		50
For constitutions		30
Total		$117 05
Expended in the work	$3 60	
Stationery	1 50	5 10
Balance		$111 95

Hannibal, Mo. A. R. AYRES, Treasurer.

THE Bible story of creation is only one of a large number of similar stories. We find, from a study of the Zend Avesta, that the Persian myth of creation is in many respects like the myth in the Bible, especially in reference to the alleged fall of man through eating of "forbidden fruit." Similar legends may also be found in Hindoo and Greek literature; upon the face of them all there is the stamp of a common origin.—*Arthur B. Moss.*

Gems of Thought.

SCIENCE knows that the safety of morality lies neither in the adoption of this or that philosophical speculation, or this or that theological creed, but in a real and living belief in that fixed order of Nature which sends social disorganization upon the track of immorality as surely as it sends physical disease after physical trespasses; and of that firm and lively faith it is her high mission to be the priestess.—*Huxley.*

LIBERALS are accused of lessening the restraints upon immorality by overthrowing the Bible doctrin of everlasting punishment; but they really are more severe toward sin than are the orthodox, for they do not encourage the sinner to believe that the consequences of lifelong crimes can be escaped by the lifting of the eye to the cross. They teach unavoidable injury from sin. Though men cease to hav the dread of eternal, hopeless torture before them, other motivs may be as serviceable. The perception of the advantage of goodness, a sense which is growing in man through the experience of ages, the certainty of the human retribution of crime, which social science will yet evolve, and the perception of the inevitable natural punishment which follows all wrong-doing—this hope and these fears will regenerate the world.—*Robt. C. Adams.*

IN each generation the human race has been tortured, that their children might profit by their woes. Our own prosperity is founded on the agonies of the past. Is it therefore unjust that we also should suffer for the benefit of those who are to come? A season of mental anguish is at hand, and through this we must pass, in order that our posterity may rise.—*Winwood Reade.*

To those who wished to put the war off to some future day, with a lofty and touching spirit of self-sacrifice, Paine said: "Every generous parent should say, 'If there must be war let it be in my day, that my child may hav peace.'"—*Ingersoll.*

IT is worth the while to liv respectably unto ourselvs. We can possibly *get along* with a neighbor, even with a bed-fellow, whom we respect but very little; but as soon as it comes to that, that we do not respect ourselvs, then we do not get along at all, no matter how much money we are paid for halting. —*Thoreau.*

THOMAS PAINE'S friends were untrue to him because he was true to himself, and true to them. He lost the respect of what is called society, but kept his own.—*Ingersoll.*

I THINK it would puzzle Mr. Lilly or anyone else to adduce convincing evidence that, at any period of the world's history, there was a more wide-spread sense of social duty, or a greater sense of justice, or of the obligation of mutual help, than in this England of ours. Ah! but, says Mr. Lilly, these are products of our Christian inheritance; when Christian dogmas vanish, virtue will disappear too, and the ancestral ape and tiger will hav full play. But there are a good many people who think it obvious that Christianity also inherited a good deal from paganism and from Judaism, and that if the Stoics and the Jews revoked their bequest the moral property of Christianity would realize very little. And, if morality has survived the stripping off of several sets of clothes which hav been found to fit badly, why should it not be able to get on very well in the light and handy garments which Science is ready to provide?—*Huxley.*

MORAL truths hav been taught in all parts of this world. They were taught in India long before Moses lived; in Egypt long before Abraham was born; in China thousands of years before the flood. It would be impossible to prove the truth of a revelation simply because it contained moral truths. If it taught immorality, it would be absolutely certain that it was not a revelation from an infinitly good being. If it taught morality, it would be no reason for even suspecting that it had a divine origin.—*Ingersoll.*

ONE of the most obvious consequences of the doctrin of exclusiv salvation is, that it places the moral in permanent subordination to the dogmatic side of religion. If there be a Catholic faith "which except a man believe he cannot be saved," it is quite natural that men should deem it "before *all* things" necessary to hold it. If the purest moral life cannot atone for error, while a true religion has many means of effacing guilt, the mind will naturally turn to the doctrinal rather than to the practical side.—*Lecky.*

No one objects to any harmless ceremony; but the moment it is insisted that a ceremony is necessary, the reason of which no man can see, then the practice of the ceremony becomes hurtful, for the reason that it is maintained only at the expense of intelligence and manhood.—*Ingersoll.*

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Our Picture Book.

I wish to speak just a few words in commendation of the picture book.

It is all and more than I anticipated—a volume calculated to impress forcibly on the mind those wrongs it wars against, and to imprint them indelibly and ineffaceably upon the memory. You can never forget a single one of them. Written words may pass away, spoken words be lost, but the pictures stay forever and forever.

My book lies on the table, and has a conspicuous and honored place among the redeemers of the age.

All honor to THE TRUTH SEEKER and Watson Heston.

ELMINA D. SLENKER.

Mr. Wanamaker and Our Picture Book

A friend writes: "I hav two dollars in my pocket for the Picture Book when I hear that the postmaster-general will allow it to go through the mails. Why cannot he forbid it to be carried on the charge of blasphemy? If he would, might it not increase its sale, as prohibition did that old Russian fool Tolstoi's late book of trash?"

Our friend can send along his two dollars, and he will get the book.

There are some very good reasons why Holy John cannot prevent its circulation. Firstly, it is not blasphemous, unless it be blasphemy to expose the church. Secondly, there is no federal law against blasphemy. Thirdly, if the post-office refuses to carry it the express companies will do so for the same price. And we would make things as lively as we could for the post-office officials.

Therefore, Holy John can go to blazes for all we care.

The Teaching of the Christian Religion.

The arrogance of the evangelical Christians is, seemingly, without limit.

When Senator Beck, of Kentucky, died recently his brother Senators, as is customary, spoke of him words of eulogy to the world. Of Mr. Beck's religious opinions his colleague, Senator Blackburn, said: "He had been no sectarian in religion. He had held no creed; but he had believed that the truest and most sublime of all faiths was that which taught men to use their best endeavors for aiding and elevating their fellow-men. . . . His had been the religion of humanity. He had believed that a man who helped his fellow-men was doing God service. His life had been molded on that faith." And concerning the eternal destiny of this humane and generous spirit the speaker declared he "had no fear. If there were one soul at whose approach the pearly gates of the celestial city would offer freest entrance to its eternal glories, it would certainly be to the one which, in its life on earth, strove hardest to aid the weak, to shelter the defenseless, to lighten the burdens of the heavy-laden, and which brought the most smiles and the fewest tears to the children of the world. Let us rest in the belief that, after a life well spent, with its every duty faithfully performed, his soul at last has found eternal rest among the scenes of its creation in the presence of its God."

Now comes the *Christian Statesman* with these arrogant comments upon Senator Blackburn's words:

"When, in such services, the speakers engage in speculation on the highest themes of religion, and express opinions concerning the ground of man's acceptance with God and admission to a blessed immortality, Christian men hav a right to ask that the faith which is accepted by the great majority of the people of the United States shall not be lightly controverted or assailed. We are not questioning Senator Blackburn's right to hav his own opinions on these subjects, and on suitable occasion as a private citizen to declare them. But we maintain that as a representativ and law-maker for a people who are overwhelmingly Christian, he had no right in the Senate chamber to contradict the teachings of that revelation which is our only authoritativ source of knowledge concerning spiritual and eternal realities."

Why not? Are not Senators and other officials entitled to tell the truth once in a while at least? Must they lie about an Agnostic colleague by words or by deceiving silence? Can they not be allowed to be honest even at the tomb?

A few years ago a Methodist clergyman took it upon himself to giv Colonel Ingersoll a piece of friendly advice. "Although you may disbelieve the Bible," said the follower of Wesley, "you ought not to say so. That, you should keep to yourself."

"Do you believe the Bible?" asked Colonel Ingersoll.

The clergyman replied, "Most assuredly."

To which Colonel Ingersoll retorted, "Your answer conveys no information to me. You may be following your own advice. You told me to suppress my opinions. Of course a man who will advise others to dissimulate will not always be particular about telling the truth himself."

The Presbyterians at last hav got down to the level of the Methodists.

Of Senator Blackburn's description of Mr. Beck's faith, the *Statesman* goes on to say:

"All this could hav been said, for example, over the grave of John Stuart Mill, a man who testified that he had never known a single religious conviction or emotion; that, educated by an Atheist father, the religious side of his nature was a simple blank. Yet he spent his life in studies and labors which were of great benefit to his fellow-men, and battling against some of the greatest abuses which hav wronged our race. According to the teaching we hav quoted, 'his soul has found eternal rest in the presence of its God.' *But this is not the teaching of the Christian religion.* While it enjoins and produces charity and beneficence, it affirms with solemn emphasis that man owes duties to God, and that his fulfilment or neglect of these duties is taken into his account by his judge. It teaches that in mercy God has sent his son, Jesus Christ, 'that the world through him might be saved,' and that our eternal destiny depends on our acceptance or rejection of this heavenly mediator. This fundamental truth of the Christian religion Senator Blackburn, from his place in the Senate, saw fit to deny. We make no affirmation concerning the eternal destiny of the departed Senator. We leave him where his colleagues ought reverently to hav left him, in the hands of his maker and judge."

It is pretty plain to be seen that the *Statesman* would use asbestos envelopes for letters to Senator Beck, and address them downward. This man, whom the *Statesman* admits was "of upright life, of great intellectual ability, of sturdy independence of spirit, an honorable man, never stooping to mean or dishonorable artifices," is now in hell according to the judgment pronounced by the Christian God. It is nothing that he was humane, honorable, benevolent; that of him, like John Stuart Mill, it could be said he spent his life in studies and labors which were of great benefit to his fellow-men, and battling against some of the greatest abuses which hav wronged our race; that his religion was the feeling that he who helps humanity was doing the best possible service—all this is absolutely nothing, and because he did not believe that "in mercy God sent his son Jesus, that the world through him might be saved," and that his eternal destiny depended upon the acceptance or rejection of that son, he is now in hell and will remain there through endless ages, burning yet never consumed, suffering tortures for which there is no relief, dying by inches yet forever living to suffer greater pain!

And this is the fundamental truth of the Christian religion, designed by God and by him revealed to man in the "only authoritativ source of knowledge concerning spiritual and eternal realities!"

"Who can estimate the misery that has been caused by this most infamous doctrin of eternal punishment? Think of the lives it has blighted—of the tears it has caused—of the agony it has produced. Think of the millions who hav been driven to insanity by this most terrible of dogmas. This doctrin renders God the basest and most cruel being in the universe. Compared with him, the most frightful deities of the most barbarous and degraded tribes are miracles of goodness and mercy. There is nothing more degrading than to worship such a God. Lower than this the soul can never sink. If the doctrin of eternal damnation is true, let me share the fate of the unconverted; let me hav my portion in hell, rather than in heaven with a God infamous enough to inflict eternal misery upon any of the sons of men."

The Death Penalty.

Judging from the number of journals that hav copied our editorial pleading for the abolition of the death penalty, there is a strong sentiment throughout the country against what is called capital punishment. From east to west, north to south, the article has been approvingly reprinted by papers of all shades of thought except Christian. We know of no evangelical Christian who is not stubbornly and sternly in favor of the eye for eye and tooth for tooth doctrin. This indicates that, as usual, the heretics and every-day sort of folks must lead the way in this as in all other reforms.

There will undoubtedly be attempts when New York's legislature next meets to repeal the law condemning murderers to death by electricity. We hope the attempts will be successful. The effort will also be made to reënact the statute taking the life of homicides by the rope. This should not be accomplished. The present is a splendid time to try a little humanity upon criminals. The doctors are disagreeing, and while they are fighting it out is a good opportunity for their patients to get well.

We trust that the journals which hav taken sufficient interest in the matter to giv space to our protest will find room to urge upon the people the desirability of circulating Colonel Ingersoll's address before the New York State Bar Association, "Crimes Against Criminals." Upon this subject of legal killing he givs facts which are conclusiv, and points out the wickedness of continuing the practice. "What," he asks, "shall be done with the slayers of their fellow-men—with murderers?" and says: "It has been contended that the death penalty deters others—that it has far more terror than imprisonment for life. What is the effect of the example set by a nation? Is not the tendency to harden and degrade not only those who inflict and those who witness, but the whole community as well? A few years ago a man was hanged in Alexandria, Va. One who witnessed the execution, on that very day, murdered a pedler in the Smithsonian grounds at Washington. He was tried and executed, and one who witnessed his hanging went home, and on the same day murdered his wife. The tendency of the extreme penalty is to prevent conviction. In the presence of death it is easy for a jury to find a doubt. Technicalities become important, and absurdities, touched with mercy, hav the appearance for a moment of being natural and logical. Honest and conscientious men dread a final and irrevocable step. If the penalty were imprisonment for life, the jury would feel that if any mistake were made it could be rectified; but where the penalty is death a mistake is fatal. A conscientious man takes into consideration the defects of human nature—the uncertainty of testimony, and the countless shadows that dim and darken the understanding, and refuses to find a verdict that, if wrong, cannot be righted. The death penalty, inflicted by the government, is a perpetual excuse for mobs.

"The greatest danger in a republic is a mob, and as long as states inflict the penalty of death mobs will follow the example. If the state does not consider life sacred, the mob, with ready rope, will strangle the suspected. The mob will say: 'The only difference is in the trial; the state does the same—we know the man is guilty—why should time be wasted in technicalities?' In other words, why may not the mob do quickly that which the state does slowly?

"Every execution tends to harden the public heart—tends to lessen the sacredness of human life. In many states of this Union the mob is supreme. For certain offenses the mob is expected to lynch the supposed criminal. It is the duty of every citizen—and as it seems to me especially of every lawyer—to do what he can to destroy the mob spirit. One would think that men would be afraid to commit any crime in a community where the mob is in the

ascendency, and yet, such are the contradictions and subtleties of human nature, that it is exactly the opposit. And there is another thing in this connection—the men who constitute the mob are, as a rule, among the worst, the lowest, and the most depraved. A few years ago, in Illinois, a man escaped from jail, and, in escaping, shot the sheriff. He was pursued, overtaken—lynched. The man who put the rope around his neck was then out on bail, having been indicted for an assault to murder. And after the poor wretch was dead, another man climbed the tree from which he dangled and, in derision, put a cigar in the mouth of the dead; and this man was on bail, having been indicted for larceny.

"Those who are the fiercest to destroy and hang their fellow-men for having committed crimes, are, for the most part, at heart, criminals themselvs. As long as nations meet on the fields of war—as long as they sustain the relations of savages to each other—as long as they put the laurel and the oak on the brows of those who kill—just so long will citizens resort to violence, and the quarrels of individuals be settled by dagger and revolver."

These are true statements, and it is because people are beginning to find out their truth that the sentiment against the death penalty is so widely spread. And is it a singular coincidence or effect following cause that the increase of humane feeling is noted just when the decrease of faith in evangelical Christianity is too apparent to be disputed?

Sunday and the State Fair.

The Sunday observance question is steadily coming to the front, and one incident in it in this state has been the discussion over keeping the state fair grounds open during the Sunday occurring during the exhibition (September 14th), but with what practical result we hav not yet learned.

The question was brought up by a proposition submitted to the directors on the affirmativ side, which brought out, as usual, a screech from the bigots. The proposition was not acted upon, but it was decided to obtain an expression of public opinion, and the directors particularly wanted the editors of the state to giv an opinion. Acting upon this hint, the Syracuse *Herald* sent out circulars to "all the secular and religious papers in the state," asking the editors to comment on the proposition and also to send the *Herald* a hundred-word expression of personal opinion on the subject. About one hundred and fifty responded, of which sixty six said yes, seventy-six said no, and eight, by asking for "conditions," very neatly straddled the fence. It is noticeable, though, that the papers of greatest influence and circulation are in favor, and if they rightly represent their constituencies the public are rather more in favor of than against Sunday opening of places of interest, education, and amusement. This is a decidedly pleasing state of affairs.

We notice that the Syracuse *Herald* sought editorial opinion impartially. We find the *Evangelist* and THE TRUTH SEEKER vigorously opposing each other; the *Wesleyan Methodist* and the *Twentieth Century* expressing diametrically opposit views; the *Freethinker's Magazine* and the *Brazilian Missions* differing widely. We find, of course, the Jewish *Messenger* and *Jewish Tidings* on our side of the controversy, and a great many more of the purely secular journals published in the larger cities. Mr. Pentecost's opinion is very brief—"Keep the fair open on Sunday." Mr Green preached a little sermon in this way:

"Certainly the state fair grounds should be kept open on Sunday. There can be no reasonable objection to it, and there are valid reasons too numerous to mention why it should be kept open on Sunday. As will suggest itself to everyone, it should be kept open for the especial accommodation of the workingmen, many of whom cannot afford to lose a day from their labors to attend it. And not only for the benefit of those who are specifically designated as workingmen, but for the benefit of all classes of people who, on Sunday, are free from their various avocations and, attired in their Sunday clothes, can then most conveniently attend the great exhibition. If it be necessary to close the fair for a day let it be any other day than Sunday, which, of all days of the week, will accommodate the most people. As a matter of course those who hav religious scruples against attending the fair on Sunday will be under no obligation to do so."

The Editor of THE TRUTH SEEKER looked at the opportunity as one specially happy in affording him a chance to tell the people the truth about the preachers, and he said: "The state fair should be kept open on Sunday for the benefit of the people. The only objection comes from the preachers who think that their churches will remain empty if the people hav any other place to go. But this is no objection; because, if the churches cannot compete with the fair, the fault is not with the fair. And it is against the genius of our government to use law for the benefit of religion. Sunday is not the Sabbath of God at all. If any day is, that day is Saturday. Therefore, there can be no valid ground against making Sunday a holiday instead of a holy day. It is against public policy, good government, and human happiness, to try to take this country back to colonial times, when the people were under a theocracy and senseless Puritanism dominated in everything. We hav outgrown those garments, and to put them on again will make us ridiculous. They won't fit."

These are plain words about a class of men the public is wont to revere, and to call attacks upon, blasphemy, but the Syracuse *Herald* printed them and lost no subscribers. The New York *Star* said that it believed that if a vote could be taken by the people of the state the Sabbatarians would be snowed under. The Baptist *Evangelist*, true to the brutal instincts of pious tyrants, proclaimed that if the fair were kept open the penal code would be tested on the managers. The other opponent emitted the usual cry of "Sabbath desecration," and paid no attention to the facts in the case.

What is learned from the collection of opinion is that about one-half of the papers of the state favor free Sunday, and that this half comprises the journals which circulate in the most civilized portions of the state.

New York's Public Schools.

The *Sun* says there are thousands of cases like this, as described in a letter to that journal, which explains itself:

"TO THE EDITOR OF THE SUN, *Sir:* The heading to your article on New York's schools, in the *Sun* of even date, says:

"'Official ignorance, indifference, and incapacity hav left us far behind the times, and heavily handicapped New York children for the race of life—wrongs that call for remedies.'

"And I want to say that it is all true—too infernally true. I am a New Yorker, and hav a boy of school age. He has been attending our city schools for four years, with the exception of six months, when he attended a school down in Maine. He learned more in those few months than he ever learned in three and a half years of New York's schools. Had he not been taught at home he would not now be as far advanced as a six-year-old boy in a country school in New England. He did not go back to school here on the 8th. I hav found a private school in a neighboring state—a much better place for him. E. M. M.

"*New York*, Sept. 10, 1890."

On the day following appeared a paragraph by one of the *Sun's* own writers relating a conversation overheard between two women in a street car, running like this: "No, my Harry has not changed his school. We hav moved away eleven blocks from the old school, but he says he would rather stay and walk the distance. If he changed they would put him back two classes, just as they did once before. Those women teachers are awful cranks. They hav their favorits, and they promote them whether they learn anything or not, and those whom they don't like they snub and keep down all the time. My girl was a favorit with her teacher, and was kept running up and down stairs and on errands and learning nothing, and so I took her out of school and sent her to work down town. I think it's just awful the way these teachers do. They hav their own way, and nobody must dare question them, and they treat the children like dirt under their feet. Why, there's one big woman in the school who has a voice like a steam whistle and a hand like a ham, and she screeches at the children so that you can hear her across the street, and the little things are as afraid as death of her.' Audience and speaker rose at this point and left the car, leaving a quiet man in the corner wondering whether it is true that the teachers whom the people pay are tyrants to the people's children."

Neither one of these writers told all that ought to be said against the incompetency of our public school teachers—the first because the *Sun* would not hav printed it, the second, possibly, because he didn't know it.

The fact is, our schools are a part of the spoils of the political profession. The politicians use them as places in which to pension relativs. Incompetent women and half-educated and all-inexperienced girls are made teachers, and the children suffer as a consequence. Most of the teachers are appointed through the influence of Tammany Hall workers, and naturally are Irish-American Roman Catholics. We printed several weeks ago the remark of one of them that she "would not hav a boy in this class without he went to mass." That remark shows at once the bigotry of many of the teachers and their capability as instructors. A year or so ago another teacher told the writer of the letter to the *Sun* that she had the right to, and would, teach his child religion, anything he might say to the contrary notwithstanding. It is hardly necessary, but it may be well to add that she did no such thing.

There is a great deal being said this fall by the papers about the schools, and various remedies for acknowledged defects are proposed. But the starting-point of reform should be to take the schools out of the politicians' hands, then take religion out of the schools, and finally to get more capable teachers than half-educated daughters and nieces and friends of Mike Corrigan's political strikers.

Our Pious Politicians.

The following paragraphs appeared in the *Herald* of the 10th instant:

"It was announced at the headquarters of the People's Municipal League yesterday that ninety per cent of the clergymen appealed to to coöperate with the movement hav sent in replies promising hearty support.

"A curious fact, however, is that no Catholic clergymen hav deemed it necessary to express an approval of the clergy entering politics. Managers of the League hope for a conversion before election day."

There is not an editor or an editorial writer or a reporter of any intelligence upon any of the daily journals of this city that does not know just why the Catholic clergy do not join in the opposition to Tammany Hall. But there is not one of them that dares to print the truth—to tell the public that the Roman Catholic church is by hook and by crook getting hundreds of thousands of dollars annually from the public treasury, and that Tammany officials are the hooks and crooks which obtain the plunder for her.

The Protestant clergymen are willing enough to join the so-called citizens' movement, for they desire the power now held by Mr. Corrigan's church to be transferred to them. Their movement is a humbug.

What is needed is that the papers should tell the truth and that the citizens, without regard to religion, should unite to dethrone Tammany and then make the practical union of church and state now existing impossible in future years.

But it is not likely to be done.

THE Prohibition organ, the *Voice*, says:

"The infidel who insisted that he could hav improved upon this world by making health contagious as well as disease, was abashed to find ont that health is contagious."

Colonel Ingersoll is not likely to be so much abashed at anything as at the colossal impudence and mendacity of the writers for religious periodicals.

THERE was a queer affidavit published in the *Hebrew Observer*, Cleveland, O., recently. Mr. John Hoffman was the relator, and his claim to fame is the fact that he was once converted from Judaism to Christianity by the Rev. Jacob Freshman, the son of a rabbi, who conducts the Hebrew-Christian church in this city. Mr. Hoffman, who resides at 96 Bowery, appears to hav been a convert for cash, for he first seriously considered the divine origin of Christianity after Mr. Freshman had obtained for him employment in a Murray street store. He was baptized and became a regular attendant at Mr. Freshman's church. But shortly his eyes "became opened to the peculiar methods employed by Mr. Freshman to secure converts, and the disreputable characters of many of those who posed as his disciples." He was also requested by Mr. Freshman "from time to time to bear testimony in public of my adherence to my adopted creed, and was invariably paid by him fifty cents for doing so." Mr. Hoffman likewise found—upon reflection, as he alleges, but perhaps owing to the small wages paid for bearing testimony—that the arguments Mr. Freshman employed to convert him could not bear "serious scrutiny," and so he backslid into Judaism. Our own opinion is that he may hav been helped in this by Mr. A. Benjamin, a Jew, who is waging a persistent war upon the Hebrew-Christian church. Be this as it may, it has "now been for some time evident" to Mr. Hoffman "that the mission is conducted mainly for the purpose of deluding the Christian public into the idea that good work is being done by it so as to obtain financial support for those who run it." Mr. Hoffman concludes his affidavit by the charitable opinion that Mr. Freshman's "strength lies in his ability to approach young men on the verge of despair, and by applying to their baser feelings induce them to abjure the faith of their fathers for what is a pecuniary consideration." All of which we think is queer for both parties.

Letters from Friends.

CHARLESTON, VT., Sept. 5, 1890.

MR. EDITOR: I am very much pleased with the picture book. It is all I expected and more, too. A. F. COLL.

MOLINE, ILL., Aug. 14, 1890.

MR. EDITOR: I inclose $2 for the "Freethinkers' Pictorial Text-Book." I sometimes think the brainless heads in Congress will giv the croaking hypocrits a patent-right to run their heaven and hell. Y. E. MCCLENDON.

PRESCOTT, IA., Sept. 8, 1890.

MR. EDITOR: THE TRUTH SEEKER is the most valuable paper that I ever read. I cannot do without it. You can take away my dinner if you choose, but do not take away that which nurtures and is food for the mind.

Yours respectfully, GEO. S. FARNHAM.

SPENCER, IA., Aug. 22, 1890.

MR. EDITOR: I am a great admirer of your paper and read it each week with accumulated interest. I believe that you are performing a grand and noble work, and that your influence and efforts for freedom of opinion and thought are even reaching the far West. THE TRUTH SEEKER and its principles are bound to win in the near future.

Yours truly, R. JACKSON.

SEATTLE, WASH., Aug. 30, 1890.

MR. EDITOR: You will find $2 inclosed, for which please send me one copy of your book containing Heston's cartoons. I think it will be a good work to hav on hand to entertain my Christian friends when they call. I believe it will be worth ten thousand copies of the "Holy Queer," as Brother Slocum calls the Bible. Wishing success may crown your efforts in behalf of our grand religion, I remain, as ever,

Yours, R. J. WILSON.

HUNTINGTON, W. VA., Sept. 2, 1890.

MR. EDITOR: I think oil for the machinery necessary, so I inclose $3—$2 for the "Freethinkers' Pictorial Text-Book," and $1 on subscription. I think the book will be one of the grandest books to entertain our mistaken friends on ever written by our progressiv thinkers. I send a few names of individuals that probably might take THE TRUTH SEEKER, also a few clippings out of our county paper.

Yours for Universal Mental Liberty, FRANK EVANS.

SELLWOOD, ORE., Aug. 31, 1890.

MR. EDITOR: There are here a large mass of both young and old men who do not believe in anything, but they are so sound asleep that I cannot hire them to read anything except the pictures in THE TRUTH SEEKER, which they look at over and over again. Even people who belong to the church laugh at the Bible cartoons. I inclose $20 for books and subscriptions. If you hav any left of the books containing the cartoons I will get one next time. I will send for more books. The reason that people are so slow to imbibe Liberalism is that it does not scare or promis anything, either in this world or the next—if there is a next world.

Yours respectfully, H. L. LINDOLEAF.

OSCEOLA, IA., Aug. 27, 1890.

MR. EDITOR: I hav been a reader of your valuable paper so long that it seems as though I cannot do without it. By the reading of a few numbers of THE TRUTH SEEKER, this new subscriber I send, and his family, six in number, all grown, hav been converted to Liberalism. Only think what power there is in an Infidel truth; it has as much converting power as a thousand dollars of Christian money—as that is the cost of every convert to the church.

I see occasionally some one not pleased because there has been something admitted in your paper that is different from his way of thinking. To me that is what makes it so valuable. If there is anything to be held up to look at I would say, "Turn it around so that I may see the dark spots as well as the bright ones." R. JONES.

BLACK CREEK, O., Aug. 29, 1890.

MR. EDITOR: Find inclosed money for the "Pictorial Text-Book." I am for the pictures. I want the portrait of the man that draws them. I would hav it in oil painting if I was only able, and hung in our hall that people might see the man who deals such deadly blows at superstition. And John Peck—I should like to see him around. He does much good. And there is Will Andres, our Ohio man—we feel the worth of him. He is always ready with a reasonable answer to preacher, priest, or pope. I always look with anxiety to see if our sisters Ella E. Gibson, Helen Gardener, Lucy N. Colman, etc., are on hand. It does much good to see woman scaling the Freethought hight, and there is joy unspeakable to the climber. I pity the woman who is a slave to the church, willing to work to support a preacher, a parasite, an impostor. Let us be up and doing; the work is already begun, and it is for us to keep the ball rolling. I expect to hav a good time when my book arrives. ELLEN THOMAS.

QUINCY, ILL., Aug. 31, 290.

MR. EDITOR: Your picture book came a few days ago, and to say I am well pleased with it is but faint praise, and but poorly conveys my sentiments of gratitude for so much truth that "the fool, though a wayfaring man," may comprehend the dark ways and plans of the priesthood. Your pictures are not caricatures, but more than gospel truths, and I do hope that your book may hav as large a circulation as *Harper's Weekly* had during our late unpleasantness, for which Nast should hav his due share of credit. Your pictures are all to the point, so much so that it is almost impossible to say which one of them should take the prize.

Has Wheeler's "Biographical Dictionary of Freethinkers" been published on this side of the big pond? When it is I shall want a copy of it. It might very properly be called "The Lives of the Saints," as we Freethinkers are certainly the saints, preëminently. JOHN L. MOORE.

[The "Biographical Dictionary of Freethinkers" has not been published in this country, but it contains notices of American the same as of European Freethinkers. If you mean, can it be procured in this country? we reply that we can furnish the work, as we import any foreign books wanted.—ED. T. S.]

BYRON, MINN., Aug. 29, 1890.

MR. EDITOR: Inclosed find $2 for one copy of your "Freethinker's Pictorial Text-book." I want it to show to the preacher when he visits me, as it is customary to hav the best when the man of God calls to see what value you hav on your soul. I hope Mr. Heston will soon return, improved in health and in the best of spirits, as I am commencing to get lonesome without his pictorial illustrations of our saints (?) and hell of a—oh, excuse me, I mean holy book. I think with this book we may be able to convert some of the heathen, and bring them into the folds of Good.

Illinois is progressing in the Christ business faster than any other state I hav heard of lately. At Rockford, of that state, the Holy Ghost is getting in his work in good shape. Three children hav been born to him, so a reverend gentleman says who is doing a little heaven and Holy Ghost business on the side. Now, that is business; a preacher who can run heaven and do a general Holy Ghost business ought to get a good salary. I hope he won't send a young Christ up here in Minnesota of a hog-drowning kind, as pork is quite high, and there is material enough in our churches to drown all the swine we hav.

I hav completed arrangements for bringing Mr. W. F. Jamieson and Rev. L. T. Nichols together in a debate to be held at Kasson, Minn. W. A. JOHNSON.

LONGSTREET, GA., Aug. 27, 1890.

MR. EDITOR: A fine opportunity is offered for everyone who wishes to giv expression to his opinion through your Liberal paper, and hence in "Letters from Friends" we get the various shades of thought honestly spoken, and without fear. I presume all your readers hav read with interest the articles of T. E. Longshore, and especially that one on "The Immortality of Man," July 19th. I hav never read anything from the pen of any writer, whether Deist, Atheist, Theist, Pantheist, Materialist, or orthodox Christian (so called), that seems to be quite so reasonable and consistent with what we know. As the mind or imagination of man can hav no possible conception of a beginning of life and things, nor of the end of life and things, and as we know that life and things exist, we must conclude all alike are eternal, and all organized life is immortal. I think Aunt Elmina will admit this.

Well, let that question rest there. Now I want to ask Friend Longshore one question. When you say, "Even if he were to become extinct, as an organized being, the forces that constitute him a man would still exist somewhere dormant in nature, maintaining their immortality," do you mean to say or to admit that life force can by any possibility exist in a dormant state—lie dormant in nature for one-millionth part of a second? If that be so, then your immortality must end right there. That terrible word "if" creates the trouble, for the impossible—the anti-natural—cannot be supposed to exist. T. N. MASON.

CENTERVILLE, UTAH, Aug. 29, 1890.

MR. EDITOR: I see by the last copy of THE TRUTH SEEKER that you now hav ready for sale the "Freethinkers' Pictorial Text-book," so I ask you to please send me the book as soon as you can. I hope Mr. Heston is getting all right in his health again. In going to Colorado he went to a most wonderful country, grand and sublime.

I was much pleased with Mr. W. W. Walker's reply to Talmage. I think Talmage had better try his hand with some of his own silly ilk and let Infidels and Freethinkers alone. I think Talmage had better appeal to the Mormons for subscribers to his rascally *Christian Herald*.

I hav not the time now to say much to you, as I am getting ready to go into the mines of these mountains, but I like the tone of THE TRUTH SEEKER, also the tone of Miss Wixon with her "Children's Corner." So I say, go ahead and giv it to theology keen and square from every point, for I tell you the times now demand it. It seems to me that Christians ought to begin to know and understand that they hav come to a strange turn in the long lane they hav traveled so long. And they cannot turn back. So the best they can do is to throw up the sponge and say, "By thunder, it's no go!"

Long life to Heston and John Peck and all the Freethought fraternity and all you godless fellows at THE TRUTH SEEKER office that are sending your godless literature off by the wagon load. Yours for truth, WILLIAM WILLIAMS.

IPAVA, ILL., Sept. 4, 1890.

MR. EDITOR: Send me two copies of the "Freethinker's Pictorial Text-Book." I shall endeavor to swell the list as much as possible, because it is really necessary that the light should radiate. Talk about the pulpit saber strokes and the Young Women's Christian Temperance Union's distant cannonading carrying the day for God. Why, the people hav grown tired of the preachers picturing the cross tragedy Sunday after Sunday. They are asking for a change. The pulpit thundering the bloody sacrifice no longer acts as a stimulant to lead the credulous to throw their hard-earned money into the contribution-box where the credit depends upon the faith. When the preacher tells his audience that the ungodly killed Christ, some student of history takes him to task about it, and what is the consequence? Why, that Infidels, Atheists, or Agnostics did not hav anything to do with the deed, because Christ, if he lived at all, was an Infidel, and was put to death by the true believers in the Jew God. They believed Christ was an impostor and they put him to death for non-conformity to their law. THE TRUTH SEEKER is educating the mind to investigate. Many who once were blind now see the truths that hav long been hidden, and Heston is picturing indelible paintings upon the retina that will increase in beauty with age. The electric words that fall and hav fallen from Colonel Ingersoll's lips hav bettered the earth, and many who once worshiped hav said, "Fare ye well, brother manikins," and as true as the needle points to the pole preachers will hav to work like other people. Let facts be submitted to a candid world and preachers will quit lying on credit. C. S. RANDOLPH.

WORCESTER, MASS., Sept. 10, 1890.

MR. EDITOR: As I seldom see a letter from old Massachusetts in your excellent paper, I thought I would let you know that there are still a few brothers and sisters in the cause in this part of the country. We hav no organized society here at present, but I hope we may hav at some future time. The "Pictorial Text-Book" arrived a short time since, and we were much pleased with it. We miss the cartoons sadly, and hope Mr. Heston will soon be able to resume them. The objectors hav had a chance to see how they like the paper without them, and I imagin they will look as eagerly as any of us for them again.

A missionary that preached in church here last Sunday told this little story, which, by the way, I don't think helped his side very much. An Indian chief was asked by a white man what benefits he had received by serving the Lord. The Indian said he was poorer than he was before, and that he had received *no* apparent benefits, but still he found pleasure in serving the Lord. I think many members will agree with him in the first two statements, for they certainly do not get rich, but I read the other day of a poor evangelist who died worth $50,000.

At the risk of using what is considered a very unladylike word, I will tell a little incident that happened here not long ago. There was to be a meeting in which the ministers of all denominations were to take part. They met to assign the different parts, and one was asked if he would pray. He hesitated, and then said, "No, I don't care to. The fact is, I can't pray worth a damn." How is that for a minister?

Hoping that all your readers enjoy their paper as much as we do, I will close. MRS. A. J. CLARK.

BAYNE, KAN., Aug. 18, 290.

MR. EDITOR: When I read the "Letters from Friends" and see how they are sending in their mites to sustain the grandest cause ever projected, it makes me feel as though I ought to do more. A tree is known by its fruit; that is the way to judge Freethought papers and Freethinkers. For my part, I had rather be in hell with a man like F. A. Day, of Castana, than be waltzing around the gold-paved streets of the New Jerusalem with Dave and Solomon and Uriah's wife while old Gabe tooted his fog-horn.

We are very hard run; not one bushel of corn shall we get this year off a quarter section—dried up completely. It has not rained in six months. But we must hav THE TRUTH SEEKER if eggs are only four cents a dozen. Find inclosed $5—$2 50 on my subscription, $2 for the "Pictorial Text-Book," balance for other books as below. Here is what I hav been thinking about: Crops hav failed here. I hav rented my farm for the next year, and I propose to go down through Texas and visit some of the Freethinkers, and will sell the Freethinkers' Bible wherever I can. I hav been of the opinion for years that if a brave man would carry the war into Africa he would meet with success. I was at our county seat where a Salvation wagon was doling out their slush, principally by praying. I preached to that wagon of eight about five minutes, and they left. I told them what the Bible said about making long prayers on the corners of the street, and that if they ate of the bread of life it did not put the rose of health upon their cheeks. When will that Bible be printed? I hav three others engaged. If you will send them to me when you send the one I hav ordered, I will see that you get your pay. I intend to send you a new subscriber. I hav tried hard, but failed so far. A. BUTTERFIELD.

BLOOMDALE, O., Aug. 30, 1890.

MR. EDITOR: I hav a few more trifles, "light as air," to tell, that might amuse some of the readers of THE TRUTH SEEKER, if not instruct. We hav a good Catholic staying in town who on last Friday abstained from eating meat, but for breakfast he ate nine eggs and for supper eight, and for dinner I do not know what he had.

I wanted to say also that long before I was married I made the remark that no priest should ever perform that ceremony for me and none but an Infidel women should ever be my partner, and it is now fourteen years since I was married and it was done by an alderman at Big Falls, and my wife is just as confirmed an Infidel as yourself. Further, I want to say that our three children were not baptized and do not go to Sunday-school. I am forty-two years of age, and hav never given one dollar to the cause of Christianity and never will. I never go near churches and will not giv them even a seeming support.

Now a few words on Spiritualism. To my mind it is a bag of wind, a something without a backbone. Of all the communications that were ever received from a pretended other world either in Bible mention or modern times, not one seems to be of any consequence or importance either in reference to a future life or to the present. We are not told in unequivocal terms that there is a life beyond or that we should look for it and shape our actions accordingly. We are not told anything that could pass for definit knowledge

that might assure us of the reality of it. The speech of Balaam's ass threw just as much light on the subject as all that followed. If any single one of all the communications received had given one ray of light to assure us in a convincing manner of the position, we might take stock in it.

Will you kindly answer this question: Is the tenement property of Trinity church, New York city, free from taxation? Yours, etc., A SUBSCRIBER.

[Trinity's tenement property is taxed.—ED. T. S.]

OPEN LETTER TO MR. CHARLES A. DANA.

NEW YORK, Sept. 5, 1890.

MR. DANA, *Fellow-Citizen:* In the New York TRUTH SEEKER of Aug. 30, 1890, page 553, you hav been said to hav said that "one rule for getting rich is to mind your own business."

Now, what is one's "own business?" Is it not the "business" of a sovereign to manage his government? I am a sovereign citizen of the United States. Is it not strictly my "business" to manage, to the extent of my ability, our government? Is the firm of Dana, Bennett, Pull it sir & Co. to dictate to this sovereign citizen as to what is, or is not, his "business?" Mr. Dana, do not be a rebel—against humanity.

When Jeff. Davis and his pals (rebels against all decent humanity) were buying and selling their own mulatto daughters and sons in slavery, and outraging the persons of their own pretty mulatto daughters, and those of their neighbors, in servil concubinage, overriding, outraging, and misconstruing our Constitution of the United States, in which neither of the words slavery, slave, negro, African, black, yellow, mulatto, servant, servitude, or white ever occupied place till put into the XIII Amendment by the Republico-rebel wing of the Democro-Republico-rebel party, at the close of the slavemongers' Rebellion, they, too, said, "Let us alone!" "Mind your own business!" That, Mr. Dana, is the sentiment of every villainous, guilty scoundrel, "Mind your own business!"

The man who manages a newspaper should be a decent, honest man.

The last clause of Sec. 2, Art. IV, of our Constitution of the United States, is, at the present time, constituting a part of that great document, and on it the villains on our Supreme bench, and elsewhere, based their infamous outrage called "the Fugitiv Slave law." Did Messrs. Dana, Bennett, Pull it sir & Co. ever raise pen or voice against it?

"Mind your own business!" By that word "justice," in the preamble, and that word "people," in the IV Amendment to that Constitution, slavery was as effectually abolished, in the minds of all honest "people," from its very beginning, as language could be made to do it.

Mr. Dana, think a little; take THE TRUTH SEEKER and seek the truth, and be assured that all intelligent truth seekers will "mind our own business."

Respectfully your fellow-citizen, G. N.

SIGNAL, O., Aug. 9, 1890.

MR. EDITOR: The church is the house where wolves come together dressed in sheep's clothes, to unite in phantasy laid down for them. It is the house of the sanctified ignoramus. Religion is the narrow-mindedness of a superstitious imagination of an undeveloped brain, which has no foundation to rest on. The god which is true to nature, having the laws of nature, being nature, itself is the supreme power, not only over the human animal, but over the whole solar system. The god is not a being, but a law. Law is power, and it is the law and power of nature which is god. We hav to do according to nature and its laws to be successful. If we go against nature and the laws which are set before us, we will make a failure. This god is above prayer and worship. He does not need them or care for them. But he wants not only obedience, but also fulfillment of his laws, which is honesty, love, and truthfulness toward our fellow, friend, and brother. This is not church and Bible religion, but god's religion, which is the religion of humanity. There is no need for a day of atonement, church, minister, singer, mediator, or an attorney of religion to plead for us, as god, which is nature, is just and honest, and he will giv us what is justly due to us without a prayer, or a representativ or attorney to plead for us. For honest toil, honest labor, comes honest pay without prayer. The blessings and curses of this world are in our power.

If we serve nature and giv it its dues, nature will serve us in return and giv us our dues. Do not think that if I steal, lie, murder, etc, with full orthodox faith, the day of atonement will save me. No, I must suffer for it right here on earth, which is itself hell-fire, brimstone, torture, and condemnation. Or, if I jump into a blazing fire with full faith that God will save me from burning, do you think he will do so? Study humanity if you please; you will come to the conclusion that death, life, health, sickness, wealth, poverty, honesty, rascality, honor, disgrace, good and bad society, are in every man's reach.

Men being mortal, there is no known or unknown hereafter, no heaven nor hell. The Bible is untrue, and one chapter contradicts the other. It is contradictory to nature. It cannot stand criticism, as the brain of humanity has developed. It is a bad book to read. We hav better modern books. Some of its passages should be torn out and burnt. It is a disgrace to read them in front of refined ears of intelligent society. I, for my part, do not believe in this superstitious book in which my sectarian orthodox friends believe. The Bible is full of absurd, contradictory, superstitious so-called miracles, which is the great drawback of civilization. I do not need a day of atonement, nor a day for forgivness of sin, nor a day of fasts and prayer.

E. M. GEIGER.

SPENCER, IA., Aug. 22, 1890.

MR. EDITOR: Herewith inclosed find an article published in the Spencer *Reporter* by A. C. Puterbaugh, a well-known writer of this county. The force and importance of the letter rests upon the fact that this county is populated by a set of religious zealots and bigots who hav opposed our little band of truth seekers in every way, and even deny us the privilege of thinking for ourselvs. This letter has created a sensation, and we think it well worthy of a repetition in your most instructiv paper, which although not generally subscribed for is read with great avidity. Even old church-members are wont to borrow it and read it on the sly, being destitute of the manly instincts to come out openly and say that the tenets which you hav so ably and tenaciously espoused are right, just, and must meet the approval of every liberal, candid, and honest-minded man. R. JACKSON.

The religious fervor which induced some fanatic to prosecute one of our fellow-townsmen for endeavoring to save his crops by selecting the Sabbath to accomplish that result, has caused quite a stir among the more Liberal-minded. The progress of civilization has extracted the theological tiger's teeth. She can bite no more. Yet sometimes we hear the hoarse growl of the enraged beast when some pioneer of Freethought ventures too near the bloodthirsty animal's den. Some of these zealots should remember they do not liv beneath the disgraceful reign of King Henry VIII., nor Charles IX., neither is King Philip II. of Spain waging a religious war against Holland, in this age of culture and intellectual, moral, and scientific progress. Nor are those hands that were once stained with the blood of innocent children searching for new victims, unless perhaps we see a counterpart in the pious fraud who has been instrumental in bringing about the prosecution of one who had the courage and energy to violate the Sabbath, that was only introduced by Constantine I., emperor of Rome, whose bloody, heartless conduct is evidenced in perpetrating about eleven murders. And yet beneath Constantine's fostering care that Sabbath first rose into prominence and favor. The writer firmly believes that he who would destroy the sacred right guaranteed to all beneath the stars and stripes, a right to worship God according to the dictates of his or her conscience, is unworthy to be recognized as a true and loyal friend of liberty. That liberty and freedom of thought that gave us a Constitution without being burdened with a religious obligation, is too dear and sacred to be trampled down in the dust by zealots and fanatics, who imagin the Lord will giv them a golden harp for standing as sentinels over the Jewish Sabbath and preventing an industrious, hard-working fellow-creature from saving his crops, when his little children depended on his labor for bread. A. C. PUTERBAUGH.

GORDONVILLE, TEX., Aug. 30, 1890.

MR. EDITOR: I hope that you will allow me through the columns of your excellent journal to offer a few remarks as regards personal identity, recognition, and consciousness in heaven and in hell. To substantiate this idea the preachers quote the parable of Lazarus and the rich man (Luke xvi, 22–29), etc. Now, they appeal to the sympathies of sinners and disbelievers in this manner, trying to delude them—that one of their sweetest thoughts and greatest sources of pleasure is the conception of meeting their dear friends, their mothers, their fathers, their brothers, sisters, wives, and children. Now, where does this idea stop? If the parable is a true one can we not look also across the gulf and see our poor, unfortunate near and dear mothers, fathers, sisters, brothers, wives, and children eternally in agony and pain—hear their pitiful cries and moans? Ah, can we be so unprincipled as to only care for the happy and fortunate and hav no love or sympathy for the poor, unfortunate, and miserable? If angels of heaven are happy under these circumstances, how much better are they than angels of hell? How can any man of principle be happy and see his mother, father, sister, brother, wife, and children in eternal, hopeless, and helpless pain and misery? Now again, we are to recognize a man in heaven whom we knew on earth, a man who was an unprincipled wretch from his childhood; a man who was immoral, profane, untrue, dishonest, guilty of theft, murder, rape, and all kinds of infamy, but who at last was taken in his wild career and who after seeing himself fast in the hands of the law called upon Christ to remember him when he comes into his kingdom. Is this the kind of associates we are to hav in heaven? And, too, what is to become of the poor man who fell a victim to this man's murder—a man who had probably lived a moral and useful life until his death but had failed to call upon the name of the Lord?

And another obstacle: Many men die at an early age and their wives frequently marry again. Now, whose wives will these women be and how are they to be reunited? Now, if this be true, who can be happy in heaven?

Again, how is it that God cannot save? They say there is no other name given in heaven or among men whereby we can be saved. How is it that we are taught in Gen. i, 13, that God tempts not any man, and in Gen. xx, 1, are taught that God tempted Abraham?

Is a man's belief or faith subject to his will? Can a man believe a thing is true when everything proves it is false? Can a man believe anything is false when everything proves it is true? If I giv a man a quantity of sulphate of strychnin and think it is quinine and am quite sure that it will not hurt him, does that prevent its killing him? Can I believe that I can eat deadly poisons with impunity and they not hurt me? Then what justice can there be in damning a man for not believing a thing, whether he can believe it or not? Then I think that everyone should make a reasonable effort to do what he thinks sincerely to be right.

D. J. TUOKER, M.D.

RED CANON, WYO., Aug. 28, 1890.

MR. EDITOR: Freethinkers, Atheists, Spiritualists, all who admire such thought as we see expressed each week in THE TRUTH SEEKER, should not longer delay the plan of organizing a secret order. In the fight with religion we encounter no honest foe. With it we deal with a fiend, the despotic extract of ages of ignorance. If the Christians corrupt our Constitution, we shall be aliens under their constitution—but not untrue to that given us by the noble Freethinkers of Revolutionary days. The writer belongs to no secret societies, because there is a "God" in all of them, and men belong to them not so much for any high purpose which the order seeks to attain as for the greater "influence" the order will giv them. Liberals that speak out are boycotted in many ways through the secret action of religious bodies. It may be brave to stand alone, but effort can be made more efficient through organization. And the word organization means always some *secret* working. A secret order of Freethought will surely become an educating institution. Activ minds hunger for knowledge, and knowledge spreads most rapidly during vocal interchanges of thought. The church gathers thousands yearly to her fold that only go there for society's sake. In such a community the Freethinker must find his society as accident throws it in his way, and though church people are ever vocal on the subject of their dear religion, a Freethinker is regarded as a kind of monster who expresses his views, however modestly. There is no question about it; the fact is, it costs a Liberal more to express his views plainly and be known in society as an Infidel than it costs the church people to support their churches and missions. The bookseller or news-dealer who sells THE TRUTH SEEKER and like publications loses some Christian trade by so doing. Usually the editor of a little local paper, if he is an Infidel, cannot afford to speak out. With other trades and professions it is the same. There is not a saloon-keeper who would not lose custom if he decorated the bar with the cartoons of THE TRUTH SEEKER.

A secret order of Liberals should be so secret even that its name should not imply its character, and orders should be established in a town in such a way that the people at large can no more than surmise their nature. Not only is the precept, "Mind your own business," a good motto, but also that of, "Keep your business to yourself," is equally as essential to success.

Not wishing to undervalue the efforts of those who do all they can in public conversation to promote the cause of Freethought, every Liberal can recall times when he has spoken his thoughts when their only observable result was the fact that he had made an enemy. Often that very enemy has in subtil ways injured him financially afterward. Suppose the words had not been spoken and the enemy had not been made; suppose the financial difference to the credit of the Liberal had been used to scatter Liberal literature over this town, would he not thus hav lent aid to those whose sole occupation is that of diffusing knowledge versus religion? And also would not $100 worth of Freethought literature spread through a town accomplish more than a tirade against some mental fossil in the shape of hypocrit or bigot?

Those toward whose conversion the church mainly directs her efforts are the young. Suppose some agent in the employ of a secret order of Freethought went from town to town distributing illustrated Freethought tracts, written in a manner that would interest children. Of course a storm of indignation would soon gather; but the agent would not transgress law if he handed the tracts to the children. Church people would want to hurt somebody, but the agent would not be dependent upon them for his living.

About the secret order the churches would know but little. They would be mad, so mad, and all this would advertise the literature, to the profit of the publishers.

The cartoons in THE TRUTH SEEKER are mighty engins in themselvs. All they want is the fuel in the shape of dollars to send them flying into every house.

No matter what Christian fossils might say, those cartoons would please the young and athletic mind. Even the fossil himself on the sly will enjoy looking at them.

A secret Liberal order can do work that individuals can not afford to do. Also it can educate, and make the lives of Liberals more social, thus more enjoyable. Furthermore, it will be a protecting power when the church has enthroned herself in the chairs of state.

Now is the time to organize, for stormy times are coming for Liberals by and by.

It is the organized, secret, and strategic that wins in business and warfare. They even win in church and politics. Why should they be ignored by Liberals?

But some one will say that what he does or says as a Liberal is for the whole world to know. Secrecy, he says, comes not up to his ideal of honesty. Yes, this is what religions hav declared, what priests and preachers hav taught. Why did they teach it? Because they wished to know all the masses did and thought and felt; that they might better handle their power over them. A man's business is his own; his thoughts his own; his acts, if not an injury to others, are his own affairs. Secrecy is not in itself a vice or crime. It is its own master—independent. Neither is it stamped with dishonesty, or careless in its honesty.

The scriptural advice, "Take no thought of the morrow," bears close analogy to the one often quoted by honest people, "Let your acts be known by all men." Both indicate improvidence, wastefulness. He who lays up no treasure on earth, to be consistent should keep no secrets either. There is an extreme to honesty that is folly, as well as one to benevolence that means wastefulness.

I hope any who hav arguments to offer against the propriety of a secret Liberal order will trot their arguments out. Friction is necessary to warm up Liberals on the subject, and those who do not favor the ideas herein presented can aid them somewhat by flinging their hot shot against them. Let the question be open for debate. Will secret work do more than public work to aid the cause of Freethought?

DR. C. E. BOYNTON.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Factory Girl's Last Day.

[A girl of a poor man's that I was called to visit was poorly. She had worked in a mill. I was obliged to attend the child as overseer of the poor By and by she went back to work again, and one day the father came to me with tears in his eyes. I asked, "What's the matter?" He said, "My little girl is dead. She died in the night. and what breaks my heart is this: She went to work in the mill in the morning; she was not able to do her work, and a little boy said he would assist if she would giv him a penny on Saturday. I said I would giv him two pennies; but at night when the child came home she fell several times through exhaustion till at length she reached the door, and she never spoke audibly afterward. She died in the night." She was about ten years old.—AUTHOR.]

'Twas on a winter's morning,
The weather wet and wild,
Three hours before the dawning
The father roused his child.
Her daily morsel bringing,
The darksome room he paced,
And cried, "The bell is ringing,
My hapless darling, haste."

"Father, I'm up, but weary;
I scarce can reach the door,
And long the way, and dreary.
Oh, carry me once more.
To help us we've no mother,
You've no employment nigh,
They killed my little brother;
Like him I'll work and die."

Her wasted form seemed nothing.
The load was at his heart.
The sufferer he kept soothing
Till at the mill they parf.
The overlooker met her
As to the frame she crept,
And with his thong he beat her,
And cursed her as she wept.

Alas! what hours of sorrow
Made up her latest days;
Those hours that brought no morrow
Too slowly passed away.
It seemed as she grew weaker,
The threads she often broke,
The rapid wheels grew quicker,
And heavier fell the stroke.

The sun had long descended,
But night brought no repose,
Her day began and ended
As cruel tyrants chose.
At length a little neighbor
Took half-penny pay
To do her last half-hour's labor,
While by her frame she lay.

At last the engin ceasing.
The captive homeward rushed,
She thought her strength increasing—
'Twas hope her spirits flushed.
She left, but oft she tarried;
She fell, and rose no more
Till by her comrades carried
She reached her father's door.

All night, with tortured feelings,
He watched his speechless child,
And close beside her kneeling
She knew him not nor smiled.
Again the factory's ringing
Her last perceptions tried,
When from the straw bed springing,
"'Tis time!" she shrieked, and died.

[Not much can be thought of a father who would permit his little daughter to work in a mill till she dropped dead from exhaustion. Such a man was unworthy to be a parent.—ED C. C.]

Life in the Backwoods.

'Twas fifty years ago or so, that Benjamin Stirling lived in the town of B—— in Massachusetts. He was poor and so was his farm. There was no depth to the soil, and the surface was strewn with rocks and stones. Hence, as he had no money to spend for fertilizing purposes, his crops were scanty indeed. His house was poor and rickety, his barn likewise, his cattle were thin and lank, his out-buildings and fences partook of the general forlorn appearance, and passers-by did not need to be told that the owner of the place was not prosperous, or likely to be so while he remained in such a poverty-stricken region.

In the Stirling home was a wife and four children, Addie, Maria, Kate, and Tony, their ages ranging from ten to sixteen years. Perhaps the general dilapidated condition of the farm was due, in some degree, to Mr. Stirling's irresistible desire to travel; for, often while at work in his garden, there would come over him a strong impulse to go somewhere, when he would drop his hoe, or whatever other implement he had in hand, and off he would start, without saying a word, or stopping at the door to bid the folks good-bye. After some six months, or a year, maybe, he would suddenly appear again. But, although he usually had some scheme in mind to better his condition, he generally returned as empty-handed as he went away.

The last trip he made he was gone a year. He seemed pleased to get back, and, after dinner, he began fumbling in his pockets.

"What hav you got, pa?" inquired Kate.

With grim humor, he replied, "I hav got back."

The little ones who had clustered around him with eager curiosity, drew away from his knees at this cool reply.

He slowly pulled from his pocket the old red bandanna that was an heirloom, and large enough for a shawl for Kate or Maria.

He also took from his pocket a pound of tobacco, given him, he said, by a fellow-traveler. This man had also given him such a glowing picture of Canada that he had firmly resolved to emigrate to that country with all his family. Land was cheap and easy to work, and to Canada he was bound to go. So, without much deliberation, on the 1st of April following they pulled up stakes, and away they went and took up their abode in a little log hut close to the edge of a deep, dark forest. The nearest neighbor lived four miles away, and, if possible, life was more dark and dubious than ever. But wife and children were hopeful and happy. Not so, Benjamin. In the autumn he became quite discouraged, and started off for a tramp to Virginia, where after a sojourn of a few months he died of a southern fever.

Well, did the wife and children lie down and die, too, away off there in the backwoods?

No, they were brave souls, and they resolved to battle for life and keep the wolf of starvation from the door of their log home.

Mrs. Stirling possesssed energy, determination, will, and great resolution. She knew how to spin and weave, and was in every sense a plucky, wide-awake Yankee woman, and hence she soon found employment at her neighbor Bruce's.

The way to his house was through the dense and pathless woods, the path being marked by the blazed trees.

She often heard the cry of the wolf and other wild animals as she traveled backward and forward. For her work in the farm-house she received, not money, but its equivalent, such as potatoes, meal, meat, etc.

One night in February, when she arose in the morning, she found the snow level with the roof of her hut, and weather cold enough to freeze one with less courage than she possessed. Her ax was buried under the snow and she had but little wood, and that little was soon consumed in keeping up the fire. One by one she took the pieces of furniture and burnt them, for her little ones must not freeze and the cold was bitter and intense. No vestal virgin of ancient days ever guarded altar fires more sacredly. Toward night her courage began to fail, the fire was burning low, and the cold was fiercer than ever. When hope was nearly gone, however, she heard a sound of voices. O joy! it was Farmer Bruce and his three stalwart sons, with oxen, snowplows, and shovels come to her relief. She had kept her children in bed all day that they might be warm, but now they were soon up and dressed.

Oh, how glad they all were to see their good friends, the Bruces! How they laughed and frolicked! With what glee they looked upon the bucket full of ox-tail soup that thoughtful Mrs. Bruce had sent them, together with preserves, ham, bread, and other good things. The table was soon spread, and the hungry mouths filled, for they had not broken fast for the day until then.

The young men parched corn, cracked the nuts that they had brought, and witty joke and repartee were passed along like rippling music.

Tom Bruce laughed and chatted merrily about Addie and Maria being such early risers. They sang rollicking Canadian songs. Ralph and Hugh, the half-breeds that accompanied the Bruces, sang the same in their own language. The Bruce lads became quite frequent visitors. They were bright, stalwart boys, and minded not the cold, the snow, or the distance. Their visits broke the monotony and dullness of the long winter evenings.

One time Mrs. Bruce had a quilting-bee, and invited all the Stirlings to be present. How nimbly the fingers of the neighbors flew, for all the neighborhood around were there. How they quilted, knotted, and tied the comfortables! Then, of course, after the manner of all quilting-bees, this one was closed by a great frolic. The little ones were put in a big room all by themselvs, with plenty of cookies and apples, and direction to enjoy themselvs to their heart's content. And they did. No restraint, no caution not to make a noise, but only bade to hav a good time and enjoy themselvs.

They played "blind man's buff," "tag," "lift the gates high as the sky, and let King George and his troops pass by," and other similar games. The older people had music, dancing, and conversation.

Oh, they had good times in Canada. But for all that Mrs. Stirling determined to return to the Old Bay State the following summer.

But how was she to get back? There was but one way for her and her family. They must go afoot. Disposing of the few things she had, she made ready for the journey.

Mr. Bruce accompanied them thirty miles on their way, indeed, taking Mrs. Stirling and the two younger children in his big team, while Tom Bruce took Addie and Maria in his new buggy, the same distance.

When they finally parted at the end of the thirty miles it was with deep and sincere regret.

It was a charming day. The emigrants had all their worldly possessions each in a small bundle, and the family tramped along with cheerful hearts, amid green fields, purling brooks, waving trees, wild flowers, and the song of the summer birds.

At night they brought up at a Dutch farmer's house, where they were made welcome, and a bountiful meal spread for them, to which they did ample justice. The old farmer in the morning took the little party on their journey a short distance, and gave directions as to the right road to take when he left them.

So they went on, and foot-sore and weary, arrived at length at a house of a Mr. Powers, who chanced to be a relativ of the old Dutch farmer. The emigrants by this time were beginning to be very tired, and the two younger ones were complaining of sore feet. At this house they met a tin pedler, who seemed friendly, and very kindly offered to take the two foot-sore children along on his big team. So they started on. The rest of the family jogged along behind the big red cart, which was loaded with brooms, pails, tin cans, and other articles of housekeeping.

All at once the pedler whipped up his horse, and was soon out of sight of the bewildered mother and the older children.

Ah, what had she done? Given her darlings in the keeping of an entire stranger.

(CONCLUDED NEXT WEEK.)

About Reading.

TYNGSBORO, MASS.

EDITOR CHILDREN'S CORNER: That was a very good essay you published from Miss Stockinger on what to read. I send you an item from a paper on how to read, that it would be well for all the Corner folks to profit by. I know a man who attended school in Boston and London and Paris, and yet can not read aloud a single newspaper paragraph intelligently to his hearers or even himself, simply because he never learned to see what the words were before he spoke them, or how to pronounce them properly. There is nothing that is so slipshod in education as a poor reader. JOHN P. GUILD.

HOW CHILDREN READ.

The following article, from the New York *Tribune*, should arrest the attention not only of every school-teacher, but every parent as well, who has children attending the public schools.

"Several correspondents of the *Tribune* hav lately called attention to the prevailing incapacity of public school children to read well aloud. The indictment might hav included the pupils of private schools as justly. It is a fact of common observation that almost all children read badly, and that in consequence good reading among adults is much rarer than it ought to be. In the latter case the defect may be largely a matter of confirmed habit, and indicates nothing discreditable to the mental development of the delinquents. But in the case of children it is true, as a general proposition, that the ability to read well aloud is a pretty fair test of capacity in other directions. For this reason the complaint brought against the schools is a very serious one, since it implies much more than it alleges. A quick mind, general intelligence, and command of the eyes, the voice, and the facial muscles are essential to good loud reading, and a child of ten years or more who is unable to read agreeably and understandingly may without injustice be assumed to be deficient in these respects.

"We hav in mind a school in a New England village, the founder, proprietor, and principal of which had a singularly sound taste in literature, and made loud reading almost a hobby. Some of his boys did not learn much besides, but very few of them ever left him at any age without being able to read at sight fluently, understandingly, and agreeably. There were no parrots among them. They read well because they had been taught how to use their eyes and their voices, and had learned the difference between good and bad prose and poetry, the relations of words and ideas, and many other things which school-books say little about. And when they went to other schools and began the definit work of preparing for college, they found tasks very easy which were a burden to most.

"It would be hard to exaggerate the importance of this matter, or to criticise too severely teachers who neglect and parents who are indifferent to it. It is our deliberate opinion that, disregarding every other mental aptitude and acquirement, any parent might be well satisfied with a child of twelve years who was able to giv genuin pleasure to intelligent and impartial listeners by reading a piece of good literature aloud at sight."

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A THOUGHTLESS YES.

The downcast eyes of timid acquiescence hav paid to impudent authority the tribute of a thoughtless yes.—*R. G. Ingersoll.*

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News of the Week.

SOUTHAMPTON, Eng., has had a dock strike attended with violence.

SPEAKER REED has been returned to Congress from Maine with an increased plurality.

FRANCE is desirous of putting an end to missions and missionaries in its African provinces.

AT Spokane Falls, Wash., on the 6th, a premature explosion in rock-blasting killed fifteen men and injured more.

BRAZILIAN Catholics are straining every nerve to procure the defeat of the republican government in the coming election.

KNIGHTS of Labor say that forty persons hav been killed or injured on the New York Central railroad by employment of green hands.

CATHOLICS in France are enraged at the new law compelling young men studying for priests in seminaries to do military service like others.

A MARRIED couple at Maspeth, N. Y., hav been arrested for having received as baby farmers scores of infants and then killed or abandoned them.

THE census is said to be defectiv everywhere. New York's health board gives the city's population as 1,641,348, against the census 1,500,000.

SWISS Radicals last week raised a revolution against the government, which has been growing too clerical and conservativ. The rising was subdued.

A WRITER from France says that "the further we advance the more evident it becomes that the peace of the world no longer depends on any one will; it is at the mercy of an incident in the Balkans or in Constantinople."

BERLIN Socialists are endeavoring to establish a theater to be devoted to Socialistic and Atheistic plays. They also propose to hold a series of meetings to induce people to withdraw from all religious organizations.

IN a speech at New York on the 13th Powderly exhorted to opposition of Depew's poli ical aspirations, in revenge for his railroad's abuse of Knights, and called him "a hungry, ever-feasting spouter."

IN Gratz, Germany, a shining light of the church named Grandigger is about to be tried for a catalog of crimes embracing wife murder, murder for robbery, incest, three assaults on women, and minor cases of theft and forgery.

THE bishop of Chartres, France, in obedience to the determination of his church to monopolize supernatural commerce, is taking severe measures to suppress the followers of Mathilde Marchat, who claims to hav had a vision of Christ.

BEFORE winter sets in Americans will be asked to send at least $5,000,000 to Ireland to help prevent the starvation of 300,000 persons as the result of failure of the potato crop. The people there, having sent all their money away to the pope, are left dependent.

ON the night of the 14th a woman knelt in a New York street and prayed to be forgiven for the murder of two little children that accompanied her, which she was about to commit. A policeman mastered her after much struggling, and she has been sent to the asylum.

CHRISTIAN prejudice makes it difficult for Hebrew families to obtain hotel lodging at summer resorts. The Bancroft House prints on its circulars: "We utter the sentiments of many Christians from the cities when we warn boarding-house keepers to beware how they entertain Jews."

IN those parts of Europe, and especially Russia, whence Christian bigotry has expelled the Jews, factories hav deteriorated greatly for want of the skill and means of that enterprising race, and farming has become less profitable from lack of middlemen to bring the produce into market.

ON the 14th in the circuit court of Vernon, Ala., Rev. Thos. Owen was convicted of disturbing public worship and using obscene language to ladies. While conducting a revival meeting he had denounced in the vilest terms a number of ladies attending who refused to accept his teachings and join his church.

As an instance of the treatment of Jews in Russia, at Bialystok Dr. Granoffsky saw a Jewish boy pluck a pear from one of the doctor's trees that overhung the road, and dragging him in branded the word "thief" on his face in three places with nitrate of silver, and burnt away part of the cartilage of his nose and otherwise disfigured him.

AT the opening of the New York public schools on the 8th 15,000 applicants for admission were turned away for want of room. Last year 12,841 were turned away, but the authorities hav notwithstanding increased the seating capacity only 3,317. While this negligence, which has been annually repeated for a long time, looks bad from some points of view, it has the advantages of affording more time to the politicians to attend to their private interests, and of adding to the attendance at the parochial schools.

Clipped from Irreverent Exchanges.

From Puck.

"DID you know Wanamaker is going to prohibit love-letters from going through the mail?" "No; what for?" "He has heard that love is a lottery."

REV. SYLVAN FLOOK (to Rev. Pownsend Powndes, the noted evangelist): "Did you hav a successful revival at Quohosh?" Rev. Pownsend Powndes: "Very! I received four hundred and fifty dollars for three weeks' work."

PARSON BLUETT: "Brother Richard will please take up the collection." Deadwood Dick (the converted road-agent, reaching for his hip-pocket): "Throw up yer hands, gents! Er—hold on—I mean, be liberal, brethren, for the good cause!"

FIRST deacon: "The minister preached a fiery sermon against novel-reading last Sunday. I tell you it must hav had an effect upon the young ladies of the congregation who read fiction." Second deacon: "Is that so? From where did he take his text?" First deacon: "Oh, from one of the New Testament parables, I believe."

RUSTICATOR: "When I was discussing Science and Revelation with the Rev. Mr. Small to-day, he got excited and informed me he was descended from a race of New England clergymen who had always stood out against the arrogant claims of science. Were any of his people noted divines?" Old resident: "His grandfather was. He blew out the gas."

From Mt. Desert Herald.

LATTER-DAY LYRICS.

I Puritani.

Devoutly devout, and austerely austere,
Was Hew-Them-In-Pieces Sellew.
A Puritan he, with a capital P,
Of seventeen hundred and two.

Of taking a shot at a Quaker on sight
He made a particular boast;
While, given a witch and a barrel of pitch,
He'd manage an excellent roast.

Could such a one, think you, hav fallen from grace?
Then list to this narrativ true.
A maiden one day did the heart steal away
Of Hew-Them-In-Pieces Sellew.

A stranger was she both to one and to all,
But wondrously, wondrously fair,
She gave but one look, but it brought him to book,
And plunged him in utter despair.

His sad-colored garments he speedily doffed,
Did Hew-Them-In-Pieces Sellew,
For gewgaw and gaud, which he couldn't afford,
Although they improved him to view.

His former amusements forthwith he eschewed,
No longer the Quaker did quake,
The witches were merry, and singular, very,
Not one of them went to the stake.

The scandal grew larger; 'twas even averred
By people who certainly knew,
That out on the green there could nightly be seen
A-dancing, good Master Sellew.

The twain to the solemn assembly were haled,
The trial gave infinit sport,
As one might expect from so plainly select
And rigidly orthodox court—

As, All-The-Day-Roaring Pigwhistleton Pratt,
And Strike-The-Loud-Psaltery Snell,
With Cherubim Cutts, and with Behemoth Butts,
And Howl-Ye-Oh-Kadesh Bedell.

Grim Behemoth Butts was for boiling in oil,
And Cutts recommended the knout,
While death on the wheel, all the rest seemed to feel,
Was nothing too much to giv out.

Then to his right mind was good Master Sellew
Restored, quite uninjured and whole,
But he couldn't forget a snare had been set
For his infinitesimal soul

By Diabolus, the father of mischief, himself.
It *was* a distinction as such,
But when he insisted on not being listed
For taxes, 'twas something too much.

With arrogance swollen beyond all belief
He calmly the bailiffs defied,
And yet what to do with presumptuous Sellew
The court couldn't really decide.

Until, to their infinit joy and relief,
'Twas quite unexpectedly shown,
The horrible schism of Arianism
Had counted him one of its own.

With arrows, and bullets, and missils diverse,
They bored him most thoroughly through,
And so in his pride, most uncomfortably died,
Stern Hew-Them-In-Pieces Sellew.

—*W. G. Van Tassel Sutphen.*

"Do you believe that marriage is a lottery, Mr. Wanamaker?" asked Benjamin Harrison. "Largely so; Mr. President." "Then you must forbid mail facilities to love-letters."—*Life.*

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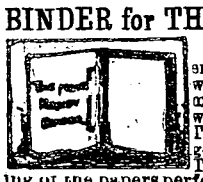
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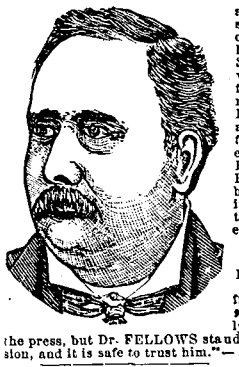
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WHY MEN DECAY.—LIVING EXAMPLES FROM DANTE'S INFERNO.

Here the brute harpies make their nest. . . . Men once were we, that now are rooted here.—*Dante's Inferno, Canto XIII.*

Notes and Clippings.

In Hanover a Baptist minister has been sentenced to imprisonment for one week because he immersed a young girl in ice-cold water and thus caused her sickness and death.

The poor unfortunate in Elizabeth who killed himself because he could not discover the principle of perpetual motion gave up too easily. Had he ever studied the mechanism of the Hon. Henry W. Blair's lower jaw? queries the *Sun*.

At a Socialist meeting held in Berlin Tuesday night Herr Vogtherr, one of the municipal officers, demanded that the Socialists secede from the national church. During the discussion a mention of Christ caused great disorder. The meeting was forcibly dispersed by the police.

Mr. Henry Irving, who recently pleaded the cause of the South London Fine Art Gallery, has received from a friend the promis of a donation of £1,000, in recognition of the gallery being the only one in London permanently open on Sundays. Trustees of the Metropolitan Museum of Art, in New York, will please take notice.

This is from the *Catholic Union and Times:* "What has become of The Truth Seeker's artist? Verily, the blasphemous little sheet is growing dull without those sublime illustrations of the genius of 'Free Thought.'" If Mr. Pat Cronin, who is described by Father Dent as a very amiable gentleman—especially when traveling—will examin the first and last pages of this issue of The Truth Seeker he will find the answer to his query.

The *Catholic News* says: "So far as union of church and state is concerned, it certainly requires no little assurance to raise the question when the commissioner of Indian affairs is a Protestant minister; his secretary the wife of a Protestant; the superintendent of Indian schools a Protestant minister; his secretary the wife of a Protestant minister; every member of the board of Indian commissioners a Protestant; and the whole action of the bureau shaped by Protestant missionary societies. More complete union of church and state never existed."

Is the New York *Sun* an Anarchist journal? It says: "The Hon. James G. Blaine, at the time when the commotion of the Missouri Pacific strike of 1886 had scarcely subsided, laid down a remarkably concise form of the fundamental law by which all labor unions and their demonstrations must be regulated. It was: 'One man's right ends where another man's right begins.' While that principle is observed strikes represent a right at the very root of liberty." When Messrs. Pentecost and Tucker preach like this they are called Anarchists and disturbers of society.

Cuba is infested with bandits; the most famous of them signs his proclamations: "I the king of the country people, and of nearly the whole island of Cuba, Manuel Garcia the First." His followers are good Christians, and think that they ward off capture by repeating this prayer: "O Lord! when my enemies [the gendarmes] will pursue me, let not their feet be useful for running; neither their hands take hold of me, nor their eyes see me. Throw them down as thou hast thrown those who wanted to arrest thee on holy Thursday. Deliver me from them as thou hast delivered Jonah from the whale's breast." Equally sacrilegious invocations, says the *Christian Advocate*, hav been uttered by Protestants in some cases in church feuds and times of great partisan excitement.

"Rambler," in the *Canadian Advance*, a Christian journal, referring to Dr. Talmage's recent lecture at Grimsby Park, Ont., says: "An immense and sympathetic audience of thousands greeted him. To say that the great mass went home dissatisfied would be to put it mildly. He talked just one hundred minutes and for this received $500, or $5 per minute, and what was given in exchange for this money? Stories that are as old as Methusaleh; hoary-headed old 'chestnuts' that hav done service in a thousand forms, from time immemorial. He managed to spend about five minutes in telling the thread-bare tale of a man so mean that he utilized a wart on the back of his neck as a collar button. This five-minute story netted Dr. Talmage $25. Another of his stock stories was of the man who invited an old friend home to dinner and who notified his wife through the telephone of the fact that Jones would dine with them. In the mean time Jones took his turn at the telephone and heard the indignant housewife cry, 'What are you bringing that old fool home to dinner for?' This story, by the watch, cost about $30."

The *Living Church*, of Chicago, says: "The country has been greatly agitated over the Louisiana lottery business; and well it may be. It is a shameful affair, a disgrace not only to that fair state, but to our whole land. It is not, however, our present purpose to say more about it. But we do call attention to that which in this connection has not been so much as mentioned. The secular papers are eloquent over the immorality of people in Louisiana, but they cannot be ignorant of the lottery business carried on in the full glare of open day in almost every Roman Catholic parish in the land. In our opinion it is more demoralizing than the Louisiana lottery, because it is conducted by a great and powerful church. Are lotteries wrong, immoral? If they are, then the Roman church is, in this respect, an immoral agency." On the same subject the New York *Independent* observes: "We would like in a kindly way to call the attention of our Catholic brethren to the fact that gambling is carried on at their fairs to a vastly greater extent than at corresponding Protestant entertainments whose purpose is to make money. Here is a clipping from one of the daily papers in reference to a picnic of a certain St. Peter's parish, where four thousand were in attendance: 'There was great interest in the various contests for prizes. Father Manly's blooded horse was drawn by ticket No. 1,680. Over two thousand tickets were sold at $1 each on the horse.' And yet the oldest pastoral letter that has come down to us, written in the Latin language by a bishop of Rome, was devoted to the sin of gambling."

Communications.

The Christian's India Rubber God.—Continued.

God knew from the beginning that Eve would eat the apple, and then he knew that the devil would get old Eve, and there was one job spoiled that he had pronounced "very good." Then he knew that every child born before the birth of Christ would fall into the hands of old Clootie.

> They saw the fruit with wanton eyes,
> The serpent said 'twould make them wise,
> They plucked, they ate, and strange to tell,
> An apple doomed mankind to hell.

God knew when the devil entered the garden, and knew his business, and knew "the devil would be to pay." He knew that his plans would be thwarted, and that he did not slap the devil in the face shows that he thought him the better man and dare not knock the chip off his shoulder. It is easy to see that God's design in this matter did not turn out as he expected, for that which he pronounced very good turned out very bad.

Christians claim that God "knew from the beginning" exactly when and where and how every event would turn out, even to the most trivial detail. Then he knew that every child born before the birth of Christ would be damned, although many good and true men were born who sacrificed their lives for their country and their kind.

"With God all things are possible." He could just as well hav had the savior born the next day after the fall as hav waited four thousand years. This not only shows that he is unable to carry out his designs, but that he is not a first-class designer.

When these arguments are put to the Christian he looks wise, givs the rubber an extra squeeze, and says, "You are away off in your conclusions. For Moses and Aaron and Isaac and David and Solomon and many more of God's pets are twanging harps and wearing crowns, and if these could be saved other good men could be." Yes; and so could everybody else. And so the salvation scheme is run into the ground. The crucifixion was not only a failure but a wanton cruelty.

God designed that the gospel should be preached to every creature. Christians hav been trying to carry out this design nearly two thousand years, and hav succeeded in reaching only about one-fourth of the creatures. God created the "heavens and the earth and all the hosts of them" in six days, and his work was approved. But I am afraid that old age will overtake him, and that bald spot will come on top, and he will be crippling round on crutches, before Christians will be able to fully carry out his design at the rate they are working.

Christians will say that God did not design to hav Guiteau kill Garfield. They say it was the devil working through Guiteau. Was God pleased with the murder of Garfield? If he were possessed of infinit knowledge he knew it would occur; and having supreme power, if he did not prevent it he must hav been pleased with the transaction.

It beats all how God's designs change as man becomes more civilized. In the early history of New England the chief concern of the people was to carry out the design of God. They went upon the supposition that God had no power to do anything without their help. And the more they carried out the designs of God the worse it proved for the people.

The devil was then a thousand times more activ and powerful than he is to-day. When Christians are governed less by superstition, and pay more attention to the laws of heredity, and train the minds of the young to investigate the laws of nature, there will be less time spent in carrying out the designs of God, and the devil will be retired without a pension. If we could put a scientific thinker in the place of every skulking preacher and a work on science in the place of every Bible, men would outgrow such superstitions and take their places in the ranks of rational beings.

See how this idea of God's designs will make a man lose his reason and lap up superstitious slabber like a dog. To show the designs of God the Rev. Mr. Morris fashions the rubber in this wise: "See how admirably the roots of a tree are contrived to take hold of the ground and chain it there through all the tempests of the year."

Yes, here is a display of divine skill and design. Here is adaptation of means to ends which nothing but almighty power could accomplish.

But how about the top of the tree?

Is this, too, fashioned to withstand the shock of the tempest? While the roots are designed to hold the tree to the ground, the top seems to be designed so as to hav it torn up by the tornado.

What would be thought of a man's design who should ballast a ship, and then giv her spread of sail enough to capsize her the first breeze that sprung up?

God fashioned the roots of trees so that the wind could not blow them over. Then he arranged the top so that the wind could blow them over. Then he sent a wind that did blow them over. And so by this ingenious arrangement of the roots and the tops of trees, and by regulating the wind, this calculating God has managed to cover whole leagues of earth with prostrate trees.

Such a skilful designer ought to be rewarded, and I would be in favor of tendering him a vote of thanks.

> A tree by the roots he chains to the sod,
> And fashions the top so it falls at his nod;
> Hurrah for the great rubber double-geared God!

Yes, double-geared, that is what is meant. He can cause the roots of a tree to strike down into the earth until it is impossible for the tree to blow down. Then, by gaging the force of the wind and by the construction of the top he makes it impossible for the tree to stand. With God all things are possible, therefore he can make two impossibilities possible.

Talmage says he believes certain passages of the Bible because he cannot understand them. Such a man will take to Christianity as naturally as a redskin does to firewater.

Nobody but a Christian can see how God can move in two opposit directions at the same time, and no one else can harmonize two designs diametrically opposed to each other.

See how Rev. Mr. Morris, the great thimblerigger, can manipulate the little joker, and "tear the heart out of Infidelity" by playing the game of "Now you see it and now you don't see it." First, he goes on to show what skill and design God has shown in the construction of certain animals to take their prey. The tooth, claw, padded foot, suppleness of body, and general make-up of the tiger are cited to show how admirably God has adapted this animal to secure its prey.

"In the spider we discover designs so wise, contrivances so happy, and adaptations so successful as plainly to prove that the blessed creator has taught each the lesson of life's duties." And again, "Contrivance and design are clearly indicated in aquatic fowls. They can as readily dive and chase their prey along the bottoms of lakes and pools as they can skim through the atmosphere." And then the cunning of the fox is referred to, and the peculiar structure of the ear to catch the faintest sound to enable it to keep out of harm's way. And also its keen scent to enable it to find its prey when it cannot be seen. And then the hawk that swoops down upon its prey with a velocity even greater than that of a falling body of equal weight.

Such arguments satisfy the Christian mind, and it must be admitted that it would look tolerably fair were it not for the double gear and back-action of the design machinery. The design argument is like the Irishman's gun—it shoots both ways—and often the safer position is at the muzzle. While God has so constructed certain animals that they can entrap their prey, and made their lives depend upon their success, he has so fashioned others that they can escape.

"Put your finger toward a fly and it is off whenever you move up to a certain distance. God has given the fly this instinct so that it can escape the spider."

The fish and other animals upon which aquatic fowls prey are so constructed that they cannot be caught. The eye is so prominent that they can see in almost any direction, and thus are enabled to elude the approach of the enemy. The chicken will hide at the appearance of the hawk. "What but direct knowledge from God can inform the chicken that the hawk is its natural enemy?"

It requires a peculiar squeeze of the rubber to be shaped to the condition of the fox and many other animals. The fox is an animal of prey and is itself preyed upon. It livs upon birds and rats and chickens and other small game, and it often makes a dainty meal for the panther. And then the hound is never quite as happy as when his close proximity makes it uncomfortable. But how the design argument can be construed so as to favor the hound and the panther, and at the same time the fox and the game upon which it preys, nobody but a Christian can see.

"We discover," says the Rev. Herbert Morris, "other animals practicing strategems to elude and escape their enemies, which all the reason and cunning of man cannot excel." This argument also, when taken by itself, looks well.

But these different and adverse arguments drive us to the conclusion that God has formed some animals so that they can take their prey every time without mistake, and that he has fashioned the animals upon which they prey so that they can escape every time.

Will the Christian ever be able to see how these arguments utterly neutralize and annihilate each other?

It reminds me of the story about the two snakes who swallowed each other. The first day they had each other by the tail, the next, they had swallowed each other about half down, the third day they had disappeared. They had swallowed each other.

God is not only a great designer, but he is a benevolent designer. Nothing can take place contrary to God's will, but you will notice that the Christian never makes a very conspicuous display of his great designer in the time of a great calamity. If God sends the rain and the dew and the sunshine, he also sends the simoon, the tornado, and the earthquake.

The author of "Science and the Bible" says, "If we fully understood all the ends accomplished in the economy of nature we should see that God is good." And again he says, "His mercy is over all his works."

Every Christian would be shocked if one should intimate that his God was not merciful, wise, and good. This he has been taught and this is settled in his mind without thought or investigation.

Was God good and merciful when he caused an earthquake to swallow up thirty thousand people in South America? Was it a merciful act to send the marble pier at Lisbon with all its precious freight of human beings six hundred feet below the surface of the sea? Was it a token of God's mercy and goodness to bury the cities of Pompeii and Herculaneum by the belching of a volcano? Is it an act of mercy to inundate a territory and destroy millions of dollars' worth of property and thousands of lives?

God is the creator of all things, and he pronounced everything which he had created "very good." If all that he created was good, then the creator must be good. If God was possessed of all knowledge, then every act of the creator must hav been the wisest that infinit wisdom could devise. Every Christian will indorse each one of these conclusions. Let us see where they lead us. And I would hav the reader keep each one of these propositions distinctly in mind.

Herbert Morris says, "Previous to the advent of the son of righteousness, the great enemy of man, Satan, had disturbed all the moral elements of the world."

Now, if God created all things, where did the devil come from? If God did not create the devil, there must hav been another creator. If God did create the devil, he must be "very good." If, somehow, the devil slipped into existence without the knowledge of God, he is not infinit in wisdom. If the devil is equal with God in power, then God is not supreme. If he is not equal with God, why does he suffer him to exist?

According to the Christian's idea God did not create the devil, there was an angel that turned to a devil. But could this happen without God's knowledge? and had he not the power to prevent it? Was it a mark of God's goodness to allow the devil to come into existence in any way, when he knew that Old Splitfoot would worry and torment him and thwart half his plans, and drag two-thirds of the human family down to a country so hot that the boiling point would be the zero mark in a thermometer graduated for that region?

Then, to show his wisdom, and to get out of the scrape, the consequences of which he must hav foreseen, he begot himself on the person of a Jew girl, and then killed himself to abate the intensity of his own wrath, and neutralize the power of a being which he himself had created.

The part of God born of the virgin was called Christ—a sort of helpmate for God. And yet Christ was God and God was Christ. Each half was equal to the whole and the whole only equal to the half. Christ and God are one and yet when Christ was killed God still lived. Both are fighting the devil and hav power over him, and yet he is more than a match for the two. Such is the wisdom and power and goodness of God. Skin the poor; wheedle the last cent out of every boy and girl; send missionaries to the heathen—every skin of them will be lost who dies without a knowledge of this holy hotchpotch nonsense.

"God is merciful, God is wise, God is good." So says the great Herbert Morris; so says every Christian.

Tornadoes, earthquakes, volcanoes, drouths, floods, scorpions, centipedes, tarantulas, rattlesnakes, tigers, wolves, panthers, fleas, gnats, musketoes, potato-bugs, noxious and poisonous weeds and plants, and thousands of useless and harmful things which afflict and torment us and often produce disease and death and hav never been a benefit to anyone, according to the Christian idea must in some mysterious way be construed so as to show the mercy, wisdom, and goodness of God. This is what the Christian professes to believe, but every act of his life givs the lie to his profession.

The truth is that mankind through all time by common consent hav agreed that noxious and poisonous weeds and poisonous insects and reptils and ferocious beasts are only a curse to man, and hav waged a war of extermination against them as far as it has been in their power to do so. And to say that there is some unseen good in them, which we in our shortsightedness do not understand, shows that the Christian religion has the power to rob men of their manhood and make them profess to believe what they know to be false, and so keep up an endless contradiction between practice and profession, and to turn men into sneaks and cowards.

JOHN PECK.

(TO BE CONTINUED.)

Christianity—in the Beginning.

ITS PAGAN ORIGIN.

As it [nature] was in the beginning, is now, and ever shall be, world without end, amen.—*Prayer Book.*

In considering the problem of the origin and development of Christianity it is necessary to approach the subject in a calm and philosophical manner, and setting aside all preconceived ideas carefully examin all the evidence accessible on the subject, and endeavor to ascertain the causes which led up to the origin and contributed, in all its varied stages, to the growth of the religion called Christianity.

And first it will be acknowledged that before any correct judgment can be arrived at concerning the truth or falsehood of any system, we must learn something about that which immediately preceded it, and out of which it probably grew. We must see what each system has in common; ascertain their points of difference, and learn how much originality there is in the later system, and finally, by critical analysis, determin its value. Now, there can be little doubt that the two most ancient creeds in the world, and to which we must look as the source of all great religions, were nature worship and sun worship. Our early ancestors, there is every reason to believe, first worshiped nature, and when ultimately the idea of gods or spirits behind nature arose they attributed the varied and multifarious phenomena of the universe to certain concrete beings which they, in their ignorance, imagined to possess qualities far transcending their own. When, however, they came to the opinion that the spirits within such objects as wood or stone or living beings like serpents did not rule and govern the universe, they transferred their worship to the sun—the source of light and heat, and the generator of all forms of life.

In sun worship we get the very highest ideal of nature worship, for after all it is the generativ force that is worshiped—the power by which all forms of life are brought into being, and the warmth by which they are sustained. Nature worship being the germ and sun worship the developed plant, it is not surprising to any student of ancient oriental religions to find that they all possess a great deal in common; that Christian symbols and ceremonies point unmistakably to the old source—in other words, to the parent tree or source from which all eastern religions hav descended.

Not only do we find a family likeness characterizing all Eastern creeds, but we find similar symbols reappearing in all of them, such as the cross, the trinity, and the virgin mother and her child.

Further, we can trace similar ceremonies and sacraments, which play an important part in all Eastern religions. But let us consider the origin of such symbols as we hav just mentioned.

The cross, which is regarded with reverence by most religious persons to day, and a small one of which is worn round the necks of modern pious spinsters, owes its origin to the worship of the generativ organs, being, in fact, emblematical of the phallus pertaining to the god of the sky.

The straight pole represents the connecting link between heaven and earth, and the beams that project from it further symbolize the conformation of the male deity. And just here the reader should understand that our early ancestors saw nothing indecent in anything that was natural. For the most part they went about in a nude condition, or, at best, but very scantily attired; they wandered about through deserts under the scorching rays of the sun; through forests, over hills, and through valleys, and they never experienced any sense of shame at beholding the human form, either male or female, in all its naked purity.

"Gross injustice is sometimes done to ancient creeds," says Mrs. Besant in "The Freethinker's Text-Book," part II, page 356, "by contemplating them from a modern point of view; in those days every part of nature was thought divine, and most divine of all was deemed the power of creation, whether worshiped in the sun whose beams impregnated the earth, or in the male or female organs of generation, the universal creators of life in the animal world; thus we find in all ancient sculptures carvings of the phallus and the yoni expressed both naturally and symbolically, the representations becoming more and more conventional and refined as civilization advanced; of the infinit world it may be said that it was 'naked and was not ashamed;' as it grew older and clothed the human form, it also draped its religious symbols, but as the body remains unaltered under its garments, so the idea concealed beneath the emblems remains the same."

The union of male and female is then the foundation of all religions. For as man marries the woman, so Saturn, the sky, and the male or activ energy, is allegorically joined to Rhea, the earth, the receptiv or female principle, or mother of all.

In Persia the sun was worshiped under the name of Jupiter, who was regarded as the son of Saturn, the god of time, who was also the father of Pluto, the prince of darkness, and manager of the lower regions.

In this way the sun becomes the father of all and is the emblem which crowns the images of deity in the churches. The vernal equinox represents the resurrection of the sun and the sign in which he then is becomes the symbol of life-producing power; thus the bull, and afterward the ram, became his sign of life-giver, and the sun god was pictured as bull, or as ram (or lamb), or else with the horns of his emblem, and the earthly animals became sacred for his sake. Mithra, the sun god of Persia, is sculptured as riding on a bull; Osiris, the sun god of Egypt, wears the horns of the bull, and is worshiped as Osiris-Apis, or Serapis the sun god, in the sign of Apis, the bull. Later, by the precession of the equinoxes, the sun of the vernal equinox has passed into the sign of the ram (called in Persia the lamb), and we find Jupiter Ammon, Jupiter with rams' horns, and Jesus, the lamb of God.

These symbols all denote the sun victorious over darkness and death, giving life to the world.

The phallus is the other great symbol of the life-giver, generating life in the woman as the sun in the earth. Bacchus, Adonis, Dionysius, Apollo, Hercules, Hermes, Thummez, Jupiter, Jehovah, Jao, or Jah, Moloch, Baal, Asher, with many another, these are all the life giver under different names; they are the sun, the creator, the phallus. Red is their appropriate color. When the sun or the phallus is not drawn in its natural form it is indicated by a symbol; the symbol must be upright, hard or else burning, either conical or clubbed at one end. Thus the torch, flame of fire, cone, serpent, thyrsus, triangle, letter T, cross, crosier, scepter, caduceus, knobbed stick, tall tree, upright stone, spire, tower, minaret, upright pole, arrow, spear, sword, club, upright stump, etc., are all symbols of the generativ force of the male energy in nature of the supreme God" (Annie Besant's Freethinker's Text-Book, part II, p. 357).

Thus far we see that the fundamental principle underlying the Christian faith is to be found in paganism, and that the true source of all Eastern creeds is to be traced back to nature and sun worship in all its manifold forms.

ARTHUR B. MOSS.

The Philosopher and the Pagan.

Philosopher:

The fires belonging to the Christian hell
Are growing small; hell's flaming citadel
Is tumbling; and our preachers rarely yell
About the wicked Beelzebub, or dwell
On gnashing teeth and wailings, or the smell
Of brimstone—a stone discerned in hell.

Pagan: They are magnanimous!

Philosopher:

John Calvin did teach that for Jesus's sake
The Jews, popes, pagans, and infants would make
Their beds in hell. But since reason can shake
Hell's foundation, many divines forsake
That creed—except as to the Jews, who take
John Calvin's beds, and that for Jesus's sake.

Pagan: That's ungenerous. Jesus forgave the Jews.

Philosopher:

For killing him, yes—
But not for the apple that Adam ate.

Pagan: An apple? Does Jesus make a fuss about an apple?

Philosopher:

That's right, hence hear no creed in Jesus's name
Or you'll be damned. They tell us that he came
On earth to save from death and sin and shame,
And be a God. Whoever doubts this same
Must go below as Satan's lawful game
And suffer all hell-fire—in Jesus's name.

Pagan: The merciful and tender Jesus! Is doubting then a crime?

Philosopher:

If you be wise you'll never hear the plan
Which saves the cut-throat, thief, and charlatan,
But lights hell fire for any honest man
That seeks the way to truth as best he can.
Great Buddha's teachings are much better than
This scheme which Christians call "the plan."

Pagan: Buddha's? Yes, they are marvelous. And that you call the plan is—ah! I can say nothing more.

Items.

At the last requiem mass for the repose of Cardinal Newman's soul, Cardinal Manning said, "But for him [Newman] Rationalism would now reign supreme in the national religion."

Cardinal Gibbons has designated five Carmelite nuns to go to Boston and found a Carmelite convent, which is one of the most austere and retired of female orders in the Catholic church.

"Kemmler had learned to believe implicitly that his death would be painless, and that he was going straight to paradise," so says the Boston *Journal*

Ralph Wm. Taylor, missionary, says "that the two hundred and fifty million Africans is no problem at all. Giv them the gospel and they will take care of themselvs." Indeed! that is a good begging text. As if all gospelers took care of themselvs! Why, the ministers who dispense the gospel are the most improvident leeches in the universe. Let observation and experience testify.

ELLA E. GIBSON.

Items of Foreign Freethought News.

Freethought is booming in France. No less than one hundred and thirty societies hav been added to the Federation since last January, and they all agree in being Freethinkers in deed and not in words only; hence we anticipate great results from the national congress which will be held in Paris on Sunday, October 12th.

A German-American Freethinker. Mr. Robert Liebe, of Boston, Mass., died August 17th in Heidelberg. He and Mrs. Robert Liebe were on a pleasure trip to Germany. After the secular obsequies his remains were cremated. Mr. Liebe was an outspoken and open-handed Freethinker, and all who knew him will long keep his memory green.

Mr. Paul Steinmar, president of the Free Religious Society in Rixdorf, Germany, has been discharged by the second state court, to which he appealed after a judgment of three months' imprisonment had been pronounced on him by the city court. One meteor, at least, in the dark night of orthodox intolerance that prevails in Germany at present.—*Freireligiöses-Sonntags Blatt.*

At the request of the executiv committee of Swedish Freethinkers, the writer hereby expresses the hearty thanks of our Swedish brethren to the American Freethinkers for the help rendered them during the past, and especially to the editor and publisher of the Boston *Investigator*, Messrs. Washburn and Mendum, as well as to the Editor of this journal, Mr. E M. Macdonald, for the favorable reports of the Freethought movement in Sweden which hav appeared and do yet appear in their respectiv papers.

In Sweden Mr. Henry V. Berghell has by the Jönköping city court been sentenced to three months' imprisonment for blasphemy. It is, however, to be hoped that not alone Göta Hofrätt but likewise the supreme court will overrule the judgment. They hav certainly received lessons enough of late. But then there is the pious king Oscar, and he is not to be depended on; his opinion, which is the decisiv one, is in charge of the clergy. The sentence did not disturb Mr. Berghell, judging from the fact that upon his arrival at Stockholm he delivered the same lecture and the authorities did not interfere. Funny justice they hav there in Sweden.

Our French contemporary *La Vérite*, edited by Mr C. Cilwa, secretary of the Federation of French Freethought societies, has in its last number the first of a series of biographies, by the editor, of Freethinkers who hav devoted themselvs to the cause of humanity. The biographical sketch given is that of the French writer, Dr. Albert Regnard, who was born in Nèvre, March 20, 1836. He studied medicin and took an activ part in the school movements during the last days of the empire. In 1865 he published a volume, "Historical Essays and Scientific Critiques," in which he advocated radical Freethought and Atheism. After the congress at Liège (November, 1865) he was expelled from the university and hospitals. During the Commune he occupied the position of secretary to the prefect of police, and was on the establishment of the republic obliged to flee to London, where he remained for ten years, publishing several works, until the amnesty was issued by the republican government. He then returned, and divided his time between editing *La Révolution* and publishing several original works, among them "Histoire de l'Angleterre Contemporaine." He has likewise translated into French Professor Büchner's book, "Force and Matter." As honorary member of the French Freethought Association he has taken a conspicuous part in the congresses held at Anvers and Paris.

France being officially a Catholic country, it is naturally cursed with several remnants of an ecclesiastic past in the form of holy days. Of course it would be ridiculous for a Freethinker to participate in such superstitious mummeries, hence our brethren in the administrativ council hav decided to hav some more sensible feasts take the place of the old ones The feasts are as follow: January 1st, Festival of Universal Brotherhood; February 24th, Festival of Universal Suffrage, of Labor and Industry; March 18th, Festival in Honor of the Martyrs for Liberty. The Festival of the Fathers is to succeed the Catholic feast of Ascension; the Pentecost will hav to retreat for the Festival of Flowers and Youth; and God's feasts must abdicate in favor of the Festival of Science. July 14th will be a French "Fourth of July;" August 15th (Assumption) is to become the Festival of Maternity; the Day of the Dead, the Festival in Honor of the Departed; and lastly Christmas is to giv place to a Children's Festival. The Freethought societies hav been urged to celebrate these festivals and to report the result, and the program, to the executiv committee. We think this an excellent plan, well worthy imitation. We hav not many "holy" days, but we could perform quite a service to our descendants by inaugurating a revision of the rather antiquated and nonsensical way in which we keep our national days.

GUSTAVE NELSON.

The American Secular Union.

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Fourteenth Annual Congress.

The Fourteenth Annual Congress of the American Secular Union has been appointed by the board of directors to meet at Portsmouth, O., on Friday evening, October 31, 1890, and to continue its sessions on the Saturday and Sunday following.

The meetings will be held in the Grand Opera House, corner of Sixth and Court streets, and the orchestra of the establishment has been engaged for the occasion. Due notice will be given of the proposed reduction in railroad, steamboat, and hotel fares.

Portsmouth is situated on the Ohio river, one hundred miles east of Cincinnati, and one hundred miles south of Columbus, and has extensiv and convenient railway connections with the whole country. It is a port of foreign entry, and is distinguished for its numerous and magnificent manufactories. It has a population exceeding fifteen thousand, has twenty churches, the Ohio Military Academy, and a splendid system of graded schools. The Ohio valley fair is held there annually; and several English and German papers, daily and weekly, are published in the city.

The members and friends of the American Secular Union are sure of a hearty welcome, not only from our enterprising local auxiliary, but also from the citizens at large.

The object of the American Secular Union, as is well known, is to secure the total separation of church and state in fact and in form, to the end that equal rights in religion, genuin morality in politics, and freedom, virtue, and brotherhood be established, protected, and perpetuated. While we unite on what is commonly known as the Nine Demands of Secularism, we propose to emphasize the following at the coming Congress:

1. The equitable taxation of church property in common with other property.

2. The total discontinuance of religious instruction and worship in the public schools, and especially the reading of any Bible.

3. The repeal and prevention of all laws enforcing the observance of Sunday as a religious institution rather than an economic one, justified by physiological and other secular reasons.

4. The cessation of all appropriations of the public funds for educational and charitable institutions of a sectarian character.

The American Secular Union is strictly unsectarian and non-partisan in both religion and politics, but will use any and all honorable means to secure its objects as above stated. It is not either publicly or privately committed to the advancement of any system of religious belief or disbelief, but heartily welcomes all persons, of whatever faith, to its membership, on the basis of "no union of church and state." The word "secular" is here used in the broadest sense, as applied to the state, and not to any system of religion or philosophy.

To discuss these questions in an orderly and friendly manner, and to devise ways and means to promote these objects, let us come together at this Congress as Freethinkers, Spiritualists, Unitarians, Universalists, Free Religionists, Quakers, progressiv Jews, and liberal Christians, and, laying aside our peculiar views on religious questions, unite as American citizens on the one broad platform of no union of church and state, and the complete administration of our secular government on purely secular principles.

The National Reform Association, having for its object the establishment of Christianity as the religion of the state by constitutional enactment; the American Sabbath Union, working for the enforcement, by legislation, of the Jewish and puritanic Sabbath on our free citizens; the Women's Christian Temperance Union, indorsing the platform and policy of both these organizations; the churches, both Catholic and Protestant, insisting through their ecclesiastical bodies upon the complete exemption of church property from just taxation, as well as the appropriation of public money for religious schools and other sectarian institutions; all these, and many others which might be mentioned, are imperiling our constitutional liberties. Every true Liberal and patriot, whether man or woman, should feel called upon to aid in organizing an effectiv opposition to these nefarious schemes.

Due notice will be given of the selection of eminent speakers from all portions of the United States and Canada, and a free platform will be given to all persons who may hav a word to say for pure state secularization. All, without exception, are welcome to this Congress in the wide-awake little city in the valley of the beautiful Ohio.

R. B. WESTBROOK, President.
Attest: IDA C. CRADDOCK, Secretary.
Philadelphia, Sept. 1, 1890.

Special Notice.

At the Congress of the American Secular Union, to be held at Portsmouth, O., Oct. 31, Nov. 1, and Nov. 2, 1890, the following amendments to the constitution will be proposed:

1. Strike out the word "constitution" wherever it occurs (as applied to this society) and insert "by-laws." Also make any other verbal alterations necessary to hav the instrument conform to any charter of incorporation that may be offered and accepted by the Union.

2 Amend Art. IX, by adding the following: "He or she shall deliver lectures in behalf of the Union as occasion may require and other duties may permit, and shall also solicit annual and life members, and subscriptions to the funds of the association."

R. B. WESTBROOK,
Pres. American Secular Union.
Attest: IDA C. CRADDOCK, Cor. Sec.
Philadelphia, Sept. 18, 1890.

Campaigning in Washington.

Blaine, Whatcom county, is a thriving little city in embryo, admirably located on the extreme northwest corner of the state, adjoining her Britannic majesty's domain. Its residents are giving evidence of energy, pluck, and progress. They are laying out and grading broad, handsome streets, and erecting stately business marts and beautiful, cosy homes.

Blaine possesses many advantages—a most salubrious climate, beautiful scenery, picturesque location, and a backing by the richest of agricultural lands, with abundance of giant timber and inexhaustible supplies of coal and iron in the vicinity; so that, independent of its insured prosperity from the now dense woods becoming fruitful farms, the timber, coal, and iron will prompt investment of capital and the establishment of foundries, machine shops, and manufactories, thus insuring steady employment to large numbers of skilled wage-workers, who will build homes and thus increase the city limits and value of town lots. It is providing steady employment for wage-workers that insures the permanent growth and prosperity of a town, not speculativ booms and flaming advertisments of real estate fiends.

The Fairhaven and Southern railroad, recently purchased by the Great Northwestern, is now being pushed to completion with great activity. The laying of the track to Blaine will be completed by November 1st, and it will be the most northern port on Puget sound reached by one of the great transcontinental systems.

The drawback to Blaine is lack of good fresh water. Artesian wells are expected to supply this need.

Mr. Paul Smith, the eloquent and able exponent of Spiritualism, prepared the way for me at Blaine by delivering a course of lectures that aroused interest and started the spirit of investigation, among the more intelligent Christians, as to the divine inspiration of the scriptures. However much we may differ in regard to the claims of force and energy vs. Spiritual phenomena, we should ever be mindful of the lasting obligations we are under for the grand good work done, and continually being done, by our Spiritualist friends in dissipating the awe and reverence for the "holy Bible" that in so many minds prove an almost inseparable barrier to investigation, or even discussion of its claims to divine authority. While justly claiming that "Truth is that which in the face of all possible opposition can be shown to be in conformity with fact and sound reason," yet as Liberals we should cheerfully accord to all others the same right to accept or reject any testimony that we claim for ourselvs. While denouncing the bigotry of Christians and deploring their lack of charity toward those who differ from them, we should be very careful lest we betray the same spirit toward our coworkers because in some points they differ from us. Paul Smith, like James Buchanan and the other Spiritualists of Blaine, are of the right royal kind. They are Liberals first, last, and all the time; yet not the less Spiritualists, zealous defenders of their faith, founded on what to them is satisfactory evidence of the existence of life after death. Certain it is that, until the mysterious phenomena are to them satisfactorily accounted for, they are justified, and should be commended, for having the courage of their convictions.

The new Opera House has a seating capacity for six hundred. It has a parquet, and two galleries, with a good stage.

Although not yet completed, it was crowded, even in the two unfinished galleries, at each of the three lectures.

I gave the usual invitation for questions, but no minister responded. The Methodist minister after the lecture came upon the stage and cordially invited me to call on him at his parsonage, which I did. He attended the two first lectures and expressed his regret that he could not attend the third night, as that was his church's regular prayer meeting night. He was evidently sincere, and a naturally good, kind-hearted man, and I so testified at my third lecture. I hav since learned that my indorsement of him, and his openly avowed approval of the principles of Liberalism in so far as making a heaven for ourselvs here and now by promoting the happiness of all around us, has so exasperated the devoutly pious that he has been compelled to resign.

In my account of receipts for the defense fund of the Washington Secular Union, the contribution of that stanch old veteran in the cause of Liberalism, J. S. Martin, of Snohomish, $3, was omitted; also $1 from loyal and true G. P. Brene, of Canon City, Col.

C. B. REYNOLDS,
Secretary Washington Secular Union.
2104 *Sixth street, Seattle, Wash.*

To the Liberals of Oregon.

DEAR FRIENDS: I wish to call your attention to the second annual Congress of the Oregon state Secular Union, to be held in Portland at the New Arion Hall, corner of Second and Oak streets, on Saturday, Sunday, and Monday, the 11th, 12th, and 13th of October next.

The object of this meeting, and of the Oregon state Secular Union, is to guarantee civil and religious liberty to the people, secure the taxation of church property, and oppose the union of church and state.

We want this meeting to be a grand success, and we ask every Liberal in the state to coöperate with us and aid us in making it so. Will you come forward, one and all, and "lend a helping hand?" Announce the Congress through your local papers; circulate cards of invitation; post up notices at your post-office and country stores, in fact, do all you can to let everyone know of this great, important meeting, that all may attend if they so desire. Write to President Beal and let him know what you are doing toward aiding the Congress; let words of cheer resound from every city, town, and village in the state. We most cordially invite every Liberal, every person who is in favor of the total separation of church and state, to be present. The speakers who are to be present will be the best that hav yet been together.

Rents are as high as they were last year, and it will cost quite a sum to pay the expenses of the Congress. We need financial aid. Let every Liberal who is willing and able to do so forward a few dollars to help defray the expenses. All financial aid will be most thankfully received. Send all money to Pres. C. Beal, Portland, Ore., and he will giv credit for it in *Freethought*. Do not wait until it is too late, for now is the time we need encouragement. We can make our Congress a success if we only try. If everyone will help, even a little, our meeting will be all that we desire.

We hav lately had some neat blanks printed petitioning the legislature of Oregon for the taxation of church property, and we would be pleased to place copies of this petition in the hands of every earnest Liberal worker in the state for circulation. The exemption of ecclesiastical property from just taxation is a gross injustice to the people. It is unconstitutional and not in keeping with the general principle of our government, and all laws favoring this unjust exemption should be immediately repealed.

We also hav had copies printed of the constitution of the Oregon state Secular Union, and we ask you, Liberal friends, to send for them and circulate them throughout the state, and secure as many signatures for membership as possible. There is no membership fee. All that is required is the name and post-office address of those who are in sympathy with the objects of the Union and wish to become members. We would like to hav the name of every Liberal-minded person in the state recorded on our membership book. We already hav a large number of names.

Now, Liberals, one and all, if you think you can secure any signatures for the petition, or for the constitution of our Union, by presenting them to your friends and neighbors in your locality, please send for them at once, and they will be promptly forwarded to you. Blank petitions and copies of the constitution, and also cards of invitation, are to be obtained from either President Beal or myself.

With best wishes for the success of our Congress, and sincerely hoping that as many as possible will attend our grand meeting, and join with us in help-

ing to promote liberty, truth, justice, and equality, I am, Ever yours faithfully,

ELVA DAVIDSON BLACKBURN,
Assist. Sec. Ore. State Secular Union.
Oswego, Ore., Sept. 15, ERA OF SCIENCE 290.

The Canadian Secular Union Congress.

The annual convention of the Canadian Secular Union was held on Saturday and Sunday, September 13th and 14th, in Science Hall, 35 Adelaide street east, Toronto. At a few minutes after 8, on Saturday night, as we learn by *Secular Thought*, Robt. C. Adams, of Montreal, the president, took the chair, and, after reading the announcement and program of the convention, proceeded to read his address. Some of the things he said were:

We hav to congratulate ourselvs that the government censorship has been defeated, and that a custom-house collector can no longer trample upon the immortal writings of Thomas Paine. We hav secured the incorporation of a company that will be able to publish and circulate Secular literature.

An oaths bill has been prepared for the Dominion Parliament and for the province of Quebec, which givs to every witness the option of oath or affirmation, and forbids all inquisition into religious opinion. This bill, if passed, will place Canada in the forefront of the nations as regards toleration, and we hav the satisfaction of knowing that the bill has received the approval of the honorable minister of justice and will be presented and supported at the next session of Parliament by so eminent and estimable a member as Sir Donald A. Smith. Progress at Quebec will be slower, but influential support is already promised, and the educational effect of the discussion of the topics involved will be valuable.

The Secularists of Toronto hav a special work before them in the redemption of their fair city from Sabbatarian tyranny. The museum, art gallery, and library must be opened to the workingman on his only day of leisure, and suitable recreation and instruction must be made available for him. The men who now uphold these restrictions while posing as friends of God, must be shown to be enemies of Good, and freedom from ecclesiastical tyranny and the bondage of ancient Hebrew customs must be secured. As the blood of Jesus loses its drawing power, the ministers of religion are looking to legal enactments to fill their churches, through the monopoly of Sunday. Secularists everywhere can do no better work for Liberalism than by setting the example of a sensible desecration of the Sabbath, and by the inculcation of intelligent opinions as to the right observance of the rest-day so as to best promote human welfare.

The president was freely applauded, and upon motion of Mr. Charles Watts, seconded by Mr. Duval, was given a vote of thanks. After the reports of the secretary and treasurer had been read, the former, Mr. Ellis, read letters and telegrams from friends who were not able to be present. Colonel Ingersoll sent this telegram:

I congratulate the Secularists of Canada on the growth and spread of their principles; on the increasing civilization and intellectual hospitality of the people everywhere; on the decay of creeds that even revision can't save. I also congratulate them on the fact that there is published in their midst *Secular Thought*, one of the very best journals in the world. I sincerely regret that I cannot be with you.

R. G. INGERSOLL.

The Editor of THE TRUTH SEEKER sent this, it is unnecessary to say, by mail:

NEW YORK, Sept. 9, 1890.

MY DEAR MR. WATTS: I wish I could attend your Canadian Convention, but I cannot. I hope, however, that you will not, because of this, refuse to come to our Secular Union Congress, to be held next month.

I hope your convention will be attended by every Freethinker in Canada. I hav watched the progress of the Dominion toward Secularism, and can see that each year it takes a step ahead. This I think is largely due to your splendid journal, *Secular Thought*, and to your convincing lectures; and a good share of the remaining credit is due to your gentle but vigorous president, Robert C. Adams, under whose guidance your Union compelled the government to admit Thomas Paine's writings to a country where they are surely needed. I hope the Union will push the Oaths bill, so that your courts will not longer be disgraced by superstitious ceremonies, nor justice be denied to men who refuse to lose their manhood by submitting to the mummery of superstition.

From the standpoint of an outsider, I should say that, religiously, the Dominion is about twenty-five years ahead of its position some four years ago, when you located there, and I congratulate you. Even the Roman Catholics of Quebec are growing in Secular grace, and will soon be "on praying ground and pleading terms," as the Methodists—of whom you hav too many with you—are wont to say. A friend of mine who was born n ar the city of Quebec, and who was educated for the priesthood, but left the church to become an inventor and a business man—a true type of a Secularist—revisited his boyhood's home recently, and when he returned to New York he told me this story. In the parish where liv his relativs the people hav begun to criticise their priest, and to question whether all his acts are of infinit wisdom. Among other things they wanted to know recently was, what became of all their money. The tithes which the law givs him he could hav, they said; but he was constantly demanding more, and the expenditure of this surplus it was their right to examin. So they elected two of the boldest of the questioners to the board of trustees, which is supposed to supervise the financial affairs of the church. These embryo heretics asked for the account books, and were refused. "The trustees," said the priest, "hav always accepted my statements, and so must you." The trustees instituted law proceedings. Th n the priest preached a sermon on "ingratitude," and violently denounced the two meddlers. They gave him the alternativ of retracting or standing a libel suit. He retracted. Then he called upon them and told them that unless they ceased their "persecution" he would call down upon them the wrath of God, and hinted at anathemas and curses and excommunication. At this the trustees actually laughed, and told him that he was some years behind the times; that God was not now the servant of the priests, neither was the priest the dispenser of heaven's displeasure. The priest appealed to the bishop, and the bishop wrote little pastoral letters to his recalcitrant children. But the trustees persisted, finally obtained the books, found that the priest had used the parish funds to build stables for his horses and for other private purposes, and made him refund.

This happened in the year of the Lord 1890, in French Canada, near Quebec! What will happen in the next century, when Upper and Lower Canada may be sovereign states in the American Union?

Secularism, Rationalism, is the coming philosophy of the world, and the coming power. The next war will be between education and ignorance—reason and superstition. In this war the Secularists and Freethinkers must bear a noble part. In the words of the greatest and best of men, you are laying the foundations of the grand temple of the future—not the temple of all the gods, but of all the people—wherein, with appropriate rites, will be celebrated the religion of humanity. You are doing what little you can to hasten the coming of the day when society shall cease producing millionaires and mendicants—gorged indolence and famished industry—truth in rags and superstition robed and crowned.

With such aims your work cannot be a failure. In the coming years, the people now meeting in your convention will be looked upon as the redeemers of their country. If I cannot be with you, let me at least be of you.

E. M. MACDONALD.

Letters were received from Saladin of the *Agnostic Journal*, G. W. Foote of the *Freethinker*, and G. J. Holyoake, of England; W. Algie, James Lockie, G A. Kilpatrick, M. Brooks, John Groon, and W. G. Hay, of Canada. The president said that perhaps more good would come from the letters of the absentees than from the speeches of those present. The letters contained some noble and inspiring sentiments, which would be quoted by the press over the whole world, and would become watchwords for them in the future. This undoubtedly referred to the letters from England, and Editor Macdonald's quotation from Ingersoll. After the appointment of committees the convention adjourned to Sunday morning.

When 10 A.M. Sunday arrived, the convention was also there, and re-elected Robert C. Adams president; Mr. Risser, secretary; Mr. Earsman, treasurer. Mr. Watts submitted the three following resolutions, which were carried unanimously:

1. *Resolved*, While it is a source of regret that Mr. Charles Bradlaugh has been compelled to withdraw from the leadership of the Secular party in England, the Secularists and Freethinkers of Canada send their warmest congratulations to his successor, Mr. G. W. Foote, and wish him every success as president of the National Secular Society.

2. *Resolved*, The members of the Canadian Secular Union assembled in convention desire to express their heartiest sympathy with the American Secular Union in its efforts to destroy superstition and to establish mental liberty and personal freedom from all ecclesiastical despotism.

3. *Resolved*, That this convention unanimously record their earnest hope that Col. Robert G. Ingersoll will visit Canada during the coming year and giv one or more lectures in Toronto and Montreal.

A fourth resolution was as follows:

4. *Resolved*, The delegates and friends here assembled express their great pleasure at the progress that Secularism has hitherto made throughout the Dominion; and particularly urge upon all friends of Liberal thought in Canada to do their utmost in the future to further extend a knowledge and the practice of the principles of the Toronto Secular society.

During the consideration of this resolution, Mr. Moffatt started an interesting discussion on the oaths question. He thought there was not enough attention paid to this practical aspect of Secularism, and drew attention to a case where a man in the country had been attacked and severely injured, but who, upon the case coming on for trial, had not been allowed to giv his evidence on account of being a Secularist, and had thus been denied any chance of getting redress. Mr. Moffatt had written to their member of Parliament, but had had no reply, and thought the Union should make this a special point for work during the next year. Mr. Morris mentioned a case in which he had been allowed to giv his evidence in a civil action under affirmation. Mr. Middleton explained that this law only applied to civil, not to criminal cases. The president said, under the Ontario statutes, the judge had the option of admitting evidence in civil cases if he thought the interests of justice demanded it, but it should not be left to the judge to decide such a question. No inquiry into the religious belief of witnesses should be allowed. Capt. Simpson mentioned a case in which, on the trial of a suit in which he was the plaintiff, the judge had decided to admit his evidence. Mr. Duval emphasized the importance of writing to members of Parliament and calling their attention to the absurdity of the present law. The resolution was then unanimously carried.

A fifth resolution read:

5. *Resolved*, Inasmuch as humanity is higher than nationality, the Secularists and Freethinkers of Canada send their warmest greetings to their Secular brothers and sisters in every land; believing in the philosophy of the noble sentiments of Thomas Paine, "The world is my country, to do good my religion."

Other resolutions relating to local work in Canada were also passed, and next summer the Union will hav open-air speaking as a result. Considerable time was also spent in considering the best way to aid Secularism by papers, tracts, libraries, buildings, etc. Mr. Ellis added that he thought Secularists as a body should take an activ part in the discussion of the great and fundamental questions which were now agitating the masses on both sides of the Atlantic. It was becoming a question of Individualism against some system of Socialism; and while he regarded the former as an impracticable attempt to carry the crude principles of Natural Selection into the national life, the latter he looked upon as the legitimate outcome of that humanitarianism which was at the basis of all civilization, and which seeks in coöperation for the general good the attainment of the highest possible individual good and happiness. He also thought that Secularism should be something besides "mere Freethought"—for instance, science and philosophy.

Sunday evening was the closing session of the congress, and those who were fortunate enough to secure either seats or standing-room at the evening session (and a large number arrived only to find the hall crowded) enjoyed an exceptionally good program. The music provided by Mr. Monk was of a most *recherché* character (so the reporter charges), and was loudly applauded; and Mrs. Watts's recitation (delivered as it was with all her accustomed histrionic ability and charm of manner) was rapturously received, as it well deserved to be. Mr. Charles Watts presided.

Captain Adams then proceeded to deliver the lecture for which he had been announced. His subject was, "Hav Faith in Man," and the following is a brief summary: The character and culture of all persons are indicated by the motivs that impel them to act. All effort is based on the assurance of success, and two classes of motivs giv rise to this assurance—the supernatural and the natural. These may be termed faith in God and faith in man, trust in divine interposition and trust in human effort, belief in prayer and belief in works. The intellectual status of the man and the civilization of the race or nation are in accord with the degree of supernatural belief, so that the rationalistic man is the most intelligent and the skeptical nation is the most civilized. The more God the less knowledge, and the more knowledge the less God.

Faith in God has proved a failure. It has not secured the advance of knowledge. It was when man invented printing, in the fifteenth century, that, as Taine says, "men first opened their eyes and saw." It has failed to preserve from danger. Seven thousand earthquakes hav destroyed thirteen million lives, and countless shipwrecks hav overwhelmed myriads of praying men. When we travel, our trust is in the pilot, the shipbuilder, and the mechanic, in the locomotiv engineer and the switchman, in man's knowledge and effort. The popular estimate of the value of supernatural aid was shown by the old lady who, when told in a storm that there was no hope but trust in God, despairingly exclaimed, "Oh, Lord, has it come to that?" From man's study of natural forces and not from direct "revelation," has come all sanitation, invention, discovery, political freedom, and economic prosperity. It is Rationalism that in all advancing lands has secured liberty and reform, and it is man's knowledge of and conquest over natural forces upon which all progress depends. Kingcraft and priestcraft must giv place to handicraft.

Mr. Watts then made a few concluding remarks of congratulation and encouragement, which were enthusiastically received by the audience; and half an hour or so was spent in pleasant conversation, and regretful leave-takings brought the convention of 1890 to a close.

Lectures and Meetings.

MR. H. O PENTECOST has resumed his Sunday meetings. He speaks on Sundays at 11 o'clock A.M., in Newark, N. J., at Liberal League Hall, Halsey street, near Market; at 3:30 P.M., in Brooklyn, at Everett Assembly Rooms, Bridge street, corner of Willoughby; and at 8 o'clock P.M., in New York, at Grand Opera House Hall, entrance on Twenty-third street, near Eighth avenue.

FOR a few weeks the Liberals of the East hav an opportunity of hearing a new Freethought lecturer if they so desire. Miss Ada Campbell, of Australia, is sojourning with us, and is willing to take the platform. Miss Campbell is one of the pioneers of Liberalism in Australia and New Zealand—a brilliant, bustling woman who penetrated new territory and carried the gospel of freedom into the mountains and cities of Australasia. The press of that extra continent speak highly of her ability. The *Press*, New Zealand, says of one of her efforts: "The stage at the Theater Royal was occupied last night by Miss Ada Campbell, an Australian Freethought lecturess, who is announced to deliver a series of Sunday evening discourses here, her subject for last evening being 'Sunday in the Light of Reason, Its Use and Abuse.'. Miss Campbell is a fluent and forcible speaker, of prepossessing appearance, and considerable dramatic power, and has at command a fund of incident and anecdote, both grave and gay, with which she very judiciously seasons her address, and thus irresistibly interests her hearers. The audience last night was a fairly large one, and the lecturess received more than the ordinary share of applause allotted to entertainers, or perhaps, as she would rather be styled, enlighteners, of her description, while she certainly caused genuin amusement by her vivacious and witty sallies." Miss Campbell may be addressed in care of Dr. Elliott, 160 West 14th street, New York city.

Communications.

A Catholic Defends His Church.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* On several occasions I hav loaned my TRUTH SEEKER to a Catholic, who keeps a bookstore. He said he would like to reply to Peck's article with regard to Catholics, owing their first allegiance to the church. Inclosed please find his reply.

Very respectfully, W. J. LOOKE.

THE REPLY.

A friend handed me a copy of your paper. It is distressing to think there are so many who misunderstand, or are so ignorant of, the teachings of the Catholic church. The idea that I cannot be a loyal citizen of this republic and a true Catholic at the same time, is to me ridiculous, and I am sure no one who has read the history of America's struggle for independence will ever make such a charge. General Washington warned Americans to never forget the noble part that Catholics took in the struggle for independence. I always feel proud to think of the muster roll of that grand little army, for there I find thousands of Catholic names, Irish Catholic names, not to speak of the legions of France who took part in the glorious cause. Look at the Tory ranks. You find no Catholics there. Then again in 1812, and in every war for the preservation of our government, I find my people in great numbers. Four sons of my father marched under the stars and stripes to the tune of "Rally Around the Flag," and I hav a good right to know the feeling of my people. Irish American Catholics, priests and laymen, are as true to the principles of a republican government as any class in the republic dare be. We can march out against any force that would dare to invade this country for the purpose of subjugating it, or of destroying our Constitution that guarantees us freedom and religious liberty. The blood of Ireland flows in the veins of thirty millions of the American people.

Irishmen hav had a fearful experience with kingly and queenly rule, and the person who would try to set up such a rule in America would not wear his crown twenty-four hours. In all things spiritual we humbly bow to the teaching of the Catholic church. With the pope as supreme judge, we can say, with the great O'Connell, "We will take our religion from Rome; our politics are our own." There never was anything taught amongst my forefathers but the Christian doctrin. The religious practices of my parents strengthened my love for the doctrin of Christ. I hav studied and practiced it from my youth. I find it the religion of pure love—love for my neighbor, no matter whether he be Turk, Jew, or Infidel. I may abhor their ideas, but must pity and love them for Jesus's sake. I found the sacraments, confession and communion, to giv me strength against the passions that poor humanity is heir to, in order to lead a pure, holy life, a "loving, spiritual life." Catholics must go often to confession and communion. Confession is not a matter of form. In order that our sins be forgiven, we must hav a hearty sorrow for our sins; we must hav a firm purpose of amendment, or else our confessions are bad, and it would be far better not to make them at all; in fact, such confessions make people worse, and bring great calamities on themselvs and their families. The true Catholic, when he goes on his knees and confesses to the priest, "the visible representativ of Christ," though he tells his sins to the priest, and the priest givs him absolution, that absolution is of no avail unless the penitent felt that he was confessing to almighty God, telling the whole truth, and making a firm promis never to commit such sins again. This, you see, does away with the charge often made against Catholics, viz., "that they can commit any crime, and all they hav to do is to go to the priest, giv him some money, and he forgivs them all their sins." Ridiculous.

I tell you, if I owned the state of Texas, and I was to giv it to a priest on condition that he forgiv me a certain sin, it would avail me nothing unless I was heartily sorry, and if I wronged my neighbor I would hav to make reparation.

Now, about the public school question. All the schooling I ever got was a few years in the public schools. I never found anything objectionable in the old Sander's readers. And if Protestants would stop poking false history and matters calculated to excite prejudice into school-books, we would not hav so much excitement on this question. But no father wants his child to learn lies One day my boy had to get a history. When I came home he said, "Pa, I hav Parley's Universal History." I was almost struck dumb. I had read so much about Parley's vile stuff and to think that here it was put into the hands of my boy as truth—it aroused all the bitter feelings of my nature, for I wished my boy to be brought up loving and being loved in return by his schoolmates, but here was put into his hands an instrument that would cause him to despise the practices of all that his forefathers held dear. Here was a book that would cause his schoolmates to despise him and his parents. I certainly went quickly to this teacher and forbade her to teach my boy from that false book. I certainly went to the man who sold my boy that book and made him return the money. Then do you wonder that Catholics cry against public schools?

Again, I learned enough about the public schools to know that there are books, pictures, and conversation carried on there calculated to fill the mind with impurity, and let me tell you that the first thought of Catholic parents is to raise their children pure and undefiled. A pure mind helps to make a healthy body, a healthy body begets a healthy offspring—one of the great causes of the rapid increase of Catholics in America. I tell you that if there had been a sufficient number of priests to watch and administer the sacraments and preach in the right tongue to all the Catholics who come to America, we would to-day hav in the United States 30 000 000 in place of 10 000 000. I hav traveled eight years amongst Southern people, selling Catholic literature. I found them noble, hospitable people. They came to Texas from all parts of the South. Three-fourths of them are derived from old Irish stock; they are blood of my blood, and though they bear such names as O'Neal, O'Dougherty, McMahon, and hundreds of old Catholic names, they know nothing true of the religion of their fathers, so that millions are lost to the church. We shall at the last day hav to account to God of our stewardship. Where is the shepherd or shepherds to whom the loss of those millions are charged? I could in my poor way write you for hours, for days, of the beauties of the Christian doctrin, the religion of love. Though you publish horrible ideas in your paper I do not hate you. I will pray for you that the sacred heart of Jesus may giv you grace to see the truth. The friend who sends you this can, if he likes, tell you that I am only a poor layman. I hav a horror of the non-belief in Jesus Christ, a horror of the teachings of your journal, for I find so much in it that is not true. I want you to publish all of this, or none. Praying that Christ may giv you the true light,

Sincerely, CHAS. BOYLE.

San Antonio, July 7, 1890.

SOME FACTS ON THE SUBJECT.

Hon. John Jay in the Independent.

The national incident occurring at Washington so soon after the centennial celebration and the inauguration of a Roman university, to teach the canon law in all its antagonism to the Constitution and the common law, naturally recalls and emphasizes the bold experiment which seems to hav been accomplished without demur, of inducing the president to lend to the inauguration the official sanction of his presence, by professions of loyalty; and then of placing him at the banquet, not in the seat of honor to which the executiv of the republic is accustomed and entitled, but in a second place, as subordinate to a Roman Canadian cardinal. The act presented prominently to the American people, although owing to the regrettable reserve of the press it is neither known nor appreciated by all Americans, the prominent antagonistic features of the Latin and American civilizations, one of which is thus announced with singular clearness by the *Civilta Cattolica*, whose papal authority is beyond question:

> The [Roman] church is empowered to amend and to cancel the civil laws or the sentences proceeding from a secular court whenever they may be in collision with the spiritual weal; and she has the faculty to check the abuse of the executiv and of the armed forces, or even to prescribe their employment whenever the requirements for the protection of the Christian faith may require it. . . . Therefore, the civil ruler of a Christian people must be in subordination to the Christian priesthood and especially to the Roman pontiff.

THE RULER OF THE PRIESTS.

The Rev. James McGolarick, Roman Catholic Bishop of Duluth.

"The lips of the priest shall keep knowledge and they shall seek the law at his mouth." The priest is the guardian of the sacraments, and if there be for his flock any proximate danger of sin, they are bound to warn them and prevent, if possible, the danger. But it must be remembered that the priest is a member of a living church, and that he cannot, according to his whims and fancies, make laws; his business is to act according to the laws made by the church, and interpret and condemn as she interprets and condemns.

THE RIGHTFUL EMPEROR.

Bull of Pope Gregory VII.

He (the pope) alone has the right to assume empire. All nations must kiss his feet.

WHAT THE PRESENT POPE THINKS ON THE SUBJECT.

Encyclical of Leo XIII. of Jan. 10, 1889.

If the laws of the state are openly at variance with the law of God—if they inflict injury upon the church—if they clash with the dictates of religion, or set at naught the authority of Jesus Christ which is invested in the supreme pontiff, then, indeed, it becomes a duty to resist them, a sin to render obedience. . . . Nay, it is a duty assigned by God to the church to make resistance, if at any time the state does harm to religion, and to strive that the virtue of the gospel shall influence the laws and institutions of peoples. . . . There is no true and lawful authority except that which comes from God, the sovereign Lord of all, who alone has power to giv man authority over his fellow-man. . . . Now, to declare what is the divine teaching is the function of the teaching church to whom God has intrusted the guardianship and interpretation of his words. But the highest teacher in the church is the Roman pontiff. Hence, as the union of mind necessitates a perfect agreement in one faith, so it calls all wills to be perfectly submissiv and obedient to the church and the Roman pontiff as to God. . . . The diminution and loss of Christian faith is shown most of all in the wrongs which are too often done to the Catholic religion publicly and before the eyes of men—wrongs which an age that practiced religion would not suffer for a moment.

Still Quibbling.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* My strictures on your criticism of Lyman C. Howe I marked *ad libitum*, and did not really expect to see the letter printed. But what I write now I do expect you to print.

"Quibbles" is your polite editorial heading. Let us see who is the quibbler.

You now charge Mr. Howe with having had sittings with Mr. Reid for slate-writing prior to November, 1889, "which," you say, "were in every case total failures, as he now tells us."

It does not appear from the quotation you made from Mr. Howe in November, 1889, that prior to that time he had any sittings for slate-writing with the medium Reid. But writing in August, 1890, Mr. Howe says: "I hav had sittings with Walter E. Reid for independent slate-writing. In every case it was a total failure."

You now admit that you unintentionally garbled a quotation from the medium Reid, and mistakenly attributed it to Mr. Howe; but you insist that "the inadvertent substitution of the words 'were all' for 'are' in no wise changes the matter." That depends on whether you are right in your present allegation, that Mr. Howe's sittings for slate-writing were before November, 1889.

My criticism was based on the record produced by yourself, and I leave it to the reader whether there was any quibble on my part.

If I had found in the "One Hundred and Forty-four Propositions Proved Affirmativly and Negativly from Scripture, Without Comment," as bad a blunder as yours concerning Mr. Howe's alleged self-contradiction, I would hav felt mortified.

In regard to your other blunder in comparing a private note of mine (which was itself an editorial indiscretion) with a public letter of Miss Wixon, I appeal to the record in THE TRUTH SEEKER for my vindication, and I cannot believe that even Miss Wixon herself will say that the statement you quoted from my private letter was inaccurate.

Many years ago there was a tilt between the editor of the *Tribune* and a schoolmaster. The latter was accused of using bad grammar. He, in turn, gave Mr. Dana, the managing editor, a countercharge. To this Mr. Dana replied personally saying that he was not the editor of the *Tribune*; and he added, "*It* is another person than *me*."

There was grammar for you. And yet I consider Mr. Dana the ablest editor in the country.

Moral: It is better to teach by example than by precept. BURR.

A PARABLE.—There was a man once standing on the banks of the Mississippi river, and in one of the numerous eddies he saw a straw floating up stream; and he went straightway throughout the world proclaiming that the Mississippi river had changed its course and ran north from the Gulf of Mexico nigh up to the British possessions. But the world heeded him not. It knew better.—ED. T. S.

New England From 1620 to 1789.

This was the period when the so-called "blue laws" were most rigorously enforced, not only in Connecticut, with which tradition associates them, but in Massachusetts. In the former colony no food or lodging could be given to a Quaker, Adamite, or other heretic. No one could run on the Sabbath day or walk in his garden or elsewhere, except reverently to and from meeting. No one could travel, cook victuals, make beds, sweep house, cut hair, or shave on the Sabbath day. No woman could kiss her child on Sabbath or fasting day. Whoever brought cards into the colony paid a fine of £5. No one could read the Book of Common Prayer, keep Christmas or Saints' Days, make minced pies, dance, play cards, or play on any instrument of music, except the trumpet, drum, and jewsharp. Liquor drinking was regulated, and the use of tobacco was tinkered incessantly. No one under twenty-one years, nor anyone not previously accustomed to it, could take tobacco without a physician's certificate. No one could take it publicly in the streets or in the fields or woods, except on a journey of at least ten miles. Nor could anyone take it in any house in his town with more than one

other person taking it at the same time. (This last injunction was leveled at the so-called "tobacco parliaments.") About 1645 the Massachusetts magistrates were greatly troubled that the people would tell lies. The general court had already prohibited gaming, and now added bowling and the shuffle-board to other prohibited amusements. Plymouth Colony prosecuted for mixed dancing, and Massachusetts forbade it in ordinaries at weddings. In 1650 domestic manners needed refining in the colonies as well as in the mother country. The Massachusetts general court forbade husbands to strike wives; neither was the helpmate to lift her hand against the would-be master of her person. Still more anxious and assiduous were the efforts to regulate dress, which in the view of colonial magistrates was meant not only to cover and protect people, but to classify them. But the sober costume in which New England men and women were ordered to appear constantly tended to break out in extravagance of texture, form, or color. The doublet was common to both sexes. Gentlemen wore it over a sleeved waistcoat, something like our jacket. The sleeves were often slashed and embroidered, though such ornamentation was forbidden by statute. Falling bands at the neck were very common, and sometimes they were embroidered. A deep linen collar sometimes served in place of the bands. Trunk hose were worn and long stockings, with shoes tied or ornamented with rosets. A beaver or felt hat covered the head. Embroidered gloves were almost essential to handsome dress; gentlemen wore gauntlets, the wrist flaps richly figured or fringed. Swords were often suspended from elaborate shoulder belts. In spite of reiterated legal prohibitions, gold and silver lace was often seen. But the great majority dressed plainly. Any one of less estate than two hundred pounds was held to a strict account in the matter of clothes. The women under this rank offended especially by wearing silk and tiffany hoods; they also wore broad-brimmed hats. Under the pointed stomacher and gown the women wore a petticoat either of woolen stuff or of rich silk or brocade, according to their station. The ruff had lately given place to a broad collar, plain or embroidered, falling over the shoulders. Leather clothing was much worn, by laborers especially. The tanned deerskin, which the Indians taught the colonists to prepare, served well for garments. Hampshire kerseys were used for common wear. Monmouth caps and red Kent capes are mentioned among the articles used by the lower classes. A mandilion, or over jacket, was fastened with hooks and eyes. Their shoes had wooden heels. The so called Irish stockings of the period were, apparently, not knit, but made of cloth. Bright hues were not approved of in any social class. When merchants ordered cloth from their London correspondents they were careful to specify "sad-colored stuffs."

Peccadilloes occupied a large part of the time of selectmen and county courts. In 1649 Reading fined three married women five shillings each for scolding. This was a common offense, according to judicial records. One Matthew Stanley was fined £5 for winning the affections of John Tarbox's daughter without her parents' consent. Connecticut, in 1636 would not allow any young unmarried man to keep house, but Windsor in 1652 permitted Isaac Shelden and Samuel Rockwell to keep house together, "so they carried themselvs soberly and did not entertain idle persons by day or night." Husking often gave rise to a degree of festivness that worried the magistrates. In Long Island, where the customs were very like those of New England, one James Chichester, at a corn husking in 1661, found a red ear and said that he must kiss "Bette" Scudder. The damsel replied that she would "whip his brick." These endearments ended in a scuffle, whereat Goody Scudder interposed. The result was a summons before the town court and a fine of twelve shillings, with costs, for James, who probably eschewed red ears thereafter.

Colonel Ingersoll on Sunday Observance.

A Recent Interview in the Morning Journal.

Col. Robert G. Ingersoll reclined in his swivel chair yesterday afternoon looking comfortably cool in spite of the torrid weather, when a *Journal* reporter called at his Wall street office.

His cherubic face beamed with the milk of human kindness as he extended his hand in greeting, saying:

"Now, Mr. *Journal*, if you hav not turned census enumerator and want to know all about my anatomy, I am ready to talk to you."

He settled himself for a chat, while the reporter assured him that all he wanted to know was his views on the workingmen's Sabbath and how it should be kept.

"All right," said the colonel, genially, with a comical sigh of relief, "go ahead."

Thus invited the reporter asked:

"What do you think of the sacredness of the Sabbath?"

Colonel Ingersoll replied in his impressiv manner:

"I think all days, all times, and all seasons are alike sacred. I think the best day in a man's life is the day that he was truly the happiest. Every day in which good is done to humanity is a holy day.

"If I were to make a calendar of sacred days, I would put down the days in which the greatest inventions came to the mind of genius; the days when scattered tribes became nations; the days when good laws were passed; the days when bad ones were repealed; the days when kings were dethroned and the people given their own.

"In other words, every day in which good has been done; in which men and women hav truly fallen in love; days in which babes were born destined to change the civilization of the world. These are all sacred days. Days on which men hav fought for the right, suffered for the right, died for the right; all days in which there were heroic actions for good. The day when slavery was abolished in the United States is holier than any Sabbath by reason of 'divine consecration.'

"Of course, I care nothing about the sacredness of the Sabbath because it was hallowed in the Old Testament, or because on that day Jehovah is said to hav rested from his labors. A space of time can not be sacred, any more than a vacuum can be sacred, and it is rendered sacred by deeds done in it, and not in and of itself.

"If we should finally invent some means of traveling by which we could go a thousand miles a day, a man could escape Sunday all his life by traveling west. He could start Monday, and stay in Monday all the time. Or, if he should some time get near the North Pole, he could walk faster than the earth turns, and thus beat Sunday all the while."

"Should not the museums and art galleries be thrown open to the workingmen free on Sunday?" asked the *Journal*.

"Undoubtedly. In all civilized countries this is done, and I believe it would be done in New York, only it is said that money has been given on condition that the museums should be kept closed on Sunday. I hav also heard it said that large sums will be withheld by certain old people who hav the prospect of dying in the near future, if the museums are opened on Sunday.

"This, however, seems to me a very poor and shallow excuse. Money should not be received under such conditions. One of the curses of our country has been the giving of gifts to religious colleges on certain conditions. As, for instance, the money given to Andover by the original founder on the condition that a certain creed be taught, and other large amounts hav been given on a like condition. Now, the result of this is that the theological professor must teach what these donors hav indicated or go out of the institution; or—and this last 'or' is generally the trouble—teach what he does not believe, endeavoring to get around it by giving new meanings to old words.

"I think the cause of intellectual progress has been much delayed by these conditions put in the wills of supposed benefactors, so that after they are dead they can rule people who hav the habit of being alive. In my opinion a corpse is a poor ruler, and after a man is dead he should keep quiet.

"Of course all that he did will liv, and should be allowed to hav its natural effect. If he was a great inventor or discoverer, or if he uttered great truths, these became the property of the world; but he should not endeavor, after he is dead, to rule the living, by conditions attached to gifts.

"All the museums and libraries should be opened, not only to the workingmen, but to all others. If to see great paintings, great statues, wonderful works of art; if to read the thoughts of the greatest men—if these things tend to the civilization of the race, then they should be put as nearly as possible within the reach of all.

"The man who works eight or ten or twelve hours a day has no time during the six days of labor to visit libraries or museums. Sunday is his day of leisure, his day of recreation, and on that day he should hav the privilege, and he himself should deem it a right, to visit all the public libraries and museums, parks and gardens.

"In other words, I think the laboring man should hav the same rights on Sunday, to say the least of it, that wealthy people hav on other days. The man of wealth has leisure. He can attend these places on any day he may desire; but necessity being the master of the poor man, Sunday is his one day for such a purpose. For men of wealth to close the museums and libraries on that day shows that they hav either a mistaken idea as to the well-being of their fellow-men, or that they care nothing about the rights of any except the wealthy.

"Personally, I hav no sort of patience with the theological snivel and drivel about the sacredness of the Sabbath. I do not understand why they do not accept the words of their own Christ, namely, that 'the Sabbath was made for man, and not man for the Sabbath.'

"The hypocrits of Judea were great sticklers for the Sabbath, and the orthodox Christians of New York are exactly the same. My own opinion is that a man who has been at work all the week, in the dust and heat, can hardly afford to waste his Sunday in hearing an orthodox sermon—a sermon that gives him the cheerful intelligence that his chances for being damned are largely in the majority.

"I think it far better for the workingman to get acquainted with his family, to go out into the park, into the woods, up to some German garden, where he can hear the music of Wagner, or even the waltzes of Strauss, or to take a boat and go down to the shore of the sea. I think that in summer a few waves of the ocean are far more refreshing than all the orthodox sermons of the world.

"As a matter of fact, I believe the preachers leave the city in the summer and let the devil do his worst. Whether it is believed that the devil has less power in warm weather, I do not know. But I do know that, as the mercury rises, the anxiety about souls decreases, and the hotter New York becomes the cooler hell seems to be.

"I want the workingman, no matter what he works at—whether at doctoring people or trying lawsuits or running for office—to hav a real good time on Sunday. He, of course, must be careful not to interfere with the rights of others. He ought not to play draw poker on the steps of a church.

"Neither should he stone a Chinese funeral, nor go to any excesses; but all the week long he should hav it in his mind: 'Next Sunday I am going to hav a good time. My wife and I and the children are going to hav a happy time. I am going out with the girl I like.' Or, 'My young man is going to take me to the picnic.' And this thought, and this hope, of having a good time on Sunday—of seeing some great pictures up at the Metropolitan Art Gallery—together with a good many bad ones—will make work easy and lighten the burden on the shoulders of toil.

"I take a great interest, too, in the workingwomen—particularly in the working women. I think every working-man should see to it that every working-woman has a good time Sunday. I am no preacher. All I want is that everybody should enjoy himself in such a way that he will not, and does not, interfere with the enjoyment of others.

"It will not do to say that we cannot trust the people. Our government is based upon the idea that the people can be trusted, and those who say that the workingmen cannot be trusted do not believe in republican or democratic institutions.

"For one, I am perfectly willing to trust the working people of the country. I do, every day. I trust the engineers on the cars and steamers. I trust the builders of houses. I trust all laboring men every day of my life, and if the laboring people of the country were not trustworthy—if they were malicious or dishonest—life would not be worth living."

Thanking Mr. Ingersoll in the name of a million readers, the reporter departed from the smiling presence of the great advocate.

Helen and We Feel Bad But Thankful.

From Liberty, B. R. Tucker's Anarchist Organ.

The editor of THE TRUTH SEEKER is not a very acute or penetrating thinker. The subject of social reform he understands about as deeply as that other Liberal light, Helen Gardener. Here is what he says in a recent issue: "Mr. Dana, of the New York *Sun*, in a two-line editorial, lays down this rule for acquiring a worldly competence: 'One rule for getting rich is to mind your own business.' Mr. Pentecost of the *Twentieth Century* has found another method. He says: 'When poor people will no longer become policemen nor soldiers, then poor people will be free; and when poor people are free, they will be no longer poor.' If the *Sun's* rule is true, why are not all those who do mind their own business above want; and if Mr. Pentecost's words are true, why are not all who abstain from joining the army and the police force in the same condition? Is it possible that both philosophers are wrong?" No, both philosophers are right. If the editor of THE TRUTH SEEKER understood their meaning, he would not regard the two statements as different, but would see that they both express the same idea. Those who do mind their own business are not above want simply because other people interfere with them and plunder and enslave them. If *everybody* determined to mind his own business, there would be no involuntary poverty in the world, and this is what Mr. Dana theoretically recommends, though practically he favors a thousand and one governmental villainies. Those who abstain from joining the army and police force are not above want, because those who do not so abstain are ready to enforce the restrictions and tyrannical demands of the meddlers and loafers who wish to liv at other people's expense. If *nobody* joined the army and police force, the pretended saviors of society could not enforce their wishes, and everybody would hav his due.

WHAT strikes us most in considering the medieval tortures, is not so much their diabolical barbarity, which it is indeed impossible to exaggerate, as the extraordinary variety, and what may be termed the artistic skill, they displayed. They represent a condition of thought in which men had pondered long and carefully on all the forms of suffering, had compared and combined the different kinds of torture, till they had become the most consummate masters of their art, had expended on the subject all the resources of the utmost ingenuity, and had pursued it with the ardor of a passion. . . . In every prison the crucifix and the rack stood side by side, and in almost every country the abolition of torture was at last effected by a movement which the church opposed, and by men whom she had cursed.—*Lecky.*

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

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What They Say About The Picture Book

From San Francisco Freethought.

The Truth Seeker Company's "Pictorial Text-Book" comes pretty near being the greatest thing of the age. It contains about two hundred full-page pictures and the same number of pages of reading matter, making nearly four hundred pages in all, of the size of *Freethought*. The picture of Watson Heston as a frontispiece does questionable justice to the handsome Missourian, but is fine-looking, nevertheless. What adds doubly to the value of the illustrations is the text appearing opposit each and giving the picture fresh significance. The editor has drawn on something like two hundred authorities to justify the artist, and in so doing brings together a formidable collection of sentiment against the Christian church and its claim to being a divine and beneficent institution. The price of the book is two dollars, and it is worth five.

As several purchasers of the "Pictorial Text-Book" desired some blank leaves inserted therein to enable them to make annotations or record thoughts, a small part of the edition has been printed with such additions. Those who desire the book with these extra pages hav only to express the wish when ordering.

The Secular Union's Allies and Enemies.

By the reasoning of the God-in-the-Constitutionists, as set forth by their organ, the *Christian Statesman*, the American Secular Union has innumerable allies, the good faith of some of whom, however, we are disposed to question. But let the *Statesman* hav its say; its frank avowal of treason to American political principles will perhaps arouse some of our friends who are resting in security:

"For many years we hav published, from time to time, the 'Demands of Liberalism,' as formulated by Francis E Abbot, and held forth by the Liberal League as a declaration of its principles and aims. The Liberal League ceased to exist several years ago, but we hav used its famous 'demands' as a frank, explicit, and ringing statement of the ends toward which a portion of our citizens are steadily striving to carry the American people. These 'demands' having appeared again in one of our recent issues, we hav received a note from Miss Ida C. Craddock, corresponding secretary of the American Secular Union, calling attention to the fact that this society, which is the organized representativ to-day of the same principles and tendencies, has a somewhat different platform, and requesting us to publish it. This we very gladly do, for a chief end of the publication of the *Christian Statesman* is to inform the American people concerning this well-defined secular tendency in our government, and to arouse them to resist it. We recognize that the issue between us is more accurately defined by the new title, 'Secular Union,' than by the name, 'The Liberal League,' for the latter term implies an accusation—that Christianity is illiberal—which we deny. The word 'Secular,' on the other hand, describes a system which belongs to this world alone, without any reference to another world, or a divine spirit. (National Reform Manual, page 161.) This purely godless, or Atheistic state—we use the word Atheistic in no offensiv sense—is the system which the Secular Union is seeking to establish on American soil. How grave is the revolution which it seeks to effect can be judged from the platform, which we wish all American citizens would thoughtfully ponder. As the Union is soon to hold its annual meeting at Portsmouth, O., this publication of its principles will be found opportune. It is as follows:

"'PLATFORM OF THE AMERICAN SECULAR UNION.

"'We advocate:—1. The equitable taxation of church property in common with other property.

"'2. The total discontinuance of religious instruction and worship in the public schools, and especially the reading of any Bible.

"'3. The repeal of all laws enforcing the observance of Sunday as a *religious* institution, rather than an *economic* one, justified by physiological and other secular reasons.

"'4. The cessation of all appropriations of the public funds for educational and charitable institutions of a sectarian order.

"'5. The abolition of ecclesiastical chaplaincies paid out of the public treasury.

"'6. The discontinuance of the practice of the appointment by the president of the United States and the governors of the several states of religious festivals and fasts.

"'7. The substitution of a solemn affirmation, under the pains and penalties of perjury, in the courts and in all other departments of the government, in place of the common form of a judicial oath.

"'8. The defense through the courts of any American citizen whose equal religious and political rights are denied, or who is oppressed on account of any opinions he may hav held or expressed on the subject of religion.

"'9. The promulgation by all peaceable and orderly means, of the great principles of religious liberty and equal rights, devotion to truth for its own sake, and universal brotherhood on the ground of a common humanity; and the protection of the state from encroachments of the church.'

"The strength of the Secular movement is not to be judged from the number of members in the Secular Union, or from the size of its conventions, any more than the strength of our national Christianity is to be judged from the numbers embraced in the National Reform Association. The *American Sentinel* represents a body of Christian people, the Seventh Day Adventists, who hav ardently espoused the Secular theory and are propagating it with extraordinary diligence. They hav also organized a society—the Religious Liberty Association. Many other Christian people, including many ministers of religion, are intelligent and thoroughgoing Secularists in their political beliefs. Multitudes are misled by the appeal to our written Constitution in its silence concerning God and the Christian religion. All who advocate a purely Secular education in our public schools range themselvs on the same side, for the school molds the nation and is intended to do so, and the objection which avails to rule the idea of God out of the school-house will avail to abolish chaplaincies and Thanksgiving proclamations, and eliminate every religious idea from our national life. All who seek to base our Sabbath laws and the Sabbath observing usages of our government on purely Secular or humanitarian considerations, without reference to the author of the Sabbath, are arguing to the same result. The issue joined in these discussions is simply this: Hav we as a nation any God to whom we pray and whose law we acknowledge? It is the gravest, deepest, farthest-reaching issue which has ever arisen in our history. The right answer to great practical questions which are pressing on the nation depends on the right settlement of this underlying issue, and the fact that these practical questions hav arisen and cannot be shoved aside indicates that the decision of this deeper question cannot be much longer postponed."

The Seventh Day Adventists, through the *Sentinel*, are good allies in working for some of our Demands. But their Religious Liberty Association holds the following principles:

"1. We believe in the religion taught by Jesus Christ.

"2. We believe in temperance, and regard the liquor traffic as a curse to society.

"3. We believe in supporting the civil government, and submitting to its authority.

"4. We deny the right of any civil government to legislate on religious questions.

"5. We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience.

"6. We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government; that we and our fellow-citizens may enjoy the inestimable blessings of both religious and civil liberty."

The religion of Jesus Christ is the religion which actuates the people who persecute the Seventh Day Adventists, and they find their justification in the Bible, which makes God sovereign of the universe, and Jesus to be God, who commanded, "But those mine enemies, which would not that I should reign over them, bring hither and slay them before me." For our part, we cannot see why anybody should believe in a religion like that.

In the third "believe," the Adventists are a little hypocritical. They do not really believe in submitting to the authority of government, for they are constantly resisting its right to imprison them for refusing to observe Sunday. In this, they hav our hearty benediction and aid whenever such can be rendered.

The remainder of their "believes" are right enough, though they might broaden the fifth by inserting the words "or not worship." A very apparent difference between the Adventists and the Secularists, or Freethinkers, is that we are contending for others' rights as well as for our own.

Of our other allies, as defined by the *Statesman*, we hav grave suspicions. There may be some "Christian people, including many ministers of religion," who talk very fairly about our Demands, but there are very few who will do more than talk. They do not attend our conventions, read our journals, circulate petitions against Blair bills, giv money to send documents to legislatures, talk to legislativ committees, or do any of the work necessary in this fight for equal rights. The one or two brilliant exceptions we recollect were M. J. Savage and Dr. McGlynn at the Union's last congress, and even they tiptoed in, said their splendid says, and tiptoed out again, as though a little afraid of the company they were keeping. They were there, we thought, more from good will for the Union's president than because they felt hearty sympathy with the Union's work.

There are a good many, too, who advocate separation of church and state as a "glittering generality," but who look with complacency upon the employment of chaplains in the legislature; or, at least, we never heard them protest against it. They may hold our sentiments in a dilettant sort of way, but their coats are not off and sleeves rolled up for the work of propagating them. Abstractly and intellectually they are with us; but their influence goes for our opponents.

The National Reformers, however, are the logical folk. The Adventists, in clinging to the Christian religion and refusing to carry it into all parts of their life—political as well as social—fall short of being real Christians. But it is a fault much worthier of praise than the National Reformers' virtues. The National Reformers would, if they could, make us virtual slaves to the priesthood, for everywhere, in all religions, the word of God means the will of the men the people elect to explain that word. Happily, the tendency of the times is toward Secularistic principles, and if the country could only be aroused to action upon the subject there need be little fear of the result. But the fanatics will, ere this is accomplished, do a vast deal of damage, and for this reason every Freethinker with the courage of his convictions should attend the Secular Union Congress and help emphasize the protest against ecclesiastical encroachment upon our civil liberties. Let us hav a Congress the size of which will be some indication of the strength of purely Secular principles.

Idaho's Test Oath.

The Seventh Day Adventists and Baptists discern trouble ahead for themselvs in Idaho as a result of the test oath designed for the purpose of disfranchising Mormons. They find that the oath, when strictly adhered to, will disfranchise them as well. The part of the oath which voters must take, and objected to by them, reads:

"I do swear . . . that I do not and will not, publicly or privately, or in any manner whatever, teach, advise, counsel, or encourage any person to commit the crime of bigamy or polygamy, *or any other crime defined by law, either as a religious duty or otherwise.*"

The Seventh Day people claim that this will reach them, inasmuch as Sabbath, or Sunday, breaking is usually defined by law as a crime; and that they teach, counsel, advise, and encourage Saturday-keeping, and therefore Sunday-breaking, as a religious duty. Alonzo T. Jones, one of their most vigorous writers, gives in the *American Sentinel* a forcible illustration of what they mean. "There is a strong demand being made on all legislativ bodies, from Congress to the legislature of Idaho, that laws shall be enacted compelling everybody to observe Sunday, and making it a crime to do any work on that day. Now, there are a considerable number of people in the United States, and there are some in Idaho—Seventh Day Adventists, and Seventh Day Baptists—who do not recognize Sunday as a day to be observed in any way different from any other working day. They work on that day. They teach that it is right to work on that day. Yet, if the state of Idaho should enact such a Sunday law, as is demanded by those who are working for Sunday laws everywhere, this test oath would disfranchise every Seventh Day Adventist and every Seventh Day Baptist in the state—not for anything that is wrong, nor for anything that injures a soul on earth, but simply because Sunday laws make a crime of honest work; and these people from honest conviction would work on Sunday, even though the law prohibited it. For nearly a year, Tennessee has been carrying on a series of persecutions of some of these people for committing such a heinous crime as plowing corn and hoeing potatoes on Sunday. Tennessee has no such test oath as Idaho. If she had, every Seventh Day Adventist, every Seventh Day Baptist, and every Jew who stood by his honest convictions would be disfranchised. Idaho has the test oath, but we believe

has not as yet any such Sunday law. If Idaho should adopt such a Sunday law as Tennessee, or should Tennessee adopt such a test oath as Idaho, then it would soon be seen that such a test oath accomplishes a great deal more than was contemplated when that oath was made a part of the law. And it would be a great injustice too. To work on Sunday is not a crime, and never can properly be made a crime, and therefore to disfranchise whole peoples for Sunday labor would be itself a crime against society."

All this, it seems to us, is true; and it occurs to us also that the Freethinkers are in the same boat. It is true that Infidels do not teach as a religious duty that labor on Sunday is particularly righteous, but they do teach that it is just as righteous as working on any day. This they do from a common-sense standpoint, which would come under the statutory description of "otherwise" than as a religious duty. Therefore, if Idaho shall by law define labor on Sunday as a crime, and disfranchise all who advise, teach, counsel, or encourage it, the Freethinkers of the state, and they are legion, will hav to be hypocrits or be classed with Mormons and deprived of their voting rights.

So it is with a great many other things which are artificially made crimes by legislation. In some states, like New Jersey, for instance, speaking contumeliously of Christ is blasphemy, and blasphemy is a crime. Yet there are thousands of Freethinkers, particularly in the boundless West, who, to destroy the superstitions clustered around that individual, do speak of Christ in just that manner, and example is the greatest of all encouragement. But supposing Idaho should borrow New Jersey's blasphemy law! Another artificial crime is selling beer. *Per se*, there is nothing criminal in selling beer, but it is clear that under this test oath, and with a prohibitory law, beer sellers would be disfranchised, and so would all anti-prohibitionists who advised resistance to the law. Sumptuary laws make artificial crimes, and dozens of other legal regulations erect into crimes acts which in themselvs are perfectly harmless.

The oath, therefore, very plainly goes too far. If it should be rigorously administered, the voters of Idaho would be diminished to an extremely small proportion of the population. Most people object to some one or another of their state's statutes, and suppose Anarchists Tucker and Pentecost, who object to all laws, should move out to Idaho—why, two of the most intelligent and best citizens of the state couldn't get within miles of the polls!

Editorial Notes.

It is remarkable, says the *Denison Gazetteer*, that in this country of boasted religious liberty, Christians use the civil courts to prosecute other Christians who insist upon obeying the Bible by working six days and resting on the seventh. Men hav actually been fined and imprisoned in Arkansas and Tennessee, by Christian judges and juries, for this.

An insane girl in this city stole her sister's savings, amounting to over seven hundred dollars, and put them into a church contribution-box. The priest refuses to refund the cash, and the courts must be appealed to. The sister is a poor working girl, and, considering the circumstances, the priest must be awarded the palm as the meanest man in the city.

At the State Fair at Syracuse, last week, Chauncey Mitchell Depew made a speech to the farmers, and held their English brother up to pity because he "first pays the landlord, then the parson, then the government, before there is any left for himself." As long as the farmer of this state pays the taxes on over a hundred millions of exempt church property we do not see where he has much the advantage of his English peer.

The New South Wales legislativ assembly has rejected, by thirty-two votes to eleven, a motion "that in the opinion of the House it is desirable that the business upon each sitting day be opened with prayer." The New South Wales Parliament is wise, says Mrs. Besant, who givs a description of how the prayer business works in her own country. She says: "Anything more comically absurd than the opening of our Commons House, as seen from the lofty eyrie of the ladies' gallery, it would be hard to find. Half a dozen elderly gentlemen dotted over a bare expanse of seats; one with his face pushed into his hat, as though shortsightedly studying the maker's name. Another balanced on his seat on his knees, with his legs stuck straight out behind him, the soles of his boots offering themselvs, apparently, for the bastinado. A third grasping his forehead with one hand and his elbow with the other, seemingly in the throes of an overpowering headache. And then the funny little duet between speaker and chaplain, accentuating the crying absurdity of the whole ceremony. The colonists do wisely not to begin with prayers which nobody cares for."

The Ponderous Mind of the *Independent* was last directed to the consideration of the Important Question whether or not Jesus ever slept. The Masterful Conclusion was: "We hav no doubt that, being a man, and, as such, subject to the usual laws of our common humanity, he often slept and woke, and that sleep with him was just what it is with other men. His divinity did not supersede this necessity, or make the sleep any the less real. Like all other men, he needed sleep for physical recuperation." The Ponderous Mind evidently has slid back about fifteen or sixteen centuries to the time of the "Christian Fathers" who used to write long essays on Jesus's personal habits and general physical conformation.

Up here in New York the Republicans want to apply an educational test to voters in order to disfranchise several thousand ignorant Irishmen who vote the Democratic ticket. Down in Mississippi the Democrats propose to apply the same test to keep from the polls several thousand negroes who hav contracted the habit of voting the Republican ticket. The joke of it is that in New York the Democrats denounce the scheme as unconstitutional, against American principles, and outrageous in its invasion of human rights. In Mississippi, however, they hold it to be none of these things. The Republicans, of course, reverse the reasoning. All of which is instructiv, though Jevons and Mill would probably find somewhere a flaw in the logic.

The Democrats of Kansas hav nominated ex-Governor Chas. Robinson, whom the preachers are pelting with the epithet, "Infidel," for governor. One plank of their platform is as follows: "We deplore the tendency manifested by the preacher politicians who pose as the leaders of the Republican party in this state toward ecclesiasticism in the management of public affairs, which would make religious belief the test of eligibility for political preferment, and declare our unalterable opposition thereto." Another plank reads as follows: "We believe that prohibition has brought upon the people of the state incalculable evils, and has tended to produce as its legitimate result perjury and bribery; has corrupted the very foundations of justice by a system of hired spies, and made at times our courts a disgrace in the administration of public justice."

In a sermon two weeks ago, Dr. Thomas, of Chicago, read an extract from a Roman Catholic journal calling the public schools of that city "dens of vice and immorality," and advising that "they be allowed to go where they sprang from—the devil." Dr. Thomas's comment upon this was, "I wonder why so many of their young ladies are allowed to teach in our public schools," a reflection which led a lay brother to remark to his neighbor that fully one-third of all the female teachers in Chicago were Roman Catholics. This proportion is under rather than over the proportion in New York, and if the schools are not redeemed from Catholic political rule they will be broken up. We heard the other day of a little girl sent to a public school who returned home declaring she would not go again, the teacher talked and acted so. It's a nice condition the Catholics hav reduced the city to!

The religion-in-the-schools question is constantly coming up, here, there, and everywhere. This time it is in Ohio. The Cleveland *World* says: "When State School Commissioner Hancock returns to Columbus from his trip to Caldwell and other points in the eastern part of the state he will be asked to decide a question of religion in the common schools, which came in his mail yesterday. It comes from a town in the Western Reserve and is propounded by a parent who objects to having the scriptures read in the presence of his children. The teacher to whom they are sent, he says, persists in devoting a portion of each day to scriptural reading, and as his children are compelled to be present, according to the schoolroom rule, or be reprimanded, he demands to know whether he cannot legally withdraw his children during this hour. We hope Mr. Hancock will be equal to the emergency and settle the question for that school finally by ordering all religious exercises to be discontinued."

"Christian civilization" is supposed by Christians to be in full bloom in this country. Here is a specimen of it as developed by the Rev. Mr. Lansing, of Worcester, Mass.: "Mr. Lansing read statistics showing that in 1885, out of 110,000 young girls in Massachusetts, 70,000 were working in factories for wages which averaged from $2 10 to $4.50 per week. At the end of each instance he asked if the wages were too low. Then he said that a gentleman of his acquaintance told him that a pretty young girl came to his place of business one day and asked for work as a seamstress. The gentleman inquired what she had been getting, and she told him, remarking that it would not pay her board. She asked for higher wages, 'for,' said she, 'must I go out on the street and sell myself? I must do it or starve if I do not receive larger wages.' Another gentleman," continued the speaker, "told me of a girl who went to another man with a similar request. He told her how to make more money. He ought to be hanged for what he told her, and he will be eternally damned for it."

The ex-reverend Hugh O. Pentecost has been obliged to take a cheaper hall in this city for his winter's lectures because of the falling off of contributions; and there is no doubt, he says, that this decrease is the result of his "growing radicalism during the past year." We are very sorry for Mr. Pentecost, but hope he will keep on growing, notwithstanding. There is no man whose mental development we hav watched with more interest, and if we hav sometimes thought he was dragging his anchor and drifting beyond soundings, the spectacle has afforded us none the less gratification. As an example of the extremest of the extreme individualists he is invaluable to the world. His aggressivness is so mingled with passivness—at the same time a John Brown and a Tolstoi; his logic is so mixed up with sentiment; his hatred of monopolies is so plainly fed by the very individualistic arguments that support them in their selfishness; he is so contradictory and yet so earnest, that we doubt if even philosopher Stephen Pearl Andrews could reconcile his teachings. But the realm of liberty is infinit; let him grow. One who is not an Anarchist can only stand aside and admire; he should not attempt to criticise until Mr. Pentecost's anchor takes hold and he fetches up.

> "For he is great who fronts all shame,
> And dares to name it by its name,
> Yet feels his breast burn warm for those
> Hard struggling in temptation's throes."

A Mr. Hutchins was "ordained" as a preacher in Brooklyn a few days ago. At the ceremony Dr. Armitage said Mr. Hutchins was going to California, "among giants in intellect, among cultured people. He should not argue with Infidelity and the defectiv thought he might meet. An Infidel never in the world was converted by argument. 'Put the golden trumpet of the gospel to your lips and blow with all your might.'" The Brooklyn friend, Mr. Edwards Rousseau, who sends the report of the proceeding, explains: "My only purpose in afflicting you with it is to call your attention to a paragraph [the above] I hav marked. You will observe that Dr. Armitage told Mr. Hutchins that the people of California 'were giants in intellect,' and warned the youthful Mr. Hutchins not to 'argue with Infidelity and the defectiv thought he might meet.' In other words, he told Mr. Hutchins to giv George E. Macdonald and Samuel Putnam a wide berth if he did not wish to get knocked out. Mr. Armitage's 'pawkiness' is only equaled by his impudence in calling thought other than his own 'defectiv.' But then, Mr. Armitage is a man of God, a 'Reverend,' with a big R, aye, even a 'D.D.,' with two big D's, and of course when he says Infidelity is defectiv thought, why, that should settle the matter off-hand, and such intellectual infants as Ingersoll, Bradlaugh, Macdonald, *et al*, should hide their diminished heads. They hav never studied the science by which the impossible is demonstrated, and so it is exceeding cheeky in them to hav any thoughts of their own, even if their thoughts are worthless and 'defectiv.' In all kindness I advise them to join the Baptist church fold, of which the meek and modest Dr. Armitage is shepherd. His thought, not being defectiv, will be of almost inestimable value to them. Kneeling at his feet and basking in the sunlight of his intellectuality, they will be brought to see the error of their ways and the perfection of his. But as 'an Infidel never in the world was converted by argument,' I suppose they hav the infinit impudence to think they know at least as much as a reverend gentleman, who, in acquiring a knowledge of theology, had the major portion of his common sense educated out of him. And so I shall leave your witty brother and his companions in sin to their fate, which I strongly suspect will be ours also."

Since Senator John J. Ingalls of Kansas uttered his famous Agnostic eulogy of a dead brother senator he has been under pressure from the church to conceal his sentiments. His latest eulogy, of Senator Beck, is a queer specimen of oratorical straddle—of a desire to stick to facts and at the same time keep his political fences up in the church. The following are some of his sentences pronounced in the Senate, August 28th: "The proscription [of death] extends alike to the individual and the type. Nations die and races expire. Humanity itself is destined to extinction. Sooner or later it is the instruction of science that the energy of the earth will be expended, and it will become incapable of supporting life. A group of feeble and pallid survivors in some sheltered valley in the tropics will behold the sun sink below the horizon and the pitiless stars glitter in the midnight sky. The last man will perish, and the sun will rise upon an earth without an inhabitant. Its atmosphere, its seas, its life and heat, will vanish, and the planet will be an idle cinder uselessly spinning in its orbit. There is an intelligence so vast and enduring that the flaming intervals between the birth and death of universes is no more than the flash of fireflies above the meadows of summer; a colossal power by which these stupendous orbs are launched in the abyss, like bubbles blown by a child in the morning sun, and whose sense of justice and reason cannot be less potential than those immutable statutes that are the law of being to the creatures he has made, and which compel them to declare that if the only object of creation is destruction, if infinity is the theater of an uninterrupted series of irreparable calamities, if the final cause of life is death, then time is an inexplicable tragedy, and eternity an illogical and indefensible catastrophe. No, Mr. President, this obsequy is for the quick and not for the dead. It is not an inconsolable lamentation. It is a strain of triumph. It is an affirmation to those who survive, that, as our departed associate, contemplating at the close of his life the monument of good deeds he had erected, more enduring than brass and loftier than the pyramids of kings, might exclaim with the Roman poet, '*Non omnis moriar*,' so, turning to the silent and unknown future, he could rely with just and reasonable confidence upon that most impressiv and momentous assurance ever delivered to the human race, 'He that believeth in me, though he were dead, yet shall he liv; and whosoever liveth and believeth in me shall never die.'" If the earth is to be extinguished by natural causes, and if the future is unknown, why should a belief in Christ be looked upon as a reasonable assurance that man will never die? As an Agnostic Christian Mr. Ingalls is not a success. He is too much of the first to be good as the second.

Letters from Friends.

ASPEN, COL., Aug. 30, 1890.

MR. EDITOR: We hav received the "Pictorial Text-Book" and are much pleased with it. We do not see how it could be got out so cheap. J. A. AKERS.

CASTANA, IA., Aug. 9, 1890.

MR. EDITOR: Inclosed find $6—$3 on subscription, $3 for the "Freethinkers' Pictorial Text-Book," $1 for "The Bible, Whence and What?" by Richard B. Westbrook. With best wishes for the future success of THE TRUTH SEEKER and its cause, I am, Very truly, A. A. DAVIS.

NEW YORK, N. Y., Sept. 16, 1890.

MR. EDITOR: The "Freethinkers' Pictorial Text-Book," which you sent to me at Cooperstown, N. Y., was received. Friends and relativs borrow it and find the illustrations attractiv, to the point, and backed up by quotations and proofs that are conclusiv, they all admit. The volume is very cheap at $2. WM. J. BRYAN.

SALIDA, COL., Sept. 10, 1890.

MR. EDITOR: Why will the Liberals persistently misrepresent? The issue over Harman is one of words, not ideas. The right of discussion "in decent language" is fully guaranteed by Judge Foster. He also decides that woman is the equal of man in all things in Kansas. For this he deserves the thanks of every woman. But nowhere except in the church abuse of David can a parallel be found for the gross injustice and black ingratitude exhibited by Liberals toward Foster, many of whom, including Harman, are not lawhonest in their treatment of women. G. M. OVERTON.

ATHENS, GA., Sept. 7, 1890.

MR. EDITOR: Please send the "Pictorial Text-Book." I hope you will put the biblical illustrations of THE TRUTH SEEKER in book form. If so, put my name down for a copy. I will try and sell some of the "Pictorial Text-Books" for you as soon as I get mine to go prospecting with. Everybody in this town ought to own a copy, as this is a church-ridden place, where one can hear prayers or psalms sung every day right in the business portions of the city, and on Sunday everybody and everything goes to church apparently, as one can see the streets around the churches literally crowded with horses, mules, and buggies. To-day our horse and buggy ran away. I did not learn the cause, but from the way they got down the street and out of sight I am led to suppose the minister must hav got off a chestnut which gave them offense. Hoping Mr. Heston will soon be able to resume his labors in the pictorial department of THE TRUTH SEEKER, I am, Respectfully, C. E. MOORE.

BUSHNELL, ILL., Sept. 10, 1890.

MR. EDITOR: I want to second with all my might J. H. Burnham, especially the pungent words in the last paragraph of his article in THE TRUTH SEEKER of September 6th, on the word religion. It has no meaning in science, no relation to morality. Yet some good and able men sometimes use the word, as "true religion," "right kind of," etc. And even Dr. York in a late article has "false religion," as though there was a true religion. Mr. Burnham says, "We hav words which are competent to do service in all the varying conditions of social life without the use of that word." It is solely definable as a belief in the supernatural, which has been a curse in all ages. In Shelley's burning words,

> Religion, . . . prolific fiend, . . .
> Thou taintest all thou look'st upon.

Every effort, and all occasions, should be employed by Freethinkers to broaden the line between religion and morality.

I inclose $2 for the "Freethinkers' Text-Book."

S. L. BABBITT, M.D.

ST. LOUIS, MO., Sept. 13, 1890.

MR. EDITOR: You do not believe in witches, do you? I wish you had accompanied me to the tent-meeting of Mrs. Woodsworth here last Friday night, a week ago last night. A friend and myself went to see her. She is undoubtedly a fair hypnotist, and a bold one. She operates on the heads of the victims with the old well-known motions of the public (so-called) mesmerist. But she has an auxiliary called Ott who gets down at the anxious seat and operates on what is called the media nerves, beginning at the top of the thumbs. This motion is much harder to detect, being comparativly unknown to the public. This makes him a much more dangerous operator than his superior. She has also another assistant, whose business it seems to be to prepare the victims for the operators. This third one is a lady. She passes around the circle and raises up the hands of the intended victims and puts them in proper positions to be operated to the best advantage. This is the power by which religionists are enabled to do so much damage to the ignorant and unwary, and their strongest ally is the Materialist who denies the possibility of the damage done by hypnotism and alchemy.

Witchcraft or voodooism is a combination in which are included hypnotism and alchemy, etc.—in fact, all things which go to make up art-magic. Religion is but another name for black magic, and the priest differs in no way from the common negro voodoo or the wizard of old, only in his pretensions, which are all false. He uses the same books (to wit, the sixth and seventh books of Moses, etc.) and the same class of drugs used by other classes of magicians. No religion is without its wizard or witch, or as we say, hypnotist. I suppose many will say, "I cannot be mesmerized." Perhaps many cannot, without the presence of alchemy, which very few seem to count as a part of the process; but there are but very few who cannot be hypnotized by any ordinary hypnotist if he calls to his aid the use of alchemy, which is a part of this branch of art-magic called religion. And whilst the religionists are allowed the undisputed use of alchemy and hypnotism we shall hav religion. And whilst we hav religion we shall hav wizards and witches and they will hav their victims, and some of their victims will undoubtedly be our nearest and dearest friends. And many of us who would do anything possible to protect ourselvs and friends from the baneful influence of these vampires are their greatest defenders, and protect them where they could not protect themselvs, by denying the possibility of their crimes. If it were possible for those who represent the Freethinking press to send persons who understand the workings of hypnotic influences and alchemy amongst those people for the facts in this connection, what great things might be accomplished for the truth. MARY DUFF.

Sept. 12, 1890.

MR. EDITOR: I see my friend J. A. Tuttle, Esq., of Brooklyn, N. Y., is after me again with a sharp stick. But unfortunately it is composed of very poor material, and does not hurt worth a cent. I wish to inform him that his abusiv letter reminds me of a tempest in a teapot. Now, we hav just had a cyclone in our city, and it was a very destructiv one at that. It tore down and injured several hundred houses and killed sixteen people, besides crippling many more; and after passing through that, how could I be disturbed by the bluster of Mr. Tuttle? Why, its blowing seems like a gentle zephyr, and it simply makes me smile to read such trash. There is not a particle of argument or information contained in the whole blast.

Some months ago he wrote an absurd article about Spiritism, as he calls it, in which he made the statement that he could not or would not believe his own senses on what he might witness of Spiritism; that the senses could not be relied upon, etc.; and he referred to various facts to sustain his position, as the rising of the sun, etc. If my memory serves me rightly, this idea I completely refuted by showing that although a partial observation of one sense might lead astray, yet when all the senses were brought into play the truth would at last be made plain, and that then such truth became knowledge ascertained, and was what we call science. If we ignore the senses we hav nothing left to rest an argument upon or to reason from, and as he never has disputed my points, I had hoped that he considered me right and dropped that part of the argument, for how were all the facts of science established but by the senses? He also asserted that weight was a property of matter, and of course disputed the well-known laws of attraction of gravitation, which no one at all versed in physics to-day doubts. If a piece of matter weighs one hundred pounds in one place and eighty pounds some other place, removed from the earth's surface, the difference must be in a law of attraction and not in the change of the matter. How simple! and yet this man who disputes these well-established truths prates about science. The fact is, I so clearly showed Mr. Tuttle by my illustrations that he did not know what he was talking about that it has rankled his mind and made him mad, decidedly furious, and not having anything to sustain his absurd doctrins and theories he pitches into me personally, and tries to abuse me by saying I am a liar and quibbler and ruffian, and in the same paragraph declares himself a bigger ruffian than I am. I objected to arguing about the facts of Spiritualism with him, as I before stated, because he said in the outset that he would not believe the phenomena if he saw them with his own eyes, and heard with his own ears, or felt with his own hands. That was the substance of his statement. Now, taking him at his word, how useless a task for me to make ever so honest a statement of what I saw, heard, or felt, for if Mr. Tuttle could not believe his own senses how could he believe what I experienced? The truth is, the man who cannot place confidence in his own judgment or the evidence of his own senses, is beyond the pale of reason and cannot be argued with or convinced. You might as well attempt to talk sense to a donkey or dispute with an idiot.

Now, in regard to the facts of Spiritualism Mr. Tuttle is a confessed know-nothing. He knows nothing about them, and by his own showing never can, because he cannot believe the evidence of his own senses, and of course no such person can be brought to study the facts of Spiritualism. He simply says to the world: I am an ignoramus and I am bound to remain one, because I cannot, on such an important affair, believe my own mind, and of course I cannot believe what any other mind says. That is the logic of a bigot, who, while he confesses his own inability to investigate a subject, assumes that nobody is any more capable of doing so than himself. Presto, what philosophy!

Some forty years ago I was brought into contact with modern Spiritualism by means of reading reports of the Rochester knockings, and subsequently I witnessed table-moving and the rappings. I noticed that by these raps, made at times in various parts of the room, either upon floor, walls, or ceiling, or other parts, and on furniture, a certain amount of intelligence was manifested. The movements were independent of any person composing the circle, and the raps came in response to our thoughts, unexpressed often, giving information known to no one present, but which facts were afterward verified. Now, although these simple and undignified raps were made since 1848, up to the present time, and intelligence has been imparted thereby, all the would-be philosophers of the know-nothing Tuttle stripe hav been unable to explain them to this day, and finally, in sheer despair, they hav come to the conclusion to not only close their ears to the sound thereof, but they at last declare that they hav lost all faith in the human senses, and refuse to believe "though one rose from the dead." What a humiliating spectacle to behold! Driven to the wall with an avalanche of facts and manifestations, they deny the subject by proclaiming themselvs a pack of asses, because to admit the phenomena and the intelligence given would be to acknowledge defeat. The fact that mountebanks hav set up shows to gull people out of their money is no argument against Spiritualism, for in four cases out of five the deceivers never were Spiritualists, and the one part in five become tricksters because of their own worthless natures, and because they could not control the spirits and Spiritualism to their own special benefit. Therefore trickery is no excuse. The man who reasons, and who is guided by reason, must be able to select the grain from the chaff, and let the latter be carried away by the wind. But Mr. Tuttle is unfortunate in his scientific notions, for he sets aside the well-established law of attraction and attributes the weight of matter to a property within it, instead of something acting upon it from the outside, and this has convinced me that Mr. Tuttle knows as little about matter and its laws as he does about spirits and the laws which govern them. Of the one error I had hopes of convincing him, of the other it would be utterly impossible.

Mr. Tuttle says that I am a ruffian, "and perceiving that he had a ruffian to deal with, he acknowledges that he used rough language, and means to let me know that he will stick to me and giv as good as he gets." He says, "I shall endeavor to stay by him until he is satisfied that I can giv as good as I get and a liberal rate of interest." Now, Mr. Tuttle, if you claim the distinction of being a greater ruffian than I am, which your intemperate language shows, I am already satisfied that you are entitled to that distinction, and you need not write any more abusiv letters. I yield the palm to you already, so desist from trying to convince the readers of THE TRUTH SEEKER that you are a greater ruffian than I, as I do not think they will be edified by your further efforts in that direction. You hav amply shown your skill in the use of abusiv epithets. I yield! But when you say that you do not oppose science, but only the vagaries and theories of so-called science, and in the next breath assert a vagary on the properties of the weight of matter, which sets aside the law of attraction and gravitation, I think you deserve the palm as the greatest quibbler I ever encountered, and if I am wrong I wish you would write your best article and show why weight is a property of matter, and the cause of its motion. To that I could giv respectful attention.

Yours truly, J. R. PERRY.

OLIVE BRANCH, MISS., Sept. 10, 1890—E.M. 290.

MR. EDITOR: In writing this letter for your columns it is my purpose, first to seek friendship, congeniality, and sympathy among your many intelligent readers, and then to inform them how much a Liberal may be made to suffer in a so-called religious community. Three years ago I came to this state, young and poor, but with that all-sufficient recommendation with Baptists, a letter of church membership in the Baptist church. Soon, and without effort upon my part, I was drawn into society with them, feasted, praised, called on to pray and talk in the churches, and in every way drawn prominently to the front. Every man of them and his neighbor said I would preach. Every man and his wife said I was bound to make my mark, that I should be a Spurgeon, and things of that sort. Well, I was not a hypocrit. I thought that the true impulse of my nature was love for God and his people, born of the suffering of Christ on the cross. I thought it was a wonder and a pity that God did not convert Ingersoll and turn him into a Baptist preacher, and I thought again sometimes that God was using him as a whetstone to whet up dull Christians on. I had been told so, taught it from my cradle up, and knew no better. I thought, and, dear brother Liberals, I feel safe in saying that fully half of the orthodox Christians now think, that Ingersoll is the only man on earth that denies the existence of a living God. Such is our Robert's fame that he is known of even in the ranks of superstition where a Freethought paper, pamphlet, or book is burnt as soon as it falls into orthodox hands. Well, to go on with my narrativ, it soon began to be said of me that I was engaged to one of the prettiest and sweetest girls in the Baptist flock, and although some of the brethren said it was against God's ban for cousins to marry, the wedding took place. And some people do say it so shocked the young and unmarried pastor of our church when he heard that of this sister, whom he had looked on as his, just waiting for a convenient season to tell her of his God-inspired love. etc., that he had to return home without delivering the sermon one fourth Sunday in March, to conceal his chagrin. Meanwhile, I myself, thinking how easy it would be to preach, and seeing how much the preachers were loved for God's sake, and noticing how rich and happy they seemed when compared with their flocks, and thinking thereby to do much good in the world, went to studying carefully the Bible in order to be ready for the work. I began in Genesis and went forward. I was shocked almost to insanity at finding evidence in every chapter that the God I had been serving was the most monstrous of all the monsters of whom I had ever heard, and the most cruel of all tyrants that ever ruled. Then, just as I finished the first five books, I found it there, plain and indisputable, that this divinely inspired writer wrote up an account of his own death and burial while he was yet alive. Well, in a word, I laid aside the holy book and went and told my betrothed that I found the Bible to be a book of Jewish mythology and worth no more to liv by than Grecian mythology or the "Arabian Nights." She was surprised! and shocked! Oh, yes! But I was only a Bible skeptic then, only an infant thinker, and I told her that I did not believe in Bible or hell, but still thought there was a loving heavenly father, and a beautiful heaven where everybody would go when they received punishment for their sins here, which they would while living. Then she was not shocked any more, and her big, sweet, blue eyes filled with tears;

and we were married soon after. She had eighty acres of land, and I had muscle and will—and nothing else. I built a two-room log-house and filled up the cracks with lime-mortar, made it smooth with a trowel; scrubbed the floors clean and white; moved in without any furniture except a few chairs, a bed, and a cook-stove, and went to work. In a short time out-houses loomed up, cotton blossoms and potato vines covered the ground, big watermelons grew thick in the patches, and by winter that year the little two-room log-house was made comfortable, neat, and cosy; and all the neighbors said, "That boy loves his wife and means to take care of her." Meanwhile, again, I had been thinking, and had come to the logical conclusion that I was an Atheist. This without ever reading a Freethought paper or knowing that such a paper was ever printed. One day in a crowd of men some one suggested that I knew a little about the Bible, and thereupon one old man began at once to belabor me with comments upon the wisdom of Solomon. I had been for months waiting for just such an opportunity to come out boldly on the side of truth, and quick as thought I let him hav it—that I did not find so much wisdom in Solomon, and that really, to judge him by his actions, I thought him to be the biggest fool I had ever read of. Arguments followed about Noah's ark and the existence of God and other Bible matters, and the outcome of it was that the next week a committee of brethren was to see me. I denied to them the existence of a God, and so shocked them that they asked me to kneel with them in prayer. I readily complied, and when that had finished I invited them to remain while I too offered a prayer. Then I gave them Dr. Monroe's "Almighty Man" with all the pomp and zeal of a D.D., and they left in pious rage. Since then I hav subscribed for THE TRUTH SEEKER and the *Ironclad Age* and as fast as I get them and read them to a finish, I start them away on mission work among the Christians. Finding themselvs powerless to hold me down in an argument, they hav now resorted to slander and outrage. They hav organized a social boycott against me, and vowed that my influence was bad and that none of them will ever in any way recognize me intimately. All this is hard. And what is worse, somebody has poisoned my horse and my cow, the only property of my own that I had, and that I had worked hard for the last two years. My little family is now four, and everything pulling against me makes it hard lines, and makes me long for congenial companionship and words of sympathy. My wife and I love and cherish each other, but she is still as big a Baptist as I am an Atheist and we never mention God or his book to each other. Now, friends, I want a word of encouragement from each of you, and I want also to make to you this appeal. I am bound to become a lecturer for the cause of Liberalism. I am a student, such a one as will learn a lesson from each object that my vision falls upon, but I need Freethought literature to fit me for my work. I need works on geology, evolution, philosophy, and astronomy, and I need and would be proud of any old book that any of you would feel that you could spare, or any old papers that you may hav on hand either. Will not some of the great and good Liberals help me to deal Christianity a telling stroke by aiding me in this direction? Let me say to you that I'm going to lecture—I mean it. And any person who will send me a book can hav it returned if he so desires as soon as I can read it carefully, and anyone who will lend a helping hand will, if I liv, see it do good for the great cause of Liberalism. Will not some of the great authors who read this send me one of their books? Address as below and the postmaster here will know whom you mean, or address as below and my real name will be forwarded. With thanks to the Editor and good will to all,

GRAY ATHEIST, Olive Branch, Miss.

TYNGSBORO, MASS., Sept. 14, 290.

MR. EDITOR: Friend Hagen does me the honor to devote a column and more to my brief notice of his brochure. He unfairly accuses me of unfairness. I will repeat the quotation to show whether it was "garbled." "I shall consider this positiv proof that consciousness is a natural property of an electric current generated by the conscious part of the nerves and brain." Of course consciousness, or what is conscious, may develop more consciousness, but the original consciousness of the part is as much in question as anything else. Lucidity is not gained by misuse of words. I suppose he means that a certain part of the nerves and brain becomes conscious by the operation of an electric current. He should hav said so, and not left it to be guessed at. The language was what I criticised, and such slipshod writing is what plays hob with "popular science" and "plain talk," in fact with most alleged philosophical literature all the way through the gamut from Joe Cook to Herbert Spencer. The very phrenologists he quotes profess a belief in immortality. Maybe when friend Hague has been dead a thousand years he will wake up and find he is no more ended than he was this morning.

Friend Hague should not think that I was trying to prove that death did not end all, but that I simply sought to show that his dogma was not proved. His dogmatism consists in calling his theory his knowledge by revelation of nature. Nature has revealed to him no such thing, by his own showing. He attempts to prove that death ends all by the phenomena of unconsciousness in syncope and sleep and the return of consciousness without memory of what time had passed. He is very much mistaken, also, in calling it death when there is only asphyxiation and life enough remaining to make resuscitation possible. His kind of death did not end all or there had been no more breath. The argument he attempts is the very one assumed by the other side to show that the soul, whatever that may be supposed to be, is unaffected by the conditions of the body, as he may see by reading Wayland's "Intellectual Philosophy" or Brittan's "Man and His Relations." I hope I hav now been plain enough to be understood by friend Hague. If he wants to know how much of a dilettant I am he may come and help me do farm-work.

I will devote the remainder of this letter to another correspondent and another subject.

The Shepherd of Leavenworth plain attempts to take me to task in THE TRUTH SEEKER of September 6th, for having proposed Kansas as a successful sample of Prohibition.

My argument was based upon a quoted statement of that state's illustrious senator, Ingalls, whilst he, the said Shepherd, does not advance a single voucher for his asseverations. The presumption of this court is that he gets his misinformation from the rum papers, as they hav been in the habit during the last decade of printing that sort of stuff. It is a little queer, though, that those whose interest, as proprietors and patronizers of the liquor business, is on the side of the largest sales and easiest access, are the very ones who vigorously cry that Prohibition is a failure. It is also somewhat cross-legged logic, like a drunken man's walk, to claim that Prohibition laws do not prohibit, and that people are leaving the state because they cannot get their swig. But the rumocracy, like orthodox religion, does not hold itself bound to be consistent. For my part, however, I should rather choose a country that the rum swine and beer-sellers had abandoned. A state's wealth does not consist so much in the number as in the character of its citizens, and if the bad rubbish will leave of its own accord it will save buying ropes to giv them a lift.

The law is not my idol, but unless the gentle Shepherd wants all the world to be a Donnybrook fair, and his song is, "Whack, Hurrah, for Lanigan's Ball!" he will not object to a little legal suasion to secure some of the rights and a little of the liberty of sober, honest men. That is why I want the law, with all other rational means, enlisted to lessen and erase the liquor curse. Contrary to the gospel shepherd, the Kansas Shepherd prays to be led into temptation. I think temptation to good behavior better than an enticement to evil conduct. Were it not so the state should put a bounty on inducements to crime, and the Shepherd should drive his sheep into the thief's inclosure for his moral good.

Ever since the first priest called the first disputer of his divine claims and impudent assumptions an "Infidel dog," it has been found easier for falsehood and ignorance to call names and make faces than it is to strive to maintain a bad cause by logical inference and scientific induction. For that reason the prairie Shepherd has ranked me a "Puritan." I cannot recall that I hav been so termed but twice before. Once when in a military institution I insisted on a little regard for soberness and decency, and gained my point and the sauceboxes' apology, and once when, through Moses Hull's paper, I asked Ezra H. Heywood why his sympathies went out so much more freely toward the cut-throat Mollie Maguires than what he had to bestow upon the luckless laborers whom they beat down for trying to earn a scanty living. I am sorry for Heywood's bad fix. Though I think his course injudicious I do not count Ezra's error a crime, but the Christian malice that sent him to prison is not the fault of law but of theology. His trial I deem illegal persecution for opinion's sake.

It is very true, I am of Puritan ancestry, and of ancient Salem stock at that, though none of my name are on record as having had a hand in hanging witches. Indeed, some of my near kin to-day, had they lived in Mather's time, would hav gone to the gibbet by that sign. Whilst I know what all manner of mean treatment is that ignorant and hypocritical godly piety can heap upon one who has brains enough to think, tongue enough to talk, and grit enough to speak his mind, yet I hav found no insolence that can equal the impudence of dram-drinkers and liquor-sellers, both in voice and act. Their very claim to the rights, liberties, and respect due decent and industrious people is itself the mockery of morals and an insult to principle. The only time that I, with all my Atheism, was ever troubled with law was when once I said I did not care a damn for all the drunken rum-sellers on the police force, and half a dozen or so of them rushed out of a neighboring saloon, and amid the din of fire-alarms tore me away from my hotel. Well, they did not make their "blasphemy" charge work worth a damn (a damn is a piece of India money), nor can the advocates of alcohol be more successful with their "Puritan" gag.

Liquor lovers should not suppose that Prohibitionists hav hydrophobia, as the aforesaid Shepherd conjectures. The temperance folks usually are, like the Baptists, fond of water, but that epithet comes as near the truth as one can be expected to diagnose who sees things through liquor glasses. I hav occasionally seen members of the Good Templars badly out of order; indeed, so far over the bay that they had to leave the lodge. I would not presume to say whether that was the case with our whilom Kansas brother unless I knew, but if he, when a member, was of his present opinion, he must hav been initiated with his ears plugged, for that organization is pledged to Prohibition from the word go.

As I hav repeatedly said, if the church is running the temperance business, so much the worse for outsiders. I do not know what is the matter with so-called Infidels at this period that they, so many of them, only ask liberty to drink like the devil and play hell generally. This fact goes farther than any and all else toward establishing the correctness of the condemning epithet. It was the "Infidels" who hav headed every reform in the past. Indeed, it was "Infidels" who started the Washingtonian movement. It was "Infidels" who originated the first Prohibition party, with Ella E. Gibson as orator, and Wendell Phillips as presidential candidate. And even now, Dr. Blackmer, the Christian gubernatorial candidate of the Massachusetts Prohibition party, lectures the churches to abandon their old conservativ policy, and advance instead for the liberation of humanity from the dominion of drink and the reign of ruin. With the animus of the present Prohibition party I am not dealing. If it is hypocritical it is because secular temperance does not bear its standard. My point is Prohibition itself, not statutes or parties, but execution, and we can hav it whenever temperance professors will practice temperance.

Those who think to pick me up on a shingle and throw me out of the window will do well to first take heed that I am not in the habit of making statements without having the papers to prove them. I will tender the Shepherd of bleeding Kansas a few spicy documents from people in his own state, who, by their position, are best qualified to report on the subject in question. If his anxious correspondents wish for more of the same brand let them write to me and I will try my best to get them a supply:

PROHIBITION PROHIBITS IN KANSAS.

Gov. John A. Martin, in his retiring message to the legislature in January, 1889, said:

"Fully nine-tenths of the drinking and drunkenness prevalent in Kansas eight years ago hav been abolished, and I affirm with earnestness and emphasis that this state, to-day, is the most temperate, orderly, sober community of people in this civilized world. The abolition of the saloon has not only promoted the personal happiness and general prosperity of our citizens, but it has enormously diminished crime, has filled thousands of homes where vice and want and wretchedness once prevailed, with peace, plenty, and contentment, and has materially increased the trade and business of those engaged in the sale of useful and wholesome articles of merchandise. Notwithstanding the fact that the population of the state is increasing, the number of criminals confined in our penitentiary is steadily decreasing. Many of our jails are empty, and all show a marked falling off in the number of prisoners confined. The dockets of our courts are no longer burdened with long lists of criminal cases. In the Capital district, containing a population of nearly 60,000, not a single criminal case was on the docket when the present term began. The business of the police courts of its larger cities has dwindled to one-fourth of its former proportions, while in cities of the second and third class the occupation of police authorities is practically gone."

Gov. Lyman U. Humphrey, in his inaugural address, January, 1889, said:

"The growth of public sentiment in support of constitutional Prohibition in Kansas is steady, healthy, and unmistakable. In the last campaign, no political party had the temerity to demand a resubmission of the question to the people in the face of a popular verdict that has been repeated and emphasized every time the popular sense has been taken. As an issue in Kansas politics, resubmission is as dead as slavery. The saloon as a factor in politics, as a moral iniquity, has been outlawed, a fugitiv and a vagabond on the face of the earth, or that part of it within the territorial limits of Kansas."

The attorney-general, in his last report, just published, says:

"The people are beginning to see the results. The taxpayer begins to feel it. The wives and children of the reformed inebriates experience the change. Prohibition is here to stay; it is a fixed fact. A vote of the people would never erase it. It is depopulating our penitentiary, and reducing pauperism and crime to the minimum. The saloon has been banished from Kansas soil, and already the result can be appreciated. The county jails throughout the state are comparativly empty, and the number of convicts in the penitentiary is growing less.

"Has Prohibition driven emigration from Kansas?

"Has Prohibition driven capital from Kansas?

"Has Prohibition debased the morals of the people of Kansas?

"Is Prohibition a success in Kansas?

"We had a dram-shop law from 1874 to 1881, and during that time the average annual increase in the population of the state was, in round numbers, 12 000. We hav had Prohibition in Kansas from 1881 to date, and the average annual increase in the population of the state is, in round numbers, 82,000. In 1880 we had one city with 15,000 population. We now hav six cities in Kansas with population of from 15 000 to 45 000, and twenty-seven cities with population of more than 2,000 each.

"In 1880 the population of the state was 996,096. In 1888 the population of the state was at least 1,650,000, with a voting population of 335,000.

"We increased the area of cultivated lands in four years 6,756,873 acres. We increased the taxable value of property in four years $116,227,941.

"We built 1,591 school-houses in four years, worth $2,000,000.

"The increase in school population in four years is 120,760. Does this look as though people are afraid to bring their families to our state?

"Jan. 1, 1885, we had 4,543 miles of railroad in Kansas.

"Jan. 1, 1889, we had 9,698 miles of railroad, an increase in four years of 5,135 miles of main and side tracks, and more than was constructed in any other state in the Union during the same time.

"Dec. 31, 1886, we had 898 convicts in the penitentiary. Jan. 1, 1887, we had 900, only two more than in 1886. Aug. 17, 1888, we had only 854 convicts in the penitentiary, an actual decrease of forty-six in seven months.

"There is not a brewery in Kansas.

"There is not a distillery in Kansas.

"There is not a barrel of bonded liquor in Kansas.

"There is but one pauper to every 1,350 people in Kansas.

"Taxes in Kansas average only three and seven-tenths per cent on a valuation of property at one-third its true value.

"These facts hav been proclaimed by two governors to the Kansas legislature in January, 1889.

"Many of the city and county jails in Kansas are empty.

"Prohibition has come to stay in Kansas, and would be reaffirmed by a vote of at least 150,000 majority if resubmitted to the people.

"No man can truthfully deny these statements, no difference where he comes from. The records prove them.

"Prohibition is a success in Kansas. S. B. BRADFORD,
"Attorney-General of Kansas, 1884–88.
"March 13, 1889."

I hope the above will be satisfactory to those who wish to find the truth. To those seeking support for the cause of boose the prop of a beer-soaked and rum-reeking press will seem stronger than the writ of able governors and intelligent attorney-generals.

I think I hav been as explicit if not as poignant as my critic.

JOHN P. GUILD.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

My Doves.

I owned two little turtle-doves
Dressed in coat and gown of gray,
The sunlight making rainbow tints
On neck and breast, bright, not gay.

Lo *vey* lovey, I would say.
Coo *oo* oo, would answer they,
Coo *oo* oo, coo, coo, coo.
We *love* you, you, you, you.

Four years I've listened to their coo.
Four years I've cared for lovies.
I've nourished, loved, and petted them
Since they were baby dovies.

Loo *vey* lovey, I would say.
Coo *oo* oo, would answer they.
Coo *oo* oo, coo, coo, coo,
We *love* you, you, you, you.

They never failed me with their coo
Darkest night or brightest day;
If I but spoke or sang to them,
Quickly would be heard their lay.

Lo *vey* lovey, I would say.
Coo *oo* oo, would answer they.
Coo *oo* oo, coo, coo, coo,
We *love* you, you, you, you.

But downward swooped a butcher bird
Not long ago, and killed one pet;
Now, all alone, his little mate
Her loss can never forget.

Oh, in my heart I feel a pain,
As I list, and list in vain,
For coo *oo* oo, coo, coo.
We *love* you, you, you, you.

SADIE ATHENA MAGOON.

Station D, Los Angeles, Cal.

Life in the Backwoods.—Concluded.

The man might be a kidnapper, and would make all haste to some populous city, and there dispose of her children, dearer to her than her own heart's blood.

They all wept bitterly, while the mother thought she should go distracted.

They had never before been separated, and the agony and suspense was almost unendurable. The family increased their speed, and when they reached the place where the pedler had told the mother he should stop, she rushed into the house in a transport of pain and distress.

But, oh, how mortified she was when she entered the abode. There sat her Tommy and Katy on either side of the friendly pedler eating a huge slice of bread and butter, and laughing and chatting in a very lively manner. She thanked the good pedler so many times that he always thought she overdid the matter.

They staid at that place nearly a week to rest, the mother working to pay for their keeping.

One day their hostess gave the children some baskets and told them to go to the fields beyond the brook and see what they could find there.

They found—oh, such red, luscious strawberries.

When they returned with their laden baskets, how their bright eyes sparkled, and how red their lips were! And then such a delicious supper! Strawberries and cream—what a feast it was! The next morning the man of the house asked them if they had ever seen dogs making butter.

"Why, no, of course not," said Tony, laughing.

"We'll see! We'll see!" said the honest old farmer, harnessing the two dogs that he owned.

"They're much like human beings, you know," said he; "they all like to shirk work. Sometimes they will run away on churning days."

He thought it showed intelligence to thus giv him the slip, for he knew by experience it was mighty hard work to churn.

Near by this farmhouse lived a queer old lady who was fond of children, and full of droll stories, and she made many quaint speeches. Mrs. Stirling inquired of her her age. She said she had forgotten the year, but she believed it was in string-bean time—she had been extremely fond of them ever since.

After they were well rested they thought they would start again on their journey. The old farmer brought out the family chariot and two handsome horses.

"I want a hand in this trip from Canada to Massachusetts," said he, "so jump in. I'm going to drive you twenty-five miles, anyhow."

But for all the rides they obtained, they still had to walk many wearisome miles, and it was several weeks before they reached their destination in Massachusetts. And then they had not a thing to commence housekeeping with. But they, with great enterprise, hired a small tenement, and the neighbors, learning of the wonderful journey all the way from Canada, on foot most of the time, contributed provisions, and enough furniture to begin keeping house on a small scale. One lady who had known Mrs. Stirling in her youthful days gave her a bed and furnishings. This good lady lived to the age of one hundred and three years, but whether this longevity was attained on account of her great benevolence or not, I would not undertake to say. Her numerous descendants are well known for their intelligence and great moral worth. Addie and Maria obtained employment in a cotton mill, and Mrs. Stirling hired out as a washerwoman.

In that time a large amount of work was exacted for a small sum of money. Mrs. Stirling toiled six hours usually for twenty-five cents. After her day's work she and the little ones would go to the woods for fagots, and in this way obtained all the wood she needed. With a long pole and a hook attached to it she broke off many dead limbs from the old pine and oak trees. When they had collected fagots enough, or as much as they could carry, they would bind stout cords about them and drag them home. One day when thus engaged they met old Gaffer Smith. Tony was tugging away like a horse, with a monstrous load of brush in his handcart. Old Smith looked at the boy admiringly. He said, "Madam, I think that boy is the flower of your family."

"Yes, sir," was the reply, "he is the sun [son] flower."

When autumn came, Tony and Kate were sent to school. Tony's clothes were very worn and patched.

"Never mind, Tony," said his mother, "as soon as the girls get their month's pay you shall hav a new suit."

"No, mamma," said the bright boy, "you buy yourself a good flannel gown and a shawl."

"But, Tony, you will be cold," and the mother gazed fondly upon her brave-hearted boy.

"Then I'll run and get warm," laughed Tony.

"I hear, too," continued Mrs. Stirling, "that the boys make fun of you on account of your shabby clothes, and I do not like that."

"Pooh, mother! I can stand all that. You shall hav the clothes and I'll wait a spell longer for mine."

So when pay-day came Mrs. Stirling had the new gown and woolen shawl, and Tony waited another month for his new suit.

When his noble conduct became known his teacher made him a present of a fine fur cap.

It was some time befores the Stirlings had more than one chair. They were accustomed to sit on the bed and old boxes, but after a year they managed to liv a little more comfortably.

The children all grew up to womanhood and manhood. The girls married well, and Tony became a sailor. He went to a foreign land and after a while accumulated a snug fortune. Then he came home and surrounded his mother with every comfort and many luxuries, so that her last days are as happy as one might expect or desire. Tony still livs and is a great benefactor to the poor. He says he has been as poor as anybody, and knows just how it is.

The lesson of this true story is, that to lead a virtuous life, to do good, to be respectful, tender, and self-sacrificing, to practice the precepts of the wise, to be temperate, to shun evil and evil influences, must lead to real and permanent happiness, even in the backwoods.

MIRIAM.

THE AGE OF DISCRETION.—Thewald thought it very unfair to influence a child's mind by inculcating any opinions before it should hav come to years of discretion, and be able to choose for itself. I showed him my garden, and told him it was my botanic garden. "How so?" said he, "it is covered with weeds." "Oh," I replied, "that is because it has not yet come to its age of discretion and choice. The weeds, you see, hav taken the liberty to grow, and I thought it unfair in me to prejudice the soil in favor of roses and strawberries."—*Coleridge.*

An Appalled Guest.

This happened away in the backwoods of Arkansas. A tourist going over the state on horseback stopped for the night at one of the popular hotels of the locality. The hotel happened to be a log and slab affair of three rooms and the same number of beds, while the proprietor was the proud parent of nine wild and woolly sons under twelve years of age. After a supper of "hog and hom'ny" the host said to one of the boys:

"Come, Billy, get the broom straws."

Nine broom straws of unequal lengths were produced by Billy. The father hid them in his hand in such a manner that only an end of each straw could be seen. Then each boy drew a straw.

"Ha, ha!" said the merry parent jovially. "Bill, you an' Buck an' Lige git the short ones."

"What does that mean?" asked the amused guest, whose look of amusement faded away when his host said:

"Mean? Why, that's a little way we hav o' settlin' which three of 'em shall sleep with any gent that happens to stop over night with us. I 'spect you'll find Buck and Bill and Lige mighty lively bedfellers, but don't you be afeerd to giv 'em a warmin' up with your boot or a bed slat if they git to trainin' too high. Go 'long, boys, an' pile in with this gent, and mind that you behave yourselvs."

The Kind She Wanted.

Katie livs in the suburbs of Boston, and her small head is not infrequently badly mixed upon things that relate to the difference between the ways of the town where she livs and the ways of Boston. She has always a great scorn, however, for having things different from city fashions, and this shows itself in the most unexpected ways.

Not long ago a traveling photographer came along and established himself not far from her father's house, and her mother decided to improve the opportunity to hav some pictures of the children taken.

"Come, Katie," she said one morning, after it had all been talked over before the child, who had made no comment whatever, "go to nurse and get on your things and come with baby and me to hav your tintypes taken."

But Katie drew back.

"No, mamma, dear." she said, gravely; "if you will excuse me, I won't hav any tintypes taken. I'll wait, if you please, till you can take me to town and get a real telegraph of me."

What the Little Ones Are Saying.

Little Johnny W. is four years old, and formerly lived in Bangor. His parents now reside at Augusta. The other day Johnny's natural aptitude for fun and mischief led him to commit some trifling misdemeanor, which was promptly rebuked by his mother. She dwelt upon the fact of God's seeing us and always knowing what we are doing. The idea seemed to impress Johnny forcibly, and for several moments he remained silent. At last he broke out with: "Say, mother, does God see everything in Augusta?" "Yes," was the solemn reply. "He sees our every act." Whereupon the young sinner exclaimed: "Good gracious, mother! Let's move back to Bangor."

A little boy was the other day asked if he did not wish that a certain lady of whom he was very fond, and who had just died, could come back to see him. He thought a moment and replied: "Well, yes; if she can come just like any other lady and make a call, yes; but if she comes with her wings and cannot sit down, I think she had better stay where she is."

HE'S A BRICK.—Very few of the thousands who use the above slang term know its origin or its primitiv significance, according to which it is a grand thing to say of a man, "He's a brick." The word used in its original intent implies all that is brave, patriotic, and loyal. Plutarch, in his life of Agesilaus, king of Sparta, givs us the meaning of the quaint and familiar expression. On a certain occasion an embassador from Epirus, on a diplomatic mission, was shown by the king over his capital. The embassador knew of the monarch's fame—knew that, though nominally only king of Sparta, he was ruler of Greece—and he had looked to see massiv walls rearing aloft their embattled towers for the defense of the city, but found nothing of the kind. He marveled much at this, and spoke of it to the king. "Sire," said he, "I hav visited most of the principal towns, and I find no walls reared for defense. Why is this?" "Indeed, Sir Embassador," replied Agesilaus, "thou canst not hav looked carefully. Come with me to-morrow morning and I will show you the walls of Sparta." Accordingly, on the following morning, the king led his guest out upon the plain, where his army was drawn up in full array, and pointing proudly to the patriot host, he said: "There thou beholdest the walls of Sparta—ten thousand men, and every man a brick."

HERE are a few amusing blunders that hav just occurred in examinations in Boston public schools: One little girl said that "in 1620 the Pilgrims came to Massachusetts for the purpose of fighting the battle of Bunker Hill." Another said: "In 1682 William Penn explored Pennsylvania with a crew of Quakers." In another paper a small boy, who had evidently heard that the English people were fond of meats, said that of all the countries he had rather visit England, because he would like to see the Thames river and the beefeaters.

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These notices are for the benefit of Liberals who may be visiting the places where these societies are located. Local Secular Unions and Freethought Societies meeting regularly can have their gatherings advertised here free by forwarding the necessary information.

The Manhattan Liberal Club, N.Y.

Meets every Friday evening, at 8 o'clock, at German Masonic Temple, 220 East 58th street. Lectures and discussions. The public cordially invited.

The Newark Liberal League

Meets every Sunday afternoon at 3 o'clock at Liberal League Hall, 177 Halsey st., cor. Market st., Newark, N. J. Lectures and discussions on religious and social questions. Seats free and everybody welcome.

Philadelphia Liberal League 257

Meets every Sunday in Industrial Hall, Broad and Wood sts., at 2:30 and 7:30 P.M. for lectures and free discussions on religious and social questions. Able speakers interest the audience. N.B.—Truth Seeker publications always on hand at cheap rates.

Chicago Secular Union

Meets every Sunday evening at 7:30 P.M., at Princess Opera House, 558 West Madison street. Lectures and debates. Strangers from abroad are welcome.

The Secular Society of Kent, O.,

Meets semi-monthly, first and third Sundays, at 2 P.M., at the town hall. All friends of human cultivation are invited. MARIUS HEIGHTON, Sec.

The Minneapolis Secular Union

Meets every Sunday at 7:30 P.M., at 412 Nicollet ave., Rooms 12 and 14, Eastman block, Minneapolis, Minn. J. F. MACOMBER, Pres.: LEROY BERRIER, Sec.

Elizur Wright Secular Union

Of Alliance, O., meets the first and fourth Sundays of each month at Independent Church, at 10:30 A.M. Free discussion on all Liberal subjects. Subscriptions to THE TRUTH SEEKER and *Investigator* are solicited. R. G. SMITH, Cor. Sec.

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Meets every Sunday evening at Union Square Hall, 421 Post street, at 8 o'clock. A cordial invitation is extended to all. Seats free.

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Holds regular meetings at Good Templar Hall, Flynn Block, S.E. corner 7th and Locust streets. Lectures followed by discussion. Friends from abroad heartily welcome.

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Meets every Sunday at 7 P.M. in Grand Army Hall Lectures, discussions, readings, poems, music and songs. A cordial invitation is extended to all; especially to friends from abroad. Correspondence solicited. J. L. TREUTHART, President. WILL S. ANDRES, Secretary.

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Of Los Angeles, Cal., meets semi-monthly, first and third Sundays, at 8 o'clock, P.M., at Parr's Hall. Everybody invited. MRS. R. M. BERRA, Pres.; J. H. MCWILLIAMS, Rec. Sec.

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News of the Week.

CHICAGO accuses New York of playing "a vile game" by trying to poison the European mind against the World's Fair.

A SUDDEN death at Albion, N. Y., last Sunday, was not that of a blaspheming Atheist but of Rev. George Cain, who fell dead in the middle of a sentence of his sermon.

ANOTHER electric light lineman was killed at New York on the 15th while at work up the poles.

THE Brazil elections are in progress, and the republican party is obtaining victory over the clericals and imperialists.

BOSTON Catholics and Protestants still fight over history in schools. A board has been appointed to hear parents' complaints.

UPON the strike of two hundred carpenters at Spokane Falls, Wash., their places were at once taken by indignant millionaires, bankers, merchants, etc.

THE New York Y. M. C. A. on Sunday the 14th listened to Rev. Thomas Dixon, who counseled government prohibition of strikes, with military enforcement.

THE police authorities of New York city will take a new census, and demand that the national census board accept it or make a recount. Many other cities ask recounts.

THERE are threats of violence at Richmond, Ky., if Schweinfurth attempts to start a colony there, as announced. A church there has expelled several members for believing in his divinity.

THREE Knights of Labor are said to hav confessed that they with two others made the attempt to wreck a New York Central train. Most Knights call the confession a "put-up job" of the company.

COMPLAINT is made of New York's backwardness in the institution of public libraries, in which line she is surpassed by the most inconsiderable cities of England. The cause is Catholic Tammany rule.

THE mendacity of journalism is illustrated by the communication to the press by a correspondent in Montreal of a falsehood representing Prince George as being engaged in a street fight in that city. The reporter will be prosecuted.

JAMES BAILY, a Birmingham, Ala., voodoo doctor, who represents himself as the high priest of the queen of heaven, has been arrested for swindling his dupes, but says the queen of heaven will speedily punish all who dare harm her high priest.

RAILROAD trainmen ask that automatic coupling and power brakes be adopted on freight and all trains, saying that now their life is more dangerous than that of soldiers in a war. In one year, they say, 20,000 trainmen hav been injured and 2,700 killed.

THE chief railroad accidents of the week were a collision on the Reading, Pa., road on the 19th, by which a crowded express was thrown in the Schuylkill river and thirty or forty were killed and many injured; and a collision at Chicago on the 21st by which fifteen were killed.

AT Berlin Max Goerish, a half-witted fellow, was made frantic by Salvation Army meetings, and believed himself sent by heaven to clear the world of sinners. Meeting Emil Rohnbeck, a butcher, he shot him, exclaiming, "Thus do I avenge the Lord!" Then he shot himself.

A REPORT states that the Mormon settlers in the Canadian northwest are very thrifty. One of the main complaints of the outsiders is that "they never spend a cent over a bar." They say that while they regard polygamy as scriptural, they do not practice it in this country and do not intend to.

THE Catholics of the Roman Catholic Canadian province of Quebec complain that the Protestant province of Ontario "has the monopoly of licensed rowdyism." The natives of Ontario speak in the same strain of Quebec, and protest against frequent attacks on Protestant persons and property. In Catholic Montreal the Orangemen, who hav not dared to parade on July 12th for several years, announce that they will do so next year, and the Catholics unblushingly avow their intention to make trouble for them.

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WE may acquiesce in the pleasing conclusion that every age of the world has increased, and still increases, the real wealth, the happiness, the knowledge, and perhaps the virtue, of the human race.—*Gibbon.*

THE condition of man, compared with what it has been, is easy and just.—*Guizot.*

WHENEVER the doctrin of exclusiv salvation is generally believed and realized, habits of thought will be formed around it that are diametrically opposed to the spirit of inquiry and absolutely incompatible with human progress. An indifference to truth, a spirit of blind and at the same time willful credulity, will be encouraged, which will multiply fictions of every kind, will associate inquiry with the ideas of danger and of guilt, will make men esteem that impartiality of judgment and study which is the very soul of truth, an unholy thing, and will so emasculate their faculties as to produce a general torpor on every subject.—*Lecky.*

IT has been the business of the church for centuries to extinguish the lamp of the mind, and to convince the people that their own reason is utterly unreliable.—*Ingersoll.*

THE books of every theological system narrate acts of the grossest cruelty, which are, without hesitation, ascribed to the direct interposition of God.—*Buckle.*

ACCORDING to the Bible, this good God believed in religious persecution; this good God believed in extermination, in polygamy, in concubinage, in human slavery; this good God commanded murder and massacre, and this good God could only be mollified by the shedding of blood. This good God wanted a butcher for a priest. This good God wanted husbands to kill their wives—wanted fathers and mothers to kill their children. This good God persecuted animals on account of the crimes of their owners. This good God killed the common people because the king had displeased him. This good God killed the babe even of the maid behind the mill, in order that he might get even with a king. This good God committed every possible crime. . . . If God did what the Bible says he did, then I insist that God is not good.—*Ingersoll.*

ULTRA-SKEPTICISM.

THIS life we liv is a strange dream, and I don't believe at all any account men giv of it.—*Thoreau.*

SKEPTICISM, in philosophy, is the doctrin which sets up, as its highest principle, doubt or suspense of judgment in view of the contradictory nature of phenomena. It infers the impossibility of knowing truth. The ancient skepticism is directed against sense-perception. Ænesidemus collected Pyrrho's arguments, as follows: Knowledge of truth is uncertain, because of the difference (1) in the organization in animals resulting in different modes of knowledge (how can we decide?); (2) in the human constitution in tastes, feelings, desires, capacities, etc.; (3) in the structure of the organs of sense, the same object being white to the eye, sweet to the taste, rough to the touch, etc.; (4) in the mental and physical condition at different times; (5) in the position, distances, and intervals of objects; (6) in the appearance of objects by reason of their complication with each other; (7) in the appearance of objects owing to their variation in quantity, size of parts, etc.; (8) in objects on account of the general relativity of things known; (9) in the frequency with which objects are observed; (10) in regard to education, all customs, habits, laws, ideas, faith, and theories being derived from it. Agrippa reduced the tropes to five: (1) the discordance of opinions renders all uncertain; (2) every proof rests upon grounds which again need proof, and so *ad infinitum;* (3) all our ideas are relativ; (4) all systems rest upon hypotheses; (5) the vicious circle, demonstrating the grounds on which the proof rests by that which is proved by them. Sextus Empiricus has left us a complete account of ancient skepticism, and himself sums up the whole as follows: Nothing is certain in itself, as is proved by the diversity of opinion, and nothing can be made certain by proof, since it derives no certainty from itself, and if based on other proof, leads us either to the *regressus ad infinitum* or to a vicious circle.—*Professor Harris.*



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And David took him more concubines and wives out of Jerusalem.—2 Sam. v, 13.

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THE SPECTER THAT THREATENS THE IRISH.

Notes and Clippings.

"THE truth is," says the Catholic *Monitor*, "that the Chinese take all the Bibles they can get, then quietly cut off the covers and use the leaves for padding the soles of Chinese shoes, and for other more ignoble purposes."

A STEAMER that sailed for the Congo region from a Belgian port the other day contained ten thousand casks of rum. Belgium is employing such means to Christianize the heathen as were used many years ago by New England.

THE *Churchman*, of this city, closes a careful review of the debate upon the bill to enlarge the appropriation for the Roman Catholic bureau of education, by calling on all Protestant societies receiving government aid, to purge themselvs in this matter by refusing any longer to participate, and says: "As it is to-day, by reason of participation, eyes are blinded and lips are dumb in the presence of wrong, and a department of the national government made subservient to the Roman hierarchy." But who expects the Protestant societies to follow the *Churchman's* advice!

THE Ping King Tong Society and the Chee Kong Tong Society are two religious Chinese organizations existing in that part of San Francisco which is called Chinatown. Last Sunday morning the Ping King Tongs were conducting open-air worship, when they were attacked by the Chee Kong Tongs, who extinguished their sacred fires and disturbed their meeting generally. A fight ensued, revolvers and knives were drawn, clubs swung, and shots fired, so that except for their color and dress the contending parties, says *Freethought*, of that city, could scarcely hav been distinguished from two opposing Christian sects settling a religious dispute.

WHEN Deacon Hotchkiss bought Brother Bemis's yearling heifer, he demanded a guarantee of the animal's condition, and he asked Brother Bemis to swear to that guarantee before the justice of peace. Brother Bemis, alleges *Puck*, was hurt by this unusual precaution on the part of a lifelong friend and neighbor. "Why, Brother Hotchkiss," he remonstrated, "you ain't no need to be so pesky s'picious with me. I ain't never cheated you, hev I? You wa'n't like this before." "I wa'n't—I wa'n't," assented Brother Hotchkiss, cordially, "but I hearn you t' other night when you wuz on th' anxious seat at revival meetin', and I sez to myself, sez I, 'if Brother Bemis is haff the sinner he makes himself out to be, it behooves me to be everlastin' keerful with him next caow-trade.'"

THE Brooklyn *Eagle* says: "Mayor Chapin parted company with the instincts of his Democracy, with the principles of Thomas Jefferson, with the guarantees of the Constitution, and with those natural rights which are older and stronger than even constitutions themselvs, when he said that a meeting should not be held because he feared the law would be violated by something which might be said there, instead of determining that the meeting could be held and would be permitted to go on until something was said or done calling for the interference of the officers of the law, in which case the police could easily hav cleared the fellows out. The mayor has made a very serious mistake. The way for him to recover from it is to acknowledge it, to say that he erred, to admit that he acted hastily, and to promis that he will not do so any more."

FOR nearly two years the question of excluding from the roll of public school teachers married women living with their husbands has been agitated in the school board of Cincinnati. A month ago a resolution declaring the places of such teachers vacant was adopted. The superintendent was authorized to fill the vacancies. This he did by reappointing the discharged women. The question came up at Monday's meeting on approving his action, which, after a heated debate, was done by a vote of seventeen to eleven. One side has held that the retention of married women who ought to be supported by their husbands, has kept out ambitious graduates of the normal school. The other side argued the competency of the teachers, and held that the fact that they were living with their husbands was a guarantee of good character and ability to direct the young.

PROFESSOR BRIGGS of the Presbyterian Theological Seminary in this city is an advocate of revision of the Westminster Confession, a believer in "second probation," and Elliott Fireawaywithhismouth Shepard demands his resignation in consequence thereof. Commenting thereon the *Sun* says: "The sympathy of the great mass of Presbyterians in New York is with Professor Briggs, and they will not consent to his injury at the hands of so emotional a person. His Presbyterianism is the Presbyterianism that suits them, not the old-fashioned Calvinism of the vociferous colonel. Undoubtedly, Professor Briggs is teaching new and strange doctrins. Undoubtedly, he is undermining the old orthodox belief. But that is what makes him so popular among Presbyterians and theological students. They themselvs hav discarded orthodoxy, and they hail him as their champion. If he is on the straight road to Agnosticism, so also are they traveling to the same goal, and they rejoice in such a leader. Colonel Shepard cannot hurt Professor Briggs."

THE Fremont *Tribune* says that a good story has leaked out on one of the ministers who took a very activ part in the redemption of sinners at the late Fremont camp-meeting. It is said that at one of the meetings the customary invitation was given for all who wanted to go to heaven to rise up. All present rose to their feet with the exception of one young man who sat back pretty well on the outskirts of the audience. Those who desired to go to heaven sat down. Then all those who wanted to go to hell were requested to rise to their feet, and the aforesaid young man was eyed with a great deal of interest. Still he sat as quiet and composed as a stone. The minister went to him and asked him why he did not rise in either instance. "Wall," replied the husky son of toil, "I don't want ter go anywhar. Fremont's good ernuff fer me." And the preacher wended his way back to the altar, and sitting down on the mourners' bench leaned over and tied his shoe.

Communications.

The Christian's India Rubber God.—Continued.

Hundreds of Christians hav helped to pay, and hav received, bounties for killing panthers, bears, wolves, foxes, and other destructiv and dangerous animals which hav infested the country. And in many states men are compelled, by law, to destroy noxious weeds.

Now, if the Christian really believed these things to be given by a good God for a wise purpose, would he kill and destroy them? Here, as in other instances, his practice belies his profession.

The Christian profession, so contrary to practice, makes men liv out a lie, and shows them to be a class of devil-dodgers who are willing to sacrifice their manhood in this world for an imaginary crown in the next.

Would the Rev. Herbert Morris spare a tarantula which got up the leg of his pants because he believed it to be a blessing not understood, sent by a wise and good God? I think a big sturdy tarantula would make the reverend gentleman shout, but it would not be in exaltation of the goodness of God.

Would not anyone hav prevented the tornado in the West which leveled a whole village to the earth, if he had the power to do so? Every Christian who lost home and friends is forced to say that "God sent the tornado—God is good," therefore the tornado was a blessing not understood. The truth is, Christians regard these calamities just as Infidels do, and when they pretend anything else they lie.

When the morning papers brought news of the Western tornado I asked a pious snob who was laying down flooring if he believed that God sent it. He said he did. I then asked him if he thought it all for the best to hav property destroyed, people killed, and wives and children made homeless. His brow knit, a cloud seemed to pass over his mind, and with an air of reproach he said, "To ask such questions is to tempt God. It is ours to patiently submit to whatever God sends, and to hav faith to believe that everything is ruled for our good."

Just then he struck his thumb a full blow with the hammer. The blood started from under the nail, and he danced in frenzy of pain. I really pitied the poor man, but I could not lose my opportunity. Does God rule everything for our good? I asked. It must hav afforded God a great deal of pleasure if any good end was accomplished by that painful accident, for I am sure it has done nobody any good. Notwithstanding his profession, it was plain enough to see that he had no desire for another such display of God's goodness.

Notwithstanding all the Christians say and profess, all things are not good. Many things are bad without a mitigating circumstance. Nobody courts the visitation of a tornado or an earthquake. Who would not exterminate the ferocious beasts, the poisonous insects, or noxious weeds? Nobody has ever found any good in them and never will. They hav filled us with fear and dread, and vexed and tormented us in various ways, without doing any good to anybody.

In this world there seems to be a mixture of good and evil. There is no class of men or animals entirely free from suffering. There is hunger, thirst, sorrow, and disease, and ultimately death for all. From this condition of things it must follow, either that God does not direct all the affairs of this world, or that he is not entirely good.

The truth is, we liv in a world governed by inexorable laws, which yield not to prayers or entreaties. And instead of studying those laws so as to put ourselvs in harmony with them, so as to avoid many troubles and dangers to which we are exposed, the minds of men hav been diverted by designing ecclesiastics to gods and myths which they can never know anything about, and which can never do any good.

To say that it is good to be stung and bitten by insects and reptils, or chewed up by a tiger, or crushed in the folds of a constrictor, and that all would so understand it if they could see through all of God's plans—to use plain language, is to lie for God's sake. But from the cradle to the grave Christians are lied to in regard to these matters, and they seem to act as if they could serve God by lying to everybody else.

If Christians believed what they teach there is not one of them that would kill a rattlesnake or dispatch a scorpion. For they are creatures of God's creation, and "his goodness and mercy are over all his works, and he doeth all things well." But half the acts of the Christian giv the lie to what he says. He professes love for all mankind—but there is nothing to be dreaded more than the hate of a Christian. He professes to do unto others as he would hav others do unto him. Yet he wants the privilege of speaking his sentiments, and would send others first to prison and then to hell for exercising the same privilege. He professes to believe that the old patriarchs were special favorits of God, yet fights the Mormons for practices which most distinguished them.

Thus the Christian religion, instead of inducing men to liv good and useful lives, prompts them to practice all manner of deceit and acts of hypocrisy, and to assert as a fact what every sane man must know has no foundation in truth.

It would tap the jugular of a Christian to tell him that God is not kind, merciful, and good. But the most cursory survey of the animal and vegetable kingdom ought to satisfy every thinking man that his mercy is not "over all his works" and that he is not altogether good and kind.

Was it a good and merciful arrangement to so constitute the animal kingdom that one half should be the natural food for the other half?

If we take into consideration all the meat-eating and insect-devouring animals it will be found that this statement is not far from the truth.

The eagle livs to be a hundred years old and is one of the most ferocious animals in the world. It preys principally upon those which are most innocent and helpless. The fawn, the lamb, the rabbit, and helpless birds and fish are its constant food. Every time the hunger of an eagle is appeased, for a hundred years, some animal must die. If it cannot find the prey it must itself die. If one could see all the animals gathered together that an eagle kills during its lifetime, would he say that it was a merciful arrangement to sacrifice the lives of so many animals in order to sustain the life of a savage and useless bird? The same is true to a greater or less extent of all the birds of prey.

The same argument holds true of the whole feline family. Every time the stomach of a lion or tiger or panther is filled some animal must be sacrificed. They can liv in no other way. The cries of their captured victims and their struggles to escape no doubt produce pleasing sensations to them.

There are many birds which are not considered birds of prey which subsist entirely upon animal food found in the air, in the earth, on its surface, or on the water. What is true of animals on land is equally true of animals in water. It is said by some naturalist that the right whale subsists entirely upon small insects. If this be true, who shall compute the millions of lives which will be taken during the life of a whale, which is from five hundred to a thousand years?

The Rev. Mr. Morris tells of a fish which was caught which had swallowed a cod two feet long. In the cod was another fish, and in that still another.

Entomologists tell us that many kinds of insects prey upon each other and are the most voracious animals in the world. Some insects are left in a deplorable condition. If they fly in the air a bird takes them from above. If they fall into the water, a fish takes them from below. Now, does this wholesale destruction, which has been going on for thousands of years, and must continue for thousands of years to come, show forth the goodness and mercy of God? Could not God do any better than to make the life of one animal depend upon taking the life of another?

First the cod caught the young of the big fish that afterward swallowed it. A bird breaks and devours the eggs of the eagle and then the eagle catches the bird. If the Christian can see goodness and mercy in such an arrangement, then he can see goodness and mercy where there is only war, robbery, ferocity, and cruelty.

The Rev. Mr. Morris says that a pike has been known to liv two hundred and sixty-seven years. God so fashioned a pike that it can only liv by taking the lives of other animals. Now, if all the fish and other animals which that pike devoured for nearly three hundred years could be collected together, what a pile of God's goodness and mercy the Christian would hav to exhibit.

The great harmonizer says in regard to these ferocious animals that "God has not made them very numerous." Thus he admits that God is savage, but in extenuation claims that he is savage only to a limited degree. This is the fair interpretation of his meaning.

To sum up the whole matter, in the human family as well as in the animal kingdom, the weak are overpowered by the strong, and all of this palaver about the goodness and mercy of God is mere Christian bosh.

In noxious weeds and plants we hav another display of God's goodness and mercy. There are many kinds of weeds and plants which poison men and cattle and other useful animals, which hav never done any good, the seeds of which will germinate under the most unfavorable circumstances, and hundreds of years after they hav been produced. And some of these weeds multiply at such a rate that they would cover the whole earth in a few years if allowed to spread.

And it would appear in many cases that the more harmful and troublesome a plant is, the greater facility this benevolent God has furnished for the distribution of the seed. There are many hooked and bearded seeds which fasten to almost everything which comes in contact with them, and are carried miles away. Some winged and feathered seeds are carried leagues away in the wind.

It is true that mice and birds and other animals may distribute the useful grains to some extent, but in the main they fall where they grow. And then the soil must be prepared and the grains and useful plants carefully attended to produce a dozen fold.

And it will hold true that destructiv insects prey upon the useful grains and plants more than they do upon noxious weeds. And such is the arrangement of a good and merciful God who looks upon his children with a care unknown to any earthly parent. Without any preparation of the soil, the burdock will flourish and reproduce its kind a hundred fold, while the worms will eat the young corn and the weevil will destroy the wheat. Thus it would appear that this loving, tender, merciful God, who is so much interested in the welfare of man that he numbers the hairs of his head, is more interested in the growth of a burdock than he is in a hill of corn.

After showing from the beginning that God arranged everything for the accommodation of the coming occupant, and that he planned everything for his, man's, good and welfare, and that benevolence and goodness and mercy characterized every design, the great harmonizer manipulates the rubber in this wise:

> Its history [the race's] has been, for the most part, a history of tyranny, slavery, lust, carnage, and devastation in every region of the globe. The bulk of mankind hav been nothing more than a crowd of wretches equally criminal and unfortunate. Toil, disappointment, disease, and sorrow constitute the lot of man in his most favorable circumstances.

Does it not beat all into how many grotesque and contradictory shapes the Christian's india-rubber God can be squeezed? If the Rev. Herbert Morris could only hav remembered that he had admitted many, many times that even the most trivial affairs cannot take place without God's consent, that not a sparrow can fall without his permission, and that he has designed everything in mercy and for man's good, he would not make his God blow hot and cold at the same breath.

It is no surprise that ordinary Christians, educated to know nothing but Christ and him crucified, should hav a God both cruel and merciful, but for a harmonizer and expounder like the great Rev. Herbert W. Morris, A.M., to shrink and stretch, contract and expand the rubber in the manner he does, shows that the Christian religion disqualifies a man for systematic thought or makes him dishonest.

What business has an all-powerful and all-wise God to allow such suffering, cruelty, tyranny, and scenes of carnage as are above discovered to take place? How does this cruelty and suffering and savagery comport with the idea of the benevolent designs of a good and merciful God, who had power to arrange everything according to his will? Such a blundering God could not be trusted to pilot a flatboat down the Mississippi.

The following is an extract from a letter of a sewing-woman of the East to a sister in the West: "I am dying of destitution. My children are starving, husband dead—ceaseless toil that takes all my strength, and that for a mere sustenance of life. It has blighted every hope of the future. Oh, sister, is God dead? Has humanity left the earth? This life is too long for the misery that is in it. Why am I kept alive with all my joy blotted out? Why the innocent doomed to this lingering death? But for them I would kill myself. Sixteen hours a day to keep this miserable life. I die of want."

Is this the best that God can do? From the beginning God knew how this woman would suffer. Could he make no better arrangement? If he could not, he lacked the power; if he would not, he is a savage.

Then the editor who relates this pitiful tale says: "No, sister, God is not dead. The attention of ministers will be called to your case."

And what will the minister do—giv her food and clothing? No. He will pour the wine of consolation into her bleeding heart by telling her that the blood of the savior cleanses from all sin and wipes the tears from off all faces.

It is said that when the papers of Arnold were put into Washington's hand, he swore terribly. Even the humble may imitate the great in some things, and I say damn a theology which turns the attention of men from such scenes of suffering to a heaven which never can be reached, and to a God whom they can do no good, and who never can benefit them.

Years ago, before there was any law regulating the factory system, women were beaten and insulted by brutal overseers, and children of tender age were worked twelve to fifteen hours per day. One little girl in the state of New Jersey had her leg broken by one of the inhuman bosses with a billet of wood. What was God about while these cruelties were being practiced? Was he attending to the sparrows or numbering the hairs of our heads, or was he listening to the music of heavenly harps played by those who hav been "jerked to Jesus?"

That God has ever had anything to do with the actions of men remains yet to be proved.

JOHN PECK.

(TO BE CONTINUED.)

Aristocracy in Religion.

I liv in the heart of the large and populous Kansas City. One pleasant afternoon, as I was seated at my desk busily engaged in writing, a colored woman rushed in abruptly, asking, "Do you know of any minister near by?" Without waiting for an answer, she continued, "I am nursing a lady in there, who is dying," pointing to a well-known house of ill-fame, albeit a third-class, shackled old structure, owned by a wealthy church-member, "and she wants a minister to sing and pray." When I told her I did not know the address of any, she looked rather incredulous, and added, "You go to church, don't you?" I said, "Sometimes," but I really did not know the residence of any of the pastors.

She went away, and I went on with my writing, not giving it much thought, as I hav very little faith in the efficacy of ministers. I am accustomed to being applied to by the unfortunate; but this was a new phase, to go to a notorious Freethinker for a minister.

When I had finished my writing, it occurred to my mind that, belonging to the class she did, she might hav difficulty in getting anyone interested to procure a minister. I resolved to ascertain, and if she had not, I would take some activ steps to procure one. Not only that the woman's dying wish might be gratified, but, I must confess, I feel a sort of glee in driving the good folks to work among the lowly, as I hav good reason to think they are not anxious for such jobs. So I put on my hat and went over the way, and learned she had no minister and very much wished me to send one. Just then a good Methodist friend of mine came around the corner, and I accosted him, telling him what was wanted and where. He said he did not know of any near by—showed a good deal of emotion, and said, "By all means, she ought to hav a minister." I said I would keep on up the street and perhaps find one, as a tall church spire reared its head less than two blocks distant. He said, "There are no churches up that way." I pointed to the spire, and asked, "What is that?" He very contemptuously answered, "Oh, that is Presbyterian." Evidently, in his mind, there was no church worth applying to except the Methodist.

I must say my heart failed me about going into that aristocratic Presbyterian building, so I dropped into a painter's shop, a Liberal friend of mine, who I thought might be able to giv me information. He was practical and to the point. He said, "Go over to the corner to the undertaker's—the two kinds of business run together—and he can telephone for a minister quickly—might officiate himself—ought to be able to. He will get the job, probably [meaning funeral arrangements], and it is no harm to bother him a little." So I directed my steps to the undertaker's, and made known my errand. He was very sanctimonious, but he "did not know of any." He is a good Methodist, but he did not suggest his own pastor. At length a bright idea seemed to strike him, and he said, "Go to the Young Men's Christian Association. Young men are there ready to go at all times and to all kinds of cases." Presumably he thought this was a case that would do for a "prentice hand." So I asked him to telephone there, and he did so.

As I came away, I again met my Methodist friend, who inquired about my success, and remarked, "You might hav got one of the Salvation Army; it would hav been good enough for such as her."

A young man from the Young Men's Christian Association came and prayed with her, but as "it is the unexpected that generally happens" she did not die. He left his card, saying "if she needed him again she would know where to send!"

Inference: If she livs she would not need him, but if she makes a success of dying, she would need him.

Query: If a wealthy man had been reported as dying, or even had the lady been an inmate of an imposing and richly furnished bagnio, would I hav had to run about as I did to find a minister?

DR. L. M. H.

No Fancy Sketch.

My early intercourse in life with theologians begot a fixed irreverence for all clerical assumption, so much so that I hav ever since avoided much intercourse with them.

It so occurred at one time I was in attendance at the couch of a young girl who was far gone with consumption. Sarah W. was a thoughtful, sensible girl while in health, and quite philosophic in sickness. A lady friend who had called upon her with some delicacies befitting her condition, formed a sympathetic trio, but which was broken by the addition of her former pastor, the Rev. Mr. R——. He had not seen Sarah for many months, and expressed much sympathy for her low condition of health.

"Ah, Sarah," he remarked, "our Sunday-school misses your attention much. But alas, sickness will unavoidably at times intercept our best intentions."

"True," remarked Sarah; "but it is not physical ailment alone that has made me a stranger. I hav been looking into the philosophy of Spiritualism."

The reverend gentleman looked around him in awful silence and solemnly remarked, "Sarah, Sarah, you are in a dangerous way, a very dangerous way!" and slowly glanced around in apparent horror. Catching the personage of Mrs. P——, he inquired to what church she belonged. In reply Mrs. P—— said she belonged to no church and was in fact a Spiritualist. Closing his eyes, he muttered in an undertone, "Sad, sad, sad."

Mrs. P——, feeling a privilege to speak, said Spiritualism at least had relieved her from all theological restraint and she felt free to listen to all lectures tending to Liberalize the mind, scientific, Atheistic, or Agnostic.

"Yes, yes," the reverend gentleman interrupted, smiling sarcastically, "where perhaps your flowing ringlets might be more attractiv."

I must confess I felt a sudden shock of boldness at this clerical barbarity. But I restrained utterance, and, calmly as I could, only remarked, "Mr. R——, from whence do you obtain authority to catechise and pass strictures upon strangers perhaps you hav never before seen?"

He looked me steadily in the face, and drawing a small Bible from his vest pocket and tapping it affectionately, said: "This little book, the holy Bible, which I am almost certain, aged as you seem, you seldom read."

"Read," I reiterated with some warmth, "read! do you know, sir, I hav read the Bible twice through, perhaps before you were born! Read! know, sir, I was 'copy boy' of the first Bible stereotyped for the New York Bible Society, in the year 1816."

The reverend gentleman slowly and mutely returned the book to his vest pocket, and was evidently cowed. I think here I should hav stopped, but my "dander was up," so to speak, and I continued: "Mr. R——, the Bible is a big book; but, sir, can you show me a single hero or sage between its covers whose character you would place before your children as a model?"

The reverend gentleman looked down and paused a few moments, and then, on rousing, said, "Well, there is our Lord and savior, Jesus Christ!"

"What?" I said, "he a model—a frequenter of groggeries and an associate of lewd and abandoned females; one who now would be rated as a tramp or vagrant—he a model? One who at best was rated as a crazy fanatic; one who boasted of his mendicity—that he had no place to lay his head; raised a rebellion in Jerusalem by riding on an ass, and proclaimed himself king of the Jews; who——"

But here I recollected myself as I saw the reverend gentleman looking downward and silent, and thought myself out of place; hence, bowing to the sick girl, I quietly withdrew.

I was uneasy until I called upon Sarah the next day to apologize for my harsh boldness to her former pastor. She said any apology was unnecessary, she was so glad I was there. That Mr. R—— was, as an orthodox preacher, sincere and honest; but as a man he was inflexible and cold as an icicle. I inquired if any remarks took place on what I had said. She remarked, "None whatever. After a few minutes' silence he said, 'Sarah, child, may I pray for you?' 'If it will be any relief to you, Mr. R——, you may,' I replied; 'but I tell you candidly it will do me no benefit, inasmuch as I am aware of my future condition, as I hope soon to be with my foregone relations and friends. To-morrow, perhaps, you may see my mute, emaciated form before you, but you will not see your Sarah. She will be realizing her warmest expectations."

It eventuated as she predicted; three days thereafter I attended her funeral.

D. B.

Random Notes.

The question of "closer organization and coöperation" is at present uppermost in the minds of Liberals. It is being given consideration in a spirit and with a vim that signifies victory for the Secularist hosts. There is no doubt in my mind that the coming year will find Liberals organized as they hav never been before. The signs of the times indicate it.

The tendency of Liberal bodies is to get together under one banner, that is to say, unite with the American Secular Union. And the Union, in my opinion, will be improved in several ways. This must come of necessity in order to bring to her fold, together under her wing, as it were, the "chicks of the entire hennery." Then what a crowing and a cackling there will be!

The coming Congress promises to be the grandest, the mightiest, and the best annual gathering ever held by American Secularists. At it will meet the true leaders, the true patriots of our country. There thinkers will do a work that will bring about the result anticipated above. The handwriting is on the wall, and it reads, "The Congress is the place to do the work, and there it will be done."

As Jamieson says, "there should be an auxiliary in every town and hamlet." That's correct. So let us be up and doing. Let us begin by making our national order stronger. Let us fall in line under the one emblem and on the one platform. Let us do our fighting shoulder to shoulder. Let us establish a mutual aid society. Let us inaugurate the lecture course system. Let us be as true and liberal to our worthy president as our enemies are to their brainless and stupid leaders. In this way, and in no other, can we win.

Did it ever occur to you that there was a time in this country when the churches were poor? When they were almost on the verge of taking up the march over the hill? How did they change? How did they face about? I will tell you. Their preachers traveled the circuit, over rugged hills, through dreary forests and tangled swamps. They did this, I might say, free, gratis. They preached for a bare living and in that way made possible the high salaries of our day and time. The question arises and stares us in the face, "Will Liberal lecturers do the same?" Will they tour the country the coming year at lower rates than heretofore? Will they for once travel under the guidance of the American Secular Union, and at living and not gilt-edged prices? Will they do this for one "three hundred and sixty-five days?" If all lecturers would agree to take the rounds at a salary sufficient to keep the wolf from the door, and carry on a brisk campaign for a period of one year, they would at the end of that time hav so organized Liberals that a larger salary would be forthcoming and with it a surplus in the treasury of the American Secular Union. Yes, by all means work under the Union's management, and for prices to suit the times. Be as magnanimous and sincere as were the preachers of fifty and a hundred years ago.

Every auxiliary should see to it that their meeting hall is decorated with the photographs of leading Freethinkers; in fact, there should be two divisions, one for the portraits of the dead and another for those of the living. Now, we hav a large surface covered with plush, the pictures set in this, and flagging encircling the whole in the shape of a deep frame. Another thing we intend to do is this: Hav our local lecturers visit the different churches, take notes of the sermon delivered, and then create a stir by announcing "that Rev. So and So will be answered in the Secular meeting hall next Sunday evening." Here we hav the papers on our side. This is rare, you know. I hav noticed all along that there is general complaint among Liberals as to the refusal of papers to print their articles. The trouble is, these Freethinkers who complain are too hasty; they find fault with the editors too quickly. If refused once they should kindly and politely receive the same, and, after a while, try again. By treating a journalist kindly you will lose nothing, but gain much. By and by you will win him to your side. We hav been mild with the reporters and editors, and, as a result, they are with us.

Portsmouth, O. WILL S. ANDRES.

Christian Love Among the Mexicans.

The Christian sects love each other now as much as they ever did. S. W. Siberts writes to the *Christian Advocate* from Mexico: "Sixty-six Protestants hav given their lives for their faith since Protestantism entered Mexico, about twenty-five years ago. During the last few weeks two murderous attacks hav been made upon the Protestants by their Roman Catholic neighbors. In our own mission the members of a small congregation near Puebla were assaulted about midnight on April 28th, and aroused from their sleep to find a mob of Romanists setting fire to their houses and shooting into their humble homes with rifles and pistols. Some were injured, but providentially no one was killed. On April 27th a mob of about four hundred fanatics, headed by Anselmo Chanez, a Roman Catholic priest, attacked a Presbyterian congregation in El Carro, near Zecatecas. Some of the Protestants' houses were destroyed; the church was completely ruined; the organ, hymn-books, Bible, and everything else inside the church was destroyed. Three Protestants were killed and eight others severely injured. It is well known that the priest Chanez was the leader of the mob. He, with about forty of the rioters, are in prison, and the government will doubtless punish them as they deserve."

Christian Wars.

Prof. Leoni Levi, the statistician, has calculated that since the commencement of the Christian era there hav been 286 great wars in which Christian countries hav engaged. Classified as to causes they are as follows:

44 wars of ambition, to obtain extension of country.
22 wars of plunder, tribute, etc.
24 wars of retaliation or revenge.
8 wars to settle questions of honor or prerogativ.
6 wars arising from disputed claims to some territory.
41 wars arising from disputed titles to crowns.
30 wars commenced under pretense of assisting an ally.
23 wars originating in jealousy of rival greatness.
5 wars which hav grown out of commerce.
55 civil wars.
28 wars on account of religion.

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Fourteenth Annual Congress.

The Fourteenth Annual Congress of the American Secular Union has been appointed by the board of directors to meet at Portsmouth, O., on Friday evening, October 31, 1890, and to continue its sessions on the Saturday and Sunday following.

The meetings will be held in the Grand Opera House, corner of Sixth and Court streets, and the orchestra of the establishment has been engaged for the occasion. Due notice will be given of the proposed reduction in railroad, steamboat, and hotel fares.

Portsmouth is situated on the Ohio river, one hundred miles east of Cincinnati, and one hundred miles south of Columbus, and has extensiv and convenient railway connections with the whole country. It is a port of foreign entry, and is distinguished for its numerous and magnificent manufactories. It has a population exceeding fifteen thousand, has twenty churches, the Ohio Military Academy, and a splendid system of graded schools. The Ohio valley fair is held there annually; and several English and German papers, daily and weekly, are published in the city.

The members and friends of the American Secular Union are sure of a hearty welcome, not only from our enterprising local auxiliary, but also from the citizens at large.

The object of the American Secular Union, as is well known, is to secure the total separation of church and state in fact and in form, to the end that equal rights in religion, genuin morality in politics, and freedom, virtue, and brotherhood be established, protected, and perpetuated. While we unite on what is commonly known as the Nine Demands of Secularism, we propose to emphasize the following at the coming Congress:

1. The equitable taxation of church property in common with other property.

2. The total discontinuance of religious instruction and worship in the public schools, and especially the reading of any Bible.

3. The repeal and prevention of all laws enforcing the observance of Sunday as a religious institution rather than an economic one, justified by physiological and other secular reasons.

4 The cessation of all appropriations of the public funds for educational and charitable institutions of a sectarian character.

The American Secular Union is strictly unsectarian and non-partisan in both religion and politics, but will use any and all honorable means to secure its objects as above stated. It is not either publicly or privately committed to the advancement of any system of religious belief or disbelief, but heartily welcomes all persons, of whatever faith, to its membership, on the basis of "no union of church and state." The word "secular" is here used in the broadest sense, as applied to the state, and not to any system of religion or philosophy.

To discuss these questions in an orderly and friendly manner, and to devise ways and means to promote these objects, let us come together at this Congress as Freethinkers, Spiritualists, Unitarians, Universalists, Free Religionists, Quakers, progressiv Jews, and liberal Christians, and, laying aside our peculiar views on religious questions, unite as American citizens on the one broad platform of no union of church and state, and the complete administration of our secular government on purely secular principles.

The National Reform Association, having for its object the establishment of Christianity as the religion of the state by constitutional enactment; the American Sabbath Union, working for the enforcement, by legislation, of the Jewish and puritanic Sabbath on our free citizens; the Women's Christian Temperance Union, indorsing the platform and policy of both these organizations; the churches, both Catholic and Protestant, insisting through their ecclesiastical bodies upon the complete exemption of church property from just taxation, as well as the appropriation of public money for religious schools and other sectarian institutions; all these, and many others which might be mentioned, are imperiling our constitutional liberties. Every true Liberal and patriot, whether man or woman, should feel called upon to aid in organizing an effectiv opposition to these nefarious schemes.

Due notice will be given of the selection of eminent speakers from all portions of the United States and Canada, and a free platform will be given to all persons who may hav a word to say for pure state secularization. All, without exception, are welcome to this Congress in the wide-awake little city in the valley of the beautiful Ohio.

R. B. WESTBROOK, President.

Attest: IDA C. CRADDOCK, Secretary.

Philadelphia, Sept. 1, 1890.

The Coming Congress.

If indications go for anything it will be the largest gathering of Secularists ever held. The signs of the times point that way. The railroads and steamboats will carry the delegates and visitors to and from the Congress at reduced rates.

The national organization—President Westbrook and his able corps of assistants—are doing yeoman service to make the Congress exceed the most sanguin expectations. We, the Portsmouth auxiliary, are aiding them in every way we can.

We hav a splendid musical program under way. Friday and Saturday evenings of the Congress brass bands and the G. A. R. drum corps will play in front of Opera Hall previous to the opening of the exercises. On the inside, Abe White's superb orchestra, Miller & Nagleisen's Spanish Students and their orchestra of six pieces, will render selections. During the afternoon of Friday and Saturday Miss Sarah Stevens will perform on the piano with her sister, Miss Polly, accompanying her on the violin. At this time, A. G. Field, the great minstrel king, and his famous company of artists will be present. His orchestra will render difficult and beautiful selections. His world celebrated sextet will sing popular melodies.

Let Liberals everywhere attend. Loan your presence and your time to this event. "Act well your part, there all the honor lies."

Portsmouth, O. WILL S. ANDRES.

Washington Secular Union.

THE SEATTLE BARBERS' BARBAROUS ATTEMPT TO OBTAIN A BARBAROUS SUNDAY LAW FOR BARBERS.

The following remonstrance tells its own story. It proved effectiv, and the petition of the barbers was tabled. But it was another proof that eternal vigilance is the price of liberty. The ordinance asked for came very near being granted by the council. I only discovered the attempt in the nick of time, as the following extract from the proceedings of the city council will testify.

Mr. Hall said he was advised that there was nothing to prevent the council from passing an ordinance closing the barber shops on Sundays. The judiciary committee might as well report favorably, and the council could do as it pleased about passing it. The mayor remarked that he had been requested to ask the council to defer action for the present, as a remonstrance would be presented.

THE REMONSTRANCE.

WASHINGTON SECULAR UNION,
2104 SIXTH ST., SEATTLE, WASH.

TO THE MAYOR AND COUNCIL OF THE CITY OF SEATTLE, *Gentlemen:* The Washington Secular Union, having been organized to protect its members, and all other worthy citizens, in the absolute freedom of conscience in all matters of religious sentiment, as guaranteed by our state constitution, respectfully call your attention, and solicit your earnest consideration, of the following facts in connection with a petition of the master barbers of Seattle, asking your honorable body to pass an ordinance prohibiting barbers from doing business or work at their trade or craft on Sundays, under penalty of a fine of $25 for the first, $35 for the second, and $50 for the third offense.

Such an ordinance prohibiting men from following their honest occupations at any time under penalty of arrest and fine is to relegate honest work to the realm of crime.

If it is wrong for barbers to work on Sunday, why is it not equally so on Saturday or Monday?

If you pass an ordinance and make shaving or hair-cutting an offense because done on Sunday, then the law, declaring such acts to be illegal, is a religious law, enacted for the purpose of favoring one class of religionists. For if your honorable body were to enact an ordinance that no shaving or hair-cutting should be done on Wednesdays, under like penalties, every barber in Seattle would demur.

Any law enforcing Sunday observance, or the cessation from honest work from respect to any day as a religious or holy day, would be unconstitutional. Our state constitution, Art. 1, Sec. ii, declares: "Absolute freedom of conscience in all matters of religious sentiment, belief, and worship shall be guaranteed to every individual, and no one shall be disturbed in person or property on account of religion."

Hence, no person pursuing any legitimate occupation or lawful pleasure or pastime on Sunday, any more than on any other day of the week, can be disturbed either in person or property because of anyone else's religious sentiment.

The constitution clearly defines and positivly states the only conditions which can render a person liable to be disturbed in person or property, to wit, acts of licentiousness or practices incompatible with the peace of the state.

The attention of your honorable body is especially called to the fact that in our state constitutions not alone religious faith and worship is assured, but absolute freedom in all religious sentiment, and no citizen can be disturbed in person or property on account of religion, or religious rites or observances.

The greater part of the commuuity may be fully agreed concerning some matter of conscience, but if only one among them holds a different opinion, his or her rights of conscience are just as sacred as those of all others, and must be respected, for our constitution guarantees absolute freedom of conscience in all matters of religious sentiment to every individual.

If any number of the master barbers of Seattle desire to abstain from work on Sunday, or any other day, there is nothing to prevent them so doing—no law or city ordinance is necessary to enable them to exercise that undisputed privilege. But simply for the purpose of protecting a number of master barbers from each other's cupidity and lack of faith in keeping agreement to close their shops and do no work on Sundays, they should not seek from your honorable body the passage of an ordinance that would deprive others of their constitutional rights, and render honest occupation infamous and unlawful.

George Washington declared, "Every man who conducts himself as a good citizen is accountable alone to God for his religious faith."

The observance of Sunday, or sun's day, is a good old pagan custom. Its enforcement at the muzzle of a municipal ordinance would be as obnoxious and uncalled for as the enforcement of church attendance or family prayers by the same means.

We hav no established religion in the state of Washington. The Mohammedans who abstain from work on Friday, the Jews, Seventh Day Adventists, and Baptists who rigidly observe Saturday, the seventh day, can only be made to observe Sunday by an infringement on their constitutional right to their own opinions in all matters of religious sentiment and observance.

Seattle is a city of progress, the metropolis of the most prosperous state of the Union, and your petitioners pray that no act of yours shall relegate us back to the days of the Inquisition or of religious dictation.

Under the constitution of the young giant state of Washington every man enjoys the same rights of conscience and is responsible to no earthly tribunal for his religious faith, and cannot be made by fine or penalty to observe holy days, or other religious festivals, against his honest convictions.

Legislativ bodies having jurisdiction can declare legal holidays in which no business can be enforced by one man on another, but hav no right to dictate the manner of observance of the day by the individual. One man can work, another pray, and so on, as it suits the individual, but no man under the constitution of Washington, nor any legislativ body, has a right to say to any individual, whether barber, butcher, or priest, "Thou shalt not work."

We therefore as individuals and as an organization protest against your honorable body assuming to pass an ordinance in violation of the constitutional rights and religious liberties of the citizen, thereby imposing on him the expense of defending himself and his constitutional rights.

Respectfully submitted, C. B. REYNOLDS, Secretary.
R. WINSOR, President.

Mr. Heywood Recalls Some Notable Cases.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I was glad indeed to hear of Mr. Harman's release on a writ of error, showing that there is at least one judge out there who does not think a man should be imprisoned merely on a difference of opinion in matters where he happened to be ahead of some other people, in right discerned and duty done.

Garrison used to say that reformers can get out of jail easier than they can get in; sense of right and spirit of liberty win, ultimately, no matter who or what opposes. In our cells here each convict is furnished with a Bible; turning through it I find many notable jail cases, the "Acts of the Apostles" causing as many or more arrests and imprisonments as Abolitionists, Freethinkers, and Free Lovers hav "experienced religion" in, later. But the Infidels took it philosophically, then as now:

When Herod would hav brought him forth the same night Peter was sleeping between two soldiers, bound with two chains, and the keepers before the door kept the prison (Acts xii, 6).

Then as now, the Radicals, "lunatics," "cranks," Anarchists, Wordocrats, were simply ahead of their time in personating individual sight and strength.

Among other books in the library here I asked for James Anthony Froude's "Bunyan," and hav learned much that is new to me. Like Hugh O. Pentecost, Stephen Pearl Andrews's father, Rev. Elisha Andrews, whom my father and mother, Ezra and Dorcas Roper Hoar, used to hear preach in Princeton, and Roger Williams, the immortal exponent of soul liberty, John Bunyan was a Baptist minister who took his call to preach from God within him, not from king or bishop out of him. Born in 1628, he died in 1688; from 1658 to 1672, twelve or fourteen years, he was in Bedford jail for free speech. The government was very lenient with him, letting him go out on his simple word, once as far away as London! It was as if Warden Russell was allowed to permit me to go home now and then, and stay over Sunday, or come on and hav a chat with you and other Nonconformists in New York. When I was in Dedham jail in 1878, H. H. Bigelow, of Worcester, got up a barbecue at Lake Quinsegamond, roasted an ox in the woods whole, had General Butler there as orator, and offered to leave $20,000 as security with Sheriff Wood, if he would allow him to take me to Worcester to speak at that meeting and return me safe to Hotel Dedham; but Sheriff Wood wouldn't.

Commenting on the fact that a fellow, even in such a tight place, can be easy, if he is right, morally and spiritually, Rev. John Summerfield, the celebrated old-time New York preacher, said to sinners in your city: "The church was praying in tears, wondering what would become of them if their strong champion

was taken from them. The enemies of God on earth and the devils in hell were rejoicing that they had Peter in their power. The angels in heaven, ever intent on the mysteries of providence in redemption, were bending down to see what God would do with Peter. When heaven and earth and hell were thinking of Peter, what were Peter's thoughts? What was Peter doing? Peter was asleep!"

Any time during the twelve or fourteen years' imprisonment Bunyan would hav been released if he would hav promised not to preach, publicly; indeed, the object of letting him out on his word of parole seemed to be to get by the case that way. But no sooner out than in barns, woods, or wherever there were some to hear he took to preaching. He would not shut up, so they shut him up, but surrendered at last. During the protracted struggle Mrs. Bunyan went to London to plead her husband's case before the judges—the distinguished jurist Sir Matthew Hale being one of them. They listened courteously to her. After she had made her appeal Mr. Justice Twisden asked whether, if her husband were released, he would refrain from preaching in public in future. She at once replied that he dared not leave off preaching so long as he could speak. The judge asked if she thought her husband was to be allowed to do as he pleased. She said he was a peaceable person, and wished only to be restored to a position in which he could maintain his family. They had four small children that could not maintain themselvs, one of them being blind, and they had nothing to liv upon so long as her husband was in prison but the charity of friends. Hale remarked that she looked very young to hav four children. "I am but mother-in-law to them," she said, "having not been married yet two full years. I was with child when my husband was first apprehended, but being young, I, being dismayed at the news, fell into labor and so continued eight days. I was delivered, but my child died." Hale was markedly kind to her. He told her that as the conviction had been recorded they could not set it aside. She might sue out a pardon or obtain a writ of error, which would be simpler and less expensiv. She left the court in tears—tears, however, which were not altogether the tears of suffering innocence. "It was not so much," she said, "that they were so hard-hearted toward me and my husband, but to think what a sad account such poor creatures would hav to giv at the coming of the Lord." Later the policy of the government changed. He was released May 8, 1672, the case was won, and he was free the rest of his life.

Bunyan's work in prison was making tags for boot-laces. To his imprisonment we owe "Pilgrim's *Progress*," "The Holy War," and an immortal example of mental freedom. Milton's great discourse, "The Liberty of Unlicensed Printing," was delivered in Parliament in 1644. The subject of my graduating speech at Bunn University, September, 1856, was "Milton, the Advocate of Intellectual Liberty." Theoretically, religious liberty, freedom of speech and the press, are asserted in the federal and all our state constitutions. Morals are a part of religion, the greater including the less. The struggle now is to realize the right of private judgment in morals. As in Bunyan's case, so now, nobody is invaded, nobody hurt. When truth looks into a popular evil, she gets the door slammed in her face. But, as Arnold of Rugby said, "Nothing is so revolutionary as the strain to keep things where they are in opposition to growing tendencies." "England," said Lord Brougham, "survives because she knows when to bend." Comstock, Wanamaker, Carpenter, and Foster are merely Mrs. Grundy's broom trying to turn back advancing tides of progress. Judge Devons's action as attorney-general, advising Hayes to release me in 1878, Judge Nelson's rulings in 1883, Judge Pitman's action in 1884, United States District Attorney Geo. M. Stearns's action in 1887, will stand as law, Carpenter and Foster to the contrary notwithstanding. As Mrs. Heywood says, "The question is whether Congress, the legislature, and the courts, or a few vice-society lice running about over the body politic, are the government." We stand now for the integrity of the human body as well as of the human mind; for the right to print and deliver, by mail or otherwise, to regular subscribers a newspaper having plain-spoken opinions on morals, physiology, and language.

E. H. HEYWOOD.

The Revision of Creeds.

Every Christian creed has claimed to set forth the doctrin of the Bible—that, the whole of that, and nothing but that. It is now coming to pass, more and more, that those making, believing, and preaching these doctrins are disbelieving many of them, and revising them out of their church standards. Therefore, as to the inspiration of their Bible and the revelation of their God, out of their own mouths they are condemned. Their only possible apology is, that they hav misunderstood the book. Where, then, is their revelation? Could not their God of perfection giv a perfect revelation which they could understand? Having misunderstood it in the past, having preached errors to us for many years past, how are we to know that they are right now? Hav they had a new, an amended revelation? or a new baptism of the Holy Ghost? The old Westminster Confession held by the more extensivly learned and profound churches of our world, is now undergoing revision to expunge its chief dogmas, the decrees of foreordination, predestination, and election. And yet a respectable minority in our land, and a great majority in Scotland, hold without a shadow of doubt to these great ruling sovereign dogmas. Besides, thousands of Calvinists in other churches can never giv them up till they giv up their Bible. The old iron-side Baptists can no more doubt them than they can their religious existence. The only possibility of getting the purposes and decrees of their God out of their minds, is to chloroform their brains. Now, tell us what we are to know or do about your Christianity? Is there anything short of getting your Lord to send us another revelation as to which of these great dogma-parties is right?

Moreover, are we to be told that his son, the second person in the triune God, is wrong? Let anyone read in Luke iv, 23–29, and then say that the principle of sovereign election is not taught, meaning really that no language on earth can teach it. The same must be said of a passage in Luke iv, 21. Again, Paul is the leading inspired writer of the gospel. In his Eph. i, 11, he tells the disciples that they were "predestinated according to him who worketh all things after the counsel of his own will." Likewise in Rom. viii, 28–31, the same doctrin is distinctly taught.

And, if possible, above all, in Rom. ix, 9–21, no language on earth, or in heaven, if there be any, can set forth the doctrin of election more explicitly. It is even stronger than that in the Calvinistic creeds. Here is every Bible believer confronted positivly and palpably with predestination, and the election of a very small part of the human family—scarcely one in a million—for whom Christ died, to take them to a heaven, the others to a hell. The Unitarians and Universalists are unable to believe it. Those who hav preached it are now eliminating it from their creeds, and yet it stares them in the face, as do many filthy passages, in their Bibles.

Moreover, professing that Bible, are the Jews, the Catholics, and the Protestants all antagonizing each other. In which army of the belligerents are we to enlist to please the God of this Bible? Besides, from the beginning there hav been two diverse conflicting and decided theological parties—called the Calvinistic and Arminian. How are the honest lovers of truth to know which of these is right or which to join?

The New York *Sun* and other able secular journals hav foreseen and foretold the end. As the creeds crumble away the Bible must go with them, and then the faith of those professing to believe it; hell will go overboard its fires quenched, and finally the solid ground of Materialism and Atheism appear, uniting all common sense and science.

Kansas City, Mo. W. PERKINS.

Misplaced Confidence.

There is loud wailing over the death of the two young Maine missionaries who went to Freetown, Sierra Leone, West Africa, last spring to carry the gospel into the interior of the dark nation.

Mr. Gates, only twenty-three years old, writes back to a friend in Lewiston, Me., only a week before he was stricken with the dreadful fever that ended his life in eight days, how the Lord had blessed them and supplied their every want, they were full of faith and courage; but that he would return at once and not go into the interior if he thought the climate would injure him (not much faith nor trust in that) for he would not wish to pass an invalid's existence (where was his courage?), but he had implicit confidence in God's keeping. He says in his letter, "It has been a matter of constant prayer among us that we might be led as to going on (into the interior) and we were finally unanimous that it would please the Lord to hav us strike on." And yet it "pleased the Lord" in two weeks to strike them both dead! He adds, "I am sure God's hand is not shortened, and he can care for his servants as if they were in America traveling among friends." Is not this a sure case of misplaced confidence in the Lord? How do we know but the Lord wished to kill these two young men and so lured them, with false promises, out into this deadly climate for that purpose! We hav a case in scripture exactly of this kind. God wanted to kill Ahab, and he could devise no better way than to get him up to Ramoth Gilead and hav him fall in battle. But *how* to get him up there puzzled the Lord amazingly, that is, if he is God. So he assembled all the hosts of heaven to aid him with their advice. One spirit spoke after this manner, and another after that manner, but God did not fall in with any of their plans.

At last one spirit came out and stood before the Lord, who was satisfactory. He said, "I will entice Ahab to go up to Ramoth-Gilead."

And the Lord answered, "Wherewith?"

And he said, "I will go out and be a lying spirit in the mouth of all his prophets."

God, delighted with the proposition, exclaimed, "Go out and do even so."

And this one spirit went out of heaven and jumped into four hundred of the Lord's prophets, and each one told Ahab to go up to battle and he should prosper. He went, and was slain. Please read this account for yourselvs. It will be found in 2 Chron. xviii. Now, it looks as if God wanted these men to die—wanted to get them where the fever would kill them—so when they went to him in "constant prayer," to entice them out he pretended it would "please" him to hav them go. He accomplished his purpose; they are dead. Why should the missionary world make such a hullaballoo over it, when they profess to believe they hav full confidence in the Lord, and he doeth all things well?

ELLA E. GIBSON.

Lectures and Meetings.

MR. W. PERKINS, whose name is somewhat familiar to our readers as an able writer, desires us to announce that he is ready to lecture on the easiest terms. His address is 1,835 Montgall avenue, Kansas City, Mo.

W. F. JAMIESON has accepted Judge Westbrook's invitation to attend the Secular Congress. Liberals in Ohio desiring courses of lectures can address him at Kasson, Minn. The debate of eight nights bids fair to be largely attended, as Elder Nichols is a very popular and original preacher, in whom the people hav great confidence.

CHARLES WATTS will attend the American Secular Union Congress at Portsmouth, O., October 31st. He will also lecture in New York at the Manhattan Liberal Club, Friday, November 7th, and for the Friendship Liberal League of Philadelphia, Sunday, November 9th. While in the States he would be pleased to make other engagements, and Secular Unions desiring his services should address him at 334 Wellesley street, Toronto, Ontario.

J. E. REMSBURG gave a course of three lectures at Sedalia, Mo., August 30th and 31st. September 15th he set out on a ten thousand mile tour through the far West. He lectured at Humboldt, Neb., the 16th; Alexandria, Neb., 17th; Gibbon, Neb., 18th; Minden, Neb., 19th; Yuma, Col., 20th; Boulder, Col., 21st; Canon City, Col., 22d; Aspen, Col., 23d; Glenwood Springs, Col., 24th; Grand Junction, Col., 26 h. The Aspen daily *Mail* thus refers to his lecture there: "The Wheeler Opera House was comfortably filled last evening to hear J. E. Remsburg deliver his lecture. The subject was 'The Apostle of Liberty, Thomas Paine.' The lecturer was introduced by Judge J. W. Deane in a short address. Mr. Remsburg in a most delightful and forcible manner gave a history of Thomas Paine, and his efforts which led to the Declaration of Independence, and charmed his hearers by his grasp of the subject."

But He Is the Man who Said It.

"The Prohibition organ, the *Voice*, says:

"'The Infidel who insisted that he could hav improved upon this world by making health contagious as well as disease, was abashed to find out that health is contagious.'

"Colonel Ingersoll is not likely to be so much abashed at anything as at the colossal impudence and mendacity of the writers for religious periodicals.—THE TRUTH SEEKER.

"*Come down.* Who said anything about Colonel Ingersoll? Is he the only Infidel the world has ever seen?"—*The Voice in Reply.*

Colonel Ingersoll is not the only Infidel in the world, but his happens to be the original voice which uttered the saying quoted. It may be found in the "Gods," pages 72–73, and runs in this wise: "A very pious friend of mine, having heard that I had said the world was full of imperfections, asked me if the report was true. Upon being informed that it was, he expressed great surprise that anyone could be guilty of such presumption. He said that, in his judgment, it was impossible to point out an imperfection. 'Be kind enough,' said he, 'to name even one improvement that you could make, if you had the power' 'Well,' said I, 'I would make good health catching, instead of disease.'"

The Influence of Woman.

[IT WAS IN A CLINTON PLACE GERMAN BARBER SHOP, AND TWO OF THE BARBER'S WAITING COUNTRYMEN HAD CONSTITUTED THEMSELVS INTO A COMMITTEE ON THE STATE OF THE COUNTRY.]

First German: "Vat I tell you vos dot dose ghurches vos no goot."

Second German: "Yah, dot is so. De wimmen run de ghurches, de priests run de vimmen, de vimmen run de men, and de gountry it vos going to de tuyvil."

Circumstances Alter Cases.

[THERE WAS ONLY ONE "GUSTOMER" IN THE GERMAN BARBER SHOP ON THE MORNING OF YOM KIPPUR, AND THE DAY FURNISHED THE BARBER'S TOPIC.]

The Barber: "Dis vos dot tay de Jews fast till vive o'glock. Dey eat noddings from yesterday since vive o'glock, too. Vat tam fools dey be!"

The Customer: "But you fast, too, don't you?"

The Barber: "Dot vas only vun tay in de year, Goot Vriday."

The Customer: "Well, what's the difference then between you and the Jews?"

The Barber: "Ah, you vos vun o' dem Bob Ingersoll vellows."

THE *Freethinkers' Magazine* for October contains, among other things: "The Last Words about Protoplasm," by T. B. Wakeman; "Imperativ Ideal," by Professor Herbert E. Crosswell; "Who Inspired Him? The Cyrus Story in the Old Testament," by Professor A. L. Rawson; a Poem by Nelly Booth Simmons, and one by Lydia R. Chase; a fine portrait of Judge Charles B. Waite, as frontispiece, with an editorial Biographical sketch of his Life. Price, 20 cents. For sale at this office.

Communications.

Origin of Our Religion.

When we know how improbable it was that these Greek gospel writers could really hav any certain knowledge of the things which they narrated, incidents which it is said occurred over one hundred and fifty years before they were recorded, we can place but little confidence in their testimony. In making up their stories, they must assume most of this knowledge and write with the assurance as though they were eye-witnesses, or as being on the ground to receive testimony of those who heard and saw what transpired.

The Chaldeans or "wise men of the East" were known to the Greeks to be star-gazers, astronomers, astrologers, and they believed their great men were born under certain stars, which afterward ruled their destiny. The Greek writers accordingly coupled "the wise men of the East" and the story of the star of Bethlehem with the birth of Joshua, to giv the occurrence the appearance of miracle and thus appeal to the minds of the credulous.

In preparing these gospels their unknown writers evidently had two important points in view. The first was to make them appear to be based upon the history, the statements, and the prophecies of the old Hebrew scriptures. The second, to interweave through them enough of the Jewish ideas, of Roman rule, and of the peculiarities and influence of adjacent countries, to satisfy the credulous and uncritical of the plausibility and probability of the narrativ being historically reliable. While this has been done to some extent, it will not bear careful comparison or critical examination, without an exposure of many fallacies and contradictions, and much to show how ignorant and incompetent the writers were for what they attempted to do.

It is well known to careful, critical readers that these gospels will not bear such examination. This method of mingling mythology and miraculous occurrences in their religious writings, was universal then. The scores of gospels and holy books written at that period abounded with fabulous stories and incredible miracles, and it was on this ground that they were condemned and rejected.

The story of the wise men following the star accorded so with the known Chaldean faith that it was left in the gospels because of the plausible and supernatural weight it would add to the record, in enlisting the interest of those who were uncritical, yet religiously inclined. It appealed to their veneration, their sense of the marvelous and supernatural.

The more successful gospel-writers understood the condition of the minds of the masses and adapted their composition to what the better people would bear, and be willing to believe.

The astounding miracles, recorded as accompanying the crucifixion, were well calculated to arrest and startle the Greek mind. Some bold and daring writer ventured on this experiment. Knowing what a faith and reverence the Greeks had for their gods, and that the stories about the prophet Joshua had been so exaggerated and magnified that he had been made superhuman, and so much power and virtue had been ascribed to him that he had been called a God and a son of God, as a matter of course when a god was slain some catastrophe must be visited on the earth, to evidence that a great crime had been committed against the rights and powers of the gods. These miracles, in connection with Joshua, were not found in the earlier copies of the gospels. So the late revisers tell us.

They were doubtless inserted in after-centuries with the view of giving additional efficacy to their records, in exciting religious awe, reverence, and fear, and enlisting the emotions more deeply in the interest of a supernatural faith and sustaining the church.

It is well known by biblical scholars, that these gospels abound in interpolations, emendations, and interpretations they hav received from copyists, commentators, and translators, which were no part of the early copies of the Greek manuscripts.

Modern scholarship, and especially the late New Testament revisers, hav revealed to us abundant evidence of these many corruptions and perversions.

But because they hav been so long believed and tolerated as genuin, they tell us, they thought it safest and best not to disturb public faith, so they let them remain.

It was well known then, as it has been abundantly proved and demonstrated since, in the history of all religions and the experience of all religious sects, that it is not necessary for any faith or belief, doctrin or theology or creed, to be true or rational, consistent or possible even, to hav it believed, in order that it may subdue the mind and exercise a controling influence over the life and conduct of the individual.

But rather a false, irrational, marvelous faith, or a belief in the miraculous, absurd, and impossible, exercises more power to subjugate the believer to its exactions and requirements, than do the obligations felt by those who entertain more intelligent and practical views.

It is the hold the belief gets on the feelings and sentiments that givs it efficacy, without regard to its truthfulness.

This is so much the case that there are multitudes now to be found among Christians, educated, cultured, and intelligent, among clergy and laity—in short, nearly all those who claim to be religious in all sects—of that class who can not, dare not, or will not venture to examin or to inquire into the origin, authenticity, or even the reason for their belief. Whether right or wrong, to be satisfied with the comfort and trust the faith brings is enough. And this state of mind, this acquiescence and resignation to the effect the faith has over the feelings, is religion. Then why question, doubt, or cavil, or think, lest they should lead to unsettlement and uncertainty?

Wherever inquiry has been indulged, it has led toward truth, and the growing mental freedom of this age is leading all the wisest and best men from the church.

The errors, falsehoods, and illusions hold church organizations together.

Without the cementing and adhesiv effect produced by a common sympathy in the defense and support of these religious follies and falsehoods, they would crumble and disintegrate. Truth requires no sect, neither can it create one.

Where the truth is, there is unity.

Falsehood alone keeps the human family separated from a common bond, a common interest, and common good.

Science, or demonstrated truth, knows no sect. It has nothing to conceal, and nothing to defend. It is calm, unruffled, patient, and imperturbable. Planted on the eternal rock, it is immovable and everlasting. When the votaries of error want rest, truth welcomes them to its eternal embrace and home. So thought and taught Joshua the prophet, when he said, "Ye shall know the truth and the truth shall make you free"—free from the thraldom of slavery to error.

Religion in any ceremonial or superstitious form in which it is believed and practiced, technically as such, is a figment of the human mind, developed in the darker ages.

Wherever people are not susceptible of or are beyond the reach of knowledge and cannot be led and governed by scientific truth, religion has come to them as a substitute. If humanity is in the dark, it demands some comfort. So it draws its solace from faith. Religion will yet long be a needed agency for the race. It is only where science supplants or supersedes its necessity, that it will or can be abandoned.

When we hav the absolute truth, it will free us from religious thraldom.

It is reported that Joshua said on his trial, "To this end was I born, for this cause came I into the world, that I should bear witness to the truth." He evidently saw beyond all religions.

I use the word Joshua to designate the Jewish prophet, because to his people, the Hebrews, it meant a messiah or savior. But it is evident that the Greek idiom was such that it was neither pronounced or spelled that way in Greece. They spelled and pronounced it a little abbreviated.

It was only Jeshu, or Jesu, which has nearly the same sound as Joshua. In Latin the *s* is added, making it Jesus. This may be called a corruption of the original, but it is simply the result of changing a word from one language to another.

Jesu Christi in Greek would be Joshua the wise men in Hebrew or Aramic.

In English we hav it Jesus Christ, and hav given to it a new and unwarrantable definition which tends more to perplex the mind and embarrass the understanding, than to convey any clear knowledge or idea of the way the Jews understood or appreciated him.

All through the New Testament the writers and translators giv him not only these names but many others which are unjustifiable, perverting and misleading from the original names found in the early Greek manuscript and intended to be given him by the early writers.

This abuse and liberty taken with the text, and the language necessary to harmonize with it, with the false impression conveyed to the mind, has made much of the New Testament an unsolved mystery, an incomprehensible riddle, to the simple-minded, honest, inquiring reader.

This metaphysical obscurity, this ambiguous nomenclature, or vocabulary, furnished eager delight to all classes of sectaries for centuries, in building up creeds and expounding dogmas and doctrins they claim to hav found concealed beneath this inexplicable verbiage, then pronouncing their theories the Christian religion.

There is much evidence running through the New Testament that many of the early Christians or gospel writers understood religion to be simply believing in and living up to a correct, or intelligent system of ethics.

For there is really much of that taught and urged as the only true religion. If it were possible for us to sift the latter superstitions, miracles, and mysteries out of it, and could we eliminate the idioms, the figures, allegories, metaphors, and fables out of the text, with the multitude of parables that hav been spoiled, perverted, misunderstood, and ruined as illustrations by meddlesome or ignorant doctors, priests, and bishops—if we could get at the simple, sensible thoughts that lie buried or more than half concealed under the verbiage of the letter, the rubbish of ignorance and mysticism, with which it has been enveloped and disguised, we would see the intended good sense of the original writers.

It was the discarding of the spirit, the simple objects and intentions, of the early, intelligent proselytes, and placing all kinds of false and illusiv definitions or interpretations on the corrupted, misunderstood letter, that has been the bane of believers and the wreck of the religion as a simple code or system of morals.

There is yet enough of sterling, exalted, unobjectionable statement of immutable, abstract, positiv truth, to overshadow, eclipse, and render nugatory all the metaphysical and mythological drivel that pious and bigoted enthusiasts hav inserted, either from ignorance and false notions or from selfish or sinister designs. To destroy the simplicity, to make the text obscure, and to mystify religion was the design, that an order of priestly expounders would be needed, and make a profitable and honorable occupation out of the task of elucidating to the ignorant its deep meaning and divinely concealed but saving mysteries.

From the reign of Constantine, when the importance of properly expounding these scriptures began to be most seriously felt, in order to secure the one faith and the only one interpretation out of the writings, this letter of the manuscript; to insure uniformity in one universal Catholic religion, up to the present hour there has been controversy, caviling, and quarreling over the letter—the letter falsified, made corrupt, unmeaning, senseless, and inexplicable, by officious and conceited intermeddlers, writers, commentators, and copyists of previous centuries. This was done in the interests of paganism, of pagan beliefs and theories that were popular and prevalent in all Christian localities.

Greece, Rome, Persia, Chaldea, and Africa furnished those Bible makers and Bible expounders, these enemies to truth and to the simplicity of the original, simply Christian religion.

The contests over the trinity between the two divisions of the principal sect seemed to engage the attention of the scholarly class so far as to allow the smaller sects to remain comparativly undisturbed.

These sects gradually dwindled away in significance till they were practically out of the field of combat. Yet some of the different, peculiar views that divided them, and separated them from the orthodox majority, are on record, and hav always since been referred to as heresies and dangerous.

There were the Novatians, Marcionites, Manicheans, Montanists, Donatists, Sabelleans, Nestorians, Cerintheans, Magians, Therapeuts, Epicureans, Esseneans, and others which were classed as Agnostics.

The trinitarians, or orthodox, headed by Athanasius on one side and Arius on the other, with their followers of bishops, presbyters, and priests, their army of monks and adherents, kept up a long and fierce conflict.

The creed adopted at the council of Nicea was intended to settle this doctrinal difficulty, but it proved an entire failure.

It seems singular to us now that a controversy should so long rage over an idea, a figment of the imagination, over a vision that was entirely without foundation, and over which there was not a semblance of a shadow of reality.

It was a conception originating among the religious polemics of Alexandria, and never had any part or connection with the teachings of Joshua nor with the earlier proselytes.

Yet it has distracted Christendom, having successfully deceived and deluded it for fifteen hundred years. Such is the infatuation it has produced, that to deny or to doubt it, knowing as we do how it originated and was introduced into the church, is to be reproached as unsound in faith, if not stigmatized as Infidel, and to be held in suspicion.

The precise point between these combatants was how to engraft the trinity onto the Christian religion and make the union complete and satisfactory to the caviling pagans and simple-minded, in order to gain them over as converts to the Christian faith. This word Christos, now spelled Christ, this title given to Joshua on account of his wisdom and goodness in enlightening the people and trying to save them, was to be, through some thaumaturgic or magical influence, converted into a divinity. It was only a word, but a divinity must be devised somehow out of it, or out of the supposed power which it must represent, for a third person in the trinity. These leaders could not agree just pre-

cisely as to how this should be done. They both had plausible processes, but different.

This contest caused Constantine much trouble. It was his choice and desire that it should be settled. He alternately cajoled and censured both leaders; had them both deposed from their bishopricks, and, through persecution and persuasion, he tried to bring it to an amicable adjustment. Arius had been banished to the desert, but the emperor relented through the importunities of the court women, and the edict was issued to restore him to the see at Alexandria. He arrived in the city, but, while in the street on his way to the church, he was taken suddenly ill and died. It was hinted that the prayers offered by his enemies, asking that he should never be restored, were helped in their answers through poison, which had been secretly administered in his food or drink between his arrival and the hour for meeting.

These heathen horrors hav haunted the church all through the centuries. Now it is "infant damnation;" "the office of the holy spirit." Then it was the physical composition of a personified abstraction. What an idea—to take a little Greek word, *christos*, meaning wisdom, whose mythological synonym was the goddess Sophia, and deify it without defining it; apotheosize it by the commands of the Holy Ghost, then quarrel over the manner in which it came into existence, after making it to their own taste and fancy and christening it a son of God. This son of God was not made, and did not exist, till the fourth century.

There were other hard words manufactured to represent the terms and merits of this controversy. Those on one side called themselvs Homoousians; on the other they were Homoiousians; the difference of one letter in a name represented the difference of faith in the contesting parties.

This controversy over the body they made out of the procession of the Holy Ghost from the father's essence into the word wisdom, or *christos*, was very serious. Perhaps we cannot, at this period of our history, and with the changed conditions in which we are placed, conceive the difficulty and delicacy of the task, and the nature of a genius that could crowd a spirit or ghost into a word, and know that it was comfortably lodged there, swelling that word into a God.

The life of one champion was ended, but the abstruse question long remained without a satisfactory solution. It was forced into the background to make room for the accomplishment of other purposes.

The suppression of the Gnostics, and turbulent dissidents in various parts of the empire, that uniformity of faith might be established, was an important project, and severe measures were adopted for that purpose. Long and bloody wars ensued; trinitarian Christianity was put to a great strain, and driven to desperate resources—persecutions, banishments, suppression of all learning—and the faith was largely planted by the point of the trinitarian sword. Every liberal and enlightened movement in schools and colleges was suppressed. This initiated the period when there was not one in ten thousand in the church that could read or write.

There are but few people in the church, whether from birthright or conversion, that know anything about the history of the religion they profess. Neither do they care to know. It is nothing to them as to how much fraud and invention of designing, ambitious, and unscrupulous men has been imposed on them. They know not where their religion originated, or how it was concocted; what intrigue and wicked measures were adopted to foster it and giv it prominence; how it was first manufactured as a feeble and contemptible form of paganism, with some sentiments attributed to Joshua combined with it, and then forced with relentless energy on the people, who hav accepted it as the only alternativ. If Christianity has any history, this is the substance of it. It has no other history, and who knows not this knows nothing about the what and whence of his religion. He is the dupe and victim of a phantom.

The masses do not think it desirable to know anything about it, and if they knew all about it they would not believe it. They are happier ignorant, and more contented to take the faith on trust than they would be if they knew more of it. The church, the creed, and the Bible are made to sustain it, the preacher to enforce it, and they are told it is good, divine, from God. They take this testimony as sufficient, and preferable to any history, no matter how true or authentic, if it conflicts with this. They despise truth and spurn it when offered to them to antidote or to correct this popular and palatable falsehood so long believed and crystallized into a faith. Their fathers knew no better, neither do they want to. If it served them, it will serve us. It is safer to rely on and more acceptable than the truth. True or false, it brings comfort and confidence, and that is all we want. If the truth unsettles, it is an evil. Let what be said that may about the history or genuinness of our religion, it has been tested for centuries and given satisfaction, and our own experience is a confirmation of this judgment. We hav learned it from our parents, from the church, religious literature, from the lives of the worthy saints and martyrs who died for it and sealed its excellence and efficacy with their blood. If it was false, how could the world hav advanced in refinement, intelligence, and a high civilization under its sway?

All this and much more is urged in its defense as conclusiv evidence that it is genuin and of divine origin. These are the reasons and convictions that are offered by the ignorant believer, yet they are just as applicable to any other religion, and as sound a proof, where other circumstances are equal, of its genuinness. Civilization has really fought its way onward, inch by inch, in opposition to the church and its decrees.

The palmiest days of the church, when faith ruled the Christian world, were the ages of intellectual darkness. The first efforts to break from this gloom and debasement were met by guillotin and the fagot. Luther and his successors were proscribed, anathematized, threatened, tortured, and condemned.

Bruno (Giordano), the astronomer and scientist, was burnt at the stake; Galileo was forced to his knees with his hand on the Bible, to recant or to die for his scientific discoveries; Michael Servetus, the physician, the scholar, and scientist, was burnt at the instigation of Calvin, one of the great lights of the church, a leader of a sect.

Tens of thousands were tortured and martyred in this Protestant, or early struggle out of the bondage and darkness, when religion instead of law ruled the state. When religion or Christianity was supreme and triumphant, civilization was but an empty name.

Our civilization to-day is not what it should be, in many respects, because the church still exercises too much power, and restricts it by its pernicious faith. The church religion keeps the people in darkness and error, punishes them for bad conduct, tells them to repent and then go to heaven.

The church dreads the light and truth of a wise civilization because it would undermine and make nugatory the creed.

It claims that through its portals is the passport to heaven. It flouts at science and demonstrated truth when they conflict with the faith, the creed, the ritual, that reads people to heaven. The substance of its teachings is, Trust to God and go to heaven in the dark. The tree of knowledge bears bitter fruit. It is safer to shun it and rely on faith in the foibles and fiendish concoctions of fifteen hundred years ago, in an age when faith was forced down the throat with the sword and cimeter.

There is not a church in the land, I care not how liberal it is, that is not poisoned and palsied by the virus of that old superstition!

There is no religion under the name of Christianity that is not an offshoot and a slave in some degree to that ancient heathen creed. It may be but shadowy and feeble, but its track is there, in the language, the tone, the phraseology, the form or sanctity of acts or words.

They all cherish some of the relics, the modes and manners, of the old Roman mother.

Protestantism was started to get rid of some of the coarsest and vilest of these.

What it has not abandoned, it retains, it cherishes, and transmits as its heirloom from that ancient representation of the Christian faith. We sneer at the Catholics, not knowing that all we hav we inherited from them. The legacy is venerable, but we hold it as precious on that account. T. E. LONGSHORE.

Philadelphia, Pa., Sept. 1, 1890.

The Common Sense Club.

Capt. Robt. C. Adams at the Toronto Convention.

The chief needs of man are food, shelter, love, leisure, and education. Mental liberty is essential to their attainment. The work of Secularism is to secure these advantages through Freethought. It must not only inculcate the principles of Naturalism, but must apply them to the practical affairs of life. This must be done through the organization of Common Sense Clubs, having the motto, Use Common Sense; the maxim, Natural Law Rules the World; and the precepts, Be Happy, Do Good, Do No Harm. Emerson says, "The cure of a bad theology is not a new one, but common sense," and Lecky says that theology "is replaced by shrewd, secular, common sense." The Common Sense Club could in every village become the provider of entertainment and be the originator of plans for improvement. It could apply common sense to all the affairs of life. As to the home, it could consider how to relieve its drudgeries by coöperativ effort. As to the town, it could discuss whether it is sensible to giv over the supplying of all its needs to private capitalists, or whether it pays for a town to furnish its own gas, water, and electric light at cost, and to make its roads, run its tramways, and control the service of other general needs. As to the nation, we can form opinions as to the desirability of leaving the conduct of its affairs to private enterprise for the benefit of individuals or corporations, or whether the people collectivly should manage the post-office, railroads, telegraphs, sugar refineries, coal mines, and in time all great industries. It could discuss whether it is better for a people to buy their supplies where they can be got cheapest and of the best quality, or whether they should be restricted to the purchase of such goods as their countrymen can make and pay the price they may demand. The application of common sense to the question of capital and labor, to Sabbath observance and the opening of museums, libraries, art galleries, and excursion facilities on the workingman's rest-day, to religious formalities and dogmas, and to all things relating to man's welfare in this life, would result in the establishment of Secularism as the controling principle in human affairs.

Items of Foreign Freethought News.

During the last four months the pope has been the recipient of $250 000. Of this sum $50 000 came from France, $63 000 from Italy, $31,000 from Germany, and $80,000 from the United States. The old saying, "The fool and his money are easily parted," seems to be true yet.—*Bulletin Mensuelle.*

The last number of *Das Menshenthum* contains an announcement from Frau Wilhelmi notifying her friends that the arrest orders issued by the courts of Kiel and Erfurt hav been withdrawn. She has returned to Undertürkheim, near Stuttgart. Can it be possible that a wave of self-respect has struck the authorities of those cities?

A new Christian sect has appeared. It makes No. 109 or 110, we are not sure which. The founder, Michael Baxter, the eccentric son of a crazy Irvingian, has proclaimed to the citizens of Basel that on March 5, 1896, at 3 A.M., the world is coming to an end, and all are to go down to the warm place except the 144,000 elect, who will start for their harps and a seat in Abraham's bosom.—*Freidenker.*

Here is an example of the education imparted by the church in Belgium. In the Antwerp provincial court a bill was introduced calling for five hundred francs to pay the expenses of sending persons bitten by dogs, supposed to be hydrophobic, to Pasteur. The clerical majority objected. It would be to slight Saint Hubertus, who for eleven hundred years had attended to that business. The Liberals laughed outright, but this did not affect the faithful; and the question was put to vote and with an overwhelming majority it was resolved to contribute five hundred francs to the Pasteur institute and Saint Hubert. This in the year 1890, July 15th.

Before long the various branches of science are to undergo a complete revolution, judging from the appearance of a Roman Catholic Society of Science, Literature, and Art, which will endeavor to bend the various branches of science in other directions. "This new academy," says *Das Menshenthum*, "will turn its special attention to natural science, mathematics, history, and philosophy, and under the leadership of its president, the brave Frhr. v. Helfert, prove 'physiologically' the immaculate conception, 'mathematically' the holy trinity, 'historically' the genealogy of Christ, and 'philosophically' Frhr. v. Helfert's own wisdom."

Mr. Viktor E. Lennstrand is getting quite aggressiv. He is no longer satisfied with lecturing in ordinary cities, nor even with disturbing Bishop Billings's peace, but goes to Dalarö, the fashionable Swedish bathing resort, and delivers his lectures. The clergy were dumfounded. They did not know what to do, so in want of anything better they declared that Lennstrand ought to be stoned. They did not stone him though, but confined themselvs to going around and tearing down the bills advertising the lectures. Yet in spite of all, a large and intelligent audience listened to our friend's exposition of Liberalism, and we dare say were quite surprised when made acquainted with the real essence of Liberalism.

In the German magazine *Zeitschrift für Hygiene* George Cornet publishes an essay on "The Mortality in Cloisters," and proves conclusivly from statistics of the last twenty-five years that the mortality is surprisingly large. In the order of Sisters of Mercy the average length of life is only thirty-six years; in many cloisters it sinks to thirty, twenty-eight, and even lower. The mortality as compared with that outside for the age of fifteen to twenty years, is four times as high; for the age of twenty to thirty years, three times as high; for the age of thirty to forty years, twice as high. The principal cause of death is tuberculosis, which in cloisters causes seventy-five per cent of the deaths, while in the wicked outside world it causes but fifteen to twenty per cent. This excessiv mortality, which shows how well Jehovah takes care of his own, is due partly to the careless way in which the nuns move about the sick, not using any disinfectants, and partly to the unnatural life enforced by cloister rules. —*Freireligiöses Sonntags-Blatt.*

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What They Say About The Picture Book.

Moses Harman in Lucifer.

Among the noteworthy books received at this office during my enforced vacation is the "Freethinker's Pictorial Text-Book," issued by the Truth Seeker Company, New York.

While it is doubtless true that the famous cartoons of Watson Heston in THE TRUTH SEEKER giv offense to the prejudices of many readers, there can be no question that this method of teaching useful lessons is a most effectiv one. That Mr. Heston is one of the very best of living cartoonists, and that, as a whole, his pictures hav been and will be the means of doing much good in the way of eliminating old-time superstitions, I verily believe.

To be appreciated the "Freethinker's Pictorial Text-Book" must be *seen*. Each alternate page is filled with selections from well-known authors upon the subjects illustrated by the cartoons. These selections are printed in large and clear type, and altogether the book contains a storehouse of information, instruction, and innocent amusement that it would be hard to find elsewhere—at least, hard to purchase elsewhere for the sum of $2. It takes a pile of money to get out a *single copy* of a work like this, and we sincerely hope the orders will be sent in thick and fast, to gladden the hearts of the publishers and to make cheerful and happy the homes and lives of the purchasers.

The Specter that Threatens the Irish.

From a Daily Paper.

The most trustworthy information from public and private sources in all parts of Ireland is to the effect that the complete failure of the potato crop makes another great famin in that most unfortunate of lands practically inevitable. The point of actual suffering from hunger has not yet been reached, but the days of starvation, unless help comes, are not far off. A movement is on foot to bring to the attention of America the appalling calamity which now threatens Ireland before actual death from hunger has claimed any victims. Several meetings hav already been held, and organization will be so far perfected that the personnel of the organization and its plans will be announced in a few days. It has been decided to organize under the name of the American Committee for the Relief of Famin in Ireland. It is proposed to make its work cover both North and South America.

From the Loyal American.

It is reported that the potato crop in Ireland is a failure; if so, we may expect to hear an appeal made to Protestants to load ships to keep south and west Ireland from starving. This reminds us that we remember to hav heard a gentleman telling that he gave a $500 check to load a ship with provisions to keep starving Irishmen alive, and subsequently read in a Roman paper that the Irish had that year sent a very large sum of money as "Peter's pence" to the pope. He declared that the next time they got hungry, he proposed to let the pope feed them.

The Mormon Commission.

The Utah Commission has forwarded a report to the Secretary of the Interior of its doings for a year. The Commission, much to its regret, finds that the Mormons show no signs of relinquishing their faith, and hav even elected some disfranchised ex-polygamists to high offices in the church. And the Commission believes, though it has no proof, that forty-one male Mormons hav taken to themselvs plural wives. The Commission recommends that the powers of the Commission be so enlarged as to authorize and enable it to issue instructions which shall be binding upon the registrars of its appointment in the performance of their legal duties. The report also recommends the enactment of a law similar to the Idaho test law, "believing that it could do more to put an end to the teaching and practice of polygamy than has been accomplished by the partial enforcement of existing laws." In conclusion, the Commission reports what it said in its last report—that in this matter the government and Congress should take no backward or even wavering steps, but should continue the activ and vigorous enforcement of the laws and the improvement of them by the amendment of such as would make them more effectiv, and by enacting such other laws as experience may show to be wiser and more efficacious to accomplish the desired end.

There is nothing particularly surprising in this report. It is not a nineteenth century miracle that persecuted fanatics should cling to their superstition, nor is it the first time in history that inquisitors should ask for an enlargement of their powers. Thorough work can never be done except by officers authorized to invade houses and put the inhabitants to torture to force them to confess every secret of their existence.

The great trouble with the Commission and the law from which it derives its life, is that they do not limit their intention to stamping out polygamy, but aim also to extinguish the religious faith which leads to the beastly practice. Confiscation of corporate property cannot in any way affect the individual habits of the members of the corporation. The church did not giv pecuniary support to the polygamists; on the contrary the too-much-married members gave the church one-tenth of their incomes. To reduce the tithes would only allow them funds to support more wives. And to persecute them because they *believe* that polygamy is a means of saving grace is only to make them cling more firmly to that belief, and the more rash and fanatical among them would surely exemplify in their lives the faith they held, even at the risk of prison. These are the lessons of history, a thousand times impressed upon the race. A law against bigamy, honestly enforced, would be better than a cumbersome lot of statutes directed against a faith, and the injustice of which but makes the people more and more determined in their resistance to them.

Do the churchmen never stop to think that but for Christianity we should never hav had Mormonism; that its victims are people made superstitious, and therefore easy dupes to preachers of supernaturalism, by the older faith; that when Mormons become Infidels they do not believe in polygamy; and that the best way to suppress Mormonism is by converting the Mormons to Rationalism?

Persecution of Jews by Jews.

Tuesday, September 23d, at sundown began the Jewish Day of the Atonement, called Yom Kippur, for short. It is the annual period of Jewish humiliation, and on this day the year must be reviewed and forgivness asked for all sins against Jehovah. This ceremony, anciently, was a sort of confessional, which, with pagan additions, has developed into the Romish confessional. The day brings all Hebrews to their synagogs. Orthodox and reformers, high and low, rich and poor, good and bad, observe the day with fasting and hours of prayer. No business is conducted and all food is abstained from. Some of their customs are still permeated with the lowest forms of superstition. The day before the Day of Atonement the strict, old-fashioned, orthodox Hebrews provide a cock, which they send to be killed. The person whose property it is takes the fowl by the legs, and with his uplifted hands swings it nine times above the heads of himself and his family, and at the same time prays to God that the sins they hav been guilty of during the year may enter the body of the chicken.

There are in this city, however, a few thousand Jews who hav renounced their religion, without taking on any other superstition. Their "prophet" is John Most, renowned as *the* Anarchist. These Jews made preparations to celebrate the day in another fashion. They had arranged to hire the Labor Lyceum in Myrtle avenue, Brooklyn, in which to carry on their festivities, as they were unable to secure a suitable meeting-place in this city, and John Most was to speak. This fact became known several days before the event, and there arose protests from the religious Jews of Brooklyn against having their holy day ridiculed and desecrated. Those who were in charge of the meeting, with a view to allaying this storm of objections, announced that Most's name had been taken from the list of speakers, and that the Rev. Hugh Pentecost would speak in his place. The orthodox Jews, however, still protested, and attempted to obtain from the courts injunctions preventing the proprietors of the Labor Lyceum from letting the place for such purposes. The courts refused, and the Jews, with Coroner Levy at their head, went to Mayor Chapin yesterday morning. The result was that an order was issued that the Anarchist Jews were not to be allowed to meet in the Labor Lyceum, and that the doors of the hall should be closed and guarded by policemen, and that a large force of police should be on hand to carry out the order and prevent the Jews from congregating.

What the Jews proposed to do is outlined by their tickets, printed in Hebrew, but translated in the *Sun*:

"Grand Yom Zom Kippur ball.
"With theater.
"Arranged with consent of all new rabbis of liberty.
"Koll Nydre night and day.
"In the year 6651, after the invention of the Jewish idols, and 1890, after the birth of the false messiah, in the Brooklyn Labor Lyceum, 61–67 Myrtle street, Brooklyn.
"The Koll Nydre will be offered by John Most.
"Music, dancing, buffet, 'Marseillaise' and other hymns against Satan."

"Koll Nydre," is the name of the ceremony which plays the principal part in the celebration of Yom Kippur. One of the Jews described the proposed proceeding to a *Sun* reporter. "Our program for to-night," he said, "was to hav a farce performed on the stage, sing Russian songs, hav recitations, and dancing, and eating. Mr. Pentecost was to be the only speaker, and I hav telegraphed him now not to come over. Everything was in readiness, and we were prepared to hav a jolly time by ourselvs. I came here, and was confronted with the greatest outrage that could be perpetrated in a free country. This hall had been ordered by the mayor to be kept closed until to-morrow night. I asked the captain on what grounds, under what law, this was done. He didn't know; he was simply carrying out his instructions. Do you know who instigated this shameful thing? It was Moses May, the millionaire butcher, who wants to appear before the poor Jews as a sincere believer in their faith so that they will consider his meat 'kosher' and buy it in preference to other meat. Do you suppose the police would hav stopped us if we were not poor and helpless? Why don't they stop other meetings that they are opposed to? This affair was not arranged out of spite or with the intention of ridiculing the Jewish or any other religion. We are not children. We wanted to enlighten our people and show them what a true God is like and show them the God that the orthodox Jews worship. We issued a circular in which we imitated the prayer of the Jews. We asked God to abolish poverty, to make us all rich, to let the people run the railroads, not a few individuals. Dr. Richard Gottheil called at my house and asked me to suppress this circular. Of course I refused."

The gist of the matter is that the meeting was prevented by Coroner Levy, a political Jew of New York, to oblige his coreligionists, and make himself "solid" with them for a reëlection. Mayor Chapin has been guilty of using his office to oblige a brother politician, for even the police could not see where their power to stop the performance came from, and as the reporters naïvely put it, "seemed to sympathize with the Anarchists, and treated the few that gathered with more kindness and courtesy than they usually pay to people whom they may club with impunity."

The mayor of Brooklyn bases his action, he alleges, upon a call printed in the *Pioneer of Freedom*, a Hebrew journal, but as he had to depend for knowledge of its contents upon a translation, obtained by Coroner Levy, he had no means of knowing what it really contained. The translator deliberately and mendaciously inserted whole sentences, as was known the next day, when a reliable translation was made. Here is the circular, with the interpolations in italic:

"This company feel it their duty to celebrate the coming atonement evening and day, namely, the eve of the 23d and 24th of this month, in Labor Lyceum (a hall at 61 Myrtle street, Brooklyn), by eating, drinking, dancing, promenading, *and speeches relating to Anarchism and the use of dy-*

namite and powder. The prophets of old preached and admonished in the name of God, in whom their followers pretended to believe, but we openly and frankly proclaim that God never existed. There is no God, and God will never be. In the name of freedom we mock the Jewish religion. As true revolutionists we fight against religion, the state, private and public property. These three things must be destroyed. Against religion, as well as against public and private property, we enter an open contest—a contest not through politics. We desire to throw off the yoke of the state, under whose weight we lie, *by means of powder and dynamite, which we intend to use against religion and public and private property.* We will hav a ball on Atonement day for the purpose of ridiculing your God. If your God is deaf, if he is sleeping, or conversing with some one, let our Atonement ball awake him. *Let the tones of our music tear his ears open. Let our revolutionary speeches with dynamite and powder interrupt his conversations.*

"Last year the Jews of New York took their God to the police department and to the coroner, but this year you poor Jews will take your God and religion to the cemetery. The experience which we had in New York city taught us the lesson to go to Brooklyn. The evening prayer will be: 'We will take the capitalist in the right hand and religion in the left hand, and say they both shall go to the devil *by means of the use of dynamite and powder.*' The closing prayer will be: 'Anarchy in the right hand and revolution *and dynamite* in the left; God never was, is, or ever will be.'

"A very interesting theatrical piece will be played, which was composed expressly for Atonement day. It will begin simultaneously with the services in the synagogs."

The good orthodox Jews deliberately committed forgery, perjury, and fraud to attain their object. They lied, they knew they lied, and they must hav known that soon the world would know that they lied. They went ahead, depending upon the popular prejudice against Anarchists to shield them.

But if the circular had been as fully charged with dynamite and powder as alleged, the case, if it should ever come before the courts, will involve, says the *Sun*, the question, Has the mayor or any other public official the right to prevent a number of men from holding a meeting? The law under which the mayor is supposed to hav acted is as follows:

"SEC. 451. Unlawful Assemblies.—Whenever three or more persons:

"1. Assemble with intent to commit any unlawful act by force; or

"2. Assemble with intent to carry out any purpose in such a manner as to disturb the public peace, or

"3. Being assembled, attempt, or threaten any act tending toward a breach of the peace or an injury to person or property, or any unlawful act. Such an assembly is unlawful, and every person participating therein, by his presence, aid, or instigation, is guilty of a misdemeanor. But this section shall not be construed as to prevent the peaceful assembling of persons for lawful purposes of protest or petition."

There is no law regarding assemblies which it is expected are going to be unlawful. In cases where there is the slightest reason to suppose that there will be a violation of the law, it has always been customary to hav a large force of police on hand to anticipate trouble and break up the meeting should such a violation occur. But to prevent the possibility of anything at all turning up, by simply preventing the meeting from being held, is a step which is invasiv of liberty. Commenting upon the suppression of the meeting the *Sun*, which is the only daily paper denouncing the outrage, says:

"The Constitution of the United States guarantees the freedom of speech and the right of the people peaceably to assemble.

"The constitution of the state of New York declares that 'every citizen may freely speak, write, and publish his sentiments on all subjects, being responsible for the abuse of that right.'

"Until the right of free speech has been abused, no crime has been committed. No matter how unpleasant or violent or vile is the program announced for a public meeting, nor how despicable are the people who intend to assemble, nor how offensiv to public decency they are expected to make themselvs, the time for the police to interfere is when the law is broken, not before.

"The suppression of the meeting of the Infidel and Anarchistic Jews of Brooklyn by the police of that city, under verbal orders from Mayor Chapin, after the courts had refused to prevent the meeting by injunction, was an extraordinary proceeding.

"What evidence had the mayor or the police that the announced intention of the Anarchist Jews to talk dynamite and to burlesque religion had not been abandoned at the last moment? And, supposing it had been abandoned, was not an outrage committed? Were not people of the state of New York deprived of a constitutional right?

"It implies no sympathy with dynamite talk or vile jesting on sacred subjects to maintain that the only duty of the mayor and police was to warn these people and to watch them, and to arrest them if they violated any law.

'To close the doors of their hall and the mouths of their speakers before any law had been broken was a colossal blunder, no matter how good the intentions of the authority responsible for the order to the police."

In Brooklyn the matter has been freely discussed since by the politicians, and even by them the opinion was expressed that the mayor had overstepped his authority in prohibiting the meeting until such expressions from the speakers as would tend to incite trouble had been made. The executiv committee of the Labor Lyceum Association of Brooklyn, which organization owns the Labor Lyceum, held a secret session on Yom Kippur night and declared the action of Mayor Chapin arbitrary. Although the strictest secresy was manifested regarding the proceedings, it was learned by a *Herald* reporter that civil proceedings are likely to be commenced against the city. The speeches were bitter in their tone, and the municipal authorities were denounced for not waiting to find out whether at the meeting speeches relating to the use of dynamite were made. We hope the suit will be pushed and the Brooklyn authorities taught a lesson in religious liberty and the orthodox Jews one on the sin of bearing false witness.

Of this action of the Jews in demanding the suppression by law of their religious opponents, what shall be said? It surely will not raise them in the estimation of decent people, nor will it win them sympathy for their own sufferings by Christian persecution. They are even now appealing for aid against the wicked decrees of the Russian government, and also crying religious persecution because insurance companies discriminate against them in issuing fire policies on property occupied by them, and because the Christian landlords of summer resorts hav kicked them out of the hotels. Yet, persecuted and discriminated against as they are, they turn around and invoke the aid of the police to persecute their own brethren who hav voluntarily left their religious fold!

The action of the authorities is unwarranted. They hav no legal right to suppress anything but disorderly meetings, and this meeting had not even begun.

Why don't they suppress some Catholic or Protestant gatherings because things are said at them which hurt the feelings of one or the other of the sects?

A Humane, Christian Gentleman.

Brick Pomeroy uses over a column of the latest issue of his paper to giv Holy John Wanamaker a certificate of good character. Mr. Pomeroy met the postmaster-general on his recent visit to Washington in the interest of Moses Harman. "Mr. Wanamaker," certifies Mr. Pomeroy, "is a humane, Christian gentleman of great business capacity." Just so. An article in the evening *Sun* a few days ago fully illustrates this. It is headed, "Wanamaker, the Friend of Labor," and is as follows:

"Pecksniff Gradgrind Wanamaker has the following advertisment in the Philadelphia morning papers of Thursday, September 18th:

"'Here's a chemise. Cambric, in large sizes:

2 1-4 yards cambric at 11c	25c.
1-4 yard Hamburg at 30	8c.
2 yards Hamburg edging at 5c	10c.
Cotton	3c.
	46c.

"'That's the close, careful cost. Our price is only 50c. Would you do the work for 4c.?'

"Mr. Gradgrind Wanamaker is a man of facts, hard facts. He invites his customers to consider whether they could make a chemise for four cents. Their time would be spent more usefully at their trade, or taking healthful recreation, or attending the prayer-meeting. There is no profit, in Gradgrind Wanamaker's opinion, in making chemises at four cents apiece. So the throngs of artisans' wives and clerks' wives who buy their dry goods in Wanamaker's store are advised of the great bargains in chemises to be had there.

"At whose expense do the women of Philadelphia buy such bargains? Mr. Wanamaker has no longer any white slaves at Berlin. As a patriot he now uses only domestic labor. He pays his seamstresses four cents, less his margin of profit, for each chemise they make. Owing to his exertions, new chemises are placed within the reach of all but the very poorest members of the community. What matter if these very poorest be the same women whom he employs to make chemises in order that he may pile them up on his bargain counter? No one ever studied the interests of the working classes with better results than Pecksniff Gradgrind Wanamaker.

"If an ordinary merchant advertised his wares in this fashion, one might be consoled by the thought that he was simply lying, and that he was really understating the price of his seamstresses' labor in order to giv his bargains an enhanced value in the eyes of consumers. But Pecksniff Gradgrind Wanamaker is shut out from this miserable alternativ. He is a humble and devout Christian. He could not be guilty of the sin of telling lies to gain trade. To represent the chemises as costing less for labor than the real amount paid for them would be equivalent to obtaining money under false pretenses.

"No. Pecksniff Wanamaker, who teaches little children on Sundays to pray for their daily bread, givs bread, and not much else, to his seamstresses on week days; the city supplies them with the water to wash it down. Pecksniff Wanamaker subscribes liberally out of his margin of profit on four-cent labor to send flannel waistcoats and other luxuries to the nativs of Central Africa. Wanamaker's smiling Pecksniff mask is always on when his face is turned toward the public; the grinning Gradgrind skull is reserved for his seamstresses and other employees.

"But even Wanamaker must sometimes be caught with his mask off. So on this occasion he lets the whole world by a signed advertisment see him as he is. In a moment of forgetfulness the Pecksniff mask is thrown off, the four-cent labor confession escapes him, and the unmasked features of Gradgrind Wanamaker are exposed to view."

We do not doubt that Mr. Wanamaker is a Christian; that he is a humane gentleman requires, in our opinion, more than Mr. Pomeroy's word to establish. We like better the notions of a famous apostle of Freethought who said he would not wear a shirt for which the poor woman that made it had not received just and full compensation.

Four cents for making a large-sized cambric garment! Yet of such as Wanamaker is the kingdom of heaven.

Let's go to sheol.

WE record with sorrow that Wm. Holgate, of Mauston, Wis., died September 13th. Mr. Holgate was born near Halifax, Yorkshire, England, Oct. 30, 1812 He came to this country and landed in Boston April 18, 1848. In 1852 he moved to Chicago, where he lived about two years, then moved to Marengo, Ill., in which place he lived thirteen years, and came to Mauston Dec. 17, 1866, and has been a resident there since that time. He was married to Mrs. Elizabeth Rowe Sept. 1, 1855. His wife, two sons, and two daughters survive him. His funeral was held at his late residence Monday afternoon, J. L. Potter, of Wonewoc, Spiritualistic lecturer, conducting. He read an address from the Truth Seeker Collection, hymns were sung by the choir, and the remains were conveyed to Mauston cemetery for interment.

JUDGE THAYER last week decided the case of the street pedlers of Philadelphia who were arrested for selling the "Kreutzer Sonata." In his opinion he says the book possesses very little dramatic interest or literary merit. In the first he is wrong, in the second right. The book is very dramatic, but is by no means pleasing reading. Tolstoi has drawn his inductions as to sex union from a class of people who are not yet civilized, who are partial animals, with no idea of the equality of woman or of her equal rights in marriage, and naturally he has written brutally. The remedy, in his view, is the old asceticism of monkery, which, of course, would destroy the family, and in the end lead to the licentiousness of those times when Christianity was lived as well as preached. In his concluding remarks, Judge Thayer said: "The work may be offensiv to our opinions and convictions, just as others are which are daily sold in our bookstores without objection or challenge from anybody, but it cannot be justly said to be of an obscene or lewd character, nor is it, either in its sentiments or language, in any degree calculated to minister to corrupt or licentious practices, or to gratify lewd desires or to encourage depravity in any form. The court was reminded upon the argument that the czar of Russia and the post-office officials of the United States hav condemned this book as an unlawful publication; that the former has prohibited its sale within his dominions, and the latter hav forbidden its transmission through the mails. Without disparaging in any degree the respect due to these high officials within their respectiv spheres, I can only say that neither of them has ever been recognized in this country as a binding authority in questions of either law or literature. The defendants hav committed no offense against the laws, and are therefore discharged." This is good, but there is a paragraph in the opinion which betrays a narrowness one would not expect after the foregoing. "Every man," he says, "has the right under such a government as ours to discuss such questions, either orally or in print, if he does so in a proper and becoming manner, and does not in doing so violate the decencies of life. He may call in question and argue against any received doctrin of the Christian faith, if he uses in doing so proper and becoming language, but if one should introduce into such a discussion blasphemous language or ideas, or obscene, lewd, or indecent thoughts or words, or should make his description the occasion for reviling and scoffing at the most sacred things, or speaking of them in a profane, abusiv, or indecent manner, he would unquestionably be liable to be indicted and punished therefor." Pennsylvania has a very pretty blasphemy law, and legally Judge Thayer may be right as to penalties for blasphemous language; but will he undertake to imprison all the scoffers at sacred things in his state? If so, the legislature will hav to build more jails and penitentiaries. As for indecent language against the Christian faith, none can be used that would more justly fall under judicial displeasure than quotations from the "sacred" book upon which that faith is founded. But when did the Christian faith become so allied with the state that one must be finically circumspect in discussing its doctrins? Judge Thayer seems to labor under the impression that Christianity owns the world, and that to dissent from any of its doctrins is a privilege which it graciously grants, but which no one has the natural right to do. About three hundred years ago that sort of talk was more in harmony with facts than it is now.

Letters from Friends.

CHADRON, NEB., Sept. 14, 1890.

MR. EDITOR: We like the paper better without the illustrations. M. E. SMITH & Co.

COUNCIL VALLEY, IDA., Sept. 3, 1890.

MR. EDITOR: Please continue my subscription to THE TRUTH SEEKER. I am a school-teacher here. I like your paper so well I cannot do without it. J. T. TOWNLEY.

CHEWSVILLE, MD., Sept. 8, 1890.

MR. EDITOR: Please find inclosed $2 for the "Freethinkers' Pictorial Text-Book." Send the book as soon as ready. I will inform the late inquirer that the poem entitled, "The God and Devil of Orthodoxy," can be found in THE TRUTH SEEKER of Oct. 22, 1881. JNO. H. HARP.

DAYTON, O., Sept. 15, 1890.

MR. EDITOR: Inclosed please find $4 for two copies of the "Freethinkers' Pictorial Text-Book." I hav no doubt the book will hav a very large circulation. It is only by the free circulation of Liberal ideas that an influence and power is created that saves us from the cruelties of religious persecutions and at the same time serves as an aid to evolution.

Truly yours, J. A. WALTERS.

CENTRE BELPRE, O., Sept. 10, 1890.

MR. EDITOR: Inclosed please find my check, for which I wish you to mail one copy of the "Freethinker's Pictorial Text-Book." This is the second "Pictorial Text-Book" I hav ordered, and I may order more. It is grand. I subscribed for THE TRUTH SEEKER when it was published in Illinois, and hav taken it ever since. Life would scarcely be worth living without it. PARKER LEWIS.

LONDON, ONT., Sept. 15, 290.

MR. EDITOR: Please inclosed find $5.25 for my lease of that paper which I cannot be without, the cartoon book, and the ANNUAL for 1890. I will also take one of the Bible cartoon books when they are finished. There is nothing like them to counteract the impression made on the minds of children by that fabulous book. Superstition dies hard—very slow, but sure. Hold the fort. JOSEPH ALLASTER.

BROWNVILLE, IND., Sept. 15, 1890.

MR. EDITOR: I hav sat down to write for the "Freethinker's Pictorial Text-Book. Designs by Watson Heston." I hav been a subscriber of the good old TRUTH SEEKER for twelve or fourteen years, and want it to be circulated. I hav tried to get subscribers, but many are afraid to take it for fear that it will hurt their business. I am an Atheist of the first water. I was reared a solid Presbyterian up to nineteen. Infant damnation was too strong. I want Reason and not superstition. JOHN A. REYNOLDS.

EMMETTSBURG, IA., Sept. 18, 1890.

MR. EDITOR: Inclosed find draft for $10—$6 of which is in payment of the three "Pictorial Text-Books" already received, and $4 for two more which we hav sold to other good men that are interested in the good cause. We think the work is immense. What is the matter with Heston? We do not like THE TRUTH SEEKER quite as well without the pictures. Get Heston at work as soon as possible.

Yours truly, T. J. PROUTY AND C. E. COHOON.

SACRAMENTO, CAL., Sept. 11, 1890.

MR. EDITOR: The two "Pictorial Text-Books" came to hand O. K. You can send the other three. I will keep one as a sample to get orders. The book must be seen to be appreciated. All that hav seen the book speak well of it—even church-members, that are not hidebound. I believe the book will hav a good run after a little time. I will try to get orders for the book. I prize the work highly. The book is worth double what is charged for it. With much regard for the success of THE TRUTH SEEKER, I subscribe myself, Its friend and patron, R. BUTTERFIELD.

SIGNAL, O., Sept. 23, 1890.

MR. EDITOR: I hav given to several of my Liberal friends to read the truth seekers' journal. They admire the same very much. We hav several Freethinkers in this part of the country, and I think if we would hav some intellectual speaker come and giv courage to some of us, he could organize us.

As the most part of our Freethinkers are cowards and are afraid to say their view of religion, I hope some one will come to our aid and organize us, and keep our young friends from being dragged to the torturing hell of superstitious ignorance. E. M. GEIGER.

WALLA WALLA, WASH., Sept. 18, 1890.

MR. EDITOR: I take this opportunity of acknowledging the receipt of my "Pictorial Text-Book," and it is a gem and a treat. The first evening and afternoon that I received it, I think a score of persons must hav looked at it, and all, some of them Christians (not fanatics), were loud in its praise. A good many took down your address, and I am sure a great many orders will come from here. I hav kept for ten years the largest oyster and chop house in this city. My place is patronized by lawyers, doctors, and business and professional men, in fact by the best class of people here, and as my place is open all night, the "Text-Book" was being looked at and read by these men all night. For myself and wife's part, if you would kindly thank Mr. Watson Heston for the picture where C. B. Reynolds's kind and intelligent features are beaming at us in front of his tent, throwing away pearls indeed, you would do us a great favor. Next to that is the pair of pictures, "The Illusions of Child and Manhood." But they are all good. ALVIN OLSON.

SPOKANE FALLS, WASH., Sept. 5, 1890.

MR. EDITOR: Inclosed find $3 for renewal to the grand TRUTH SEEKER. I hav read THE TRUTH SEEKER for three years off and on, and I can safely say it is the most instructiv journal in America. I take *Fritankaren* also. It is a good paper, worthy of assistance from all Liberal-minded people. This city is big enough for a strong Secular Union, and I cannot see why one has not been organized. Will some subscriber here drop a card for me at the post-office, and we could try to hav some Liberal lecturer come here and help us organize.

The Washington Secular Union is doing some good work on the other side of the Cascades. And with Mr. Reynolds at the head of the little army we ought to succeed. Wishing you success, and Heston speedy return, I am,

Yours sincerely, JOHN E. WELIN.

POCATELLO, IDA., Sept. 19, 1890.

MR. EDITOR: I received the "Pictorial Text-Book" some time ago. I would not take $25 for it if it could not be replaced again. A good number hav spoken of getting it this fall. I hope they will. It is a fine educator. It lies on my center-table along with the Bible, and the old and young's first choice is the "Pictorial Text-Book."

Inclosed please find clipping from an Eastern paper which runs as follows:

Geologists assert that if the continents and the bottom of the ocean were graded down to a uniform level the whole world would be covered with water a mile deep, so much greater is the depression of the ocean bed than the elevation of the existing land.

Is there any truth in it? C. PAULSAN.

[In the case supposed the water would cover the globe to the depth of about one mile and a half.—ED. T. S.]

NORFOLK, NEB., Sept. 14, 1890.

MR. EDITOR: Inclosed find $2 for the "Freethinker's Pictorial Text-Book." I hope you will get the Bible pictures in book form. With these two books at hand a Freethinker's library will be more complete.

To show the means that some church people use in order to rob the ignorant people of their money, for the benefit of the church, inclosed I send an item which was published in a paper here a few days ago called the Norfolk *Daily News*. They may just as well put in some gambling tables and let the rake-off go to the benefit of the church. One is just as honorable as the other. If it is not, I would like some one to tell me the difference. C. F. W. MARQUARDT.

The ladies' guild of Trinity church hav secured the services of a band of nativ imported Egyptian gypsies from Morocco to tell the fortunes of the people at prices varying according to the fortune expected, the proceeds to be for the benefit of the church. The vacant store-room in the Mast block has been secured, and there the gypsies will appear during fair week.

RICHMOND, ILL., Sept. 9, 1890.

MR. EDITOR: I received the pictorial book all right, and am much pleased with it. I hav lived here since 1846; hav taken an activ part in the business of the county and neighborhood; hav taken the paper printed in this place for twenty-five years; hav always supposed that it was in favor of free press and free speech until, quite recently, I suspected that they were not all right. So I wrote a piece for them to print, and they would not print it It was entitled, "Do the church and Sunday-schools, as they are conducted at the present time, hav a tendency to do away with crime?" It hit them in a tender place, and they came out in their paper with a long piece "giving me fits." And I hav no way of answering them, so it leaves me in a fix. I suppose I could answer them through a Liberal paper, but they would never read it, and I do not think there are any taken here. I am an old farmer, but I think I hav as good a right to think as if I had D.D., LL.D., attached to the end of my name.

J. C. KILGORE.

KIMBALL, DAK., Sept. 12, 1890.

MR. EDITOR: Please find inclosed money for Helen Gardener's book, "Men, Women, and Gods," and for the balance you may send me the grand old paper. It is my Bible now. It is but a short time since I evoluted by its teachings. It is with great pleasure that I perusc the letter department. In it I find the names of some of my old friends in the East, from whence I emigrated, that hav come to their senses, as I hav done in my old age (being over sixty), so you see I am not too old to learn yet.

My advancement in Liberal views and emancipation from superstitious traditions is due to those kind friends who placed your TRUTH SEEKERS in my hands. I will state that after reading them I gave them to a friend to circulate in his neighborhood. A few days ago he told me that when he took them home his wife told him she would burn them, but, just like Eve of olden times, she had to nibble from the tree of knowledge, and lo! her eyes were opened, and she advised her husband to subscribe for it.

If the friends hav any Liberal literature lying around loose that they will send here, we hav place for it.

We are having a very exciting political campaign, four parties trying to capture the reins of the state of South Dakota, with, I think, the Independent Alliance in the lead. Many articles are read at these campaign meetings and literary gatherings at the district school-houses from the G. O. P. (Grand Old Paper) THE TRUTH SEEKER. Last winter I pushed to the front every article that was favorable to the elevation and liberation of humanity from the slavery of priestcraft and kingcraft.

Three things I hav long desired to cast my vote for hav reached and passed us—abolition of human slavery, prohibition of the rum demon, and equal suffrage. I believe we should giv to our mothers, sisters, and daughters the same rights that we ask for ourselvs. This South Dakota will giv this fall's election. After we get that, the next on my program is to secure for president our R. G. Ingersoll.

Yours for truth and humanity, JOHN MCKEE.

ROSLYN, WASH., Sept. 8, 1890.

MR. EDITOR: Inclosed find $6 85, for which send me one more copy of the "Freethinker's Pictorial Text-Book," and use the rest of the order for books and subscription to THE TRUTH SEEKER as in list inclosed. Five copies of the "Freethinker's Pictorial Text-Book" hav been received, one by mail and four by express. The subscribers are more than pleased with them.

The "Freethinker's Pictorial Text-Book" is exactly what its title indicates. There is a text in every cartoon, and it can be understood by the greatest theological numskull at a glance. I can say that the books that hav been received hav already acted as fertilizers to Freethought, and they hav strengthened those that languished for refreshment.

Mr. Heston's portrait adorns the book. His features are those of a mental temperament, and I feel assured that Mr. Heston's work will do as much for Liberalism as our orators. We expect to hav Mr. Remsburg here some time in October to giv a lecture that will giv the sunshine of peace to many minds.

Two years ago when I first came here not a single copy of a Freethought paper came to this place, and I forget whether there was a Freethought book of any kind here. Now a number of papers come here, and books hav been purchased and circulated. And now the climax is to be capped by the arrival of Mr. John E. Remsburg. HENRY BEICHLING.

MARTINSBURG, W. VA., Sept. 21, 1890.

MR. EDITOR: The great conflict between belief and unbelief is still on, and will continue as long as life lasts on this earth. I am rather inclined to believe life may become extinct, but the earth never. The strong probability is that this earth, with other physical planets, probably existing, though not positivly demonstrated, always was and always will be. Life and death are getting less mysterious than in the dark, dreary past. What agencies must we giv credit to for our present enlightenment? Science and the revelations of nature. Freethinkers are getting more and more enlightened, almost in spite of ourselvs, but unfortunately millions are yet, and will liv and die, in mental slavery. It seems as though those millions are very well satisfied with faith. No doubt it is a comfort to them to believe in eternal reward and punishment. I would be the last person to try to induce persons to change the deep-rooted convictions of their life.

I believe in the school of individualism—that every man, woman, and child existing is actually a free individual being. If all only realized this truth, mental liberty would necessarily come from individual thought and bravery. I venture to say that nine tenths of all Freethinkers hav become such by thinking for themselvs. What is done voluntarily is the most pleasing and reliable. I do not certainly recognize a man or woman to be Freethinkers till they are avowed and outspoken in the cause of justice and truth. Any man or woman who claim to be Liberals who are afraid to express their own opinions in what they honestly believe or do not believe, and refuse to contribute what they can afford to giv to the cause, are not Freethinkers. The Liberal ranks are pretty much like the Christian ranks, so many on both sides not proving loyal and sincere to their profession of belief. Some persons can be read like a book; they are trustful and consistent, and can always be relied upon. Many others cannot be read at all; they cannot be placed, and so they must remain the ignorant, indifferent, neutral, do-nothing-at-all people that are entirely out of calculation.

I cannot see or understand how people can be neutral or indifferent in the mighty issue of life and death. No middle ground can be taken. It is not like politics. Make an independent stand, as all voters should, and be no more the slaves of partyism than of superstition. We must either die in mental freedom, or die in mental fear of an imaginary hell. Of course all unbelievers are open to conviction. They desire everlasting life as much as Christians. They are not enemies of God, if such a being exists. The Freethinkers are enlisted for the truth, the whole truth, and nothing but the truth. The whole issue is the truth versus delusion. The position of the Agnostic and Positivist is the most rational and honest, though millions of Christians believe honestly in their faith. The love of truth is the love of justice. The evidence reveals the truth. The universe does not care for our happiness or woe, our coming and going. Conditions and circumstances rule our destiny. The fact that no prayers are answered, that justice is not providentially sustained, let alone all the other inequalities and injustice in life, ought to prove positivly to the impartial, sensible mind that there is no God to help us in our troubles and misfortunes. Poor struggling victims of cruel fatalism we are. Our only known savior is the truth. The truth we worship, the inevitable, the inexorable. T. J. CONNERS.

PROVIDENCE, R. I., Sept. 22, 1890.

MR. EDITOR: I hav read the "Kreutzer Sonata." When Pope Wanamaker issued his bull, registering the book in the Index Expurgatorius, forbidding its transmission by the mails, I at once procured a copy. On reading it, I was unable to find the indecency which was the ground of Pope Wanamaker's order. Has it come to this, that an arbitrary decision and order of this character shall become the gov-

erning principle of the post-office department? Is the literature of the world to be passed upon by a postmaster-general? And is his *ipse dixit* to determin what shall be transmitted through the mail? I had supposed that this official's duty covered only the administration of the post-office, and that beyond this he was no more than an ordinary citizen. But it seems I was mistaken; no, not mistaken, for this act was purely a usurpation, an exercise of arbitrary power, the outcome of bigotry, the inspiration of that despotism which is the concomitant of the church and its religion. We cannot tell where such a stretch of power will end. To-day "Kreutzer Sonata" is under the ban; to-morrow it may be something else, and the day after, still another work.

If this meddling is unchecked, it will not be long before the state will be subordinated to the church, and we will be dominated by psalm-singing hypocrits and church-going knaves. It is time this Comstockism was eliminated from the government. It is mischievous all through. Will citizens think the matter over—moreover, let their political action take such a direction as shall at once crush out this attempt to throttle the liberty of the press and the right of the people to use the mails? In one or more congressional districts cannot a member, or members, of Congress be elected who will stand up and act for the right?

Indecency! What and where is the standard which shall determin the question? After I had read Tolstoi, I took my Bible and read the Song of Solomon, one of the canonical books of the Old Testament. I wonder if Pope Wanamaker ever reads this precious Song to his Sunday-school, especially the seventh chapter. The heading of this chapter is this, "The Graces of the Church." In my Bible I hav made a reference, and in the margin penciled this: "The above may be very pious, but to me it reads like an amorous ditty." So of much of the other portions, but the compilers hav, by their marginal and chapter headings, applied the bawdy stuff to the church. But these headings do not alter the character of the Song, or make it anything more or less than the rhapsodic utterances of a man who emphatically had women on the brain, just what might be expected of a man as "muchly" married and "muchly" concubined as was Solomon. Yet this erotic composition is given a place in the holy Bible; is pure, clean, and wholesome, a part of God's inspiration to the race, while "Kreutzer Sonata" is too indecent to be allowed transmission in the mail. Out on such hypocrisy; away with such brazen-faced tampering with the rights of the citizen; down with such despotism, which ever stands ready, especially when coupled with churchly religion, to prevent free thought and free discussion on such questions and topics as may enlarge mental liberty and extirpate spiritual tyranny.

WILLIAM FOSTER, JR.

LEXINGTON, KY., Sept. 13, 1890.

MR. EDITOR: An advance in civilization is hoped for by those who "hope against hope." Still, there are always saving influences to prevent the human heart from being corrupted to the core, corruption being a departure from the noblest impulses of nature. The proclivities of life are too sacred to be distrusted. Low in the scale of being, faults and virtues are intensified to the verge of lunacy. The dog has an immaterial conception of the soul of man, which he adores with an honest madness. Your dog would die for you. The man is more crafty. He worships his trinity—mammon, himself, and Jesus. He has faith in the Jesus who is to settle his bills and pull his chestnuts out of the fire. He worships him with greedy fervor, hoping to enjoy luxuries with him to all eternity. Blessed are the poor in spirit, who are so deftly robbed and insulted that they would rather starve than ask a Christian for justice. Holy charity is ostentatious, giving $50 for a church toy, refusing a poor woman ten cent's worth of provisions (a fact).

The usual toys and mummeries of the Sabbath are not so precious to the masses as the contemplation and study of works of art, those heavenly materializations of the divinest dreams of genius.

The Socialist is groping his way to the light. He will furnish an antidote to monopolism, perhaps, and giv an industrious man, a good manager in business, a chance to better his condition. Men forced into a low plane of existence will yield to surroundings. Behold the fate of the Albigenses—infants brained, young and old murdered for their opinions, a priest praising God for the same in a chapel near by. What chance had they for civilization? What chance hav the poor now, squeezed out of every habitable place to furnish the wealthy Christian with one palace to liv in and another in which to worship a fabulous God? Cannot small portions of land be held sacred to them in the heart of a cruel, wolfish civilization? Or shall we wait for Jesus to reform the people, him whose life and death were scenes of bloody contention, disaster, and mob law? Science is rather slow, but what else can bring relief? Science is now a star. It will not be a sun until self-sacrifice is often substituted for self-indulgence. A vicious civilization is an exotic, which will run back in the scale. Barbaric grandeur is all we hav to boast of. The poor must assert themselvs and talk no more about Jesus being the king of the land, thus confirming the bloody restrictions which strangle reason and common sense.

Secular education is our only salvation, presenting a shield against the dangerous and vulgar vagaries used by religion for the purpose of entangling and capturing the public mind. Nothing can bring about reform and create a soul under the ribs of death but the triumph of a great principle. The burden of it is this: Our country exists for the benefit of the poor as well as the rich. Dignify yourself and the divinity will grow within you, and you will soon find yourselvs obeying no laws except those you hav helped to make.

Will you please publish the date of Mr. Bennett's trip around the world? I am in total darkness, and know not what to do. ALHAZA.

[Mr. Bennett departed July 30, 1881, and returned July 30, 1882.—ED. T. S.]

COLLEGE POINT, N. Y., Sept. 14, 1890.

MR. EDITOR: Although born in Switzerland and still in connection with friends there, I read for the first time in your Sept. 6, 1890, TRUTH SEEKER of the fact that the Swiss government has ordered to excise the story of the Swiss hero, William Tell, out of the school-books. I can reverence William Tell quite as well, true or not true; still, I prefer him to pose as a myth, as such a step is toward progress in other fields. But from the exclusion of Tell's heroic deeds out of the Swiss school-books to the annihilation of the Jesus Christ story, is a large step, and the last will not be likely to occur soon, especially in the poor, priest-ridden Switzerland, where there is no demand, or hardly any, for so wild a step as the separation of church and state.

The item clipped from the Boston *Post* is too good to be let pass. The writer argues in such a naive way as to force upon one the question, Is it a child that argues thus or the editor of the Boston *Post*? This argument reminds me of a Catholic friend who doubtfully asked me, when I pointed to him the absurdities of the Bible, "How is it then, that, traveling in Palestine, one finds a city Jerusalem, a village Nazareth, a mount of Calvary, a Jordan river, etc.?" Returning to the Boston *Post*, she is wrong in asking, How is it, then, that in Altorf, canton Uri, there are two statues, one of Tell, the other of his son Walther? This is untrue, a misrepresentation. As a Swiss-American, who has been in Altorf very frequently, and who knows the locality well, I can vouch for my statement. I was there last year when traveling in Europe, and hav taken several photographic views in Altorf, of which I inclose the most important one of the Tell statue—the only one in Altorf. There is no special statue for his son. The Tell statue is made of common hardened plaster of paris, and was designed by Sculptor Siegfried, and used at the Swiss general shooting festivities in Zurich, 1857. The committee turned it over to the Altorf authorities, who posted the statue on the alleged place where Tell is supposed to hav stood when shooting the apple off his boy's head. The statue was erected there in 1861. About one hundred and fifty paces distant stands a fountain with a statue of Besler, a magistrate of the town, erected on the supposed site of the lime-tree by which Tell's child stood while awaiting his father's arrow. Johannes von Müller, the Swiss historian, says the tower behind said fountain is the exact spot, but research proved that the tower was built before Tell's adventures. The same uncertainty and contradictions are here as in all such histories, which hav been written down by historians from hearsay, just like the Bible. I hope the latter will share the fate of Tell.

The Tell myth would never hav come to such a fame had not the German Shakspere, Friedrich von Schiller, written his master-work, "William Tell." Only after his drama was known and played, Swiss people began to interest themselvs for William Tell. This is how it came, my dear Boston *Post*, that you find now one Tell statue in Altorf, one Tell chapel and one Tell and Schiller stone on the Lake of the Four Cantons, and one chapel in Kussnacht.

HERMANN BUOHER, JR.

MILWAUKEE, WIS., Sept. 20, 1890.

MR. EDITOR: I send you herewith an extract from a Catholic paper published at Independence, Tex., called the *Colored Orphan and Messenger of the St. Peter Claver Society*. The editor is at the head of a colored orphan asylum and school, and the extract shows the kind of instruction that may be looked for in Catholic parochial schools:

I select one instance only out of thousands because it is well authenticated, for it was quoted from St. Athanasius, patriarch of Alexandria, in the seventh council, and was listened to by the fathers with tears of compunction.

Beyrout, where this stupendous prodigy, or rather series of prodigies, occurred, is a city of Syria, on the confines of Tyre and Sidon, and dependent on Antioch.

A Christian resident of this city, having taken a house hard by the synagog, had hung over his bed a picture of our Lord painted by Nichodemus with his own hands. When the owner of this picture was dying, he left it to Gamaliel, who, in his turn, passed it to St. James, from whom it went to St. Simeon, who left to St. Zacheus. After this, it had been handed down as an heirloom from father to son until it came into the possession of the aforesaid Christian, to whom it belonged at the time when the prodigies I hav to tell of came to pass.

This man, being obliged to move to a larger house, forgot to take the picture with him, or rather, as St. Athanasius observes, God so disposed that he should leave it behind. His former residence having been, meanwhile, occupied by a Jew, the new tenant invited his friends to dinner with him, who, on seeing a picture so hateful to them, reproached him sharply and bitterly, but, as he alleged for his excuse his inadvertence, they were silenced for a time.

After dinner was ended, they laid an accusation against him before the chiefs of the synagog, who, assembling together a large crowd, went to the house of the culprit. There, on seeing the picture of our savior hanging on the wall, they were all enraged with the Jew for daring to keep that kind of picture in his house, and after loading him with abuse, they excommunicated him, as one guilty of an enormous crime, from the synagog. Then turning their rage and hate against Jesus Christ, they took down the picture and, influenced with devilish spite, they said to one another. "Let us heap upon it the same outrages as our forefathers inflicted upon him."

They then began, with one accord, to spit in its face, to smite it as hard as they could, to vomit forth against it the most impious blasphemies which they could suggest. They next drove sharp nails into the hands and feet, and having soaked a sponge in vinegar and gall, they pressed it in mockery and scorn upon the lips.

Finally, after many other outrages, they exclaimed: "We are told that our forefathers pierced Christ through the heart with a spear. We must take care then not to omit this particular insult." And without delay, one laying hold of a spear thrust it into the right side. Wonderful to relate, at this stroke the blood and water began to flow so profusely that in a few moments the whole floor was flooded. A water jar was called for by some of the miscreants, and holding it to the bleeding side they awaited the result of so strange an event. A large vessel having been procured forthwith and held to our savior's side, it soon filled up to the brim with the sacred stream. What unbelief could behold so amazing a prodigy and not confess itself worsted and overcome? Yet these wicked men were more than ever hardened, and more than ever insulted their own savior. "Let us take the jar," they said, "into our synagog, and gather together all the sick in the neighborhood in order to rub them with this blood. If they are not cured forthwith, we may say that this is another of those pretended miracles the followers of Christ are wont to boast of." They agreed to the proposal, hoping by this test to giv our savior the lie, and to discredit——

When I had copied thus far, the paper was snatched away by a Catholic who saw what I was doing, and though I hav made much exertion to find a duplicate to send you, I hav not been able to do so. The sequel, however, of the story is substantially this: All the sick who were rubbed with the blood were immediately healed, and the synagog were all converted and sent for the bishop of Antioch, were baptized, and had their synagog dedicated as a Christian church.

The "Pictorial Text-Books" all arrived. They are magnificent. ALMOND OWEN.

RED CANON, WYO., Sept. 4, 290.

MR. EDITOR: Once upon a time there was a comet. A boy saw it. It had a tail (the comet had a tail). The boy said he knew it had a tail, for he saw the tail. A man told him that the tail was nothing, but the observer denied this, saying that "nothing" was invisible, and to be visible the tail must be a something, a real material something, just as a donkey's tail is a real material tail. The comet moved westward. It went far beyond the limits of Neptune's orbit, and all the time its tail grew smaller and smaller, until at last it had scarcely any tail at all. Did the comet whisk his tail away in the long journey into interstellar space? Let us see. After a number of years the comet came back again. When astronomers first saw it, it was nearly tailless. Gradually, as it came nearer to the sun, the tail grew longer, and finally was as large as when first seen. The boy who declared that he knew that the tail was a part of the comet did not repeat his assertion. He had applied himself vigorously to the study of astronomy during the comet's long journey, and he was wont to say less frequently than before those two little words, "I know." Before, he had deemed it highly wise to utter them, but his wisdom led him to much thinking, much calculating. He trusted more to his calculus of mathematical deductions than to his eyes. He had learned that the coin that seemed lifted in the cup of water was not lifted; that the straight stick half in water was not bent. One day a man came to this astronomer and told him that he too was a man of science; that he had for twenty years devoted himself to the study of Spiritual philosophy.

"What hav you learned?" asked the astronomer.

Said the man, "I hav learned that there is a spiritual world beyond the natural of the common mind; and I hav also seen my father's ghost."

Then the astronomer asked the Spiritual philosopher if he was certain of these things.

"Yes," said the man, "I *know* them to be true, and when a man knows a thing, need he question any further?"

"Ah," said the astronomer, "when as a boy I entered this observatory I spoke as you speak. I told men that I *knew* that this and that was thus and so. Now my hair is gray. Only one night in twenty years hav I been away from this observatory. Yonder are the journals of my work"—and he pointed to a massiv pile of heavy books. "I hav been calculating all these years in this way"—and the astronomer handed the man a manuscript. It embraced a calculation by the method of least squares applied to finding the amount of possible error in the calculated distance of a fixed star.

The Spiritual philosopher glanced at it hastily and said, "In my profession I use no x's and y's and z's. The questions of our research require a peculiar mind. Few hav the gift of spiritual vision. By your method of least squares you hav been calculating the possible error in your observation and deduction. Now, I saw my father's ghost. About that there was no error; no need for the use of your method of least squares there. I *know* I saw it, and that is enough for me. When a man is gifted with spiritual vision he reaches the ultimatum of knowledge. He spans all science on magic wings of thought spirit-given. In it there is not work, in the character of work as done by you. The spirits guide me on; my mind is given up to them. No such weary plodding as you hav done compiling those vast books; inspiration has in one moment given me what years of toil and research could not giv. Ah, glad am I that I am not doomed to creep with only materialistic hands and feet and brain, but on celestial wings can fly through the vast infinities of science, knowing that I am a medium, a mind that floats between two worlds, the spirit world and this poor lump of clay called earth. Ah, my friend, turn the telescope of thy mind upward into the infinit blue of the spirit ethers. Then you shall grow wiser in an hour than by years of calculating toil, toying with the relations of x's, y's, and z's."

But the astronomer was unmoved. He touched not the tempting wine of thought the Spiritual philosopher had offered him. He was a temperate man, and turning to his calculations proceeded to determin the integral between the extreme limits of error concerning the distance of Arcturus.

DR. C. E. BOYNTON.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Liv Not Alone.

A PLEA FOR ORGANIZATION.

Do you know what it is to liv alone
While hot suns scorch and rise and wane,
To forever stifle the inward groan,
To trample down grief, to smile at pain?

See you yon child sitting listless and dull,
With pale, wan cheek and tear-dimmed eye?
In some storm of grief this is only the lull,
She knows not philosophy but wishes to die.

The youth, until now so happy and gay,
Whispers low the fond words of his heart's deep devotion,
Like a stab in the dark is the cruel word, nay,
And he drinks to the dregs life's bitterest potion.

In that answer so softly and easily given
He catches a glimpse of the weary years,
Hears murmuring echoes of hopes madly riven,
Feels his radiant future shadowed with fears.

The cherished wife who with brave words has led
The one of her choice up the steep hill of fame,
To sleep in earth's bosom has silently fled;
To him night comes at noon, and life's never the same.

With thin, white locks framing a face once fair,
Muttering low 'twixt a sigh and a moan,
Sat a woman seemingly filled with care,
Murmuring, I hav lived and loved and toiled alone.

Oh, liv not alone while humanity's near!
To change desert to garden there's only one way,
To work, and together, each day in the year,
Our minds always yielding to reason's kind sway.

One leaf on a tree would create endless mirth,
But the one with the many form welcoming shade,
Showing of united efforts the only true worth.
Self-merged into greatness, your effort's repaid.

Dallas, Tex. ANNIE H. PARK.

Katy's Sacrifice.

John Griffith, a rich English manufacturer, sat in a room in his elegant mansion one day in autumn. To judge by his face, his reflections were of an agreeable nature.

"The prospect is," he said to himself, "that my income for the present year will reach fifteen thousand pounds. That is a tidy sum for one who started as a poor boy. And I am not so old, either. Just turned sixty! There is more than one nobleman in the kingdom that would be glad of John Griffith's income. My Katy will hav a rich dowry."

He was interrupted here by the entrance of a servant.

"Mr. Griffith," he said, "there are three men below who would like to see you."

"Three men?"

"Yes, sir. They are not gentlemen," said the servant, who understood the question. "They are men from the mill, I'm thinking."

"Very well; show them up."

It was a holiday, and the works were not is operation, so that the operators were off work.

Then was heard the tramp of heavy boots on the staircase, and presently entered three men, whose dress and appearance indicated clearly that they belonged to the class who are doomed to earn their daily bread by hard and unremitting labor.

"What is your business with me, my men?" asked Mr. Griffith, rising and surveying them with interest. "Are you employed in the mill?"

"Yes, sir," said the foremost, Hugh Roberts, "yes, Mr. Griffith, sir, we are employed in the mill, and it's about that we've come to see you about."

"Very well," said John Griffith, resuming his seat, "speak on, whatever you hav to say to me."

"It's this, Mr. Griffith, sir, and I hope you won't be offended at what I say. We came here to humbly beg that you would be pleased to raise our wages."

"To raise your wages!" exclaimed Mr. Griffith, in a displeased tone.

"Yes, sir. I hope you won't be offended."

"Don't I giv you as high wages as are paid in other mills?"

"Mayhap you do, sir; but it's very hard to get along on three shillings a day."

"But if I should pay higher wages than others, they would undersell me in the market."

"I don't know, sir, but I think we should work cheerfully, and do more in a day, if we felt that we had a little more to liv on, so that the wife and children needn't hav to pinch and go hungry."

These words were uttered in a manly and straightforward tone, and there was not a little pathos in them, but it seemed lost upon Mr. Griffith.

"It's only sixpence more a day we ask, sir," said Hugh Roberts, pleadingly.

Mr. Griffith made a mental calculation. He had three hundred men in his employ. He found that sixpence a day in addition would make a sum total, during the year, of over two thousand pounds. This reflection hardened his heart against the applicants.

"No," he said, "your request is unreasonable; I cannot accede to it."

"But, sir," said Hugh Roberts, "think what it is to support a family on three shillings a day."

"It is hard, no doubt," said Mr. Griffith; "but I cannot afford to make the advance you desire."

"Then you refuse, sir?"

"I do. If you can do any better, of course, I won't prevent your bettering yourselvs."

"We can't do better, sir," said Hugh, bitterly, crushing his hat between his toil-hardened fingers. "We hav no other way to liv except to work for you and take what you are pleased to pay."

"Think it over, my men," said Mr. Griffith, more good-humoredly, for he had carried his point, "and you will see that I can't pay more than other manufacturers. I've no doubt your wives and children will earn something to help you along."

The three men departed with sad faces, looking as if life were a weary struggle, with little to cheer it.

Scarcely had they left the room when Kate Griffith entered.

Born when her father was comparativly late in life, she was his darling and the light of his existence. It was for her that he wished to become very rich, that he might make her a match for the highest, as he was wont to express it.

"They will overlook old John Griffith's pedigree," he said to himself, "if his daughter has a good hundred thousand pounds to her dowry."

Kate entered, a bright-eyed, attractiv girl of fifteen, of whom her father might well be proud.

"How are you, darling?" said her father, smiling fondly upon her.

"I am always well," she said lightly; "but, papa, who were those poor men that I met on the stairs? Hav you been scolding them?"

"What makes you ask, Katy?"

"Because they looked so sad and discouraged."

"Did they?" asked Mr. Griffith, with momentary compunction.

"Yes, papa; and I heard one of them sigh, as if he were tired of living."

"They were men from the mill, Katie."

"And what did they come for? Do you tell them about the work?"

"No; the overseer does that."

"Then, what did they come for?"

"You are curious, my darling."

"That isn't telling me, papa," said the young lady, persistently.

"Then, if you must know, it was to ask for higher wages."

"Of course you gave it."

"Of course I didn't. Why should I?"

"Because they need it. How much do they get now?"

"Three shillings a day."

"Only three shillings a day!" exclaimed Katy, "and hav to support their families out of that?"

"Yes."

"Oh, papa, how can you pay them such mean wages?"

"I pay as high wages as other manufacturers," said her father.

"But they can't liv on three shillings a day, poor men. How much more did they ask for?"

"Sixpence a day."

"Only sixpence a day, and you refused," said Katy, reproachfully.

"But consider, my dear, on all my workmen it would amount to more than two thousand pounds."

"And how much do you make in a year, papa?"

"This year," said Mr. Griffith, proudly, "I think I shall make nearly fifteen thousand pounds."

"You surely don't spend all that, papa?"

"No more than four thousand."

"And the rest?"

"I lay up for my Katy."

"Then," said Kate, "as it is to be mine, pay the men a shilling more a day. There'll be enough left for me. I shouldn't enjoy money that was taken from so many poor people. Think, papa, how much good the extra shilling would do your poor men, and how little difference it would make to me. I shall be as rich as I want to be. Come, papa, you were once poor yourself. You should pity the poor."

At these words, Mr. Griffith recalled the difficult struggle he had had early in life, and the selfishness of his present treatment of his poor operativs struck him forcibly. His own heart joined with his daughter.

"Are you in earnest, Katy, in what you say?" he asked.

"Surely, papa."

"If I do what you ask, it will make a considerable difference in your fortune."

"But I shall feel so happy when I think that the men are more comfortable. Won't you do it, papa?"

"Yes, Katy," said her father, "I will do as you say. Other manufacturers will think I hav gone insane, but if I please my Kate, I will not care."

"I love you better than ever now, papa," and the warm-hearted girl threw her arms around her father's neck.

A servant was sent to Hugh Roberts's cottage to bid him come to the great house. He was sitting in moody silence in his poor cabin, which was pervaded by a general air of want and discomfort. He did not understand the summons, but thought he might be going to receive his discharge in return for his bold request. Again he was ushered into the presence of his employer.

"I hav been thinking of your request, my man," said Mr. Griffith in a kind tone, "and though I doubt whether any other manufacturer would grant it, I hav made up my mind to do it."

"Bless you, sir!" said Hugh Roberts, his face lighting up. "Then we shall hav three shillings and sixpence hereafter?"

"Four shillings!"

"Are you really in earnest, sir?"

"Truly so. The overseer shall receive my instructions to morrow."

The workman burst into tears, but they were tears of joy.

"The men will bless you," he said, smiling, and the words had a pleasant sound for Mr. Griffith. A hearty blessing is not to be despised.

It was found on experiment that the profits of the business were but little affected by the increased wages, for the men now worked with a hearty good will, which enabled them to accomplish more work in a day, so that Katy's sacrifice will be less than was supposed. Every day she rejoices over the additional comforts secured by the extra shilling paid at her instigation.

Correspondence.

PORT-OF-SPAIN, TRINIDAD, Aug. 1, 290.

MISS SUSAN H. WIXON: I take great pleasure in forwarding you a communication for the Children's Corner of THE TRUTH SEEKER, with the hope that it may find a space for its insertion.

As I hav before stated to you, I shall always endeavor to communicate something which I think might be interesting and instructiv.

Wishing you health, I beg to remain,
Yours very faithfully, EM. DOS SANTOS.

[Our friend has our thanks for his kind interest in the Corner. The interesting articles with which he has favored us from time to time are always read with interest. Success and long life to him.—ED. C. C.]

Behind Time.

Some people go through life behind time. If they say they will come at three, they mean half-past three; and when they finally put in an appearance they do it leisurely and good naturedly, and are mildly surprised if you insinuate that you are displeased. When they die, though, their friends will be avenged, because they will probably reach the gates of heaven ten minutes behind time—and find them closed.

He Understood the Old Man.

The little boy had pounded his finger, and immediately set up a terrible hullaballoo. His father remonstrated with him, saying that he was no longer a baby and should act like a man.

"But," said the youngster, between his sobs, "if I act like a man I'd swear, and then you'd lick me!"

Science Column.

The Coco-nut Palm.

The coco-nut palm (*cocos nucifera*) is one of the most useful trees of tropical regions. This tree must not be confounded with the cacao tree, of which a description was given some time ago in the Corner. All the parts of the coco-nut palm are utilized, but its fruit is the most important product.

There is a curious tradition, with regard to the origin of this tree, from the East, which says that a king, by name Kusi Raja, a strenuous worshiper of the divine unity, rejected offerings to inferior divinities, and became almost equal to a god, creating many grains now known by man. Becoming ambitious, he meditated creating a superior race of men, but after completing the head, the demi-gods, alarmed, persuaded him to desist. The head became a coco-nut tree, and was dedicated to Ganesa, lord of science and protector of learned men.

This story of the origin of the coco-nut palm is a little funny, but I would advise those who view it in a more serious light than I do, to take it with "a little grain of salt."

Returning to our subject, and leaving our jocular origin for serious description, I might say that the coco-nut palms are about thirty to sixty feet high, and they hav the peculiarity that they never spring upright from the ground. The butt curves, and lies almost horizontal in some cases, and the whole stem up to the top is inclined to lean as often toward the wind as from it. Their innumerable roots, long, fleshy, about the thickness of a large string, piercing the ground in every direction, and running down to high tide mark—as the plantations are for the most part on the sea-coasts—apparently enjoy the salt water. In a plantation the trees are planted about ten yards equidistant, and each bears on an average about two hundred nuts per annum.

From the fruit are obtained many articles of luxury and trade; thus, first, the husk. After the thick green external pellicle is stripped off the shell, it is placed in the sun to dry; this, being fibrous, is beat into a sort of hemp, and is known by the name of "coir." It is spun into cables, ropes, and yarn of every dimension and size, from a single packthread to a cable for a first-rate man-of-war, and it is preferable for ships' use, as it is elastic.

The albumen, or kernel, produces oil by boiling it in water, after it has been pounded or rasped. Grated, a sweet milk, used as a substitute for cow's milk, is produced. By various preparations, jelly, butter, copra, candles, and sugar are produced, and, by fermentation, vinegar.

The nut when it is gathered young contains an opaline water, which is quite clear if filtered, and is utilized for drinking. In countries where potable water is not obtained only the milk or water of the coco-nut is drunk. It is an agreeable, nutritiv, and healthy beverage. E. S.

WATER OF LIFE.

This is a newly discovered natural spring water, introduced here for the first time to the readers of THE TRUTH SEEKER, which has been making many wonderful cures, by a thorough change of the fluids of the system. It contains chemical qualities which act upon the kidneys, bladder, liver, stomach, and bowels in a most favorable way to produce health. It will be of advantage to any person in bad health to send to the undersigned *for a pamphlet giving certificates of cures and all necessary information concerning this remarkable remedy*, Address J. R. PERRY, 34 South Main street, Wilkesbarre, Pa.

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These notices are for the benefit of Liberals who may be visiting the places where these societies are located. Local Secular Unions and Freethought Societies meeting regularly can have their gatherings advertised here free by forwarding the necessary information.

The Manhattan Liberal Club, N.Y.

Meets every Friday evening, at 8 o'clock, at German Masonic Temple, 220 East 15th street. Lectures and discussions. The public cordially invited.

The Newark Liberal League

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Philadelphia Liberal League 257

meets every Sunday in Industrial Hall, Broad and Wood sts., at 2:30 and 7:30 P.M. for lectures and free discussions on religious and social questions. Able speakers interest the audience. N.B.—Truth Seeker publications always on hand at cheap rates.

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News of the Week.

THE point of dispute among the Central American nations now, is the proposed union of the five governments in one, which is hotly debated for and against.

STEPNIAK, the famous Nihilistic revolutionist, will come to America in December, and lecture, among other things, on "Count Tolstoi as Novelist and Social Reformer."

PORTUGAL apprehends a revolution.

TIPPERARY had a political riot on the 24th ult.

LATE statistics giv the Catholic clergy of France as 58,585.

WATERBURY, Conn., puritans got newsboys arrested last Sunday.

ON the 29 h ult. a collision of freight trains near Zanesville, O., killed eight persons.

THE Mormon propaganda in Switzerland will be suppressed by the Catholic hierarchy.

FRENCH and English vessels are continually involved in disputes over fishing matters at Newfoundland.

NIHILISTS recently derailed a train from St. Petersburg to Warsaw which they believed carried the czar.

IN October and November all Methodist congregations will vote whether women shall be admitted to the general conferences.

THE German nobility are exceedingly dissipated and corrupt, and are warned that they must reform or the masses will raise a revolution.

IT is said that when an officer of the British East African Company took possession of Vitu he trampled the German flag under foot and gave the natives a portrait of Emperor William as a target.

GRANADA, Nicaraugua, a city built at the base of the volcano Mombacho, is suffering earthquake shocks which hav injured nearly every house in it. The volcano shows signs of eruption, and of the city's 15,000 inhabitants all but 3,000 hav left.

NOTWITHSTANDING Gladstone's supposed leaning toward the Catholic church, he has not hesitated to get himself in a dispute with that body by calling public notice to the fact that Pope Urban II. decreed that it is not murder to kill an excommunicated person.

SOFTENING of the brain is remarkably prevalent among the officers of Germany's choice regiments, especially in one composed of wealthy men. The cause is luxury and profligacy. It appears that officers who hav been removed for vicious cruelty to their men were insane for some time before their cashiering.

ANTIPATHY to physicians, fostered by ecclesiastics, yet lingers in Spain. The doctors working in infected districts in the late cholera epidemic were ill used by the peasants. They were provided with military escorts, but one was stabbed in the back, another had his head split open by a woman with a hatchet, and a third was murdered by a mob.

FEAR of Catholic plots is disturbing Mexico. President Diaz is rumored to hav been seduced into alliance with the Clerical party. Mrs. Diaz is a devout Catholic, and a few days ago entertained the archbishop of Mexico at the palace. It is said that in consequence of the president's suspected intrigues he was shot at by Liberals at a late public gathering.

SOME begin to concur in Lord Wolseley's opinion that Asia, as well as Europe, America, and Australia, are destined eventually to succumb to hordes of Chinese, who are the coming race and will overrun the world as soon as some military genius rises among them. China has a bold bearing toward the powers lately, and seems to deem herself now able to resist any coalition.

DIFFICULTIES seem brewing between the Chinese emperor and the embassadors of the European powers, over the insistence of the former that the envoys shall approach him with the "kotow," a salutation consisting in casting one's self on the ground and knocking three times on it with one's forehead. This the ministers hav refused, and consequently they hav not been admitted to the imperial presence for years.

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I HEAR a preacher announce for his text and topic the expediency of one of the institutions of his church. Do I not know beforehand that not possibly can he say a new and spontaneous word? Do I not know that, with all this ostentation of examining the grounds of the institution, he will do no such thing? Do I not know that he is pledged to himself not to look but at one side--the permitted side, not as a man, but as a parish minister? He is a retained attorney, and these airs of the bench are the emptiest affectation.—*Emerson.*

THEY hav, in Massachusetts, at a place called Andover, a kind of minister factory, where each professor takes an oath once in five years—that time being considered the life of an oath—that he has not, during the last five years, and will not, during the next five years, intellectually advance.—*Ingersoll.*

THE chief cause which made the fusion of the different elements of society so imperfect was the extreme difficulty which our ancestors found in passing from place to place. Of all inventions, the alphabet and the printing press alone excepted, those inventions which abridge distance hav done most for the civilization of our species. Every improvement of the means of locomotion benefits mankind morally and intellectually as well as materially, and not only facilitates the interchange of the various productions of nature and art, but tends to remove national and provincial antipathies, and to bind together all the branches of the great human family.—*Macaulay.*

IT is a curious and interesting exercise to take any common article of daily use and inquire what consequences followed its introduction, and what part it plays in the welfare of man. Take paper, for ins ance. It made the art of printing possible. It made the newspaper possible, and especially the daily paper. The multiplication of pictures by engraving could not be carried on without it, nor the modern art of photography, to which I shall refer again. We attach great value to a system of general education as one of the most important agencies of modern civilization. But the first requisit of such a system is cheap books, and for these paper is the only thing we could use.—*Chauncey Smith.*

FORTUNATELY, another force was born into the world. Whether "black Barthel," the German monk, discovered gunpowder, or whether Friar Bacon preceded him, is of little consequence. The fourteenth century was yet quite young when somebody found out that a mixture of sulphur, niter, and charcoal would deliver a heavy blow. With his rifle in hand the common man reclothed himself with all the rights that had been torn from him by a thousand years of the despotism of the Man on Horseback. The musket has steadily led the way and supported every extension of the boundaries of freedom. Without so irresistible a weapon within reach of every man's hand, the world would still be prostrate under the hoofs of an equestrian aristocracy, whose despotism would only be tempered by the tyranny of kingcraft.—*McElroy.*

LET nothing come between you and the light. Respect men as brothers only. When you travel to the celestial city, carry no letter of introduction. When you knock, ask to see God—none of the servants. In what concerns you much do not think you hav companions; know that you are alone in the world.—*Thoreau.*

To thine own self be true;
And it must follow, as the night the day,
Thou canst not then be false to any man.
—*Shakspere.*

THERE is an universal tendency among mankind to conceive all beings like themselvs, and to transfer to every object those qualities with which they are familiarly acquainted, and of which they are intimately conscious. . . . The unknown causes, which continually employ their thought, appearing always in the same aspect, are all apprehended to be of the same kind or species. Nor is it long before we ascribe to them thought and reason and passion, and sometimes even the limbs and figures of men, in order to bring them nearer to a resemblance with ourselvs. —*Hume.*



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And David danced before the Lord with all his might; and David was girded with a linen ephod.—2 Sam. vi, 14

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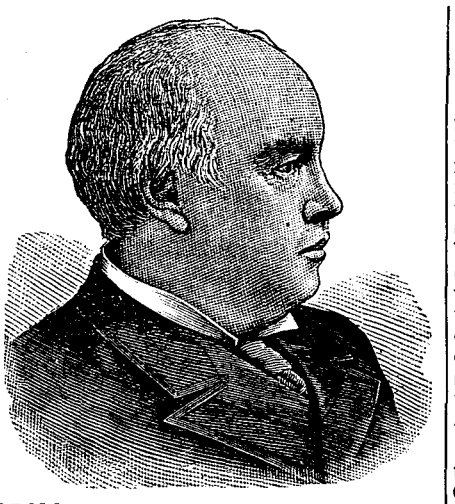
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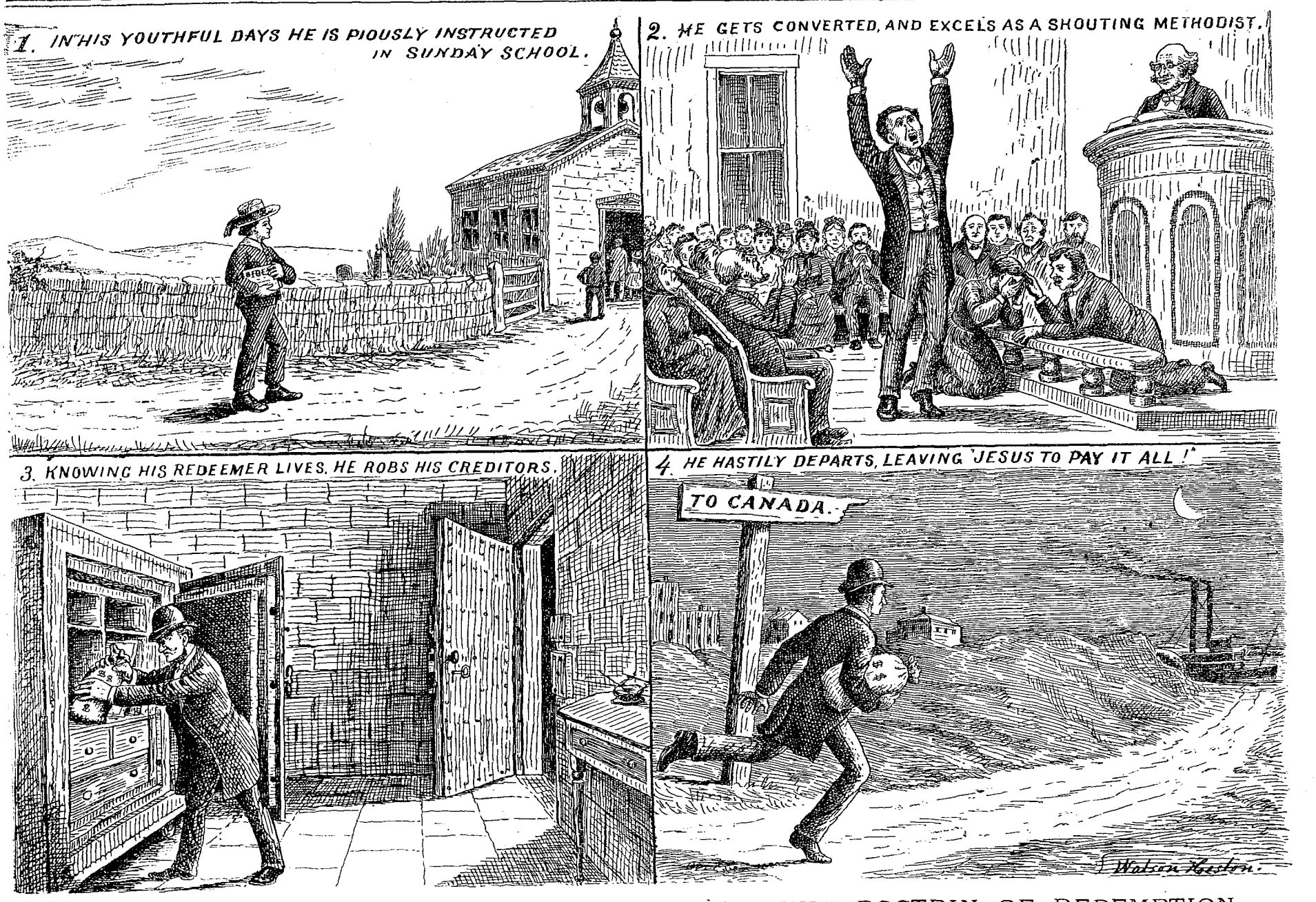
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AS IT OFTEN HAPPENS.—EFFECT OF TEACHING THE DOCTRIN OF REDEMPTION.

Notes and Clippings.

At the inauguration of the statue of Joan of Arc at Nancy the other day three sermons were preached, respectivly by the Catholic bishop, the Protestant pastor, and the Jewish rabbi. The pastor exalted Joan as an independent Christian; the bishop spoke of her ardent piety, and assailed the memory of the bishop and the clergy who condemned her; and the rabbi placed her "above all religions." He compared her to Esther and Judith, and other great women in history. Which of the three was right?

Various doctrins of the Roman church of to-day were denounced and condemned by the early fathers and popes. The third and fourth Ecumenical councils, A.D 431 and A.D 451, accepted the Nicene creed as final, and anathematized those who should change it. Yet it has been changed, added to, by Pius IX. in 1854, and by the Vatican council in 1870, which declared respectivly that the immaculate conception of the Virgin and the infallibility of the pope, speaking *ex cathedra*, were articles of the Roman Catholic faith.

This is how a parson took leave of his parishioners in a town in the far West, as related by *Vanity Fair*: "Dearly beloved, our parting does not seem hard to me, for three reasons—you do not love me, you do not love each other, and the Lord does not love you. If you loved me, you would hav paid me for my services during the past two years; you do not love each other, otherwise I should hav more marriages to celebrate; and the Lord does not love you, for otherwise he would call more of you to him, and I should hav more funeral services to conduct."

Bishop Gilmour, the Catholic bishop of Ohio, has excommunicated J. J. Greeves, the editor of the *Catholic Knight*, of Cleveland, on the ground, among others, that his paper is "a falsifier of law and fact, and a cesspool of scandal." The judgment not only covers the wretched Greeves, but all his correspondents, lay and clerical, and all his canvassers, agents, correspondents, and even subscribers. They are all forbidden to work for or read the *Knight*. That Greeves will get the worst of it in the encounter we hav no doubt. Of course, he will, if a really hardened sinner, try a series of slashing articles showing what a pitiful sort of ecclesiastic the bishop is, but the bishop will assuredly "down" him in the long run. The staying power of Catholic dignitaries is very great. The most "ringing editorial" from one of their own flock glances off them like hail off a tin roof. Few will hear of Greeves's fate without wishing there were some authority like Bishop Gilmour's among the heretics and Infidels, which could shut up "the falsifiers of law and fact and the cesspools of scandal." The ripeness of some of our editorial brethren in these parts for excommunication of some sort on the above grounds is notorious. Down in Philadelphia, for instance, how a good rattling excommunication or two would clear the murky journalistic atmosphere, and make the Wanamaker "ads." fly.—*Evening Post.*

The *Deseret Semi-Weekly News*, a Mormon paper published at Salt Lake City, says: "Persistent efforts hav been made by various denominations to evangelize the Indians. Very few people hav any idea of the failures that hav attended these attempts, as the official reports of missionary societies, as a rule, cover them up and giv publicity only to supposed success. A story is in circulation in the press that throws some light upon the 'evangelization' of the aborigines. The following is from the Denver *News*: 'A number of Stony Indians hav been in and around Donald for some time. Before they left on Monday they threw one of their horses down, then piled wood upon it and burnt it alive. It was reported to Sheriff Redgrave about 7 o'clock on Tuesday morning. The sheriff and Officer H. Redgrave proceeded to their camp, about two miles from Donald, and found the poor creature standing up, burnt from shoulders to head, flesh all charred and skin burnt and eyes blind, and in a horrible suffering state. Other Indians, the Kootenays, were camping there, and the sheriff insisted they shoot the animal, which they did, the officer finishing its misery by his revolver. Later the sheriff found out that the cause of their burning the horse was that one of their children was very sick, and to make it well they placed the horse in misery.' These Indians figure in the records of the Episcopalian church as 'converts.' They attend church and partake of the so-called sacrament like white church-members."

The Christian Scientists hav been given a hard rap by Judge Loren L. Lewis, of the supreme court of New York. This he did in rendering decision in a habeas corpus case for the custody of a child whose mother is a Christian Scientist. In that decision he declares that between the contending father and mother he should giv the child to the mother, but the evidence shows that the mother is a devotee of Christian Science. The judge condenses the testimony thus: "The respondent is a believer, it seems, in that system of treating the sick known as Christian Science, which, as I understand, consists in the main in prayer for the restoration of the sick. The deceased child was taken with spasms, which continued twenty-four hours, and until she died. The respondent called a Christian Scientist to treat her, who, the evidence shows, sat by the child eight hours while she was suffering constantly with spasms. No remedies were administered by her, unless silent prayer may be said to be a remedy. After the child had been in spasms eight hours, its grandparents learning of its sickness, remonstrated with the respondent as to the manner in which she had been treated, and at their request a physician was called. His remedies failing to help the child, he informed the friends that the patient, he thought, would die, and the mother thereupon, against the grandparents' objections, again called the Christian Scientist, but the child, however, died before she arrived. The facts are stated because they hav had some influence upon my mind in deciding this question. Should I award the custody of Lucy to her mother, she would if sick, probably be treated as her sister was, and I think it unwise to make a person entertaining such views of treating the sick the custodian of so young a child as Lucy is."

Communications.

The Christian's India Rubber God.—Continued.

The cruel acts of men, instead of being instigated by the devil, hav been prompted by their inherent brutality.

When the Sunday-school lessons shall be exchanged for lessons in humanity, the devil will find less to do, and God will then be more merciful.

Christians are always calling upon God to do something, but he never does the right thing at the right time.

When two armies are arrayed in battle, he is expected to help both sides. But he invariably deserts the weaker side without any regard to justice. He must stop a drouth or make it rain whenever a Christian thumbs the rubber. A God who will do just as the Christian tells him to is just such a God as the Christian believes in, and will change as the minds of men vary.

A rubber idol which the Christian can shape to suit his fancy would be just as effectiv as the God that Christians pray to. If a man be naturally cruel, his God is cruel. If he is benevolent and humane, his God is more decent. Study a man closely, and you will be able to form a just conception of his God. The Christian says his God is in heaven, but he exists nowhere only in the imagination of men.

"Praise God from whom all blessings flow." And shall we praise him for all the curses, too? If he is the author of all the blessings, so also is he the author of all the curses, and they are not few.

If the Christian should keep an honest account with his God, he would be surprised at the way the debit and credit columns would foot up. If he sends us the rains and the dews and the sunshine, he also sends the drouths, floods, earthquakes, and tornadoes. If he has given us the horse, the ox, the sheep, the camel, and other useful animals, he has also given us the tiger, the panther, the rattlesnake, the cobra, tarantula, scorpion, centipede, and many poisonous insects, which terrify and torment us, and often produce death.

We are to thank God for the variations of the seasons, for the alternation of day and night, for the changes of the moon, for the genial rays of the sun and for many other things which the Christian regards as blessings.

When the old chief was asked what made lightning, he replied: "Big Injun spit um fire." God has just as much to do with producing the above-mentioned phenomena as a dead Indian has with producing lightning.

Does God make it freeze when the mercury runs down to thirty-two degrees, and make water boil at two hundred and twelve? Does God make it cold at the poles and hot at the equator? Does God make a stone fall to the earth when it is cast into the air? Does God cause the shot to fall from the tower in globular forms?

If so, who would ever engage in the manufacture of shot, for he might take it into his head to make them fall in cubes, and that would ruin the business?

The side of a hill facing the south will be bare, and the side facing the north will be covered with snow.

The south side of a roof is frequently bare when the north side is covered with snow.

Everyone has noticed how the snow is affected by these different exposures in the spring when it is being melted.

Does the Christian think God has anything to do with this phenomenon?

Near the poles the rays of the sun strike obliquely on the surface, and the same number of rays are spread over a greater amount of space. At the equator the sun's rays fall perpendicular to the earth and the same number of rays cover less surface. And this accounts mainly for the difference in heat and cold at the equator and the poles. The reason why the snow melts sooner on the south side of a roof than it does on the north side, and on the side of a hill facing the south sooner than on the side facing to the north, is the reason why it is warmer at the equator than at the poles. Instead of there being a God at work, there is simply cause and effect.

"Praise God for the variations of the seasons." Thus the inhabitants of Jupiter may be cursing God because they hav no variations of the seasons at all. And the inhabitants of Venus may be finding fault because they hav too great a variation of the seasons. The inclination of the earth's axis, twenty-three and a half degrees, givs us a very agreeable variety of the seasons. Jupiter revolves upon an axis perpendicular to the plane of its orbit. Consequently there is an equal exposure of the poles and the equator to the sun in every part of its orbit, and therefore no change of seasons.

Place a barrel-hoop upon four inverted tumblers on a table. In the center of the hoop put a low lamp to represent the sun. Take a piece of wire and run it through an orange so that the sides shall project an inch to either side, to represent the axis of a planet

Take hold of the wire and hold it perpendicular to the plane of the hoop and pass it around the lamp.

If the axis be kept perpendicular to the plane of the hoop, it will be seen that a given point on the orange will hav an equal exposure to the lamp in every part of the orbit.

Incline the wire about twenty-three degrees to the plane of the hoop, keeping the wire pointing in the same direction, say to the north, and pass it around the lamp. In one point of the orbit the wire will point to the lamp, corresponding to the position of the earth in its orbit about the 20th of June. In the opposit part of the hoop or orbit, the wire will point away from the lamp, corresponding to the earth's position about the 21st of December. Midway between those points the wire will lean sideways to the lamp, corresponding with the position of the earth about the 20th of March and the 20th of September, when the sun is on the equator.

Tilt the wire seventy-five degrees to the plane of the hoop, and pass the orange around as before, and it will be found that the zones overlap each other, giving a peculiarity in the changes of the seasons known to the planet Venus.

A few experiments, as I hav directed, with a little reflection, will satisfy anyone how little God has to do with the seasons. And he has just as much to do with the rainbow and eclipses, and every celestial movement and phenomenon, as he has with alternation of day and the regularity of the seasons.

"If a man can witness the glory and splendor of the rising sun, and not be moved by feelings of devotion toward the great architect of the universe, he is of the earth, earthy, and of the brute, brutal." So says the Christian. Just turn the orange a few times upon its axis, as above mentioned, and see that the side next the lamp must be illuminated, while the opposit side is in darkness, and then one will see how much God has to do with the glory of the rising sun. There is the law of light and shade and nothing more. The more we know about the laws of nature, the less we shall find for God to do. Notwithstanding all that has ever been said and written about God, we know no more than when the investigation first began. The reason is, we can know nothing about what does not exist.

The untutored man sees many things which he cannot account for. And he forms in his mind a great being with power adequate to the performance of any act, and attributes everything which he does not understand to the act of this great imaginary first cause. Without doubt this is the way the God idea found a lodgment in the human mind. Ever the thought comes home to me that a knowledge of the natural will do away with superstition, and banish all the gods. Will the world ever find out how much its progress has been retarded by superstition, which has its root mainly in the God idea?

By means of superstitious ideas instilled into the minds of the young, a few designing men hav been able to reduce the many to a state of mental servitude, and make them do *their* bidding like willing slaves. Men can be led in any direction and into any extravagance if they can first be made to believe that a certain line of action, however preposterous, is pleasing to God.

A man under the influence of superstition is like one who is lost. He has not the power to reason, and will not credit what he sees with his own eyes. Though blind, he thinks he sees with the clearest vision. Though his mind is benumbed, he thinks he is the clearest reasoner. He will not hear the truth because he is already in the possession of it. He does not want to change because he knows he is right. "I hav been summoned before the prophet," said a Mormon to the wife whom he loved, "and he has given me just one week to take another wife, or be cut off from the church and turned over to the buffetings of Satan." Which meant blood atonement, to be murdered by the Danites.

"Let us flee," said she. "We cannot flee from God," said he. "I am not afraid of those who can only kill the body, but I am afraid of him who can destroy both body and soul in hell. The prophet hath spoken, and the voice of the prophet is the voice of God. If God commands a thing we must not question his wisdom. He knows the secrets of our hearts, and he knows that it will cost me more than life to obey, and he would not require such sacrifices at our hands if it were not for our good." "In some way," she said, "there seems to be a lie between the innermost feelings of my heart and the will of God."

What strange spell, it may be asked, can come over the human mind, to make it willingly outrage every instinct of nature? Are the infernal regions a reality, and are devils absolutely let loose to turn men and women into strange and unnatural animals? Nothing of the kind. Under the power of certain hallucinations men hav torn and mangled their own flesh, and tortured the innocent and helpless. Jephtha murdered his daughter; Abraham showed a willingness to kill his son, and Freeman butchered his little girl.

There is nothing so unnatural, revolting, and cruel that men will not do it with seeming pleasure, if the mind has been sufficiently warped. Mormonism differs neither in kind or degree from the Christian religion. The Christian and the Mormon believe in a God. The imagination has clothed this being with certain attributes. This God has revealed his will to man through certain other men. These human instruments through whom God has made his will known are regarded as middle-men between heaven and earth, and are nearer to God and hav more power with him than other men.

When these dogmas are so thoroughly instilled into the mind that doubt never enters, the character of the devotee will then depend upon what he conceives to be the will of God. The will of God will depend upon the character of the human instrument through whom the will is made known. If it be a human butcher like old Joshua, or a polygamist like Solomon or Brigham Young, or a wholesale robber like David, why, then the war, or robbery, or butchery, or polygamy, which is commanded, will be the will of God of course. "The voice of the prophet is the voice of God." So says the Mormon, so says the Mohammedan, so says the Jew, so says the Christian.

Whenever one of these heavenly go-betweens commands an act of murder, it will be obeyed with as much alacrity as the greatest act of charity, as all the murders of the Inquisition attest. Nothing can be wrong which God commands.

This is the clew to all the wars, murders, tortures, cruelties, outrages, and abominations which hav ever been committed in the name of any religion.

A man with a mind thus imbued can never be safe in society, any more than a man afflicted with any other kind of lunacy. What further evidence of the fact can be required than that men kill their own children because they think it pleasing to their great India rubber idol? If a man can be led to outrage the woman he loves by marrying another woman, and if a woman who regards her husband as the apple of her eye will allow another woman to come between her and her husband, he or she will perform any other act however abominable if made to believe that God requires the act at their hands. In all ages men hav been found willing to commit the most diabolical acts which ever besmeared the pages of history, when they believed that the command had come from the great India rubber whangdoodle through one of his lieutenants on earth.

Man never bows his knee until he is robbed of his manhood. He never crouches like a whipped spaniel without being in fear of some man or monster whom or which he regards as master. What he conceives to be the will of that master, that will he do, right or wrong.

Christians fight the Mormons because they believe them to be a class of superstitious, cruel, polygamous wretches. Their prophets are impostors who mislead and deceive the people. But Brigham Young was entitled to more honor and credit than the prophets of old. He did not keep as many wives, was more moral and a better prophet, because more intelligent. And what could be more cruel than whipping women, hanging witches, and the tortures of the Inquisition, sanctioned by all Christians for hundreds of years?

And what superstition in all Mormondom exceeds that of eating a piece of bread and calling it the body of a man who died two thousand years ago, or of drinking wine and calling it his blood? And if their polygamous lives are to be reprobated, what must be thought of old Solomon, the wisest man in the eyes of all Christians who ever dwelt upon the face of the earth?

Yes, the Christian can see the superstition of the Mormon, but can he, will he, see that he himself is under the influence of a superstition equally absurd and degrading? The Christian is unable to see how Mohammedans can be imposed upon by believing that Mohammed was sent on a divine mission, and was gifted with supernatural powers. But it is no absurdity to believe these things of Christ.

If supernatural powers were bestowed upon Jesus, he lacked the principles of humanity which ought to adorn the character of every well-meaning man. What would hav been thought of a man last winter who by the turning of his hand, or by a word, or the mere fiat of his will, could hav cured every case of the grippe, and yet let hundreds all over the country suffer and die?

Christ healed the leper. If he could heal one, he could a dozen—all who were afflicted. Then why allow any to suffer with this tormenting, painful disease? He caused the blind to see. If he could do it in a few cases, he could do it in all. Why allow anyone to grope in darkness? He cured the lame. If he had that power over a few, he had it over all. Why let men cripple around on canes and crutches?

Now, my Christian friends, take your choice. If Christ had power to cure all and did not do it, he lacked humanity. If he did not hav the power, he was not God; if not God, then mere man, and that is all he was, and all the rest is mere superstition such as characterizes the Mormon and the Mohammedan.

JOHN PECK.

(TO BE CONTINUED.)

The Common Sense Club.

Rationalistic organizations hav not achieved numerical success. The history of Liberal leagues, Freethought clubs, and Secular societies is a record of an enthusiastic start, and either a quarrelsome or a languid finish. This statement does not imply that they are not useful, but merely declares that they are not permanent. Two causes appear to be a sufficient explanation of this fact, apart from the influence of Christian hostility.

The first cause arises from their foundation principle—freedom. All restriction upon the progress of thought and upon its expression having been removed, the members, who at the beginning united in consequence of harmonious opinion, soon diverged in ideas. Being men and possessing the usual amount of "human nature," even their profession of freedom fails to make them tolerant. It is an axiom of art that there is more strife between the shades than between the colors, and an illustration of this principle is found in the remark of an eminent veteran Liberal, that he had experienced more opposition from those near to him in thought than he had from the orthodox. This perhaps may be explained as the result of self-conceit.

A person who has thought for himself and developed heresy resents the progress of others beyond him as an imputation that he has not arrived at ultimate truth; and his opinions being the creation of his own mental effort he is more strenuous in maintaining them than is one who has inherited orthodoxy and can giv no reason for wearing his grandfather's hat, except that it was his grandfather's. Freedom causes the differences, but finds its limits by intolerance. It is also a fact that only those of similar ideas desire intimate association, and the agreement upon the foundation principle of Naturalism which animates all Freethinkers is not sufficient to prevent antagonism upon minor differences that assume prominence in expression and hav a bearing upon the life of the individual.

The second cause of the failure of rationalistic organizations arises from the principle of altruism. Their main intention is the conversion of others to similar opinions, but the missionary zeal soon flags, and the member of the society, finding that he is getting but little for himself, drops off in attention. He has settled the condemnation of supernaturalism and gets tired of reiterated argument and the flogging of a dead horse. He becomes indifferent to Liberal literature because its ideas are so familiar; and as Christians are opposed to reading heresy, the Liberal journal languishes. Those who like it do not need it, and those who need it do not like it.

Divergence of opinion and lack of inducement are the two chief causes of the waning membership of Freethought societies; and the remedies are clearly tolerance and self-interest. But the mere preaching of tolerance will not secure its establishment; and the remedies are merged in one—egoism. The member must find a personal advantage in the organization. It must afford pleasure and profit beyond the satisfaction arising from propagandism. To secure this the society must supply entertainment and promote practical measures for the welfare of its adherents and of society at large.

Owing to the unpopularity of professed Liberalism it is difficult to secure desirable or numerous membership in organizations that are avowedly rationalistic. Young and talented persons refrain from joining them through fear of social ostracism or business injury, and fashionable people consider that it is not "good form" to belong to a Freethought club. As an escape from these difficulties and as a means of uniting all the live people of a place in secular work and play that will indirectly lead them away from supernatural belief and otherworldliness, the Common Sense Club is suggested, with the following platform:

Motto: Use common sense.

Maxim: Natural law rules the world.

Precepts: Be happy. Do good. Do no harm.

The motto certainly cannot be objected to, and people would be rather ashamed to refuse to join a society whose main purpose was the exercise of common sense. This faculty is the rectifier of error and ill. Emerson says, "The cure of a bad theology is not another, but common sense." Lecky in his "History of Rationalism in Europe" (p 95), says, "From the publication of the essays of Montaigne, we may date the influence of that gifted and ever enlarging rationalistic school, which gradually effected the destruction of the belief in witchcraft, not by refuting or explaining its evidence, but simply by making men more and more sensible of its intrinsic absurdity," so that, as he says (p. 92), "the old theological measure of probability has completely disappeared, and is replaced by a shrewd, secular common sense."

The maxim, Natural law rules the world, when apprehended roots out supernatural belief and shows that miracles do not happen. Evolution is perceived to be the order of the universe. Development through constant successions of cause and effect, without the interference of the arbitrary will of a divine being, is seen to be the method of nature's work and progress. Consequently prayer for such interference ceases and natural means are sought and used. The foundation principle of Rationalism is embodied in this maxim and by its truth superstition is destroyed.

The three precepts summarize all philosophy and all religion. The first, "Be Happy," antagonizes Christian asceticism and suggests that in self-development lies the power of usefulness. Egotism precedes and promotes altruism. Pleasure and pain are the two guides to truth, one directing, the other warning. The four canons of Epicurus, interpreted by knowledge and common sense, supply the rules for happiness: 1. The pleasure which produces no pain is to be embraced. 2. The pain which produces no pleasure is to be avoided. 3. The pleasure is to be avoided which prevents a greater pleasure or produces a greater pain. 4. The pain is to be endured which averts a greater pain or secures a greater pleasure." Herbert Spencer says in the "Data of Ethics:" "The good is universally the pleasurable. Conduct is good or bad as its result to self or others is pleasurable or painful: the need for commandments from God disappears. . . . Great miseries are caused by persevering in actions repugnant to the sensations and neglecting actions which the sensations prompt." Therefore to be happy is to be good. The second precept: Be good, summarizes the Golden Rule and all positiv ethics; and the third precept: Do no Harm, which may be called the Diamond rule, embraces all negativ edicts, so that in these three precepts we hav condensed the philosophy of conduct and the essence of all laws and gospels, furnishing a platform and creed comprehending all natural morality and broad enough for all to stand upon who are controled by common sense.

The Common Sense Club in every town should become the deviser and promoter of entertainment and social pleasure, and thus in small communities replace the church as the center of attraction, destroying the incongruity of going for fun to a place consecrated to the preaching of hell and damnation. It should be the arena for discussing and planning local improvements, and for determining political and social economics. It should apply common sense to all the affairs of life. In the home, it should study how drudgery and care can be lessened by inculcation of simpler habits and combined efforts, and discuss the feasibility of relieving the toils of women and increasing the comfort of all by having in common kitchens, laundries, nurseries, schools, gardens, libraries, and other necessities and luxuries. It should apply common sense to municipal affairs and determin which principle is the better—to let individuals supply public needs at a profit, or to let the people collectivly provide for their wants at cost. If the latter course is believed to be the most sensible, agitation should be directed toward the municipal control of gas, water, tramways, roads, electric light, and the supply of fuel and staple articles of food. Plans for bettering the condition or appearance of the town should here be freely canvassed and the results should be brought to the notice of the proper authorities. This informal parliament might in time become the executiv power of the place and realize the dream of a pure democracy where voluntary association made law and government obsolete.

The Common Sense Club would also consider national affairs. The question of private enterprise and monopoly, as against collectiv control, would again be raised, and the railway, post-office, express, telegraph, mines, forests, and great industries would hav attention, and the propriety of management by the people for the people would be settled. It would be questioned whether it is sensible for people only to trade within certain geographical limits and with men who dwell under the same flag or if they should indorse the sentiment of Thomas Paine, "The world is my country." It would debate the vexed questions of capital and labor and form opinions as to the feasibility of substituting coöperation in the place of competition.

All the affairs of life could be "ventilated" and common sense be brought to bear upon their consideration. Shutting up museums, libraries, and art galleries and stopping all means of travel on the workingman's day of leisure; paying chaplains to open legislativ proceedings; appointing days for thanksgiving and fasting; exempting religious property from taxation; giving public money to sectarian institutions; reading the Bible in schools; prosecuting for obscenity men who use plain language for good purposes; allowing vacant land to be held by speculators; refusing divorce to mismated couples; wearing mourning costumes for the dead—all these and a multitude of other questionable customs should be brought to the bar of common sense, and when a verdict is rendered let suitable action follow.

If every town would start a Common Sense Club, the time, talent, and money that now go largely to waste in the church and the Young People's Society of Christian Endeavor might be saved from fruitless expenditure for the glory of God and be made to bring forth an abundant harvest for the service of man.

ROBERT C. ADAMS.

Religion in Politics in Wisconsin.

I hav seen very little if anything in THE TRUTH SEEKER concerning the church and state war now on in Wisconsin state politics. The state legislature two years ago, at the instigation of the Turners of Milwaukee (German-Americans), and others, passed what has since been known as the Bennett law. It took its name from a man named Bennett, an Irish-American and a Catholic, who introduced it, and was passed without a dissenting vote, both parties voting for it. The law in effect enacted that all children be taught certain rudimentary studies in the English language, the law being aimed at certain parochial schools where no English was taught. It was felt that a future citizen had a right to be raised to speak the language of the country he or she must battle for a living in, and that, as long as parents were careless, it was the duty of the state to step in and prevent the child from being thus handicapped. Some time after its passage objection began to be heard to the law. It came, significantly enough, from Lutheran and Catholic clergymen, mostly Germans, and at once a warm controversy arose that has grown in intensity until the present time, when the two political parties are arrayed against each other over it, and it is being made the fighting-ground for the election of a new governor. Governor Hoard, whose signature made the bill a law, is stanchly defending it, and Mayor Peck (the Peck's Bad Boy man) of Milwaukee is the Democratic nominee. A good many Democrats are disgruntled because the party took issue against the law, and a good many Lutheran Republicans hav deserted at the dictation of the priests.

George W. Peck is known in Milwaukee as the "assistant Baptist," he having thus called himself in working to raise a mortgage from a Baptist church that wanted to put up a new "natatorium." Hoard, if anything, is a Liberal, or, at best, a thinking Christian. He has gone into the fight with the utmost courage, and while it is hard to predict the outcome, the Republicans are quite sanguin. I hav merely sketched this brief outline of the situation because I think nothing definit about Wisconsin's church fight has appeared in this journal. I wish, however, to write of a laughable phase of the contest. As is not uncommon in state campaigns, the parties hav imported prominent speakers from Washington to do a little stumping, and the Democrats hav just had Roger Q. Mills, of Texas, here. Mr. Mills knows more about tariff and the Mills bill than he does about the Bennett law, but he came here, a great distance, to tell the people of the state of the iniquities of the law. He seemed to imagin that the Democratic party here had constituted itself the especial agent of God to protect his children from the tyranny of a godless state, and so he made a great many very devout speeches. Here are some choice excerpts, and they will appeal to TRUTH SEEKER readers as the outpouring of a heart swelled with grace and stamped like our pennies, "In God we trust:"

> And in every country where I am, as long as I am a free man, I will do everything in my power to hav laws changed that would compel me to send my child to a school where he could be taught there was no God, no atoning sacrifice, no sufferer on Calvary for the redemption of the sins of the world, and that there was no hell.
>
> I am responsible to him alone who created me and gave me breath, I hav got to render my account to him, and I would a great deal rather render my account to him than render it to the Republican legislature of Wisconsin. He knows my faults; he knows my frailties; he knows the temptations to which I am subjected; he sees the tears in my eyes when I turn with repentance toward him. The legislature of Wisconsin, if Republican, would never see them in the world. He knows how to weigh all the mitigating circumstances, and if I hav got to fall into either human or divine hands to deal with me for my shortcomings, I say with one of old, let me fall rather into the hands of God than into the hands of man. I would not trust the best man that ever lived in any part of the United States, my own state, my nativ state, your state, anybody else's state, to determin for me my duty to my God or my duty to myself.
>
> You cannot answer for me, my friends. I do not care how good you are. You may be wrong. My mind may be illuminated by divine truth from above. I may hav studied these questions more than you hav.
>
> Suppose I am brought to the bar to answer before him whose eye never sleeps, for something you hav commanded me to do, when I knew that something is wrong, my conscience has informed me, my brain has been enlightened; you cannot answer for me then.

From these few specimens of a great deal of such rubbish, it is apparent that Senator Blair is not alone in his legislativ holiness.

FREDERIC HEATH.

Milwaukee, Sept. 27, 1890.

DURING three centuries Christianity had been endeavoring to introduce into the empire the element of religion. It was under Constantine that Christianity succeeded, not in making religion the prevailing element, but in giving it a prominent part to perform. Monarchy here presents itself under a different aspect; it is not of earthly origin; the prince is not the representativ of the sovereignty of the public; he is the image, the representativ, the delegate of God. Power descends to him from on high. —*Guizot.*

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The Secular Union's Monthly Report.

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Total	$203 95

F. C. MENDE, Treasurer American Secular Union.
Philadelphia, Oct. 1, 1890.

The American Secular Union Congress.

PROGRAM.

While we are not prepared to giv an exact list of the exercises at the coming Congress, we herewith furnish some information that may be of interest to our friends.

The Congress will assemble on Friday evening, Oct. 31 1890, in the Grand Opera House at Portsmouth, O. President Westbrook will call the meeting to order, and announce certain committees. An address of welcome will be delivered by J. L. Treuthart, president of the local Union, and an original poem will be read by Lawyer Searl on the same subject—to both of which President Westbrook will make a reply. The secretary's report will then be read, at the close of which she will deliver an address on organization. This will be the keynote of the Convention; and it is very desirable that our friends be present on this occasion.

On Saturday morning, at 9 o'clock, the election of officers and other business will claim the attention of the Congress; and on Saturday afternoon there will be a general discussion of the best methods of promoting the objects of the American Secular Union—a discussion which will consist of short speeches. This, of course, will be open to all. Dr. Henrietta P. Westbrook will read a short paper on "Common Sense." On Saturday evening, an address will be delivered by Mrs. A. M. Freeman, on "The Battle for Bread;" and another address will be delivered by Judge C. B. Waite, probably on "God in the Constitution." Dr. Paul Carus, editor of the *Open Court*, and Lawyer Geeting, of Chicago, will also deliver short addresses.

On Sunday morning, addresses will be delivered by Rabbi David Philipson, of Cincinnati, and by the well-known lecturer, W. F. Jamieson. On Sunday afternoon, President Westbrook will deliver an address on "The Bible in Public Schools," and will be followed by the well known New York lawyer and philosophical writer, T. B. Wakeman. On Sunday evening, addresses will be delivered by L. K. Washburn, of the Boston *Investigator*, on "The Sunday Question," and by Charles Watts, of Canada, editor of *Secular Thought*, on "The Church and the Throne."

Other addresses will be made by various speakers whom we are not yet prepared to announce; and the above program will be subject to alterations and emendations, should it be found necessary to transfer any speaker or speakers from one evening to another, etc. We hav not yet received answers to the invitations given to Dr. McGlynn and Professor Adler.

Fine musical selections, both vocal and instrumental, will be furnished at each session, through the enterprise and liberality of our Portsmouth friends.

We are sorry to announce that Colonel Ingersoll will not be present. He has not delivered a lecture for nearly five years; and the present state of his health, as well as his business engagements, will not permit him to make the journey to Portsmouth.

Through the efforts of our friends in Portsmouth and Chicago, we hav succeeded in obtaining reduced rates on railroads running to the Congress; and these reductions are obtainable by all who attend the Congress, whether members or otherwise.

Friends leaving Chicago for the Congress will find it to their advantage to go by the Baltimore & Ohio, as this road charges but $14.75 for the round trip, and does not compel those purchasing tickets at this rate to go all at the same time on one ticket, as the other roads do, but will sell separate tickets, so that members who may be delayed to a later train can still hav the advantage of the reduced fare. Those who wish to get their tickets at this reduction should consult Mr. A. M. Freeman, 402 West Madison street, Chicago, Ill., by mail or in person.

Our Portsmouth friends inform us that the Eastern, Central, and Southern railroad lines (the Western Passenger Association has declined to enter the pool) will grant us a reduction of two-thirds the regular fare on our homeward tickets, provided we comply with the following conditions:

1. Each person desiring the reduction must purchase a first-class ticket to Portsmouth, O., for which he will pay the regular fare; and upon request, the ticket agent will, at the time he buys the ticket, giv him a printed certificate of purchase, properly filled out and signed by said ticket agent.

2 If through tickets cannot be procured at the starting-point, the traveler must purchase to the most convenient point where through tickets can be obtained, and repurchase through to Portsmouth, requesting a certificate from the ticket agent at the point where repurchase is made.

3. Tickets for the return journey will be sold, by the ticket agent at Portsmouth, O., at one-third the highest limited fare, only to those holding certificates (referred to above) signed by the ticket agent at the point where through ticket to Portsmouth was purchased, and countersigned by Ida C. Craddock, secretary of the American Secular Union, certifying that the holder has been in regular attendance at the Portsmouth Congress.

4. It is absolutely necessary that such a certificate be procured by *each* traveler, as it proves that full fare has been paid for the journey to Portsmouth, and that the purchaser is therefore entitled to the excursion fare returning. It will also determin the route via which the ticket for the return journey should be issued.

5. On some of the roads, tickets for return journey will be furnished only on certificates procured not more than *three days* before the meeting assembles, nor later than *three days* after the commencement of the meeting, and will be available for continuous passage only; no stop-over privileges being allowed on tickets sold at less than full fares. Certificates will not be honored unless presented within *three days* after the date of the adjournment of the Congress.

6 Ticket agents will be instructed that the excursion fares will not be available unless the holders of certificates are properly identified, as above described, by Ida C. Craddock, secretary of the American Secular Union, on the certificate.

7. These certificates are *not transferable.*

8. The reduction on return journey will apply only to the point at which a traveler's through ticket was purchased to Portsmouth on his way to the Congress.

9 (Very important) NO REFUND OF FARE WILL BE MADE ON ANY ACCOUNT WHATEVER BECAUSE OF FAILURE ON YOUR PART TO OBTAIN A CERTIFICATE. Should you neglect to obtain a certificate as the above conditions provide, you will be obliged to pay full fare both ways.

10. Last, but not least, it is recommended that those who wish to obtain certificates shall arrange to be at the ticket office a half hour before trains start, in order to receive proper attention from the ticket agent.

Several hotels in Portsmouth hav reduced their rates for those attending the American Secular Union Congress. The Briggs House will charge $2 per day; and several of the other hotels will charge only $1 per day.

We hope that our friends everywhere will make a special effort to be present at the Portsmouth Congress. This convention will be a turning-point in our history; and it behooves all good Liberals to strengthen the hands of the American Secular Union Congress, either in person or by representation through delegates. With the more thorough and widespread organization which this Congress, it is hoped, will secure, Liberalism can accomplish wonders this coming year; without better organization than we now hav, we may as well resign ourselvs, with closed eyes and folded hands, to be pushed to the wall by the encroaching ecclesiastical party.

Which shall it be, dear friends? It all depends on yourselvs, whether the cause of intellectual and religious freedom shall be helped or hindered for the coming year. With your aid—financial, personal, or by special delegation—we can make this a red-letter Congress in the annals of the American Secular Union. Will you not one and all help?

R. B. WESTBROOK,
Pres. American Secular Union.

Attest: IDA C. CRADDOCK, Cor. Sec.
Philadelphia, Pa., Oct. 6, 1890.

The Rights of the State Over the Citizen, Parent, and Child.

The rights of the state stand preëminent. The state possesses the right of eminent domain over the property of its citizens. The citizen in undisputed ownership of property holds absolute and unquestionable title in fee simple only until the state sees fit to condemn it for public use, allowing a reasonable compensation.

But this must be for the public good. Private property cannot be condemned for church purposes, for that would be taking it for private purposes, not the public good. The church in this nation stands upon the same footing as the theater, manufactory, or any other private enterprise.

Though a sentiment prevails to some extent that the church should possess greater rights than other societies of entertainment for the people, the church is entitled only to the right, in common with other societies, to attend to its own affairs and let others alone. But it does not liv up to its natural rights. It encroaches upon every hand.

The public school occupies a plane immeasurably higher than the church. It is for the public good, not private, as the church or theater, to all who do not pay the contribution or entrance fee.

What right would the church or theater hav in demanding that portions of the Bible or Shakspere should be read as a prelude to instruction in arithmetic, grammar, geography, etc., or that a string of beads should be counted, crucifix kissed, an act of "King Lear" presented, or section of "Humpty Dumpty?"

It would be much more reasonable for the political party in power in each congressional district to introduce in the public school room a treatis on high or low tariff, for the political parties are of the state; the church or theater is not.

The faction of the Christian church that is Roman, in no sense American, has unconsciously done a good work in laboring to exclude the Bible from the American schools. This foreign ecclesiastical despotism deserves our hearty thanks in this one particular. The Bible is fast being relegated to its true field, the church, and such homes as desire it.

The Romans' illusiv hope that the "godless public school" would be superseded by the idolatrous papal, Methodist Bible-pounding, Baptist ducking, Episcopal nightshirt-gown, Presbyterian infanticide, Congregational what-is-it, or Mormon latest-inspiration denominational schools is a travesty on American nineteenth-century intelligence.

The priest in the United States, though a despicable creature, is an object of commiseration, for in his Jesuitical zeal he has advanced and elevated the condition of coming generations, that but for him would be compelled to listen to that exotic of the people's school, the traditions of Moses, Goliath, Christ, Barnabas, crazy John, and contemporary sheeneys.

A fundamental right and bounden duty of the state is to adopt such measures as will tend to perpetuate its own existence.

In a republican form of government, intelligence and thorough education is the bed rock and the only foundation upon which it can rest.

Compulsory attendance upon the state public school, with all parochial schools abolished, would be of the highest advantage to this nation. The Sunday-school is a proper and legitimate institution, the parochial school is not.

Secular education belongs to the state. Religious instruction to the church.

The state possesses rights over its inhabitants at all ages. It is the child's guardian as much as the

father. It is more vitally interested in the education of the child than the father can be.

The state is even the guardian over the father.

How can the father dispute with his guardian?

If he will not send his child to school, would not the guardian of supreme power be derelict in its duty, and criminally negligent to the interest of society, by not compelling the child to attend school?

The parent is the natural guardian of the child. No other human being can occupy that position without his consent. In a state of nature no power on earth could, to any extent, possess a right over the child. But civil governments were instituted, and man surrendered to sovereignty many of his natural rights.

The citizen has gained by this operation, not only protection afforded to himself, but to his child.

The child's relation to parent and state cannot be better illustrated than by our form of government, or dual sovereignty, each state of the Union a father, the general government the state. The father decrees nearly all the laws and regulations; the state but few, and they supreme when in conflict with the father's mandates. The father has encroached upon the rights of the state ever since the formation of this government by withholding, to some extent, education from his child.

Is it not time that the state exerted its rights to the fullest extent?

Is there a time more propitious than now? With all superstition cast out of the then ungodless public schools, the child would be endowed with all his rights, and, on attaining his majority, would render unto his superior guardian through life a return commensurate with the benefits conferred upon him.

Lyons, Ia., Sept. 26, 1890. E. S. GIBBS.

The Preachers.

Ignorant and unconventional preachers sometimes display a candor anent "filthy lucre;" and, in my opinion, their sordid mendicancy is preferable to the hypocritical whining and masked beggary of cultured prebendaries and canons and bishops who accept "calls" from the Lord to less work and a richer living, and cantingly make light of the very object upon which their soul is set.

"Breddern," said an old colored pastor, "de chu'ch am like a ship, an' de pa'son, which am yo' 'umble se'vant, am like de sails dat propels de ship, an' de congregashun am like de sailors on board de ship. Now, breddern, we'n yo' hav de ship ready, an' de sailors all in dere places, and de sails all up, what does yo' need fer to make de sails fill out an' scoot de ship right along into de hebbenly ha'bor? Huh?"

"Wind," said old Deacon Topknot, in a low, sweet tone.

"K'rect; jesso," shouted the pastor. "Brudder Topknot will please circulate wid his high hat, an' raise de wind."

Now, this address has, at least, the ring of honesty about it, which covereth the multitude of its sins.

A broken-down divinity student I knew, suffering from desperate impecuniosity, called upon a once well-known Glasgow minister, and requested the gift or the loan of five shillings. The minister's income from working in the Lord's vineyard was a liberal one; but he replied, "I cannot afford so much."

The needy one abated the sum till it had come down to sixpence. "But," said he firmly, "my self respect has not even yet come so low that I can take less than sixpence."

"I cannot afford so much," quoth the stingy man of God.

"Then go to ——!" retorted the starving student; and he wheeled round to depart.

"Stay, my young friend," expostulated the stingy man of God; "silver and gold hav I none; but I can giv you something of inestimable value—I shal giv you my blessing."

"Keep your blessing to yourself," was the scornful rejoinder. "I had no food yesterday, and it seems I shall hav none to-day; but I cannot take less than sixpence. Your blessing must be worth less than that amount, or you would giv me the sixpence instead of the blessing. Keep both."

By the by, did you ever notice from their tombstones that parsons are saints to a man? Some of them are modest, and veil the record of their virtues from the multitude under an epitaphic veil of more or less Ciceronian Latin. But take the trouble to translate that Latin, and you at once become aware that you are standing over the moldering dust of a most extraordinary person, a perfect prodigy of learning, ability, and piety. You inwardly exclaim, "What a pity that no such person is alive now!" And then, bless my eyes, you discover that you knew the very man some ten years ago. Here he is Jacobus Muggenius; but you knew him as "old Jamie Muggins," a snuffy drone, whose sermons were drier than sawdust, and which would hav sent the very Sathanus himself to sleep—a person whom, not unjustly, scandal associated too closely with Robinson's wife and one of Smith's servant-girls, and who, it was more than whispered, looked upon—aye, and did more than look upon—the wine that was red in the cup. And here he lies with an inscription over him in lying Latin—an inscription which would hav been too good for even St. Francis Xavier or Bishop Pattison!

On a certain tombstone there is an epitaph, which, when translated from the Spanish, reads thus:

Here lies Juan Cabeca, chorister to our lord the king. When he was received into the choir of angels in augmentation of their happy company, his voice was so distinguishable from the rest that even God himself listened with attention, and at last said rather severely to the angels: "Hold your tongues, ye calves! and let Juan Cabeca, chorister to the king of Spain, sing my praise."

Every parson is more or less of a Juan Cabeca. It is too bad that, not satisfied with having spent their lives in telling us lies from their pulpits, they seem determined to spend their deaths in telling us lies from their tombs.—*Saladin in Agnostic Journal.*

The Facts of Prohibition.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Will John W. Abbott, of New Cambria, Kan., inform a smiling world why he, a supposed Liberal, supports the People's party in that state—a party whose platform contains a God-in-the-Constitution preamble (as he admits), and whose nominee for governor is a rabid Prohibitionist, while the Democratic ticket is headed by that unflinching Freethinker and earnest anti-Prohibition conference worker, Charles Robinson, the honored "war-governor" of the state, who stands upon a platform containing an emphatic denunciation of ecclesiasticism in politics?

Permit me to say to Mr. Guild that when he accepts the statements of politicians like the late John A. Martin and of the Republican press of Kansas regarding the effect of Prohibition in Kansas, he permits himself to become a blind follower of tricksters and demagogs. He does not seem to catch a glimpse of the truth that Prohibition in Kansas is a party ism, that there are tens of thousands of Republicans who are theoretically opposed to Prohibition, and tens of thousands of others who publicly support it, while violating the law continually. But they all vote for it because the party, as a party, favors it. Once they revolted and elected Glick, and among the rebels was this John A. Martin. They will revolt again some day. Had the people's party this year not been controled in the interest of the Republican party, it would hav nominated Robinson, the Democrats would hav indorsed him, and Republican Prohibition would hav been buried in Kansas. What I assert regarding alleged Prohibition in Kansas is not based upon hearsay, but is backed by the close observation of years. Until a man has lived in a state where the face of Prohibition is on the boards, he cannot in the faintest degree realize how party worship, local pride, and other similar influences combine to cover up facts in regard to the open and covert sale of intoxicants. As an instance of this "conspiracy to deceive" I may mention the indignantly virtuous denial, made in a Kansan Alliance paper, of the statement that at two or three places in a town in the state whisky and beer were more or less openly sold. On the Fourth of last July the local editor of the paper and myself counted up thirteen places in that same town where such liquors could be procured. This man is no worse than thousands of others who giv life service to Prohibition, and yet finds it pleasant, even though a member and officer of the Good Templar's lodge, to help quaff on a hot day a bottle of beer which he has "chipped in" to purchase. He is the child of his environment, and no other environment is so demoralizing as that of Prohibition. It is the hotbed of hypocrisy.

E. C. WALKER.

Brotherhood of Moralists.

Report of the Propaganda Committee of the Brotherhood of Moralists, at Hannibal, Mo., for September, 1890.

SECRETARY'S REPORT.

During the month twenty-three membership certificates were issued. The new members are from Missouri, California, Illinois, Pennsylvania, Wisconsin, and Texas.

The total number enrolled is eleven hundred and eighty. They are scattered all over the civilized world, and good seed is being sown in every quarter of the globe.

F. H. RAU, Secretary.

TREASURER'S REPORT.

Balance from last report		$111 95
C. R. Titus, California		1 00
Max Guhlow, South Dakota; A. L. Post, and Samuel Carter, of Kansas, each 50 cents		1 50
Small contributions		30
Total		$114 75
Mailing constitutions, etc	$4 15	
Printing two thousand application blanks	3 00	7 15
Balance		$107 60

Hannibal, Mo. A. R. AYRES, Treasurer.

Lectures and Meetings.

THE Brooklyn Philosophical Association meets at Fraternity Rooms, Bedford avenue and South Second street, Brooklyn, E. D., every Sunday at 3 P.M. The lectures for the remainder of October are: Sunday, October 12th, Prof. A. L. Rawson, subject, "Symbolical Language in Religion and Art;" Sunday, October 19th, Mr. Henry Rowley, subject, "Jesus, Mill, and Spencer;" Sunday, October 26th, Mr. Percival Chubbs, subject, "John Henry Newman." These lectures are followed by discussion.

THE Manhattan Liberal Club has resumed its meetings at German Masonic Hall, 220 East 15th street (a little east of Third avenue), every Friday evening at 8 o'clock. The lecture for Friday evening, October 10th, is by Voltairine de Cleyre on "The Moral Obligations of Freethinkers." Miss de Cleyre is a lively and very radical speaker, and we prognosticate fun at that time. October 17th, Mr. A. L. Rawson will discourse of "Symbolical Language in Religion and Art," in his usual learned manner. October 24th, Dr. George C. Stiebeling will tell of "The Struggle for Existence in the Animal and Vegetable Worlds." October 31st, Dr. R. A. Gunn, president of "The Society for the Enforcement of Criminal Law" will inform us "How They Do It, or Corruption in Politics." If Dr. Gunn would change the latter part of his subject to "Corruption in Vice Societies," and get his secretary, Joe Britton, to add his information to that possessed by the lecturer, the discourse would be of unusual interest.

THE *Christian Statesman* uses this as an argument against Sunday breaking: "The county fair of Atlantic county, New Jersey, week before last, was held on Saturday, Sabbath [Sunday], and Monday. The attendance on the first and last days was small, but on the Sabbath so large as to make the total receipts larger than the management has had for years." Ordinary common-sense people will, we think, look at the matter just the other way.

WE received last week from the postmaster at Brocton, Illinois, a notice to discontinue sending THE TRUTH SEEKER to a man there, for the reason that "He is converted." We do not giv his name, as our books show that he owes us $4 75; and we call attention to the matter only to say that our subscriber need not hav sunk so low as to get converted in order to avoid paying his dues. He could simply hav cheated us out of it. As it is, we feel somewhat responsible for his fall, and if he will reform he can hav the $4 75. (We'll never get it, anyway.)

THE God-in-the-Constitution organ again waxes hysterical over the proposed Sunday opening of the World's Fair at Chicago. It says: "The struggle over the opening or closing of the World's Columbian Exposition on the Sabbath is likely to come sooner than was thought. In 1876 the policy of those who sought to open the Centennial exposition was one of delay. They strove to hush agitation. They refused to show their hand. They sought to allay apprehensions. They thought to avoid agitation until the exhibition was in progress, and then decide in favor of the open gates when it should be too late to arouse the country against their course. This line of action was plainly impossible in the present case. The Sabbath Reform work of recent years has been too vigorous, and the public mind was too alert, to allow it to be thought of. We are to hav, therefore, it seems, an early consideration and decision of the question. And there are grave fears of a wrong decision. One leading member of the commission, a man of immense wealth, has publicly committed himself to the Sabbath-breaking proposal, and has said he will spend thousands of dollars rather than see the effort fail. The local influence in Chicago will be overwhelmingly on the same side. All the forces of Secularism will array themselvs on the same side. A tremendous pressure will be exerted by those who will see immense chances for gain in the gathering of the multitudes on the Sabbath. The railroads will exert their powerful influence to this end. Let no one imagin that the interests at stake can be defended without a grave and costly struggle."

Obituary Notice.

Dr. James A. Bliss, the well-known editor and publisher of the *Sower*, passed on to the higher life Saturday evening, September 27th, at 9 o'clock. His death was peaceful and quiet, although he had suffered many weeks with general dropsy. A large number of relativs and friends gathered at his residence, 232½ Fifth street, Detroit, Monday, at 2 o'clock, to witness the last sad rites. Hon. L. V. Moulton, of Grand Rapids, Mich., gave a very fitting eulogy and timely address. The writer offered such words of consolation as the inspirers dictated, and though many denominations were represented, all were unanimous in their opinion that our philosophy was not only a good thing to liv by, but to die by.

Though foremost in the battle,
And thickest in the fight,
He will not be forgotten,
Now he has said good-night.

FRED A. HEATH.

The Priests' Sisters.

[IT WAS IN THE GERMAN BARBER SHOP IN CLINTON PLACE AND A HOTEL WAITER WAS IN THE CHAIR. THE SUBJECT WAS, PRIESTS.]

The Waiter: "There was a priest in our place yesterday with a Sixth avenue disreputable woman, and I heard him introduce her to a friend who came in as his sister."

The Barber: "Yah, I myselluf saw one of dose fellows one day on a truck standing, watching the parade. His arm he haf round a vooman, and his head on her shoulder was. I ask him was dot a vay for priests to do? He said, Yah, dot was his sister."

Chorus of Customers: "You bet, they all hav sisters."

Communications.

Individualism vs. Monkeyism.

Anyone who has at all observed the habits of monkeys, whether in confinement or their nativ haunts, cannot hav failed to notice how closely each one apes (no pun intended) the actions of the other. Let one run up a pole and soon one after another follows suit.

There are leaders among them as in the human race, and whatever these leaders do determins the actions of the others.

In this habit of imitation they in no wise differ from their exalted relations in human form, and to the thoughtful observer this monkeyism among human beings is a strong proof of the theory of man's ultimate descent (ascent) from some ape-like ancestor. Let the princess of Wales, the leader of fashions and follies in the British dominions, put her bonnet on back to front, or her jacket inside out, and all the society monkey ladies immediately follow suit. When the princess of Wales limped, owing to an accident while skating, young ladies, and even those who were no longer young, varied their usual mode of locomotion with a very decided jerk on one foot, known in fashionable parlance as the "Alexandria limp." The Mesdames Astor and Vanderbilt, the leaders of New York society, could make it the fashion here to wear tiger-skin clothing and a ring through the nose if they chose to set the example.

The masses of men are equally ruled by this monkeyism in human nature.

An excellent illustration of this tendency, though of course not true, appeared in a short skit in some of the leading papers. A dude had been having his hair cut at a fashionable barber's. As his dudeship was going out, the barber produced a bottle filled with some solution, which he commenced to wrap up for his customer, saying, "You had better take this with you, sir."

"What is that?" inquired the dude.

"A capillary eradicator," said the knight of the shears and razor, "warranted not to leave a hair upon your head."

"Good gracious, I don't want that!" exclaimed the dude.

"The prince of Wales is getting very bald, sir."

"Oh-h-h, in that case you had better giv me two, lest one should not hav the desired effect;" and the dude walked out with the bottles in his pocket, and an anxious look on his inane countenance.

In savage life we see this imitativness in far greater force than in the civilized races.

If a Feejian chief in his excursions stumbles or falls at any particular place, his followers, though they may number thousands, when they come to that place stumble or fall in like manner. Were one of them to omit doing so, he would immediately be killed for attempting such a daring innovation of the established custom of "imitation of his chief." So that in the inferior races individualism is sacrificed to monkeyism.

As we descend in the scale of existence, we find individuality becoming less and less. Animals possess more individuality than birds, for among birds one or two leaders control the whole flock. But at the very base of animal existence, such as the coral polyps, individuality has no existence. Millions are united in one community, and the individual is simply one of a group all working exactly as their ancestors hav worked from time immemorial, forming their stony structures at the bottom of the sea. So that the higher we ascend in the scale of existence the more individuality we find, until in the highly cultured individual, the man of science, we see the highest exemplification of selfhood. With him reason sits upon the throne of self and the monkeyisms incidental to human nature are subject to her sway.

A few centuries ago that decrepit old hag, the past, had raised a wall of superstition around the then known world, and inscribed upon it, "The end of the earth." But Columbus turned a deaf ear to her anathemas, and after years of perseverance and weary, patient waiting, launched his ships upon unknown seas, and for many anxious days and nights sailed steadily on. In spite of the lowering skies above and the tempestuous ocean around, in spite of the cowardly entreaties and even open mutiny of the craven crew who accompanied him, he accomplished his purpose and performed the most wonderful feat recorded in history by giving a new world to the human race. The Americans are here to-day because Columbus, defying the interdict of the Roman church, dared to assert his individuality.

To-day Spencer, Tyndall, Huxley, and a galaxy of talent are through their individuality delivering the world from ignorance and the bonds of social and religious bigotry, enlarging the domain of human thought, and scattering scientific truths broadcast upon the world. The world's heroes are men who diverge from the common types of humanity, and by their commanding and splendid individuality leave the impress of their minds upon the human race.

An eminent German writer of the present day says that women are stumbling-blocks in the path of progress, barriers to the advancement of the human race. Why is it that so many scientific men and eminent thinkers hold the feminin half of humanity in such low estimation? Because of the conservatism and want of individuality in women. The training which they hav hitherto received has been such as to turn them out like rows of pins in paper; no very great difference except that some were long or short, stout or thin, dark or fair. In colleges even at the present day, young girls are ground down to a tiresome sameness of sample, as if they were all turned out of the same mold.

In less civilized nations, where little or no individuality exists in women, men arguing from their mental inferiority deny that women hav souls. And when we contemplate the society girl of our civilization, who livs but to dress, posture, ogle, and giggle, we begin to think there may be some truth in the denial and wonder that any man, unless of similar mental caliber, would hamper his life with so much full-grown imbecility.

But these girls are not so much to be blamed as the artificial development which has made them what they are, creatures with the bodies of women and the minds of children. And men sneeringly point to their undeveloped mental powers as evidence of the capabilities or rather incapability of women. Woman has been too heavily handicapped in the race of life to be able to show for generations to come what her capabilities really are. Physical force has ruled the world in all ages, and woman being weaker than man has not been able to take her own part in the conflict for existence. The American boasts of equality, but he still denies woman a good many of her rights. Crowds of women hinder their physical development by fashionable attire, and dwarf their individuality into a contemptible sameness, and crawl in the dust at men's feet, in the hope of getting the shelter of a home, and being promoted to the social dignity supposed to be embodied in the prefix "Mrs."

A few years ago if a young woman ventured at all out of the beaten path of feminin monkeyism, she was immediately pointed at by both men and women, and warned if she valued her matrimonial chances to keep off the grass of individuality. Nowadays a good many of them hav dared to cultivate some originality and a good deal of self-reliance, and hav become daring innovators in all the walks of life hitherto held sacred to the lords of creation, and some of these women hav married and made good wives and excellent mothers. And those who hav not considered the security of single blessedness fully worth the chances of double wretchedness—these women hav been called "eccentric" and "peculiar," if they turn with weariness and irritation from the commonplace platitudes and silly twaddle which constitute the current conversation of society. "Eccentric," "peculiar," these are verbal missils by which monkeyism tries to stone out individuality in woman's nature; they are the charges which mediocrity is always ready to bring against talent, and which puppets of fashion bring against those who hav the hardihood to dress according to convenience and personal taste. When woman learns to cultivate her selfhood, to worship men less and respect her own self more, then she will be able to educate herself so as to attain that high destiny for which nature intended her, her true position as the intellectual companion and helpmate of man, the educator of her children, and holding every right that man is justified in holding. Then eminent men like Prof. Grant Allen will not write long dissertations to show that woman's place in nature is merely that of a reproductiv animal, and her mentality will no longer be considered by the sterner sex as a connecting link between the brain power of man and that of a child, and more analogous to that of the child than the man. But woman will never attain to this position until she becomes less conservativ in mind and action and cultivates individuality in herself, and then she will be able to realize there is no complete manhood or womanhood without.

If there is one phase of mental development more than another in which individuality should be cultivated, it is in matters of belief. For ages the world has been cursed and demoralized by the frantic efforts of different sects to shape its religious thought, each after its own particular model. And in deference to religious authority men and women hav tried to suppress their thoughts; strangling their individuality they eagerly drank of the turbid streams of religious superstition, thinking they were the waters of eternal life. Their minds fed greedily upon the theological husks which religious writers gave to them as nutriment for their starved souls. Each one had to suppress his individuality, for doubt was considered a greater crime than the most flagrant of moral atrocities, and accept with unquestioning credulity the teachings of priests. The religious world would never face opposition. It always preferred the physical force argument. It antagonized and tried to strangle all selfhood in matters of belief, until a ghastly terrorism dominated the whole world. Anyone who dared to utter a free thought suffered for it. Individualism was crushed in human nature by the cruel bonds which ignorant theologians bound around the minds of men. But there were always those whose individuality was greater than their fear of punishment in this world, and eternal torture in the next. The path of intellectual individualism is strewn with the wrecks of defeated dogmas and the remains of despised threats. What has been the history of the struggle between individualism and religious authority but the record of a long and awful tragedy, of terrible crimes committed against the noblest portion of humanity—a history of woe, of blood, and tears? But the selfhood innate in the noble army of martyrs who toiled, suffered, and died for the truths of science—that spirit of individualism which though crushed to earth maimed and bleeding rose ever again and again to confront with unflinching, menacing mien the soul-destroying dogmas of religious authority—when men and women cultivate individuality upon all matters, whether social, political, or religious, then they will possess that freedom of thought, that fearlessness of mind, without which no search for truth can ever be successful.

ADA CAMPBELL.

New York, Sept. 25, 1890.

Campaigning in Washington.

The consequence of persistent, earnest endeavor is manifest at Lynden, Whatcom county. A great change has been wrought in the sentiment of the community. At my first lecture, last winter, it was impossible to induce the ladies to put in an appearance at the Opera House. The prejudice against the Infidels was strong and bitter. Now our aims and objects are better understood. The organization of the Lynden Secular Union led to inquiry, and recognition of the fact that its members comprised many of the most respected citizens of the county. The action of the Washington Secular Union—to which the Lynden Union is auxiliary—in insisting on the school board obeying the law and putting a stop to religious exercises in the public school, impressed all with the fact that Liberalism was not confined to an isolated few, but was a powerful organization extending over the entire state, and press and public now recognize the fact.

The Rev. Mr. Hilton, a Baptist minister, arranged to hold discussion with me on Sunday afternoon, August 31st, at the Opera House. The question was of his own framing, "The Life and Teaching of Jesus Christ, the Truth of God." The reverend gentleman claimed great erudition, and experience as a debater, and had gained some seeming advantage over some of the Liberals by his avowed thorough knowledge of Greek and Hebrew, always declaring when cornered by positiv texts of scripture, "Oh, that is an error of the translator's; I find it does not read so in the original." I anticipated meeting an able and scholarly defender of his faith, but, alas! was doomed to disappointment. The reverend simply indulged in a Free Methodist camp-meeting harang. He offered no proof, made no argument; the nearest approach to it was his bald assertion that when in scripture we read "all" it does not mean all, but only "a few." I asked in vain for some evidence, or his authority for such a statement. I called his attention to the fact that it could hardly be the truth of God that Christ was born in a manger, as declared by Luke, if really born in a house, as declared by Matthew; that if immediately after the visit of the wise men, in obedience to the angel, Joseph took Mary and the child down into Egypt, and remained there with them till after the death of Herod, and it was absolutely necessary to flee into Egypt because Herod sought the child's life and went so far as to order the murder of all the infants in Bethlehem under two years old, in his intense desire to insure the destruction of Jesus, then the declaration of Luke that eight days after the visit of the wise men Joseph and Mary took the child to the temple at Jerusalem, and the high priest and prophets made great ado over the child, so that general attention was called to it, could not be "the truth of God." (Why did not Herod then cause the death of the child, since there could hav been no difficulty in finding him?) That Jesus could from the top of an exceeding high mountain, without even a field-glass or telescope, see all the kingdoms of the earth, on a round globe, could hardly be "the truth of God." That Jesus could hav come to the earth to be the savior of the world and yet emphatically declare, "I am not sent but to the lost sheep of the house of Israel" (Matt. xv), cannot be "the truth of God." That the savior of the world should declare he took pains to speak in parables to the gentiles so that although they might hear, they could not possibly understand—that he thus studiously concealed from all but Jews the plan of salvation "lest they should be converted and their sins be forgiven them" (Mark iv, 12)—does not sound like "the truth of God." That Jesus should command us to "search the scriptures, for they are they which testify of me" (John v, 39), that he should especially indorse Isaiah as scripture (Luke iv, 17, 21), and yet in that same Isaiah God the father over and over again utterly

and most positivly repudiate the son, declare there never had been or should be any savior besides himself (Isa. xliii, 3, 4; xlv, 5, 6), is, to say the least, very strange, and it must be admitted these extraordinary contradictions can scarcely be accepted as "the truth of God." That Christ, having come on earth especially to die and thus pay the penalty of man's transgressions, should in the garden of Gethsemane, three times over, so piteously pray to his father that the cup might pass from him—that is, that he might not become unconscious for less than three days, although then he should be restored to life and be hailed as the redeemer of mankind—that he should prefer the eternal damnation of every human creature who ever had lived or ever would liv, rather than, with the promis of the father to resurrect him, he should risk dying, is, to say the least, a queer specimen of the "truth of God." That, instead of dying in all the triumphs of living faith, sustained by trust in God, Christ should so piteously, in abject, hopeless despair, avow his loss of all faith in God or his promises, crying aloud, "My God! my God! why hast thou forsaken me?" does not seem to be "the truth of God." If the most perfect Christian conceivable—if this son of God, himself God—thus died in abject fear and hopeless despair, all hope or confidence in the promises of God abandoned, that we should take such a one as our example does not seem to be "the truth of God." That

> There is a fountain filled with blood
> Drawn from Immanuel's veins,
> And sinners plunged beneath that flood
> Lose all their guilty stains;

That we are, or can be, saved only through the precious blood of Jesus poured out on Calvary's cross, when we yet read the declaration of the beloved disciple John that Christ never poured out any blood till after he was dead (John xix, 33), does not appear like "the truth of God." That the blood of a dead man, or a dead God, not shed till he "was dead already," could atone for man's sins, will hardly pass among thinking, intelligent people as "the truth of God."

The reverend's attempt at reply was sadly rambling. He was badly disconcerted; said he could reply, could prove all he had said, but had not time; complained I had not replied as he expected I would hav done, and then drizzled into a Salvation Army exhortation to sinners to come to Jesus. He utterly failed to even attempt any refutation or explanation of the facts to which I called his attention.

Sunday evening, my wife, Mrs. F. C. Reynolds, delivered a lecture on "Woman, Past, Present, and Future," to a large and very attentiv audience composed of fully one-half ladies. On Monday evening her subject was "The Gospel of Humanity," delivered to a still larger attendance.

On Tuesday I delivered a short lecture on "The Origin of Life," after which we had a grand ball and supper, which was greatly enjoyed. The festivities were kept up with unabated fervor till the wee small hours. Sociability was promoted, and thus all became more interested in one another's welfare. One of the worst mistakes of the past was the neglect of Liberals to cultivate and provide for sociability.

While at Lynden we visited the ranch of that kindly, genial Liberal, "Father Lauckhart." He has a regular little paradise of a home. His good wife has a garden of superb flowers. The orchard is just beginning to bear, giving them luscious fruit in abundance. Red and white currants grow in immense masses on bushes trained against the corner of the house, from which removing two bushels of fruit made no perceptible diminution. Peaches, plums, pears, prunes, and apples are so abundant that the branches had to be propped to keep them from breaking off with the weight of the fruit. One apple-tree had been grafted by the oldest son as an experiment, and was bearing seven different kinds of apples.

Under the care and guidance of handsome I. A. Delander, whom even the dreary loneliness of old bachelorhood could not prevent from enlargement of heart and development of benevolence, we had delightful rides over the country. His kind care and provision for our every comfort rendered our work a mere light labor of love. On Wednesday morning he took us over to Roeder, Whatcom county, where we stayed September 3d, 4th, and 5th. Here, thanks to the self-sacrificing, indefatigable efforts of that whole-souled prince of Liberals, D. E. Rice, and his estimable wife and family, the flag of Infidelity is kept ever waving high above the cross. The Roeder Secular Union hav purchased an organ so as to cultivate musical ability and practice the songs of the "Cosmian Hymn Book," thus enlivening their weekly gatherings and adding greatly to the interest of future lectures. Mrs. F. C. Reynolds delivered three lectures. The following extract from the *Pioneer Press* tells the story:

> The course of lectures given at Roeder by Mrs. F. C. Reynolds were well received. The ladylike deportment and pleasant manners of the speaker, joined to her clear logic and unanswerable reasoning, commanded the fixed attention of the audience and elicited frequent applause. Her lecture on Thomas Paine was intensely interesting, showing that, aside from his religious views, his services to the American people deserved respect and gratitude, instead of scorn and calumny. A dance and supper followed the lecture on Friday night, which both socially and financially was a grand success. We hope in the near future to be favored with another visit from Mr. and Mrs. Reynolds.

C. B. REYNOLDS.

Franklin Augustus Day Dead.

At his home in Castana, Ia., September 18th, died F. A. Day. He was buried on the afternoon of the 20th ult.

The funeral service was opened by the hymn "Then Do Right," sung by the choir. His son, Preston Day, paid the first tribute to his father's memory, saying:

Friends and Neighbors: Quite unexpectedly it devolves upon me to take a part in the services of this sad occasion. Perhaps it is needless to say that I am in no mood to speak much of that which is personal of my father. It fell to my lot to be with him during the last trying hours of his life and to close his eyes in death. I can only say now that my father died as he lived—fearless and free. He was conscious almost to the last moment. His mind was undisturbed by fear, unclouded by despair; there was no confusion, no uncertainty. He endured his protracted suffering bravely, and departed with the same manly courage which had characterized him during his long life. His last days reminded me of "Thanatopsis," the famous poem of Wm. Cullen Bryant, and I hav deemed it appropriate to be read at this time.

At the close of the reading of "Thanatopsis," Miss Rogers sang "Little Deeds of Kindness." Dr. J. R. Talboy, attending physician, then told of his acquaintance with the deceased, and the choir sang the hymn "Conscience." The benediction at the grave was pronounced by Dr. Talbot—a quotation from Colonel Ingersoll—and thus closed the career of one of the stanchest Freethinkers and most generous of men within Iowa's borders. THE TRUTH SEEKER has good reason to remember him, and our expression of sympathy with his family is sincere.

From the "History of Monroe County" we take the following biography of Mr. Day: Franklin Augustus Day, now a resident of the village of Castana, and one of the pioneers of this county, is a descendant of the English Puritans. His genealogical table commences with Robert Day, who was born in England in 1605, and came to America in the Hopewell, Captain Burdock, from London in 1624 Robert Day died in Ipswich, Mass., leaving a large family. John Day, of the fourth generation from Robert, married his cousin, Miss Sarah Day, and removed from Ipswich to Winthrop, Me., in 1795, with a family of five sons and three daughters. Francis, the second son of John Day, married Miss Elizabeth Hewins; they had two children, Francis Jerome and Franklin Augustus.

Franklin A Day was born July 9, 1809, in Kennebec county, Me. At the district school, the academies of Monmouth and Hallowell, and the Wesleyan Seminary of Readfield, he gained an excellent practical education. He started out in life for himself at the age of eighteen by working on his uncle's farm for $8 per month and board. Investing his wages in a watch and clothing, he taught a district school the following winter. He continued to teach for three winters and one summer, a part of the time at the large town school. In 1831 Mr. Day went into a general store in company with Laban Lincoln, at Hallowell, remaining about five years. During the next two years he was a member of the firm of Day & Jackson. The following year was spent in North Carolina, where he learned to detest that "peculiar institution" which John Wesley pronounced "the sum of all villanies." Returning to Hallowell he went into mercantil business agai.. Two years later his brother, Francis J., became a member of the firm, assisting to carry on the business about eight years. During all these ten years F. A. Day served as collector and treasurer of the old town of Hallowell, having been elected to that office in 1845. After living one year at Middlefield, Conn., and one year at Perth Amboy, N. J., he moved with all his family to Monona county in 1855.

F. A. Day married Miss Harriet Proctor Squire, who was the mother of four children, all of whom became school-teachers; all are married, all are now living in Monona county, and there are twelve grandchildren and five great-grandchildren.

Shortly after coming to this county our subject lost the greater part of his property by going surety for a friend. He fitted out at St. Charles, Ill., and came through with six oxen and a span of horses, camping on the Little Sioux river in December of the coldest winter ever known in Iowa. He bravely and energetically bore the hardships and privations of pioneer life. He was elected a member of the county board of supervisors for a number of years, and by his honest labors earned the gratitude of the people; he also served as postmaster at Arcola, and also at his store in old Castana. His occupations were various until 1878, when he became a member of the widely known firm of F. A. Day & Co. Five years later he sold out to Wm. T. Day & Co.; since then he has been leading a retired life, aiming only to settle up his past business affairs.

Although our subject is the son of a Baptist deacon he has never been a member of any church, or indeed of any society, secret or otherwise. Religiously he is, and has been, a persistent Freethinker. While of a domestic nature and habit, fond of games and amusements, he has opposed the use of intoxicating liquors and tobacco, and has never failed to bear testimony against saloons and all betting and gambling.

Mr. Day was a member of the old Whig party. His last vote as such was cast for W. H. Harrison in 1840. From that time until 1856 he was a Garrisonian Abolitionist and did no voting. There were twelve votes thrown in Kenebec township on that year by himself and others, all for John C. Fremont. Since that eventful date he has been a warm and devoted Republican, taking a deep interest in the public affairs of nation, state, and county.

F. A. Day has traveled the rough and thorny road of a wide experience, especially since coming to Monona county; his present position and success in life hav been achieved by persistent hard knocks. Despite the fact that he has been a vehement advocate, a rough and ready controversialist, his opponents hav not failed to giv him credit for honesty, ability, and sincerity. Kenebec township, or in fact, Monona county, contains but few citizens who are more widely known or more respected and esteemed than the gentleman of whom this annal is written.

Items of Foreign Freethought News.

Viktor E. Lennstrand has started his semi-weekly lectures on "Bible criticism," in which he explains in a scientific and common-sense way the "fearfully and wonderfully" made contradictions and absurdities of the Bible.

There seems to be a change of public sentiment in Sweden. Several daily papers, *Fäderneslandet*, *Nerike Allehaande*, and others, giv considerable space in their columns to favorable mention of the Swedish Freethought movement.

Dr. Voelkel, Magdeburg, has been indicted for blasphemy by the first city court of Berlin. It makes the eighth indictment against the plucky editor and lecturer. Still we hope our friend will get off as easily as usual.—*Freireligiöses-Sonntags-Blatt.*

At the coming national congress of French Freethinkers at Paris, October 19th, a new departure in French Freethought agitation will be discussed and inaugurated. It is proposed to drop, for a while at least, the social and political questions and combine all efforts to bring about a complete separation of church and state.—*Bulletin-Mensuelle.*

According to the statistics produced by Dr. Gabaro, of Barcelona, the maintenance of the Roman Catholic religion costs the Spanish people each year $69,500,000, while in Belgium the drain made by the drones upon the produce of labor is, according to Mr. J. Dons, $1,500,000 each year.—*Report of the Committee on Statistics at the Universal Congress of Freethinkers*, 1889.

The Catholics in Bohemia, seconded by their brethren in Austria-Hungaria proper, are agitating the school question. They want the public schools to impart Catholic Christianity to all pupils.—*Der Lichtfreund.* By and by we will hear the same demand formulated here in the United States. We hav given the devil the little finger, he will soon take the whole hand. Let us organize.

According to the Danish religious paper *Almindelig Kirketidende*, a prominent Brahman proposed at a late congress of Brahman priests that the Bible should be added to the Hindoo collection of sacred books, and that Christ Jesus should be recognized as the last incarnation of Brahma. Good, let Christianity return to India, whence its greater part came. But what are the missionaries in India going to do?

Joseph Hunchka was on March 12th sentenced to six months' imprisonment for blasphemy by the city court of Vienna. The sentence was appealed, but with no avail. According to the last information received by us, the imperial high court has confirmed the judgment of the lower court. The particulars attending this example of Christian forgivness are as follow. Joseph Winter, a Freethinker, died in a hospital in Vienna, and he having no relativs, the authorities made preparation to add another dead Freethinker to the Christian host. Mr. Hunchka remonstrated, and said, among other things, "God, what is he? God is nothing but nature. Christ is a prominent revolutionist, who has overthrown the ancient laws."—*Private letter to writer.* GUSTAVE NELSON.

As long as abnormal and capricious phenomena are deemed the direct acts of the deity, all attempts to explain them by science will be discouraged; for such attempts must appear irreverent prying into the divine acts.—*Lecky.*

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What They Say About the Picture Book.

From the Denison, Texas, Gazetteer.

The *Gazetteer* has received from the Truth Seeker Company, New York, a copy of a large bound volume with the above title. It is a work of four hundred pages, with about two hundred full-page illustrations, and as many of letter-press. The illustrations, as a friend at our elbow suggests, truthfully represent church absurdities, priestly hypocrisy, and religious tyranny, and the degrading effects of practicing many of the so-called revealed commands. The book is really an unanswerable argument of symbols; it is folly sketched by reason. Watson Heston, of Missouri, is the chief artist, a name familiar to the readers of THE TRUTH SEEKER. The expression of his characters is so lifelike, and the true inwardness of the subjects selected so well shown, that the book is enough to make even a preacher laugh. The texts accompanying the illustrations are derived from reliable sources, often from scripture. The book is more than a collection of mere caricatures, it is a faithful illustration of falsehood and truths most ingeniously wrought out, every picture presenting an argument as convincing as it is entertaining. The price of the book is $2, postpaid, and a copy may be seen at this office.

From the Banner of Light.

The pictures in this volume, nearly two hundred in number, are remarkably expressiv in their forcible presentation of the radical truths it is their purpose to impart.

Old Testament Prophecies.

A friend from Utah writes:

"Some time ago a Jew and I were having a dispute about prophecies, and I called his attention to the many predictions of the Old Testament prophets which were unfulfilled. He denied that any prophecy made by them remained unfulfilled."

If our friend's Hebrew friend will turn to Isaiah, chap. vii, he will find, in the days of Ahaz, that the kings of Syria and Israel went up toward Jerusalem to war against it. The Lord sent Isaiah to comfort Ahaz and Isaiah made a prediction that a virgin should conceive and that,

"Before the child shall know to refuse the evil and choose the good, the land that thou abhorrest [Syria and Israel] shall be forsaken of both her kings" (Isa. vii, 16).

Then let him turn to 2 Chronicles, and he will find that Ahaz's God

"Delivered him into the hand of the king of Syria [and also] into the hand of the king of Israel, who smote him with great slaughter" (2 Chron. xxviii, 5).

Ahaz was defeated, one hundred and twenty thousand of his people killed, Jerusalem plundered, and "of their brethren, two hundred thousand women, sons, and daughters," carried away captiv. Paine rather severely comments upon this savage work: "Thus much for this lying prophet and impostor, Isaiah."

In Jeremiah is found this prophecy:

"Therefore thus saith the Lord concerning Jehoiakim the son of Josiah king of Judah: They shall not lament for him, saying, Ah, my brother! or, Ah, sister! they shall not lament for him, saying, Ah, Lord! or, Ah, his glory! He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem. . . . He shall hav none to sit upon the throne of David: and his dead body will be cast out in the day to the heat, and in the night to the frost" Jer. xxii, 18, 19; xxxvi, 30).

That this prophecy regarding Jehoiakim was not literally fulfilled is evident from 2 Kings xxiv, 6:

"So Jehoakim slept with his fathers [that is, in the royal sepulchers] and Jehoiachin his son reigned in his stead."

In Ezekiel xxvi the Lord said,

"Behold I will bring upon Tyrus, Nebuchadnezzar king of Babylon, a king of kings from the north, with horses and with chariots and with horsemen and companies and much people" (v. 7).

"With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground" (v. 11).

"And I will make thee like the top of a rock: thou shalt be a place to spread nets upon, thou shalt be built no more: for I the Lord hath spoken it, saith the Lord" (v. 14).

"I will make thee a terror and thou shalt be no more; though thou be sought for, yet shalt thou never be found again, saith the Lord" (v. 21).

This was another prophetical mistake. The prediction was that the city was to be taken and wiped out of existence. But religious and profane history both contradict it. Ezek. xxix, 18, says:

"Son of man, Nebuchadnezzar king of Babylon caused his army to serve a great service against Tyrus: every head was made bald, and every shoulder was peeled; yet had he no wages, nor his army, for Tyrus, for the service that he had served against it."

This is a plain confession that the attack failed for had it succeeded the army would not hav been in that plight. They could hav been paid from the spoil. Their failure is further evidenced by the statement in the next verse,

"*Therefore* [because of the failure to take Tyre] thus saith the Lord God; Behold I will giv the land of Egypt unto Nebuchadnezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; *and it shall be the wages for his army.*"

So much for "sacred" history. Profane history also evidences the failure of Ezekiel's prophecy. Greg, in his "Creed of Christendom," cites Heeren's "Researches," vol. ii, p. 11, and Grote, vol. iii, p. 439, as the "highest authorities" to show the non fulfillment of the prophecy. Another careful writer ("Ezekiel's Prophecy Concerning Tyre," in THE TRUTH SEEKER) cites these facts: "Josephus, who had access to histories not now extant, never intimates that such an event took place. Not a Greek or Roman author whose works hav descended to us makes any allusion to it. Writers in the latter part of the fourth century A.C. stated distinctly that there was no reference to the capture of Tyre by the Chaldeans in the historical writings then in existence of the Greeks and Pheniceans; and Jerome, the Christian father, while noticing this fact, was unable to adduce any authority to disprove it. It is now generally conceded by historians and biblical scholars that there is no proof that the Chaldean monarch was successful in his siege of Tyre, but that there are very strong reasons for the conclusion that the city was not captured by him. Tyre continued to be a large and important city for centuries from the time of Nebuchadnezzar. In the year 332 B C, it was besieged for seven months, and finally taken by Alexander the Great. It was then populous, wealthy and strongly fortified. Thirty thousand of its inhabitants, we are told, were sold as slaves. It was subject to the Macedonian kings of Syria until the Romans took possession of it in the year 65 B C., down to which time and afterward it continued an important and prosperous city. The accounts of Strabo and Josephus leave no doubt that, in the time of Augustus, it was more populous than Jerusalem. Its prosperity seems to hav been uninterrupted from the first to the fifth century A.C. According to Jerome, who wrote about 414, the city in his time was 'the most noble and beautiful in Phenicea.' *He was perplexed to know how to reconcile its existence in his day—a thousand years from the alleged date of the prophecy—with the words of Ezekiel, that it should be destroyed and be 'built no more.'* During the Arabian revolution that took place under Mahomet, it was again the subject of conquest, but its capture by the Khalif Omar did not put a period to its existence. When, five hundred years later (1144), it surrendered to the Christians, it was still a beautiful and flourishing city, and so continued down to the close of the thirteenth century, or eighteen hundred years from the time the Hebrew prophet said it should be destroyed by the Babylonian king and never be rebuilt. It was recaptured by the Saracens in 1291. Since that time, it has experienced fitful revivals of prosperity, but has gradually declined, until it is now reduced to a town of about five thousand inhabitants. It is now known by the name of Sour (or Sur)."

But again is Ezekiel discredited—in his prophecy that because Nebuchadnezzar could not get Tyre he should hav Egypt (Ezek. xxix, 19, just quoted), and in this Jeremiah was equally at fault, for he says to the Egyptians:

"Thus saith the Lord of hosts, the God of Israel; Behold I will send and take Nebuchadnezzar the king of Babylon, . . . and when he cometh, he shall smite the land of Egypt, and deliver such as are for death to death; and such as are for captivity to captivity; and such as are for the sword to the sword" (Jere. xliii, 10-11).

Ezekiel said:

"No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years" (Ezek. xxix, 11).

If anyone will point to any period in Egyptian history when this prophecy was fulfilled he will put the clergy, including the Jewish rabbis, under great obligations to him. Paine dismisses it with the words, "This is what never came to pass, and consequently it is false"—a very natural conclusion! Dr. Arnold in his "Sermons on Prophecy" (p. 48) fully agrees with Paine, so does Greg (p. 129), and so do all other truthful historians.

Jeremiah made, also, another error in his prophecy concerning Babylon. In his book, chapter xxv, he says:

"And it shall come to pass when seventy years [of Jewish captivity] are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolation."

Isaiah, also, must share the responsibility of the error, for he said:

"And Babylon the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their folds there; but the wild beast of the desert shall lie there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces; and her time is near to come, and her days shall not be prolonged" (Isa. xiii, 19-22).

Of this Greg says: "The captivity cannot, by any fair calculation, be lengthened out to seventy years. The chronologies of Kings and Chronicles do not quite tally; but taking that of Jeremiah himself, the desolation began in the seventh year of Nebuchadnezzar, B.C 599, was continued in B.C. 588, and concluded in B C. 583. The exile ended some say 538, some 536. The longest date that can be made out is sixty-six years, and the shortest only forty-three. To make out seventy years fairly, we must date from B C 606, the *first* year of Nebuchadnezzar." The "perpetual desolation" which was to take place at the end of seventy years, never occurred as predicted by the seer, as even in its most desolate phase "a few Jews lingered among the ruins." We will quote from Layard's "Nineveh and Babylon:" "After the defeat of Darius and the overthrow of the Persian supremacy, *Babylon opened its gates to Alexander*, who deemed the city not unworthy to become the capital of his mighty empire (p. 454). The last blow to the prosperity and even existence of Babylon was given by Seleucus, when he laid the foundation of his new capital on the banks of the Tigris (B C. 322). Only a few Chaldeans continued to dwell around the ruins of their sacred edifices (p. 455). Still, however, a part of the population appear to hav returned to their former seats, *for in the second century of the Christian era*, we find the Parthian king Evemerus sending numerous families from Babylon into Media, to be sold as slaves, and burning *many great and beautiful edifices, still standing in the city* (p. 455). In the time of Augustus, the city is said to hav been entirely deserted, except by a few Jews, who still lingered among the ruins (p. 455). Amid the heaps that marked the site of ancient Babylon herself there arose, in the seventh century, the small town of Hillah (p. 455). Hillah may contain about eight thousand or nine thousand inhabitants. A few half-ruined mosques and public baths are its principal buildings. Its bazaar supplies the desert Arabs with articles of clothing, arms, dates, coffee, corn, and contains a few Manchester goods and English cutlery—around the town and above and below it for some miles, are groves and palm-trees forming a broad belt on both sides of the river (p. 457).

A theory, put forward first by Colonel Rawlinson, I believe, that the ruins around Hillah do not mark the sight of the first Babylon, has, I presume, been abandoned (p. 456). Hillah, like most towns in this part of Turkey, *is peopled by Arabs* once belonging to different tribes, but now forgetting their clanships in a sedentary life. They maintain, however, a friendly intercourse with the Bedouins, and with the wild inhabitants of the marshes (p. 417). From the summit of Birs Nimroud I gazed over a vast marsh, for Babylon is made 'a possession for the bittern and pools of water.' In the midst of the swamps could be faintly distinguished the mat huts of the Kazail, forming villages on the small islands. The green morass was spotted with flocks of the black buffalo. *The Arab settlements showed the activity of a hive of bees* (p. 427). Shortly after my arrival at Hillah, I visited the Birs Nimroud, accompanied by Zaid, and a company of well-armed Agayls. Spying a party of the Kazail Arabs retreating from the marshes with their tents and cattle, they fell upon them, and under my shadow carried off a few cows and sheep, inflicting at the same time some severe lance wounds upon the owners" (p. 422).

"Thus we see," says the writer in THE TRUTH SEEKER referred to, "that the city which was to be destroyed by a great army 'from the north country,' the city whose time was near at hand, whose days it was declared should not be prolonged, which was to be 'perpetual desolation,' after the Jewish captivity, and never to be inhabited nor dwelt in from generation to generation, where the Arab was never to pitch his tent even; the city which was to 'be as when God overthrew Sodom and Gomorrah'—was a large and important city after the prophecies were written and after the captivity of the Jews; that Alexander intended to make it the seat of his great empire; that afterward it declined gradually like other ancient cities, yet 'Jews still lingered among the ruins' in the time of Augustus; that in the second century of the Christian era, it still contained inhabitants and 'many great and beautiful edifices still standing;' that at a later date Hillah rose on the *site* of the ancient city; that the town has now a population of from eight thousand to nine thousand, and is peopled chiefly by Arabs; that other portions of the ground on which ancient Babylon stood are inhabited by Arabs whose settlements show 'the activity of a hive of bees,' while all around the green morass is spotted with flocks of the black buffalo; and that a British traveler actually saw Arabs with their tents retreating from the marshes, which form a part of the site of the old city." Surely Isaiah and Jeremiah were mistaken about the wild beasts and the dragons in the houses and palaces.

In Gen. xlix, 10, is this prophetic assertion:

"The scepter shall not depart from Judah, not a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

This was said in the palmiest days of Judah, by Jacob, on his death-bed, and is by the Jews regarded as referring to the messiah. But if the Jewish messiah has not come, what becomes of the prophecy, as Judah (the Jews) hav no scepter, no kingdom, no country, but are scattered to the "four corners of the earth?"

Hosea was also a prophet. When he was threatening Israel with destruction for its impiety he prophesied of the tribe of Ephraim:

"They shall return to Egypt."

But chapter xi (verse 5) informs us that:

"He shall not return into the land of Egypt."

This is what might be called double-back-action prophecy. It works both ways, or neither way.

Another error of Isaiah's is this:

"Behold, Damascus is taken away from being a city, and it shall be a ruinous heap" (Isa. xvii, 1).

Yet Damascus is to this day the most flourishing city in those countries. This prophecy was alleged to hav been made about 741 B.C., and the city has been in existence ever since, and has now two or three hundred population. It is one of the sacred cities of the Mohammedans.

Again was prophet Jeremiah mistaken—in the prophecy he made to Zedekiah regarding that king's captivity, seeing the Babylonish king, and his death. Read:

"Thus saith the Lord, the God of Israel. Go, and speak to Zedekiah king of Judah, and tell him; Thus saith the Lord, Behold, I will giv this city into the hand of the king of Babylon, and he shall burn it with fire. And thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand: and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon. Yet hear the word of the Lord, O Zedekiah king of Judah; thus saith the Lord of thee, Thou shalt not die by the sword; But thou shalt die in peace: and with the burnings of thy fathers, the former kings which were before thee, so shall they burn odors for thee; and they will lament thee, saying, Ah, lord! for I hav pronounced the word, saith the Lord. Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem" (Jere. xxxiv, 2-6).

But instead of Zedekiah beholding the eyes of the king of Babylon, his own eyes were put out before he was taken to the king, and he could not see. Instead of dying in peace, his sons were slain before him, before his eyesight was destroyed, and then he was bound in chains and died in prison. No odors are recorded as being burnt, as at the funeral of his fathers.

Another prophecy, made by the Lord, we are told, is found in Gen. ii, 17:

"But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."

But Adam ate and lived on for nearly nine hundred and thirty years, and then died of old age!

And in the next chapter (Gen. iii, 14) is another error. The Lord said to the serpent:

"Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life."

Who ever heard of a snake eating dust?

In Gen. xiii, 15, 16, the Lord prophesied:

"For all the land which thou seest, to thee will I giv it, and to thy seed forever. And I will make thy seed as the dust of the earth."

But Abraham and his seed did not possess that land forever. For two thousand years they hav possessed no land at all. And they hav never been as the dust of the earth. Even a New York census-taker of 1890 could number them at any time.

The Lord also said to Abraham, in Gen. xv, 18:

"Unto thy seed hav I given this land, from the river of Egypt [the Nile] unto the great river, the river Euphrates."

But the Jews hav never possessed land on the Nile! Why?

And if these are not enough failures of prophecy, by the Lord through Moses and the other prophets, here are some more unfulfilled predictions by the same gentlemen:

"For the Lord will hav mercy on Jacob, and will yet choose Israel, and set them in their own land; and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place, and the house of Israel shall possess them in the land of the Lord, for servants and handmaids; and they shall take them captivs whose captivs they were; and they shall rule over their oppressors. And it shall come to pass in that day that the Lord shall giv thee rest from thy sorrow, and from thy fear, and from thy hard bondage wherein thou wast made to serve" (Isa. xiv, 1-3).

Has that come true? Hav the people brought the Jews to their place, and become their slaves? Hav all the Jews ever been out of their hard bondage? Are they out of bondage, to-day, in Russia?

Again:

"Thus said the Lord God: Behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land. And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all, and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. And David, my servant, shall be king over them, and they shall hav one shepherd. They shall also walk in my judgments, and observe my statutes and do them. And they shall dwell in the land that I hav given unto Jacob, my servant, wherein your fathers hav dwelt, and they shall dwell therein, even they and their children, and their children's children forever, and my servant David shall be their prince forever" (Ezek. xxxvii, 21-26).

Has the Lord done as Ezekiel prophesied? Are the Jews one nation? Are they any nation at all? Do they walk in the Lord's judgments and observe his statutes? Do they dwell in the land the Lord gave to Jacob, wherein their fathers dwelt, or are they scattered everywhere? Hav they a prince David, or any descendant of prince David, to rule them?

Again:

"Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own and move no more, neither shall the children of wickedness afflict thee any more as aforetime."

Hav the children got a place of their own? Do they move no more? If that is true our immigration statistics need revision. Are they not afflicted in Europe, and hav they not always been afflicted with persecution by Christians—"children of wickedness?"

Again:

"At that time they shall call Jerusalem the throne of the Lord, and all nations shall be gathered unto it, to the name of the Lord, to Jerusalem. . . . In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I hav given for an inheritance unto your father" (Jer. iii, 17, 18).

This prediction is clearly stated, and means that Jerusalem was to be the headquarters of the world. Is it?

If we were to write of the prophets as well as of their prophecies, we should probably offend our friend's Jewish friend. We will therefore only point out that, like the pagan oracles, the Hebrew prophets were fanatics; that the same Hebrew word signifying "to prophesy" means also "to be mad;" and that among themselvs they regarded each other as madmen—an idea to which their frequent habit of going about naked, and the performance occasionally of still more disgusting ceremonies, greatly contributed (see Greg's Creed of Christendom, p. 127). But it is evident from the instances we hav cited that the Hebrew prophets were not always reliable. It is, we think, capable of just as plain demonstration, that of real prophecies none that were not in the power of man to foresee hav ever been fulfilled; that the very few which seem to hav been fulfilled were written after the events occurred; and that, as Mr. Kelso says, whether fulfilled or not fulfilled, none hav ever been, or ever can be, of any service to the world.

SINCE Mr. Harman's release from Lansing penitentiary on a writ of error he has received the following notice:

"MOSES HARMAN, ESQ., *Sir:* You are hereby notified that the indictment found against you at the April term of the United States Court at Topeka for mailing and causing to be mailed the copy of *Lucifer* containing the O'Neil letter will be for trial at the October term of the United States Court which meets at Leavenworth on Oct. 11, 1890. P. L SOPER, Asst. U. S. Atty."

This has the appearance of being persecution. As the writ of error is to be argued in November his enemies would only hav been doing the decent thing to wait the issue of that argument before trying him on the other indictments. Mr. Harman proposes, in the near future, to remove the publication office of Lucifer to Topeka, Kan.

THE Freethinkers of Oregon, who are holding their annual state convention to-day, are circulating the following petition:

"*To the Legislature of the State of Oregon:* The constitution of our state provides that 'no money shall be drawn from the treasury for the benefit of any religious or theological institution. The general principle of American government is equality of all men and all property before the law; which, as your honorable body are aware, involves the principle, already acknowledged in theory, of the total separation of church and state. But your petitioners would respectfully submit that the exemption of church property from taxation is exactly equivalent to 'drawing money from the treasury for the support of religious and theological institutions;' since such exemption necessarily lessens the amount of money paid into the treasury, and the deficiency must be made up by increased taxation upon other kinds of property. To remit the legal obligation of an individual or an institution is to enrich the one or the other to the extent of such obligation, and this is what exemption of church property amounts to. As it is manifestly unjust that one individual's taxes should be augmented that another's may be reduced, so it is equally unjust that other kinds of property should bear increased burdens in order that church property may go free.

"The undersigned, citizens of Oregon, do therefore respectfully and earnestly petition your honorable body that justice be done by an early repeal of all laws or parts of laws exempting church or other ecclesiastical property from its equal share of taxation."

Copies of this petition may be had of C. Beal, Portland, Ore., and every advocate of justice should send for some of them and obtain as many signatures thereto as possible.

MR. JOSEPH BYRON, of 242 Cleveland street, East New York, called to see us last week to report one of the meanest acts of the season. Mr. Byron is a plasterer by trade. He is also an English Secularist. The plasterers hav an organization to which it is necessary to belong in order to be allowed to work. Mr. Byron applied for admission in the "Long Island Lodge No. 1 of Operativ Plasterers," and was given a permit to work for a week, when he was to be taken into the fold. At the Lodge meeting Mr. Byron was asked to "promis to be faithful to the rules of the society, *so help me God.*" As an Atheist Mr. Byron objected to these latter words. Then the officers said he could not join, as they would hav no Atheists in the society, and the majority of the members (imported Irish Catholics, Mr. Byron calls them) supported the officers. Some American-born Irishmen took Mr. Byron's part, but they were too few to effectivly aid him. The officers sent word to the societies in New York, Jersey City, and Williamsburgh, and now the English Secularist is debarred from laboring at his trade in any of these cities unless he "rats" it, which he does not like to do. The question most agitating his mind is whether the imported Irish Roman Catholics own the country?

Letters from Friends.

HAMBURG, N. Y., Sept. 20, 1890.

MR. EDITOR: Inclosed find $2 for the picture book. A well-to-do friend of mine furnished the money. We want to keep it in a cigar store for the general inspection of the public, and hope it will be the means of getting a number of subscribers for book and paper. Yours for Universal Mental Liberty, JOHN NUESSLE.

NATIONAL HOME, WIS., Sept. 25, 290.

MR. EDITOR: I hope that among the multitude of TRUTH SEEKER readers there may be some who would inform me what Burns meant by the "rye, through which Jenny draggiet a' her pettie coatie." And also who "Racer Jess" was in "The Holy Fair." I hav no commentary on Burns, and one astounding savant here says "Racer Jess" was one of the "twa or three" lewd women who "were blinking at the entry," and also ran foot-races. NELSON HUNT.

ROSLYN, WASH., Sept. 10, 1890.

MR. EDITOR: Inclosed find $6, for which send me three copies of the "Freethinker's Pictorial Text-Book." This makes nine copies that I hav ordered. Perhaps I can order more by and by. It is a book without a peer of its kind. Those cartoons should be on a continuous sheet of paper and be revolved by clock-work in show-windows, where they would do an immense amount of missionary work.

Very truly yours, HENRY BEICHLING.

LEXINGTON, ILL., Sept. 25, 1890.

MR. EDITOR: Please find inclosed $2, and send me the "Freethinker's Pictorial Text-Book." I hav taken your paper several years and intend to take it as long as I liv. It expresses my views and I love to read its contents, and would giv liberally to hav a Liberal lecture in this place. I hope you will begin to hav Mr. Heston's pictures put in the paper again. I love them very much. I hav my subscription paid to 1892, but am ready and willing to pay more if the pictures are reinstated. S. C. COONS.

ANTRIM, N. H., Sept. 24, 1890.

MR. EDITOR: That Methodist clergyman that you spoke of in your last paper that advised Colonel Ingersoll to tell something different to the public from what he really believed, and to keep his real thoughts to himself, was the nearest like God of any minister that I hav ever heard of, for God, according to the Bible, chose a lying spirit to accomplish one of his hellish works, and the ministers hav to lie like hell to get their living, and their God says: "You are a good one. Go ahead and entice them." H. B. RALEIGH.

COVELO, CAL., Sept. 18, 1890.

MR. EDITOR: Find inclosed money order for $2. Please send me one copy of the "Freethinkers' Pictorial Text-Book" by return mail, and hurry up the Freethinkers' Pictorial Bible, designed by Watson Heston. If I had one I expect I would feel that I was ordained to preach a little gospel to the poor Christians of this place. and I believe I could convert all that are worth saving. I keep on file back numbers of THE TRUTH SEEKER, principally on account of the Bible pictures, and when I receive a copy without them I hav a feeling of sad disappointment, although the paper is full of the very best of reading matter, very interesting—especially your "Letters from Friends" are excellent.

I am glad to hear that Brother Heston is recovering. It is a pity we hav not many more of his ability. Superstition is old and tough, and requires chain-shot to hav any effect. It subsists on ignorance, the mother of all crimes.

Yours for truth and liberty forever, IRA C. HOXIE.

BRONSTON, KY., Sept. 25, 1890.

MR. EDITOR: I wish to indorse heartily a piece in THE TRUTH SEEKER of September 20th by William Wellington, of Nashville, Tenn. If Liberals in every village, where they could muster as many as a dozen members or more, would rent a hall or a room, and organize on the basis of Mr. Wellington's new creed, and then be careful not to let the organization die of the want of a little money to defray necessary expenses—I say, if we would do this we would in a very short time astonish the world at the rapidity of our growth. We would try to teach the laws of nature and the best way to govern society while in this world. We would let every member believe as he could. We would not fetter the young mind with the cruel dogma that it must believe certain things or be cast into a burning hell after this life, to which there would be no end. We would try to teach the truth about everything. I believe a man and his wife, with sons and daughters educated to be truthful, honest, just, and true, to be the corner-stone upon which to build the highest and best human society. The truth about anything is what everybody wants, except the orthodox preachers. The truth would destroy their business, and I believe all of the Talmagian order know it, but they will never be willing to giv up their big salaries. J. N. BROWN.

HANNIBAL, MO., Sept. 28, 1890.

MR. EDITOR: Among the resolutions passed by the late convention of Canadian Liberals, was one expressing sympathy with the American Secular Union "in its efforts to destroy superstition."

This indicates a misapprehension of the object of the Union, which is simply the separation of church and state.

The American Secular Union, as its constitution declares, is "non-sectarian."

Any person who favors the separation of church and state, whether he be Jew or Christian, Spiritualist or Materialist, moralist or debauchee, is welcome in its ranks, just as he is in the ranks of other political organizations.

It is true that many of the members of the Union are anti-superstitionists, and belong to the Brotherhood of Moralists, which makes the overthrow of superstition one of its main objects. It is also true that very many members of our Secular Union are exceedingly superstitious. I can go almost any evening and find a score or more of them sitting in a "dark circle," gripping each other's hands, watching for ghosts to appear. Heston left this scene out of his picture in THE TRUTH SEEKER of February 1st, probably because so many of the American Secular Union are in love with this kind of superstition, and a majority of the balance let it pass because the devotees are Liberals.

Combating the church usurpation of civil powers is good, but eradicating superstition is the first step toward the real elevation and liberation of mankind. A. R. AYRES.

LETCHER, CAL., Sept. 18, 1890.

MR. EDITOR: Among other good letters from friends in the last TRUTH SEEKER was one from Mr. C. L. James which seems to me to strike the key-note of true Liberalism, and what is required of those calling themselvs Liberals. The time has come when all who feel the wrongs caused by the false teachings of the past must come to the front and battle for truth and freedom. True, "a general attack may take place all along the line," but the sooner the better, that truth may come uppermost and justice be done. The race can most effectually be improved by wisely preparing good conditions for true and loving motherhood and antenatal life. Most ills and crimes can be traced to heredity, and many suffer and are put to death for wrongs inflicted on them ere they saw the light of day. To show up these wrongs and their causes, is what Harman and Heywood were trying to do. It seems strange to see the moral blindness as well as cowardice of some who claim to be reformers. They are ready to desert the ranks if a leader falls or is wounded; when it should be that moral heroism should be displayed even above the noble daring of physical warfare.

As gunpowder when invented made the foot-soldier equal to the cavalry, so the press puts woman nearer on an equality with men. Women hav been called inferior to men because they could not fight with musket and sword, but now in the present conflict wherein the weapons are the tongue and pen, which require moral rather than physical courage to wield, may it not be hoped that women will not be found lacking in this true courage so necessary in all progress and reform?

Remember, it is woman's welfare and elevation that is being fought for, and the men who assist her should receive all honor and encouragement. L. HUTCHINSON.

BARRE, MASS., Sept. 27, 1890.

MR. EDITOR: Permit me to make a correction in John P. Guild's letter in THE TRUTH SEEKER, September 27th.

Wendell Phillips was not a "presidential candidate," but candidate, in 1870, for governor of Massachusetts, heading a full temperance party ticket, the first ever nominated in the state.

We had not gone so far, then, as to call ourselvs a "prohibitory party," though our political opponents cursed us as such.

Neither were we all Infidels. The editor—Rev. E. P. Marvin—of our campaign paper—the Boston *Daily News*—was a Congregational minister, and most of the officers and members of the Massachusetts State Alliance—to whom credit should be given for the origination and financial support of this temperance political party—were Christians; but, as Wendell Phillips was stigmatized an Infidel for his antislavery principles, it was thought detrimental to the party, and "smart," to slur it as an "Infidel movement."

As Mr. Guild saw fit to introduce my name, I hope it will not be considered too personal if I add an item or two.

While I do not flatter myself that I was much of an "orator," yet, during the last two months of the campaign, I made over fifty speeches in as many different towns scattered through a vast territory, beyond the Hub, over the famous Berkshire hills, and all alongshore.

And this was the first party attempt to put temperance into politics, or politics into temperance, to my knowledge. But soon, very soon, the astute theologians discovered it was too good bait not to seize for proselyte angling, therefore church kindling-wood was artfully manufactured from temperance splinters; and as your humble servant worked for temperance for humanity's sake, not for Christ's sake, she fled the fraternity rather than lead dupes into superstition, instead of winning victims away from their cups.

ELLA E. GIBSON.

BOWIE, TEX., Sept. 25, 290.

MR. EDITOR: I notice in THE TRUTH SEEKER of the 20th inst. an open letter to Charles A. Dana, dated New York, September 6th, signed "G. N.," in which the writer uses the following language: "When Jeff Davis and his pals were buying and selling their own mulatto daughters and sons in slavery, and outraging the persons of their own pretty mulatto daughters and those of their neighbors in servil concubinage."

Now, I think the writer either never lived in the South and has been wrongly informed, or is guilty of knowingly misrepresenting the facts in the case. For one to read such vile stuff, such misrepresentation, as the foregoing is, would lead the young to think that perhaps their fathers or grandfathers were guilty of such conduct; the writer, whoever he is, leaves the impression on the mind that such conduct was a common affair. While I admit that, in a few instances, illegitimate children were "borned," so there were among the whites, north, south, east, and west. In some instances slaves were sold and bought by their own fathers, but so long as they were slaves, they certainly had the right to sell or buy them. The people of the South thought they had a right to buy and sell the negroes, which they did, and they did so so long as they had the right, which no reasonable man can object to. While I am no advocate of human slavery, yet I do not consider all who by circumstances lived and owned slaves in the South, to be guilty of such immoral conduct as "G. N." would lead the readers of THE TRUTH SEEKER to believe. It grates upon the ears of every true citizen, either South or North. Such expressions are born of hatred to the South. The war has been over for twenty-six years, and such vile slander is wholly uncalled for. I doubt if the writer ever lost an hour's sleep in defending the beautiful mulatto maids that he imagins were so cruelly outraged.

He also refers to the lamented and life-honored Jeff Davis, and classes him along with the seducers. Such words and vile slanders should be resented by every true Liberal, North or South.

It is certainly doing a great injustice to knowingly override, outrage, and misrepresent the people of the South, as "G. N." has done. And I think the readers of THE TRUTH SEEKER will be ashamed to see such vile stuff in print, especially when it comes from a man that claims to belong to that grand brotherhood of Freethinkers, a brotherhood with no boundary lines, no north, south, east, or west; no by-laws, but the unwritten code of fraternal love and friendship. Yours for truth, S. P. BENTON.

IPAVA, ILL., Sept. 30, 1890.

MR. EDITOR: I am in receipt of the "Freethinker's Pictorial Text-Book." I am surely pleased beyond expectation. It is grand, it is amusing, it is instructiv, it is entertaining. To think of the wonderful imagination of Mr. Heston is food for the mind, and carries one almost into ecstasy, and it is indeed pleasing to know, to realize, that some of the finest drawings are painted from the thoughts and beautiful word-pictures of Paine, Ingersoll, and others, proving conclusivly that man is dependent upon man, not God. What a grand mother Mr. Heston must hav (if living)—surely a woman of fine artistic taste, though possibly not developed from lack of opportunity. Such women should not be forgotten. To giv to the world such a son is worth more than all the prayers ever offered, because there is a reality in Mr. Heston, while there is not, and cannot be, any in prayer. To be the doting mother of a son who is able to paint such beautiful truths, is to be greater than a queen. Look at the picture and you cannot help seeing the difference between the mother superior and the superior mother. How true the painting of both; what a blessing is one, what a curse the other; one is the home painted by our own Ingersoll, the other is well represented by Russia's Tolstoi; one advances and perpetuates the human race in stature and intellectual beauty, the other blots out everything that points toward culture and the perpetuation of humanity; one is life, the other death. I hav written the following lines on the first leaf of my "Text-Book:"

A close study of the pictures in this book, associated with your historical knowledge, will not only be a pleasure, but a very instructiv lesson, and, instead of dark forebodings, you will see a new light which will enable you to see more than you hav ever dreamed. It will strengthen morally and giv you judgment that you may pity those who are blinded by superstition. For this blindness there is but one ointment that is soothing—reason.

Very truly yours, C. S. RANDOLPH.

NEWCASTLE, WYO., Sept. 26, 1890.

MR. EDITOR: I hav received so many inquiries from friends in the East regarding this new paradise that I hav concluded to publish a succinct and reliable account of the town and surrounding country. This is not a new country, as many suppose, but is quite as old as Massachusetts, Hindoostan, Indiana, or Jerusalem. It is the town that is new, and not the country, or vices and wickedness of the people. I am now in Newcastle, and know whereof I write from actual observation and experience. This town is due north of Denver about two hundred and fifty miles, about twelve miles from the South Dakota line, and about sixty miles from the northwest corner of Nebraska, in what are known as the famous Black Hills. These hills are immensely rich in nearly every mineral, and the vastest coal fields in the world, and the coal is of the finest quality. There is plenty of gold, silver, copper, tin, asbestos, lead, iron, etc. Newcastle is only fourteen months old and has one of the best railroads in the world, the B. & M., thus giving the town and country direct connections with Omaha, Kansas City, St. Louis, and Chicago. This is a good stock country, and the dairy business pays immensely; also, this is a splendid place for the poultry and egg business. Truck or vegetable farming along the streams where irrigation can be used would pay largely. There are about five hundred people here, and about five hundred miners in the coal mines seven miles from here. There is plenty of work here the year around at good wages for all who want to work. There is a great demand here for good girls for hotel and general housework. Any workingman can come here and in two years, if he attends to his business and lets drink and gambling alone, can hav a good house of his own and be comfortably well off. A person with a little capital can soon make a fortune here. There is a great demand for money and houses, and anyone who will build stores and houses here will be sure of big returns on his investment. There is one good hotel here, and several restaurants and boarding-houses. A fine school-house is in course of construction, and the city is putting in water-works and grading and paving the whole town. There is considerable of pine and cottonwood timber here. The climate is fine, with cool nights all summer. The altitude is 4,500, and it is a very healthy place, with good water. The famous hot and mineral springs of the Black Hills are about fifty miles from here. The B. & M. railroad is rapidly building its lines further west and north. This enterprising road will soon push their line through to the Pacific coast, and north to Deadwood, Dak., where they will connect with the F. E. & M. V. road. The B. & M. runs

first-class trains here from Chicago with only one change, and that is made in the Union depot at Lincoln, Neb. There are no churches here yet, but two sects hold meetings. The town has ten saloons and gambling hells, which are the curse of the town and whole surrounding country. There is also one variety theater that is an eyesore and black ulcer to the town. Several companies are boring for oil and gas. Large quantities of surface petroleum hav already been found. In fact, everything flourishes here but figs and the Damnation Army. There are three newspapers, three doctors, three lawyers, one photographer, seven hundred gamblers, and two sky-pilots.

In coming here from the East, be sure to come over the Burlington road from Chicago, as that is the only road here, and in coming from the South take the Burlington road at St. Louis or Kansas City. There are plenty of Liberals here, but no organization. DR. C. W. MCCORMICK.

NEW YORK, N. Y., Sept. 28, 1890.

MR. EDITOR: While I was in the village of Delhi, N. Y., as a summer boarder, I noticed an Episcopal chapel costing $38,000—a single donation. A leading merchant wishing to show me the local sights offered to take me into the chapel any morning, as he had a key to the door. I replied that I admired the architectural features of the exterior of the chapel but that I did not wish to inspect its interior, because, as a Freethinker, I look on churches and chapels with disfavor—as being productiv of much superstitious teaching and ceremonial nonsense.

"I think very much the same way," was his reply, that astonished me.

His father, a senior warden of the church, had reared his son a strict church-member, probably because he could not afford to lose the local patronage of the Christians, but at middle age I find the son "very much our way."

So many men support the church and uphold religion through selfish interests alone. It apparently helps them in business. Such men may be reached by Freethought influence some day, but it is easier to reach their children. Secretly? Yes, by lending, giving, and mailing copies of THE TRUTH SEEKER and other reform literature to the boys, girls, and young people. This is the way I was radically influenced, and I am happy for every illusion that has been dispelled, and for every new truth learned through Freethought channels.

Secret or carefully guarded work on Freethought lines is correct when it is a matter of honest policy. All endeavor and work for moral reform, whether it be open or secret, is commendable, and brings to the approving conscience an intense gratification, a true reward, such as no savior or God can bestow.

As regards public work, it is a fact that in localities where the people are sectarian and narrow-minded it means failure in business for a man to openly declare himself a Freethinker.

But I would not hav reform truths introduced in any underhand or dishonorable way, believing that our moral ideas, in order to be effectiv, must be advanced in a moral manner by moral persons.

THE TRUTH SEEKER and its publications are most excellent mediums for propagating reform ideas, and so are the land and labor newspapers and magazines. A good plan is to buy a book like the "Pictorial Text-Book," and lend it to some member of a family. The bigoted parent, usually the mother, or old maid, may frown and rave, but she does not dare to destroy the volume. When the book is returned, lend it elsewhere.

This book is well calculated to stimulate thought, excite humor, and confuse the superstitious Christian till he sees the falsity of all religion; moral truths then fill the brains of investigation and reason.

I am pleased to see the continuation of Watson Heston's pen-and-ink sketches in THE TRUTH SEEKER.

Very truly yours, ED. J. KIMBALL.

SILVER PLUME, COL., Sept. 20, 1890.

MR. EDITOR: Some time ago Mr. Chapin asked the following questions in THE TRUTH SEEKER, and I hav observed that but few hav given answers. These questions are pertinent ones, and everyone should at least ask them of himself and endeavor to find the true answers to them.

I herewith giv my answers and would like to hav the opinion of TRUTH SEEKER readers as to how near I hav come to the truth.

Question. What evidence hav we of any God?

Answer. We hav no evidence of any personal or Bible God. We hav the evidence of reason that there is a supreme power which controls or governs the universe. This power may be called "God," or "nature," just as one likes. I prefer the latter term.

Q. What evidence hav we of immortality?

A. None.

Q. What authority can one man rightfully hav over another?

A. None. We were "created free and equal."

Q. How is the rule of the majority any less destructiv to freedom than the rule of a monarch?

A. It is not. All rule is destructiv to freedom.

Q. What right does a man hav to what he does not earn?

A. He has no right to what he does not earn, except what is voluntarily given to him, or what he finds and cannot find the owner of. If this great truth was fully recognized, there would be an end to involuntary poverty.

Q. What right has any man to hold vacant land out of use?

A. Most emphatically, no right whatever.

Q. What right does one man, or combination of men, hav to monopolize the issue of money?

A. They hav no right to do so. Under present social systems it is expedient to hav government regulate the issue of money.

Q. On what grounds can compulsory taxation be enforced?

A. On the grounds of force. There is nothing right about it.

Q. Are interest, rent, and profits earned by the receivers?

A. Rent of land is never earned by those who receive it. Rent of improvements is; it was earned by the improver when he made them. Interest on capital that has been earned is earned by the receiver in the same manner. He earned it when he earned the capital. Profits may be regarded as interest on capital, or wages, or both, and are earned.

Q. Can they be collected without force?

A. They generally are. Perhaps the knowledge that there is "force," and that it can be used, has something to do with it.

Q. What right has a policeman to use force?

A. None. It is sometimes expedient for him to do so, though.

Q. What right has any man, or any body of men, to interfere with the absolute freedom of the human race?

A. None whatever.

Now, Mr. Chapin, let us hav your answers.

A. B. CLARK.

ST. ELMO, TENN., Sept. 28, 1890.

MR. EDITOR: I am very glad indeed that Mr. Heston has caught a renewal of health. I hope he has also caught his long-lost monkey. I hav missed that monkey more than I can tell. I hope to see his work again soon on both pages of THE TRUTH SEEKER.

I shall soon send for the "Text-Book," illustrated. My album has been an educator to some and a holy terror to others.

The *Golden Rule*, of Boston, asks, Shall the Chicago fair be opened Sundays? and then with gospel gush and pious prattle answers in the negativ. But it certainly answers for only a small minority. I am sure the vast majority of the citizens of the United States would say: "Certainly; open it on Sundays, and let the working men and women of the city hav a chance to view its wonders. Of course, open it on Sundays, the only day of the week when the brain and brawn of the city can visit it. Yes, open it on Sunday if it has to be closed all the rest of the week."

The fair is not for dudes and preachers, but for the benefit of the brain and muscle of the land, for the creators of wealth and homes, for the human levers that move, beautify, and enrich the world.

And Sunday is the only day when the great army of toilers in workshops and factories, stores and offices, can attend, and it should be opened to them if all others are excluded.

This is a secular nation, and the fair is a purely secular institution, and if religious cranks and pious bigots will let the fair alone, the fair will not interfere with them.

If a man has scruples against attending the fair Saturday, or Sunday, or Wednesday, let him stay quietly away and not interfere with those who wish to attend those days.

Sacred time? Why, that is sacred time when a man can do most for himself and those dependent on him. That is sacred time when the mind can be broadened and enlarged, whether it be Sunday or Wednesday. If that can be done by visiting the fair on Sunday, then by all means render Sunday sacred, by opening it to all the sons and daughters of toil on that day.

I can assure you God knows nothing about the fair, or Chicago either. And if he did, according to tell he is strong enough and old enough and ugly enough to close it up if he wanted it closed, without any aid from his self-appointed agents.

There is one hundred thousand persons, quiet and intelligent, in the city of Chicago who cannot attend the fair unless it be opened for them Sundays.

I would like to see a total separation of church and state, by a repeal of all Sunday laws.

I hold that any law that is good for Tuesday and Thursday is good and sufficient for Saturday or Sunday. A law that is good for New Year's, Decoration Day, Fourth of July, Thanksgiving, or Christmas, is good enough for Sunday.

Sunday ought to be a day for recreation and rest; for visiting, picnics, excursions, conventions, and elections. If the Presbyterians receive rest and pleasure by prostrating themselvs before an imaginary being without body, parts, or passions—a great big hole through a little chunk of nothing—by all means let them do so. If some one else receives rest and recreation by howling like a maniac to an imaginary triple-headed, monstrous monstrosity, well and good, so they do not disturb their neighbors. But the great mass of people will find their rest and pleasure in refreshing their minds and muscles, in visiting fairs, libraries, museums, lectures, and athletic and intellectual entertainments of every kind. The day of the Gods is past. The era of man has arrived. Let man be glorified by a visit to the fair, especially Sunday.

And now in this connection I desire to make a suggestion. It would be a fine thing, a paying investment, for the villages and cities within say two hundred miles of Chicago to raise a fund, by subscription if possible, by tax if necessary, to send the young men and women of their places, who are not able to pay their own way, to the fair one or more Sundays during its continuance.

Let the young people feel that wealth and power take an activ interest in their welfare. I do not know of any way in which it could be shown so cheaply, and hav its effects so lasting, as by the plan indicated. No doubt the railroads would make more than usually low rates for such a purpose.

L. L. GOODWIN.

EAU CLAIRE, WIS., Sept. 20, 1890.

MR. EDITOR: Your selection from the *Twentieth Century* headed, "Mr. Pentecost Agrees With Mr. Tolstoi," suggests a thought to me. The thought is this, that the "Kreutzer Sonata" is not a lecture but a portrait. If Emerson was right in saying that to be great is to be misunderstood, then Tolstoi should be the greatest man living. For he is surely the best misunderstood. Of all Tolstoi's critics, I hav yet to meet with one who does not assume that Posdnyschew speaks for Tolstoi. Now, let us consider this. Tolstoi was a famous novelist before he became a famous metaphysician. The creativ instinct in him is far stronger than the analytic. His writings upon abstract subjects always, even in spite of himself, ran to the poetic form. Such an author is by no means to be identified with his characters. Posdnyschew is a character whom Tolstoi has created. To assume that Posdnyschew's words are Tolstoi's is the same sort of error which it once was to abuse Mr. Pecksniff's reasonings as Mr. Dickens's. What sort of a character is Posdnyschew? Everyone who has read the "Kreutzer Sonata" must at once reply that his ruling passion is self. His crime is no accident. It is a perfectly normal product of his disposition. In all situations he is the same. Whether laying down the law to the mixed company in the railroad carriage, pluming himself on his morality while living the life of a sensualist, finding out that children are a source of unhappiness, nursing his jealousy which "makes the meat it feeds on," murdering his wife, or telling his story, he appears equally an egotist in the full sense of the word, equally devoted not merely to pleasing, but to admiring, analyzing, talking about, thinking about, himself. After the murder his morbid self-consciousness takes the form of self-justification, which is required as the motiv of his long confession. But nothing would ever hav pleased him like a close chamber and a good listener. Such a man might naturally be expected to tell some pungent truths. It is quite in harmony with dramatic propriety that the author should put some ideas of his own into the mouth of Posdnyschew. Goethe has unquestionably put some of his own into the mouth of Mephistopheles. But to assume that the whole philosophy of a character purposely made so odious should be accepted as the author's, is to betray a lack of critical appreciation. Nor would it be much better to attempt sorting the murderer's sentiments into two heaps and labeling one "Posdnyschew" and the other "Tolstoi." The "Kreutzer Sonata" is not a lecture but a portrait. The moral is not to be sought in this or that expression, but in the effect of the picture on the reader's sensibilities. The Posdnyschew type of man is not uncommon. It is seen in every ruffian who murders the woman who will not marry him, every husband who treats his wife as a Turk is supposed to treat an odalisque, every pseudo-moralist whose idea of marriage is that it affords a safe and respectable vent for passion, every morbid-minded wretch who favors the public with a nauseous autobiography.

There are also female Posdnyschews. Laura Fair was one of them. But this is not all. As there was an angel in Michael Angelo's block of marble, so there is in every one of us a Posdnyschew which we may develop, if we think that sort of moral culture profitable. And it is a kind to which we are being invited by various fashionable fallacies—notably by the hateful sentimentalism which in sundry countries, our own among them, has made jealousy a valid excuse for murder. Comstock laws, McCosh's morality, McFarland verdicts, are all potent Posdnyschew producers. The words of Hamlet come back to me with a new significance as I think of these execrable corrupters of the public conscience, these Belials masquerading in the stolen garb of chastity and honor. One "films and gilds the ulcerous place, while rank corruption mining all within infects unseen;" another "spreads the compost on the weeds to make them rank." For these reasons I can heartily "agree with Mr. Tolstoi" so far as to think the purpose of the "Kreutzer Sonata" not only moral but most timely. The Posdnyschew type of man needed to be exhibited in all its hideousness. The gospel of respectable, conservativ, regulated lust, with mistresses for youth, wives for middle age, preachers to consecrate its crimes, Judge Fosters to punish those who call them by their right names, and daggers and revolvers in reserve, required a Tolstoi to proclaim such truths as that its inspiring genius is sensuality, of which hate and cruelty are merely another phase; that these base passions hav crystallized themselvs in institutions, and degenerated into fashions; that their normal end is cynical asceticism; that they degrade woman, brutalize man, and degenerate posterity. Not, of course, that this is new. Shakspere felt it when he told us that Jacques, the censurer of mankind would do

> Most mischievous foul sin in chiding sin,
> For he himself had been a libertin,
> As sensual as the brutish sting itself;
> And all the embossed sores and headed evils,
> That he with license of free foot had caught,
> Would he disgorge into the general world.

Shelley felt it when he wrote:

> Life may change but it can die not;
> Hope may vanish, but can fly not;
> Truth be veiled, but still it burneth
> Love repulsed, but it returneth.
> Yet were life a charnel, where
> Hope lay coffined with despair;
> Yet were truth a sacred lie;
> Love were lust, if liberty
> Lent not life her robe of light,
> Hope her iris of delight,
> Truth her prophet's robe to wear,
> Love her power to giv and bear.

It has, however, a peculiar fitness for the present time. And to this, even more than to Comstock, Tyner & Co.'s advertising, I should attribute the success of the "Kreutzer Sonata."

C. L. JAMES.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Boy of Boys.

She sat on the porch in the sunshine
As I went down the street—
A woman whose hair was silver,
But whose face was blossom-sweet—
Making me think of a garden
Where, in spite of the frost and snow
Of bleak November weather,
Late, fragrant lilies blow.

I heard a footstep behind me,
And the sound of a merry laugh,
And I knew the heart it came from
Would be like a comforting staff
In the time and the hour of trouble,
Hopeful and brave and strong,
One of the hearts to lean on
When we think all things go wrong.

I turned at the click of the gate-latch,
And met his manly look;
A face like his gives me pleasure,
Like the page of a pleasant book.
It told of a steadfast purpose,
Of a brave and daring will;
A face with a promis in it,
That, God grant, the years fulfill.

He went up the pathway, singing;
I saw the woman's eyes
Grow bright with a wordless welcome,
As sunshine lights the skies.
"Back again, sweet-heart mother,"
He cried, and bent to kiss
That loving face that was lifted
For what some mothers miss.

That boy will do to depend on:
I hold that this is true—
From lads in love with their mothers
Our bravest heroes grew.
Earth's grandest hearts hav been loving hearts
Since time and earth began;
And the boy who kissed his mother
Is every inch a man! —*Eben E. Rexford.*

Philosophical Reasoning.

DEAR YOUNG FRIENDS: The noble intuitions of Voltaire's genius are to be respected even at this time. He predicates mentality of refinement of sensation. Herbert Spencer intimates that physiological atoms, beyond the reach of chemical attraction, are the fittest for organization.

Bolingbroke asks, "When does matter begin to think? What causes the force and waste of the brain; the power of absorbents, and how it is that living bodies can secrete those substances necessary for their well-being?"

We must admit that the brain is an electrical pile, that the heat generated by this battery brings refined atoms into working order for sensation, which results in thought. No work without heat.

Electricity decomposes many substances, but, in an organized body, the passage of the electric fluid from the positiv to the negativ portion of the brain, givs a chance for a sensation, the next instant is stagnation, quicker than lightning another sensation. As Oliver Holmes observes, "Choose quickly which impression to detain, for they are all on the gallop." I would like more light on this subject. ALHAZA.

Lexington, Ky.

Scientific Reading.

A CAREFULLY SELECTED LIST THAT INCLUDES WORKS ON EVERY SUBJECT.

The best scientific works are often difficult to obtain by the independent student and interested reader. So many valuable scientific books are now offered the public that it is often puzzling to find just what is wanted or needed. The following list givs the best books on the subjects stated:

Physical Geography: Guizot, Marsh, Maury, Michelet, Rectus, and Somerville.

Physics: Arnott, Deschanel, Ganot, and Lardner.

Forces of Nature: Faraday, Guillemin, Buchner, Stewart, and Youmans.

Mechanics, Dynamics, and Engineering: Ball, Ewbank, Lardner, Rankin, and Todhunter.

Acoustics: Blaserna, Helmholtz, and Tyndall.

Optics: Brewster, Lockyer, and Tyndall.

Spectrum Analysis: Lockyer, Roscoe, and Schiller.

Microscopy: Beale, Carpenter, Frey, Gosse, Hogg, Lankester, and Somerville.

Heat: Tyndall, Clark, and Box.

Electricity and Magnetism: Faraday, Franklin, Jenkin, Hospitailer, Maxwell, Prescott, Schellen, Siemens, and Tyndall. Benjamin's "Age of Electricity" and Mendenhall's "Century of Electricity" are popular manuals.

Meteorology: Abercrombie's "Weather," Greely's "American Weather," Blodgett's "Climatology," Flammarion's "Atmosphere," and valuable government works.

Chemistry: Bloxam, Faraday, Fresenius, Liebig, Miller, Muspratt, Roscoe, Silliman, Wayner, and Watts. Roscoe and Schorlemmer's "Treatis on Chemistry," now in course of publication, is the fullest and latest presentation. The new chemistry has been well treated by Cooke, Eliot, Storer, and Remsen. For chemical analysis the works of Fresenius take high rank.

Astronomy: Airy (the astronomer royal), Arago, Ball, Chauvenet, Guillemin, Herschel, Kepler, Laplace, Lockyer, Newcomb, Procter, Somerville, and Whewell. Serviss's "Astronomy with an Opera Glass," and Langley's "New Astronomy," deserve high praise.

Natural History: Abbott, Burroughs, Thoreau, Jefferies, and Humboldt's "Cosmos" and "Views of Nature" are good in cultivating the love of nature and outdoor life. Darwin has left record of how much these authors had to do in giving him his love of nature. White's "Natural History of Selborne" has a more general interest than its title would indicate. Pliny, the elder, the father of natural history, should not be forgotten. Agassiz's "Methods of Study in Natural History" and "First Lessons in Natural History," Darwin's "Natural History" and "Geology of the Voyage of the Beagle," Gosse's "Romance of Natural History," Pouchet's "Universe" and "The Vestiges of the Natural History of Creation," the author of which since his death is known to be Robert Chambers, are books of interest.

Geology: Dana, Agassiz, Geikie, Miller, Murchison, Winchell, Page, Figuier, and Lyell.

Mineralogy: Dana and Phillips and Simonin's "Underground Life," a very interesting presentation.

Paleontology: Owen and Nicholson.

Botany: Asa Gray, Darwin, Hooker, Linneus, La Maout, Decaisne, Figuier, and Sach's "Text-Book of Botany," which is the fullest treatis.

Biology, Evolution, etc.: Darwin, Wallace, Haeckel, Huxley, and Romanes.

Ethnology and Archæology: Lubbock, Haeckel, Tyler, Waitz, Wood, Brace, Buchner, Latham, Lyell, Nott, Glidden, and Prichard.

Entomology: Figuier, Wood, Packard.

Ornithology: Miller, Merriam, Ingersoll, Burroughs, Ridgeway, Audubon, Coues, Jardine, Figuier's "Mammalia, Reptils, and Birds."

Ocean: Michelet's "The Sea," Figuier's "Ocean World."

Zoology: Agassiz, Buckland, Buffon, Cuvier, Gosse, Huxley, and Wallace. Jardin's "Naturalist's Library" in forty volumes, Kingsley's "Natural History," Wood's "Popular Natural History" and "Homes Without Hands," Packard's and Orton's "Zoology," are good works.

Looking on the Bright Side.

Uncle Billy Dawson, who lived in the house where Mr. Crounze was reared, was a kind-hearted man, who never lost a chance to hold out hope to the despairing and sympathy to the suffering. He was always ready with the proof that however hard a neighbor's lot was, it might hav been many fold worse, and his ingenuity at finding a recompensing gain for every loss that anyone might suffer was a matter of local wonderment.

One day somebody told Uncle Billy that his neighbor, Thomas Darrow, had fallen under the cars and lost a leg.

Uncle Billy stood in silence several minutes looking at the ground. Then, raising his eyes, he said: "Well, I'm awful sorry for poor Tom, but there's some consolation in the thought that a pair o' socks'll last him twice as long as they ust to, and to a man as poor as he is that's a good deal."

The next day Uncle Billy called on the injured man, and to his surprise learned that Tom had lost both legs. A little disconcerted, Uncle Billy stood by the bed in solemn consideration. Presently, however, his face brightened, and he said: "Well, Tom, if you had to lose one leg it's a mighty good job that you lost two."

"Oh, Uncle Billy," said Tom, "how can you say such a thing?"

"'Cause it's true, Tom, true as gospel. You see if you'd only lost one leg you'd be thinkin' about it an' worritin' about it all the time, but now, you see, the loss of each one'll serve to keep your mind off'n the loss of the other. It's a great blessin' you lost 'em both, Tom, 'stead o' only one."

Correspondence.

OAK MILLS, KAN., Sept. 16, E.M. 290.

MISS SUSAN H. WIXON, *Kind Friend:* I once more take the pleasure of extending to you and the Cornerites my humble but heartmeant greeting. My heart overflows with rapturous joy when I realize the amount of good that the Children's Corner is doing, as an instrument of amusement and instruction in your hands. The children, who hav availed themselvs of the advantages derived from the Corner, owe you a debt of endless gratitude. I can say the above in truth, for I hav experienced the benefit of the Corner myself. I hav learned much by reading it as it appears each week in the grand old TRUTH SEEKER.

I am now engaged in reading Mr. Putnam's "Religious Experience," and I can say that, like all of his other writings, it contains many sparkling gems of thought. The style in which it is written is very attractiv, and cannot fail to interest anyone who desires to read it. I hav always recognized in Mr. Putnam one of the ablest living champions of Freethought, and his labors mark an era in the progress of the Freethought cause. Long may he liv to thrust the harpoon of his logic into the sides of old orthodoxy.

I like the poems of Mary Baird Finch, the Nebraska poetess, and I wish the Truth Seeker Company would publish a volume of them. She is a poetess of more than ordinary ability, and she merits the praise of every true lover of poetry.

So the "Freethinker's Pictorial Text-Book" is ready at last! I say, Hurrah for Heston! He is, as Brudder Gardner says in one of his stump-speeches, "a whole hoss and team, sure." I was very sorry to hear of his illness, and I hav missed the cartoons in THE TRUTH SEEKER very much. I hope that he is now on the road to recovery.

In looking over a late copy of the *Christian Evangelist*, I find an article containing the following: "We take pleasure in cherishing the belief that skepticism is on the decrease in our country." And the *Evangelist* also says that this "is the opinion of some of the most competent judges, who hav had the widest opportunities of observation." But the *Evangelist* is mistaken. Skepticism is rapidly increasing, and some of the greatest theologians are deploring it. Rev. De Witt Talmage exclaimed, "Oh, we hav magnificent church machinery in this country. We hav sixty thousand American ministers; we hav costly music; we hav great Sunday-schools, and yet I giv you the appalling statistics that, in the last twenty-five years, the churches of God hav averaged less than two conversions a year each. There has been an average of four or five deaths in the churches. How soon, at this rate, will this world be brought to God? We gain two, we lose four. Eternal God, what will this come to?"

The archbishop of York says, "Infidelity, which was once confined to a small class of thinkers, seems now to be spreading everywhere." Bishop Gilmore writes, "Religion is fast passing away; forms and faith are losing their hold on the hearts of the people; Protestantism has run its course, and is now living on the past; it has no future; it is like the stately tree that has reached its end; it is dying at the top or split into fragments, and it no longer controls the masses. The crowds that hasten to listen to a Beecher preaching a religion without Christ, and applaud an Ingersoll preaching bold and open Infidelity, tell in words that find no contradiction whither we are drifting." I could giv other authorities, but the above is, I think, sufficient. Rev. Mr. Hastings, one of the greatest of living theologians, has written a book deploring the spread of skepticism and Infidelity, which I advise the editor of the *Evangelist* to read.

I hav written a longer letter than I expected to, so I will write no more at present. Wishing you and the readers of the Corner much success, I remain, as ever,

Fraternally, GEORGE J. REMSBURG.

[The appreciation of the Children's Corner by our friend inspires us to new effort in our chosen field of labor. To hav aided, in ever so slight a degree, in the formation of principles of one exhibiting so high a character as George J. Remsburg is something of which anyone may be proud. In making the Corner what it is, great credit is due to our splendid corps of contributors, without whose helping hands we could do little. Our grateful thanks are due them all, and conspicuous among them we number our bright, brave friend Remsburg. Some time in the future, we feel confident, some one who has means will come forward and advance the necessary funds to enlarge our Children's Corner to a Young People's Paper. We can then hav more space to express and impress our thoughts upon the rising generation. No one can doubt the good work that such a journal could be capable of doing. If we can save the children we save the nation —ED. C. C.]

Agents for the Truth Seeker.

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Philadelphia Liberal League 257
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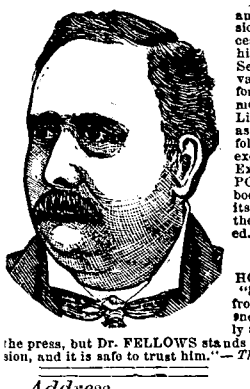
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News of the Week.

THE Indians of the Sioux reservation in South Dakota are much excited over the claims of a venerable medicin man who is developing himself, according to their belief, into the messiah they hav so long expected. He is over one hundred years old, and has secured many believers. The nearness of the winter season will, it is thought, prevent any trouble.

CORNELIUS VANDERBILT is pursuing Sunday-school work as a hobby with great energy.

REV. THOS. WILLIAMSON, of Markham, Ont., has fled after forging paper to the amount of $10,000.

THE New York Central railroad announces that it objects to its employees being Knights of Labor.

THE managers of the shrine of Lourdes, France, hav got physicians to visit it and attest the miraculous cures performed there.

IT is said that Dr. Justin Fulton will go to Montreal and there in the jaws of the enemy continue his war on the Catholic church.

AT Scranton, Pa., Anne Husaboe has recovered $3,000 in a breach of promis suit against Rev. Peter Roberts. He had seduced her, refused marriage, and denied reparation.

SEVERAL Japanese editors hav been sentenced to four years' imprisonment for speaking disrespectfully of the emperor Jimmu, who, if he ever existed. lived about six hundred years ago.

CATHOLICS complain of the frequency of robberies of churches at Rome. The Church of St. Andrea della Valle was recently robbed of 4,000 lire.

FAILURE of crops has caused an exodus from western Kansas of farmers, mechanics, and laborers, who hav mortgaged all they owned and are now abandoning it.

AT Rome the Catholics are enraged at the production at the Theater Costanzi of an "impious drama" containing an "indecent parody" of a religious procession.

ONE hundred and eighty Mormon elders and proselytes who arrived at New York from Europe on the 2d were met by Christian missionaries, who failed, however, to dissuade any.

CARDINAL TASCHEREAU refused to attend an entertainment given Prince George of England during his visit to Canada, because he could not hav a place equal or superior to the prince.

REV. JOS. BOTT, a Methodist minister of Tansboro, N. J., was assaulted on the night of the 1st by Rev. Robt. Rampas. The latter has disappeared, and with him the beaten man's wife.

CATHOLICS in Italy lamentingly report to friends here that the determined efforts of their enemies are obliterating all sense of religion from the minds of the younger generation of their lower and operativ class.

AT Rochester, N. Y., there is trouble over a young woman whose father is trying to keep her from convents, and priests who insist she shall enter them. The father recently dragged her from a convent by force.

WORSHIPERS at St. Paul's cathedral, London, on the 28th ult., were shocked by a man killing himself in the midst of them. He left a letter saying that he would commit suicide in the cathedral to destroy false Christianity.

ON Sunday the 28th ult. one of the factions in the Lutheran church at Ogden, Mich., found the building in possession of the rival party, who had established a railing and picket lines, while the worshipers inside were armed with guns and bayonets. The factions hav previously had disgraceful rows over the possession of three churches of the neighborhood.

A GREAT sensation has been caused in the public schools of Zanesville, O., by the refusal of the high school pupils to sing the "Venetian Boatman's Song," containing an invocation to the Holy Virgin, which is a supplement to the music book in use in the schools. The music teacher is a Catholic, and twenty of the boys hav published a card in the newspapers attacking her for her courses. The school principal was present with the teacher on the 2d and compelled the pupils to sing the song. A strong feeling has been aroused by the action.

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A DISTINCTION was taken by Epictetus and other Stoics between things in our power and things not in our power. The things in our power are our opinions and notions about objects, and all our affections, desires, and aversions; the things not in our power are our bodies, wealth, honor, rank, authority, etc., and their opposits. The practical application is this: wealth and high rank may not be in our power, but we hav the power to form an *idea* of these—namely, that they are unimportant, whence the want of them will not grieve us. A still more pointed application is to death, whose force is entirely in the idea.—*Bain's Moral Science.*



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Then David returned to bless his household. And Michal, the daughter of Saul, came out to meet David, and said, How glorious was the king of Israel to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself.—2 Sam. vi, 20.

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INTELLIGENCE is necessary for a free government, so that ignorance remains a national menace. Men must know their rights so as to maintain them, and to not demand more than their rights. The ignorant are liable, on the one hand, to be oppressed by tyrants, and on the other to be led into extravagances by demagogs. For self-rule there must be self-culture; and there should be intelligence enough in the masses to lead themselvs and not be led.—*Bierbower.*

DESPOTISM is the only form of government which may with safety to itself neglect the education of its infant poor.—*Horsley*

THE political and social conditions under which the people of the Roman states then [in 1831] lived could not hav been maintained anywhere in Christendom except by a government of priests. Only one-third of the soil was cultivated. The people were miserably poor. Employment was scarce and wages small. The country was overrun by brigands, whom government was powerless to restrain. The press was effectivly bridled; literature and science were discouraged. Vaccination was not permitted. There was no education for the poor; and it was said that only one person in a thousand could read. Enterprise was repressed; men lived hopelessly in that degraded position to which they had been born. When certain capitalists proposed to organize steam navigation between Rome and the chief towns of the sea-coast, the papal government withdrew its consent after the ships were contracted for. The origin and perpetuation of these evils are sufficiently explained by the circumstance that there was in Rome one ecclesiastic for every ten families. —*Mackenzie's History of the Nineteenth Century.*

WE appeal to the natural, not to the supernatural, for the accomplishment of our ends. It is with the modern civilization thus arising that Catholicism refuses to be reconciled. The papacy loudly proclaims its inflexible repudiation of this state of affairs, and insists on a restoration of the medieval condition of things.—*Prof. Draper.*

THE area of prayer will gradually be narrowed, as men learn to trace results to natural causes. They cease to ask God for things as fast as they learn nature's laws. No one prays that the sun may rise or that the seasons may change; and men are ceasing to pray for rain and wind and all other events, in proportion as they see that they are as inevitable as the sunrise, or else can be directed by their own knowledge. . . . Prayer has been the resort of laziness, and has often paralyzed efforts and lost the attainment of desires, while the devout person was "waiting on the Lord," instead of using his best efforts for himself.—*Robt. C. Adams.*

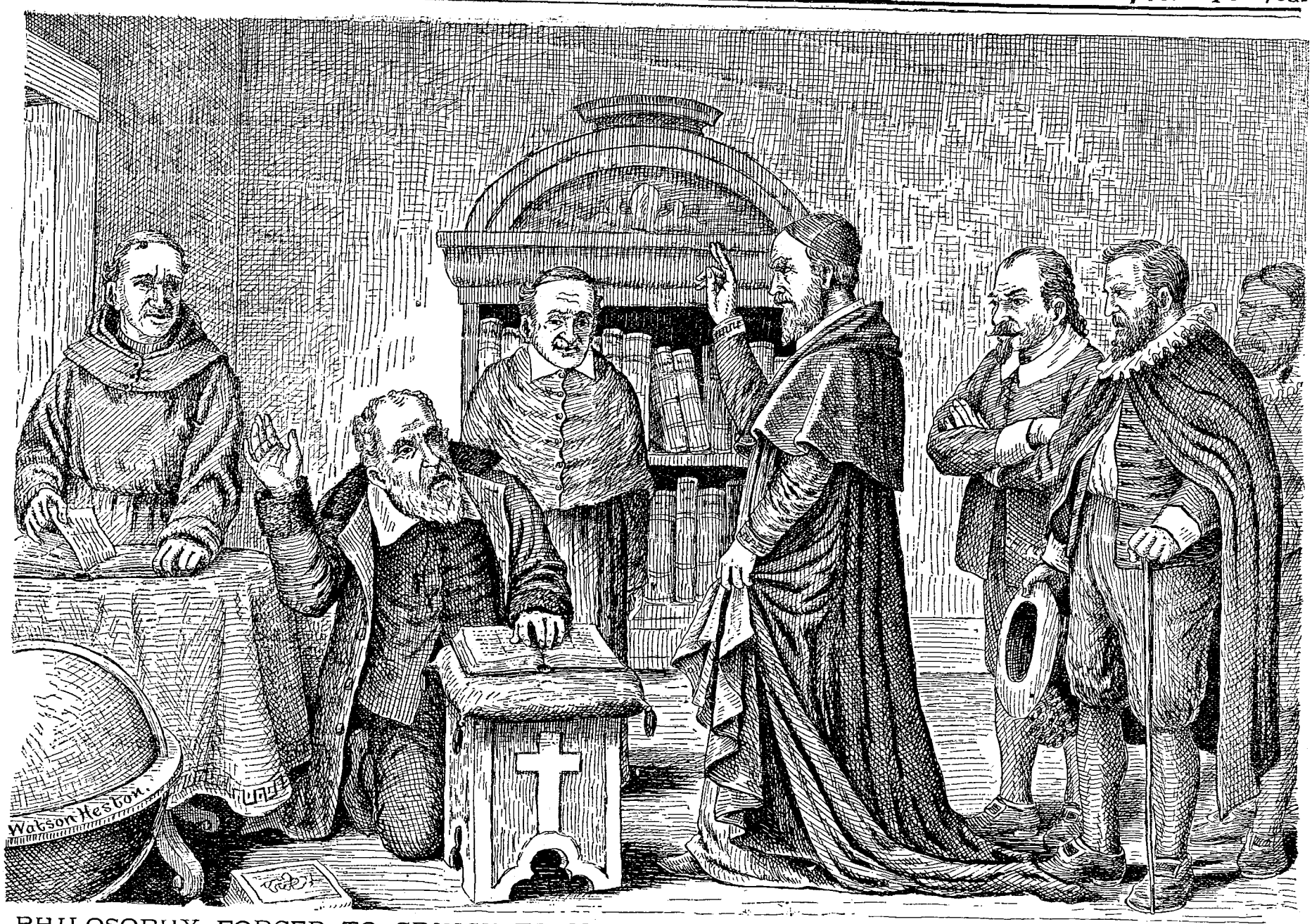
PLOWING is better than praying.—*Ingersoll.*

THE TRUTH SEEKER

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PHILOSOPHY FORCED TO CRINGE TO SUPERSTITION—GALILEO BEFORE THE CARDINAL.

Notes and Clippings.

THE vast majority of Queen Victoria's subjects (139,000,000) are neither Protestants nor Catholics, but Hindoos, while the Mohammedans, 40,000,000 in number, are themselvs more numerous than the Protestants of all denominations in the empire.

THE *Mail and Express* wants to abolish "the solemn declaration or affirmation made by those who declare that they hav conscientious scruples against taking an oath, and hav *the simple Christian oath administered to everyone.*" Would it not be a good idea to turn the universe over to Shepard and let him run it for the benefit of his religion? What's the use of an almighty while Elliott is alive?

STATE'S ATTORNEY C. A. WORKS in his charge to the grand jury, which convened for the October term of the circuit court last week at Rockford, Ill., referred to the charges made by press and people against the self-styled divinity, George Jacob Schweinfurth, and asked the body to investigate them. It is probable that an indictment will be found against Schweinfurth. The sheriff has served papers on the dwellers in "heaven" to appear before the grand jury.

THE London *Freethinker* is anxiously inquiring as to the whereabouts of the Rev. Dr. S. Wainwright, the president, and Mr. Alexander Scott, the secretary, of a Society for the Suppression of Blasphemous Literature? Shortly after Mr. Foote's trial in 1883 these gentlemen wrote to the *Times:* "We propose to get up cases, as our funds will allow, against Professor Huxley, Dr. Tyndall, Herbert Spencer, Swinburne, the author of "Supernatural Religion," the publishers of Mill's works, the publishers of Strauss's works, Leslie Stephen, John Morley, the editor of the *Jewish World*, Dr. Martineau, and others, who by their writings hav sown widespread unbelief, and, in some cases, rank Atheism, in cultivated families." Alas! exclaims Mr. Foote, Messrs. Wainwright and Scott were not supported as they should hav been by a Christian world concerned for the defense of its faith. Otherwise we might hav by this time got rid of the Blasphemy laws. We are not even aware that Messrs. Wainwright and Scott ever published a first list of subscriptions.

OF the boycott on the *Catholic Knight* reported last week, the Philadelphia *North American* says: "It is rather late in the era of civilization for any representativ of authority, in the church or out of it, to fancy that he can control criticisms by using his influence to impair, or to interfere with, the business of his critics. That sort of thing is always a failure. So, without entering into any discussion of the deserving or lack of deserving of the newspaper called the *Catholic Knight*, we will set it down as certain that Bishop Gilmour, of Cleveland, O., has made a great mistake in pronouncing a comprehensiv boycott upon the editor who has offended him. If the *Knight* is a readable and popular journal, it will be benefited rather than hurt by this sort of attack. And if it is hurt, the publisher has a mighty good chance to recover from his reverend censor a round sum in damages, for this is not the age when the law will sanction the redress of private grievance or of offense against church discipline by any such method as has been adopted by the eminent and holy man, who is living a couple of centuries too late."

HOLY JOHN WANAMAKER'S city seems desirous of being ranked with Delaware and New Jersey. An item in the daily papers says: "I. N. Baker, private secretary to Col. Robert G. Ingersoll, has encountered some difficulties in his attempt to secure a suitable hall in Philadelphia for the colonel's lecture on 'Art and Morality.' The lecture is designed to be a testimonial benefit to Walt Whitman, and art and morality are to be discussed, with the aged poet's works as a text. When application was made to the authorities of the Academy of Music, Secretary Bonnaffon, after communicating with Alfred G. Baker, president of the company, refused to let the Academy for this use, on the ground that Colonel Ingersoll could not be allowed to speak there. Mr. Baker then applied for the Union League Club annex, which Colonel Weidersheim declined to place at his disposal. Finally, Horticultural Hall was engaged and the lecture was arranged for October 31st. Alfred G. Baker said to-night that in the past few years Colonel Ingersoll's agents had made a number of applications similar to this, and that they had all been declined. He added that it had been a principle of the Academy Company throughout his presidency that no person should use their property for the purpose of advocating Infidelity and Atheism."

THE Catholic State Central Committee of Wisconsin has issued a secret circular in the German and English languages, directed to the Catholic clergy and such "good citizens" as are willing to defeat a law of the legislature of Wisconsin favoring the free public nonsectarian schools, as follows: "*Reverend Dear Sir:* In view of the great importance of the approaching fall elections, the undersigned Catholic Anti-Bennett Law State Central Committee respectfully asks your kind assistance in effecting a thorough organization of the Catholic voters of this state. In addressing our reverend clergy, we deem it proper to assure you that we are deeply convinced of the importance of the co-action of the clergy. We herewith again declare our firm adherence to the famous protest of our right reverend bishops against this unnecessary, offensiv, and unjust law. In order to procure a repeal of this act, it is, however, necessary, first, that Hoard, this fanatical enemy of our parochial schools, be defeated, and the Democratic ticket elected; second, that a safe majority for us be secured in the next legislature. To this end we ask your reverence to use your influence so that in caucuses in your parishes or missions, only such candidates will be placed in nomination as will pledge themselvs for the unconditional repeal of the Bennett law. We also ask you to furnish our committee with the names and addresses of several good citizens of your assembly district who would be willing to distribute pamphlets issued by our committee, and generally to assist in the work necessary in your district for the above purposes."

Communications.

The Christian's India Rubber God.—Concluded.

There were cruelties practiced among the Mormons at which the most humane revolted. "Do you accept Mormonism as a whole?" was asked them.

"We do."

"Then you accept it in all its parts."

This is true of the Bible. The moment it is accepted as the word of God its cruelties, brutalities, and debaucheries are accepted, and pollute the clean chambers of the mind.

A loving couple had a child born to them, and before it was a year old it died. Another came to bless their home and it died also. Then they began to cast about to find out what they had done to cause God to visit them with such afflictions. They came to the conclusion that they had been too ardently attached to each other, and that between their love for each other and their strong attachment for their children, they had shut out God from their hearts. And until they allowed God to reign supreme in their affections, he never would allow a child of theirs to liv. Thus the Christian religion crushes out all the sweet juices of the human heart.

What could be more monstrous than the idea that God would get so jealous of a mother's love that he would kill the object of her affections? Is it any wonder the human mind is so bemuddled when people read in a book which they believe to be the word of God, that he commanded his chosen people to butcher these innocents because somebody else had offended him? Oh, the cruelty of the Gods! Oh, the cruelty of the creeds based upon every system of supernatural religion. Every system of religion which clips the wings of thought and smothers down investigation is the cruelty of slavery in one form or another.

How often is it repeated by Christians that every thing is ordered for the best. When the wife and mother dies and leaves a family of small children, the minister tells the husband that he must not question the ways of providence. That if he could see through all the plans of God, his seeming affliction would prove a blessing in disguise, for he orders everything for the best, and "doeth all things well." Is it any wonder that the world's progress has been so slow, when designing men can slabber over the people with such nonsensical drivel, and hav them accept it as the word of God?

"Behold the fowls of the air, for they sow not neither do they reap, nor gather into barns. Yet your heavenly father feedeth them." The meaning of this passage is that God is so good and considerate to his children that he will supply all their wants, even if they put forth no efforts to provide for themselvs. Practically this is as great a lie as ever was written, and one more direful in its consequences, if adhered to, was never uttered. A thorough belief in the statement would depopulate the globe as soon as the present supply would be consumed. The world ought to be thankful that all men treat it as a lie, whatever they may profess.

Every Christian who plows a furrow admits it to be a lie. Every time he sows a handful of grain, he declares before the world that it is a lie. Whenever he gathers a sheaf of wheat and puts it into the barn, he shows that he believes it to be a lie. There is no race or class of people who dares to treat this passage as truth for a single year.

I am opposed to the Christian religion because it will not mind its own business. It is always trying to make everybody do as "I say." It locks men up in prison because they hav a way of their own. There are men in prison to-day, not because they hav injured anyone, but because they did not do as Christians dictated. It puts power into the hands of the few, and makes them proscriptiv and tyrannical, and reduces the many to a state of bondage. Christianity is not widely separated from a state of lunacy. On every other subject the Christian may reason correctly, but in regard to matters pertaining to his religion he is insane.

Whatever he may conceive to be pleasing to God, that he will do, although he may outrage humanity. He will visit the severest penalty upon an individual whom he believes to be the enemy of God. Women hav been whipped and dragged at the tail-end of carts, and men hav been imprisoned and burnt, not for offenses which they had committed, but because Christians in their insanity believed they had offended God. The abominable laws of New England were not passed in the interest of society, but to make men do as Christians dictated, in regard to what they conceived to be the will of God. And judged by the character of those laws he is a tyrannical monster.

It is strange that a man should get lost in his own house, but the circumstance has occurred many times. A man may become so bewildered that not a room, a door, or window is in its proper place. He starts in the night to go into a certain room and misses the door. He feels to the right when it is on his left, and gropes around the room, and finally passes through the door which he thinks opens into the right room, but it opens into the pantry. He is utterly confused. In regard to the rooms in the house he is insane. Upon every other subject his mind may be clear. He would cast up a column of figures or count money as accurately as ever. He is only insane in regard to the inside arrangement of that house.

I know a woman who was lost in the village where she was born and brought up, and passed her own house twice.

The streets were all reversed, the houses on the wrong side of the streets, and with mind bewildered she wandered about until a late hour. She left a store and inadvertently turned in the wrong direction. She walked some distance before looking up, and then by some strange transformation different buildings were found upon her street from those she had seen before. And not until she had been taken back to the store which she had left, and started in the right direction, could her mind be cleared of the hallucination.

From the time the woman left the store until her mistake was made known to her, she was insane to all intents and purposes in regard to the village in which she was lost.

The acuteness of the most subtil mathematician, whose mind has been trained to make the nicest distinctions, in such a case avails nothing, though he is just as able to solve the most intricate mathematical problems as ever, yet in such cases as cited above he is insane.

I hav, perhaps somewhat tediously, narrated the above instances of insanity occasioned by being lost, to show that such insanity arises from some mistake or misconception. In the case of the Christian the mistake and consequent insanity arise from a belief in a God which does not exist.

In the first place he believes in a God which is a spirit, that he is clothed with all power and knowledge, and that he designed everything from the beginning, and that he is merciful and good, and that all his requirements of men are written down in a book.

Starting wrong and believing himself to be right like one who is lost, it is impossible for him to reason correctly upon any subject with which he thinks his God has anything to do, and he becomes a monomaniac. And like the woman who was lost in her own village, there is no way to dispel the hallucination, only to conduct him back to where he made his first mistake, and show him, if possible, how it originated.

In the first place, if the Christian could be induced to take into consideration all the different beliefs which hav been entertained first and last in regard to his God, he would see that none other than an India rubber God could be squeezed into all the different shapes required by these beliefs.

He believes that God is a spirit without body or parts, and that he created everything. Also that man has an immortal spirit, and that when a man dies his spirit livs on. Just imagin how the spirit of a man after he is dead could affect a solid rock. The spirit of a man could create the rock of Gibraltar as well as the spirit of God or any other spirit.

Again, God designed everything. Then he designed the tornado as much as he did the gentle zephyr. Both are air in motion, but God has nothing to do with either.

Heated air is lighter than cold air, and rises for the same reason that cork rises in water. When a building burns, the heated air mounts upward, and as there is an atmospheric pressure of fifteen pounds to the inch, the cold air rushes in to fill the place of the heated air which rises.

At the equator the air is constantly being heated, and the cold air from the northern and southern regions is forced in to fill its place. Simply cause and effect—God has no more to do in this case than he has with the fire. The same cause produces the same effect. It is on a grander scale, that is all.

Now I hav given a general idea of the course of wind, but the Christian may require me to explain every phenomenon in regard to it. I reply, I am unable to do it. But it does not follow that God has any more to do with the operations of nature which I do not understand than he has with those which I do understand, and the help of his India rubber God is not required on account of my ignorance.

There can be no design where there is no designer. The phantom of design would wholly disappear, if Christians would consider how their design arguments cross and annihilate each other.

He designed the roots of a tree to hold it to the earth, and then designed a wind to blow it over. He designed certain animals to catch and devour certain other animals, and endowed the animals upon which they prey with faculties and cunning to escape.

"God is good." Yet he causes earthquakes and volcanoes and tornadoes to destroy millions of human lives.

"God is merciful." Yet he has constituted one-half of the animal kingdom so that they are the natural food of the other half.

"God is benevolent." Yet when he had the arrangement of all things, he allowed ninety-nine hundredths of the human family to suffer the torments of an endless hell.

The Christian is always harping about doing everything in the fear of God. Those men who do everything in the fear of God are the most dangerous men in the world.

Thousands of men hav been murdered and other thousands tortured in the most inhuman manner by men who acted in the fear of the Lord. Women hav been whipped, men burnt and banished, and all manner of outrages committed by men who feared God. Every officer who acts in the fear of this great indescribable nonentity will be influenced more by what he conceives to be the will of God than by the provisions of the Constitution, which he has sworn to support.

Very recently we hav had decisions from judges on the bench who under the influence of this hallucination hav given decisions which outraged the principles of justice and liberty. Here is the clew to the persecutions of the Jews now going on in Russia.

Such men are outside the pale of reason. They are sure they "ought to obey God rather than man." What is the reason of men, they ask, compared to the wisdom of God? And their idea of the wisdom of God is derived from an old book, which represents God as commanding some of the most diabolical acts which ever darkened the pages of history.

Reason is wasted on such fanatics. How can men be convinced of wrong when they hav God's word that they are right? Millions of men were slain in holy wars because it was believed that God sanctioned the slaughter.

But I hav pursued this subject far enough to show the cause of the Christian's insanity, and to lead his mind back, if such a thing be possible, to the starting-point where he made his first great mistake, which so unbalanced his mind that he could not reason correctly.

To believe in a great God, the creator of all things, who holds in his hand the destiny of unnumbered worlds, when no such being exists, is a mistake so great that it is no wonder that the minds of men are unbalanced, and many entirely reft of their reason.

If this first great mistake could so unhinge the mind of a great man like Herbert W. Morris, A.M., who holds a professorship in a college, as I hav shown, is it any wonder that the common herd should be so far beyond the reach of reason?

These thoughts are not thrown out so much in the expectation of convincing Christians as to teach Liberals that the whole fabric of Christian superstition rests upon the God idea, and that this is the point upon which they must train their guns. And that the war will never cease until the great "Quaker gun" of God's power is captured.

Take away the God idea and persecutions would cease, and museums and public libraries and places of rational entertainment and amusement will be open on Sundays.

Now, I hav tried to show in this article some of the inconsistencies of the Christian religion, and I hav tried to conduct the Christian back to the point where he made his great mistake and became confused, and I hope that he will not feel ungrateful for the service which I hav rendered him. But if he will not hearken to the voice of reason, and prefers darkness rather than light, and lunacy rather than reason, then he must submit to the shackles of ecclesiastical tyranny and continue to manipulate his India rubber God, amen.

JOHN PECK.

Naples, N. Y.

P.S.—After I had finished the foregoing article, as I supposed, my attention was called to a discussion between the Boston *Herald* and the Rochester *Democrat and Chronicle*.

The *Herald*, in commenting upon the Wilkesbarre tornado and the late railroad disaster, remarked that the former was a dispensation of providence, while the latter was a result of a careless workman.

The *Chronicle* replied that the "careless workman might hav been a chosen instrument in carrying out a decree from on high."

Then Guiteau may hav been a "chosen instrument" in carrying out God's decree. That is just what Guiteau claimed. This puts the Boston editor and the Rochester editor on the same level with Guiteau. The God idea makes lunatics of all alike.

The man in Wisconsin who outraged a little girl and used a knife to accomplish his hellish design, and then cut her throat, may hav been another of God's instruments to carry out some unseen benevolent design.

If these men were God's agents, then all who had a hand in hanging them will land in that fiery region where the stoker sleepeth not.

It beats all how, in their heaven-sent catastrophes, God deals out as heavy blows upon those who lisp his praises as he does upon the devil's intimates.

In the destruction of the ancient cities God spared those only who were worthy to escape. If there ever was an act of providence, this must be so construed. Old Mrs. Lot took a forbidden back squint, and got

her pay down—spot cash, salt being God's legal tender.

The angelic daughters, the special object of God's care, got their father drunk and he became at once the father and the grandfather of his daughter's children. All the people of the cities of the plains were destroyed, while these abandoned, drunken, incestuous wretches were spared. No doubt a great good, which the world has never been able to see, was accomplished, but who is able to interpret such acts of divine providence?

In the sweep of a tornado kind and tender mothers and innocent children are crushed by falling timbers, while drunken, vicious, gambling wretches are often spared. A vessel goes down with all on board; thirty thousand people perish by an earthquake. Entire cities are buried by a volcano, with young, old, good, bad, and indifferent, and yet these two great editors enter the "fistic ring" to hav a squabble over the unseen ways of providence.

Why, such a God is not worthy to preside over the lowest den in the vilest quarters of the most abandoned city.

Remember, this debate was not between two low-down Christians, but between two great newspaper editors. It must be evident to all that these men would not make such stupid blunders in discussing any other subject.

According to this theory, who knows but the man, whose real name I hav forgotten, but upon whose bloody career the story of Blue Beard was founded, who was known to hav murdered a hundred and forty children, was an instrument in the hand of God for some unseen purpose?

Right on the heel of this Wilkesbarre providential tornado, another providential ghost appears. The Thousand Island Park House was discovered to be on fire by a lot of young fellows playing cards. They gave the timely alarm or all would hav perished.

When lotteries and wheels of fortune and dice and race-horses and all manner of gambling devices become instruments in the hands of God, ho, Liberal, giv us your hand, let us all take a turn.

Is it not evident that all who believe in God as the supreme ruler of the universe are turned into crazy cranks? From the great Gladstone down through the Rev. Herbert W. Morris, A.M., and the newspaper editors, to the lowest Catholic in the ditch, they show themselvs to be lunatics whenever they broach the God idea.

Is it not about time that this great embodiment of nothingness, which dwells nowhere and does nothing, was retired, and all of this fool talk about providential dispensation "stamped out?" Has not the God idea had its day and produced its crop of idiots and lunatics? Should not every Liberal carry a sling and throw one stone at least at this Goliath of Christian superstition? J. P.

More About Robert Burns.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In THE TRUTH SEEKER of September 20th, you hav an article—taken from the *Agnostic Journal*—by Robert A. Riddell, upon the question, "Robert Burns, Was He a Christian?"

The writer thinks not, and givs some pretty good evidence for so believing. It would seem that a little additional evidence might be found in some of Burns's prose writings themselvs. Let us see.

Whatever mitigates the woes, or increases the happiness of others, this is my criterion of goodness; and whatever injures society at large, or any individual in it, this is my measure of iniquity (From Letter 194, June 21, 1789).

This is hardly "the language of Cainan," but sounds rather Ingersollian and abreast of modern Freethought. Again:

Mankind are by nature benevolent creatures, except in a few scoundrelly instances. I do not think that avarice of the good things we chance to hav is born with us; but we are placed here amid so much nakedness, and hunger, and poverty, and want, that we are under a cursed necessity in studying selfishness in order that we may EXIST Still, there are in every age a few souls that all the wants and woes of life cannot debase to selfishness or even to the necessary alloy of caution and prudence. If ever I am in danger of vanity, it is when I contemplate myself on this side of my disposition and character. I am no saint. I hav a whole host of follies and sins to answer for; but if I could —and I believe I do it as far as I can—I would wipe all tears from all eyes (Letter 215, March 3, 1790).

That written in the light of Christian theology? Not much! But farther:

All my fears and cares are of this world; if there is another, an honest man has nothing to fear from it. I hate a man that wishes to be a deist; but I fear every fair, unprejudiced inquirer must, in some degree, be a skeptic. It is not that there are any very staggering arguments against the immortality of man; but, like electricity, phlogiston, etc., the subject is so involved in darkness that we want data to go upon.

One thing frightens me much. That we are to liv forever seems *too good to be true!* That we are to enter into new scenes of existence, where, exempt from want and pain, we shall enjoy ourselvs and our friends without satiety or separation, how much should I be indebted to anyone who could fully assure me that this was certain! (Letter 214, Feb. 16, 1790).

Small amount in this of "reading one's title clear to mansions in the skies"—sure. Once more:

I now began to be known in the neighborhood as a maker of rhymes. The first of my poetic offspring that saw the light, was a burlesque lamentation on a quarrel between two reverend Calvinists; both of them *dramatis personæ* in my *Holy Fair*. I had a notion myself that the piece had some merit; but to prevent the worst, I gave a copy of it to a friend, who was very fond of such things, and told him I could not guess who was the author of it, but that I thought it pretty clever. With a certain description of the clergy, as well as laity, it met with a roar of applause. *Holy Willie's Prayer* made its next appearance and alarmed the Kirk-session so much, that they held several meetings to look over their spiritual artillery, if happily any of it might be pointed against profane rhymers (From Burns's Autobiography).

A SUBSCRIBER.

Puritanism and Slavery.

Slavery in New England has never been a subject of discussion to which the modern New Englander has given a cordial welcome. When he has discussed it with any reasonableness at all, his proud self-satisfaction has found an easy refuge in the fact that while New England did hav slaves she had the moral courage to rid herself of the inhuman institution. Much virtue has been assumed for the contrast thus offered to states in the South. The facts which Mr. Weeden, in his "History of New England," brings out will scarcely afford satisfaction to this pharisaical condition of the New England mind. He never minces matters for New England's sake. He tells us the whole truth as he has found it, and this does not leave professions of moral motivs in the matter very stable legs to stand on. With his usual remorselessness in the presentation of facts, he shows that moral considerations did not enter into the case at all. It was purely economic in its beginning, its growth, and its end, and almost the sole voice in early colonial times that raised itself in behalf of a larger humanity was the voice of Judge Sewall.

Mr. Weeden begins his account of New England slavery with a frank statement that it was New England's good fortune to hav a climate too harsh and a social system too simple to engender a good economic employment of black labor. The land's simple industrial methods "placed a natural barrier against an alien social system," while the blacks soon dwindled in numbers or dropped out from "a life too severe for any but the hardiest and firmest-fibered races." In all this there was no moral aversion to slavery as an inhuman institution. Even the Winthrops and other Puritans "asked and received Indian captivs for slaves as freely as any partisan for loot or plunder," while the righteous Cotton Mather himself "employed his black servant, showing as little regard for the rights of man as the Boston merchant or Narragansett planter." That slavery remained a small factor in New England growth was due to no awakening of conscience, but to economic laws which "forbade its growth."

There is no lack of proof that the slave trade in New England began at an early period, and prevailed generally down to the Revolution. It was immensely forwarded bv New England rum, which, after 1723, displaced French brandies on that thirsty Gold Coast which eagerly accepted it in exchange for its own children. Having enslaved Indians wherever they could, the New England settlers had no scruples about enslaving the negro after buying him with rum. George Downing, a nephew of Winthrop and a minister of the gospel, wrote to Winthrop from the West Indies: "If you go to Barbadoes, you will see a flourishing island, many able men. I believe they hav bought this year no less than a thousand negroes, and the more they buy the better able they are to buy, for in a year and a half they will earn (with God's blessing) as much as they cost." No voice of conscience stepped in to help the New Englander withstand the temptation here placed before him. He could see nothing wrong in exchanging rum for negroes, and then making the negroes his slaves. Governor Hopkins is cited as authority for the statement that Rhode Island, for more than thirty years before 1764, had sent to the Gold Coast every year eighteen vessels laden with eighteen hundred hogsheads of rum, while the vile commerce afforded £40,000 every year for remittance from that colony to England. Mr. Weeden says the forefathers tried other goods than rum, but found they had slow sale on the Coast. One trader is recorded as having said he "repented a hundred times ye buying of these dry goods," since rum would hav served him so much better in making exchange for blacks.

Mr. Weeden calmly says the New England forefathers are not to be "charged with any special preference for that civilizing instrument over all the other resources of the two continents." Their instincts "were neither moral nor immoral; they were simply economic." There existed in those times a certain respected and prosperous elder of the church who had uniform success in slave-trading. He always returned thanks on the Sunday after a slaver arrived at Newport, that "an overruling providence had been pleased to bring to this land of freedom another cargo of benighted heathens to enjoy the blessing of a gospel dispensation." Even Peter Faneuil, the rich and energetic merchant who gave Boston her Faneuil Hall, that prospectiv cradle of liberty, deliberately planned a venture aimed at African negroes, and he owned one-half of it himself. But he did not liv to see the ship with its cargo of twenty negroes sail back into Newport harbor one fine morning in April, 1743, after the ship's captain had been "murdered on the Coast by the nativs whom he was persuading to accept 'the blessing of a gospel dispensation.'" On arrival the vessel and cargo of slaves had to be sold. Peter Faneuil's brother appeared and received his due share of the proceeds as Peter's administrator and heir. For these twenty negroes £1,644 in all were obtained, and among the purchasers were men with names now honorable in New England annals.

Items of Foreign Freethought News.

The Freethinkers of Germany hav met with a serious misfortune in the decease of Staff Physician Dr. Heinrich Oldtmann. The doctor was one of those rare individuals who deem moral honesty and courage of greater value than the almighty dollar.—*Das Menschenthum.*

In Sweden there are employed by the state church 2,264 ministers, who receive in salaries 6,000,000 crowns. If we add archdeacons and bishops the yearly budget of the church is about 7,570,000 crowns, but besides this the church possesses property (not taxed, of course) to a taxation value of 58,720,995 crowns. The number of children attending Sunday-school is 24,000. Certainly there is need of Freethought and Freethinkers in Sweden.

It is all right to teach modern science in a university, but when one livs in Austria, and does not know any better than to giv popular scientific lectures on "The Truth of Nature as a Means to the Development of Humanity" and on "God, His Deeds and Writings Scientifically Considered," then one deserves to share the fate dealt out to the seventy-year-old professor, Dr. Bruhl, who has been indicted for blasphemy contained in the above-named lectures.—*De Dageraad.*

Somebody is always annoying his holiness in the Vatican. First Freethinkers placed a statue of Bruno in front of his windows, and now the municipality of Florence, Italy, has decided to turn the Santa Croce church into a pantheon, and a beginning has been made by placing a marble tablet bearing the name of the Freethinker Garibaldi and commemorating his deeds. These Freethinkers never care whether or not they hurt the feelings of an infallible Christian.—*Nieuws van den Dag.*

The clergy and the students of theology in Sweden hav not yet comprehended what danger there is in engaging in a public debate with an educated Freethinker. Every now and then we read in *Fritänkaren* of a "would-be" debate, and of course the result is always the same—a defeat of the defender of Mr. Jehovah. While Mr. Lennstrand is lecturing, debating, and organizing in east and central Sweden, Mr. Berghell is doing good work in Skaane and Blekinge, where, especially in the city of Malmö, he is supported by the Liberal Unitarian Society there, under the leadership of Mr. Axel Danielson.

According to the law of Oct. 30, 1886, lay brothers as well as members of religious orders are forbidden to teach in the public schools of France. The clerical party in the French chamber succeeded in adding an amendment to the bill providing that the discharge of clerical teachers should not be sudden; accordingly a provision adding a period of five years before the final expulsion of the clergy was agreed upon. It is interesting to note that already in the third division of the public schools, the elementary schools, to children between nine and ten years of age branches like ethics and "duties of a citizen" are taught. In the schools which hav dispensed with the service of clericals the average standard of knowledge of the children is greater than in those managed by the clergy.

Two new instances of bigotry exhibited by German authorities, evidently to please "der kaiser," hav come to our notice. In *Freireligiöses-Sonntags-Blatt*, Dr. Voelkel informs the readers of his journal that he was invited by the Free Religious Society of Erfurt to inaugurate the Sunday-school meeting. Everything was in order, when at the eleventh hour F. Brandt, the president of the society, was notified that he was liable to a fine of $50 or four days' imprisonment if the meeting took place. Complaints against the mayor for unlawful proceedings were immediately made to the chief authority, and the government. The other instance of official bigotry was at Nienburg. Here the mayor had given a permit to deliver a lecture, when he suddenly, and only a few hours before the beginning of the lecture, recalled his permission, owing to instruction received by him from his superior. Who this latter bigot was we do not know—a fact much to be regretted, for the name of every Christian who uses his official power to persecute Freethinkers ought to be held up to public scorn.

GUSTAVE NELSON.

The American Secular Union.

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The American Secular Union Congress.

In regard to railroad fares to the Portsmouth Congress we would ask our friends to note specially what we giv below.

We called attention last week to the fact that Mr. A. M. Freeman, of Chicago, had succeeded in obtaining a round trip ticket from that city for the Portsmouth Congress for $14 75. We understand that he has now succeeded in obtaining a slight further reduction; and we would recommend all our Chicago friends, whether delegates or otherwise, to apply to Mr. A. M. Freeman, 402 West Madison street, Chicago, Ill., before purchasing their tickets.

As mentioned last week, the Eastern, Central, and Southern lines (the Western Passenger Association has declined to enter the pool) will grant us a reduction of two-thirds the regular first-class fare on our homeward tickets, provided we comply with the following conditions:

1. Each person desiring the reduction must purchase a first-class ticket to Portsmouth, O., for which he will pay the regular fare; and upon request, the ticket agent will, at the time he buys the ticket, giv him a printed certificate of purchase, properly filled out and signed by said ticket agent.

2. If through tickets cannot be procured at the starting-point, the traveler must purchase to the most convenient point where through tickets can be obtained, and repurchase through to Portsmouth, requesting a certificate from the ticket agent at the point where repurchase is made.

3. Tickets for the return journey will be sold, by the ticket agent at Portsmouth, O., at one-third the highest limited fare, only to those holding certificates (referred to above) signed by the ticket agent at the point where through ticket to Portsmouth was purchased, and countersigned by Ida C. Craddock, secretary of the American Secular Union, certifying that the holder has been in regular attendance at the Portsmouth Congress.

4. It is absolutely necessary that such a certificate be procured by *each* traveler, as it proves that full fare has been paid for the journey to Portsmouth, and that the purchaser is therefore entitled to the excursion fare returning. It will also determin the route via which the ticket for the return journey should be issued.

5. On some of the roads, tickets for return journey will be furnished only on certificates procured not more than *three days* before the meeting assembles, nor later than *three days* after the commencement of the meeting, and will be available for continuous passage only; no stop-over privileges being allowed on tickets sold at less than full fares. Certificates will not be honored unless presented within *three days* after the date of the adjournment of the Congress.

6. Ticket agents will be instructed that the excursion fares will not be available unless the holders of certificates are properly identified, as above described, by Ida C. Craddock, secretary of the American Secular Union, on the certificate.

7. These certificates are *not transferable*.

8. The reduction on return journey will apply only to the point at which a traveler's through ticket was purchased to Portsmouth on his way to the Congress.

9. (Very important.) NO REFUND OF FARE WILL BE MADE ON ANY ACCOUNT WHATEVER BECAUSE OF FAILURE ON YOUR PART TO OBTAIN A CERTIFICATE. Should you neglect to obtain a certificate as the above conditions provide, you will be obliged to pay full fare both ways.

10. Last, but not least, it is recommended that those who wish to obtain certificates shall arrange to be at the ticket office a half-hour before trains start, in order to receive proper attention from the ticket agent.

From Philadelphia, the Chesapeake and Ohio railroad (saving Broad street station) giv us a rate of $15 50 first-class fare to Portsmouth, and one-third returning, which will bring the amount of round-trip ticket within $21. From New York city, the fare will be $16 going to Portsmouth, and one-third returning; and those of our friends who start from New York are requested to call at the office of the Chesapeake and Ohio Railway Co., 362 Broadway, to procure tickets.

Our friends will please bear in mind that, in order to secure the above reductions in fare, they must be certain to provide themselvs with duly signed and countersigned certificates, as given above. No stop-over tickets will be allowed for Philadelphia or other intermediate points. Friends desiring to remain over in Philadelphia, either going or returning, will hav to pay regular fare between New York and Philadelphia, and repurchase ticket on which reduction is to be allowed in Philadelphia.

A vestibule train leaves New York via Pennsylvania railroad at 5 P M; Philadelphia, 7:40 P.M; Baltimore, 9.55 P M; Washington, 11:10 P M., and reaches Portsmouth at 2 30 P M. next day. Friends may either carry their own lunches, or procure meals in the dining-car at $1 per meal. This is the only train carrying a dining-car through between New York and Portsmouth without change. The entire train is heated with steam, and is lighted with electric lights, individual electric lamps being provided for any passenger who may desire one at his seat or in his birth. The road winds through some of the most picturesque scenery to be had anywhere among the Alleghanies. At 6:45 next morning, we arrive at White Sulphur Springs, that famous aristocratic resort of the "F. F. V.'s" (first families of Virginia), situated in an undulating valley surrounded by mountains. The medicinal virtues of these springs are world-renowned, and hav been known and tested since 1788. Further on, we come into the Greenbrier valley, where the picturesque stream which givs the valley its name flows tranquilly along over a bed of slate. At Kanawha Falls, which we reach about 10:30, the scenery is wild and rugged in the extreme. "The broad river," writes an eastbound traveler, "sweeps majestically down over the rocks, and on both sides of you tower verdure-clad walls that are broken here and there with frowning masses of rock. Past the Hawks' Nest, or under it, the train rushes, carrying you into the wild, rugged defiles made by the New river, as it cuts its narrow pathway through the solid rock. There is no wilder or more picturesque scenery in America than that along the banks of the little stream which goes roaring and plunging over its stony course many feet below you." Later on we enter the beautiful valley of the Ohio, with its alternating fertil farms and busy manufacturing towns, and at 2:30 in the afternoon we find ourselvs at Portsmouth.

While it would of course be desirable, as a matter of social pleasure, that all our friends journey to Portsmouth on the same train, it is not at all obligatory. They can go individually on whatever train suits them best, and still be entitled to the reduction, provided they comply with the conditions regarding certificates, given above. Coming home, it is hoped that as many as possible will return on the one train, so that we may hav a fraternal jubilation and a good time generally—as well as more leisure than is likely to obtain at the Congress for overflow discussions of ways and means of extending our work.

We trust that our friends everywhere, and especially to the north and east of Philadelphia, can manage to come this way, so that we can hav a pleasant social journey homeward.

In response to an invitation which we extended to the editors of the *American Sentinel* and to the officers of the National Religious Liberty Association, we are happy to announce that we may expect to hav the pleasure of an address from Prof. J. O. Corliss, corresponding secretary of the latter. We need not remind our friends how persistently the above organizations are protesting against Sunday laws, and, in fact, against the whole scheme of the National Reform party. It is true that the *American Sentinel* and the National Religious Liberty Association are swayed by different motivs from ourselvs. They observe Saturday as a Sabbath, although they would not enforce its observance upon others. Their impelling motiv is to uphold their Christian doctrins, while ours is to uphold the principles of Freethought. But, in the matter of total separation of church and state, we stand shoulder to shoulder. Why should we not, therefore, join forces? Our constitution provides for the admission of societies auxiliary to the American Secular Union, where they pledge themselvs to uphold the Nine Demands and to coöperate with us; and it leaves them perfectly free otherwise.

Whether the National Religious Liberty Association will see its way clear to becoming such an auxiliary to the American Secular Union, remains to be seen. At all events, we bespeak for Professor Corliss and for what he has to say to us a cordial welcome from all true Liberals. In union is strength. And, since his association and ours are working toward the same end—religious liberty—it does seem as though we ought to help each other, however our respectiv isms may differ.

IDA C. CRADDOCK, Corr. Sec. A. S. U.
Philadelphia, Pa., Oct. 13, 1890.

The Convention of the American Secular Union.

Having for more than fifty years been a believer in the principles of the American Secular Union, and an humble worker in the ranks of Freethought, I am constrained to write a few lines to induce all those who claim to be Liberals in matters pertaining to religious opinions to unite in helping the president, secretary, and directors of the Union to make the coming convention at Portsmouth, O., a success beyond any previously held.

Is there any good legitimate reason why all those holding the many different views of Liberal Freethought should not unite in efforts to prevent the practical union of church and state that all those holding the great variety of Christian creeds are unitedly striving to accomplish? If those Christians who are so wide apart in opinions, about which they hav differed and quarreled so much and so long, can unite on the main question, why will not those who profess to be more consistent and liberal in their views, do the same, and do it with an energy and hearty good will that will tell, and prevent what may prove in the near future a calamity to our nation and the world?

Why stand we here idle? Why are so many apparently indifferent in this matter, that they seem to think of vital importance? Why remain inactiv till our chains are forged and riveted?

Turn to the history of the past and see what religious fanaticism has done, and from the efforts now being made, learn what the future may hav in store. "History repeats itself," is a maxim that it is well to remember in this as well as many other things. What humanity has suffered in the past on account of opinions held pertaining to religious belief, should induce those who believe in perfect freedom and equality before the law, to be up and doing to make secure and permanent the right of each and all to hold and express without fear or favor such opinions in regard to matters pertaining to creation, deity, immortality, a future life, its rewards, punishments, etc., as each individual may think most reasonable, truthful, and best for his or her enjoyment both here and hereafter. Providing always, that such opinions, held and expressed, do not tend to make those holding them law-breakers and bad citizens generally, and cause them to deny to others legitimate rights that they claim for themselvs.

For these as well as many other reasons too numerous to mention here and now, let all Freethinkers, although they may differ radically on many points, respond liberally to the grand appeal for union and material aid, recently made by Miss Ida C. Craddock, secretary of the Secular Union, so that the convention at Portsmouth, O., may be a great success as to numbers attending, and also the influence it will exert in promoting the cause of independent Freethought and cementing in bonds of fraternal brotherhood, not only all Freethinkers, but all mankind, to the end that good words and works may predominate and all our people be willing to concede to others the right to hold opinions and beliefs of a different nature on all matters of a political, social, and religious nature, and be respected and protected therein, so long as those opinions do not counsel, advise, or hav a tendency to lead to acts contrary to law and good order in society. Always conceding the right of everyone on all matters of difference to appeal to the people generally, and our law-makers especially, for redress of grievances in all legal and legitimate ways. CONVERSE CLOSE.

Grattan, Mich., Oct. 8, 1890.

Campaigning in Washington.

I was at Nooksack City, Whatcom county, September 6th, 7th, and 8th. The question is frequently asked, "Why are there so many more Liberals West than in the East?" First, because the people who sell out and come West leave old associations, climb out of their old ruts and evolute out of fogyism, come prepared for new scenes, new associations, and are willing to adopt new ideas, new methods, and soon fall into line and keep step with the onward march of Liberalism and progress. Secondly, because the ambition and effort to make the place of their new home grow and prosper expands their views, enlarges alike their hearts and intellect. Their daily lives are filled with hope, energy, ambition; success affords them confidence; they find happiness in aiding, helping each other. They think for themselvs, cast off old fables, fears, and faiths, become sturdily independent and acquire the courage of their convictions.

There are so many things which make life worth living here which are wanting in the East. Eager, hustling, energetic people come together; strangers take each other on trust, all willing to help each other, for all hav a common bond of union in the ardent desire to see their town rival the biggest city of the state. Everything has to be started from the ground up—streets opened, bridges built, schools established. All the framework of modern society, with its marvelous inventions for comfort and convenience, must be set up, and in this work there is well-paid labor for all, and a wide opening for public spirit, push, enterprise, and speculation. Everyone is exceedingly busy and exceedingly happy, because exceedingly hopeful. The erection of each new building, every new store, manufactory, or enterprise, is a personal matter of interest and rejoicing. The embryo city in the midst of immense forest to-day all believe is destined to be a great metropolis, and their wishes and will power giv fruition to their hopes. The forests are cleared and converted into ranches, farms, and orchards. City lots are in demand. The live, wide-awake newspaper, water works, sewage, electric lights and electric street-cars, school-houses, opera house, and literary

society are successfully started, and all being interested help to secure their success. This ambition this spirit of hustling, so characteristic of the West, is very contagious. The "tenderfoot" is, if of any account, sure to catch the spirit of energy and progress.

Only a few months ago, when I visited Roeder for the first time, I was told there was a town site located in the woods about three miles from there It was on a plateau six feet above the level of the surrounding rivers, lying between the Nooksack and Sumas, and they had named the place Nooksack City. It was in the midst of virgin forest. To people of the East the wild woods, with gigantic trees six to twenty feet in diameter, towering from three to four hundred feet high, with dense undergrowth and blown-down trees piled in places six to ten feet deep —the transformation of this in a few short months into a thriving, bustling town, with graded avenues, $1 200 hotel, stores, school-houses, halls, etc., seems incredible; yet all over this Puget sound country these magical transformations are taking place. Nooksack City is only one instance. Already it has secured admirable railroad facilities. That representativ young Western hustler and sound Liberal, Joseph E. Leader, writes me: "Our new railroad depot is now well under way. Street grading has again started. Two more large, very handsome residences and another church are begun. The rails are being laid on the track; everything is hustling and lively."

I delivered three lectures at Nooksack City at the cost and responsibility of Jos. E. Leader. I found there was quite a Liberal element. D. E. Rice, of Roeder, ever ready to help in every good work, brought a jolly big load of genuin Liberals from Roeder, who gave zest and interest to the occasion. The following extract from a letter of Mr. Jos. E. Leader is the best testimony of the results of the lectures: "I hear that the Presbyterians are starting preparations for a revival meeting to counteract the effects of the wave of Infidelity that is sweeping over the place. They hope by this means to counteract the influence of your lectures, and the Liberal literature you distributed. I am satisfied that we will be able to organize with a membership of over ten of our very best citizens by the next time you come."

Here are splendid opportunities for settlers. The country surrounding Nooksack City—in fact, nearly the whole of Whatcom county—is unsurpassed for farming, the average yield per acre being: hops, 2 500 pounds; barley, 100 bushels; wheat, 35 bushels; potatoes, 400 bushels; mangel wurzels, 40 tons; rutabagoes, 50 tons. Failure of fruit crops in Whatcom county has never yet occurred. The bottom lands provide abundance of richest pasture, and milk is in demand in the trinity cities at ten cents per quart.

I was at Whatcom September 12th, 13th, and 14th, the oldest of the three cities of Bellingham bay. Sehome and Whatcom hav grown together, and dwellings are reaching out and extending clear to Fairhaven. All three will be one; only the question of a name delays the union. Boomed additions are always to be closely examined, for even in Washington there are bad spots. It does not do to take all advertisments at par, as will be seen from the following extract from the Whatcom *Reveille:*

The indiscriminate platting of any land in the county that will make a good showing on a map is injurious to a county. There is an addition to Whatcom that is a howling swamp. There is one to Fairhaven on Lake Samish that is an echoing rock pile. A house would hav to be chained to the side of the mountain to be situated on one addition. A man might fall from the topmost lot and drop into the water, a quarter of a mile below. The birds play hide-and-seek in the clouds that cling to the streets. In the Whatcom swamp the screams of the panther and the hoot of the owl make ceaseless music. The exhalations rise from its boulevards and streets whenever the sun shines. To look at the property is to wet your feet. To liv on it is to put on the white robes of immortality. To buy lots in either addition is to lose faith in humanity, and to question the goodness of providence.

Politics, union of the cities bonding to build roads, cities, etc., distract attention from Liberal work, yet in each of the three cities there are large numbers of Liberals. Once they could be aroused from their apathy, and realize the need of practical organization, a live and powerful local Secular Union could be established.

Under that able, life-long Liberal and successful promoter of the interests of Whatcom, John T. Collins, I delivered three lectures at the Opera House to good attendance and interest, and hav the assurance of Friend Collins and his good partner, Wm. Powell, that they will speedily garner in a goodly number of Liberals as members of the Washington Secular Union, and "Collins and Powell" are a firm known all over the sound country as never failing of success in any enterprise they undertake.

I enjoyed my visit very much; the kindness and hospitality of the friends at Whatcom cannot be surpassed, and I am eager for the delight of again visiting them.

C. B. REYNOLDS,
Secretary Washington Secular Union.
2104 *Sixth street, Seattle, Wash.*

Rabbi Friedlander.

No wonder that the public feeling, from Dan even unto Beersheba, has been shocked at the Brooklyn phenomenon—the persecution of Jews by Jews! We would hav thought that nearly eighteen hundred years of cruelty, practiced by the Christians upon the Jews, on account of their religion, so severe and so long continued as to change their national character from an agricultural to a mercantil, or money-making one, would hav rooted out all desire to punish any man for his religious opinions. But in the Brooklyn case we hav a new and glaring proof that the disposition of religion to persecute is as inherent and ineradicable as the liking for blood is in the nature of a tiger. The intense feeling of brotherhood among the Jews has always been one of their chief and beautiful characteristics. Even the love between the sexes of the human family has not been strong enough, except in a very few instances, to overcome the exclusiv partiality of the Jews for their own Abrahamitic blood, and their refusal to marry among the gentiles. But the sentiment of religion which the whole human race has inherited from ancestors who lived millions of years ago, when their ignorance of natural phenomena was nearly as total as that of their brutal congeners; and when the mean feeling of fear, resulting from ignorance, was wrought into the warp and woof of their character by the force of countless thousands of years—I say this sentiment in the case of Rabbi Friedlander and his backers has proved itself to be stronger than the attachments of blood and race. The rabbi, no doubt, is by nature an amiable man, but his religion has transformed him into a persecutor, and that of his own brethren. His interpolation of words into the document he undertook to interpret for the public, was a case of clear forgery and counterfeiting, seemingly to exasperate the people, and to get up a panic which was likely to end in murder. A Methodist minister, Rev. Mr. De Ford, was recently arrested and sent to jail in Milwaukee for altering a bank bill from a low to a higher denomination. The robbery contemplated by passing it upon ignorant people amounted to only ten or twenty dollars, but his punishment, if convicted, will be a term of some years' imprisonment in the penitentiary with hard labor. Yet here are criminal interpolations in an important document by Rabbi Friedlander, which injure his fellow-men a thousand times more than the Methodist did by his form of forgery and counterfeiting. What could prompt him to commit such crime and outrage? It was his religion, not his lack of religion. It overrode all his fine instincts of justice, honor, and mercy, and made him an unscrupulous knave and persecutor. If he had exercised his talent for interpolation upon a five-dollar bill, he would hav to accompany his Christian brother, DeFord, to prison, as too dangerous a character to be turned loose upon society again. But he will probably not go to prison, and perhaps not blush at his conduct; for thousands of the clergy would do as he did, and feel that they were doing God's service.

Now, Mr. Editor, my object in this note is to ask the attention of your readers to this new Brooklyn proof and illustration of the fact that, essentially, though not in form, the sentiment called religion is the same yesterday, to day, and forever among all nations and races of people; and that the human race as a whole never will be civilized until this deadly element is completely eliminated from its character, and men are taught to govern themselvs by the code of natural morals, which never changes its complexion to suit the changing times and opinions. How pitiable, then, is it to see so many people who repudiate the dogmas and spirit of the orthodox church, running after the Jack-o-lanterns of the day in search of a religion that will not persecute; that is to say, the "real," "pure," "genuin" fire that always keeps cool, and will never burn.

A. B. BRADFORD.
Enon Valley, Pa., Oct. 7, 1890.

The Schweitzer Tomato.

George Macdonald in San Francisco Freethought.

"Listen, and I will relate to you my life's history, and the horrible tale of it, for it is very, very horrible. You observe that I stand while speaking. When you hav heard my story you will not wonder that I do not sit. I see that you hav recognized me. I am Podsnap.

"I am the son of a wealthy maiden lady. I was born young. When I think of my extreme youth at that time and of my indiscretions I realize the truth of the words spoken nineteen hundred years ago, 'He that is born of woman has experienced his first misfortune.' You do not see the bearing of these details. Neither do I.

"I lived a bachelor life till the age of thirty. I believed myself moral, but I was not. I played fifteen-ball pool for the drinks, for which my wealth enabled me to pay when I was stuck. Once I sat in a game of penny ante, and lost forty-five cents."

The speaker paused, overcome by emotion, but recovering himself, resumed in a harsh, hollow voice:

"From the window of my room I could look out upon the backyard containing clotheslines. One day I saw a woman hanging out her wash. She had clothespins between her teeth, and used them to fasten a pair of striped stockings to the line. I was caught by a pair of striped stockings. The wind inflated the stockings, and I was insane. I was as a New England poet in the presence of pie. I married the woman and saw the stockings when she had them on. They were not as full as when inflated by the wind. Young man, marriage is a disappointment and a sham. All married men know this, but will not confess it.

"The honeymoon was a cheat. The nights were too short. After we were married my wife did no more washing; I told her that work was necessary to her health, but she shuffled and evaded the question by pleading that she was quite robust. When I insisted she wiped the floor with me. Ah, the horrible sensation! The idea that work is necessary to muscular development is a lie.

"We had children—that is, my wife did. You may hav children; if not, your wife may hav. The children were a source of contention, because each of us insisted that the other was responsible for them. But I know that except for her I should hav been childless.

"We quarreled and one day I struck her. She did not scream. She looked at me a moment, and then picked up a tomato and hit me with it in the eye. Young man, never lift your hand to woman save in self-defense. Since then I hav hated tomatoes.

"There was a Dutch grocer on the corner, and he kept my wife supplied with the fruit. Yesterday I saw him carrying a bundle into the house. I knew it contained tomatoes, and I followed him, filled with a devouring jealousy. Quietly I crept up the stairs with a club in my hand. It was a desperate thing to do, but I was a desperate man. Softly I opened the door, and confronted them. They were eating tomatoes from the paper bag which lay upon the table. Upon seeing me they continued to eat. Keeping the club concealed behind me, I advanced toward the table, when, suddenly producing my weapon, I struck the bag a blow which scattered its contents to the four winds. What excess will a man not commit under the promptings of the passions!

"How can I describe what followed. That wretch, the Dutch grocer, arose from his seat, grasped me by the shoulders, turned me suddenly about, and kicked me not only out of the room, but down the stairs and far into the street.

"That is why I am standing as I relate to you my very horrible story."

[Period of two years elapses, and the narrator resumes:]

"My wife is now tending store for the Dutch grocer, having obtained a divorce from me on account of incompatibility of temperament. There was no union of being between us. I shall shortly marry again. Marriage is a humbug, but the unmarried state is worse than the first.

"I hold it true whate'er befall—
I felt it when the grocer kicked—
'Tis better to be loved and licked
Than never to be loved at all."

Lectures and Meetings.

H. O. PENTECOST lectures every Sunday evening at Grand Opera House, Eighth avenue and Twenty-third street, at 8 P.M. Entrance on Twenty-third street.

THE lecture at the Manhattan Liberal Club, 220 East Fifteenth street, this week, Friday evening, is by A. L. Rawson on "Symbolical Language in Religion and Art."

THE Brooklyn Philosophical Association (Bedford avenue and South Second street, E. D.) will hear Mr. Henry Rowley discourse on "Jesus, Mill, and Spencer," on Sunday, October 19th, at 3 P.M.

J. E. REMSBURG has been lecturing to the Mormons. He spoke at Ogden, Utah, September 28th; Almy, Wyo., September 29th; Coalville, Utah, September 30th and October 1st; Kamas, Utah, October 2d and 3d; Logan, Utah, October 4th.

ON Sunday, November 9th, Charles Watts will lecture for Friendship Liberal League, Philadelphia. Hall Eighth and Vine streets. Entrance on Eighth street. Subject, 2:30 P.M., "Labor and Capital from a Secular Standpoint." Subject, 7:30 P.M., "Mind and Matter: Whence Comes Intelligence?" All are welcome.

MR. S. P. PUTNAM proposes to invade Texas during December and January on a lecturing tour. He has engagements at Fort Worth, Burnet, Big Springs, Goldthwait, Flatonia, Forney, Sherman, and Trenton. Liberals in other places desiring to hear him should write him at once at 838 Howard street, San Francisco, Cal.

W. F. JAMIESON writes: "It is with regret that I find myself obliged to forego the anticipated pleasure of attending the Secular Congress at Portsmouth, O. My home in Colorado is threatened, in our absence, by the money-lender. My best efforts will be required to save it; and I hope that I can still devote my time to lecture work."

Communications.

The Idealist's Idea of Man.

If a man die shall he liv again? All the days of my appointed time will I wait till my change come. . . . There is hope of a tree if it be cut down, that it will sprout again and that the tender branch thereof will not cease: though the root thereof wax old in the earth and the stock thereof die in the ground; yet through the scent of water it will bud and bring forth boughs like a plant: But man dieth and wasteth away; yea, he giveth up the ghost and where is he? . . . As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more. . . . They are destroyed from morning to evening; they perish forever without any regarding it.—*Selected from the book of Job.*

Yes, what is man and what constitutes his identity? Surely this is not a material condition, for our senses do not take cognizance of matter. These only apprise us of phenomena, and we must therefore consider matter a hypothetical entity. A hypothetical entity is necessarily a practical one. We derive from the earth, the air, and the sea the particles that compose our bodies. These hav resided in countless other organisms of which they hav at some time formed a part, and had those individuals not died we could not hav been born. This consideration proves that though matter is immortal, there can be no resurrection of the body and no physical immortality for the individual, but that matter pursues its circuit through the three kingdoms in forms of ever-changing identity which experience pain, pleasure, and oblivion. In some cases an immaterial entity produces the same effect as a material one, as when one magnet acts upon another magnetic body with a force proportional to its strength, and inversely proportional to the square of its distance, irrespectiv of any surrounding or intervening non-magnetic substance, or of a vacuum. In this instance an immaterial agency, acting through a solid substance, draws two bodies toward each other, precisely as that material agency, a piece of rubber, might do if it were passed through the substance intervening and attached to both. Yet this force is not perceptible to our senses, and did we not observe its effects we would deny its existence. As one magnet may act upon another, or the electric current flowing through one circuit may produce currents in a neighboring wire by induction, so may one mind influence another one. This power is known under many aliases, but it may be defined as the influence that one mind may exert on a less positiv one by a mental effort. This science seems the basis of Spiritualism, and if it be so the latter is probably false. It may be that in many cases the medium is able to mesmerize his subjects by an effort of the will, and to place their minds in such harmony with his own that he can direct them, but this gives us no assurance of immortality. Magnetism is produced by a magnet, electricity proceeds from a generator, and thought is a manifestation of the brain. All phenomena are dependent on material conditions, and so far as we know no phenomenon can survive indefinitly the dissolution of the condition that produces it. Man viewed from a Materialistic standpoint is like a stream which is supplied by a spring and absorbed in the ground—he returns to the earth and his thoughts perish. Hav we evidence of a future state of existence? I think so—that is possible which is not disproved. I conjecture that an infinit number of conditions are imperceptible to our senses, for these only apprise us of such phenomena as contribute to our safety or facilitate our convenience. There is no light to the subterranean fish that hav lost their eyes, nor is there color to the blind. There is no sound to the deaf, no love to the New Yorkers, no beauty to the vile, no sensation to a stone. We are wholly dependent on the agency of our senses for our ideas of nature, and if each of these can deceive us severally, they all may do so collectivly, and we therefore cannot be really certain of anything. Again, I hav dreamed of dreaming that I had dreamed, and my dreams hav been terminated sometimes by contingencies that would hav caused my death had they been realities, yet they seemed as real to me as the perceptions of my wakeful hours, and when I could liv no longer in dreamland I awoke. I believe that the mind is an entity which creates its environment in accordance with external impressions and physiological influences, but I cannot know positivly whether I am living in this world or dreaming in some other one. No physiological explanation can hav any bearing on this question, for it too may be dreamed of. Moreover, a hallucination is to the mind that conceives it a fact to the extent it is accepted, and an error in the degree that it is discredited. How, then, can the individual determin the extent of his sanity, or be positiv of the validity of his impressions? No physical explanation is admissible, for it, too, may be imagined. Inertia is a universal property of matter and a condition peculiar to all bodies, therefore, they cannot move themselvs nor can they stop themselvs if they be put in motion. If a body cannot move itself nor stop itself, and we define force as that power which does both, which moves matter and is not manifested otherwise, then force must be something external to matter, but inseparable from it nevertheless, and this view is confirmed by the immortality of both, and the conservations of substance and energy. The soul cannot be force nor matter, nor is voluntary motion an evidence of its existence, for this is consistent with an automaton. I may fill the fire-box of a locomotiv with combustible substances, place amongst them the chemicals that sooner or later will ignite spontaneously, open the throttle, and go my way. I leave the engin in a condition described as "dead." Presently, a spontaneous combustion occurs in the fire-box, the water becomes heated, steam arises, the pressure increases, and the engin moves—from its own volition, by virtue of the energy of the fuel that is consumed in the fire-box. If the fuel is not replenished, the locomotiv may be said to stop shortly from starvation, but it may be regulated and supplied with coal and water automatically without reducing its speed, and it may then continue in motion without human intervention until some part of it is outworn.

As it takes its course in accordance with the causation of the inevitable laws of nature, the same as a man does, it may destroy life that gets in its way by accident or otherwise; as did William Kemmler, the poor wretch who was burnt to death by some of his statespeople a few days ago—or else killed by their vivisections. The savages burn their victims by an external application of caloric, but the New Yorkers consider this more properly an internal remedy, and thus they differ. There is a much greater difference between inanimate matter and organized life. On this difference I rest my hope; by it I demonstrate the logical existence and immortality of the soul, by the following argument. An inanimate object is the union of its component parts, the personality of which constitute its identity, and these parts cannot be changed without destroying or partly changing its identity. For instance, if I hav a knife that consists simply of a blade and the handle, and I lose the former, I may replace it with another one, but by doing so I would partly change the identity of the knife, and if I then lose the handle, and replace it with another one, I hav wholly changed the identity of the knife; in other words, I hav another knife. Now, if some one else finds the lost blade and handle and puts them together, he will hav the original knife, but if he destroys these pieces, its identity will be annihilated. The identity of an organized body, on the contrary, is not attributable to that of its component atoms, for these are changed in accordance with a process of absorption and deposition, which begins with life and ends with death, and renews the human body in about seven years.

Whence this difference? If the identity of the individual is not that of his component matter, it must be that of another entity—an immaterial one—in other words, it must be this other entity which appropriates matter with its inherent force and regulates it to conform to the personality of itself (which is also that of the individual whose personality is preserved thereby), and finally discards it. This entity is superior to force and matter, since it controls them. Therefore it can survive the dissolution of material conditions, and being a primary entity it is necessarily immortal, like matter, space, and time. I will call this entity the soul. Let me recapitulate this argument. Inertia is a property of matter, which consequently cannot start itself, stop itself, or change its direction; therefore if the molecular movements of a body be changed or the motion of the body itself be established, accelerated, checked, stopped, or changed, the power doing this is external to matter, but inseparable from it nevertheless, if only manifested by material effects; and this power is force, because it is named so. An entity which adapts, directs, regulates, controls, and discards matter with its inherent force, thereby transferring itself from one material identity to another one indefinitly, as one might change his raiment entirely by continued patching—is the thing transferred, not the thing put on; a primary entity, not a secondary one. It is superior to the latter, because it does control it. And such an entity, that which is superior to matter, is logically and analogically immortal. Let us consider the fire. The live coals symbolize the body, the heat and light the soul. These phenomena survive a succession of material entities. This seems to impair the value of my argument, but I think that it confirms its truth. As light and heat are identical phenomena, I prefer to use the latter in illustration, for it may be so colored that its identity is cognizable. Several substances may burn with different colors, but each color ceases on the destruction of the substance that produced it, and *other* light and heat follow the combustion of additional substances. This proves that the identity of the light is that of the substance. Therefore one is not more transferable than the other. And the magnitude of these phenomena, other things equal, is proportional to that of the substance. These premises with their deduction are quite as applicable to the effects produced by burning one substance continually, but in this case the individualities of the entities are not apparent. And there is nothing in these phenomena analogous to the preservation of a memory, which may be retained in the mind unconsciously during many renewals of the brain and body. This logic is also applicable to a stream. I understand the word stream as simply an appellation to denote that part of a moving mass of matter which lies between two points known respectivly as its source and mouth. Do the above considerations explain why we hav never identified intelligence with any of the manifestations of the mineral kingdom? Certain comparativly unknown electrical phenomena, by apparently disregarding certain laws, seem almost to imply an intelligence. But this is not proved.

I invented the theory of the transformation of character to explain why the New Yorkers are more savage than other Americans, but this theory is not proved. It has a bearing on the subject under consideration, but I can only allude to it here; so take it for what it is worth. Ye who believe in mesmerism, and believe that its founder mesmerized persons "at wholesale," by inducing them to touch a tree that he had mesmerized by a conscious effort of the mind, can hardly deny that the strong emotions of an individual may exert unconsciously a magnetic effect on things around him, and remain inherent in his component matter after he has discarded it and passed into oblivion. Consider the aboriginal inhabitants of New York state. Were not these the most aggressiv, brutal, and bloodthirsty of all the tribes of America? Does not their spirit seem to hover over the land, to be identified with mount and valley, rock and tree? Is not their component matter revivified in us? Consider our rulers, the Irish; consider their history from "way back." "Ireland, called the land of ire, for the constant broils therein for four hundred years" (Lloyd's State Worthies. Article, The Lord Grandison). Put these considerations together, and then marvel that "New Ireland" is what it is if you can, but do not blame me because I cannot do so. This theory explains why a certain knife that falls into susceptible hands may accomplish many suicides, and why the same automaton often works better in familiar than in more competent hands. Matter, like the hypothetical "elephant under the earth," and the "God" in the Constitution, and all other gods, for that matter, has no actual existence; the phenomena that are ascribed to it are perceptible to one or more of our personal senses, or made so by physical appliances; like those gases that only indicate their presence by the space they occupy. The soul is not perceptible to any one of the senses; its existence can only be proved by logic. That which is eternal has existed always, but the recollection thereof may be a question of time, and a matter of circumstance. The traveler who scans the landscape from a moving train, forgets the past as he notes the present, or only remembers those features of special interest which would be supplanted by others as important, and be rediscovered at regular intervals in the course of time, if the journey were infinit, and the mind more finite than its circuit. All nature moves in circuits, and it is said "there is nothing new under the sun." Is man an exception? No experience can be remembered eternally, except it be recalled at intervals forever. I cannot remember of previously living in a city as badly governed as this one; of seeing so many Irish in power at one time (less "power to them"); of meeting a people identical in cussedness with the Yorkers; of seeing persons actually starving because they were too poor to buy the legal right to labor, and they could find no one to purchase it for them on commission; of being assaulted myself without provocation, nearly every week in the year; of hearing women insulted in public places; of holding my breath as I passed decaying animals in the streets. I do not remember of a previous life of this description; but if my circuit leads through such scenes at certain periods, I can bear it, because I am obliged to; but I would forget it as soon as possible. We cannot recall an incident in a moment, and sometimes it is only by associating a more recent event with it that we recollect it at all. Life is but a momentary part of eternity, and to me it is like a delusion, the dream of an entity that is eternal. I know nothing concerning its destiny. I know no more regarding its future state; it is a mental entity which I hav shown creates its environment now, in accordance with circumstances that will then be changed. It preserves the memory, and we often recollect an idea or a feeling that has been retained by the soul unthought of during many renewals of the brain and body; and therefore could not hav been retained by force, or any materialistic agency. This philosophy explains why two eggs, apparently alike, and chemically the same, may produce very different chickens; and it is that which is in the seed that determins the nature of the plant. It concedes an immortal entity to plants and animals, and I am glad of it; it concedes an immortality to the New Yorkers, and I cannot help it. I hav stated other considerations on this subject in an article entitled, "Ideal Materialism," which was published in THE TRUTH SEEKER February 15th. I began this article with the intention of proving "Ideal Mortality," but as I wrote, I reasoned; I am seeking the truth,

and my mind has changed. I am not sorry that it has changed, for now, although I liv in New York, I need not die in despair. I am a young man, but I hav lived a long time, and hope deferred has made me heart-sick. I hav seen that life is a season of disappointment; a period that must be spent by the masses in an unequal contest with adversity. To these persons, Hope is an angel of light, for she throws a radiant effulgence on the portentous clouds of probability; making them shine with an illusiv splendor as uncertain as the rainbow, or as vain as the reflected glories of a departing sun. We trust Hope although she deceives us; for when Reason can offer but little to encourage us, the uncertain promises of Hope cheer the heart and divert the mind. Sometimes I feel that "I would not extinguish the faintest star of hope that has ever shone on the night of life;" that "Hope springs eternal in the human breast," and we must trust or perish. "Hope has been whispering the word immortality to Love throughout the ages." I know of nothing better than to liv for the present; love for eternity; hope always. I trust that when my soul is released from material conditions, it will be well; for these tend to its discomfort, and they cannot contribute much to its happiness. JULIAN MARCELLAS.

1419 *Third avenue, New York city.*

THE MATERIALIST'S IDEA OF MAN.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Your correspondent's attempt to demonstrate the existence and the immortality of the soul is, alas, like all such efforts, based entirely upon false premises. First, he attempts to establish idealism, denying to our senses the capacity to perceive matter. Denying reality—affirming a vague hypothesis! Investing with reality phenomena which, apart from matter, hav no existence. Divesting matter of tangibility, actuality, absolute being, etc., and investing its outline, form, color, or activity with such attributes.

Idealism is philosophy gone mad, science burlesqued, and knowledge perverted. It insists that everything is nothing and nothing everything. It denies facts as plain as A B C and postulates theories as obtuse as a Latin litany. It revels in mystery and, apparently, refuses to accept the simple truth because every school-boy can understand it.

Here is a rock. If these idealists don't believe in the reality of matter composing the rock let them bump their heads against it. They say we do not see matter, but only its outline, color, motion, etc. These alone are real, the matter in the rock is hypothetical, as if the attributes of a rock could exist without matter.

Conceding that we cannot see, grasp, or comprehend the ultimate atom, precisely as we are unable to grasp the ultimate all, the eternal and infinit, yet as we can trace matter (aggregated atoms) to lesser and lesser forms until even by the aid of our strongest lenses they evade our vision, so we can logically postulate that matter is the only basis of all phenomena, and every form but a collection of the invisible material particles which in lesser or greater aggregation shape and constitute every phenomena in the universe.

If existence is a fact, the universe real, phenomena reliable, and knowledge a correct guide, Materialism is the only true philosophy and idealism a ridiculous farce. Material existence in the abstract—substance in infinit aggregation, which in ever diversified conditions is supposed to exist in and fill boundless space—could not possibly exist without exhibiting to the senses its several forms, outlines, attributes, and phenomena. To say that because we see matter in motion, in form, of certain color, etc., we only see the form, color, and motion, is absurd, because all forms are matter, and color, shape, etc., only concomitant or incidental to it.

Let us view "L'Angelus." When Millett had completed his picture, he did not create from nothing an entity. It was simply matter in the form of paints and oils which his deft genius distributed with exquisit touch over the canvas, and which matter then existed simply in different relation and form than before he commenced his work. This work of art now is simply canvas, paints, and oils, and nothing else. And when we examin its component parts in detail, if we place a microscope upon any portion of its surface, we behold no picture, but simply matter in the form of paint. This matter in *tout ensemble* represents "L'Angelus." In its constituents it is only matter.

Suppose the picture were consumed by fire. If idealism were true, the form of the picture being the only reality and matter only hypothetical, we would behold a case of annihilation, of something being transposed into nothing, a natural impossibility. On the contrary, it must be conceded, if every picture in the world were burnt, not a single particle of the matter composing them would be lost.

If it be conceded that existence is reality, that the universe is a fact and not a dream, then it absolutely follows that matter is the basis of all phenomena and life in the universe, and that it *is* matter, assuming in infinit variation and aggregation all the different forms of organic and inorganic life.

As infinit space and time may be logically predicated, so the ultimate invisible atom, though beyond the grasp of human vision, is nevertheless an absolute reality. Now, as it assimilates or unites with other atoms in indefinit number, these forms become visible, first to our aided sight, then to our normal vision.

These forms or combinations of atoms may then properly be called matter, and in greater aggregation compose worlds, suns, systems, rocks, trees, flowers, and men, and to deny the existence of the substance composing them is to deny existence, the universe—all!

Your correspondent's second premis is equally false, namely: "Inertia is a universal property of matter." This fallacy, though still taught in some of our schools, has indeed been effectually exploded. There is no such thing as inertia, or dead matter. All matter is physical and chemical force, capable, of its own potencies, in infinit variations, to produce every visible result. No matter can exist independent of force, and *vice versa*. Therefore all matter is force and all force matter.

A rock, soil, dust, sand, a grim skeleton, all contain within themselvs every physical and chemical attribute to assume innumerable other forms dependent upon other forces surrounding them. These changes go on for ever and ever, from the homogeneous to the heterogeneous, from the inorganic to the organic, from the infinitly small to the giant man or giant star in distant space. And these processes need no assistance or aid from any outside agent or "divine being" to evolve into any existing form. In fact, a God causing vegetation, animal or human life, or the formation of a planet, infinitly increases existing mysteries, as the "divine" methods are vastly more incomprehensible to us than the natural.

Third: He bases his faith in the existence of an "immaterial entity" (without defining its component parts, however) existing independent of and surviving the body, upon the fact that memory and individuality survive the physical changes taking place in the body every seven years. It is supposed our bodies are "renewed" once in every seven years, but as memory survives these changes it is concluded by Spiritists in general that this is ample proof that an independent "immaterial entity" (whatever that is) or "spirit" (another name without a meaning) inhabits the ever-changing body.

But here our good friends overlook the very important fact that there is a vast difference between a jack-knife and a man. The one is inorganic, the other organic. Mind, consciousness, individuality, memory, etc., are purely the result of living, complex organic bodies which, in their perfect, living state generate these mental processes, very much as a battery generates electricity. And while to sustain this animal life of the human organism food, digestiv, circulating, and respiratory processes, assimilation and absorption from within, are essential, and necessitating, of course, continuous "deposition" (as our friend calls it), exhalation, secretion, and excretion from without, this by no means affects the general *tout ensemble* of the organism, which, by its involuntary physical processes, generates and sustains mind independent of the chemical changes going on in the body. It is the automatic action of the complete machinery of the body, which is not at all disturbed by the chemical changes going on, and which, being continuous from birth to death, continues all mental processes regardless of the waste and repair processes going on.

Thus the identity of the individual depends upon the continuous action of the machine generating mind, and not upon the identity of the chemical particles composing it. And this assimilating and excreting process of the human automaton is so gradual and delicate, so entirely different from the jack-knife operation, that only those thinkers who will not see, or those who are intellectually muddled and dull, would make the comparison.

In fact, there is no analogy in nature for the dual or perpetual existence of man. No phenomenon—world, sun, tree, flower, or man—is eternal. As all began in time, so all must end in time. The tree cut down is dead, and if it sprouts again it is a new tree that sprouts—analogous to parent and child, but not to the eternal existence of the parent. The fire spoken of as an argument for immortality! What folly! Where is the fire, light, and heat when the fuel is consumed? Gone out forever as such phenomena. New fuel may burn, new fire and light be ushered into existence—analogous to succeeding generations—but the new fuel will also burn out and the new light and heat vanish, precisely as the new generation will die as all those who lived before them.

Space forbids me to further follow our despondent, rambling brother's argument. Did I believe in eternal individual life—which implies compulsory existence during all eternity—I, like him, would despair indeed! For immortality, when conceived in its deceptiv reality, were indeed a terrible fate. To fully realize all it implies; not to liv at option as long as existence may be agreeable, perchance a few hundred, a thousand, or a million years, but eternally, forever—though existence be a burden, a curse; then, to realize that man is doomed, nay, damned, to liv on and on forever and ever—even through all the cycles of endless time—the blessed boon of death forever denied us, this, indeed, is a fate so terrible, so awe-inspiring, that an actual "Calvinian hell" could only be compared with it.

In further confirmation of my views I must shortly present a few facts. During the carboniferous period animal life was not possible upon earth. Now, if "spirits" hav no end in the future, they could not hav had a beginning in the past. What has a beginning must end, and what has no end could not hav had a beginning. Well, where were the "spirits" or the eternal existing "immaterial entities" of those now living at the time when animal life was impossible on this globe? Where was Julian Marcellas's "mind-entity" or soul, then, or where was it before his father and mother were born? And if Mrs. Marcellas had married Mr. Jones, where and what would his "mind-entity" be now? Might it not possibly hav become Susan Jones instead of the illustrious litterateur bearing the classical name he now calls his own?

Why do not "Spiritists" tell us something about existing "mind-entities" never born by women? If space is filled with "souls," "superior to force and matter," which "control existing human beings," planning and scheming to enter one, but thus to be ushered into existence a helpless infant, voluntarily assuming all its ills, pains, and grievances, why do not some of these eternal-in-the past-and-future entities reveal themselvs to man, make known their presence, and giv us the benefit of their superior eternal minds and accumulated knowledge incident to eternal existence? Or is it possible that these superior, transcendent "mind-entities" should hav existed for all eternity and still be ignorant as the baby in which they voluntarily choose to become incarnate? (!)

"Superior to force and matter." Indeed! This is something new under the sun, surely. Superior to everything, to all. Now let our brother define *what it is*, and he will secure himself a niche in the temple of fame dedicated to our greatest men. He cannot do it. If "superior to matter," and he can prove it, it will still be matter, and if "inferior to matter," it will likewise be matter. If it is anything at all, it *is* matter, and if not matter, it is nothing.

There is not even such a thing as "matter *and* force." Matter is the only abstract existence—force its attribute. It exists and *is* force. Matter divested of force, or force divested of matter, is impossible, and when this living, vital substance, forever pregnant, struggling to move, build, form, assimilate, evolve worlds, suns, systems, trees, grain, mice, and men, changes from inorganic matter into organic forms, and finally evolutes into the higher human organism, then with the first breath, when the circulating, respiratory, and assimilating processes, general vitality, creating blood, nervous fluid, and animal magnetism—when the new-born man drinks deep from the fountain of life, then, and not till then, does the mind or mental process of man begin, and when finally, at the end of life, these processes stop, and the machine which was necessary to originate mind falls to pieces, it is but a necessary conclusion of logic to infer that mind must then necessarily end also. OTTO WETTSTEIN.

Rochelle, Ill.

No Secret Society for Liberals.

I wish to protest against a secret Liberal society. If we cannot win in a fair, open way, wait till we can. The day of secret societies has gone by. Open doors, open lives, and open words are the watchwords. Light, more and more light everywhere. No more candle dips; no more oil lamps, but bright, blazing electric lights. Make clear and plain the path of all. As Whitman says:

> Unscrew the locks from the doors!
> Unscrew the doors themselvs from the jambs.

ELMINA D. SLENKER.

FAITH is in its nature unchangeable, stationary; science is in its nature progressiv; and eventually a divergence between them, impossible to conceal, must take place. It then becomes the duty of those whose lives hav made them familiar with both modes of thought, to present modestly, but firmly, their views; to compare the antagonistic pretensions calmly, impartially, philosophically. History shows that, if this be not done, social misfortunes, disastrous and enduring, will ensue. When the old mythological religion of Europe broke down under the weight of its own inconsistencies, neither the Roman emperors nor the philosophers of those times did anything adequate for the guidance of public opinion. They left religious affairs to take their chance, and accordingly those affairs fell into the hands of ignorant and infuriated ecclesiastics, parasites, eunuchs, and slaves. Intellectual night settled on Europe in consequence of that great neglect of duty.—*Professor Draper.*

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What They Say About the Picture Book.

Charles Watts in Secular Thought.

We hav just had an hour's amusement and instruction in looking through the cartoons of "The Freethinker's Pictorial Text-Book" and in reading the valuable information which every alternate page contains. The book is published by the Truth Seeker Company in New York and deserves to be read far and wide. The cartoons by Watson Heston are really excellent, while the reading matter has been selected with great care and taste. The two combined afford much amusement and convey a vast amount of useful information. The general "get-up" of the book is first-class, the cartoons are clean, the paper is good, and the printing is in large clear type. It contains one hundred and eighty-five full-page illustrations.

In the Kentucky Constitutional Convention.

Before the Kentucky Constitutional Convention convened Mr. S. P. Herron sent us the names of the members and by means of our Literature Fund we were enabled to forward them documents bearing upon the questions of church taxation and Sunday laws. Two hundred and thirty-five pamphlets were distributed among them at the small cost to the fund of $13 94. We still hav a balance of $53 86 in the fund, and should be glad to hav it increased so that money may be promptly available when needed.

The seed sown has grown and blossomed, though whether it will ripen is a matter of doubt. We must not expect too much; it is a great deal that the seed should grow as well as it has. One of the amendments to the taxation clauses of the new constitution is upon impartial taxation and proposes to tax the churches. The three biggest men in the Convention—Governor Buckner, ex-Governor Knott, and Judge Hines—are in favor of the proposition, and, says a report from the Convention, if its fate were to be determined by the weighing of brains instead of counting noses it would prevail.

The report of the Kentucky commissioner of agriculture values (or rather *under*values) the church property of the state at thirteen millions of dollars. Impartially taxing this would reduce the tax on useful property a little more than two per cent. The interest in the question is, however, above this. It is one of justice. No individual should be made to pay the bills of other people's worship in any degree. A penny taken for this purpose is as great a wrong in itself as though the amount were a hundred dollars. It is this side of the question, more than the amount saved, which will influence votes, and it is because of this that we do not strongly hope for the adoption of the amendment. Noses are still more numerous than weighty brains among the people.

But there is great encouragement in the fact that two Southern states, which are peopled by a more uniformly church-going population than northern states, are considering the question. Maryland is agitated by the same ideas, and its tax commission in its last report recorded its conviction that "church members who entertain the . . . desire to gratify their taste or minister to their comfort by means of handsome or costly church property should do so at their own expense." The question is also being discussed in other localities, and secular public sentiment is undoubtedly very strongly in favor of such measures. Perhaps another decade will see justice done in this regard in many states. Meanwhile, every Freethinker should do all in his power to propagate the sentiment by writing to legislators and distributing pamphlets advocating it.

The Museums in the Park.

We do not know what reasons the *World* has for making this announcement, but we hope they are not baseless:

"There is now a prospect that the Art and Natural History Museums in Central park will presently be open on Sundays.

"The trustees hav at last been persuaded that there is no greater breach of Sunday in opening the front doors to the public than there has been in the 'side-door' opening of the Art Museum to favored persons which has been in vogue for years.

"The Museums ought to hav been open on Sunday from the hour when they were set up on ground belonging to the public, and began to be supported in considerable part by public money.

"Sunday is the only day on which a very large part of New York's people—those who really pay the taxes—hav leisure to visit museums at all.

"Experience in other cities has abundantly demonstrated the value of Sunday openings in promoting popular culture as well as in affording agreeable and profitable ways to the people of passing time which would otherwise hang heavily upon their hands.

"It is reported that the only matter now standing in the way of Sunday openings here is the question of additional expense. That is not a very serious question or one that ought long to obstruct a movement so manifestly in the right direction, and of so great moment to the public."

When the secretary of the American Secular Union and the Editor of THE TRUTH SEEKER started the agitation for the Sunday opening of the Museums they found the trustees of the Natural History Museum a little inclined their way, but influenced by President Jessup and the officers of the Art Museum, who were adamant in their religious prejudices against Sunday opening. So determined were Jessup and the trustees of the Art Museum that they twice defeated the enactment of laws intended to overcome the expense difficulty, which they hypocritically interposed to prevent the "desecration of the Lord's day." The Natural History Museum finally opened its doors evenings, but the Pharisees controling the Art Museum delayed such accommodation on pretext that the building could not be lighted until the city put in an electric plant.

But the agitation begun then has been going on ever since, and increasing like a rolling snowball. The daily papers are all in favor of Sunday opening, and hav been generous in using space to demand it. The matter has, therefore, been allowed to rest with them and the general public, as a matter of policy by those whose only wish in the matter is to "get there" for the benefit of that same public. The religious fanatics said at first that it was only the Infidels who wanted to visit the Museums on Sunday; now they find that the vast majority of the population of New York are with the Infidels. But when these buildings are opened to the people on the people's day—which is sure to be done finally—we do not propose to let them forget that once more do they owe thanks to the heretics for obtaining a right which they were too indifferent to maintain, and of which they had been robbed by church conspirators.

The Mule Animal.

The editor of the Seventh Day Adventist journal has been reading Paine, and this short editorial is the result:

"Infidels of the present day profess to believe that bigotry and intolerance are inseparable from Christianity, that it is indeed part and parcel of Christianity. But they should learn better than this, even from their patron saint, Thomas Paine. In his 'Rights of Man,' Paine says:

"'All religions are, in their nature, mild and benign, and united with principles of morality. . . . How is it that they lose their nativ mildness, and become morose and intolerant? By engendering the state with the church, a sort of mule animal, capable only of destroying, and not of breeding up, is produced, called the church established by law. . . . The Inquisition in Spain does not proceed from the religion originally professed, but from this mule animal engendered between the church and state.'

"And again, of governments established by force, Paine says:

"'Governments thus established last as long as the power to support them lasts; but that they might avail themselvs of every engin in their favor, they united fraud to force, and set up an idol which they called *divine right*, and which, in imitation of the pope who affects to be spiritual and temporal, *and in contradiction to the founder of the Christian* religion, twisted itself afterward into an idol of another shape, called church and state.'

"Paine, Infidel though he was, knew full well, and was man enough to acknowledge it, that the doctrin of church and state was not *Christian* doctrin in any proper sense of the word, and it would be well if his disciples of the present day had equal discernment, and as great candor."

First, all religions are not mild and benign in their nature. Judaism was not; neither was Mohammedanism. Judaism was simple savagery; Mohammedanism began as fanaticism with a sword in its hand. Paine made his point as a Deist—and made a mistake.

There are about two hundred sectarian interpretations of Christianity—of which Seventh Day Adventism is one. Each sect imagins itself, and so advertises, to be the only "real" Christian sect "in any proper sense of the word." Therefore, until some one finds out just what Christianity is, we must take the Roman and Greek Catholic and evangelical Protestant churches as standing for that religion. These hav been and are persecutors. Bigotry and intolerance hav been a part of their practices as naturally as their worship. We speak of Christianity as history records it, and as we find it.

The first "mule animal" engendered by the Christian church was Christian Communism, in which government and religion were firmly united. The apostolic Christians withdrew from the Roman state and set up their own state—that is, they had a union of church and state as soon as they had their church. And as soon as they controled the Roman state they made their union on a larger scale. Christian priests hav always ruled their people. Christ taught—or is alleged to hav taught; for no one knows much about him—innumerable doctrins, if we take his sermonets and parables and side remarks as authoritativ, and the "mule animal" has him for a progenitor as well as those who are so fond of quoting, "Render unto Cæsar the things which are Cæsar's, and unto God the things which are God's." They should remember that he also commanded, "But those mine enemies which would not that I should rule over them, bring hither and slay them before me." That text was a pretty fair motto for Inquisitors.

It would be well if Seventh Day Adventists had the candor to read all of Christ's sayings and to acknowledge that the bad is as authoritativ and as really Christian as the good.

The Mormons.

Mr. Wilford Woodruff, president of the church of Jesus Christ of Latter Day Saints, otherwise known as Mormons, flatly contradicts the report of the Utah Commission, made to the secretary of the interior, in the appended manifesto, issued September 24th:

"TO WHOM IT MAY CONCERN: Press dispatches having been sent from Salt Lake City, which hav been widely published for political purposes, to the effect that the Utah Commission, in their recent report to the secretary of the interior, allege that plural marriages are still being solemnized, and that forty or more such marriages hav been contracted in Utah since last June or during the past year; also that in public discourses the leaders of the church hav taught, encouraged, and urged the continuance of the practice of polygamy.

"I, therefore, as president of the church of Jesus Christ, of Latter Day Saints, do hereby, in the most solemn manner, declare that the charges are false. We are not teaching polygamy or plural marriage, nor permitting any person to enter into its practice, and I deny that either forty or any other number of plural marriages hav during that period been solemnized in our temples or any other place in the territory.

"One case has been reported in which the parties alleged that the marriage was performed in the endowment house in Salt Lake City in the spring of 1889. But I hav not been able to learn who performed the ceremony. Whatever was done in this matter was done without my knowledge. In consequence of this alleged occurrence the endowment house was by my instructions taken down without delay.

"Inasmuch as laws hav been enacted by Congress forbidding plural marriages, which laws hav been pronounced constitutional by the court of last resort, I do hereby declare my intention to submit to those laws and use all my influence with the members of the church over which I preside, to hav them do likewise. There is nothing in my teaching to the church or in those of my associates during the time specified which can reasonably be construed to inculcate or encourage polygamy, and when any elder of the church has used language which appeared to convey such teachings he has been promptly reproved; and I now publicly declare that my advice to the Latter Day Saints is to refrain from contracting any marriage forbidden by the law of the land."

At a conference of the church held October 6th, this manifesto was sustained by unanimous vote of the ten thousand people present. The doctrin of

"celestial marriage," it will be recollected, was given in a revelation to Joseph Smith, professional prophet, and can therefore be revoked by another revelation to a subsequent prophet, which office President Woodruff holds. When the result of the vote sustaining this officer was announced, George Q Cannon, of the first presidency, showed that he is not a whit behind the Protestant and Catholic clergy in possessing information about God's doings, for he said the step was an act of God; that President Woodruff had gone into executiv session with the almighty, and the result of the session of prayer was followed by the pronunciamento of September 24th. He (Cannon) was sorry it had to be taken. He had lived in polygamy because he believed it was right and was an ordinance of God. Men had suffered for it, more than eight hundred having been confined in the penitentiary for the offense, but it was of no use fighting sixty millions of people on the subject. The Lord would hold the nation responsible for depriving citizens of the right to worship God according to the dictates of their own conscience, and their sufferings were recorded in heaven, and would some day stand out as the noblest page in modern history. It went against the grain for men to accept this, he said, but he "bowed in submission to God's will." President Woodruff followed in the same strain, and said the decision was reached only after a long session of prayer.

There seems to be no doubt that the Mormons hav made up their minds to submit and practically liv up to the twelfth section of their Articles of Faith—"We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring, and sustaining the law." Only about twelve thousand of the two hundred thousand Utah Mormons hav ever been polygamists.

We wonder what excuse the Christians will now find for further persecuting the Mormons and confiscating their property?

Sunday Laws.

The seventh Demand of Liberalism reads:

"We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed."

This was changed at the last Congress of the American Secular Union to this:

"The repeal and prevention of all laws enforcing the observance of Sunday as a religious institution rather than an economic one justified by physiological and other secular reasons."

Mr. C. P. Bollman, the editor of the Seventh Day Advent journal, the *American Sentinel*, comments upon this change as follows, and not, all must admit, without plausibility:

"This we regard as quite an important difference. Sunday is, and always was, a religious institution. It was such in the old pagan world, and it is such now in the Christian world, and we deny the right of the state to require its observance upon *any grounds whatever*. True, it is regarded as a holiday by many who hav no religious regard for it, or indeed for anything else, and they hav a perfect right to so use that, or any other day, so far as their fellow-men are concerned; but we deny the right of one portion of the community or state to fasten upon the other portion, that is upon the minority, no matter how small a minority it may be, the observance of Sunday, or any other day, for any reason *either religious or otherwise*.

"We do not deny the *right* of the state to make any day or any number of days *legal holidays*, leaving the individual citizen free to observe or not to observe such days just as he sees fit, as is now the case with the Fourth of July, and other holidays; but to require the observance of such days, or to forbid upon one day acts which are freely permitted on other days, is an abuse of the power of the state. The American Secular Union should lay the ax at the root of the tree, and 'demand that all laws directly or indirectly enforcing the observance of Sunday' upon any pretext be repealed."

Why not, when we can get it, hav a Sunday law making the day a holiday simply—a day not included in the laborer's week—a blank space of twenty-four hours, upon which one can "observe" or not as he chooses?

At the coming Secular Union Congress this question will probably receive attention. We cannot do more now than to call attention to the following circular which Mr. W. L. Willis, of Kokomo, Ind., is distributing over the country, "On the Sunday clause of the Nine Demands:"

"Not expecting to be able to attend the coming Congress, I will call your attention especially to the third paragraph of the Nine Demands adopted at the last Congress. For my part I want no Sunday laws, for religious, economic, physiologic, or any other secular reasons, enforced by church or state. If the churches wish, let them enforce a Sunday rest on their members, and only on them, if they are silly enough to submit.

"Justice demands laws for all days alike; that article is in line with the Blair Sunday bill, and I hope this Congress will dispose of this pious article and in its stead adopt:

"'We demand the repeal of all Sunday laws, and that no act shall be a crime on one day of the week that is not a crime on every other.'"

But, it seems to us, it will be time enough to contend over the phraseology of the clause when its enactment into law is within the bounds of possibility.

A Pleasing Letter.

"WOODSTOCK, VT., Oct. 7, 1890.

"DEAR FRIENDS OF MR. HESTON: It is just the time to agitate the question, as Mr. Heston has returned from his journey for his health. I see by THE TRUTH SEEKER that he has—a picture or two is evidence of it. Now, to show my gratitude for his return and entering upon his old business of fitting to be put into the paper weekly such pictures as he thinks will please the readers, I send for his use $10.

"Mr. Editor, please receive from me also another $10 to be distributed in whatever form or manner you think best to diffuse Freethought amongst the ignorant and thoughtless.

"Yours, etc., JOHN D. POWERS."

We are not, we think, exceeding our province, to thank Mr. Powers on behalf of Mr. Heston, for his generous remembrance. And we also thank him on behalf of the "ignorant and thoughtless" who will, through his generosity, receive literature which shall giv them knowledge and make them think.

Editorial Notes.

THE *Christian Statesman*, quoting Ex. xxxi, 14, 16, and referring to Isaiah's teachings, adds: "Other passages lead to the full Sabbath idea, namely, cessation from toil in order to hav a weekly opportunity for rest and worship and Christian work in fuller measure than on other days." Will the *Statesman* be kind enough to point out such passages?

A STATUE to Horace Greeley has been unveiled before the *Tribune* office. The ceremonies were begun with a prayer by Bishop Potter. It's a wonder, if spirits can make their presence manifest, that Horace did not hit the bishop a whack alongside his head. Think of the incongruity of praying for the memory of the first president of the Manhattan Liberal Club!

THE *Catholic Union and Times* has the kindness to announce that "the artistic genius of the Infidel TRUTH SEEKER has returned from the woods and the devil fumes again at the 'illustrations' that so ridicule his organ." An illustration ridiculing an organ is what might be called a phenomenon. A cow going backward up an apple-tree is a common spectacle beside it.

SPEAKING to a Philadelphia reporter of his refusal to rent the Academy of Music to Colonel Ingersoll for his lecture on "Art and Morality" for the benefit of Walt Whitman, the president of that institution, Mr. Alfred Baker, said:

"Religion or politics do not enter into the question at all, but we draw the line at Atheism, and positivly refuse to rent the house to lecturers who disseminate that doctrin."

Religion does not enter into the question at all, but Atheists are excluded!! What a luminously idiotic remark that is!

THE Paris correspondent of the *Freeman's Journal* (Rom. Cath.) reports an incident which has just taken place at the assizes court. M. Nicolas, mayor of St. Martin-le-Supérieur, refused to take the oath as a juryman, stating that as he did not believe in God he would not be bound by his oath, and that his conscience did not, therefore, allow him to take one. The president, M. Taveny, having informed him that the oath was exacted by the law, he declared that his resolution was quite unchangeable, and paid a $40 fine rather than take the oath. M. Forcioli, deputy to the French chamber, has now proposed a law, making the form of oath "upon my honor and conscience" instead of "before God."

SOME of our Kansas readers will probably remember that a few years ago a bigoted judge, named M. B. Nicholson, after granting the use of the court-room at Minneapolis, Kan., to friends of J. E. Remsburg for a course of lectures, meanly closed its doors after the first lecture, when he learned that they were Freethought lectures, and afterward boasted about how he had squelched Infidelity in Minneapolis. Kansas Liberals will please take notice that this same petty bigot is running for chief justice of Kansas on the Democratic ticket, and should think twice before helping to elevate him to this important office. Hon. Charles Robinson, who is the Democratic nominee for governor, is a stanch Freethinker. Dr. Robinson was not only the first governor of Kansas, but he was the first president of the Kansas state Liberal League. It was Governor Robinson who first introduced Mr. Remsburg to a Liberal audience.

THE editor of the *Christian Advocate* pins his faith to miracles. He says: "Some persons think they can harmonize science and religion by trying to account for the miracles of the Bible on natural principles. This is a blunder of the first magnitude. If there hav been no miracles, then there is no *supernatural* religion, and Christianity is a "cunningly devised fable." With the scientist who admits the possibility of a miracle for a special purpose in a special age, there is no difficulty in believing in Christianity. With one who takes the ground that miracles are and always hav been impossibilities there can be no compromise. If all the miracles of the Bible, except one, were explained on natural principles, the gulf would be as wide between his view and Christianity as it is now. He who believes in the incarnation of Jesus Christ can accept implicitly anything that is an unquestionable part of the inspired record. He who disbelieves either has no reason for believing anything of a miraculous nature which the Bible contains. It is not the quantity but the fact of miracle on which the issue finally turns." Exactly. Now let some Christian, no matter who or where, prove that one single, lonely miracle was ever performed—just one—one will do.

THE *Christian Statesman* is vehemently denouncing Pharisee Shepard's *Mail and Express* for publishing an article by Pauline Hall on ballet dancers. Incidentally, and of course to enforce its moral, the *Statesman* selects the raciest part of the article to reprint. *Decolleté* dresses also come in for a generous share of reprobation, and the ladies who wear them are called pretty ugly names. But in these, as in nearly all other things, the Covenanter Christians set up arbitrary and unnatural standards. "What is morality," asks Thoreau, "but immemorial custom?" Custom decides the morality or immorality of these displays. For a Scotch Covenanter woman to brazenly put on tights or an abnormally low-necked dress and show herself among her Covenanter people, would indicate that she had become lax in her standards. But for women who hav been accustomed to those things from girlhood there is no immodesty. They never think of them more than of the exposure of their hands or faces. There are virtuous, and otherwise, women among the ballet dancers, as there are among all other professions of women, and it is unmitigated nonsense to shriek against tights and *decolleté* dresses as do the puritanical Christians. Scotch girls do not offend in this way, but more illegitimate children are born in Scotland than in any other country in proportion to the population. Read Saladin's "Woman" if you want to know what Covenanter and Presbyterian morality produced.

MR. ROGER Q MILLS, of Texas, seems to be something of a demagog as well as Democrat. He has been stumping Wisconsin in the interest of his party, where one of the issues is the Bennett law which compels the teaching of the English language in the German Lutheran and Roman Catholic parochial schools. And this is how Mr. Mills distorted the subject:

"I cannot think of anything that would make my flesh crawl on my bones, or make me consumed with indignation, more than if I was in a state and was compelled to send my child to be taught by a man who was a blatant Infidel. Suppose your board of supervisors should employ the learned Ingersoll; he is a very talented and accomplished gentleman. But Colonel Ingersoll would not be the man that I would want to educate my child. And in every country where I am, as long as I am a free man, I will do everything in my power to hav laws changed that would compel me to send my child to a school where he could be taught there was no God, no atoning sacrifice, no sufferer on Calvary for the redemption of the sins of the world: and that there was no hell. [Laughter.] Get that doctrin into the minds of the people and the Democratic party will be ruined. [Laughter.] The Republicans will take the whole country. If you can get the revised Bible into this country, and into everybody's mind, with hell revised out of it, we would stand no show. Now that is where the Democrats stand."

All of which is unmitigated nonsense and the claptrap spread-eagleism of an irresponsible stump-speaker. It has no bearing on the Bennett law, and if it is meant as a rebuke to the supreme court for its decision excluding the Bible from the schools, it is just as silly. No one ever proposed to teach Atheism or Infidelity in the public schools, and if Mr. Mills is such a fool as not to see that teaching Christianity in them is as great a wrong to Infidels as teaching heresy is to Christians, we shall hav no hope of being able to set him right by any statement of fact that we could make. We simply protest against his lying methods.

WE desire to call the attention of those who hold religion in the schools to be a necessary part of the curriculum as the foundation of moral teachings to these words of the *Independent*, which, in spite of its Congregational denominationalism, is the leading religious journal of the country: "We believe in absolutely secular and undenominational public schools. . . . Our public schools used generally to hav Protestant exercises. *That custom has greatly decreased, and the schools are no less the nurseries of good morals.* We know that there are places where religious exercises are still conducted after the Protestant fashion; but we do not approve of it, and hav for many years expressed ourselvs clearly on the subject." It is encouraging to note also that many clergymen are occupying the same position. In Chicago there is a "Woman's Moral and Educational Union," which is circulating petitions to the school board to command the reading of the Bible in the public schools of that city. Several clergymen, Methodists, Baptists, and Presbyterians, hav refused to sign the document. One of them, Dr. H. G. Jackson, Methodist, said to a *News* reporter: "No, I hav not signed the petition and shall not do so. I believe the public school is a state institution and the state has no business with teaching religion. I take the position that all children should be compelled to attend the public schools, and that it is not fair to require the children of Jews, or those of some other faith that are not Christians, to read the scriptures—that is, the New Testament scriptures. The question arises, if you read the Bible in the public schools: What Bible? King James's is the Protestant Bible and the Douay Bible the Roman Catholic. Then again, we cannot read the whole Bible. Who is to select the portions that are to be read? A great many of the teachers in the schools are not Christians and then some are Protestants and some are Roman Catholics. I don't want any such person to select the portions to be read. Rather they should not be read at all. Another objection: If the teacher reads the Bible he may feel disposed to comment upon it. He may ridicule it and say it is not true, and may do a great deal of damage to the children. If you prohibit any comment he may do it by his looks. *What we call morality can be taught without the use of the Bible.* I claim that the state has nothing to do with religion."

Letters from Friends.

KANSAS CITY, MO., Sept. 23, 1890.

MR. EDITOR: Inclosed please find $2 for the "Freethinker's Pictorial Text-Book." You are "a daisy!" Do it some more. Our church-members are dead in love with you!

Respectfully yours, JOHN LARSON.

ST. PAUL, MINN., Sept. 26, 1890.

MR. EDITOR: I am entirely satisfied with the paper. I hope we shall see the pictures again soon. They are the dash that agitates the cream. They can do no harm, and much good. Kindest regards to your whole outfit.

JOHN MONROE.

SAGUACHE, COLO., Sept. 29, 1890.

MR. EDITOR: We shall be glad to see the pictures resumed. My friend is getting to be like me—cannot do without THE TRUTH SEEKER. The last from John Peck is a good one on the eccentricities of the good Christian and his fabled india-rubber God. Yours truly, W. H. MONTGOMERY.

RIVERSIDE, CAL., Sept. 24, 1890.

MR. EDITOR: The two extra books ordered are the result of a little missionary work. I will try to send some more orders, for I understand the other pictures will be issued in book form only on the condition that the present book succeeds. I vote for them, and you can count me for at least one copy. Yours truly, C. NEWTON ROSS.

GENESEE, ILL., Sept. 25, 1890.

MR. EDITOR: Inclosed find $5—$3 for the grand old TRUTH SEEKER and $2 for the picture book. I hav taken your paper so long, I would feel lonesome without it. As soon as we read the papers wife sends them broadcast all over the land to do missionary work. Good wishes to all who are fighting against the accursed superstition.

L. G. BARNES.

RALEIGH, N. C., Sept. 27, 1890.

MR. EDITOR: I am glad to see that Mr. Heston has improved in health so as to be able to resume his labors in the pictorial department of THE TRUTH SEEKER, hoping he enjoyed his much-needed vacation. I missed the pictures greatly, but hope he will giv us some fine ones shortly. I think he fulfills the saying about fighting the devil with his own fire. JNO. T. ROSS.

HENDERSON, KY., Sept. 29, 1890.

MR. EDITOR: In order to help along the good cause, both at "your house" and "our house," I inclose $2 to pay for a copy of "The Freethinkers' Text-Book." I am beginning to be surprised at the amount of work the Freethinkers are doing in this country. The great number and high standing of authorities quoted in their literature are creating a profound impression on new investigators, and this is quite perceptible among lawyers, physicians, journalists, etc., who do not publicly avow their sentiments for fear of Christian ostracism. T. J. STEVENSON.

EDGEWOOD, ALA., Sept. 24, 1890.

MR. EDITOR: I distribute my TRUTH SEEKERS to those that will read them, and think that another year I can get you some subscribers. But the people here are all hard up—hav not got over the effects of the war. Most of them are very pious, very strict about keeping the Sabbath, but are very anxious to get Northern people in here to develop the country, and therefore put up with their Infidelity, which they would not do were they in better circumstances. There are a good many Northern people about here, and nearly all of them take little stock in religion. Below is a list of books that I send for. L. PULSIFER.

NAPANEE, IND., Sept. 30, 1890.

MR. EDITOR: I inclose $2 for the "Text-Book." Like many others of your subscribers, I liv among a strait-laced and church-going people who push aside and refuse to read articles written on Freethought subjects. Nevertheless, light is dawning, and will surely dispel the darkness of superstition and ignorance now taught in our Sabbath-schools all over the land. The churches realize the only way to replenish and keep their numbers to the present standard is by educating the infants and children in the dogmas of their churches and repeating until the impressions made are so fixed as never to be forgotten. Some may by the aid of light and common sense reach a higher plane, and we firmly believe the numbers are increasing. JOHN HERRING.

SNOWVILLE, VA., Sept. 28, 290.

MR. EDITOR: I hope all who can will at once write to "Gray Atheist," Olive Branch, Miss., and send books and words of cheer and encouragement. If he lectures as well as he writes, he will do good work for our cause. His letter is just splendid. I only wish we could replace his cow—not as an act of charity, but as a spur to enthuse him on to success in the path he has so nobly chosen. Of course all who write him expecting a reply will inclose a stamp or two. I wish his wife would correspond with a few good Liberals, and see if she would not be convinced of the better way. I shall send him a letter and some books to-day. Go thou and do likewise.

I am rejoiced to see the pictures again. How divine (?) the scene of old David's hankerings!

ELMINA DRAKE SLENKER.

PORTVILLE, N. Y., Oct. 1, 1890.

MR. EDITOR I would like to say something to encourage our lone brother at Olive Branch, Miss., and I would like to help him, but I am a poor, crippled soldier, with the magnanimous pension of $8 per month, and cannot work at all. But I know something about how he feels, for we liv in an orthodox hell here. But tell him to continue to be good and loving to that dear little woman, and she may be brought to see the right way in time. There is nothing that tells more on Christianity than for an Infidel to liv an upright, good, kind life. Tell him to let his wife read the Bible and to read it himself, but not to argue with her about it; to teach his children to be upright and truthful without the fear of an orthodox God, and if I can ever see a way to help him I will gladly do so. Cannot our Freethought friends say amen for Brother "Gray Atheist?" Inclosed find $2 for the "Pictorial Text-Book" with blank insertions for writing.

Yours for truth and fair play, JOHN R. COATS.

SEATTLE, WASH., Sept. 25, 1890.

MR. EDITOR: You will find inclosed $8, for which please send me four copies of the "Freethinkers' Pictorial Text-Book." Since receiving mine I hav secured the sale of the four herewith ordered, and expect to sell a great many more in the near future.

Freethought is thriving in the great Northwest, and I hope to see the grand state of Washington up with, if not actually ahead of, her sister states in the race for mental freedom. We shall hav the champions of Freethought, Mr. J. E Remsburg and Mrs. Mattie P. Krekel, with us for a few lectures on or about October 20th, and expect to hav a good time.

I am glad to learn through your paper of the improved condition of Mr. Heston's health, and hope he will liv long to labor for the emancipation of the minds of the people from the thralldom of superstition.

I hope to be able to send you another order next week.

Yours for the distribution of Secular literature,

R J. WILSON.

SOUTH OIL CITY, PA., Sept. 23, 1890.

MR. EDITOR: Inclosed find $2 for the "Pictorial Text-Book." I hav been trying very hard to get you a new subscriber, but as yet hav failed. But I hope that through the influence of THE TRUTH SEEKER, which I circulate among my friends, I shall in time be able to get you several. I do not know if I am the only one from Oil City. I hope not. There ought to be a great many Freethinkers here, as there are fifteen thousand inhabitants in this city, with thirteen churches and only five thousand church-goers. I am acquainted with probably half a dozen Freethinkers, and some of them are afraid to express their ideas, as they think it would hurt their business. But I hope I can open their eyes to see differently. THE TRUTH SEEKER looks a little dull at present to canvass with, as the cartoons are one-half the help in canvassing. Inclosed you will find a list of names of persons to which I wish you would send sample copies. I hope Mr. Heston has regained his health sufficiently to resume his work. Yours in true Liberal thought,

G. E. GANDELOT.

CINOINNATI, O., Sept. 21, 1890.

MR. EDITOR: Inclosed find $2, for which please send me the "Freethinker's Pictorial Text-Book." The writer and a large delegation of the Cincinnati "elect" will attend the Convention of the Secular Union at Portsmouth next month. I call this convention "the communion of saints."

Let me state a comical occurrence that occurred the other evening. A younger brother finds great sport in attending the Salvation Army hoe-downs. This evening everybody was getting in rounds of amens, hallelujahs, bless the lambs, etc., from the rear seats in such force as to shake the block. They started the song, "Heave along on the ship of Zion," and by the time the chorus was reached he had up one hundred and twenty pounds of steam and turned himself into a steam calliope to boom the chorus. Pandemonium reigned as soon as the chorus was finished. The leader jumped, raved, screeched, and pawed the air, indulged in scathing remarks about the young heathen, pointed his finger at him and screeched that "if God had intended that young man to be a steamboat whistle, he would hav attached a boiler and mud-drum to him."

The singing of the second verse was dispensed with and the young heathen withdrew. GEO. E. LIGHT.

LURAY, VA., Sept. 29, 1890.

MR. EDITOR: Please find inclosed a postal note for the picture book. About three years ago I joined the Farmers' Alliance, in which I worked honestly and earnestly with the hope to hasten the time when such ignorance and superstition as is known by our most intelligent of to-day would die forever. But alas, I found a majority of the members in my sub Alliance to be a bigoted, superstitious set of hypocrits. They hav expelled me on account of my religious views. They deny this, but I hope that I shall be able to prove it true. I hav demanded of them charges and specifications written, such as were preferred against me at the time of my expulsion, but from some cause I cannot get them. I suppose they hav found that they are unconstitutional. They acknowledged at the meeting of my expulsion that my actions toward them had been as good as, if not better than, those of any other member, but as I was an Infidel they felt that they were doing wrong by fellowshiping me as a brother.

Now, dear brothers and sisters for Freethought and liberty, I feel at a loss to know what to do. I hav a wife, with five boys; the boys' ages run from one to fifteen years. I do not feel disposed to send my boys to such schools as we hav here. They teach them more Christian religion than anything else. The climate is good here and the land is medium, but the progress of the people is too slow for me. If any Liberal friends will be kind enough to inform me of any place where I might do better for myself and children and where I can aid in the cause of Freethought and liberty, I shall feel very grateful to them, besides paying them for their kindness. Are there any of the readers of the grand TRUTH SEEKER that know anything about the reliability of the K. C. C. Co. people? I would love to meet with a Freethought Liberal lady at least once in this the only life.

Sincerely, M. V. DADISMAN.

LESLIE, MICH., Sept. 20, 1890.

MR. EDITOR: Let us say to dear friends one and all, we as a band of honest men and women want you to investigate for yourself. Do not be humbugged any longer by a lot of humbugs that call themselvs clergy All they want is your money. The same class got their living six thousand years ago by deceiving people. It was very easy a few thousand years ago to make people believe anything. Some at that time did not believe such nonsense, and what became of them? Their heads came off. Freethinkers hav enlightened the world too much for such business to-day. Dear friends, when your clergy tell you not to associate with Freethinkers and investigators, remember they want your money. Dear friends, investigate for yourselvs, and you will be much happier than now, and know much more than now. It has always been the aim of the clergy to keep people in ignorance. In that way they can get their living very easily, and not hav to work. They are a class of men too lazy to work for a living. Friends, as we hav said before, investigate for yourselvs and you will find that this planet has been millions of years working to be what it is to-day. Send to New York to THE TRUTH SEEKER office and get Professor Denton's works on geology, that will prove to you that it was millions of years ago that this planet was thrown off from the sun, just as others are thrown off to-day, and by perpetual motion they became cooled off and became what this is to day. Then how false is the Bible statement that the world was created by "God" six thousand years ago!

MR. AND MRS H. HAYNES.

TAMPA, FLA., Sept. 23, 1890.

MR. EDITOR: Please find $2 for the "Freethinker's Pictorial Text-Book." I am very anxious to see the "Text-Book." I know it must be very interesting. We hav quite a body of Freethinking people here, and we need some one to giv a few good lectures on this subject in Tampa. As it is now, it seems to be all on one side, and hell owns that side. For the more the preacher preaches up a hell of fire and brimstone, and calls them rascals, thieves, and all sorts of bad names, the better they like the preacher, and he can scare the money right out of them by the dollars, and not only money but land and city lots. They hav to hav hell, Christ, and the devil in their fraudulent business to keep it in running order. Murderers and notorious rascals belong to this would-be righteous class of people. Their idea is to serve God, and their god is money, and there is no better way of making money than to be on hand with your pitch-forks and play the devil with the sinners and make them toe the mark for so much, from $1 up to $100 or more. If they hav not got the money, then the preachers demand land, horses, cattle, or anything that will satisfy their god of Greed.

THE TRUTH SEEKER is a terror to this class of people, and when they can get hold of one they tear it up and burn it, and then mention in their prayers to God what a good thing they hav done, and wish to be rewarded with a crown of glory in the sweet by and by. Nevertheless, THE TRUTH SEEKER is doing a great deal of good, and people of intelligence are beginning to think for themselvs.

Yours truly, C. W. WELLS.

EAU CLAIRE, WIS., Sept. 25, 1890.

MR. EDITOR: The egotistical editor of *Egotism*, a paper devoted to the Utilitarian philosophy, and published at San Francisco, ridicules the offer of the American Secular Union for a manual of instruction in morals free from dogmatism, describing it as a Bible for Freethinkers to be published by authority, and so on. If the egotistical editor of *Egotism* had read the circular published by the American Secular Union when this offer was made, he would know that what the Union called for is not an ethical treatis, still less a moral code, but a manual for teachers designed to illustrate the best practical methods of teaching morality without invoking the aid of superstition. It is difficult to see what the egotistical editor of *Egotism* could find to object to in that. But the egotistical editor of *Egotism* is the most dogmatical person now posing as a Freethinker, always except Tucker. To read his paper anyone would imagin that the doctrins of utility in their baldest shape were an original and epoch-making discovery of his own, instead of a philosophy as old as Aristippus, from which Freethinkers so carefully educated as John Stuart Mill and Herbert Spencer hav receded, on the ground that it proves nothing or too much—that its fundamental maxim, "Men seek pleasure and avoid pain," is not universally true, unless the words pleasure and pain are used in so broad a sense as to make it a mere truism. If it means only that everyone who can does as he likes, then, indeed, it is true, but also undisputed and inconsequential. It sheds not a ray of light on such questions as why one man likes to shut himself in a dark cell in company with a skull and a hymn-book, while another likes to command a schooner of pirates; why one goes without his dinner to add twenty-five cents to $100,000, while another likes to spend his last red cent for whisky. These and similar problems are elucidated only by the law of evolution, which has made the dogmas of Jeremy Bentham antiquated. All this the egotistical editor of *Egotism* ignores, which he has a right to do, for there is no objection to any creature's braying, if, as the poet would say, it is his nature to. When, however, the

egotistical editor of *Egotism* undertakes to ridicule the ideas of others, he should first know what they are.

C. L. JAMES.

ROANOKE, VA., Sept. 24, 1890.

MR. EDITOR: Since my letter which you kindly published in your issue of July 19.h, I hav noticed what seems to me to be a growing interest in the Freethought secret society idea. In nearly every issue the necessity of more perfect organization of Liberals is pointed out by one or more writers. Dr. C. E. Boynton's letter which you published September 20th is to the point. I like that letter, and the man for writing it; and I wish every Freethinker in the land could and would read and profit by it. He says very truthfully, "Now is the time to organize, for stormy times are coming for Liberals by and by." And I repeat my former question: Why should we Liberals continually expose ourselvs in the open field while our treacherous, hypocritical enemies take advantage of every ambush, every subterfuge, every kind of subtlety, not to convince or convert us but to damage and ruin us. The difference between us now and what we would be if we were organized into a good, strong, secret society, is the difference between a good well-disciplined, well-officered, well-armed army and a disorganized mob armed with sticks, stones, and bludgeons. Some of your correspondents seem to fear that it will damage the American Secular Union. It appears to me it would hav the opposit effect, that it would be a great help to it.

The American Secular Union is doing good work for a specific purpose. As I understand it, its aim and object is the separation of church and state. That is good and proper, but Freethinkers want more. We want not only separation of church and state, but we want equality, sociality, education, friendship, assistance, and sympathy when in trouble, protection when assailed, and justice all the time. When we come to die we would like to hav some one near us who we could feel was a tried and true friend, whom we could trust to see that our last wishes were respected and faithfully carried out, that would see that our loved ones were not robbed and degraded when we are past protecting them. Our friend Reynolds criticises rather severely the Los Angeles Assembly of Progress. I do not know much about it, but if it is simply a life-insurance and sick-benefit society then it is not in my opinion all we want, although it may be an excellent society for what it was intended.

Let us hav a good, strong Freethought secret society. I am ready to join any twenty good men and start it at once almost anywhere. JOSIAH FRIEND.

OKETO, KAN., Sept. 14, 1890.

MR. EDITOR: While no practical organization exists in this part of man's heritage, Freethought principles are steadily gaining ground.

There are several causes that lead to this conclusion. This season is the first that baseball has been played on Sunday in these parts. God's folks, who never could endure the sight of rational enjoyment, threatened arrest on all sides, but the boys kept right on, and the wind passed over.

I see in the last issue you class ministers as beggars, but the old adage that "beggars may not choose" does not apply to them, as the following illustrates.

Some time ago as hard a looking pilgrim as ever bore the image of God floated into these parts and announced himself as the "master's servant," and his business as that of "saving souls." He at once obtained the use of a school-house and went into "business." After preaching "salvation's free" for some time to half a dozen old crones and a few school-children, he gave them to understand that unless the "master's servant" got his hire, he would shut up shop; so the hat was passed. But the amount obtained was so despicably small that it was concluded to canvass the neighborhood and to leave the plunder obtained at the house of a certain good sister. Shortly after, the son of the good sister waited upon me, and after stating his case asked what I could do in the premises. Now, I happened to be in the same circumstances as a man I read of in a certain old book—"gold and silver had" I none; but being desirous of giving the "servant" a lift, I sent him my hoe. And a very good hoe it was. But notwithstanding the usefulness of the tool, and the generous intentions of the donor, it was rejected with disdain, and I got no end of abuse for presuming to "monkey" with a servant of the most high. However, he needs no hoe now, for he undertook to follow the example of the master, except that he rode off one horse instead of two asses, and he is now in the penitentiary, where anyone is liable to be who follows the teaching of the "good book" too literally. So you see there is a distinction between beggars and ministers No one will perhaps dispute that they are closely allied—belong to the same genus—but you see the accidents that attach to one are not common to both, and I believe any naturalist who is acquainted with the "varmints" will agree with me in my observations.

Some time ago one of your subscribers objected to the publishing of economic questions. Now I will state that I hav received a great deal of information on economic and sociological questions that hav been incidentally brought up in THE TRUTH SEEKER, and I am sorry that that class of correspondents is on the decrease, as it seems to me. Rawhiding ghosts becomes monotonous with me, notwithstanding they richly deserve the severe castigations they are continually receiving from the doughty Freethinkers. I am pleased to admit that a very large percent of Freethinkers hold correct views on economic problems, but all do not, as is evidenced by our Prohibition friend from Massachusetts, who sees no difference between the ownership of land and the ownership of a horse.

Before closing I wish to return my thanks to T. E. Longshore for his able contributions. JOHN A. MAYHEW.

OLIVE BRANCH, MISS., Oct. 1, 1890.

MR. EDITOR: Last Sunday morning, as is my custom, while the birds were yet singing their morning carols I saddled my horse and rode into the village of Olive Branch, Miss, to get my mail. On arriving at my designation I found the town almost deserted, but soon hearing shouts from the depot bent my steps thence, and found nearly the entire male population awaiting the arrival of an incoming excursion train. The train pulled in in a few minutes, and everybody present except myself, the postmaster, and the depot agent embarked, with farewell shouts and jubilant huzzas. After I had got my mail and stored it in my saddle-bags, the postmaster, who was on his way to Sunday-school, gave me a cordial invitation to go with him and recite in his Bible class. I was not in a hurry, and accepted. We found on our arrival at the church about a score of old ladies and gentlemen and three little boys, the former angrily discussing the impiety of the young people absenting themselvs from Sabbath-school to go off on an excursion, many of them denouncing a law that would allow excursions on Sunday. Well, our lesson was from Dan. v, about Belshazzar's drunken revel and the handwriting on the wall. We all read in concert, and then came the questions. When my turn came I ventured to ask how a man's hand could write upon a wall unless a man wrote therewith. "Oh," said the teacher, "the Lord himself did the writing!" Said I, "By reference to the fifth verse here, you will see that the king saw the fingers of a man's hand writing on the wall"—and giving them no time for interruption I proceeded to say that—"the king was probably so near intoxicated that he could see snakes, toads, and anything more that he in such condition was capable of conceiving in his vision; and besides, if it was, as is here stated, a man's hand that did the writing, then it cannot be otherwise than that it was written by a man, for all parts of the body as a whole constitute a man and a hand separated from the man could not possibly in a literal sense be a man's hand. A ship with a mast is complete; then the mast of such a ship would be a ship's mast, but separated from the ship it would be only a mast. And a hand separated from an arm, from a man, would be a hand but not a man's hand. Then some man in the audience must hav done the writing; and in such case where is the miracle of the matter?" There was only a few of us, no children except three, and while I thus addressed them they winked at each other and seemed to hav agreed that they were getting me into a trap. When I paused, one asked if I knew of any language similar to the words that were then written? "Oh, yes," said I, "'Mine! mine! tea-kettle upsettin',' is quite a similar phrase." A ripple of laughter, half suppressed, went through the class, and one brother asked me if I had not been reading Thomas Paine's "Age of Reason." "No, my friend," came the reply, "but I hav been reading the Bible, and any man who reads the Bible understandingly must then and there become a doubter." After my quoting many D.D.s' opinions to them that the book of Daniel was not inspired, our class retired, and the school soon after adjourned. I was given a cordial invitation to come again, to leave my skepticism at home and recite with them as a believer. I declined as cordially, for I think I can find better company with John Peck and THE TRUTH SEEKER.

ATHEIST.

LEAVENWORTH, KAN., Oct. 1, 1890.

MR. EDITOR: "One word more" on Prohibition—merely an informal chat in the friends' "love feast" department. I wish to return thanks for a goodly number of letters and cards commending my article in No. 36. One brother avers that every sentence was an unanswerable, undebatable declaration of self-evident truth, except possibly I might be mistaken in my figures as to loss of population. I explained to Brother Mack at the time that those figures were taken from the Kansas City *Times*, and I could not of my own personal knowledge vouch for their accuracy. But questions of principle, of truth, of right, hav little to do with "figgers."

If the *Times* statistician meant to giv actual decrease from population of 1885 they may possibly be too high, but if to show shortage in 1890 from what it ought to be according to ratio of increase prior to hostilities in 1885, then it is infinitly too low. For instance, our state census in 1885 gave this city 36,000. Our United States census in 1890 givs us 20,000, a loss of 16,000 in five years. Our county assessor in his official report assigns as the cause Prohibition. If this percentage of loss prevailed throughout Kansas and Iowa then the figures given were not half high enough.

No, no, I never debate with a Prohibitionist who has passed into the second or third stage of his disease. It is no use. They are past cure. Besides, it involves a sacrifice of self-respect that I do not feel called upon to make at my advanced age. Their first argument is, "You're a liquor lover, a rum-sucker, a saloonist," etc., and their subsequent "reasoning" is like unto church fair soup. My statements and logic are proper subjects for criticism, but my personal habits are no concern of meddlesome, holy-horror prudes, or back-door-smelling sneaks. Whether I am a tea-totaler, a light, a moderate, or a hard drinker, the social mud-larks, gutter-snipes, and innuendo-slingers of Comstockian, puritanic Prohibition must find out for themselvs. I shall not tell. The only honest, sane temperance worker I hav heard of for five years is the great and good Francis Murphy, who declares that Prohibition promotes intemperance. He is working successfully in the old way, and the rabble of cranks who are dying to inject Prohibition into a perishing world with squirt-guns are throwing all the obstacles they can in his way.

That document sent out by the Prohibitionists of Kansas, published as standing matter in their Massachusetts *Voice*, and recently smuggled into the over-indulgent TRUTH SEEKER, for truth, regardless of its character, contains more infernal lies, and bigger ones, to the square inch, than any campaign election dodger I ever saw. Thirty-three of the most unqualified falsehoods in the space of ten inches! I refer to Moses Harman, or any other Kansas Liberal, for corroboration. Of course it givs a few truths, such as: "There is not a distillery or brewery in operation in Kansas," "the people are beginning to see the results," and "the taxpayers begin to feel it." Alas, that is too true. My taxes in this and Doniphan counties are five per cent. A Wyandotte paper says: "This county pays $26,000 costs for liquor prosecutions last quarter. Prohibition comes high, but the Republican party will hav it." Certainly, no whisky, beer, or wine is made in Kansas. Our money goes to Missouri, Kentucky, Wisconsin, and California, for those important factors in civilization.

That creature Bradford is the most rotten demagog and crazy Prohibition crank in Kansas. He is making a fortune out of the business, and is to Prohibition what Moses was to the Jews, an aggressiv ripper, despoiler, and boodler. Neither Martin nor Humphrey was ever governor of Kansas in fact—only in theory. They were political prostitutes, the abject tools of the Prohibitionists and did their bidding. The idea of putting such witnesses on the stand as will put Davis, Beauregard, and Seemes on the stand to prove the beneficence and "success" of secession! When fifteen hundred leading men of Kansas once met in convention at the capitol to ask Governor Humphrey to resubmit Prohibition, their request for so much as a conference even was insultingly refused. Thirty thousand Republicans and one hundred thousand Democrats enrolled in resubmission clubs and yet the saintly liars of Prohibition, and all their tools, hav the unparalleled mendacity to declare that there is no demand for resubmission, that "resubmission is as dead as slavery." But slavery is not dead. The clanking of its chains is heard all over our land, and there are professing Liberals who are aiding the church to rivet the fetters of bondage still more tightly. As to Ingalls, like Benedict Arnold, he would sell out the liberties of his country for a few eighteen per cent Kansas mortgages. Yet no one living has a deeper detestation for Prohibitionists than he. "The unsexed of both sexes," "the he-women and she men," "the obscene birds of politics," "the capons and epicenes of society," are a few of the choice expressions he has hurled at them. More bitter, stinging terms of disrespect and derision could not be invented. More galling words of contempt could not be uttered.

The United States collector's office in this city shows nineteen hundred joints in Kansas licensed by Uncle Sam, and God only knows how many unlicensed "boot-leggers," "coat-tailers," and "gopher-holers" there are dispensing vile rotgut that makes a man feel, as an old Kentuckian sorrowfully told me, "as if he had a litter of kittens in his belly."

Aside from the class who buy their liquor of local dealers, hundreds of thousands order and receive it by express. Prohibitionists and ladies usually buy at drug stores, where the price is uniformly fifteen cents per pint for poor liquor. When the stuff is called for the druggist lays a pencil and book, the size of a check-book, on the counter and, while he fills the order, you write your complaint in the blank and sign it. "Debility," "chills," "cold," "snake-bite," etc., are the usual diseases given. Sometimes druggist rattles out, "You swater-that," but more often this legal sacrament is omitted. A lady told me that, instead of signing, she grabs the bottle, fires the book at the druggist's head, and runs. The book is never passed to a customer who the druggist is satisfied will not giv him away, as he is taxed five cents for every sale on the book. Behind the prescription case, however, all formality is dispensed with, the only condition being internal capacity and the ability to pay and walk. Our Kansas druggists are firm on that point—they will not bother to hold a man up and pour liquor into him with a funnel—they must draw the line somewhere.

Out of these nineteen hundred joints, Leavenworth, the beautiful "metropolis of Kansas," is accredited with one hundred and fourteen. A limited number run under sufferance at $100 per month, which the marshal puts into the treasury. The balance are hunted for as we boys used to hunt for chipmunks', squirrels', and bees' nests to rob them of their treasures. If found, with liquor in sight, they must either "hush up" the police, or giv up the goods and fixtures, which are destroyed. The poor devil is arrested and dragged into court, then come trial, costs, delay, acquittal of the many and fine and imprisonment of the few. Of the thousands of commercial men who range our state, not one reports inability to get all he can drink anywhere in it. There is not a man in Kansas who ever went thirsty for an hour for lack of opportunities to quench his thirst. Prohibition prohibits—on paper only. We are fighting Prohibition on principle, and not, as shallow minds might suppose, because our rations of grog hav been shut off.

Our "star chamber," "law and order league" conspirators are all blatant churchites, mostly Methodists. They employ professional informers—spies, spotters, decoys, detectivs, etc., all scoundrels, sneaks, and villains of the deepest dye. Any law that is manifestly so unreasonable and unjust in its purpose, so odious and so loathsome in its provisions, so outrageously flagrant and proscriptiv in its violation of human rights, and so abominably disgusting and obnoxious to public sentiment that it will not be respected or obeyed, and cannot be enforced except by the aid of such damnable methods, had better go unexecuted. It is more honored by being trampled under foot. The remedy is a thousand times worse than the disease.

Ill health and business labors now compel me to drop the subject indefinitly. S. R. SHEPHERD.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Blue Autumn Lily

A little blue lily that bloomed in the fall
With scarcely a flower around her,
Was scorched with the frost, the hot sun, and all,
Yet lovely wherever we found her;
She held up her head so brave and so sweet,
When everything else was dead at our feet.

The gray turtle-dove, her soul in her eyes,
Amid the box-elders sat moaning;
The jay that caught his bright coat from the skies
Was in fright to hear such a crooning;
While the lily below, with her hues like the jay,
Bade the dove cease her sighs and be cheerful and gay.

The lark, planning over her long southern flight,
Sang sweetly that others might follow;
The shrike hurried by, and glad was the sight,
When blackbirds came up from the hollow;
And the lily grew bright with the song and its cheer,
The last of her race all alone with us here.

There were brown tufted grasses and vines in the corn
That rustled the saddest of dirges,
Though glad they had waved and sung in the morn
When the sun had gold in its surges;
And all things mourning the hand of the frost,
But the lily that seemed like a child that was lost.

Where the rose had blushed red and scattered her leaves
To the night-winds wooing so early;
Now the farmer was singing, while gathering his sheaves,
That summer had blessed him so fairly.
Each useful and good, but the sweetest of all
Was the little blue lily that bloomed in the fall.

Clearwater, Neb. MARY BAIRD FINCH.

Grandma's Eyes.

They wonder why I love her so;
They marvel where the magic lies
That knits me to her, they who know
That Gladys has her grandma's eyes!

They say she's but a thoughtless tot;
They say 'tis true she never tries
To pleasure me—but try or not,
She can't but please with grandma's eyes.

They say her sisters are as sweet;
It may be so, as they surmise,
But who but Gladys comes to greet
Me gayly with her grandma's eyes?

She'd hav the moon? I'd giv the sun!
What wonder that my heart denies
No draft that's made on it by one
Who always asks with grandma's eyes?

She lights up all this world of woe,
She silences e'en sorrow's cries;
She follows me, where'er I go,
Forever with her grandma's eyes.

Ah, who that knows what powers proceed
From simple things, in what strange guise,
Can doubt a little child may lead
An old man with her grandma's eyes!

With Gladys I grow young again!
I, who am gray—so fast time flies—
Am young, yet how my heart aches when
She looks at me with grandma's eyes!

My child wife smiles once more on me,
Glad tears within mine own arise,
As with my grandchild on my knee
I gaze into her grandma's eyes.

—*Mary Norton Bradford in Montreal Star.*

Corner Gospel.

NOTHING LIKE TRUTH.

"The truth will bear its weight," is an old and true saying.

Stick to the truth, and it brings its recompense. In order to be truthful, cultivate memory, the fine powers of sight, touch, hearing. Careful observation is a fine quality, and everyone should aim to possess it.

There are pleasant theories, easy ways of living, that are recognized as not quite right, yet are beautiful and attractiv.

But no matter how lovely, they should be put away if they are false, for they are sure to be disastrous in the end. Truth and virtue may not offer pleasure at first, but nevertheless they lead to ways of pleasantness and peace. Truth opens up oftentimes on a hard road, but it is the one thing to be desired in business, in all matters relating to true living.

It brings respect, esteem, confidence, and honor. He who will not lend himself to falsehood in any way, who is above bribery, is the one wanted in communities.

He possesses the material that makes a good, reliable citizen of this world.

A man had engaged to do a piece of work, and to hav it finished in ten days. During that time, there occurred a public holiday, which would make one day later in the completion of the work.

He wrote a letter to the person who had employed him, stating the facts and explaining the reason of delay. This man had so much regard for his word that he deemed the explanation necessary. The act, small in itself, showed that the man was worthy of highest confidence, as it proved, later, he was.

Speak the truth. Be loyal to the truth, and you can hardly go wrong.

An error confessed is half redressed.

"His word is as good as his bond," is a fine compliment. Everyone should strive to win it. S. H. W.

Peanuts Transformed.

There are medium-sized, commonplace peanuts, like some of the ordinary persons one sees every day, and out of which nothing can be made, and there are short, pudgy, self-important looking peanuts, and round, fat little peanuts that look like the wee, wee pig that couldn't get over the door sill. Then, too, there are graceful, slender peanuts, with elegant figures, resembling genteel ladies with their skirts tightly tied back, some wearing bustles, and some wearing none. If you want to turn a pile of peanuts into fanciful objects, such as hunchback men, pigs, babies in long clothes, and old women in caps, get your pen and ink, a little wax, some pins and matches, and prettily colored tissue paper.

Do you want to make a Mother Hubbard? Then select a slightly wrinkled peanut. Touch up the features of the old lady on the bulbous end of the nut. Next sharpen two matches, and stick these into her roly poly body for legs, then spur her up with two pins for arms, and there she will stand before you a weazen old woman, with a slightly bilious complexion and shrunken limbs, but an old woman capable of being improved by dress, as most women are. Therefore, fashion her a gown and bonnet out of tissue paper, and as she would hardly be complete without hands and feet, a little gum properly placed will supply these missing members.

A short, thick set peanut, provided with arms and legs and pen-and-ink sketched features, as already directed, requires only a tall paper cap to transform it into a Humpty Dumpty. With the foregoing directions, and the employment of a little care and attention, bright boys and girls can readily multiply these peanut creatures into a numerous and interesting family.

What the Mocking-Bird Said.

The mocking-bird song is a series of sharp, staccato notes, repeated again and again very rapidly, and with an accent that makes them very suggestiv of human speech. One can easily turn his whole song into words that, when repeated afterward, bring up a vivid picture of the bird with his "trillets of humor, shrewdest whistle wit," that Lanier tells about.

A mocking-bird that sang on the top of a bean pole in the garden uttered a medley something like this: "Su-ky! su-ky! su-ky! Come-he-e-e-re! Come-he-e-e-re! Mal-ory! Mal ory! Mal-ory! pe-de-de-de! poor-bo-o-y! poor-bo-o-y! Quit! quit! whe-o! qu! qu! qu! Chik-a-pe-tu! chik-a-pe-tu! chik-a-pe-tu! toll gate! toll gate! toll gate! pr-r-r-r-r! Come get it! come get it! cup-o-tea! cup-o-tea! cup-o-tea! pic-o-lo! pic-o-lo!"

Thus he would go on, half an hour at a time, in a loud, clear voice, with many turns of his wise-looking little head, jerking his long tail, and lifting his beautiful wings.

If you want to get some notion of his utterances, though not by any means of his music, you may do so by reading the above exactly as it is written in a sharp, quick way.

Correspondence.

CLEARWATER, NEB., Sept. 29, 1890.

DEAR MISS WIXON: Thanks for "Jed" and the kind words expressed in regard to "bad boys." I like "bad boys" too. I always hav spoken and never fail to speak kindly to them. This is the only way to help them.

The inclosed lines I wrote a year ago, but did not get them done in season to send you. The flower that resembles a lily is a very dark blue, and blooms right on after there hav been ever so many hard frosts, and it is the very last to succumb. I admire it for the brave spirit it exhibits under difficulties.

To those who are charitably inclined I will say now, as I meant to hav done before, that I hav held a correspondence with our poor old friend J. H. Cook for the last fifteen years, and he has not complained, till within the last few years, of how little he has to liv from. He has been, like myself, a great sufferer from neuralgia, and the cold affects him terribly. His little room is only of boards, and he can scarcely keep from freezing to death in the cold weather.

To add to this, he is afflicted with insomnia, and to lie awake through the long nights, alone and friendless, is enough to make a sympathetic person weep for such representativs of our common humanity. I hope all who can will remember him and Mr. Casey, too. The latter I hav known only through a correspondence, begun while his wife was sick and helpless so long. He now is sick and in poverty, and disliked for his Freethought principles. Had I money, as many hav, I would build no monuments except those with a roof, for aged and indigent Liberals. My heart aches for all the poor homeless wretches.

Yours for humanity, MARY B. FINCH.

[We agree with our friend that the only monuments worth erecting are those dedicated to humanity. When people are truly enlightened they will see the folly of placing costly marble and stone in cemeteries, while men and women suffer for the necessaries of life. Money will then be used to aid the indigent and to teach the art of real living so we never need become the victims of adverse circumstance.

Meanwhile our deserving Liberals should not be allowed to suffer. Those inclined to help the two referred to above can forward their contributions to the parties direct.—ED. C. C.]

WENATCHEE, WASH., Sept. 15, 1890.

DEAR MISS WIXON: We hav taken THE TRUTH SEEKER for a number of years, almost as far back as I can remember. We always—that is, we children—turn to the Children's Corner first, as it is easy to understand and a great deal to learn from one small page. A little letter from this little girl, and one from that little boy, shows you are impressing the young minds and helping to build up the minds of the future citizens of our republic. My father is a Freethinker, and his children are, also. Mamma might be called a mild one too. Papa is not one that tries to make everyone believe as he does; he has his opinions and if anyone asks for them, he givs them. If I hav nothing else to do, I go to church or Sunday school on Sunday. It will not harm anyone, although I don't believe their religion nor do any of our family. We treat a preacher with as much respect as if we did believe his doctrin, and papa often asks them to say grace at dinner. I wouldn't despise a person because not a Freethinker, but feel sorry to think he should be so ignorant. I don't think any of us Freethinkers should put ourselvs on a level with the brawling Catholics and Protestants of the Middle Ages. We should all hav higher thoughts than to quarrel with the ignorant. But all the same it does me good to tell a preacher that I am an Infidel—yes, a follower of Tom Paine. Then they ask me what I go to church for. I tell them I go to study thoroughly their religion and they might return the compliment by going to hear one of our lecturers. But they think a Freethinker lecture hall is as bad a place as their purgatory, and our lecturer on a level with their devil, to lead souls on the downward road. Oh, how prejudiced and uninvestigating they are, how conceited, to think it isn't worth investigation! But after all, the Bible is losing ground. Now according to the census enumerator there are two Freethinkers to one real church-member. I hav never even seen your works, "The Story Hour" and "Apples of Gold," as it takes all my spare money to buy books I really need to study, but I will get spare money to get them some time, I hope. Papa is always ready to buy us any book we want. We hav books on almost all subjects of interest, such as history, ancient and modern, geography, productions of different poets, Spiritual and Infidel works, and even a large Bible. I like to get the Bible and read to investigate, and at other times to read with long-drawn tones to imitate some old big-nosed preacher. Well, I am taking up too much of your valuable space, so will close, hoping you will giv me leave to write some more, some other time. I am seventeen years old. HELEN MARGARET PARRISH.

[We shall always be pleased to hear from you, Helen. The Corner will keep a space for you, so write at your convenience.—ED. C. C.]

WENATCHEE, WASH., Sept. 15, 1890.

DEAR MISS WIXON: I thought I would try to write my second letter for this paper. It has been real cloudy for several days, and is clearer this afternoon, and the wind is beginning to blow. It has blown a good deal this summer. Last week there wasn't a letter in the Corner. We hav taken THE TRUTH SEEKER ever since I can remember, and I always enjoy reading the Children's Corner. We liv about four miles from school. My sister and I went to school on horseback. We went about six weeks. I study reading, spelling, writing, arithmetic, geography, history, grammar, and hygiene-physiology. I will be thirteen years old next December. I will close, hoping to see this letter in print.

Your little Freethinker friend,
LOUISE PARRISH.

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The Newark Liberal League
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Philadelphia Liberal League 257
meets every Sunday in Industrial Hall, Broad and Wood sts., at 2:30 and 7:30 P.M. for lectures and free discussions on religious and social questions. Able speakers interest the audience. N.B.—Truth Seeker publications always on hand at cheap rates.

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Meets every Sunday at 7:30 P.M., at 412 Nicollet ave., Rooms 12 and 14, Eastman block, Minneapolis, Minn. J. F. MACOMBER, Pres.; LEROY BERBIER, Sec.

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Of Alliance, O., meets the first and fourth Sundays of each month at Independent Church, at 10:30 A.M. Free discussion on all Liberal subjects. Subscriptions to THE TRUTH SEEKER and *Investigator* are solicited. R. G. SMITH, Cor. Sec.

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Meets every Sunday in the Liberal reading-room hall at 2:30 P.M. All Liberals are cordially invited. F. V. DRAPER, Cor. Sec.

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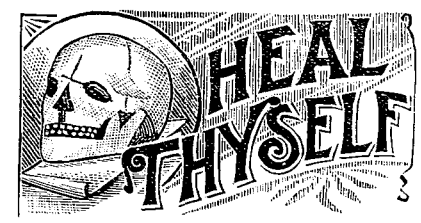
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News of the Week.

THE law which for twelve years has repressed Socialist propaganda in Germany has been allowed to expire by the emperor and parliament, against the judgment of Bismarck. Socialists are beginning to use their new freedom of meeting and publication very freely.

GEORGE BANCROFT, the American historian, has celebrated his ninetieth birthday.

REV. GEORGE BROWN, of Cortland, N. Y., has left for parts unknown to avoid arrest for bigamy.

THE explosion of six powder mills near Wilmington, Del., on the 7th, caused twelve deaths and many injuries.

PRESIDENT HARRISON is traveling through the West, where he meets with many public receptions and attentions.

REV. WESLEY BROWN has fled from Bradford, Ia., to escape the consequences of having engaged himself to five girls.

REV. MR. MOWER and Rev. Mr. Garrett on the 10th were expelled by the United Brethren of Pennsylvania, the former for immorality and forgery and the latter for connection with forgery.

THE train robber Rube Burrows, for whose capture high rewards were offered by states, railroads, and express companies, was taken at Myrtle, Ala., on the 7th. He broke jail, and after shooting two men was shot dead.

THE New York Central railroad announces that while it will in the future refuse to allow its operatives to belong to the Knights, it will permit them to join any other organization.

AT a funeral in Rome anticlericals removed a cross from the hearse by force, to effect conformity to the laws requiring civil funerals. The resistance of Catholics caused a tumult.

THE clergy in Italy are fighting the design of the government to consult hygienic ends by introducing cremation. They exclaim fiercely against "the pagan usage of crematory ovens."

TAMMANY has renominated Hugh J. Grant for mayor. The combination of Republicans and non-Tammany Democrats, headed by Protestant clergymen, which hopes to defeat Tammany, has nominated Francis Scott.

PROTESTANT women of Boston hav held a meeting and passed resolutions against the erection in that city of a memorial to John Boyle O'Reilly, the deceased editor of the Catholic *Pilot*. They reprobate him as a "determined enemy of the public schools."

CARDINAL LAVIGERIE'S address to the Anti-slavery Congress claimed for the church the initiation of the emancipation of slaves in the Roman empire, in defiance of the fact that the emancipatory movement had been growing for generations before the church's birth.

A BAND of students visiting Rome, on being denied entry to the Vatican museums and galleries by the gate which they thought the most proper one, raised an uproar, and cried, "Hurrah for King Humbert! Hurrah for Italy! Down with the Vatican! Death to the pope!"

THE Catholics of New Mexico, under the generalship of Jesuits, hav voted down the constitution under which that territory was to enter on statehood, their objection being to its provision of public in place of their parochial schools. This keeps New Mexico out of the Union for the present.

THE comte de Paris, the monarchist aspirant to the sovereignty of France, was received by the customs collector of the New York port in the name of the president. It was suggested that the French legation at Washington might protest, and the president accordingly declined to giv the count official reception.

JOHN SWINTON, the labor agitator, was given a reception by three thousand workingmen on his return from Europe. He says that labor revolution is imminent in all the great nations. In England and Scotland it will, he says, be peaceful unless the army or Bank of England or Windsor Castle try to stop it.

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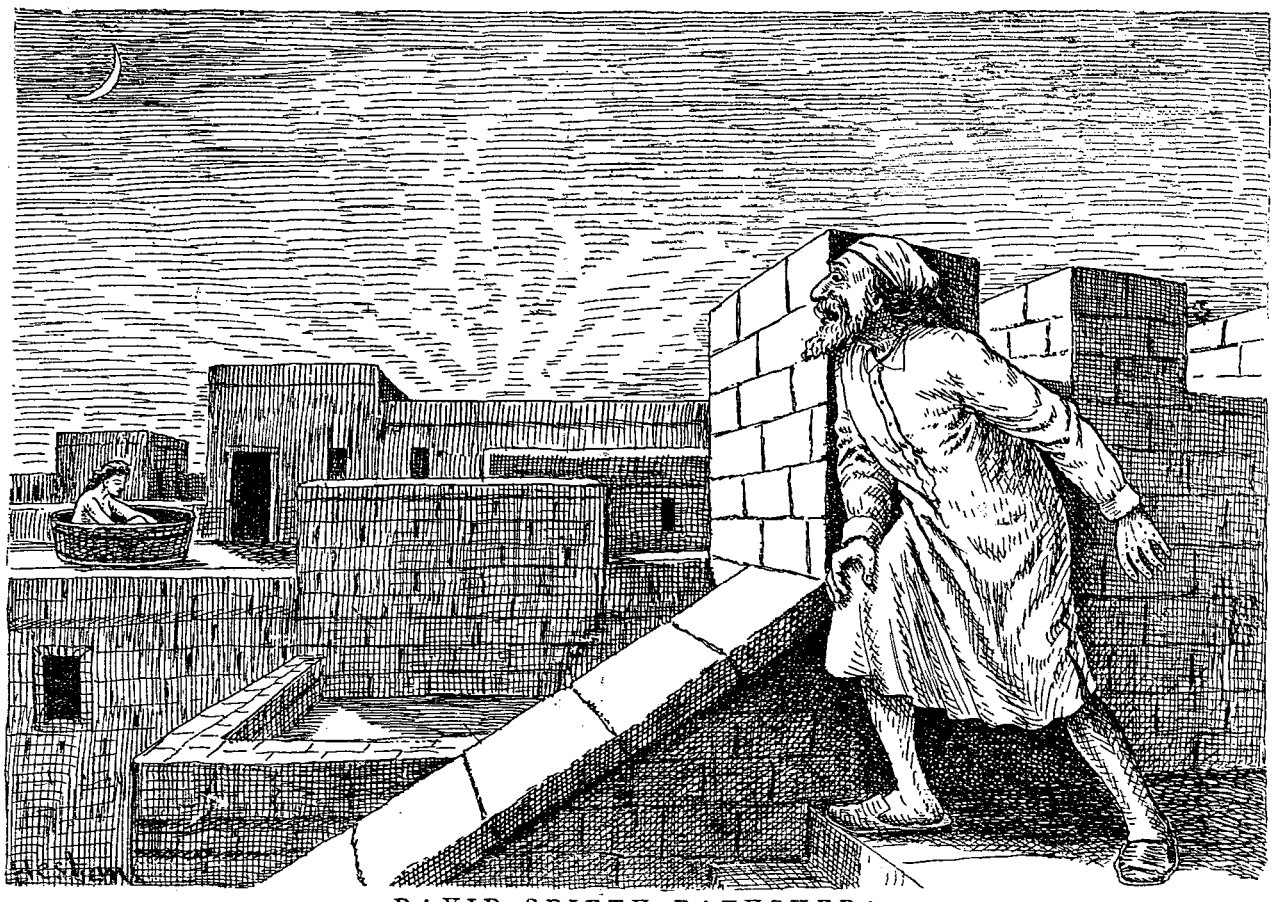
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DAVID SPIETH BATHSHEBA.

And it came to pass in an evening-tide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon.—2 Sam. xi, 2.

Gems of Thought.

WHERE is the "unexplored land" but in our own untried enterprises? To an adventurous spirit any place—London, New York, Worcester, or his own yard—is "unexplored land," to seek which Fremont and Kane travel so far. To a sluggish and defeated spirit even the Great Basin and the Polaris are trivial places. If they can get there (and, indeed, they are there now), they will want to sleep, and giv it up, just as they always do. These are the regions of the Known and of the Unknown. What is the use of going right over the old track again? There is an adder in the path which your own feet hav worn. You must make tracks into the Unknown. That is what you hav your board and clothes for. Why do you ever mend your clothes, unless that, wearing them, you may mend your ways? Let us sing! . . . Do not engage to find things as you think they are. Do what nobody else can do for you. Omit to do anything else.—*Thoreau.*

SURELY there is grandeur in knowing that in the realm of thought, at least, you are without a chain; that you hav the right to explore all hights and all depths.—*Ingersoll.*

IF the bodies of animals are evolved, their minds must be evolved likewise. Herbert Spencer and his followers hav been mainly instrumental in elucidating this aspect of the case. They hav shown, or they hav tried to show (for I don't want to dogmatize on the subject), how mind is gradually built up from the simplest raw elements of sense and feeling; how emotions and intellect slowly arise; how the action of the environment on the organism begets a nervous system of ever greater and greater complexity, culminating at last in the brain of a Newton, a Shakspere, or a Mendelssohn. Step by step, nerves hav built themselvs up out of the soft tissues as channels of communication between part and part. Sense-organs of extreme simplicity hav first been formed on the outside of the body, where it comes most into contact with external nature. Use and want hav fashioned them through long ages into organs of taste and smell and touch; pigment spots, sensitiv to light or shade, hav grown by infinit gradations into the human eye; tremulous nerve-ends, responsiv sympathetically to waves of sound, hav turned themselvs at last into a perfect gamut in the developed ear of men and mammals. Meanwhile corresponding percipient centers hav grown up in the brain, so that the colored picture flashed by an external scene upon the eye is telegraphed from the sensitiv mirror of the retina, through the many-stranded cable of the optic nerve, straight up to the appropriate headquarters in the thinking brain. Stage by stage the continuous process has gone on unceasingly, from the jelly-fish with its tiny black specks of eyes, through infinit steps of progression, induced by ever-widening intercourse with the outer world, to the final outcome in the senses and the emotions, the intellect and the will, of civilized man. Mind begins as a vague consciousness of touch or pressure on the part of some primitiv, shapeless, soft creature; it ends as an organized and co-ordinated reflection of the entire physical and psychical universe on the part of a great cosmical philosopher.—*Home Journal.*

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THE calamities with which the world is afflicted, are the result of the ignorance of men, and not of the interference of God.—*Buckle.*

PAIN and destruction are not the deliberate acts of a wrathful or chastening God, who consciously sends them with reference to their immediate effects; but they are the necessary results of an eternal succession of causes. And we do not need to propitiate the deity that he may not send such calamities, but we need to increase our knowledge of these operations of nature, that, by coming into harmony with their workings, we may avoid their evil results.—*Robt. C. Adams.*

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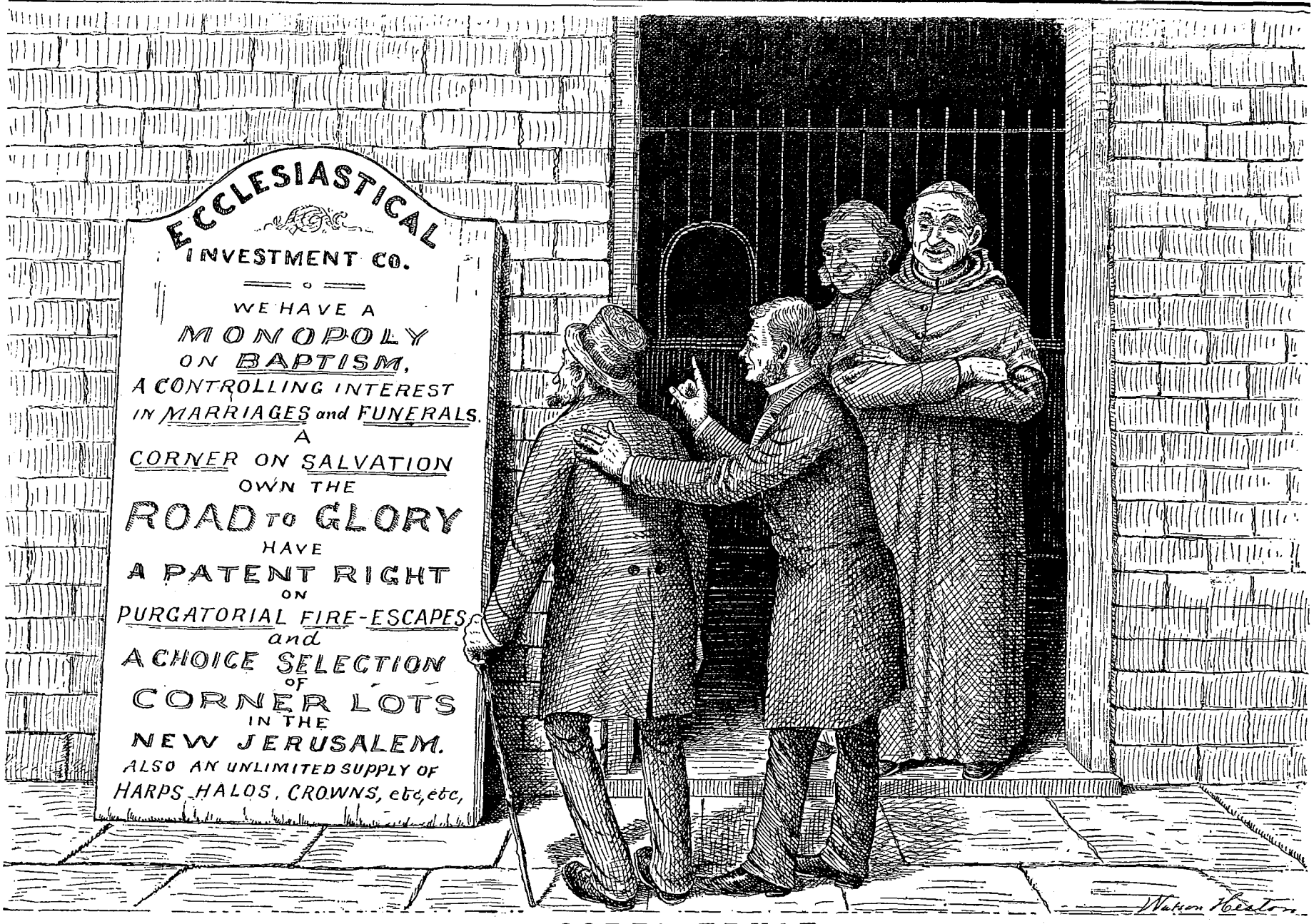
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A GOSPEL TRUST.

Notes and Clippings.

A PREACHER and a judge returning from the Methodist camp-meeting at Pacific Grove near San Francisco were recently heard discussing the question, under secret advisement among the leaders of the sect, of uniting forces with the Catholics in order to more easily secure such legislation as might be desired by both Protestant and Catholic churches.

BECAUSE a Buffalo, N. Y., father and mother endeavored to take their daughter away from a convent in Rochester, into which she had been enticed and deludedly insisted upon remaining, the *Catholic Journal*, published in that town, says they "deserve a term in prison." The assertion would hav been nearer the truth had they failed to make the effort.

A WRITER in the Catholic *Monitor* thus deplores the departure of the good old days: "Every nation, no matter how deeply sunk in barbarity, hav [has] considered worship of absolute need. All things else were secondary to it. Refusing to worship was punishable by death. Were such stringent laws enacted in our days, there would be few indifferentists and fewer Infidels."

COL. ROBERT G. INGERSOLL, on a Wagner night at the Madison Square Garden, is a picture of content and serenity which a *Sun* writer declares cannot be described. The colonel has just pitched into Tolstoi and called him a barbarian because he decries music. Colonel Ingersoll, at one of these concerts, sits with his back to the orchestra. His head is thrown up, and he seems to be taking great quaffs of the melody. He seems to think that the music sounds a great deal better if he does not see the performers, and a good many people are disposed to agree with him.

THE officers of the Academy of Music in Philadelphia, who refused the hall to Colonel Ingersoll for his lecture on "Art and Morality," which he was to giv for the benefit of Walt Whitman, on the ground that the lecturer was an "Infidel," are, says the Boston *Globe*, just the sort of bigots who would hav burnt him at the stake in Calvin's day on some small metaphysical misunderstanding in theology.

THE Kansas City *Times* is politically opposed to Senator J. J. Ingalls, so it says: "Christianity and morality are insulted by the presence of John J. Ingalls in the chair of the nation's incompetent vice-president. He has directed the jet of his poisonous sneers against the Bible, the decalog, and the Golden Rule; he has said that the civilized world has worn out its Christ and needs a new one; he has laughed in his sleeve at his own politics and changed his opinions as often as there was anything to make."

THE San Francisco *Freethought* thinks that the directors of the American Baseball Association should be encouraged. At a recent meeting they decided to sustain the umpires in all the fines imposed for umpiring Sunday games, and to take up the fight of the Rochester club and push the matter through the courts. In San Francisco there is no restriction on Sunday amusements. As a result thousands of boys and young men spend the day on the baseball grounds instead of, as in Eastern cities, in saloons and pool-rooms.

THE *Christian Register* thus philosophizes: "Nature is both conservativ and progressiv. She holds to old customs which she likes, but she is not at all ashamed to change her forms. Indeed, she is constantly doing so. If Barnum could furnish us with a menagerie of the pre-glacial period, it would be a very singular collection of animals. If we compared them with those of our own day, we should be surprised to find how the fashion in animals has changed. The same would be true of a comparativ ancient and modern botanical show. Nature has left many of her fashion plates in the rocks, and from them we can see a good many of the old clothes she has cast off. They served their day and generation: they do not belong to ours. If the old lizards, fishes, and monsters of the past were to rise from their stony graves, we should hav to repeat the work of the original Nimrods of the race and drive them back to their tombs again. Indeed, in some quarters of the globe, the first thing that is necessary to be done for civilization is to kill and bury the wild animals which belong to a past age, but which do not belong to ours. So, in the mental and moral evolution of man, he must bury a good many of the old barbaric creeds and forms of the past which he has clearly outgrown. There are mastodons and pterodactyls in theology and mythology which ought to be banished from modern thought as their material prototypes hav been banished from modern life. On the other hand, if there is anything in the old forms still fitted to survive, as colossal and intelligent, for instance, as a well-trained elephant, and therefore still of use to humanity, let us by all means keep it alive."

AT the Baptist ministers' conference the Rev. Dr. Robert Bruce Hull spoke of his recent visit to Palestine. To Dr. Talmage the speaker applied the saying: "It is better not to know so many things than to know so many that are not so." "In one of Mr. Talmage's sermons," he said, "occurs the sentence, 'The road from Joppa to Jerusalem and all the roads leading to Nazareth and Galilee we saw lined with processions of Jews going to the sacred places, either on holy pilgrimages or as settlers.' The preacher of the sermon must hav had good eyes. Nobody else saw them, I am sure. As a fact, that is not so. Of course, it is the reporter who must hav made the mistake. There is no crowd of Jews there. It is true they are coming in, but they are few in numbers, and they are the poorer Jews for whom Rothschild and Montefiore hav there built houses. Another mistake in the sermon is where mention is made that all through the journey in Palestine fire-arms are required. He says: 'While the only weapon I had on my person was a New Testament, we went through the region, where I said to the dragoman, "David, are you armed?" and he said, "Yes;" and I said, "Are these fifteen or twenty muleteers and baggagemen and attendants armed?" and he said "Yes," and I felt safer.' He might hav required arms, but we did not. Not a muleteer in Palestine carries an arm. There is not one that needs one. The dragoman wears a belt in which he carries a pistol, but it is not for use so much as it is a badge of office, like a policeman's club. Not a muleteer is armed on the west side of Jordan. It is different on the east side, but there no traveler goes."

Communications.

Christian Morality.

It is the belief of the majority of Christians that they, by divine right presumably, hav the sole monopoly of morality.

They cannot see how the life of a non-Christian can be pure unless he believes in vicarious atonement—a most immoral belief—and in Jahveh, and has wept his way from the "mourner's bench" to the great white throne of grace.

"We are pure as the driven snow, for the blood of Jesus Christ hath cleansed us from all sin, but ye are not, nor can ye be until you are converted to our faith," is the cry of those latter-day Pharisees.

Not only do they claim that purity of life for themselvs, but even they, in their ignorance, will often refer one to the fathers for evidence as to the purity of Christianity in its childhood.

They say, and verily it is a truism that holds good in most cases, that the nearer the fountain-head the purer the spring, yet the farther one travels up this river of Christianity the filthier becomes the stream, until when one does arrive at its head the stench is so overpowering that one gladly seeks relief in other, less divine, pastures.

In the present paper I intend bringing before the public specimens of "Christian morality," taken from various Christian writers.

In reading the life of Christ in the New Testament I cannot help remarking the unnatural manner in which Jesus oft spoke to his mother. At the marriage supper at Cana when Mary told his Lordship of the dearth of wine in the house, he turned to her with the contemptuous remark, "Woman, what hav I to do with thee?" which if made by a modern son to his mother would almost freeze the blood in her veins.

In the mouth of a God the above may sound natural, but if made by any person civilized, it would appear very unfilial.

Then, at the crucifixion, when the mother's heart was yearning toward her son, the only comfort he could giv her was prefaced by the same word, "woman."

He could not, even in his dying hour, call her mother, that most tender, sweet, and loving of all names, the name which even the most hardened ruffian pronounces with reverence, and which, had it been whispered by that almighty fiend, Jahveh, would almost hav made him human—no, the only balm he could pour into her broken heart commenced with, 'woman."

No wonder the Jews denounced his religion. For the man who can speak harshly to or of his mother deserves to be thrust out of the pale of society.

"Honor thy father and thy mother," and liv an envied life.

Then what a mighty example of morality is offered by the life of St. Simon Stylites, a worthy father of our most holy Roman church. What humility of spirit was it that enabled his saintship to mount a pillar, and, with right arm extended toward heaven, hand clenched, remain there, unwashed, a number of years, a monument of holiness and filth. He kept his arm extended so long that, as Kingsley tells us, it stiffened in that upright position, the nails of his fingers growing through the back of his hands, in order that God might be glorified the more. Mr. Stylites had, of course, a horde of imitators who served God in the same way. They thought that by mortifying the flesh their claim on their heavenly mansion was proved.

Much the same thought occurs to the Roman Catholic of to-day who crawls upon his hands and knees over a pebbly road to a holy station or wears a hair garment next his skin. What idiocy and puerility must be in the brain of a man who stoops to such degrading rites! Yet the record of early Christianity is one long series of filthy, idiotical, and bloody actions. Were a father of the church to appear at St. Anne's, New York, I hardly think that Archbishop Mike would receive him with anything approaching to reverence. At least the water with which Michael would wash the feet of the "father" could profitably be highly seasoned with lye.

Wandering down through the ages we come to the time when the "mysteries" or sacred plays were acted. In those we can recognize the moral tone of Christianity, especially in that one acted in England some two hundred years ago, in which the third chapter of Genesis was acted *ad vitum* before a numerous assemblage of both sexes (Disraeli's Curiosities of Literature, vol. iii). Comment is useless.

As regards the clergy, they were even worse than their plays. Robertson, in his "History of Charles V.," tells us that the monasteries were no better than brothels. Priests lived openly in their shame. On week-days they led their flock in their downward career, and on Sundays unblushingly directed their attention to heaven, while they, the priests, were concocting some plan to steal their wives and daughters. From pope to novitiate all were fearfully immoral. When the life of Luther was purity itself compared with that of Roman Catholics of that day one can imagin the depth to which those Christians had sunk in their licentiousness.

Cardinal Bellarmin said "that if the pope commanded the practice of vice instead of virtue the church would hav to obey." Indeed, it would seem as if such an order did really emanate from the Vatican, to judge by the lives of the Catholic clergy of that period.

Under the empire it was common to see the clergy of France going to the chapel with prayer and betting books under arm ready for the afternoon's sport. Truly a fine example to their flock of well-named sheep.

And when in Malta, a few years ago, I never was so much astonished as at the tales that were told me of the monks whose lives we suppose are spent in contemplation of God's goodness, but who, according to a trustworthy Maltese with whom I was acquainted, spend them in an entirely different manner. They are, and hav always been in all times and countries, a living reproach to civilization, and one wonders how the people, by whom they exist, suffer them to remain as drones in the world's hive.

But it is ever so, men are not so happy as when they are slaves and fools kissing the iron hand that crushes them down! O that the people would understand the nature of this vile superstition; would only arise from their groveling attitude and stand free and independent, guided by their own intelligence, as an honest God would hav them do. I often think that, if there be a God, he will hate nothing more than to see mankind wallowing in the direst superstition.

I could fill pages of THE TRUTH SEEKER with facts affecting Christian morality, but the above, I think, will serve to show that, instead of being the most moral, it is one of the most immoral of any so-called divine religions.

If impurity were an evidence of divine origin, I should undoubtedly say that its divinity was proved, and that, since its supernatural origin is asserted, he must hav been a "past redemption" God indeed who could hav created such a monster. But like produces like. Jack is no better than his master, and the clergy, according to the newspapers of to-day, do not care to be any better than that lecherous, Jewish God who spent his early days, at least the earliest we know of, in directing his favorits where to find their concubines.

Bah! down with this Christianity, this murderess of *biensèance*, whose once dark robe is crimsoned with the blood of her victims—with that hoary-headed tyrant, misnamed God, whose sole delight is in the immolation of his children on his bloody altar—and from their ruins let arise the pale, yet beautiful figure of Freethought flooding the world with the light of its knowledge, making ignorance an impossibility.

WILLIAM ROBERTSON.

Hypnotic Religion.

The astounding revelations about the new Christ and his "heaven" in the southern part of Winnebago county, Illinois, hav doubtless raised a question in many minds as to what could be the influence used by Schweinfurth in accomplishing his designs. Those who hav kept themselvs informed as to the discoveries of the great French physicians in mesmerism, or, as it is now called, "the science of hypnotism," made within the last two or three years, will hav no difficulty in agreeing with me that that is the influence. For the benefit of those who are not posted on this subject I will state some of the wonderful results which these physicians hav accomplished by actual experiment.

Dr. Charcot made his hypnotized subject see his portrait on a sheet of blank paper, and for days afterward she could distinctly see the portrait and showed her friends what a fine likeness it was.

Professors Binet and Féré made a subject believe that on awaking she would not see Féré, which was actually the case, and they performed many curious and amusing experiments with her, such as putting a hat on his head, which she declared was suspended in the air; putting an overcoat on him, which she said looked as if it was on a hollow dummy, etc.; and they found that such suggestions if not removed would last for days and even months. In the same way they could make her deaf to the voice of a particular person.

Professor Bernheim ascertained that he could make his subject commit murder or larceny or any other crime, and pass through an apparent trial before a supposed magistrate, in which he would declare that he committed the crimes of his own free will. The professor says: "Illusions can be induced instantaneously. I can produce uni- or bi-lateral blindness; he may be made to see with only one eye. A pin or a light held close to the other eye does not make him wink. I can produce the various hallucinations of sight. I invoke visions of people he has known. I show him his son whom he has not seen for eight years. He recognizes him and tears flow from his eyes. I make him swallow salt for sugar. He thinks it sweet. I put a pencil in his mouth, saying it is a cigar. He blows out puffs of imaginary smoke," etc.

Suffice it to say that hypnotizers can at will produce any conceivable illusion, and that the subject will vividly remember it when awake as an actual reality, *if told to do so*, otherwise he will hav no recollection of it whatever.

He may also be told that at a particular time in the future he is to do a certain thing, but is not to remember that it was suggested to him to do it. In the mean time he will hav no recollection of it, but when the time comes round he will be seized with an uncontrolable impulse to do that thing, and will do it if possible, and if examined under oath will honestly swear that he did it of his own free will. Of course a woman is absolutely at the mercy of her hypnotizer. He may paralyze her so as to render her incapable of resistance, or he may make her believe she is with her husband or lover, or, for that matter, with the "Holy Ghost."

There is no difficulty in making a hypnotized person giv up money, or execute a deed, note, or other instrument in writing, for he may be made to believe that the transaction is one greatly to his benefit, or a suggestion may be impressed upon him that he is to execute and deliver such papers at a future day, which he will comply with, forgetting the suggestion and thinking he is acting of his own volition. The hypnotist can also instantly change the belief of his subject. If he is a skeptic, he can make him profoundly religious, or, if religious, can make him a rampant skeptic. If he is a drunkard, an opium smoker, a devotee of morphine, chloral, or any other drug, he can make him loathe the very thought of it. Such changes will, however, usually wear off in a few days unless renewed, consequently these physicians hav found by experience that it is necessary to renew the influence about twice a week for several months, until new habits are formed which are permanent.

Hypnotism has been found to be a wonderful curativ agent, and has, for several years past, been extensivly used for that purpose in the great French hospitals. Its most striking cures are obtained in complaints of a nervous character, such as insanity, hypochondria, epilepsy, paralysis, etc., but surprising results are obtained in other diseases. For example, the effects of emetics, cathartics, opium, and other medicins, may be obtained by simple suggestion, without giving them to the patient at all. Besides, it is usually putting a patient a long way on the road toward recovery when you can make him feel absolutely sure that he is, in fact, getting well. This the hypnotist can do *par excellence*.

There are many methods of putting people in the hypnotic state. Some persons naturally hav extraordinary hypnotic power, while others are unusually sensitiv to the influence; under such circumstances, a steady gaze is frequently sufficient. It used to be supposed that only about one person in ten was susceptible of being hypnotized, but lately Dr. Luys, of La Charite Hospital in Paris, has discovered that a little revolving mirror, used by French peasants in charming birds, can also be used to hypnotize human beings. Here is what he says of it: "The advantage of my system is, that by means of it, one single operator can fascinate, at one and the same time, an unlimited number of patients without trouble to himself, and with no loss of force. It has also the advantage of absolute infallibility. I hav never known it to fail, etc." (For a more complete account of this method, see *Scientific American* supplement for June 28, 1890.)

The limits of an article of this kind preclude anything but the briefest synopsis of so extensiv a subject as hypnotism. Those who wish to pursue it further are referred to the writings of Mesmer, Dr. William B. Carpenter, Dr. James Braid, Drs. Charcot, Binnet, Féré, and Luys, of the Paris school; Profs. Bernheim and Liebault, of Nancy; an article by Dr. Charcot in the *Forum* for April, 1890, and particularly to an article in the *Overland Monthly* for July, 1890.

Now, assuming that Schweinfurth is a powerful and accomplished hypnotist, how easy would it be for him to acquire hypnotic control over the members of his "church" during the intimacies incident to revival and other religious excitement, and that, too, without their being aware of the fact. The oftener this control was exercised the easier would be its accomplishment till a mere glance would be sufficient. This once accomplished and all the rest follows almost without an effort. He could convince them beyond a doubt that he was the risen Christ. He could giv them beatific and heavenly visions to their heart's content. He could cure them of many of their ailments in a, to them, miraculous manner. He could make them think that it was their duty to deed or donate their property to him, and to come and work for him for the good of the cause and liv in his "heaven," where he would hav exclusiv control over them, with no one to interfere. And the women, how easy to make them believe while hypnotized that they were "overshadowed by the Holy

Ghost," as one of them testified, and that the result would be an "immaculate conception."

What surprises me is that he has no better sense than to make them testify to such nonsense, knowing, as he must, what a storm of sarcasm and obloquy it will bring upon his church and himself, and the legal and illegal difficulties it will get them into, when he might hav just as easily convinced them that their intercourse had been with some of the male members of the church.

About thirty years ago I was present at a high-pressure revival of religion, the proceedings of which I closely watched, and I came to the conclusion that what they called "the spirit of the Lord" on that occasion was mesmeric (as it was then called) in its nature, an opinion I hav never changed. Great revivalists are in reality hypnotists of extraordinary power. At some future time I may giv my reasons for this belief.

In the mean time I will bring this article to a close by saying that I am convinced that hypnotism will be found to explain most, if not all, of the peculiar phenomena of voodooism; the witchcraft, magic, and devilish possession of the ancients; spiritualistic wonders, particularly the materialization of spirits; mind cure, faith cure, *et id genus omne*.

C. G. STAFFORD.

The Exact Science.

Slowly, but surely, science is drifting into the realm of pure mathematics. Of all the sciences astronomy was the first to become a mathematical science. Mechanics soon followed, then those other branches of physics relating to optics and sound.

The mechanical equivalent of heat being discovered, thermodynamics became a mathematical science, and men like Maxwell and Thomson hav made electricity and magnetism mathematical. A branch of philosophy, known as molecular physics, is fast leading chemistry through the same gateway. Now we come to biology, the science of life, and it, too, must follow in the same wake. Actions that take place in organized bodies are each day being found to be chemical actions, and molecular physics is demonstrating the mathematics of chemical actions. The telescope sees afar off the masses of nebulæ whirled in spiral curves. The microscope reveals to us the currents in the protoplasm of a cell, currents whirling round and round, also in spiral curves. Philosophy teaches us the same great class of laws control the motions of the microscopic and the telescopic particles alike. That a million suns swing like one mass in their mighty orbit according to laws of motion, the counterpart of those that swing the protoplasmic particles within the tiny cell. Even if the cell in question be in the gray matter of a human brain, every motion in that cell is a resultant of the impressed force. While the currents of a thousand cells within a human brain describe their curves, a man may think, may act, may will or move. Yet, when he does these things, he says that *he* is the master-mover of them all. Within himself he claims to hav an ego that he can wish or pray to, and the ego will respond and answer wish or prayer.

Some men believe that prayer sincere enough could swing the planets from their destined paths; but others go less far, admitting that their wishes cannot influence celestial spheres, yet claim that within them there is an ego that can act by will independent of and over actions that are occurring within themselvs. They feel that they can or cannot at choice act in certain ways, yet feeling has been proved a thousand times to be an uncertain guide to fact.

Is then our thought and action wholly due to structure and the balancing of parts composing us? Or is a man to even a very limited extent the master of even a part of himself?

Answering the first question in the affirmativ, we admit the universality and absolutism of natural law. If we answer it in the negativ we deny these. Rarely do Liberals discuss these questions. Perhaps this is because it is so difficult to frame an argument against this absolutism of the ego which does not contain a technical absurdity that will cause a writer to be caught in a trap of his own words.

Still, as physics is throughout mathematical, and as chemistry through physics is becoming mathematical and biology is being proved to be a mass of chemical phenomena, is not the question of the absolutism of the ego asking us more loudly every day, Does natural law fail to be absolute where the ego begins?

We all hav a tender regard for that little ego. Many would make us believe that all of nature was made for its special benefit.

But as we notice the advance of science and comprehend a wider nature the ego has to take a back seat. Of course this is very mortifying to the ego at first, but history furnishes a few parallel examples. Thus the Jews once thought themselvs God's chosen people, but they were not. Bible science said that the sun, moon, and stars were made for the sake of man on the earth; moreover, the earth thrown in, for man, too. This is now considered altogether too flattering to man. Just as though the sun had no better business than to accommodate man? Just as though the earth is flying at the rate of sixty-eight thousand miles per hour around the sun simply to giv man a ride! Man's biggishness has been muchly diminished in the last two thousand years, and it looks as though the limit to which it is converging is zero. What a come-down! Fable says, and men believed, that man was copied from Mr. Most High, chief engineer of a machine called the universe, that runs on perfect mathematical principles, where an engineer would hav nothing to do except to do nothing.

Now, a personage busily employed in doing nothing for so long a time as forever, would atrophy by natural causes. Thus before a forever was over with nature's chief engineer must hav converged to zero a forever ago. Thus if the ego is an image of Mr. Most High, quite naturally, as the equal of zero is zero, there must be to nature relativly as much God as there is to man absolute ego.

Also, if the gray cells of a man's brain hav over them an extra-physical boss, is it not quite as reasonable to suppose that over nature there may be a supernatural boss?

Here is a harmony that would please the Christian nicely. Call the ego the super-cerebral; call the Lord the supernatural; what the super-cerebral cannot do the supernatural can, and nature gets left out in the cold, but even then man cannot find an absolute zero of temperature. Neither can he find an absolute zero of potential. In fact, he is unable to find an absolute anything, except it be the everything. He can assume ten thousand things, and find their relativs. Thus, why should he not assume an ego; assume further that the ego is absolute, and then determin relativ relations? Poor man, he has sunk from being a God's pet to a being on a dead level with nature. There he should remain; he is matter, constructed, to be sure, but relativ to nature of not one whit more account than an equal weight of sawdust.

DR. BOYNTON.

The Death Penalty.

In THE TRUTH SEEKER of September 20th appears an article the subject of which has often occupied my mind, the death penalty.

For nearly forty years I hav held the opinion that the death penalty is a cruel wrong and ought to be abolished. Yet, when I see the workings of our present criminal law I find it would be still more cruel to abolish it. Here in California, where murders are committed perhaps oftener than in any other state, murderers are usually leniently dealt with. They are mostly sent to the penitentiary, pardoned by the governor, and invariably commit new crimes as soon as they are out. Under these circumstances it is due to society to hang the murderers to prevent them from doing further harm, and mobs are justifiable in lynching criminals; for people must protect themselvs when the government will not protect them.

Every human being is born with certain instincts, that is to say, they hav certain desires or inclinations for certain pursuits which develop themselvs without tuition. These instincts are the accumulated experiences and inclinations of our ancestors transferred to their offspring, and we are in no way responsible for them. These inborn tendencies will degenerate or be improved upon according to the circumstances with which we are surrounded; and since our surroundings are often forced upon us, and not our own choice, it follows that, to a great extent, we are not responsible for our actions. Some people are born mechanics, some mathematicians, and some are born thieves and some murderers. Why then should we punish people for what they cannot help? It is cruel, it is barbarous.

It is true, society must protect itself by restraining the criminals, but in our present uncivilized society we punish the criminals according to the magnitude of the offense they hav committed, while, if we were enlightened or truly civilized, we would treat them as moral patients and not punish them at all, since they are the victims of circumstances as much as the most moral people among us.

Society ought to be protected from criminals a great deal more than it now is. Criminals ought to be confined and treated as moral patients, and not released until they hav completely recovered. And since their dispositions are invariably inherited by their children, they ought not to be allowed to marry or propagate children and perpetuate moral disease. But in their confinement they ought to be treated kindly, and force ought to be resorted to only when unavoidable.

All punishments are barbarous. Evil-doers must be restrained, but the restrainment ought to be looked upon by the party restraining and by the evil-doer as a necessary precaution against evil actions. To send a person to the penitentiary for a term of years is as ridiculous as to send a person to the hospital for a certain time on account of having a leg broken, and for a lesser time on account of having a finger jammed. When people are physically sick they are cared for until they are well; why do we not care for those who are morally sick and unfit to liv in society?

All criminals ought to be obliged to work and to earn their own living, and if they hav earned more than their living and care amounts to, the surplus ought to be paid to them on leaving the place of restrainment. But in no instance ought the people to be taxed to support a criminal who is able to earn his own living. To giv criminals money on leaving the penitentiary, as Mr. Ingersoll proposes, would prove a burden to the public and be no benefit to the criminal, for in nine hundred and ninety-nine cases out of a thousand they would spend the money in the first twenty-four hours. The experiment is not worth trying. Punishment hardens criminals, but does not reform them, and in nearly all cases the criminal leaves the penitentiary a greater villain than when he entered it.

Our penal system ought to be reformed, but until that is done it is not safe to send a murderer to the penitentiary. Barbarous and useless as a deterring agent as capital punishment may be, it has that in its favor that it prevents the murderer from committing further crimes.

Some may ask here, what shall be done with men like Harman and Heywood? Such men never ought to be molested, as they are not criminals. They may be guilty of folly, but not of crime. Where no one is injured no crime is committed, and, so far as I know, they hav never injured anyone. If they use language in print which the majority of people do not approve, it is a matter between them and the subscribers to their papers, and does not concern anybody else, unless they force their publications on somebody who does not want them. When will people of these United States get sense enough to abolish Comstockism?

ROBERT GUNTHER.

Eureka, Cal., Oct. 4, 290.

Irreverent Remarks.

MAN never wants to be an angel until he has failed at about everything else.—*Puck.*

"YOU'RE very late in returning from church; you must hav had a long sermon." "Oh, yes; Dr. Sixthly gave us a great discourse on 'The Evil of Talking Too Much.'"—*Puck.*

LITTLE boy: "Papa, when the preacher talked about wicked people he didn't look at the congregation, he looked up in the air. Why was that?" Papa: "He was probably looking at the choir."—*New York Weekly.*

ROBBIE (with a new air rifle): "Mamma, does God count every sparrow that falls to the ground?" Mamma: "Yes, dear." Robbie (proudly): "Well, you can bet I'll keep him busy this afternoon, then."—*Puck.*

"THIS bell," said a well-meaning sexton, when showing the belfry of an interesting village church to a party of visitors, "is only rung in case of a visit from the lord bishop of the diocese, a fire, or flood, or any other such calamities."—*London Figaro.*

MOTHER: "Johnny, you said you'd been to Sunday-school." Johnny (with a far-away look): "Yes'm." Mother: "How does it happen that your hands smell fishy?" Johnny: "I—I carried home the Sunday-school paper, an'—an' th' outside page is all about Jonah an' th' whale."—*New York Weekly.*

PROFESSOR HUXLEY has a son-in-law who is something of an artist, and still more a wag. A recent picture from his studio represents his young wife, the professor's beautiful daughter, fast asleep in an armchair. At her feet, its pages tumbled by its fall, is a book, of which the title, "Lay Sermons by Huxley," may be plainly discerned.—*Exchange.*

COLONEL HOOKS: "I hear you hav been converted, Uncle 'Rastus." Uncle 'Rastus: "Yes, sah; I'se done got religion, suah." Colonel Hooks: "No more chicken-stealing, eh?" Uncle 'Rastus: "No, indeed, sah!" Colonel Hooks: "And no more playing policy?' Uncle 'Rastus: "Well, sah, I *buys* de policy slips; but I makes 'em de subjec' ob a pow'ful deal ob pra'r, sah."—*Puck.*

A CERTAIN priest was attending the death-bed of a wealthy old lady, and pricked up his ears when he heard her say, slowly and with difficulty: "Father—I've—given—you——" "Stay," cried he, anxious to hav witnesses for this nuncupativ testament; "I'll call in the family." When the family had assembled, the old lady resumed: "Father—I've—given—you—a great—deal of trouble." And, exhausted with the effort, she fell back and expired.—*Argonaut.*

THE following occurred in Chandlerville, Ill., during the civil war: Mother: "Lulu, mamma will hav to punish you now; you hav been doing again what I forbade you to do." Lulu Reads (four years old): "Did you see me do it, mamma?" "I did not *see* you, but God saw you; he always sees us." "Did God see me do it? Just God?" "Yes, my dear, he saw you." "Then, mamma, let him 'tend to me."—*Voice.*

FIVE-YEAR-OLD ROBERT H. FROMAN, of Ghent, Ky., asked his Aunt Caby: "Auntie, God can do everything, can't he?" "Yes, Rob." "Then why don't he make bad men good?" No answer was given him, and he asked his mamma, after a moment's pause: "Mamma, will niggers be white in heaven?" Again, he said: "Grandma, God will soon be ready for you." "Why, Rob?" "Because you are so old."—*Voice.*

NEW facts were discovered and therefore a new system of interpretation was required, and men began to apply their critical powers to the sacred writings for the purpose of bringing them into conformity with opinions that had been arrived at independently by the reason. Each new discovery of science that bore upon any scriptural question, each new order of tendencies evoked by the advance of civilization, produced a repetition of the same process.—*Lecky.*

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The American Secular Union Congress.

In regard to railroad fares to the Portsmouth Congress we would ask our friends to note specially what we giv below.

As mentioned, the Eastern, Central, and Southern lines (the Western Passenger Association has declined to enter the pool) will grant us a reduction of two-thirds the regular first-class fare on our homeward tickets, provided we comply with the following conditions:

1. Each person desiring the reduction must purchase a first-class ticket to Portsmouth, O., for which he will pay the regular fare; and upon receipt the ticket agent will, at the time he buys the ticket, giv him a printed certificate of purchase, properly filled out and signed by said ticket agent.

2. If through tickets cannot be procured at the starting-point, the traveler must purchase to the most convenient point where through tickets can be obtained, and repurchase through to Portsmouth, requesting a certificate from the ticket agent at the point where repurchase is made

3. Tickets for the return journey will be sold, by the ticket agent at Portsmouth, O., at one-third the highest limited fare, only to those holding certificates (referred to above) signed by the ticket agent at the point where through ticket to Portsmouth was purchased, and countersigned by Ida C. Craddock, secretary of the American Secular Union, certifying that the holder has been in regular attendance at the Portsmouth Congress.

4. It is absolutely necessary that such a certificate be procured by *each* traveler, as it proves that full fare has been paid for the journey to Portsmouth, and that the purchaser is therefore entitled to the excursion fare returning. It will also determin the route via which the ticket for the return journey should be issued.

5. On some of the roads, tickets for return journey will be furnished only on certificates procured not more than *three days* before the meeting assembles, nor later than *three days* after the commencement of the meeting, and will be available for continuous passage only; no stop-over privileges being allowed on tickets sold at less than full fares. Certificates will not be honored unless presented within *three days* after the date of the adjournment of the Congress.

6. Ticket agents will be instructed that the excursion fares will not be available unless the holders of certificates are properly identified, as above described, by Ida C. Craddock, secretary of the American Secular Union, on the certificate.

7. These certificates are *not transferable.*

8. The reduction on return journey will apply only to the point at which a traveler's through ticket was purchased to Portsmouth on his way to the Congress.

9. (Very important.) NO REFUND OF FARE WILL BE MADE ON ANY ACCOUNT WHATEVER BECAUSE OF FAILURE ON YOUR PART TO OBTAIN A CERTIFICATE. Should you neglect to obtain a certificate as the above conditions provide, you will be obliged to pay full fare both ways.

10. Last, but not least, it is recommended that those who wish to obtain certificates shall arrange to be at the ticket office a half-hour before trains start, in order to receive proper attention from the ticket agent.

From Philadelphia, the Chesapeake and Ohio railroad (leaving Broad street station) giv us a rate of $15 50 first-class fare to Portsmouth, and one-third returning, which will bring the amount of round-trip ticket within $21. From New York city, the fare will be $16 going to Portsmouth, and one-third returning; and those of our friends who start from New York are requested to call at the office of the Chesapeake and Ohio Railway Co., 362 Broadway, to procure tickets.

Friends starting from Boston can leave at 9:15 A.M., via Shore Line, arriving at Philadelphia, Broad street station, at 6:47 P.M. There they can join the friends who may be *en route* from New York at that time, and leave Philadelphia from that depot at 7:40 P.M., reaching Portsmouth next day at 2:30 P.M. Tickets may be obtained at the Pennsylvania railroad office, 205 Washington street, Boston, and by procuring certificates (as directed above) signed by the ticket agent from whom they purchase their tickets through to Portsmouth, and having those tickets countersigned by Ida C. Craddock, secretary of the American Secular Union, at the Congress, they can get the benefit of the reduced rate homeward. By taking the above train and route, a transfer through New York city of person and baggage is avoided.

Our friends will please bear in mind that, in order to secure the above reductions in fare, they must be certain to provide themselvs with duly signed and countersigned certificates, as given above. No stop-over tickets will be allowed for Philadelphia or other intermediate points. Friends desiring to remain over in Philadelphia, either going or returning, will hav to pay regular fare between New York and Philadelphia, and repurchase ticket on which reduction is to be allowed in Philadelphia.

A vestibule train leaves New York via Pennsylvania railroad at 5 P.M.; Philadelphia, 7:40 P.M.; Baltimore, 9:55 P.M.; Washington, 11:10 P.M.; and reaches Portsmouth at 2:30 P.M. next day. The usual extra charge is made for sleeping berths. From Philadelphia, the Pullman charge is $4 through for a double berth, or $2.50 to White Sulphur Springs, where travelers may change to comfortable day coaches for the rest of the way. Two persons may occupy a double berth without extra charge. Friends may either carry their own lunches, or procure meals in the dining-car at $1 per meal. This is the only train carrying a dining-car through between New York and Portsmouth without change. The entire train is heated with steam, and is lighted with electric lights, individual electric lamps being provided for any passenger who may desire one at his seat or in his berth. The road winds through some of the most picturesque scenery to be had anywhere among the Alleghanies. At 6:45 next morning, we arrive at White Sulphur Springs, that famous aristocratic resort of the "F. F. V.'s" (first families of Virginia), situated in an undulating valley surrounded by mountains. The medicinal virtues of these springs are world-renowned, and hav been known and tested since 1788. Further on, we come into the Greenbrier valley, where the picturesque stream which givs the valley its name flows tranquilly along over a bed of slate. At Kanawha Falls, which we reach about 10:30, the scenery is wild and rugged in the extreme. "The broad river," writes an eastbound traveler, "sweeps majestically down over the rocks, and on both sides of you tower verdure-clad walls that are broken here and there with frowning masses of rock. Past the Hawk's Nest, or under it, the train rushes, carrying you into the wild, rugged defiles made by the New river, as it cuts its narrow pathway through the solid rock. There is no wilder or more picturesque scenery in America than that along the banks of the little stream which goes roaring and plunging over its stony course many feet below you." Later on we enter the beautiful valley of the Ohio, with its alternating fertil farms and busy manufacturing towns, and at 2:30 in the afternoon we find ourselvs at Portsmouth.

While it would of course be desirable, as a matter of social pleasure, that all our friends journey to Portsmouth on the same train, it is not at all obligatory. They can go individually on whatever train suits them best, and still be entitled to the reduction, provided they comply with the conditions regarding certificates, given above. Coming home, it is hoped that as many as possible will return on the one train, so that we may hav a fraternal jubilation and a good time generally—as well as more leisure than is likely to obtain at the Congress for overflow discussions of ways and means of extending our work.

We trust that our friends everywhere, and especially to the north and east of Philadelphia, can manage to come this way, so that we can hav a pleasant social journey homeward.

IDA C. CRADDOCK, Corr. Sec. A. S. U.
Philadelphia, Pa., Oct. 13, 1890.

The Mutual Aid Society.

The necessity for greater organization, for closer union, is becoming more and more apparent to Freethinkers everywhere. The idea that lasting, effectiv work can be accomplished in no other way is gaining ground. That Secular work has been done spasmodically and with only transient success is manifest. Much time, money, and energy has been wasted in these comparativly fruitless attempts. And, too, when in a community Freethinkers hav aroused themselvs to a sense of their wrongs, the movement for justice has been participated in only by the more bold, the more brave and outspoken, while by far the greater number hav remained inactiv through cowardice, fear of failure and loss of business, the jeers of Christian neighbors, and the innuendoes of the priesthood, thus often rendering ineffectual the convulsiv attempt. Not one in a hundred of the Liberals and Freethinkers throughout the country belong to any Freethought organization or society, and many of those who do are far from zealous in the cause. The work done by our Secular Union is of so small an amount as to be almost imperceptible to the great mass of Liberals. What they hav done the past year beyond the printing and distribution of a few pamphlets and tracts I do not know. Undoubtedly they can do but little; indeed, loosely as they are organized, their hands must be bound. The absence of financial and moral support, and the single and unaided efforts of the officers, must be productiv of little telling or lasting benefit. We must hav closer union, better and more thorough organization. The state organizations of Washington, Oregon, California, Texas, the local organizations all over the country, must unite, must be bound together in closer ties of union and fellowship, recognizing the American Secular Union as a head, and ready to coöperate and render aid in every possible way in any attempt made by it to secure freedom and justice, and crush tyranny and oppression.

Auxiliary to this compact American Secular Union army should be organized a Mutual Aid Society similar to the Masons, Odd Fellows, and other kindred fraternities. Freethinkers need it, they demand it. It should be organized as strong and as systematically and thoroughly as any of those referred to; nor should its initiation fees, dues, assessments, etc., be more than is absolutely necessary to an economical management. Because of its fraternal features, its material aid and secret work, its membership would soon quadruple, yes, exceed by a hundred fold, that of the more open and public Secular Union. Thousands would join who at heart are Freethinkers but who, through moral cowardice, through fear of loss to business and social position, would not join the American Secular Union. Thousands of others would join, mainly on account of the fraternal and insurance features, who, while liberal in their views on religious matters, are not Liberals and Freethinkers, but who, through association with Liberals, and the reading of Liberal literature which would undoubtedly be thrown in their way, would ultimately become Freethinkers and as zealous in the cause as any.

That the work of Liberals and Freethinkers in secularizing our government is political in its nature we all know, and we know also that the Mutual Aid Society must be non-partisan in its organization; still, to be of aid, to be a beneficial auxiliary to the American Secular Union, much of the work must be political in its nature. The members of the American Secular Union to secure the adoption of any of the Nine Demands must vote for and elect men for public office favorable to these demands; and that by organization, by united work and vote, such men can be elected, is more than probable. While the Masonic lodge is non-partisan it is an actual fact that at least fifty per cent of the political offices in our country are held by members of that fraternity. Their work is not done openly, but secretly. Masons attend caucuses, primaries, and nominating conventions and it is there that their work is done, and it is right there that Secularists must do their work, and not trust to an ineffectual, unavailing demand for right and justice, or for proper laws, from men chosen and elected by their avowed enemies.

That Liberals will not organize, will not recognize leadership—that each demands the fullest independence and the acceptance of his or her ism—is to me a nonsensical idea. When it is fairly presented to their view, I firmly believe that all possessing that grain of common sense of which Liberals so much boast, will recognize the necessity of organization on some broad platform, and that each will sink his or her ism out of sight and work for the common good.

That a grand, a noble work can be accomplished by Liberals, I hav not the least doubt; that results will flow from such organization that will surprise the most sanguin I also believe. Let our next Congress, now about to meet at Portsmouth, O., thoroughly canvass the matter. Let a live, energetic committee be appointed to get immediately to work, and let the new year of 1891 see the inauguration of the strongest and most aggressiv Liberal movement ever started in the world.

I would that circumstances would allow me to attend the Congress.

Bravo, Brothers Reynolds, Jamieson, Andres, Sister Craddock, and others, for your courageous, ringing, energetic words! Let all to them extend a hand and success will crown their and our efforts.

ROSSEAU HESS.

Our London Letter.

The church congress at Hull has just closed its labors, such as they were, and it is very questionable if any good will arise from the meeting, any more than in past years. As usual, there was a considerable divergence of opinion, which seems rather remarkable in a church claiming perfect unity of faith. The proceedings commenced by the introduction of two deputations, one from the Wesleyans and the other from the Hull Nonconformist Association, with addresses of welcome and assurances of brotherly love. Compliments were freely exchanged. The bishop of Durham informed the Nonconformists that, though recent inquiries into the origin of the sacred books had caused some distress, he felt sure that the final result of the most searching investigation would be to bring the facts of providence and inspiration into closer connection with human life. It is to be hoped the Nonconformists were able to understand this learned remark; it is a question if the ordinary lay mind could grasp its meaning, if it had any. When the question of the church's attitude toward strikes and wages disputes was brought up, the combatants waxed warm. A trades unionist leader considered that the church must be with the laborers in the forthcoming struggle, because her "divine master" was with them, but another pious

churchman, speaking as an employer, failed to see what that had to do with it, evidently being of opinion that Christ, not being an employee himself, knew nothing about the matter, and if the church could not back up his side as it has hitherto done, it had better stand neutral. If not, he will, perhaps, withdraw his support, and smash up the concern, so the church had better look out. A parson claimed that the Church of England is the largest trades union in existence. Another one, with an eye to the future, thought it advisable to be on the side of the many, as doubtless they would gain the day, and the church could then come in and claim a good share of plunder, on the ground of its valuable assistance. One Christian capitalist brought up the old stock argument that poverty was caused chiefly through improvidence and drink, though he did not explain how the laborer, getting ten or twelve shillings per week, could support a family and get drunk every night on that large income. I wonder how much his own drink costs him. A Westminster vicar practically recommended his brother clergymen first of all to get hold of the workingmen, a thing that had not yet been accomplished, and that is not likely to be accomplished unless the workingman changes very considerably.

A lady speaker took a very gloomy view of the state of the church and its small influence. In her opinion immorality is increasing, intemperance is growing, especially amongst women, irreligion is gradually permeating the masses, the religious observance of Sunday is becoming obliterated, and Infidelity goes a step further than of old.

The dean of Rochester is greatly shocked at the prevalence of gambling and betting in all classes, although he defended raffles and bazars because they produce so much money for churches and schools, and if the church received a commission on all the money changing hands in every form of speculation, he would be as eager a champion for every description of gambling as he is now its avowed enemy. Archdeacon Farrar was very severe on the swindles and corruptions of trade, but as most fraudulent traders are religious men, he goes rather against his own interests in abusing his supporters.

The Congregational Union went over pretty much the same ground, but one shining light was of a totally different opinion as to future prospects from the lady who spoke so sorrowfully at the revival meetings. From the Congregationalist's point of view Christianity was spreading fast, the interference of ministers in political and social matters was warmly welcomed, hostility to the gospel had died out, Secularism had failed to charm and had lost what little influence it once had. From which one may gather that this gentleman has a very good situation, and calculates the creed he professes will last his time.

The sum and substance of the whole matter is, it seems, that a lot of parsons hav had a week's holiday at the people's expense, hav aired their crochets, humbugged the faithful, put their tongues in their cheeks, winked at one another, and gone for a further holiday or to their own homes as the case may be.

A curious letter appeared last week in one of the dailies from a writer signing himself "A Happy Curate," who was at the time of writing attending the Hull congress. He says the happiest life is that of a parson, and there is no doubt the life of a tolerably good-looking, unmarried, not too bashful, well-connected curate, with a private income, is a very good position to hold, but he must be a fool to advertise it and make everyone anxious to go into the business. J. D.

Life and Death.

In the South Kensington Museum, London, there is an immense collection of objects which, according to taste or knowledge, attract the attention of the multitudes who go there. Now, however much attention may be given to the curiosities which abound in that place, there is one that attracts and transfixes all classes of visitors, from princes of royal blood and peers of every realm to the costermonger and lower-grade laborer. This is an exhibit labeled, "The Representation of a Man Resolved into His Chemical Elements." There is a certain amount of water in our blood and tissues, there before you is a large glass vessel containing just so many gallons of water; another jar shows the exact quantity of carbon in us; smaller bottles contain the iron and phosphorus in the precise proportions necessary to our constitution, and these are surrounded by little vials which contain the remaining different elements too numerous to mention here, but which show the complexity of the human physical structure. There they lie upon a shelf ready for some magician gifted with the powers of life and death to wave his magic wand over the strange assortment of chemical forces and recreate a human being, endow him with life and make him walk the earth, experience all the vicissitudes of human existence, and die like one of us.

Now, what strikes the cultivated observer is the exact identity of these elements of our bodies with those which the spectroscope has revealed as existing in the sun, the stars, the nebulæ, the earth. The spectroscope, that marvelous instrument of modern science, will analyze the most distant star or find the slightest trace of poison in the human system. Through it the stars now write their autographic record on the pages of terrestrial science.

We hav, therefore, within our bodies samples of the most important elements of which the universe is composed, so that man has well been called by ancient philosophers a microcosm—that is, a model or epitome of the universe. The sun, that radiant orb which illumins the world, is our father—"Our father which art in heaven . . . giv us this day our daily bread"—a Christianized version of the old Parsee prayer to the sun. Yes, our magnificent luminary in the heavens is the father of us all, and the earth is our mother. The solar rays fructify the earth and cause it to bring forth the compounds of which our bodies are composed. The sun's heat and animal heat are the same. A blush on the cheek of a maiden, and the tints on the petals of a rose, are equally the chemical action of imprisoned sunbeams. All life is embodied sunshine, and death the natural agent which, sooner or later, lets the pent-up elements free to disperse in space; and then passing through nature's laboratory, they combine into other forms and reappear amid the world's phenomena of life and beauty.

One of the most remarkable facts of life is the continual change that all things undergo. Nothing is at rest. The atoms of our bodies are continually changing. New atoms are born, the old ones die and are cast off. If it were not so, we could not liv. Birth and death are continually taking place, not only around us, but within us. The sun, the air, food, and water supply us with fresh elements for the nutriment of the molecules—these minute particles of matter which compose our physical structure. So that our bodies are only forms through which a stream of matter is continually flowing. Oxygen, the great death-dealer, is constantly passing through every fiber of our being, consuming and destroying. Hunger is simply waste of the system caused by the action of oxygen. But if oxygen is continually destroying, the sun's rays are continually renewing and building up; they resupply the system with the elements necessary for its renewal, and bring forth life and beauty from the midst of destruction, death, and decay.

Death, that awful, mysterious bourne from which no traveler has ever returned to tell us what is beyond the grave. Everything that livs must die, for death is the penalty of life. The enlightened, whose minds hav been freed from superstition, do not dread death. They know there is no angry God to face; no eternal punishment to fear. There is naturally some shrinking at the thought of physical pangs and regrets at the thoughts of leaving those held dearest on earth. But the memory of a well-spent life must be the greatest of all consolations in the last, sad hour of human existence. Death is a refuge for the over-burdened, the weary, the forlorn, the despairing, those who hav been blown about by the adverse winds of fate. After all, death is only change, and nature's changes resemble dissolving views by which the lower is gradually merged into the higher. ADA CAMPBELL.

160 *W. 14th st., New York*, Oct. 17, 1890.

Items of Foreign Freethought News.

The Freethinkers of Berlin are about to erect a crematory. So it is always. Mankind has to look to the Infidel for progress, and when success attends the undertaking the church steps in and claims it as her doing.

The prominent Swedish Freethinker Dr. Knut Wicksell has entered the ranks of the Swedish Freethought society. The doctor is a member, of several years' standing, of the Universal Freethought Association. The doctor will associate himself especially with the North Stockholm auxiliary society.

New societies hav been started in Stockholm and Eskilstuna by Mr. Lennstrand. But the activity of our friends is not confined to this; a Freethinkers' Song-book by Mr. Hellborg and an Annual by Mr. Viktor Lennstrand are to see the light of this winter. Yes, Freethought in Sweden has come to stay, and we congratulate our friends on their success.

The first of a series of meetings inaugurated by the Social-Democratic party of Germany, tending to a leaving of the state church in a body, if possible by all belonging to said party, took place October 13th in Joel's hall, Berlin. The meeting was attended by about fifteen hundred persons of both sexes. A Mr. Regelt, B.Th., took occasion to signify his disapproval of this step by saying: "If you organize for a war for mental liberty, then we [the powers that be] will likewise organize to defend Jesus Christ, our redeemer." The audience greeted this sentiment with a hearty laugh and sundry queries, which woke up the police present, who declared the meeting disbanded on account of the noise made.—*Der Freiheit.* A second mass-meeting called by Mr. Voghtherr was attended by over four thousand people.—*Freireligiöses Sonntags-Blatt.*

In Sweden things are beginning to look brighter. A former bitter enemy of the Freethought movement, the Rev. C. J. Eckman, has in an open letter to *Dagens Nyheter* taken stand for our brethren. He says the state has no right to interfere with speculativ opinions and that the Freethinkers hav as much right to publish their ideas as the Christians theirs.—*Fritänkaren.* The importance of this step of Mr. Eckman, who also is a member of the Swedish Rigsdag (congress), cannot be overestimated. For a voice in Rigsdagen of a prominent Christian in defense of Freethought will do more good than almost any number of Freethinkers in the same body.

There is trouble in Norway. Rev. Frans Brusen recently spoke fiercely from his pulpit in Our Savior's church in Christiania against the secular press in general and the Christiania *Dagblad* especially. He said that said paper was destructiv to true religion and dangerous to "defenseless hearts and to those not strong in the faith." The fact that writings from Ibsen, Björnson, Kielland, Dr. Olsen, and others, all of whom are Freethinkers, appear in said paper, explains the horror and fear of the reverend gentleman, whose harang had the usual result—an increased sale of the forbidden paper.

That the Roman Catholics of Germany are not asleep, and that the priests work their sheep for all they are worth, is evident. According to the *Freireligiöses Sonntags-Blatt* Germany is crowded with Catholic societies, the aggregate income of which is between three and four million marks. The most prominent societies are: Society of Holy Childhood, the members of which, over one million, remain children until twenty-one years of age, and which had in 1888 an income of 12,966 francs; the Africa Society of German Catholics, which has two hundred and fifty members and an annual income of 350,000 marks. The journals of these two societies are printed in editions aggregating 160,000 numbers. Of the several propaganda societies four had, in 1888, an aggregate income of 1,896,124 marks. The St. Canesius Society, working for the establishment of parochial schools, has one hundred and twenty members. But besides these partially clerical societies there are in Germany seven hundred and fifty mechanics' societies, with one hundred and fifty-two buildings and two hundred and fifty thousand members, and two hundred and fifty labor societies with a membership of sixty thousand. GUSTAVE NELSON.

Lectures and Meetings.

J. E. REMSBURG gave a course of lectures at Albion, Ida. and organized a strong Secular Union, with the following officers: A. V. Caldwell, president; Andrew Burstrom, secretary, and Hugh Moon, treasurer.

MR. CHARLES WATTS's subject before the Manhattan Liberal Club in this city November 7th is, "Religion, With and Without Theology." We hope that all the Liberals of the city will attend to welcome Mr. Watts, whose voice has not been heard in Gotham for many months.

MR. L. K. WASHBURN announces that he will be at the Congress of the American Secular Union on October 31st, at Portsmouth, O., and would like to arrange for lectures in the vicinity of Portsmouth from November 3d to November 8th. For terms address him at the *Investigator* office.

A BRANCH of the American Secular Union was organized in Newark, N. J., on the 9th inst., the officers elected being: President, W. G. Mayo; vice-president, John R. Charlesworth; secretary, Cora Belle Flagg; treasurer, Frank Kieb, Sr.; secretary of finance, Mrs. J. G. Hunter. The reason for this new organization is that the old Newark Liberal League has been taken possession of by the Anarchists.

MISS ADA CAMPBELL will lecture for the Friendship Liberal League, of Philadelphia, at Industrial Hall, Broad and Wood streets, Sunday, October 26th. Subject, 2:30 P.M., "Sunday in the Light of Reason;" 7:30 P.M., "Truth versus Christianity." The secretary of the League asks all the Liberals of the city to attend, as it will be the only opportunity they will hav of hearing Miss Campbell. Mr. Charles Watts will lecture at the same place on November 9th, and of course the hall will be crowded.

MORALS exhibit as constant a development as intellect. It is one of the most familiar facts that there are certain virtues that are higher than others, and that many of these belong exclusivly to a highly developed civilization. Thus, that the love of truth is a virtue is a proposition which, stated simply, would hav been probably accepted with equal alacrity in any age; but if we examin the extent to which it is realized, we find a profound difference. We find that in an early period, while all the virtues of an uncompromising partisan are cordially recognized, the higher virtue, which binds men through a love of conscientious inquiry to endeavor to pursue an eclectic course when party and sectarian passions rage fiercely around them, is not only entirely unappreciated, but is almost impossible.—*Lecky.*

Communications.

Man vs. God.

PILLSBURY'S PREDICAMENT.

And blood will continue to be lawful tender for liberty till tyrants temporal and despots spiritual shall learn and know that God made the human soul volcanic, and woe ever to him or them who dare uncap her fires.

The above explosion is the concluding sentence of Parker Pillsbury's otherwise lucid lecture on "God in the Federal Constitution, Man and Woman Out."

It is only to be explained as one of the inconsistencies of human nature that an objector to God in government should by his own book enthrone him in the constitution of mankind.

If God is to be recognized as the author of man, what is the matter with making him the authority in the state? Is God any worse in the Constitution of a nation than he is in the character of the population?

If God has made man volcanic, who knows but that one of the results will be to plump God into the Constitution, and the final throw be to fire God out of his own universe? If man would only once get God out of him, there might be some show for him to settle down in peace and pursue the even tenor of his way.

The trouble in politics is not so much God in the Constitution of the country, as it is theology in the blundering people. As long as God is supposed to be somebody big enough to boss around, and thought to hav a right to dictate from having created every thing, there can be no end to the assumptions and disruptions among the godly crew who each will hav his own idea of God's name, nature, and notions, and all despise and damn those who hav sense enough to leave God out of their account, and courage to say so.

One time I met Parker Pillsbury in a *pseudo*-lyceum, in Cleveland, O. I had raised the question, What is the authority of spirits? My gun was aimed at the claim that ghosts of one sort or other had a right to command material people. I could not hammer grammar enough into the whole Spiritualistic crowd to make them comprehend the linguistic function of that little word "of," they all the time persisting in rendering the query, "What is the authority *for* believing in spirits?" There was much jaw and small grist from several of the assembled seers, who, seeing they were getting the worst of it, called on the ancient Abolitionist to abolish my argument, which he proceeded not to do by saying he would not apply to me, because it would not be courteous, the Bible epigram, "The fool hath said in his heart, there is no God." He undertook to explain, however, that it was foolish to say there is no God, because a negativ cannot be proved. He forgot that it needs no proof to establish the axiom, the same body cannot move in opposit directions at the same time, and could not perceive that if everything must hav a cause, therefore there could not hav been a first cause, which he sought to make out by the very syllogism that disproved it.

The pretense that a God operates among men, volcanically or otherwise, discounts, despises, and disfranchises as fools or knaves all who hold to another sort of boss spook or deny his godship altogether.

If there were a God, it would be necessary to *abolish* him. Voltaire's shade will take notice.

So long as the idea of God, one or more—that is to say, the notion of an unapproachable seat of irresponsible authority—predominates in the mind of men, so long will force be used to back up fraud, as cunning continues to conjure chains professed to be prophetically derived from the hollow court of fathomless lies—for the profit of the conjurer.

So long as terrestrial tribunals swear witnesses by the God instinct—which is all in their eye—so long will hypocrits and half-wits bear false witness against their neighbors; whilst if a religious test might be rationally permitted, it should be applied to exclude those from privilege who profess the vulgar faith.

So long as superstition's swindlers are imposed by spear and sword, so long will powder and bullet be needed in the stout hands of thinking men as essential means to make way for reason and justice in the earth.

When the sanctimonious scoundrels press the petty plea that they hav the right to believe and profess what they please, and therefore to claim the right to bear rule by royalty from God, the proper and pertinent reply is, that they hav no civil right to insist, nor should they be granted the over-generous privilege of either insisting on the inviolability of their own nescience nor of instigating or countenancing a conspiracy against a secular government on the earth, by the people of the earth, for the people of the earth.

When God is dead, beyond any hocus-pocus resurrection, or, in other words, when ghostly and godly superstition shall cease forever to intolerantly influence the mind of man, then it will be, and it will not be till then, that smiling peace and satiate plenty shall pervade plain and hill, because in that day of the people individual and collectiv justice shall invest home and forum as knowledge shall be gathered and diffused.

Then man shall be revered by man because of reverend manliness, and the home, sweet home, shall be the holy sanctuary of love, where sincere affection shall count it no sacrifice to offer the best to family and guest, not affinities sought for abroad.

Then men shall seek for truth and find it, because it is the mind's natural sustenance, and they will confer together because mutual assistance by mutual agreement is the only safe and sound policy, right not needing might for its friend. (Does Mrs. Severance catch on?)

When the allegiance of reason shall replace the worship of wind, and weary knees shall bend no more in profitless prayer at the altar of blind force—when scornful lips and sneering noses shall not breathe contempt for the Atheist assayer whose last analysis precipitates God to limbo—then, and then for certain, the halls of science shall be the temples of intelligence, and the lyceum floor of free discussion be our bloodless battle-field.

Tyngsboro, Mass. JOHN PRESCOTT GUILD.

No Tornado Insurance.

One is not required to go outside the church for religious satire. In the peculiar activity known as church-work, the devoted Christian is often unconsciously inconsistent, and we may stand at a respectful distance and smile pityingly and derisivly. I strolled into one of Milwaukee's churches last Sunday after the congregation had left, and looked respectfully at some new interior decorations that the papers had spoken of. As I was passing out a piece of paper in one of the pews attracted my attention and I picked it up. It was one of those comical pronunciamentos which the blindly faithful, buffeted between dogmatic carelessness and worldly scheming, so often put forth. They love to consider the lilies and toil not on Sundays, but forget to take no care for the morrow on week-days. At the head of the paper, which was a begging letter, was the photographic-engraving reproduction of a wrecked church, and under it this appeal:

Plymouth church of Fargo, N. D., was completely destroyed by the storm on the morning of July 7th. It was a mission church in the north part of the city, having a large and important field and doing a splendid work. It has two flourishing Sunday-schools under its care. Our building is a total loss, as we had no tornado insurance upon it. In our present circumstances we are utterly unable to rebuild. Can you not giv us a helping hand? Send your gifts to Rev. E. H. Stickney, Fargo, N. D., treasurer of the building committee. Geo. S. Bascom, pastor. H. C. Simmons, supt. A. H. M. S. for North Dakota.

Is not this a rich one! No tornado insurance! Doubtless they thought their Lord would prosper and shield them in their "large and important field" and the "splendid work" their church was doing. In the confusion and despair of their wreck they overlook the implied distrust in divine aid shown by their letter, and show how much more practical they consider human aid. In the picture of the wrecked church, which they send out, is shown a dwelling-house also, and it is next door to the dilapidated "house of God." Is there any significance in the fact that the dwelling shows no signs of injury from the wind? FREDERIC HEATH.

Milwaukee, Sept. 16, 1890.

An Interesting Book.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* I took so much pleasure in reading Mrs. Colman's "Reminiscences," when contributed to your columns, that I am very glad to find them in so handsome a volume as that published by H. L. Green at Buffalo. Her accounts of the hostility of the church to the antislavery and woman's rights reforms, and of her own advocacy of these great movements as a lecturer, are extremely lively as well as instructiv. What she says about Spiritualism ought to be read by every Spiritualist, and especially her reason, given on page 31, for not giving more of the experience which has made her cease to believe in the "phenomena."

F. M. HOLLAND.

Are They Knaves or Idiots?

From Brick Pomeroy's Advance Thought.

The new society in this city for the suppression of vice, of which society Dr. Gunn is president, opens its exercises by a damnable outrage on the rights of others. Its agent, a man named Britton, as ordered by Dr. Gunn, swoops down upon several hundred books that he has not bought and has no right to, steals them by force away from their owner, and brings the accused into court on a charge of selling obscene literature. An examination of the books is made by the court or judge, they are decided to be not obscene, and the persons so charged are liberated. These outrages show the asinin quality of the nine or more asses forming the society, not a member of which, as is proved by the decision of the court, knowing what constitutes obscene or obscure literature.

If Dr. Gunn, who is large enough and old enough to possess good judgment, is really troubled in his conscience as to what the public shall read, so long as it does not care to read his writings, why not select such books as his activ brain thinks to be obscene, present the book in proper form to a United States or other grand jury, and then, if it be by such a body declared obscene or prejudicial to good morals, then let the matter come to trial, and the publication of the book be judicially stopped? Then, if the order of a court of competent jurisdiction be disregarded, follow with the arrest of the offender. Till a book is thus judicially pronounced obscene, its sale is no offense against the law.

In the defense of our rights as a citizen, if Mr. Comstock or Mr. Britton or Mr. Gunn, or any other person, enters our home, office, or place of business to seize upon, steal, and carry away any books or property that has not been correctly adjudged antagonistic to the public welfare, we will kill such an intruder or he will kill us then and there, and go to the public for its verdict.

We are surprised that Dr. Gunn, who has good practice as a physician and something of a good standing among men, should thus enter the list and head an organization of plunderers, among whom are well-known blackmailers.

If Dr. Gunn is hungry for notoriety, let him apply for the indictment of the editors and publishers of daily papers, who swore by all the gods on their calendars that they would openly break and defy the law forbidding publication of judicial killing by electricity, and not set out under the lead of a blackmailer to steal books without knowing what he is doing. This monkey business is bringing all law into ridicule.

Before Christianity What?

Rex Reges in Agnostic Journal.

However incredible it may seem, there are many good and worthy people who are under the impression that, prior to the introduction of Christianity, the world was wholly sunk in ignorance and licentiousness. No doubt there were plenty of unhung scoundrels; but it is also true that, long before Christianity had a place, there were astronomers, philosophers, moralists, and teachers in India, Persia, China, Assyria, and Egypt. It is also true that from Asia and Egypt the arts and sciences were introduced into Greece; and "it was there that they attained," says Professor Fiske, "that culture and perfection which renders ancient history and literature so agreeable and valuable a branch of modern knowledge. Through the Greeks the Romans afterward came into possession of the same treasure. These two nations preëminently distinguished themselvs by their merits and accomplishments in literature and the fine arts. Hence it is that there is so much in what pertains to Greece and Rome that is worthy of admiration and study." It is also true that, long anterior to the introduction of Christianity, Greece and Rome produced poets, orators, rhetoricians, grammarians, romancers, philosophers, mathematicians, geographers, historians, biographers, physicians, sculptors, and painters. It was the Thracian poet, Orpheus, who, by the masterly manipulation of the lyre, "tamed the wild beast and moved inanimate things to action." This, to be sure, is mere allegory; but it serves to show how sweet was his music. It was Greece that produced Homer, Hesiod, Sappho, Anacreon (the lyric poet who sang of rosy lips and sparkling wine), Æschylus, Pindar, Sophocles, Euripides, and other honored names. Her principal philosophers were Thales and Pythagoras. Thales founded what is called the Ionic school, and Pythagoras the Italic school. From these two schools all the subsequent sects grew. Professor Fiske tells us that the "Ionic school included in reality every branch of science, not only morals and politics, but rhetoric, mathematics, astronomy, and all that is now comprehended under natural philosophy and natural history." It was Greece that produced Anaximenes, Anaximander, Anaxagoras, Socrates, Plato, Aristotle, Zeno, Protagoras, and many other philosophers worthy of mention. It was in Greece that the canvas glowed under the pencil of Apelles; and it was in Greece that marble took divine form under the chisels of Phidias, Praxiteles, Alcamenes, Agoracritus, Polycletes, Myron, and Scopas. It was Greece that produced the orators and statesmen, Demosthenes, Isocrates, Lysias, Isœus, Æschines, Antiphon, Lycurgus, Solon, and Pericles. As historians the Greeks could boast of Herodotus, Thucydides, and Xenophon. It is, therefore, altogether false to say that the world was wholly sunk in ignorance and licentiousness before the introduction of Christianity. To many of the names I hav mentioned the world has looked for morality and science. Professor Fiske tells us that "the art of gem engraving reached its highest perfection among the Greeks about the time of Alexander. In this flourishing time no graver of gems equaled Pyrgoteles in celebrity. While Apelles alone was allowed by Alexander to paint his likeness, and Lysippus alone to carve his statue, Pyrgoteles was the only one permitted to sketch his miniature

on the precious stone" (Manual of Classical Literature, by N. W. Fiske, p. 115).

It will be appropriate for me to observe that, with respect to the private life of the Athenians, Cocker tells us that they were "courteous, generous, and humane. While bold and free in the expression of their opinions, they paid the greatest attention to the rules of politeness, and were nicely delicate on points of decorum" (Cocker's Christianity and Greek Philosophy, pp. 47, 48). So much for Greece.

Let us now glance at the poets, philosophers, historians, statesmen, and moralists of the Romans. "Next to the Greeks," says Professor Fiske, "the Romans deserve an honorable rank in the literary history of antiquity. But in the first periods of their republic they were too much engrossed by war, and the prevailing taste was too much for conquest and for the extension of their power, to allow any considerable leisure of patronage to the arts of peace. Subsequently, however . . . they imbibed a love for letters and the sciences." Among their poets and satirists the names of Virgil, Horace, Ovid, and Juvenal will ever reflect honor on the human race. Among their orators the names of Cicero, Hortensius, Antonius, Cato, and Pliny stand prominent. Among the philosophers we hav Cicero, Seneca, Pliny the Elder, Tacitus, Marcus Aurelius, and Epictetus. The historians who are prominent as historical authors were Julius Cæsar, Sallustius, Livy, Nepos, Tacitus, Suetonius, and others.

Most assuredly, sir, it is false to say that the world was sunk in ignorance until Christianity came. Philosophy, literature, architecture, science, art, oratory, poetry—indeed, everything that goes to make life pleasant, existed long before Jesus Christ came to preach his horrible doctrin of eternal torments.

Persecuting Russian Jews and Other "Heretics."

From a New York Tribune Correspondent.

The official crusade against the Jews goes steadily from bad to worse. At first the persecuted people hoped that the ukase of the czar would be only partially enforced, and that after a time matters would settle back in their accustomed channel. But they now find all such hopes a vain delusion, and their worst fears more than realized. The decree of oppression and exile is being enforced to the very letter, without a single touch of mercy. True, government diligently sends forth denials that any persecution is in progress, and its denials are officially accepted as truth by other European governments. The fact is, however, that the most gloomy and tragic accounts that hav ever been published of the anti-Jewish campaign hav failed to express the full measure of its atrocious inhumanity. Scarcely in the days of the dragonades was a more cruel and relentless warfare waged against a helpless and unoffending people.

Apart from the almost incredible violence and outrage daily practiced upon the Jews by the soldiery, civil officials, and the populace, a number of the most stringent laws are about to be put into execution, the effect of which will be to make every Jew in Russia an outlaw. For example, the law of 1865, granting Jews permission to liv and engage in business in the interior of the empire, is to be repealed. It is said that every provincial governor in the empire urges such action, and the formal proclamation of the repeal is daily looked for. The result will be the practical extermination of at least two hundred thousand Jewish families. For then they will be absolutely forbidden to trade in any of the chief commodities of the country, such as grain, provisions, cattle, lumber, and spirits. Moreover, the majority of them who are settled in the villages will be driven from their homes and their property confiscated. This fate will befall at least half a million souls. Besides these, all the Polish Jews in the province of Russian Poland will be expelled, and the three hundred thousand Jews who in virtue of a ministerial order in 1880 were allowed to settle and trade in the interior of the empire, in the towns of Riga, Libau, Rostoff, and Kieff, where they enjoy a degree of municipal protection, will likewise be forced to leave their habitations.

While such deadly blows are struck at the Jews in their homes and business, other discriminations are being made against them. For example, it has long been the law of Russia that an only son, on whom the family is dependent for support, is, whether Jew or Christian, exempt from military service. But it is now proposed to deprive the Jew of this and other military exemptions when occasion arises for the completion of a given number of recruits. The relatiys of Jews who escape the conscription are to be fined three hundred rubles, and it is proposed, in every case of Jewish desertion, to levy a fine of six hundred rubles on the community to which he belongs. Thus the Jews are to be forced to defend with their lives the empire that outlaws them.

The question is often asked, Why does the present czar, who is personally a good man, so cruelly persecute these people? The answer is easily given. He is a religious monomaniac. He has inherited the somber fanaticism that characterized his unhappy mother, and added to it by brooding over his perils in the solitary confinement of his bomb-proof palaces. Thus he has become convinced that Nihilism is permitted to afflict him to punish him for the empire's laxity of faith. He believes that his father's death and the attempts that hav been made upon his own life are just so many dispensations of providence, sent as judgments because of Russia's tolerance of heretics. To suppress Nihilism and restore peace and security, therefore, it is only necessary to stamp out heterodoxy. So he has set his face like a flint against all who do not bow the knee to the orthodox Greek church. Upon the Jews his hand falls heavily, but not more so than upon the German Lutherans and upon the Old Believers. The latter are merely a division of the Greek church, and are distinguished for the purity and piety of their lives. But for years past the government has been sending them to Siberia by thousands for no other reason than their religious belief. In the provinces on the German border there are many Germans, or descendants of Germans, who cling to the faith of Luther. To these the Russian government officials address themselvs and attempt their conversion by every means of chicanery and threatening which they hav at command. Those of the colonists who cannot resolve to abandon the faith of their fathers are subjected to every conceivable annoyance and debasement, until, driven to distraction, they desert their homes and flee to distant lands. During the first seven months of this year more than 14,000 Germans hav thus left southern Russia, where life has become intolerable, and embarked at Odessa and other Russian ports of the Black sea. Of these colonists, one-third hav gone to settle in Roumania and the Dobrudsha, about three thousand hav migrated to the north of Asia Minor, while the remainder hav gone to South America and the Cape. The emigrants hav sold their farms for much below the real value in their eagerness to escape from so inhospitable a country.

There are, of course, many instances of so-called "conversion." A short time ago Count Ignatieff, the governor-general of Kieff, visited the Czech colony of Kwasiloff, in Rovno. In replying to the address of welcome made to him, he referred to the fact that a number of Czechs had gone over to the Orthodox Greek church, and intimated that the others would serve their own interests best by doing likewise, and would probably incur serious trouble if they did not. "God grant," said he, unctuously, "that other Czech colonists may be led to follow the good example." This had the desired effect. Almost immediately after the general's departure the seventy-four remaining Roman Catholics of the place announced that thenceforth they would be communicants of the Greek Orthodox church, by way, as a local paper remarked, of testifying their gratitude for his excellency's condescension in coming out of his way on an apostolic mission. But, as a matter of fact, these unfortunates were simply persecuted into submission. There hav been hundreds, aye, thousands of cases in which Roman Catholics, Lutherans, and Jews hav been seized bodily and dragged by main force to the baptismal font of the Greek church, or hav been driven there by virtue of bayonet prods administered by Russian soldiers.

What Catholics Teach in Parochial Schools.

From the "Catechism of Perseverance."

Question. Who was Luther?

Answer. Luther was a German religious, of the Augustinian order, who violated his three vows of poverty, chastity, and obedience. He apostatized, married a nun, and commenced declaring against the Catholic church.

Q. What did he write previous to his condemnation?

A. Previous to his condemnation he had written to the sovereign pontiff that he would receive his decision as an oracle from the mouth of Jesus Christ, but scarcely had Leo X. condemned his errors when he gave vent to the most vile abuse against him, against the bishops and theologians, impudently pretending that he alone was more enlightened than the whole Christian world. He persevered in preaching error, and after having led a scandalous life, died on leaving the table after having gorged himself with wines and meats.

Q. Who was Calvin?

A. Calvin was an ecclesiastic of Noyon, but was never a priest. He went to Bourges, where he adopted the errors of Luther, to which he added his own. He settled in Geneva, where he burnt to death Michael Servetus, who had the courage to differ from him, and finally died himself of a shameful disease.

Q. How do you show that Protestantism, or the religion preached by Luther, Zwingler, Calvin, and Henry VIII., is not the pure religion?

A. In order to show that Protestantism is a false religion, or rather no religion at all, it will be sufficient simply to bear in mind that it was established by four great libertins; that it owes its origin to the love of honors, covetousness of the goods of others, and the love of sexual pleasures—three things forbidden by the gospel; that it permits you to believe whatever you please, and to do whatever you believe; that it has deluged Germany, France, Switzerland, and England with blood, and leads to impiety, and finally to indifference—the source of all revolutions past and future. We must, therefore, be on our guard against those who preach it, and cherish a horror for the books which disseminate it. Again, in the "Familiar Explanation of the Christian Doctrin, Adapted for the Family and More Advanced Students in Catholic Schools and Colleges," which has the approbation of Archbishop Bailey of Baltimore, Lesson XII., "No salvation outside the Roman Catholic church."

Q. Since the Roman Catholic church alone is the true church of Jesus, can anyone who dies outside the church be saved?

A. He cannot.

Q. Did Jesus Christ himself assure us most solemnly, and in plain words, that no one can be saved out of the Roman Catholic church?

A. He did, when he said to his apostles, "Go and teach all nations."

Q. What do the fathers of the church say about the salvation of those who die out of the Roman Catholic church?

A. They all, without exception, pronounce them infallibly lost.

Q. Are there any other reasons to show that heretics or Protestants who die out of the Roman Catholic church are not saved?

A. There are several. They cannot be saved because: 1. They hav no divine faith. 2. They make a liar of Jesus Christ, the Holy Ghost, and the apostles. 3. They hav no faith in Christ. 4. They fell away from the true church. 5. They are too proud to submit to the pope, the vicar of Christ. 6. They do not perform any good works whereby they can obtain heaven. 7. They do not receive the body and blood of Christ. 8. They die in their sins. 9. They ridicule and blaspheme the mother of God and his saints. 10. They slander the spouse of Jesus Christ—the Catholic church.

. . . . . .

Q. Now do you think God, the father, will admit into heaven those who thus make liars of his son, Jesus Christ, of the Holy Ghost, and of the apostles?

A. No. He will let them hav their portion with Lucifer in hell, who first rebelled against Christ, and who is the father of liars.

Q. Hav Protestants any faith in Christ?

A. They never had.

Q. Why not?

A. Because there never lived such a Christ as they imagin and believe in.

Q. In what kind of a Christ do they believe?

A. In such a one of whom they can make a liar, etc.

Q. Will such a faith in such a Christ save Protestants?

A. No sensible man will assert such an absurdity.

Q. What will Christ say to them on the day of judgment?

A. I know you not—because you never knew me.

. . . . . .

Q. Are Protestants willing to confess their sins to a Catholic bishop or priest, who alone has power from Christ to forgiv sins? Whose sins you shall forgiv, they are forgiven them.

A. No, for they generally hav an utter aversion to confession, and, therefore, their sins will not be forgiven throughout all eternity.

Q. What follows from this?

A. That they die in their sins and are damned.

Obituaries.

At her home in Salem township, Knox county, Ill., died on the morning of Sept. 27, 1890, Mrs. Charlotte Potter, aged 66 years and 3 months. She was the widow of Norman Z. Potter, who died in January, 1871. Both believed in a continued existence, or spiritual life, and were beloved and highly respected for their integrity, charity, benevolence, and good acts by all who intimately knew them.

Mrs. Potter had no creed. Her religion was to do good. Hers was a life of good deeds rather than of profession. She performed instead of professing. She did not withhold relief from the needy, nor turn them empty-handed from her door. She believed in the law of compensation, and was willing to rely upon her own acts as the basis of her future reward. She believed that restitution was the only true atonement. She believed in right doing, and she was righteous in the true meaning.

The funeral services were held at the family residence, on Monday, September 29th. The discourse was delivered by E. R. Brown, of Elmwood. The remains were followed by a large concourse of neighbors and friends to the last resting-place in the Uniontown cemetery.

At his home in Wayland, Mich., Dr. John Graves died September 1st, of typho-malarial fever, after a severe illness of about five weeks. The funeral was attended largely by many old residents and business men, the post-office and many of the stores being closed during the obsequies. M. B. Rawson pronounced a eulogy. In his family, he said, Dr. Graves was kind and considerate, believing that the family relations were the most sacred of all relationships, and his home was to him the dearest spot on earth. Religiously, Dr. Graves was Liberal, believing in the religion of humanity and justice. He believed that duty consisted of doing good to mankind, and so far as opportunity permitted he strove always to be found walking in that path of duty. He was neither bigoted nor arbitrary in these connections, but readily conceded to others the right claimed for himself, that of private judgment.

THE TRUTH SEEKER.

FOUNDED BY D. M. BENNETT.

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What They Say About the Picture Book.

From the Freethinkers' Magazine.

"The Freethinkers' Pictorial Text-Book." The Truth Seeker Company has just brought out this extraordinary publication. We venture the assertion that nothing like it has ever before appeared in this country, and it is very doubtful if another one like it will ever again be published. The book has some 400 pages, 12x9 inches in size, an illuminated cover, and contains 185 fine full-page pictorial illustrations.

On the opposit page of each of these large illustrations is a full-page printed explanation of what they represent. From a Christian standpoint this may be considered the most blasphemous book ever issued in America, and if the crime of blasphemy had not been abolished by the constitution of the state of New York, we should expect to see Anthony Comstock following up the Truth Seeker Company with all his Christian zeal. But, after all, we think Comstock will enjoy the pictures, although they may not be exactly the kind he is most partial to, and we advise the Truth Seeker Company to mail him a copy. The pictures, we must admit, although well executed by the noted artist Watson Heston, are not all beautiful to look upon. Some are so hideous that they will shock sensitiv feelings, but then they well represent the coarse and disgusting doctrins and practices of the past and present Christian church and giv us a pictorial history, plain to be comprehended and understood, of that great abomination that was born in the Dark Ages of the world, when superstition and not science ruled mankind. And whether we are favorable or unfavorable to this kind of warfare against the church, we must admit that artist Heston as a portrait painter and designer is a wonderful success, and we judge from our own feelings that nearly every Liberal in America will desire a copy of this most wonderful volume.

We must giv the Truth Seeker Company the credit of putting the book in the reach of all, as the price is only $2. At twice that sum it would hav been a cheap book.

The World's Fair on Sunday.

It is time for the Freethinkers of the country to wake up and do something in regard to the opening on Sundays of the World's Fair to be held in Chicago in 1893. When the interstate commission adjourned in September decision on the subject was postponed. Secretary Dickinson, of the local commission, has since appealed to the press to assist him in obtaining a consensus of public opinion upon the matter. His office, says the organ of the Sabbatarians, is daily in receipt of written protests, appeals, and suggestions from individuals and societies representing every shade, Sabbatarianism and anti-Sabbatarianism. These documents the secretary files away, considering that, as this is to be a people's fair, the people should hav a voice in so important a matter as the Sunday question.

The American Sabbath Union is doing little besides soliciting names to petitions to close the Fair, and obtaining memorials and resolutions from religious bodies—presbyteries, conferences, churches, etc. It is probable, too, that oral arguments may be made before the commission when the matter is finally decided. The petitions being circulated by the Sabbath Union ask for Sunday closing "in the interest of . . . religion, and in compliance with the convictions of many millions of citizens who keep the Lord's day, and in accordance with God's fourth commandment of the decalog."

Considering these things, we hav drawn up a petition to offset the one of the Sabbath Union. It will be found on the last page of this paper, in such shape that it can be cut out, pasted upon foolscap paper, and circulated; and when all possible signatures in each community hav been obtained it should be returned to this office, and we will see that they are properly placed before the commission. Furthermore, not only should these (or similar) petitions be circulated and signed, but efforts should be made to hav all Secular Unions, Liberal clubs, Spiritualist societies, labor unions—all organizations which will do so—adopt resolutions and memorials asking for the Sunday opening of the Fair. These can be sent here and will be forwarded with the petitions to Chicago at the proper time. We also ask every paper, Freethought or secular, to print this petition in such shape that it can be detached and used, and also this appeal for signatures or one of their own. Every Freethought journal will no doubt be willing to care for the petitions; but those that do not wish to do so can advise their readers to send them to THE TRUTH SEEKER. It is our earnest desire to show the World's Fair commission that the people want the Fair to be open on Sunday. We ask the aid of every reader of THE TRUTH SEEKER and of every paper possessing sufficient backbone to deal with the subject.

The "Sunday Question" has become all over the country one of great importance and interest to the people. The Sabbatarians are making frantic efforts to bring back the national calamity of a Puritan Sabbath—a holy day, for the benefit of the church and the church creeds. One who follows their movements cannot but be impressed with their determination to tyrannize over the great mass of the people, who are too apathetic and indifferent to oppose them. The clergy fully realize that they must, to save themselvs, save their holy day. The opening or closing of the World's Fair on Sundays will be a decisiv defeat or victory for them, and they are using their power and organizations energetically to make it a victory. But there is no doubt that the people are against them, if only the people will take the trouble to be heard. A Chicago paper, the *Evening Post*, is asking for votes on the subject, and two weeks' balloting shows nearly two to one in favor of Sunday opening. But the bigots oppose it as though concurrently with the opening a law is to be passed compelling them to attend! They do not and will not admit that others than themselvs hav any rights.

The National Commission will not settle this question for several months, possibly not until the Fair is about to be opened. We shall, therefore, hav plenty of time in which to roll up a big petition, and we earnestly ask every Freethinker in the country to circulate these petitions, and to keep them circulating.

Sunday Opening of Museums and Libraries.

The Boston *Herald* givs the result of Sunday opening of the Museum of Fine Arts in that city as most encouraging. The average attendance on the first day of the week has been about twelve hundred, and Sunday before last it reached to nearly three thousand. The Sunday spectators, it says, come from working people, without even a minority representation from the kid-glove element. There are men, women, and children, but the proportion of men is much greater than on any other day of the week. They are workingmen, as they show plainly enough, but they come with an evident desire to learn something as well as to be entertained, as they buy catalogs and study them assiduously. Sunday, too, is particularly the day foreigners—Italians, Chinamen, and Japanese—are the most appreciativ, if numbers be taken as a criterion. Occasionally there are what are called Italian days, when Italy's exiled sons and daughters come in multitudes, many of the women wearing their picturesque nativ costumes. They are chiefly interested in the sculpture halls, and as a rule show a better knowledge of the copies of the old-world masterpieces than does the nativ Bostonian. They are used to nude statues, and never make a ridiculous fuss over them, as Americans sometimes do. The Japanese spectators are also intelligently appreciativ, but chiefly in the direction of their own national art. The collection of lacquers they find in the museum is superior to any other in the world, and even in Japan there is nothing like it now, so they say.

Sunday is a day given to the public by the trustees of the museum, and that it is so thoroughly appreciated must be gratifying to them. Their example ought to make the trustees of the Museum of Art in this city ashamed, but it probably will not, for our trustees are influenced by a few fanatical bigots and care more for religion than for the people.

Another example set "our own dear trustees," as *Life* affectionately terms them, is by the trustees of the Duluth Public Library. The *Tribune* of that city prints this item of news: "The public library board met last evening in the library rooms and did some routine work, such as auditing bills. The subject of keeping the reading-room open on Sunday came up for discussion, and great surprise was expressed by all present that the public should hav got the impression that the doors would be closed on Sunday. No such thought has ever been entertained, and a notice will be prepared in a short time for publication in the newspapers, contradicting such rumors. There were present at the meeting last evening seven out of nine members of the board, and they were all unanimous in favor of keeping open on Sunday."

New York is a great city, but some of its "prominent citizens" are a good deal smaller than their contemporaries in other places.

Horace Seaver Fitly Honored.

The committee having charge of the work of erecting a monument to Horace Seaver hav completed their task and made a report thereof in the last issue of the *Investigator*. On Tuesday, the 30th ult., those of Mr. Seaver's friends who could be present unveiled in Forest Hill Cemetery a granit monument "in testimony of their esteem, and in commemoration of his services in the cause of universal mental liberty and free speech."

The monument is fifteen feet high and at the base four feet square. It is composed of base, plinth, sub-plinth, die, and shaft. The sub-plinth and die are elaborately molded, and the die is polished, and has inscriptions suitable to the character and labors of Mr. Seaver on its four sides. The inscription on the face reads:

"Horace Seaver, born Aug. 25, 1810; died Aug. 21, 1889. Editor of the Boston *Investigator* for 50 years, 1839–1889."

On the right side are the following quotations from the eulogy delivered by Colonel Robert G. Ingersoll at the funeral of the deceased:

"Horace Seaver lived for others." "He always sought for light." "He was a friend of all the world and sought to civilize the human race." "There was no taint or touch of malice in his blood." "He had the brain of a philosopher and the heart of a child." "He did not ask God to forgiv his enemies, he forgave them himself." "Sacred are the lips from which hav issued only truth."

On the left side the following quotations from the works of the deceased appear:

"One world at a time." "The right to think freely upon all subjects belongs to us naturally, and no government can deprive us of it."

On the reverse side of the monument appears the following:

"This monument is erected to the memory of Horace Seaver by his friends, in recognition of his great services in the cause of Universal Mental Liberty."

The cost of the monument, including the lot and incidentals, was $1,267.20, and was raised by subscription among the Freethinking friends of Mr. Seaver throughout the United States. It was designed and executed by Mr. John Harrington, of Boston, Mass., and was erected under the direction of a committee composed of Mr. J. P. Mendum, Mr. L. K. Washburn, Mr. Ernest Mendum, Mr. John A. O'Malley, Mr. W. D. Rockwood, and Mr. Geo. N. Hill.

Thus has been done what can be done by outward show to keep alive the memory of the man who for fifty years as editor of a Freethought paper labored unceasingly for the world—to improve it and make

it freer. His better monument is the fact that his efforts were not wholly unsuccessful. This country is more civilized than it used to be, though in some spots persecuting superstition is yet powerful. But fanaticism has receded a great deal before the army of progress, and in that army Mr. Seaver was a brave and able leader. Let the granit of his monument be imperishable and it will still fail to express to the unheeding world all it owes to him.

The Responsibilities of the Excommunicators.

The supreme court of Massachusetts has made it dangerous for the Romish priests to further excommunicate, boycott, and bulldoze their parishioners, as they are in the habit of doing when the parishioners do not obey them or pay them sufficiently. Hereafter priests will hav to assume pecuniary if not penal responsibility when denouncing church-members from the pulpit.

The complainant against the priest was a physician and had been a parishioner of the defendant. His wife had obtained a divorce from him and he had married again. As soon as the priest learned of this he took occasion to speak of it in a sermon to his congregation. He announced that the marriage of a divorced communicant was forbidden by the church and worked excommunication. He then notified his congregation that he would not administer to any one in sickness who was attended by an excommunicated physician—that "a priest in his sacred function cannot remain at the same time as an excommunicant under the same roof."

The complainant was not named in these remarks, but there was no room for doubt that he was the person meant. Their effect was to deter not only many Catholics but also some others from employing him as a physician. He thereupon brought an action against the priest for defamation and professional injury. The jury found that the course of the priest had been malicious and for the purpose of injuring the complainant as a physician. A verdict for damages was rendered, and an appeal taken to the supreme court on exceptions to the right of maintaining an action under the circumstances of this case.

The court overrules the exceptions and sustains the verdict. The judge said:

"These words did not merely instruct the congregation that the effect of a second marriage under the circumstances which existed was to excommunicate the plaintiff from the Catholic church, but they proceeded to impute against the plaintiff that such marriage or such excommunication should debar him from being employed as a physician in the parish and that patients who employed the plaintiff as a physician could not in their sickness hav the ministrations of the defendant as their priest.

"But the jury might well find that the plaintiff was a suitable person to be employed there as a physician, notwithstanding his marriage and its ecclesiastical consequences."

Hereafter priests in Massachusetts will carry their heads a little lower in the air; and it is pleasant to think that there is one spot of the earth that the Romish church does not own.

Polygamy Honestly Abandoned.

It seems to be a cause of grief to some of the religious people that the Mormons hav finally renounced polygamy. These good folks, who love their enemies, accuse the Saints of not being honest in their statements, and of still being inimical to the public welfare. But it is evident that the reason for saying this is because the abandonment of polygamy leaves the Christians no legal excuse for further persecuting the Mormons, which is extremely unpleasant for the good Christians. The Rev. Robert McNeice, Presbyterian, of Salt Lake City, reveals this in his communication to the *Independent*, when he says: "There is a far greater curse to this territory than polygamy, which they do not pretend to hav abandoned, namely, the right of priesthood government on American soil. Polygamy is simply an offshoot of their priesthood dictation in civil affairs. They hav pruned off this little sprout, but hav left the upas tree unmolested." That shows clearly enough that now that polygamy is out of the way the Rev. Mr. McNeice desires to pursue the Mormons for other purposes. Perhaps he wants to force them all to support him!

But that polygamy is a thing of the past with the Mormons is believed by men well qualified to judge. Judge Zane has recognized the action of the church as sincere and final, and has rescinded the rule excluding Mormon aliens from naturalization. The Hon. A. L. Thomas, governor of the territory, says: "If the action taken by the Mormons was not taken in good faith, still the result, so far as polygamy is concerned, is the same. *It has been buried, never to be resurrected.*" This may be unwelcome news to the militant Christians, but it seems to be true news.

The manner of renouncing the doctrin of celestial marriage is thus related by the president of the Mormon church. It shows how deeply sunk in superstition and foolish faith the Mormons are:

"At the great conference of the Church of Jesus Christ of Latter Day Saints, on Monday, attended by apostles, bishops, elders, and about one thousand members, the declaration forbidding future marriages in violation of law was read, and the following resolution adopted by unanimous vote, viz.: 'I move that, recognizing Wilford Woodruff as the president of the Church of Jesus Christ of Latter Day Saints, and the only man on the earth, at the present time, who holds the keys of the sealing ordinances, we consider him fully authorized, by virtue of his position, to issue the manifesto which has been read in our hearing, and which is dated Sept. 24, 1890, and that as a church in general conference assembled, we accept his declaration concerning plural marriages as authoritativ and binding."

Commenting upon the action of his church Mr. Woodruff says: "This action of the conference is conclusiv. The church has no disposition to violate the laws or defy the government. The revelation of God requires us to obey the constitutional laws of the land. The Supreme Court of the United States is the legal interpreter of the laws and the final arbitrator as to their validity. The territorial convention has also pronounced in favor of full allegiance to the government and willing submission to its authority." The Mormons are blinded by faith and believe Mr. Woodruff to speak "by the card," and so will doubtless obey the new revelation. But they are in this no worse nor better than the members of other churches, and time and education will remedy the evil for them as for the Roman Catholics, Methodists, and other sects.

A Dangerous Judge.

In *Liberty* we find the record of an incident not previously noted. Recently ten persons were arrested and brought before a Baltimore justice on the charge of creating a disturbance at a meeting of revolutionists. The individual who addressed the meeting denied the existence of God and urged revolution and the abolition of private property. His opponents, very orthodox people, became excited and threatened to assault the speaker and his sympathizers. The justice, Mr. Columbus Hobbs, addressing the prisoners, said: "It is a pity that the police did not bring every person in that hall to this station. Without question that meeting was an unlawful assembly. You assembled there on the Sabbath to discuss the questions, 'Is there a God?' and the like, and Socialism, Anarchism, and so on. I regard any assembly to dispute the existence of God as unlawful, and particularly by a lot of unnaturalized foreigners who hav no sympathy with our government. Those who believe in God had no right to go there. No one had a right to go there to discuss Socialism and Anarchism. It is unlawful to do so, and I shall do all in my power to punish such offenders brought before me. I do not propose to hav a repetition of the Haymarket riot of Chicago, and the police department, too, will prevent such a riot. But you had no right to go to this meeting. By doing so you placed yourselvs upon a level with the Anarchists, if you say you are not such, and, as you certainly aided in creating the disorder, I fine each $1 and costs."

The comment of *Liberty* upon this is that "the list of immortal asses on the bench is getting long." But the curse of the matter is far deeper than the idiocy of a judge. It is the union of church and state, the subserviency of the latter to the former, that makes such incidents painful to true Americans and causes the hot blood of anger to start. Such officials as this in Baltimore, who make their office the tool of their religion, are the ones who will, if their numbers increase, destroy this republic by making it a practical theocracy. They are precisely the sort of men who did the cruel and infamous work of the Inquisition; they would do it again were the Roman church or the Covenanter Reformers to obtain power. They hav no conception of liberty; they are not Americans except by accident of birth; they are men dangerous to entrust with power.

Christianity is responsible for a vast amount of foolishness and superstition; for a vast amount of tyranny; and this Baltimore idiot is a product in which all these qualities are harmoniously blended. He may safely be taken as a type of a true Christian—ignorant, at least of law and the principles of our government; foolish in his judgment; superstitious in his mental attributes; and tyrannical to the extent of his power. He is more dangerous to the real welfare of the community of Baltimore than all the Anarchists and Socialists in the city!

Why?

Our Seventh Day Advent contemporary, the *American Sentinel*, says:

"Both Christ and the apostles taught submission to rightful authority."

Why don't the Adventists, then, submit to the Sunday laws of the various states instead of resorting to the courts to oppose them? Is not a state legislature a "rightful authority?"

Editorial Notes.

MR. HARMAN was called into court October 16th to plead to the indictment for mailing the O'Neil letter. The case was continued to the November term of court. The first issue of *Lucifer* published in Topeka was refused newspaper rates by the postmaster, who has sent to Washington for orders from Wanamaker as to its registration. It looks as though there is a systematic official conspiracy to break up Mr. Harman's business and again put him in jail.

OF Mrs. Colman's "Reminiscences" (price $1) the *Evening Post* says: "Mrs. Colman, after her second widowhood, became a lecturer in the antislavery and other reformatory causes, and her excellent narrativ vividly depicts the discomforts, exposures, and mob perils of such devotion. It is a fit pendant to Parker Pillsbury's 'Acts of the Antislavery Apostles.' When slavery was practically done for by the war, Mrs. Colman naturally became a teacher of the freedmen at the capital. She had been a confidant of John Brown, and she gives us an account of interviews with Lincoln, as well as of her visit to Richmond after the surrender; in fact, in many ways her 'Reminiscences' possess a genuin historical value. They are defectiv chiefly as to dates, but there is a steady sequence in them. The phases of American civilization (not yet outgrown) which they uncover cannot be retraced without a feeling of shame, nor also without moral profit and a sense of high respect for the author's strength of mind and disinterested service to the outcast."

THE Rev. Charles O. Brown, of a Congregational church in Dubuque, Ia., forwards to the *Independent* the following items regarding the confiscation of public schools by Roman Catholic priests: "At Key West, three miles southwest of Dubuque, the public school is in the same yard with the Catholic church, and is taught by nuns, who teach the Roman catechism as a regular study. At the time of the writer's visit school was dismissed that the children might 'go riding with the sisters' to a neighboring convent. At New Mallory and Prairie Creek, the Roman Catholic catechism is regularly taught, the writer himself having been present at one of the recitations on the observance of mass. At Bernard a similar state of things exists. At Wilton, near Asbury, three miles northwest, several years ago a priest ordered and secured the removal of the public school from its own to a building of his selection, where he regularly heard recitations in the Catholic catechism, and where he was accustomed to order the whipping of different pupils. At Holy Cross the public school building was sold years ago, and the public school is now in a building on church property, taught by nuns. All of the above places are in Dubuque county. The following places are in Jackson county. At Spring Brook a state of things very similar to that in Holy Cross exists. At Spruce Creek, Otter Creek, Butler, and many other places, the catechism is taught. At La Motte the school is in a building next to the Catholic church, which the former bishop, Smythe, persuaded the directors to erect on church land. This was done, and the house was paid for with public money. The present bishop, upon coming into the diocese, laid claim to the property, and has since controled it. At one time a law-suit was imminent, but the Catholic who dared to oppose his bishop died, and so the matter was dropped. It is needless to add that the Roman catechism is taught there. At the time of he writer's visit to that neighborhood, school was dismissed that teacher and pupils might attend a 'mission' which priests from Chicago were conducting. But it is reserved for Tete-de-Morte, a little village about eight miles north of Bellevue, to cap this sheaf, for there the public school of District No. 2 is in a four-storied nunnery, which is flanked by a Catholic church and cemetery with a life-size image of the cross, in the same yard! Of course, the school is taught by nuns, and, equally of course, the Roman catechism is taught. These are only instances. Many more might be given. In many of these schools not only is the catechism taught, but Roman Catholic text-books, filled with exaggerations and perversions of American history, are in use. Facts which hav more recently come to the writer persuade him that Clayton and Delaware counties are also suffering from similar abuses, but to what extent he is not at present ready to say."

Letters from Friends.

NEW YORK, N. Y., Sept. 29, 1890.

MR. EDITOR: The inclosed is a good thing, and I think it is not much known:

Among the questions debated by the wise men in Israel was one which is freely discussed at the present day, viz.: Is life worth living? For full two years and a half the schools of Shammai and Hillel contended on the point whether it was better for man to hav been created. When at last a vote was taken, a majority declared it would hav been better for man not to hav been created. But an addition was made to the resolution, that since man was in being he should be very careful in his actions.—*Talmud (Schaff and Herzog's Cyclopedia of Religious Knowledge).* H. F. P.

BOSTON, MASS., Aug. 27, 1890.

MR. EDITOR: The "Pictorial Text-Book" givs me great satisfaction and pleasure. I must congratulate THE TRUTH SEEKER on its issue. It is the most powerful club against superstition that has ever been invented. Mr. Heston is to be highly complimented on his genius and skill. The book of pictures ought to be in every household. It is admirable. I would not part with it for $50, if no more could be had.

I am glad the biblical pictures are coming out. I shall want several copies.

At present please find inclosed $5, for which send me two copies of the "Pictorial Text-Book" and one copy of the biblical pictures when ready. RUFUS K. NOYES, M.D.

FINDLAY, O., Oct. 10, 1890.

MR. EDITOR: I submit the following question for enlightenment, and not for debate or other disquisition, and hope some one will be kind enough to set me right on this point. Do real, substantial atoms pass off in streams from a steel magnet, which of course are beyond the cognition of any one of our senses, and yet are capable of penetrating and passing through plates of glass inclosing between them sheets of imporous water, and, at the same time, with such invisible and powerful threads as to seize bars of iron thus insulated from the magnet and physically move them, thus producing a corporeal result by an intangible substance? And does then, if such real, material atoms do emanate from such a magnet and produce a physical result—I ask, does then magnetism, or this intangible power, become an entity, a substantial "something," although beyond the power of our five senses to perceive? Hoping you will understand the query. I respectfully submit it to your care and inspection, hoping to be rightly informed on this point. S. H. ZIMMERMAN.

KNOX, NEB., Oct. 1, 1890.

MR. EDITOR: I was born in Racine county, Wis., in 1860 My father was Irish. My mother was born in New York city; she was of Scotch-Irish descent. Father attended the Catholic church, and brought me up a Catholic. When I was a boy of twelve the priest came to our house, and father showed him some books I had. He told father to destroy them all except a novel—he said there was no harm in reading that. We were very poor. And father signed a note for ten dollars payable to the church. When it fell due they sued him for the amount. This distressed us very much. Father became sick and poor so he could not go to church, and though he was a good Catholic they treated him as a criminal, a heretic. When he died they would not come to his funeral. I got a preacher to preach the sermon. While we went to the funeral some of them came to our house and called the two children we left there hogs and other names. I did not go to church, but I did nothing against it. They said I was a thief and liar, and did all they could to destroy my reputation. This is the reason I am an Infidel.

I will add the following scheme of an upright voting system. The voters of each township shall meet and choose by ballot one of their number to go to county convention. When the township delegates meet they shall choose one of their number by ballot to go to the state convention. Then each delegate shall write his name on a blank ticket and vote it. After all hav voted the chairman of the convention shall mix the names and draw the county officers from the whole number. One delegate shall go from each county to the state convention. The state convention shall elect by ballot one of their number to go to the national convention. Each state shall send one delegate. Each delegate shall write his or her name on a ticket and vote. When all hav voted, the chairman shall mix the names and draw a name. The delegate whose name is drawn shall be president of the United States. This is an answer to the query how force and fraud can be driven out of politics.

J. F. MORRISSEY.

Oct. 7, 1890.

MR. EDITOR: I am not a subscriber to your paper, but I occasionally see a copy and sometimes write you a few words. I happened to see to-day the overwhelming responses to my letter of some months ago. Everyone who read them must be convinced that Anarchy is very wicked, and that J. P. Guild is the prince of reasoners. Some of his answers would actually make a horse laugh.

I presume Mr Guild is a very nice kind of a man, but he evidently made up his mind that certain things were so, and other things were not so, several years ago, and it would not be possible for him to think in another channel for a moment.

I am a theoretical Anarchist. I believe in freedom—in unrestrained freedom. The only way for the great millennium to be reached is for each man to do no harm or violence to any other man—in short, to keep the Golden Rule.

I do not believe in the monopoly of vacant land; therefore I monopolize no vacant land; I do not believe that interest, rent, profits, or taxes should be collected; therefore I refuse to take advantage of laws which would giv me these gains. I do not believe in a government by force; consequently I do nothing that anyone would arrest me for. I refuse all offices or political positions, and refuse even to countenance the government by voting.

I do not pretend that I am a Jesus Christ or a Thomas Paine, but if all men and women were like me we should need no laws. As fast as men become sufficiently civilized, they leave the throng of greedy, selfish seekers after place and gain, and liv as do the peaceable Anarchists, independent of laws or of the government.

If a man assaults me, I would not hav him arrested; if he robs my purse, or does me any other injury, I feel no differently toward him than I do toward the tariff collector or the tax collector, who, like the highwayman, says, "Stand and deliver." I would pay as liberal a tax as any other man, in proportion to my means, even if I were not compelled to do so. I hate compulsion. As long as we are *compelled* to do anything we are slaves. A. G. CHAPIN.

BROOKLYN, N. Y., Oct. 10, 1890.

MR. EDITOR: Your paper, THE TRUTH SEEKER, has the name of being the most Liberal publication printed. If so, you may not take a few words amiss from an occasional reader.

To commence, I feel shocked at the indifference of most of your contributors to their condition in the eternal future, and their expressed contempt for the holy Bible. To me the matter is terrible. Proud in their own estimation, they scornfully reject the holy Jesus and even exult in their boldness. They flatter themselvs they can save themselvs by logic. Well, Mr. Editor, logic is a great thing, but is there not such a thing as the logic of facts? Is it not apparent that man by nature is a sinner? Is it not apparent that without a mediator he deserves hell? I am not afraid to assert that the devil is the prince of logicians, and is ever-persuasiv save with the redeemed. Alas, how many so-called reformers, such as Bruno, Hess, and the immortal John Rogers, in their burnings on earth found to their sorrow it was only the commencement of their eternal burnings in hell. There are thousands vainly trying in their ignorance to create sympathy for these daring reformers, but alas, it comes too late, for:

There are no acts of pardon passed
In the cold grave to which we haste,
But groans and shrieks and fell despair
Dwell in eternal echo there.

O Mr. Editor, do awaken to your responsibility as a teacher. Alas, how many thousands are now roasting in hell through the false teachings of Tom Paine, all perhaps looking up for relief, yea, for a single blat, from the holy lamb they had rejected.

If I was given to humor I could almost smile at John Peck's description of his India-rubber God and Heston's Bible pictures, but I must really sigh at Aunt Elmina in her vain preachment on moral purity while rejecting, as it were, gospel aid. Alas, how often is religious faith derided! True, the world cannot exist without faith; faith is essential in every department of life. Hence it follows that faith with reason is far less meritorious and more carnal than faith without reason. The carnal reasoner can well absorb and comprehend the plain narrativs of facts of the Holy Bible, but it requires the faith of a Christian, of a Talmage, to absorb its startling miracles.

Pause, heedless sinner, stop and think
Before you further go;
Why will you dance upon the brink
Of everlasting woe?

ELISHA.

BYRON, MINN., Oct. 5, 1890.

MR. EDITOR: The debate held at Kasson, Minn., for eight nights, between Mr. Jamieson and Rev. L. T. Nichols, has just closed, and Mr. Nichols and followers hav returned to their homes. Mr. Jamieson is now delivering a course of lectures at Mantorville. When through there he will go to Albert Lea, in response to a call from the Lord. The Rev. Mr. Nichols was a success in debate, with three exceptions, viz., proofs, reason, or arguments. Telling what he believed, what he thought he knew, he was a success, and I want to giv him credit for his courage in meeting Mr. Jamieson in a public discussion, and defending the Bible the best I ever heard or read of being done. Mr. Jamieson drove him out of the King James version of the holy book the first night, and the reverend gentleman was obliged to buckle on the armor of the Lord in the shape of the Hebrew Bible, and own up that the King James version of the Bible taught polygamy, slavery, and intemperance, and therefore was not of divine origin. He was asked by Mr. Jamieson if the Hebrew Bible was divine, but his reply has not as yet reached my ears.

The "Pictorial Text-Book" was received, and I would not take $10 for it if I could not get another like it.

I do not wish to say the least thing that would hurt the feelings of our Seventh Day Adventist friends, as I think they are doing what they can to keep church and state separate, but I do not understand what they mean when they say that it is a sign of prophecy that it is God's desire to hav a Sunday law passed, etc., and they at the same time petitioning Congress not to pass a Sunday Rest bill—in fact, asking Congressmen to act contrary to the will of their God of prophecy. All of this seems to me to be the hight of absurdity. Again, they say that they are following God's commandments, keeping the Sabbath of the Bible, in short, are God's chosen people, etc., and yet their own God allows them to be persecuted, arrested, by other Christians for keeping the Sabbath that their God taught. O consistency, thou art surely a jewel.

I hope that the Liberals will agitate the question of secret organization until it will take a definit position or adoption. Wishing your valuable paper success and its readers happiness, I am, Fraternally yours, WALTER A. JOHNSON.

ELM SPRINGS, ARK., Oct. 8, 1890.

MR. EDITOR: I claim to be a member of the TRUTH SEEKER family, and ask a small space in our paper in which, more particularly than any other subject, to call attention to the condition of Prof. J. H. Cook, who is seventy years old, and helpless, poor, and alone. He livs near Columbus, Kan. We hav become acquainted with him by corresponding through the mail. I hav just turned my eighteenth year, and cannot say as yet that I am competent to take care of myself right. But the time for all the young people that read THE TRUTH SEEKER to bless old Mr. Cook is while he is living. I hav a slow way of getting means to help even myself, but I shall divide with him all I can. If all of us young folks would send him fifty cents, just think how rich in comforts and supplies it would make him for the coming winter. I attended the Christian camp-meeting last week here in our neighborhood, and at the conclusion their preacher called on the people for donations for the support of old worn-out preachers. And very many of them walked up with their dollar, while others gave fifty and twenty-five cents. We surely can reach out as earnestly and tenderly and help Mr. Cook.

Remember there are not a great many worthy old workers in our ranks who need help, so let us all speak out at once and send him our help in the way of a few cents each. All send your help direct to Prof. J. H. Cook, Columbus, Kan., with a few kindly words to cheer him in his loneliness. And we shall all feel that we hav made the world richer. I am forced to the conclusion that we must help with our means and counsel or the cross will stay above the throne as it is now. Practically speaking, in this country Christians, as crude and cruel as their teachers are to them, will take their last dollar to help them. Let me refer you to the four Christians hanged in New York city in 1889, for murder, and Christians murdered them in return. Turn to it again and see how forcible Mr. Heston made it by illustration. "They are coming, blessed savior, open wide the pearly gates." Father Abraham and the angels are in the picture ready to welcome to a state of honor and felicity those who were not considered fit to liv with crude Christians in a cruel world like this, made so by such teachings.

Now in conclusion I want to say to all the young folks to send for the "Pictorial Text-Book." Then you can turn page after page and see the practical application of the atonement taught by this historical scheme of redemption. My sister received a copy last week, and we think it is the eye-opener. FANNY DAY.

EAST RANDOLPH, N. Y., Sept. 28, 1890.

MR. EDITOR: I never realized the bitter contempt Christians had toward each other until recently. It is rather amusing for an outsider to listen to remarks derogatory to Rev. C. W. Foulk and wife and to see this "Christian" preacher and his wife retort through the local paper, the *Courant.* It seems the lamb and the lion are far from being at peace with each other.

Rev. Dr. Henry Ward Beecher has truly said, "The forest of theology will hav to be cut down and destroyed so that we can plant Liberalism and the religion of humanity." Colonel Robert G. Ingersoll says, "Humanity is the only religion." And Thomas Paine says, "The world is my country, and to do good my religion." The contrast between humanity and Christianity is widening as the years glide by. Humanity is a sweet angel that will lift us into higher aims in life than Christianity ever dreamed of. What has Christianity done for humanity? It has robbed and killed countless thousands of the grandest men, women, and children. Christianity has caused streams of blood to ooze from the sides of the best reformers of this world, and I am often amazed, when I think of what Christianity has done to retard the progress of the race, that so many people, intelligent people too, cling to the rotten hulk that is sinking—cling to creeds that even revision cannot save. John Peck, "the Learned Blacksmith," of Naples, N. Y., very truly and forcibly writes, with a pen of steel, truths, as lasting as the stars, about God and Christianity.

Christianity boasts that the Bible and the churches are the safeguards of the nation, and to obliterate them would increase crime. Crime always has increased and always will increase where the Bible and church are. Evidences of this fact are too numerous to mention. It is remarkable that Christianity is so well represented in all the jails and prisons of America, if her influence is so ennobling. Go consult the inmates of various prisons, ask them if they belong to any church. They invariably will say, "Yes!" It might be unfair to say the Catholic church furnished the most criminals. The Methodist church is well represented, and I know some Methodists who are away from home when they are outside of prison—especially Methodists who defrauded me out of money I earned by hard work. My contempt glows like the iron and steel I hammer when I think of these contemptible scoundrels. There is not a paper published in America but some time during the year it speaks of the rascality of preachers and church-members. Yet they hav the impudence to claim they are perfect, and the "world's people" are the opposit of perfect.

Woman's path from servitude to freedom has been a most heroic struggle for what little freedom she possesses. Still her limbs are chained; still her white hands are bound. Oh, will she ever gain her anticipated release? Not until she discountenances the claims of the church, whose willing slave she is. Let the women of our fair land repudiate their allegiance to this dry-goods box with a steeple on top of it, and soon it will crumble, and from its ashes will spring the blooming flower of liberty!

Take theology from the world, and the money wasted on superstition will do away with want. Be it remembered that for thirty years Europe was one vast battle-field, and the war was produced by the Bible. All the instruments of torture were produced by the word of God. The Bible and Christianity upheld slavery in the South. The Bible was the auction-block. The first man sent to paradise by Christ was a thief, and his favorit female companion was a prostitute, while murderers, next to priests and idiots, draw fewer blanks in the celestial lottery than any other class.

But enough of this. I hav a dream that the future will be populated by a better class of people; that freedom and knowledge will be enthroned where now slavery and superstition reign supreme; that glorious woman will be honored and that she will be coequal with man, and justice, like the rings of Saturn, will girdle the world. And if my dream does not prove true it will not be my fault. R. R. JONES.

LINCOLN, NEB., Oct. 10, 1890.

MR. EDITOR: I hav been a reader of your paper for several years, and hav never been more interested than I hav of late on reading the several articles upon the subject of Liberal organization. I should be pleased, through the columns of your valuable paper, to add my mite in regard to the views I hav relativ to this important subject. I think every intelligent Liberal will coincide with me when I say that we need an institution that shall be Liberal in the broadest sense of the term. We as Liberals are constantly crying, "Total separation of church and state," while at the same time the orthodox Christian replies, "Take the God principle out of our church and state constitutions and we hav no foundation upon which the various creeds can successfully build and the good and wholesome laws of this great nation be based." While we do not doubt that the Christians' whole superstructure would be sadly endangered by an eradication of his theoretical God from the various creeds, we are at a loss to see how he is of such magnitude among the lawmakers and politicians of the nineteenth century. But the most forcible way to illustrate the truthfulness of any profession is to practice its precepts, and those who see the results, if they are intelligent and look upon the matter without prejudice, will not be slow in coming to the conclusion that bonds of union depend less upon compacts that rest on a belief in a personal God or a supreme being who smiles approvingly on their efforts and superintends their every affair, than on the fact of personal contact and personal covenants accepted and agreed to mutually with fraternal and humane objects in view.

There are a few institutions for the relief of distress and the elevation of human character that are noble institutions, and are doing more to alleviate the wants of suffering humanity, notwithstanding the God idea embodied in their several rituals, than all of the many different religious organizations combined. And in most of these fraternal institutions the religious cloak of the pious fraud goes no farther than the anteroom, and even subjects of a religious nature are generally not tolerated within their councils. Hence all come together in unity so far as may be possible where many are disposed to look to divine wisdom rather than human intelligence for guidance.

I heartily indorse the idea projected by your several correspondents with regard to the organization of a Liberal order. Let it be secret enough for protection. Let the objects be for the promotion of human interests. Let such a constitution be adopted that even the Christian could find no fault barring the omission of his plastic God from its esoteric work.

There is a world-wide field for work in this direction, and I think were the object promulgated we would hav an institution of intelligence and progress, and one that all humanity could indorse, inasmuch as its objects would all tend to the relief of human society, not only from the struggles incident to it, but from the superstitious fears that hav been inculcated by the teachings of the past.

Let us commence at once. Let everyone who favors the organization of a Liberal benefit or protectiv society, voice his sentiments through the columns of THE TRUTH SEEKER, if the Editor will allow. Let us start the ball now and keep it rolling until our object is attained, and we will not only hav one of the grandest organizations of the age, but prove beyond a doubt that intelligence and sound morality are a better foundation for such a superstructure than the strongest belief in superstition—something made from nothing and the vast number of absurd ideas contained in so-called sacred writ.

Therefore, Mr. Editor, I move, if I am in order, that you appoint a committee from among the intelligent Freethinkers of the United States to prepare an outline of constitution and by-laws to govern such a society, and submit the same to the readers of your great paper. I may be a little previous in this, but at all events I hope I may be the means of stimulating some one to action who can deal more intelligently with this important matter. J. H. GUTHRIE.

SOLDIERS' AND SAILORS' HOME, QUINCY, ILL., Oct. 3, 290.

MR. EDITOR: I hav read Mr. Wettstein on Why he is not an Agnostic. It occurs to me that the gentleman has fallen far short of what he might hav done in the matter of adducing evidence, though it is the duty of orthodox who take the affirmativ to prove their position. So I hav concluded to offer for your valuable paper at least some of the reasons, including Mr. Wettstein's. And I wish to say that this is a difficult subject to treat upon, for various reasons. First, the majority of people regard the subject as too sacred to meddle with, while others hav thought but little and know nothing as to the real meaning of those terms about which I am about to treat. And lastly, there is such a diversity of opinion, such a mental deformity, so much confidence in imagination and superstition, as to render logical conclusions almost abortiv, and in most minds to throw the orbit of reason entirely in the shade. So when I advance from the negativ and affirm that I know there is no God, I am charged with bigotry, presumption, and folly, as everyone is who extends the hospitality of the brain to a new idea. For though people in general admire physical courage they almost unanimously denounce mental courage, that being in advance of the ordinary evolution of the human race. But to come to the point why I am not an Agnostic. It would be easier had I only to answer the intelligent Bible-reader who contends that God, Christ, Jehovah, is God, and that he or such a power is the great first cause, creator, and infinit. For such a being can soon be proved to a logical person to be an utter impossibility, from the following facts, viz., an infinit, perfect being could not create what would result in imperfections. I know some will resort to the fallacious arguments of man's fall. Man's fall could not possibly affect all departments of nature, and yet deformity, cruelty, and misery infest all—not only the vicious, wicked, and cruel, but the virtuous, innocent, and loving. And the innocent seem to suffer most. When the orthodox, and many who seem to be partly emancipated from superstition, are thus confronted, they often reply, "But there must be some overruling power and a creator, for how did this world come into existence?" As to the overruling power, we may admit that with propriety, but not that it is God or any evidence of God's existence, but to the contrary, from the fact that as the world is not governed in accord with the highest and best principles, hopes, aims, judgments, and results, but imperfectly, then those who claim God as its author charge him falsely; and it is better to know and say there is no God, than to say there is a God and accuse him wrongfully. As to the hypothesis of creation, I know that reason, experience, and observation, the holy trinity of knowledge, teach that it is as impossible for omnipotent power to make something out of nothing as it is for us to, and as something cannot be changed to nothing the universe could not hav been produced from nothing; and a great first cause is impossible, from the fact that it would be without a beginning, which would be allowing that something sprang from nothing.

The charge is often made that, as we cannot offer anything in place of orthodox creation, we are destroying without building. To which I answer: While one is an occupant of a building or behind a wall he cannot see a palace though it be ever so near and well furnished, so while one is in belief of a falsehood the opposit truth is of course unseen.

In addition to the above reasons for knowing there is no God, there are to be introduced the following. Imagination cannot be real, and people differ in regard to this so-called God, as regards his most important attributes and character, and he fails to giv them the proper knowledge when it is so necessary for their good and his glory. And in every so-called revealed religion this being has been favored with a masculin gender and man has ever been his favorit. All this goes to prove that man has made God in his own image Now, it really appears to me there is no hope for the orthodox unless they can prove that imagination is worth more than reality.

Next I will state why I know there is no devil. We know that in man and animals there is an evil disposition manifested. Indeed, this good and evil disposition from which God and devil are inferred, is seen in and throughout all nature. This is no evidence that all are actuated by two personal spirits who are above and beyond nature. Certain surrounding circumstances produce certain evil effects. If a circumstance produces misery we call it evil and lay the blame on the devil; if happiness, we call it good and credit God with the results, thus tracing the matter to an unnatural cause beyond its embryo. How much better it would be for all parties concerned if each action was traced to its natural cause, encouraging virtue in the good, excusing or denouncing the vicious as they really deserve, and not trying to shift any blame or credit to an imaginary God or devil. And really this is becoming the practice in litigation, notwithstanding our spurious theology.

I now come to consider why I am not an Agnostic in regard to the immortal soul. As far as my experience goes, and in accord with what I can learn from dictionaries, the mind and soul are synonymous terms. And when one is knocked senseless he is deprived of his soul or mind during the length of time he is in a senseless condition, which is due to inaction of the brain. Then when the body dies the brain ceases to act, the soul or mind dies with the body, and all this talk about the immortality of the soul is imaginary.

As it seems to me I hav shown sufficiently that God, devil, and soul are only imaginary and not real, it is useless for me to attempt to delineate or deduce any proof of spirits, witches, ghosts, etc., being of the same kind of material. And I firmly believe that as in the cemetery of the past most of the Gods are buried, so the remainder will hav to go. As Colonel Ingersoll says—although he claims, I believe, to be an Agnostic—the great ghost must go. The small ones vanished with the dawn of science, the great ones will disappear with the perfect day. Until then the individuality of man is little more than a dream. EX-REV. J. N. MAXEY.

MARTINSBURG, W. VA., Oct. 6, 1890.

MR. EDITOR: I will say a word to our Catholic friend, Mr. Chas. Boyle, of Texas, whose article appeared recently in THE TRUTH SEEKER, defending the Catholic church. I am sure Freethinkers are no more the enemies of the Catholic church than others who are not Catholic. Freethinkers are necessarily the most impartial, broad-minded, and rational persons living. They are devoted to the truth. As lovers of humanity they cannot be enemies of their fellowmen. Systems and churches are not the people, and the Freethinkers appreciate true individual worth wherever found.

My Texas friend states his individual convictions frankly and clearly, whose sincerity I respect, for I hate hypocrisy. He is correct in his declaration that individual Irish Catholics proved their loyalty to the country of their adoption when the test came. He claims that Irishmen can be loyal to republican ideas and be true to their faith. I think this is impossible, for Dr. McGlynn was a priest in the Catholic church. He was compelled to surrender his liberty as a citizen or be excommunicated. He chose the latter, and is now exercising his civil and political rights against wrong and oppression so cruel, so unmerciful, and so unjust that it appalls the hearts and minds of all who hav a sense of justice.

Freethinkers are not the enemies of any church as long as that church teaches and practices perfect justice to all. The perfect right to worship God or no God cannot be questioned. Religious liberty is the true goal. All that are opposed to this are enemies of truth, justice, and liberty.

I am with Mr. Boyle in some things, where he affirms what I know to be true. I frankly admit I will not advocate for one moment any cause that gains by misrepresenting any doctrin of any church. Let all faiths or no faiths stand or fall on their merits, for certain it is that however the truth may be hidden it will eventually triumph over all that is false and untrue. Mr. Boyle says no priest has power to forgiv sins. He is right; the confessional is misunderstood. Non-Catholics of any intelligence know, or ought to know, that Catholics believe sincerely in a living, personal God and the Virgin Mary, and they certainly pray and worship God and not the priest; and Mr. Boyle is right when he says the Catholic guilty of sin must repent sincerely to God alone or lose their soul, for no priest can save them. This is true, and all ought to view the confessional in its true light. When we come to the question of any future life after death, I honestly differ, though most heartily appreciating his right to be true and loyal to the faith he believes in with all his heart.

The free school system is a great blessing to that unfortunate mass of people who are always at a disadvantage in the unequal race of life. To the poor man education should be as free as the water that runs. I do not know what he refers to in the school-books of history, and to state or publish lies is a wrong to man or child. I know that nothing impure or wrong is taught in public schools. Bad actions and impurity are learned and practiced outside of any school. Schools are not responsible for inherited vicious dispositions, and vastly more harm is done secretly than publicly. I stand for the free school system, because it is a system of justice. I am a positivist, Mr. Boyle a Catholic. I for some time in my life was taught the Catholic faith, but in the course of time I discovered that the church was teaching me one thing and experience another. The practical daily experience of my life did not harmonize with what the church taught. I gradually lost faith in any church. It is a settled fact that it is no use to pray. What good comes to us is of wisdom and circumstances. Now, when we hav to liv and depend entirely on ourselvs, without any help from above, entirely at the mercy of cruel ignorance and the cruelty of fate, then we are not bound to worship an alleged supreme power that does not help us, not even the most pious with all their prayers.

I never in all my life saw, heard, or felt anything but what was human, earthly, and natural. Legends and traditions I pay no attention to. Ordinarily persons are skeptical and rational enough in all other matters and subjects in life, but when it comes to subjects supernatural they are insane, for when a person affirms what he or she cannot prove they are *non compos mentis*, out of their senses. All knowledge must come through the senses. Facts are knowledge; faith is simply hope. Hope is nothing, for it is based on nothing. Take nothing from nothing and nothing remains to the believer. God gave and God takes and nothing remains, for at death is dissolution. Mr. Boyle's gospel may be the one of happy delusion; mine, the one of despair. However beautiful the idea of heaven, I hav no assurance that there will be rewards and punishments when we die. No man, no church, no power on earth, can prove satisfactorily and positivly to all that there is a God, heaven, hell, or any state of future existence, and as this cannot be proved then it is not a fact. Then what evidence is discovered and what may yet be discovered must be the basis of a strong probability that Atheism is the truth, from which there is no appeal. I know the faith and hope of Christians is powerful and comforting, though the thought of hell they must fear. It is too absurd to discuss the existence of hell. I hav found hell on this material earth. I want to be saved from being the victim of imposition, deception, and treachery that I find in the conditions of life, and not the hell of myth. I find that mean, vicious, selfish, cruel, proud, vain men and women are existing, antagonizing and warring against those who are truly good men and women. I find by experience that I am obliged to be my own savior. Many persons hav lost their lives simply because they were too simple and innocent in their minds. The conditions of life are such that if we are not ever watchful, prudent, and suspecting, we shall be the victims of misfortune and deception. Let those who believe so much in God, his love and protection, giv up self-reliance and ignore the facts that experience and utility reveal, and pray with all their earnestness to God, and see how soon they would be drifting about to destruction on the great ocean of life. I am not willing by words or example to aid the gospel of delusion. I see no hope for the human race for life beyond the grave. I do not want to be humbugged and I will not assist in humbugging others. Let all judge for themselvs and act accordingly.

T. J. CONNERS.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Remember, Boys Make Men.

When you see a ragged urchin
Standing wistful in the street,
With torn hat and kneeless trousers,
Dirty face and bare red feet,
Pass not by the child unheeding;
Smile upon him. Mark me, when
He's grown he'll not forget it!
For, remember, boys make men.

When the buoyant, youthful spirits
Overflow in boyish freak,
Chide your child in gentle accents;
Do not in your anger speak.
You must sow in youthful bosoms
Seeds of tender mercies; then
Plants will grow and bear good fruitage,
When the erring boys are men.

Hav you never seen a grandsire,
With his eyes aglow with joy,
Bring to mind some act of kindness—
Something said to him, a boy?
Or relate some slight or coldness,
With a brow all clouded, when
He said they were too thoughtless
To remember boys make men?

Let us try to add some pleasures
To the life of every boy;
For each child needs tender interest
In its sorrow and its joy;
Call your boys home by its brightness;
They'll avoid a gloomy den
And seek for comfort elsewhere—
And remember, boys make men.

Three Good Doctors.

The best of all the pill-box crew,
Since ever time began,
Are the doctors who hav most to do
With the health of a hearty man.

And so I count them up again,
And praise them as I can:
There's Dr. Diet, and Dr. Quiet,
And Dr. Merryman.

There's Dr. Diet, he tries my tongue;
"I know you well," says he.
"Your stomach is poor, and your liver is sprung;
We must make your food agree."

And Dr. Quiet, he feels my wrist,
And he gravely shakes his head.
"Now, now, dear sir, I must insist
That you go at ten to bed."

But Dr. Merryman for me,
Of all the pill-box crew!
For he smiles and says, as he fobs his fee,
"Laugh on, whatever you do."

So now I eat what I ought to eat,
And at ten I go to bed,
And I laugh in the face of cold or heat;
For thus hav the doctors said.

And so I count them up again,
And praise them as I can:
There's Dr. Diet, and Dr. Quiet,
And Dr. Merryman. —*D. A.*

Anecdotes.

SWEETNESS AND LIGHT.

Dean Swift, in his "Battle of the Books," makes Esop's bees say, "We hav rather chosen to fill our hives with honey and wax, thus furnishing mankind with the two noblest of things, which are sweetness and light."

READY REASON.

Sydney Smith, talking once of the bad effects of late hours, said of some distinguished diner-out, that there would be on his tomb, "He dined late." A wit of the period, Lutterrell, at once added, "And died early."

WHAT'S IN A SYLLABLE?

Longfellow, the poet, was being introduced to Mr. Longworth, when some one remarked on the similarity of the first syllable of the names. "Yes," said the poet, but in this case I fear Pope's lines will apply—'Worth makes the man, the want of it the fellow.'"

ABSENT-MINDEDNESS.

It is said of Dean Ogle, who was a very absent-minded man, that he had been known more than once at a strange table, where there happened not to be a very good dinner, to burst out with, "Dear me, what a very bad dinner! I am so sorry not to hav given you a better," etc., thinking himself at home.

VERY CONSOLING!

There is a story told of a sick man stating his symptoms (which appeared to himself, of course, dreadful) to a medical friend, who at each new item of the disorder exclaimed, "Charming!" "Delightful!" "Pray, go on!" and when he had finished, said, with the utmost pleasure, "Do you know, my dear sir, you hav got a complaint which has been supposed for some time to be extinct?"

THE SHORTEST WAY TO HEAVEN.

Bishop Wilberforce was once standing on a station platform waiting for a train, when a facetious farmer, who had been dining rather too well at a market ordinary, accosted him and said, laughing: "My lord, can you tell us what's the shortest way from here to heaven?" "Oh, yes, my friend," answered the bishop, "turn to the right and keep straight on."

A ROLAND FOR AN OLIVER.

Moore says he once heard Crocker tell the following anecdote: "Fenelon, the great divine, who had often teased Richelieu, the famous statesman (and ineffectually it would seem), for subscriptions to charitable undertakings, was one day telling him that he had just seen his picture. 'And did you ask it for a subscription?' said Richelieu, sneeringly. 'No, I saw there was no chance,' replied Fenelon, 'it was so like you.'"

A Little Girl's Composition.

The caterpillar is a craling thing and hears all over his back and fannie found one down her back and it made me crall like everything, birds eat caterpillars and giv them to their children to eat. I don't see how they can eat them, they are such horrid things, they look so offly, and feel I don't know how. Catterpilars climb trees, the other day I saw a big, big caterpilar, and he was so horrid that I took a stick and kild him with it and threw it away to let the swill man take it home period caterpillars hav 1,000 or more legs, he may not hav so many, and he may hav more the big ones hav more than the little I gess that but i don't know.

Caterpilars eat flies and other insects, such as ants, miscatos and others like that. Also they eat leaves, plum leaves and in short all kinds and some flowers to. Some hav baby catterpilars, in short all of them. Catterpilars drink water, in short everything they can get. Caterpilars, I cannot say much more about caterpilars, but one good rool is never throw a catterpilar at a man or anybody for it givs them such a fright. I hav told you all they eat, drink how many legs it has and the rool. A catterpilar can climb, you can not. Ma be some of you can, I cant, but most of the things that a catterpilar can do we cannot, and most of the things that we can do they cannot.

An Intelligent Dog.

Yesterday a great many people were attracted by the intelligent actions of a little seal-brown dog that was guiding a blind man about the streets. The dog wore a collar to which a chain was attached, and by the pulling of that chain the blind man was able to tell when he approached a place of danger.

At the railroad crossing on Whitehall street the dog suddenly stopped, and his master halted also. In a minute or two a train of cars came rushing along, and as soon as it passed the dog started on his rounds again. When he would come to a steep crossing the dog would warn his master, and the latter would feel his way across.

It was wonderful to watch them. The dog entered every store he came to, and the master followed, picking up a penny here and there from the charitably inclined.

Later in the evening another blind man joined them, and the faithful dog acted as a guide to both of them as they took in the principal streets of the city.—*Atlanta Constitution.*

Polite.

Little Miss Rose is a person who finds it easy to interpret most things according to her own advantage. One day she sat holding the kitten, and asking her little playmate various questions, to none of which had she thus far obtained an answer.

"Who givs you milk, kitty?" inquired Rose. Kitty struggled a little to get down, but made no reply.

"Do you love me, Kitty?"

No answer.

"Who is the nicest little girl in the world?"

"Mew!" cried kitty, making a desperate effort to escape.

"There, isn't she polite?" asked Rose, triumphantly. "She said 'You!'"

The Toads and the Electric Light.

An American lady tells how she was recently waiting in a carriage near an electric lamp which had just been lighted, while her friend went to a neighboring shop. In the dry road she saw presently a stir, and, looking over the wheels, saw, hopping in all directions across and around, toads aiming for the light. She got out and aimed for the lamp, too. There was a ring of toads underneath it already, waiting for the fall of moths and the insects of night that drop from the life-destroying flame. It was a curious sight—those creatures squatted in a circle, with upturned heads, waiting for the victims to drop into their mouths.

The Magic Lantern.

The stereopticon, or, to be plain, the magic lantern, represents the most delightful manner for the amateur to enjoy the results of his own work. It's very easy to make fairly good slides from negativs by a copying camera or by photographing direct from it, and by a little practice any careful amateur can get them up. A lantern consists of a dark box, with a condensing-lens next to the light; then a frame for the slide and in front an objectiv. A lime light is not at all essential for parlor exhibitions, and the display of twenty or thirty views of one's own preparation is a cheap but decidedly pleasing way to take care of one's friends for an evening. A negativ that would yield a very common-looking photographic print becomes a source of intense pleasure when reproduced as a positiv on glass and thrown on canvas. I think the most pleasing part of amateur photography is the lantern slide feature.

Science Column.

Bats.

Well, they are the most curious creatures that ever you saw in all your lives. Birds, did you say? No, my dears, they are not birds, for birds hav feathers and bats hav fur. Birds hav no teeth and bats do. Birds feed their young ones with worms and flies, but bats nurse their babies with their own milk, hence they must be animals and belong to the order called mammalia.

One rainy day in Boston, I went into a museum, partly in order to get out of the rain, and partly to see what was in there. Among other curiosities there were a couple of bats in a cage, and I looked at them with a great deal of interest. Such queer and odd-looking creatures! I told you bats are animals, and yet they hav wings, or a membrane from the back and breast which answers for wings, stretched on a frame of lengthened finger bones between the four limbs, from the arm to the tail, embracing also the leg; when extended they look like a part of a miniature umbrella. I wanted to see the bat extend his wings and poked him with my lead pencil, whereupon he showed his teeth and made as though he would bite me if he could only get through the wires of his cage. But he stretched his wings afterward, and I saw that the bones of the fingers, I suppose they may be called, were very long, to which the flying membrane, or wing, was attached, and on the quite short thumb was a strong hook, or nail, which was used in climbing or swinging. The foot was different and had five toes with the same strong hook, or nail, by which they suspend the body when they sleep with the head down.

The ears of the bat stand up like cats' ears, and the fur of these odd animals seemed as black as jet, and soft as silk. The eyes are very small, and they cannot see well in daylight, their eyes not being used when the sun shines, hence arose the expression, "As blind as a bat," because in the day-time they tumble about as if they were blind indeed. But at night they can see very nicely, and that is when they seek their food, hence they are called night animals.

They are such very black and hideous-looking creatures that people used to be afraid of them and attributed all sorts of evil deeds to them, such as the sucking of human blood, or fanning their victims with their wings till they died. This is not true as a rule, for bats are harmless, and liv on fruit or insects. The bats I saw in the museum had sliced apple in their food box.

The large vampire bat of South America will, it is said, destroy poultry, and if pressed for food and very hungry, it will attack cattle, and human beings also. In the winter time bats keep very close in their homes, and can liv without eating till warm weather. They are useful to the farmer and gardener in destroying slugs and insects.

S. H. W.

QUESTIONS.—Tell the difference between birds and bats. To what order do they belong? Describe their wings. Tell how they sleep. Describe their eyes. What common expression originated from the bat nature? What is their natural food? What about the vampire bat? How do bats liv in the winter? For what are they useful?

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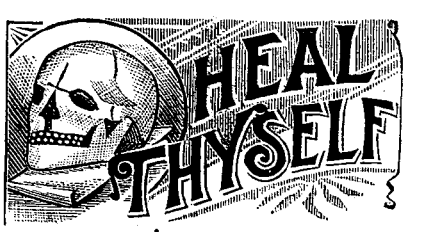
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A GOOD WORD.

Dr. Fellows is an outspoken Liberal, a humanitarian, and a generous patron of the Freethought press. He has many testimonials to the value of his progressive and successful method of treatment, and deserves patronage.—*Freethought.*

News of the Week.

WILMINGTON, Del., puritans got the street department to declare illegal the display of billboards by theater managers on Sunday on Market street, the main thoroughfare. The next Sunday five wagon-loads were seized. The Academy of Music has engaged counsel and declares it will make a test.

THE Socialist congress at Halle condemned violence and Anarchism.

LEO XIII. has written and published some verses which show that the forte of Christ's vicar is not poetry.

REV. A. B. CRUCHET, Presbyterian, is in trouble at Montreal for seducing a girl and abandoning her and her child.

IN Jersey City, N. J., the Christian boys who make a practice of stoning Jews killed one with a stone on the 14th.

BROWN county, S. D., has appealed to Chicago for aid, the crops there having failed for three years, and starvation being nigh.

THE chief of police at New Orleans was assassinated on the 15th by the Mafia, an Italian secret murder society which he had tried to crush.

JOHN VOTICIL is being tried at New York city for throwing his six-year-old son out of the window. When arrested he announced, "I am Christ."

THE Socialist red flag was allowed to float beside the American over the building in which Socialists held a mass meeting at New York the other night. It is now allowed in Germany by the emperor, a thing Bismarck would never permit.

CANON FARRAR and the publishers of the "Life of Christ" are disputing over the fairness of the compensation given the author, each accusing the other of dishonesty.

PARTS of Nicaraugua are suffering from earthquakes, and the volcano Mombacho is in eruption. Processions of women convey saints' images about, praying and singing, imploring God for mercy.

CATHOLICS continue to vent their spleen at republicanism in Brazil, and everywhere else where it has overturned one-man sovereignty favorable to them. One Catholic organ says, "The abortions called republics in France and Brazil are simply financial schemes to enrich a band of confidence men."

CATHOLICS complain against France's large appropriations for education. Of the fact that the expenditure in 1876, before Radical rule, was 39,000,000 francs, while it is now 173,000,000, they exclaim, "134,000,000 added without visible need! Truly, Atheistic education is a costly luxury!"

WILLIAM FILLINGER and wife, of Perry, Mich., having become half-crazed by revival meetings, were so worried that the man's mother, who lived with them, had not had baptism, that on the 18th they took water to her room and performed the ceremony by dashing it in her face till she ceased to struggle. Neighbors discovered the corpse and arrested the pious pair.

POLICE recount of New York city's population, 1,710,715; previous count, 1,513 501; difference, 197 214. Acting Superintendent Childs of the census bureau at Washington informs Mayor Grant that he will not order a recount by the board, having full confidence in the previous one. The mayor is angry, and will appeal to higher authorities, if necessary to the president or Congress.

THE government of Rome announced that the weekly market day which fell on Wednesday, September 24th, would be transferred to Thursday, because the Jewish feast Kipur would absent the Hebrew dealers on Wednesday. The Catholics, who hav been unable to get the government to recognize their feasts lately, are angry at what they call "the domineering intentions of the sons of Israel."

THE French republic is displeased at the attentions shown the comte de Paris by Americans during his visit here. Because he is a friend of Catholics, however, those sectarians defend him, one New York Catholic organ saying that the French government hates him "for no other cause than that he possesses a clear title to a country that is now painfully mismanaged by a club of radical politicians who call themselvs a republic."

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CLOWNS on scholars as on wizards look,
And take a folio for a conjuring book.
—*Swift.*

GREAT powers the mountains boast;
There Nature works, omnipotently free—
The priest's dull mind blames it as sorcery.
—*Goethe.*



DAVID SENDETH AFTER BATHSHEBA.

And David sent messengers and took her.—2 Sam. xi, 4.

WHEN Science is thus commanded to surrender her intellectual convictions, may she not ask the ecclesiastic to remember the past? The contest respecting the figure of the earth, and the location of heaven and hell, ended adversely to him. He affirmed that the earth is an extended plane, and that the sky is a firmament, the floor of heaven, through which again and again persons hav been seen to ascend. The globular form demonstrated beyond any possibility of contradiction by astronomical facts, and by the voyage of Magellan's ship, he then maintained that it is the central body of the universe, all others being in subordination to it, and it the grand object of God's regard. Forced from this position, he next affirmed that it is motionless, the sun and the stars actually revolving, as they apparently do, around it. The invention of the tele-cope proved that here again he was in error. Then he maintained that all the motions of the solar system are regulated by providential intervention; the "Principia" of Newton demonstrated that they are due to irresistible law. He then affirmed that the earth and all the celestial bodies were created about six thousand years ago, and that in six days the order of nature was settled, and plants and animals in their various tribes introduced. Constrained by the accumulating mass of adverse evidence, he enlarged his days into periods of indefinit length—only, however, to find that even this device was inadequate. The six ages, with their six special creations, could no longer be maintained, when it was discovered that species slowly emerged in one age, reached a culmination in a second, and gradually died out in a third; this overlapping from age to age would not only hav demanded creations, but re-creations also. He affirmed that there had been a deluge, which covered the whole earth above the tops of the highest mountains, and that the waters of this flood were removed by a wind. Correct ideas respecting the dimensions of the atmosphere, and of the sea, and of the operation of evaporation, proved how untenable these statements are. Of the progenitors of the human race, he declared that they had come from their maker's hand perfect, both in body and mind, and had subsequently experienced a fall. He is now considering how best to dispose of the evidence continually accumulating respecting the savage condition of prehistoric man. Is it at all surprising that the number of those who hold the opinions of the church in light esteem should so rapidly increase?—*Draper.*

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To the World's Columbian Exposition Commission:

Learning that there is an organized movement among the more conservative church people—manipulated by a "Sabbath" organization—to induce your honorable body to close on Sundays the World's Fair, to be held in 1893 in Chicago, the undersigned respectfully put in this counter petition, and ask that the Fair may be open to the public on each Sunday of its continuance. We ask this for the following reasons:

1. That the American principle of separation of church and state may be maintained.

2. That public morality may be subserved by providing a substitute for the immoral places to which men may resort when no moral amusements are available.

3. As a matter of justice also to the people of Chicago who have given of their means to make the Fair possible, tens of thousands of whom can visit the Fair only on a general holiday; and as a matter of justice also to the visitors to the Fair, whose time or means may be limited, and who certainly are entitled to great consideration at your hands.

4. For the public good. The opening of the Fair on Sunday will be for the benefit not only of Chicago, but of the whole country. The rights of no one are infringed, the happiness of no one disturbed. Those who wish to attend can do so; those who do not can otherwise spend the day. This is a solely humanitarian question, a question of human relations and human welfare, and, therefore, the only standard by which you can decide is that of the public welfare.

5. It will benefit the Fair, attracting a much larger attendance, interesting more people in it, and increasing its receipts.

6. To the objection that Sunday opening of the Fair will destroy the day as a rest-day, we affirm that the tendency would be exactly the opposite. The more beautiful you make Sunday, the more attractive, the more noble and varied in its pleasures and instructions, the more difficult it will be to change its character, the less danger there is that employers will ever have the power to transfer it from its present position to the days of toil. With choice of Sunday occupation restricted to attending church or visiting a saloon, the average workingman would choose to keep on laboring.

7. Finally: Opening the World's Fair on Sunday will harm no one but the keepers of immoral places, while it will benefit the Fair itself, the people of Chicago, and the visitors to the Fair, thereby conducing to municipal prosperity, individual education, public morality, and the development and good of the whole country.

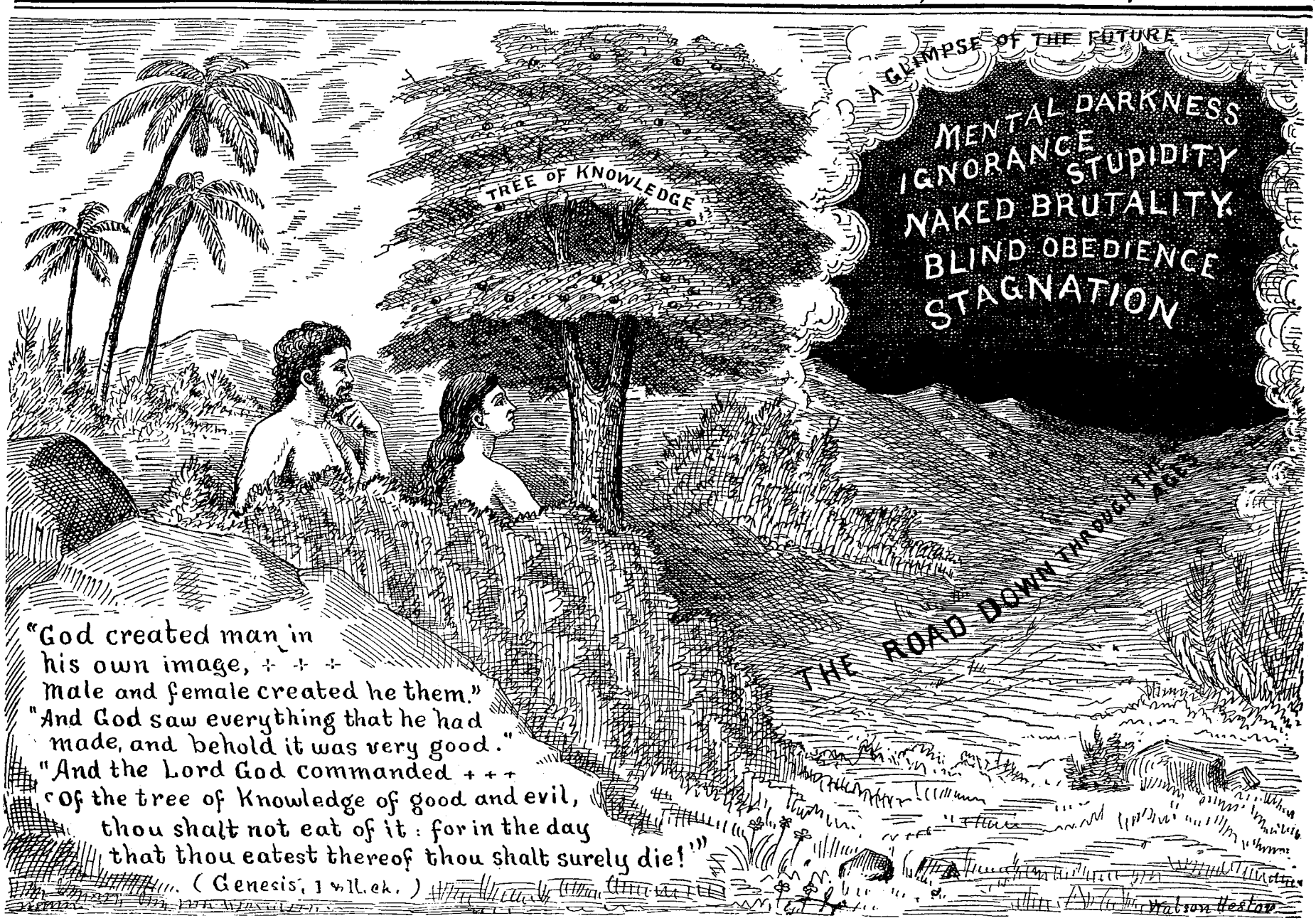
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THE WORLD AS JEHOVAH WOULD HAV HAD IT.—COMPANION PICTURE NEXT WEEK.

Notes and Clippings.

THE Kansas City *Times* says: "There are at least three men who are avowed Infidels who are running for Congress in Kansas this year, but that will probably cut no figure in the election, as theology is not one of the issues in the state just now."

PROSTITUTES hav always had a reputation for piety. We read that great clerical fetes are going on in Brittany in honor of St. Yves, and the women of the town hav vowed to wreck vengeance on M. Renan if he should "profane the tomb of the saint by his presence."

RELIGIOUS enthusiasm affects some people curiously. A devout woman in Alabama recently hurled a hymn-book at the minister, making a center shot, then drove the congregation from the church, and, going home, attempted to kill her husband with an ax, as an offering to the Lord.—*Kansas City Journal.*

A POOR Italian applied for naturalization papers in this city last week. In order to find out whether he was worthy to enjoy the privileges of a citizen some serious questions were put. Among others was this query: "What are men sent to the legislature in Albany for?" The Italian fumbled with his forelock and stared at vacancy, then blurted out this reply: "To make money." That man, says the *Herald*, has imbibed the true spirit of at least one of our great American institutions.

THE *Ironclad Age* reports that M. E. Billings, after having a second trial for the murder of Prosecuting-attorney Kingsley and conviction and again appealing to the supreme court of the state of Iowa, has just had the verdict set aside by that tribunal. So he goes free. It was a queer case, says Dr. Monroe. Colonel Billings will be remembered as the author of the "Crimes of Preachers." When Moses Hull was in Indianapolis a few weeks ago, he told Dr. Monroe that Billings had gone back on his Infidelity and joined the church. The church is welcome to him. He belongs there.

"I AM going to introduce the bill again during the coming session at Albany," said General Curtis, the father of the bill to abolish capital punishment, to a *World* reporter. "I ask for the passage of the bill on practical grounds, as I consider it will be for the good of society. I would send a convicted murderer up for life, take away the pardoning power, and make the convict work for the good of the state during his natural life. There is no maudlin sympathy behind my bill, nor hav the Westinghouse people anything to do with it, as has been charged. In the states where capital punishment has been abolished—Michigan, Rhode Island, and Wisconsin—murders hav decreased, while in New York state the rate is eight per cent higher."

IT has been decided in London, Eng., to form a Freethought Society of Jews. A meeting was recently held in the Hall of Science, the headquarters of the Secularists of the metropolis, when about seven hundred Jews unanimously arrived at the conclusion to advance from the old religious restrictions of their fathers. Mr. G. W. Foote was present, and made an able speech, pointing out that the Christians had stolen their God and Bible from the Jews, and had then persecuted them. The Jews had, however, remained steadfast under unparalleled suffering. Christianity had also persecuted Freethought, and the bond of sympathy between Jewish and English Freethinkers should stimulate them to work hand-in-hand against the enemy of both.

THE *Christian Register* boasts of the progress of Unitarians toward more liberal religious views, and the *Christian Advocate* recalls this fact to mind: When Theodore Parker preached a sermon on "The Transient and Permanent in Christianity," it was followed by a great commotion in Unitarian circles. Other ministers ceased to exchange with him and when the Rev. John Sargent went so far as to fellowship him as a brother minister he incurred "a storm of criticism and reproach." But marvelous advancement has been made. According to the *Christian Register*, that sermon which when first delivered was condemned by Unitarians as dangerous heresy now appears to them to be essentially conservativ, and its boldest utterances are accepted as truisms. This indicates progress indeed, comments the *Advocate*, "but to one outside of that denomination the question occurs: Toward what does this progress tend? Is it in the direction of greater reverence for God and his son and his word? How long will it require Unitarians at this rate of speed to reach the position once occupied by Paine and Voltaire? The *Register* says that to-day 'Parker is honored with Channing and Emerson among the prophets of Unitarianism.' How is this? Channing believed in miracles, in the literal resurrection of Christ, in the preëxistence of Jesus, in future punishment, in the divine and miraculous revelation of Christianity. If Channing was a prophet, Parker and Emerson were false prophets. If Unitarians hav come to acknowledge Parker and Emerson as their prophets, they hav come to ignore miracles, to degrade Jesus to the level of a man, to deny the existence of a personal God. They hav abandoned Christainity and come to the borders of pantheism."

HITHERTO the church law in Quebec has been that every French Canadian farmer was required to pay tithes on his grain, every twenty-sixth bushel of grain being given to the parish priest. There were no tithes on hay, the result of which was that every *habitant* felt it to be his duty to grow hay, great quantities of which were sent to the States. The bishop of Three Rivers has now announced that henceforth there will be a tithe on hay to the extent of 7½ cents on every 100, or $7 50 on every 1,000 bundles of hay, paid in money. The Toronto *Mail* says: "The church, it is obvious, is bound to hav its pound of flesh, no matter how lean the unfortunate farmer may happen to be. So long as the church can keep the *habitant* docil, childlike, and ignorant, she is reasonably safe in her remarkable privileges. She understands this; hence it is that education is one of the subjects over which she exercises supreme control. There is, however, a limit to human endurance, and this line is very closely approached when at a time that the farmer is suffering an annual pinch at the hands of civil government, the church adds to his misery by commanding him to cast more into her already overflowing treasury."

Communications.

The Mythical and Pagan Origin of Christianity.

It is the sun which under the name of Horus was born like your God in the arms of the celestial virgin, and passed through an obscure, indigent, and destitute childhood, answering to the season of cold and frost. It is the sun which under the name of Osiris, persecuted by Typhon and the tyrants of the air, was put to death, laid in a dark tomb, the emblem of the hemisphere of winter, and which rising afterward from the inferior zone to the highest point in the heavens awoke triumphant over giants and destroying angels Ye priests, from whom the murmurs proceed, you wear yourselvs its signs all over your bodies. Your tonsure is the disk of the sun; your stole is the zodiac; your rosaries the symbols of the stars and planets. Pontiffs and prelates, your miter, your crosier, your mantle, are the emblems of Osiris; and that crucifix, of which you boast the mystery without comprehending it, is the cross of Serapis, traced by the hands of Egyptian priests on the plan of the figurativ world, which passing through the equinoxes and the tropics became the emblem of future life and resurrection, because it touched the gates of ivory and horn through which the soul was to pass in its way to heaven.—*Volney's Ruins of Empires, p.* 103.

So far I hav endeavored to show that Christianity, in common with many other ancient creeds, is based upon a mixture of sun and nature worship, and that all of the Christian symbols and ceremonies are of pagan origin. Not only do I affirm this to be the fact and adduce evidence in support of such contention, but I propose to point out step by step how what is known as the Christian religion has, in obedience to the great law of evolution, undergone numerous changes, so that the early believers would scarcely be able to recognize in the religion of to-day their own or the faith of their fathers. Let me proceed with the proof. Next in importance to the cross as a symbol was the crucifix, or cross with the figure of a human being stretched upon it. Osiris is represented by the Egyptians as stretched like a human being upon the cross; Krishna and other imaginary saviors of mankind are represented in like fashion. The Rev. Robert Taylor was of opinion that the posts which were erected along by the river Nile, and which were in the form of a cross, may hav been the origin of this emblem. The river Nile was worshiped on account of its periodical inundations which gave fertility to the land in the provinces near its banks. Posts were erected along its course to indicate the hight to which it might be expected to rise. "These crosses," says Robert Taylor, "along the banks of the river would naturally share in the honor of the stream and be the most expressiv emblem of good fortune, peace, and plenty. The two ideas could never be separated; the fertilizing flood was the waters of life, that conveyed every blessing and even existence itself to the provinces through which it flowed. One other and most obvious hieroglyph completed the expressiv allegory—the demon of famin, who, should the waters fail of their inundation, or not reach the elevation indicated by the position of the transverse beam upon the upright, would reign in all the horrors over their desolated lands. This symbolical personification was, therefore, represented as a miserable emaciated wretch who had grown up 'as a tender plant and as a root out of a dry ground, who had no form nor comeliness; and when they should see him there was no beauty that they should desire him.' Meager were his looks; sharp misery had worn him to the bone. His crown of thorns indicated the sterility of the territories over which he reigned. The reed in his hand, gathered from the banks of the Nile, indicated that it was only the mighty river, by keeping within its banks, and thus withholding its wonted munificence, that placed an unreal scepter in his gripe. He was nailed to the cross in indication of his entire defeat. And the superscription of his infamous title, 'This is the king of the Jews,' expressivly indicated that famin, want, or poverty ruled the destinies of the most slavish, beggarly, and mean race of men with whom they had the honor of being acquainted" (Diegesis, p. 187. See also "Devil's Pulpit," vols. i and ii).

The dogma of the trinity in unity is very closely connected with the notion of the cross, and derives its origin from nature worship. In ancient Egypt we find a trinity in unity existing under the names of Osirus, Horus, and Raform, along with Isis; while in India we find the trinity bearing the names of Brahma, Vishnu, and Siva, in company with Devaki, the female element being needed for the production of life. The worship of the sun, then, is the source of all ancient religions; and since this great luminary was worshiped by all the early races of mankind it is no wonder that we find also that among these peoples the earth was adored as second only in importance, under the names of Devaki, Isis, Ishtar, Venus, Mary. The former daily and the latter yearly produced the sun without sexual union, bearing the relation of wife, mother, and daughter to that brilliant luminary in the same way as the Virgin Mary is supposed by orthodox Christians to do toward Jesus Christ, who was the son of God the father, God the Holy Ghost, and Joseph, the carpenter.

The idea of the mediator comes from Persia, like the story of the fall, so that Christianity is mythical from its foundation. The idea of Jesus as a divine being is a growth, as we shall see hereafter. Experience, however, demonstrates to us that the vast majority of Christians believe in the immaculate conception of the Virgin Mary, because they believe that Jesus was a historical character.

Now there can be no longer any doubt in the minds of thinking persons that the idea of a child being born of a pure virgin is preposterous; and that though it is within the realm of possibility that a man named Jesus lived who went about doing good and who proclaimed a new philosophy which was not acceptable to the Jews, in view of all we know about ancient sun worship it is highly improbable that any such pereon as Jesus lived at all, but more likely that the whole idea was built up out of such pre-existing materials as we hav indicated. For if we admit for one moment that Jesus is a historical character, by parity of reasoning we are compelled to acknowledge that Christna, Osiris, Mithra, Hercules, Esculapius, Bacchus, Apollo, and Adonis were also historical personages. The outlines of the lives of these alleged gods correspond with that of Jesus, but careful examination shows that their career can be traced to the apparent march of the sun through the zodiacal signs.

The zodiac (see Dr. Hardwicke's "Zodiacal Mythology," from "Creation and Evolution," p. 2) which is the line of the apparent annual circuit of the sun, we find was in Egypt, India, Persia, and Greece divided into twelve portions of thirty degrees each, the whole circuit consisting of three hundred and sixty degrees; and the equivalent signs bore a wonderful similarity to each other. In the old Indian zodiac published in the "Philosophical Transactions" of 1772 the signs are as follows, commencing at the vernal equinoxial point: ram, bull, man with two shields, crab, lion, virgin, balances, scorpion, bow and arrow, monster with goat's head and fish's hindquarters, urn, fish." The Indian and Egyptian signs differ slightly but not materially.

Dr. Hardwicke proceeds: "Each of these signs corresponds with a particular portion of the year, varying according to the slow movement known as the precession of the equinoxes, by which all the signs are moved forward very slightly year by year, at the rate of one degree in 71 or 72 years, until, at the end of 2,152 years, a whole sign has moved forward into the position previously occupied by the sign immediately preceding it. This is caused by the failure of the sun to reach the same point in the same time in his apparent circuit each year; and thus it happens that in a period of less than 26,000 years each sign will hav moved completely round the zodiacal band. Now, by a careful calculation it has been found that the vernal equinoxial point coincided with the first degree of Aries about 28 000 years ago, with the first degree of Libra about 17 000 years ago, with the first degree of Taurus B C. 4340, with that of Aries B C. 2188, and with that of Pisces B C. 36; so that at the present time the vernal equinoxial point is really occupied by the sign of the fishes, although, for astronomical purposes, the sign of the ram is always placed in that position, and will for the future always be considered as the first sign of the zodiac, no matter what sign may really occupy that position. Thus there is now what is called a fixed zodiac, which never changes, and which is an arbitrary arrangement made for scientific purposes, and a real zodiac whose figures move steadily and slowly year by year, until at the end of rather more than two thousand years the vernal equinoxial point is occupied by the sign immediately following the one which occupied it during that period of time. As the various astronomical figures became endowed by the ancients with divine honors, each of these signs became associated with a number of romantic stories, until at length the struggles, victories, and defeats of the gods were told in such a variety of ways that sufficient lore existed to fill, if written down, whole libraries. The zodiacal signs were all gods of great importance; the planets were gods, the sun was a god, the moon was a goddess, and the extra-zodiacal constellations were either gods or heroes; but all were not of equal importance, and owing to the constant changing of positions, some were powerful and victorious at one time and weak and dying at another. The chief deity, which to the Aryans was Dyaus, the day father, became in later times a concentrated essence of all the gods, and was supposed to undergo all the vicissitudes to which they were subjected; but inasmuch as the new-born sun was the life of the world, bringing back happiness, and the vernal equinoxial sign was the one at which his influence began to be felt, these two deities were looked upon as god *par excellence*, a dual deity, separate yet conjoined, and of equal power and authority.

"So, when the bull was the vernal equinoxial point, the sun in Taurus was supreme god; and when the ram, or lamb, was the vernal equinoxial point the sun in Aries was supreme god; and although it was only in March that the sun was at the vernal equinoxial point, yet the bull-god for two thousand years prior to B C. 2188 was always supreme, and the ram-god (in Egypt) or lamb-god (in Persia) after that date. On leaving the vernal equinoxial sign the sun passed into the next in order; but, although then not actually in conjunction with the chief sign, it was but slightly removed from it, the distance growing larger as each fresh sign was occupied: and never were the sun and the principal sign actually separated from each other in the zodiac, so as to pass into opposit hemispheres, until the autumnal equinoxial point was crossed, after which the sun passed successivly through all the winter constellations, being separated for the space of six months from the sign of the vernal equinox." Therefore, the six summer signs were accounted specially beautiful and holy; the sign of the vernal equinox being the head and chief of the six, while the six winter signs were accounted less holy, but quite as powerful for evil as the others were for good.

"From this was formed the main drama of all subsequent mythological systems, the ground-work of which was as follows: 'The savior sun god was born at the winter solstice, and ascended to the vernal equinox where he was united with the bull, becoming the bull god, and in after-time with the ram or lamb, becoming the ram god or lamb god; after crossing the equator at spring covenant, or coming together at the equator and ecliptic, he ascended to the summit of the heavens, becoming the lion god, at the hight of his power, and then descending again to the autumnal covenant, or equinox, to pass through the winter or scorpion signs alone, and mourning the loss of the vernal equinoxial sign, which was torn from him at the autumnal equinox.' This simple narrativ received numerous embellishments in after times, according to the fancy of the astrologers and priests, who, in many cases, contrived to make out of it a beautiful poem or sublime allegorical drama" (Dr. Hardwicke's Evolution and Creation, p. 6, 7).

This zodiacal mythology forms the basis of all Eastern religions, and Christianity itself is largely founded upon it. In the next chapter I shall endeavor to show how much of the career of Jesus is drawn from this source; how the miraculous part of the supposed life of the Nazarene carpenter was developed; and then we shall be able to judge this branch of the subject in the light of evolution.

ARTHUR B. MOSS.

Testimonial to Walt Whitman.

Let Us Put Wreaths on the Brows of the Living.

Of all the placid hours in his peaceful life, those that Walt Whitman spent on the stage of Horticultural Hall last night must have been among the most gratifying, says the Philadelphia *Press* of October 22d. To a testimonial, intended to cheer his declining years, not only in a complimentary sense, came a thousand or more people to listen to a tribute to the aged poet by Col. Robert G. Ingersoll, such as seldom falls to the lot of living man to hear about himself.

On the stage sat many admirers of the venerable torch-bearer of modern poetic thought, as Colonel Ingersoll described him, young and old, men and women. There were white beards, but none were so white as that of the author of "Leaves of Grass." He sat calm and sedate in his easy wheeled chair, with his usual garb of gray, with his cloudy white hair falling over his white, turned-down collar that must have been three inches wide. No burst of eloquence from the orator's lips disturbed that equanimity; no tribute of applause moved him from his habitual calm.

And when the lecturer, having concluded, said, "We have met to-night to honor ourselves by honoring the author of 'Leaves of Grass,'" and the audience started to leave the hall, the man they had honored reached forward with his cane and attracted Colonel Ingersoll's attention.

"Do not leave yet," said Colonel Ingersoll, "Mr. Whitman has a word to say."

This is what he said, and no more characteristic thing ever fell from the poet's lips or flowed from his pen:

"Only a word, my friends, only a word. After all, the main factor, my friends, is in meeting, being face to face and meeting like this. I thought I would like to come forward with my living voice and thank you for coming and thank Robert Ingersoll for speaking, and that is about all. With such brief thanks to you and him and showing myself to bear testimony—I think that is the Quaker term—face to face, I bid you all hail and farewell."

THE LECTURE.—AUTHORIZED AND COMPLETE REPORT.

I.

In the year 1855 the American people knew but little of books. Their ideals, their models, were English. Young and Pollok, Addison and Watts were regarded as great poets. Some of the more reckless read Thomson's "Seasons" and the poems and novels of Sir Walter Scott. A few, not quite orthodox, delighted in the mechanical monotony of Pope, and the really wicked—those lost to all religious shame—were worshipers of Shakspere. The really orthodox Protestant, untroubled by doubts, considered Milton the greatest poet of them all. Byron

and Shelley were hardly respectable—not to be read by young persons. It was admitted on all hands that Burns was a child of nature of whom his mother was ashamed and proud.

In the blessed year aforesaid, candor, free and sincere speech, were under the ban. Creeds at that time were entrenched behind statutes, prejudice, custom, ignorance, stupidity, Puritanism, and slavery; that is to say, slavery of mind and body.

Of course it always has been, and forever will be, impossible for slavery, or any kind or form of injustice, to produce a great poet. There are hundreds of verse makers and writers on the side of wrong—enemies of progress—but they are not poets, they are not men of genius.

At this time a young man—he to whom this testimonial is given—he upon whose head have fallen the snows of more than seventy winters—this man, born within the sound of the sea, gave to the world a book, "Leaves of Grass." This book was, and is, the true transcript of a soul. The man is unmasked. No drapery of hypocrisy, no pretense, no fear. The book was as original in form as in thought. All customs were forgotten or disregarded, all rules broken—nothing mechanical—no imitation—spontaneous, running and winding like a river, multitudinous in its thoughts as the waves of the sea—nothing mathematical or measured. In everything a touch of chaos—lacking what is called form as clouds lack form, but not lacking the splendor of sunrise or the glory of sunset. It was a marvelous collection and aggregation of fragments, hints, suggestions, memories and prophecies, weeds and flowers, clouds and clods, sights and sounds, emotions and passions, waves, shadows, and constellations.

His book was received by many with disdain, with horror, with indignation and protest—by the few as a marvelous, almost miraculous, message to the world—full of thought, philosophy, poetry, and music.

In the republic of mediocrity genius is dangerous. A great soul appears and fills the world with new and marvelous harmonies. In his words is the old Promethean flame. The heart of nature beats and throbs in his line. The respectable prudes and pedagogues sound the alarm, and cry, or rather screech: "Is this a book for a young person?"

A poem true to life as a Greek statue—candid as nature—fills these barren souls with fear.

Drapery about the perfect was suggested by immodesty.

The provincial prudes, and others of like mold, pretend that love is a duty rather than a passion—a kind of self-denial—not an overmastering joy. They preach the gospel of pretense and pantalettes. In the presence of sincerity, of truth, they cast down their eyes and endeavor to feel immodest. To them, the most beautiful thing is hypocrisy adorned with a blush.

They have no idea of an honest, pure passion, glorying in its strength—intense, intoxicated with the beautiful—giving even to inanimate things pulse and motion, and that transfigures, ennobles, and idealizes the object of its adoration.

They do not walk the streets of the city of life—they explore the sewers; they stand in the gutters and cry "Unclean!" They pretend that beauty is a snare; that love is a Delilah; that the highway of joy is the broad road, lined with flowers and filled with perfume, leading to the city of eternal sorrow.

Since the year 1855 the American people have developed; they are somewhat acquainted with the literature of the world. They have witnessed the most tremendous of revolutions, not only upon the fields of battle, but in the world of thought. The American citizen has concluded that it is hardly worth while being a sovereign unless he has the right to think for himself.

And now, from this hight, with the vantage-ground of to-day, I propose to examine this book and to state, in a general way, what Walt Whitman has done, what he has accomplished, and the place he has won in the world of thought.

II.

THE RELIGION OF THE BODY.

Walt Whitman stood, when he published his book, where all stand to-night—on the perpetually moving line where history ends and prophecy begins. He was full of life to the very tips of his fingers—brave, eager, candid, joyous with health. He was acquainted with the past. He knew something of song and story, of philosophy and art—much of the heroic dead, of brave suffering, of the thoughts of men, the habits of the people—rich as well as poor—familiar with labor, a friend of wind and wave, touched by love and friendship—liking the open road, enjoying the fields and paths, the crags—friend of the forest—feeling that he was free—neither master nor slave—willing that all should know his thoughts—open as the sky, candid as nature—and he gave his thoughts, his dreams, his conclusions, his hopes, and his mental portrait to his fellow-men.

Walt Whitman announced the gospel of the body. He confronted the people. He denied the depravity of man. He insisted that love is not a crime; that men and women should be proudly natural; that they need not grovel on the earth and cover their faces for shame. He taught the dignity and glory of the father and mother; the sacredness of maternity.

Maternity, tender and pure as the tear of pity, holy as suffering—the crown, the flower, the ecstasy of love.

People had been taught from bibles and from creeds that maternity was a kind of crime; that the woman should be purified by some ceremony in some temple built in honor of some god. This barbarism was attacked in "Leaves of Grass."

The glory of simple life was sung; a declaration of independence was made for each and all.

And yet this appeal to manhood and to womanhood was misunderstood. It was denounced simply because it was in harmony with the great trend of nature. To me, the most obscene word in our language is celibacy.

It was not the fashion for people to speak or write their thoughts. We were flooded with the literature of hypocrisy. The writers did not faithfully describe the worlds in which they lived. They endeavored to make a fashionable world. They pretended that the cottage or the hut in which they dwelt was a palace, and they called the little area in which they threw their slops their domain, their realm, their empire. They were ashamed of the real, of what their world actually was. They imitated; that is to say, they told lies, and these lies filled the literature of most lands.

Walt Whitman defended the sacredness of love, the purity of passion—the passion that builds every home and fills the world with art and song.

They cried out: "He is a defender of passion—he is a libertine! He lives in the mire. He lacks spirituality!"

Whoever differs with the multitude, especially with a led multitude—that is to say, with a multitude of taggers—will find out from their leaders that he has committed an unpardonable sin. It is a crime to travel a road of your own, especially if you put up guide-boards for the information of others.

Many centuries ago Epicurus, the greatest man of his century, and of many centuries before and after, said: "Happiness is the only good; happiness is the supreme end." This man was temperate, frugal, generous, noble—and yet through all these years he has been denounced by the hypocrites of the world as a mere eater and drinker.

It was said that Whitman had exaggerated the importance of love—that he had made too much of this passion. Let me say that no poet—not excepting Shakspere—has had imagination enough to exaggerate the importance of human love—a passion that contains all hights and all depths—ample as space, with a sky in which glitter all constellations, and that has within it all storms, all lightnings, all wrecks and ruins, all griefs, all sorrows, all shadows, and all the joy and sunshine of which the heart and brain are capable.

No writer must be measured by a word or line or paragraph. He is to be measured by his work—by the tendency, not of one line, but by the tendency of all.

Which way does the great stream tend? Is it for good or evil? Are the motives high and noble, or low and infamous?

We cannot measure Shakspere by a few lines, neither can we measure the Bible by a few chapters, nor "Leaves of Grass" by a few paragraphs. In each there are many things that I neither approve nor believe—but in all books you will find a mingling of wisdom and foolishness, of prophecies and mistakes—in other words, among the excellencies there will be defects. The mine is not all gold, or all silver, or all diamonds—there are baser metals. The trees of the forest are not all of one size. On some of the highest there are dead and useless limbs, and there may be growing beneath the bushes, weeds, and now and then a poisonous vine.

If I were to edit the great books of the world, I might leave out some lines and I might leave out the best. I have no right to make of my brain a sieve and say that only that which passes through belongs to the rest of the human race. I claim the right to choose. I give that right to all.

Walt Whitman had the courage to express his thought—the candor to tell the truth. And here let me say it gives me joy—a kind of perfect satisfaction—to look above the bigoted bats, the satisfied owls and wrens and chickadees, and see the great eagle poised, circling higher and higher, unconscious of their existence. And it gives me joy, a kind of perfect satisfaction, to look above the petty passions and jealousies of small and respectable people—above the considerations of place and power and reputation, and see a brave, intrepid man.

It must be remembered that the American people had separated from the Old World—that we had declared not only the independence of colonies, but the independence of the individual. We had done more—we had declared that the state could no longer be ruled by the Church, and that the Church could not be ruled by the state, and that the individual could not be ruled by the Church. These declarations were in danger of being forgotten. We needed a new voice, sonorous, loud, and clear, a new poet for America for the new epoch, somebody to chant the morning song of the new day.

The great man who gives a true transcript of his mind, fascinates and instructs. Most writers suppress individuality. They wish to please the public. They flatter the stupid and pander to the prejudice of their readers. They write for the market—making books as other mechanics make shoes. They have no message—they bear no torch—they are simply the slaves of customers. The books they manufacture are handled by "the trade;" they are regarded as harmless. The pulpit does not object; the young person can read the monotonous pages without a blush—or a thought. On the title-pages of these books you will find the imprint of the great publishers—on the rest of the pages, nothing. These books might be prescribed for insomnia.

III.

Men of talent, men of business, touch life upon few sides. They travel but the beaten path. The creative spirit is not in them. They regard with suspicion a poet who touches life on every side. They have little confidence in that divine thing called sympathy, and they do not and cannot understand the man who enters into the hopes, the aims, and the feelings of all others.

In all genius there is the touch of chaos—a little of the vagabond; and the successful tradesman, the man who buys and sells, or manages a bank, does not care to deal with a person who has only poems for collaterals—they hav a little fear of such people, and regard them as the awkward country man does a sleight-of-hand performer.

In every age in which books have been produced the governing class, the respectable, have been opposed to the works of real genius. If what are known as the best people could have their way, if the pulpit had been consulted—the provincial moralists—the works of Shakspere would have been suppressed. Not a line would have reached our time. And the same may be said of every dramatist of his age.

If the Scotch Kirk could have decided, nothing would have been known of Robert Burns. If the good people, the orthodox, could have had their say, not one line of Voltaire would now be known. All the plates of the French Encyclopedia would have been destroyed with the thousands that were destroyed. Nothing would have been known of D'Alembert, Grimm, Diderot, or any of the Titans who warred against the thrones and altars and laid the foundation of modern literature not only, but what is of far greater moment, universal education.

It is not too much to say that every book now held in high esteem would have been destroyed, if those in authority could have had their will. Every book of modern times, that has a real value, that has enlarged the intellectual horizon of mankind, that has developed the brain, that has furnished real food for thought, can be found in the Index Expurgatorius of the Papacy, and nearly every one has been commended to the free minds of men by the denunciations of Protestants.

If the guardians of society, the protectors of "young persons," could have had their way, we should have known nothing of Byron or Shelley. The voices that thrill the world would now be silent. If authority could have had its way, the world would have been as ignorant now as it was when our ancestors lived in holes or hung from dead limbs by their prehensile tails.

But we are not forced to go very far back. If Shakspere had been published for the first time now, those divine plays—greater than continents and seas, greater even than the constellations of the midnight sky—would be excluded from the mails by the decision of the present enlightened postmaster-general.

The poets have always lived in an ideal world, and that ideal world has always been far better than the real world. As a consequence, they have forever roused, not simply the imagination, but the energies—the enthusiasm of the human race.

The great poets have been on the side of the oppressed—of the downtrodden. They have suffered with the imprisoned and the enslaved, and whenever and wherever man has suffered for the right, wherever the hero has been stricken down—whether on field or scaffold—some man of genius has walked by his side, and some poet has given form and expression, not simply to his deeds, but to his aspirations.

From the Greek and Roman world we still hear the voices of a few. The poets, the philosophers, the artists, and the orators still speak. Countless millions have been covered by the waves of oblivion, but the few who uttered the elemental truths, who had sympathy for the whole human race, and who were great enough to prophesy a grander day, are as alive to-night as when they roused, by their bodily presence, by their living voices, by their works of art, the enthusiasm of their fellow men.

Think of the respectable people, of the men of

wealth and position, those who dwelt in mansions, children of success, who went down to the grave voiceless, and whose names we do not know. Think of the vast multitudes, the endless processions, that entered the caverns of eternal night—leaving no thought—no truth as a legacy to mankind!

The great poets have sympathized with the people. They have uttered in all ages the human cry. Unbought by gold, unawed by power, they have lifted high the torch that illuminates the world.

IV.

Walt Whitman is in the highest sense a believer in democracy. He knows that there is but one excuse for government—the preservation of liberty; to the end that man may be happy. He knows that there is but one excuse for any institution, secular and religious—the preservation of liberty; and that there is but one excuse for schools, for universal education, for the ascertainment of facts, namely, the preservation of liberty. He resents the arrogance and cruelty of power. He has sworn never to be tyrant or slave. He has solemnly declared:

I speak the password primeval—I give the sign of democracy.
By God! I will accept nothing which all cannot have their counterpart of on the same terms.

This one declaration covers the entire ground. It is a declaration of independence, and it is also a declaration of justice, that is to say, a declaration of the independence of the individual, and a declaration that all shall be free. The man who has this spirit can truthfully say:

I have taken off my hat to nothing known or unknown.
I swear I am for those that have never been mastered.

There is in Whitman what he calls "The boundless impatience of restraint"—together with that sense of justice which compelled him to say: "Neither a servant, nor a master, am I."

He was wise enough to know that giving others the same rights that he claims for himself could not harm him, and he was great enough to say: "As if it were not indispensable to my own rights that others possess the same."

He felt as all should feel, that the liberty of no man is safe unless the liberty of each is safe.

There is in our country a little of the old servile spirit, a little of the bowing and cringing to others. Many Americans do not understand that the officers of the government are simply the servants of the people. Nothing is so demoralizing as the worship of place. Whitman has reminded the people of this country that they are supreme, and he has said to them:

The President is there in the White House for you—it is not you who are here for him.
The Secretaries act in their bureaus for you—not you here for them.
All doctrines, all politics and civilization exurge from you.
All sculpture and monuments and anything inscribed anywhere are tallied in you.

He describes the ideal American citizen—the one

Who says, indifferently and alike, "How are you, friend?" to the President at his levee.
And he says, "Good day, my brother," to the slave that hoes in the sugar field.

Long ago, when the politicians were wrong, when the judges were subservient, when the pulpit was a coward, Walt Whitman shouted:

Man shall not hold property in man.
The least developed person on earth is just as important and sacred to himself or herself as the most developed person is to himself or herself.

This is the very soul of true democracy.

Beauty is not all there is of poetry. It must contain the truth. It is not simply an oak, rude and grand, neither is it simply a vine. It is both. Around the oak of truth runs the vine of beauty.

Walt Whitman utters the elemental truths and is the poet of democracy. He is also the poet of individuality.

V.

INDIVIDUALITY.

In order to protect the liberties of a nation, we must protect the individual. A democracy is a nation of free individuals. The individuals are not to be sacrificed to the nation. The nation exists only for the purpose of guarding and protecting the individuality of men and women. Walt Whitman has told us that: "The whole theory of the universe is directed to one single individual—namely, to you."

And he has also told us that the greatest city—the greatest nation—is "where the citizen is the head and the ideal."

And that

The greatest city is that which has the greatest man or woman.
If it be but a few ragged huts, it is still the greatest city in the whole world.

By this test, maybe the greatest city on the continent to-night is Camden.

This poet has asked of us this question:

What do you suppose will satisfy the soul, except to walk free and own no superior?

The man who asks this question has left no impress of his lips in the dust, and has no dirt upon his knees.

He carries the idea of individuality to its utmost hight:

What do you suppose I have intimated to you in a hundred ways
But that man or woman is as good as God?
And that there is no God any more divine than yourself?

Glorying in individuality, in the freedom of the soul, he cries out:

Oh, the joy of suffering!
To struggle against great odds;
To meet enemies undaunted;
To be entirely alone with them—to find out how much I can stand;
To look strife, torture, prison, popular odium, death, face to face;
To mount the scaffold—to advance to the muzzle of guns—with perfect nonchalance—
To be indeed a god.

Walt Whitman is willing to stand alone. He is sufficient unto himself, and he says:

Henceforth I ask not good fortune—I am good fortune.
Strong and content I travel the open road.
I am one of those who look carelessly into faces of
Presidents and Governors as to say, "Who are you?"

And not only this, but he has the courage to say: "Nothing—not God—is greater to one than one's self." Walt Whitman is the poet of Individuality—the defender of the rights of each for the sake of all—and his sympathies are as wide as the world. He is the defender of the whole race.

VI.

HUMANITY.

The great poet is intensely human—infinitely sympathetic—entering into the joys and griefs of others, bearing their burdens, knowing their sorrows. Brain without heart is not much; they must act together. When the respectable people of the North, the rich, the successful, were willing to carry out the Fugitive Slave law, Walt Whitman said:

I am the wounded slave—I wince at the bite of the dogs.
Hell and despair are upon me—"Crack" and again "crack" the marksmen;
I clutch the rails of the fence—my blood drips, thinned with the ooze of my skin;
I fall on the weeds and stones;
The riders spur their unwilling horses—haul close;
Taunt my dizzy ears and beat me with the butts of their whips.
Agonies are one of my changes of garment.
I do not ask the wounded person how he feels. I, myself, become the wounded person.

I see myself in prison shaped like another man;
And feel the dull unintermitted pain.
For me the keepers of convicts shoulder their carbines and keep watch.
It is I, let out in the morning and barred at night.
Not a prisoner walks handcuffed to the jail but I am handcuffed to him and walk by his side.

Judge not as the judge judges, but as the sun falling upon a helpless thing.

Of the very worst he had the infinite tenderness to say: "Not until the sun excludes you will I exclude you."

In this age of greed, when houses and lands, and stocks and bonds, outrank human life; when gold is more of value than blood, these words should be read by all:

When the psalm sings, instead of the singer;
When the script preaches, instead of the preacher;
When the pulpit descends and goes, instead of the carver that carved the supporting desk;
When I can touch the body of books, by night or by day, and when they touch my body back again;
When the holy vessels, or the bits of Eucharist, or lath and plast procreate as effectually as the young silversmiths or bakers or the masons in their overalls;
When the university convinces like a slumbering woman and child convince;
When the minted gold in the vault smiles like the night-watchman's daughter;
When warranty deeds loaf in chairs opposite, and are my friendly companions;
I intend to reach them my hand and make as much of them as I do of men and women like you!

VII.

The poet is also a painter, a sculptor—he, too, deals in form and color. The great poet is of necessity a great artist. With a few words he creates pictures, filling his canvas with living men and women—with those who feel and speak. Have you ever read the account of the stage-driver's funeral? Let me read it:

Cold dash of waves at the ferry wharf—posh of ice in the river—half frozen mud in the street—a gray discouraged sky overhead—short-lasting daylight of twelfth month.

A hearse and stages—other vehicles give place—the funeral of an old Broadway stage-driver—the cortege mostly drivers.

Steady the trot to the cemetery—duly rattles the death-bell—the gate is passed—the new-dug grave is hollowed out—the living alight—the hearse uncloses.

The coffin is passed out—lowered and settled—the whip is laid on the coffin—the earth is softly shoveled in.

The mound above is flattened with the spades.

Silence: and among them no one moves or speaks.

It is done. He is decently laid away.

Is there anything more?

He was a good fellow—free mouthed—quick tempered—not bad looking—able to take his own part—witty—sensitive to a slight—ready with life or death for a friend—fond of women—gambled—ate hearty—drank hearty—had known what it was to be flush—grew low spirited toward the last—sickened—was helped by a contribution—died aged forty-one years—and that was his funeral.

Let me read you another description—one of a woman:

Behold a woman!
She looks out from her Quaker cap—her face is clearer and more beautiful than the sky.
She sits in an arm chair under the shaded porch of the farm house.
The sun just shines on her old, white head.
Her ample gown is of cream hued linen.
Her grandsons raised the flax and her granddaughters spun it with the distaff and the wheel.
The melodious character of the earth.
The finished—beyond which philosophy cannot go and does not wish to go.
The justified mother of men.

Would you hear of an old-time sea fight?

Would you learn who won by the light of the moon and stars?
List to the yarn as my grandmother's father, the sailor, told it to me:
Our foe was no skulk in his ship, I tell you, said he.
His was the surly English pluck, and there is no tougher or truer, and never was and never will be.
Long the lower eve he came, horribly raking us.
We closed with him; the yards entangled, the cannon touched.
My captain lashed fast with his own hands.
We had received some eighteen pound shots under the water, and on our lower gun deck two large pieces had burst at the first fire, killing all around and blowing up overhead.
Fighting at sundown; fighting at dark.
Ten o'clock at night; the full moon well up; our leaks on the gain; five feet of water reported.
The master-at-arms loosing the prisoners confined in the hold to give them a chance for themselves
The transit to and from the magazine is now stopped by the sentinels.
They see so many strange faces they do not know whom to trust.
Our frigate takes fire.
The other asks if we demand quarter,
If our colors are struck and the fighting done.
Now I laugh content, for I hear the voice of my little Captain,
"We have not struck," he composedly cries, "we have just begun our part of the fighting."
Only three guns in use.
One is directed by the Captain himself against the enemy's mainmast.
Two, well served with grape and canister, silences his musketry and clears his decks.
The taps alone second the fire of his little battery, especially the maintop.
They hold out bravely during the whole of the action.
Not a moment's cease,
The leaks gain fast on the pumps, the fire eats toward the powder magazine; one of the pumps has been shot away; it is thought we are sinking.
Serene stands the little Captain,
He is not hurried; his voice neither high nor low.
His eyes give more light to us than our battle lanterns.
Toward twelve, there in the beams of the moon, they surrender to us.
Stretched and still lies the midnight,
Two great hulks motionless on the breast of the darkness,
Our vessel riddled and slowly sinking, preparations to pass to the one we have conquered.
The captain on the quarter deck coolly giving his orders through a countenance white as a sheet;
Near by, the corpse of the child that served in the cabin;
The dead face of an old salt, with long white hair and carefully curled whiskers.
The flames. spite of all that can be done, flecked aloft and below,
The husky voices of the two officers yet fit for duty.
Formless stacks of bodies and bodies by themselves, dabs of flesh upon the masts and spars;
Cut of cordage, tangle of rigging, slight shock of the sooth of waves;
Black and impassive guns, litter of powder parcels, strong scent.
A few large stars overhead, silent and mournful, shining; delicate sniffs of sea breeze, smells of sedge grass and fields by the shore; death messages given in charge to survivors.
The hiss of the surgeon's knife, the gnawing teeth of his saw,
Wheeze, cluck, swash of falling blood, short, wild scream, long, dull, tapering groan.

Some people say that this is not poetry—that it lacks measure and rhyme.

VIII.

WHAT IS POETRY?

The whole world is engaged in the invisible commerce of thought. That is to say, in the exchange of thoughts by words, symbols, sounds, colors, and forms. The motions of the silent, invisible world, where feeling glows and thought flames—that contains all seeds of action—are made known only by sounds and colors, forms, objects, relations, uses, and qualities—so that the visible universe is a dictionary, an aggregation of symbols, by which and through which is carried on the invisible commerce of thought. Each object is capable of many meanings, or of being used in many ways to convey ideas or states of feeling or of facts that take place in the world of the brain.

The greatest poet is the one who selects the best, the most appropriate symbols to convey the best, the highest, the sublimest thoughts. Each man occupies a world of his own. He is the only citizen of his world. He is subject and sovereign, and the best he can do is to give the facts concerning the world in which he lives to the citizens of other worlds. No two of these worlds are alike. They are of all kinds, from the flat, barren, and uninteresting—from the small and shriveled and worthless—to those whose rivers and mountains and seas and constellations belittle and cheapen the visible world. The inhabitants of these marvelous worlds have been the singers of songs, utterers of great speech—the creators of art.

And here lies the difference between creators and imitators: the creator tells what passes in his own

world—the imitator does not. The imitator abdicates, and by the fact of imitation falls upon his knees. He is like one who, hearing a traveler talk, pretends to others that he has traveled.

In nearly all lands, the poet has been privileged—for the sake of beauty, they have allowed him to speak, and for that reason he has told the story of the oppressed, and has excited the indignation of honest men and even the pity of tyrants. He, above all others, has added to the intellectual beauty of the world. He has been the true creator of language, and has left his impress on mankind.

What I have said is not only true of poetry—it is true of all speech. All are compelled to use the visible world as a dictionary. Words have been invented and are being invented—for the reason that new powers are found in the old symbols, new qualities, relations, uses, and meanings. The growth of language is necessary on account of the development of the human mind. The savage needs but few symbols—the civilized many—the poet most of all.

The old idea was, however, that the poet must be a rhymer. Before printing was known, it was said: the rhyme assists the memory. That excuse no longer exists.

Is rhyme a necessary part of poetry? In my judgment, rhyme is a hindrance to expression. The rhymer is compelled to wander from his subject—to say more or less than he means—to introduce irrelevant matter that interferes continually with the dramatic action and is a perpetual obstruction to sincere utterance.

All poems, of necessity, must be short. The highly and purely poetic is the sudden bursting into blossom of a great and tender thought. The planting of the seed, the growth, the bud and flower must be rapid. The spring must be quick and warm—the soil perfect, the sunshine and rain enough—everything should tend to hasten, nothing to delay. In poetry, as in wit, the crystallization must be sudden.

The greatest poems are rhythmical. While rhyme is a hindrance, rhythm seems to be the comrade of the poetic. Rhythm has a natural foundation. Under emotion, the blood rises and falls, the muscles contract and relax, and this action of the blood is as rhythmical as the rise and fall of the sea. In the highest form of expression, the thought should be in harmony with this natural ebb and flow.

The highest poetic truth is expressed in rhythmical form. I have sometimes thought that an idea selects its own words, chooses its own garments, and that when the thought has possession, absolutely, of the speaker or writer, he unconsciously allows the thought to clothe itself.

The great poetry of the world keeps time with the winds and the waves.

I do not mean by rhythm a recurring accent at accurately measured intervals. Perfect time is the death of music. There should always be room for eager haste and delicious delay, and whatever change there may be in the rhythm or time, the action itself should suggest perfect freedom.

A word more about rhythm. I believe that certain feelings and passions—joy, grief, emulation, revenge, produce certain molecular movements in the brain—that every thought is accompanied by certain physical phenomena. Now it may be that certain sounds, colors, and forms produce the same molecular action in the brain that accompanies certain feelings, and that these sounds, colors, and forms produce first, the molecular movements and these in their turn reproduce the feelings, emotions, and states of mind capable of producing the same or like molecular movements. So that what we call heroic music, produces the same molecular action in the brain—the same physical changes—that are produced by the real feeling of heroism; that the sounds we call plaintive produce the same molecular movement in the brain that grief, or the twilight of grief, actually produces. There may be a rhythmical molecular movement belonging to each state of mind, that accompanies each thought or passion, and it may be that music, or painting, or sculpture, produces the same state of mind or feeling that produces the music or painting or sculpture, by producing the same molecular movements.

All arts are born of the same spirit, and express like thoughts in different ways—that is to say, they produce like states of mind and feeling. The sculptor, the painter, the composer, the poet, the orator, work to the same end, with different materials. The painter expresses through form and color and relation; the sculptor through form and relation. The poet also paints and chisels—his words give form, relation, and color. His statues and his paintings do not crumble, neither do they fade, nor will they as long as language endures. The composer touches the passions, produces the very states of feeling produced by the painter and sculptor, the poet and orator. In all these there must be rhythm—that is to say, proportion—that is to say, harmony, melody.

So that the greatest poet is the one who idealizes the common, who gives new meanings to old symbols, who transfigures the ordinary things of life. He must deal with the hopes and fears, and with the experiences of the people.

The poetic is not the exceptional. A perfect poem is like a perfect day. It has the undefinable charm of naturalness and ease. It must not appear to be the result of great labor. We feel, in spite of ourselves, that man does best that which he does easiest.

The great poet is the instrumentality, not always of his time, but of the best of his time, and he must be in unison and accord with the ideals of his race. The sublimer he is, the simpler he is. The thoughts of the people must be clad in the garments of feeling—the words must be known, apt, familiar. The hight must be in the thought, in the sympathy.

In the olden time they used to have May day parties, and the prettiest child was crowned Queen of May. Imagine an old blacksmith and his wife looking at their little daughter clad in white and crowned with roses. They would wonder while they looked at her, how they ever came to have so beautiful a child. It is thus that the poet clothes the intellectual children or ideals of the people. They must not be gemmed and garlanded beyond the recognition of their parents. Out from all the flowers and beauty must look the eyes of the child they know.

We have grown tired of gods and goddesses in art. Milton's heavenly militia excites our laughter. Lighthouses have driven sirens from the dangerous coasts. We have found that we do not depend on the imagination for wonders—there are millions of miracles under our feet.

Nothing can be more marvelous than the common and everyday facts of life. The phantoms have been cast aside. Men and women are enough for men and women. In their lives is all the tragedy and all the comedy that they can comprehend.

The painter no longer crowds his canvas with the winged and impossible—he paints life as he sees it, people as he knows them, and in whom he is interested. "The Angelus," the perfection of pathos, is nothing but two peasants bending their heads in thankfulness as they hear the solemn sound of the distant bell—two peasants, who have nothing to be thankful for—nothing but weariness and want, nothing but the crusts that they soften with their tears—nothing. And yet as you look at that picture you feel that they have something besides to be thankful for—that they have life, love, and hope—and so the distant bell makes music in their simple hearts.

IX.

The attitude of Whitman toward religion has not been understood. Towards all forms of worship, towards all creeds, he has maintained the attitude of absolute fairness. He does not believe that Nature has given her last message to man. He does not believe that all has been ascertained. He denies that any sect has written down the entire truth. He believes in progress, and, so believing, he says:

We can consider bibles and religions divine. I do not say they are not divine. I say they have all grown out of us and may grow out of us still. It is not they who give the life. It is you who give the life.

My thoughts are hymns of the praise of things;
In the dispute on God and eternity I am silent.

Have you thought there could be but a single Supreme? There can be any number of Supremes. One does not countervail another any more than one eyesight countervails another.

Upon the great questions, as to the great problems, he feels only the serenity of a great and well-poised soul.

No array of terms can say how much I am at peace about God and about death.
I hear and behold God in every object, not understanding God, not in the least.
Nor do I understand who there can be more wonderful than myself.
In the faces of men and women I see God, and in my face in the glass.
I find letters from God dropped in the street and every one is signed by God's name.

The whole visible world is regarded by him as a revelation, and so is the invisible world, and with this feeling he writes:

Not objecting to special revelations—considering a curl of smoke or a hair on the back of my hand just as curious as any revelation.

The creeds do not satisfy, the old mythologies are not enough; they are too narrow at best, giving only hints and suggestions; and feeling this lack in that which has been written and preached, Whitman says:

Magnifying and applying come I;
Outbidding at the start the old cautious hucksters;
Taking myself the exact dimensions of Jehovah;
Lithographing Kronos, Zeus his son and Herkules his grandson;
Buying drafts of Osiris, Isis, Belus, Brahm, and Buddha;
In my portfolio placing Manito alone—Alah on a leaf—the crucifix engraved
With Odin and the hideous face of Mexitli and every idol and image—
Taking them all for what they are worth, and not a cent more.

Whitman keeps open house. He is intellectually hospitable. He extends his hand to a new idea. He does not accept a creed because it is wrinkled and old and has a long white beard. He knows that hypocrisy has a venerable look, and that it relies on looks nd masks—on stupidity—and fear. Neither does h reject or accept the new because it is new. He wants the truth, and so he welcomes all until he knows just who and what they are.

X.

PHILOSOPHY.

Walt Whitman is a philosopher.

The more a man has thought, the more he has studied, the more he has traveled intellectually, the less certain he is. Only the very ignorant are perfectly satisfied that they know. To the common man the great problems are easy. He has no trouble in accounting for the universe. He can tell you the origin and destiny of man and the why and the wherefore of things. As a rule, he is a believer in special providence, and is egoistic enough to suppose that everything that happens in the universe happens in reference to him.

A colony of red ants lived at the foot of the Alps. It happened one day, that an avalanche destroyed the hill; and one of the ants was heard to remark: "Who could have taken so much trouble to destroy our home?"

Walt Whitman walked by the side of the sea "where the fierce old mother endlessly cries for her castaways," and endeavored to think out, to fathom the mystery of being; and he says:

I too, but signify, at the utmost, a little washed up drift,
A few sands and dead leaves gathered together—merging myself as part of the sands and drift.
Aware, now, that amid all the blab whose echoes recoil upon me, I have not once had the least idea of who or what I am.
But that for all my insolent poems, the real me still stands untouched, untold, altogether unreached,
Withdrawn afar, mocking me with mock congratulatory signs and voices,
With peals of distant ironical laughter at every word I have written or shall write,
Striking me with insults as I fall helpless on the sand.
I perceive I have not understood anything, not a single object; and that no man ever can.

There is in our language no profounder poem than the one entitled "Elemental Drifts."

The effort to find the origin of things has ever been, and will forever be, fruitless. Those who endeavor to find the secret of life resemble a man looking in the mirror, who thinks that if he only could be quick enough he could grasp the image that he sees behind the glass.

The latest word of this poet upon this subject is as follows:

"To me this life with all its realities and functions is finally a mystery, the real something yet to be evolved, and the stamp and shape and life here somehow given an important, perhaps the main, outline to something further. Somehow this hangs over everything else, and stands behind it, is inside of all facts, and the concrete and material and the worldly affairs of life and sense. That is the purport and meaning behind all the other meanings, of LEAVES OF GRASS."

As a matter of fact the questions of origin and destiny are beyond the grasp of the human mind. We can see a certain distance; beyond that everything is only indistinct; and beyond the indistinct is the unseen. In the presence of these mysteries—and everything is a mystery so far as origin, destiny, and nature are concerned—the intelligent, honest man is compelled to say, "I do not know."

In the great midnight a few truths like stars shine on forever—and from the brain of man come a few struggling gleams of light—a few momentary sparks.

Some have contended that everything is spirit; others that everything is matter; and again, others who maintained that a part is matter and a part is spirit; some that spirit was first and matter after; others that matter was first and spirit after; and others that matter and spirit have existed together.

But none of these people can by any possibility tell what matter is, or what spirit is, or what the difference is between spirit and matter.

The materialists look upon the spiritualists as substantially crazy; and the spiritualists regard the materialists as low and groveling. These spiritualistic people hold matter in contempt; but, after all, matter is quite a mystery. You take in your hand a little earth—a little dust. Do you know what it is? In this dust you put a seed; the rain falls upon it; the light strikes it; the seed grows; it bursts into blossom; it produces fruit.

What is this dust—this womb? Do you understand it? Is there anything in the wide universe more wonderful than this?

Take a grain of sand, reduce it to powder, take the smallest possible particle, look at it with a microscope, contemplate its every part for days, and it remains the citadel of a secret—an impregnable fortress. Bring all the theologians, philosophers, and scientists in serried ranks against it; let them attack on every side with all the arts and arms of thought and force. The citadel does not fall. Over the battlements floats the flag and the victorious secret smiles at the baffled hosts.

Walt Whitman did not and does not imagine that he has reached the limit—the end of the road

(*Continued on page 700.*)

Communications.

The Spiritualist's Idea of Man.

In THE TRUTH SEEKER of October 18th I find a somewhat lengthy dissertation by Julian Marcellas on the "Idealist's Idea of Man," followed up by our friend Otto Wettstein with the "Materialist's Idea of Man." And I think that a fitting topic to follow should be the "Spiritualist's Idea of Man."

The idealist argues his hope of immortality based on the difference of inorganic and organic matter; the inorganic being under control of and subject to the chemical laws of nature, while organized life is to a great extent under the control of a force or entity—an intelligent force we may say—which resides within its confines, and controls its movements, etc. Matter as such is inert; not that the particles of a mass of matter are dead, as Otto pleases to state we infer, but no mass of inorganic matter has any power to move its bulk from place to place. The motions of any mass of inorganic matter are purely chemical or molecular. There is no consciousness of the forces exerted upon it by the laws of chemistry. The mass does not know when it moves, but it simply obeys the laws of nature or the propelling force, hence is inert. So when put in motion the mass has no power or choice to stop, but would go on eternally if not met and overcome or its direction changed or stopped. Therefore when Otto declares that matter is not inert and argues against the law of inertia on the ground of molecular action, he simply shows that he misapprehends the subject under discussion. Now, on the contrary, when a mass of matter is moved about, as is shown by organized beings, it also shows that such mass contains a force, an intelligently acting power, which can move a mass of organized matter on a plane much higher than that of inorganic materials. Don't you see, Otto? The idealist is therefore right when he affirms that the matter so moving about and manifesting intelligence must contain something more than mere chemical or molecular life. And when friend Otto asserts that the idea of inertia as applied to matter is becoming exploded, he greatly errs. No scientist will so affirm. Can he point me out the man who from a scientific standpoint does so affirm? No, sir. The law of inertia is as firm and true as nature itself, and those who say differently do not hav any grounds upon which to make such statement. The man who does not comprehend the difference between a man who moves and a cart wheel which rolls is a poor materialistic philosopher.

The same laws which pertain to matter—that is, chemical force—act both on or in organic and inorganic matter, and from the peculiar combination of organic matter they act with even greater force and action than on the mass of inorganic matter. And yet above all this there is an intelligent, ennobling force, which has hopes, fears, desires, and impulses, grand beyond description. The Materialist, bent on pulling this grand idea down, and holding man's aspirations down in the bog and mud, will not allow him to soar upward, and at last tear himself away from gross materiality, but when he does so escape declares him dead.

My friend Otto, you can depend on this, matter unorganized has no power to move itself, nor any power to stop itself. If you do not wind one of your watches it will run down, and has no power to wind itself into motion, though in time the chemical effects of oxygen and hydrogen will eat it up and make its particles fine enough to be cast about by the air. Not so with a man; he knows how to wind himself up, how to supply his wants and maintain his physical and mental well-being.

The Materialist insists that all this life, intelligence, and motion is the result of the secret chemical forces resident in matter. That is, he attributes the properties of intelligence to inorganic matter. Inorganic matter he thinks can organize itself into an intelligent organic being. He admits that matter *per se* is not intelligent, no single atom can change itself into anything else. An atom of gold can never become an atom of silver or of anything else, it must forever remain gold and nothing else; as an atom it has no intelligence. But, he argues, when it combines with millions of other atoms, equally unintelligent, they form an organized being manifesting intelligence. Now, this is the hight of absurdity! He tries to show by electricity, which is caused by friction, and is a form of heat, an effect analogous to mind. Why so? Electricity is simply heat evolved, which was contained in the matter from which it was taken. There is no more relation or similarity between electricity and mind than between mind and a piece of rock. He says, "Mind, consciousness, individuality, memory, etc., are purely the result of living, complex organic bodies which in their perfect living state generate these mental forces or processes, very much as a battery generates electricity."

Now please observe that electricity is analogous to latent heat, has simply been evolved, was beforehand contained in the battery; but mind, intelligence, love, wit or humor, desire, memory, etc.—was that contained in the meat, potatoes, and cabbage composing my dinner, or does it reside in any of the organs of my body?

Is it in the bones, tendons, muscles, or fibers, or even in the insensate brain? Do you not see that the consciousness is not one thing only, but a multiplicity of feelings and desires? In fact, the mind of man is almost limitless in its aspirations and emotions, and does not depend but little upon what we eat or drink, so that the health of the body is not impaired.

To say that mind is a result of matter, especially when we say that matter has no mind to start with, is an assumption, and is arguing that something is the direct result of nothing, or that mind, the most important thing of life, comes from nothing, or out of mindless matter. If we admit that mind is contained in matter, then there is no reason to argue against its immortality, for it would not follow because a portion of matter decays that the mind which had been generated from it would also cease to exist, for the matter which produces so fine an organization may hav produced a much finer body or spirit in which the mind could, under new conditions, continue to liv and manifest its acquired intelligence. To ergue that when the body dies the spirit must also die, would be equivalent to saying that when the mother dies the child must die also. We see, however, that the child is a distinct individuality produced by the mother, but being no longer dependent upon her body and mind for life, will continue to liv on when she dies.

The Materialist argues that as a spirit it must hav always lived, must hav always been an entity, or having had a beginning it must hav an end.

Why such an inference? The child did not liv before its mother. In truth and probability, the child inherited all its mind from its parents; it had no existence as a mind until the physical and mental forces of its parents were brought together, and yet when either or both of its progenitors died the child remained strong and healthy, because by the laws of being it had set up an independent existence and there was no necessity for its death because the parents died; so with the spirit of man, when it has attained to all the intelligence and life it can obtain from the organization of matter, it will hav developed from the finer elements of matter a spiritual body in which to liv on in a more purely mental sphere than this life is fitted for, and there is no more reason why it should not continue to liv than there is why it should hav lived before its mother. Such ideas are simply absurd.

To say that because a thing has a beginning it must of a necessity hav an end amounts to nothing when we consider the constant and everlasting change of matter and things. You might with the same propriety argue that a child could never grow into a man. As matter is eternal and indestructible, why may not mind be also?

It will be seen then, that for proofs of immortality we must seek in the realm of the spiritual forces, and by a careful observation of the phenomena of the later developments of Spiritualism can they be established, and in no other way. We may argue as we please, the idealist may idealize and the Materialist may materialize, so to speak, but the only way to settle the question is to observe the manifestations of intelligence given through independent slate-writing, rapping, table-tipping, and the movement of physical objects which appeal to the intelligence of the man and identify his spirit from knowledge which no one else could impart; and if the spirit can materialize, all the better. The fact that so many hav cheated and defrauded for the sake of getting a living out of that desire, is bad enough, and no wonder that so many hav become disgusted with the subject; but if anyone is really anxious to obtain some evidence of a future life, and will go alone, and sincerely desires a knowledge of the spirit world, there is no doubt in my mind he can be satisfied of the truth, but he or she will hav to test the subject by an unbiased and, as far as possible, an unprejudiced mind.

The spirits, who can read your minds, will permit no egotistic nonsense in the matter, and you will be most likely to draw to yourselvs just such a class of spirits as agree with your own feelings and desires.

Otto infers that because during the carboniferous ages no organic life (animals) could hav existed on this earth, therefore no spirits could hav existed. Why not? The atmosphere a thousand feet or so above the mountains may hav been alive with spiritual life. In fact, it has been thought that all organic beings, from the infusoria to man, originated in those localities, away from the earth in those higher regions which were first cooled off. In the upper air these sprites began to develop, and when the earth was cool enough, they began to descend and filled the lands and seas. The chalk beds of England, three thousand feet thick, are but the cast-off shells of these uncountable billions of organic beings, and they all came down from the upper air—first one kind, then another, and, finally, why may not all organic life hav descended in the same way, becoming more and more material until the present form of solidity corresponding to the state of the globe was brought about? Otto objects that force can be superior to matter. He insists that matter is the thing and force only an attribute. Now, for instance, the cart and the horse is a sample, the cart is everything and the horse which moves it only an attribute. Or a man and a rock; when the man takes a crowbar and moves the rock to some desirable place the force of the man was merely an attribute of the rock and the crowbar, the rock and the bar were the essential things, the force and the man, or his mind, mere attributes. This is the kind of sophistical reasoning of the Materialist. The mind is nothing, the material which it moves is everything. So the man who forces his body about manifesting life is a mere attribute of his own body. In fact, it is the body which is boss, and "kerflummuxes" his mind about as its chemical and molecular changes compel. He goes on to say, "There is no such thing as force and matter; matter is the only abstract existence, force its attribute. Matter divested of force, or force divested of matter, is impossible." Now, in my opinion this is just as absurd as the Christian Scientist's claim that nothing exists but mind. Otto asserts that nothing exists but matter. Such generalizations lead otherwise clear minds into the most irrational absurdities. To say that there is nothing in the world but mind and matter, and in the next breath say that all is matter, or mind, is equally nonsensical. To see a mass of matter being moved by some independent force or forces, and call it an attribute of the thing moved, is too absurd to contemplate, and no language or illustrations can be ridiculous enough to meet the assertion. To admit this philosophy for a moment, is to assert that the lowest form of inorganic matter, or that farthest removed from mind and force, is the most superior form of it. Now we hav always been led to believe that the highest forms of matter, and those nearest the properties of force and thought, were the more excellent, but it seems this is to be ignored and the undeveloped condition made the more important, or at least the equal of any. To look at all the vast productions of the intellect of man upon land and sea, to see his mechanical achievements, his mental qualifications, and his ability to move nations by the superior results of thought alone, and without the motion of a muscle, and then put him down as a mere automaton, is belittling humanity and degrading the most magnificent things to the level of a mud pile.

Oh, no! The world is progressing, mind is advancing, and the time is coming when the ability to govern and control matter will be enhanced a thousand fold over the present. Now we handle electricity and some of the higher forms of matter and force; then the present achievements will seem as but the alphabet of nature's vast volumes. This will happen when man will not be considered a mere automaton, but a mental and moral force.

Wilkes Barre, Pa. J. R. PERRY.

The Cause in Washington.

The present standing of work as to religious exercises in public schools is as follows: While a carefully prepared presentation of the law and facts, backed by arguments and appeals to one's sense of justice, hav resulted in the cessation of religious exercises in most of our public schools, yet there are a number of places in the state where the school boards are willful, stubborn, defiant, and in some districts the teachers hav resorted to every mean, petty persecution of the children of those parents who hav made protests against the injustice of forcing their children to daily repeat the Lord's prayer.

To end this throughout the state, a case must be decided of sufficient moment to be generally commented on by the press throughout the state. Failing in this, a test case before the courts is an absolute necessity.

The directors of the Washington Secular Union hav decided that an appeal shall be made to the school board of this city (Seattle), as we hav discovered that one of the teachers compels the children to recite the Lord's prayer in concert. We desire to resort to every laudable means to, if possible, avoid litigation. If this city school board refuse our request, then we hav no resource but the courts. But we are hopeful of their compliance with right, justice, and the law; and that the publicity we can giv their decision will induce all the law-defying school boards and teachers to reform.

Sunday law reform is progressing, but against opposition. Rev. Wilbur Crafts, the able, fanatical secretary of the National Sabbath Union (with abundance of funds, for the fanatics back up their opinions with their cash), has been in the state, making his headquarters in Tacoma. He is very subtle, and sends out instructions to his emissaries to all the cities of the state how to use underhand schemes to favor their designs. Realizing it is contrary alike to the letter and spirit of our constitution to make religious laws, they make catspaws of the barbers and store clerks. The cry is: Oh, dear, no; it is not a religious movement. Religion has nothing to do with it. It is merely to insure to the poor

tired workers the needed rest on the Lord's day.

We are now in the midst of a big fight. The barbers, finding they could not obtain the passage of an ordinance by the city council to enforce Sunday closing, fell back, at dictation of Crafts emissaries, on an old territorial statute. They arrested three barbers for keeping open shop on Sunday. Two of them were scared into paying $25 and costs. Mr. Samuel Christopher, a Liberal and member of the Washington Secular Union, fought the issue, and as in duty bound the Union resolved to defend him in his constitutional rights. Our president and Mr. McDivitt appeared before Justice Miller, changed venue to Justice Rivers, and entered demurrer and motion to discharge the prisoner—first, because under the complaint he had not committed any offense against the law; second, that the statute under which the complaint was made was repealed by the adoption of the constitution, which guarantees "absolute freedom of religious sentiment, belief, and worship to every individual, and no one shall be disturbed in person or property on account of religion."

On Thursday the case was argued, Mr. Richard Winsor making a most able, eloquent, and convincing speech. On Monday Judge Rivers, who had reserved his decision, gave judgment in our favor and Mr. Christopher was discharged, it being decided that the wording of the statute did not apply to a person following their trade, craft, or avocation, but only to opening places of business for trade—that is, sale or barter. Rage filled the hearts of the goody-goody, pious bigots. On Monday the members of three leading clothing firms were arrested. One of them, H. Hershberg, is a member of our Union. All declare intention to fight the case. We hav the three most able and eloquent lawyers of the city retained for the defense, Richard Winsor, James H. Lewis, and Gen. J. B. Metcalf. They moved to dismiss the complaint on three grounds—first, because the Sunday-closing law is contrary to the spirit of the constitution; second, because it is contrary to a clause of the constitution which expressly excepts this law from being in force; third, because cases of this kind must be founded on an information filed by the prosecuting attorney, the same as if they were before a grand jury. Judge Miller set the hearing of the case for Friday at 3 P.M. There is a very great interest manifested in the case. We hav law, reason, right, common sense, and justice all on our side, but we hav the bitter prejudice and fanatical zeal of Sunday devotees in opposition. They are united, well organized, and hav pledged ample means and generous support to the district attorney in conducting the prosecution (persecution), and hav provided, at their own cost, able associate counsel to assist him.

We are repelling the malignant onslaughts of the enemy, not in behalf of individuals only, but principles; not alone to secure free exercise of our constitutional rights in this city, but of all the people throughout the state.

Never was the necessity of earnest coöperation and efficient organization of Liberals made more apparent. What are *you* going to do about it?

C. B. REYNOLDS, Sec. Wash. Sec. Union.

2,104 *Sixth st., Seattle. Wash.*

Sunday Reflections.

Nature's mighty miracle is still over and around us; and hence our wonder and reverence remain to be the inheritance of humanity.—*John G. Whittier.*

After reading Mr. Longshore's essay on immortality in THE TRUTH SEEKER of July 19th, which in its range was too far-reaching or vague for my full comprehension, I took an hour's walk, during which some questions presented themselvs which I found not easy to answer. Within an easy hour's ride, and only a few miles from the greatest summer resort in the United States, Saratoga, during certain hours on the main road out may be seen hundreds of equipages, and thousands of gaily dressed ladies and gentlemen, attended by coachmen and servants in livery. And in sight of that thoroughfare which so many pass and repass, is a deserted burial-place, on a barren sand knoll covered with stunted pines and other trees, some of them of twenty years' growth, some standing on the graves and others fallen. The standing monuments designate about a dozen buried, the last date some forty years ago. I asked myself, when another forty years is past how many of those daily rolling by seeking pleasure, enjoying life, killing time, etc., will remain? And will any traces of this barren and deserted sand knoll be visible? Will the stunted shrubbery, the moss-adorned monuments, remain to mark the site of the bones moldering beneath? It is only a question of time when the places that know them now will know them no more forever.

On my return I heard a surpliced doctor of divinity read from a book he called the only infallible guide: "I believe in the resurrection of the body, and the life immortal." That is, the life immortal of that resurrected body. My thoughts went back to the neglected sand knoll and the forgotten bones Where would they go? What will they do? Speculation is needless, because it is a palpable impossibility.

I read from their so-called inspired book of Psalms, viii, 4: "What is man that thou art mindful of him?" Again, from Job viii, 17: "What is man that thou shouldest magnify him; and that thou shouldest set thy heart upon him?" Which he answers in this emphatic way: "For there is hope of a tree, if it be cut down, that it will sprout again. Though the root thereof wax old in the earth, and the stock thereof die in the ground, yet through the scent of water it will bud and bring boughs like a plant. But man dieth and wasteth away. So man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep."

Again I return to the moldering dead, and try to make a comparison between the doctor's reading and the logic of Job. There is none. The one is a demonstration, logically proved. The other an assumption without proof. Not that alone, but common observation and nature's laws prove it an impossibility.

Again, is there anything, any substance or matter, having form or outline, endowed with life, that can be when dead resurrected? Or can it be proved that life can exist independent of matter?

Among the most profound of mysteries, is that of life and death. I use the word life, while at the same time I do not know what life is. I do not know that anyone does.

And can thought exist independent of matter? I believe it will be in a general way admitted that animal structure would be inert, incapable of action or force, but for that invisible propelling power called mind. The mind directs the hand holding the pen to write out the thought. Would the limbs move, or the body be carried along, if the mind did not say so?

I can hardly think this will be disputed.

Then what do we know of mind? Only that it is an invisible force that acts under conditions. And does it continue on in an endless round of progression? Is it something or nothing? If something, it is immortal, like all existing things, and cannot be annihilated. Does anyone know? We hav the statements of some of the ablest men and women that they do know. How? By experimental test and observation. These men and women hav been in their investigations severe, clear in their perceptions, and logical in their conclusions. Many names might be called; I will only name three—Juliet H. Severance, M.D., Chas. McArthur, and W. H. Burr. Shall we accept their testimony as conclusiv? I think we are bound to do so by all the rules that govern testimony in law. All accept many things as truth that hav not come within the range of our observation. How then can we do otherwise than believe that they do know, until we find one competent to prove that they do not? It needs more than a simple denial, or personal invectiv, which no gentleman will resort to in debate.

Milwaukee, Wis. J. VAN DENBURGH.

Would a Writ of Error Release Mr. Heywood?

John Orvis in Dr. Foote's Health Monthly.

I wish to report to you, as the secretary of the National Defense Association, that in company with another gentleman, by invitation of Flora and Josephine Tilton, I accompanied them on a visit to Ezra H. Heywood.

I was surprised to find how splendidly Mr. Heywood looks, and how nobly he bears himself under his duress. His health has actually improved during his confinement. I was struck with the simplicity and sweetness of his whole bearing. No railing, no fault-finding, no crimination escaped his lips; but while speaking with the deepest earnestness of the absolute necessity of standing for the liberty of speech, writing, and printing as the very palladium of public safety, though his eye softened with emotion, his bearing was that of a teacher of conquering hosts. Mr. Heywood spoke most feelingly of the absolute necessity that the people should be roused to secure the recognition of the great rights for which he contends and suffers. What hope is there, he asked, for labor on the advance of social reform if anybody, or any power under heaven, may interfere with these fundamental rights of citizenship?

It is believed, not without good grounds for it, that Mr. Heywood might, with comparativly little effort, be released on a writ of error. In such an effort it is of the first importance to secure good legal talent and experience. What can the National Defense Association do about it? I am myself too invalided to do more than put in a "lick" here and there, as in writing this report of my visit. Mr. Heywood will outliv his enemies and persecutors.

When the Shoe Pinches Them They Cry Out.

From the Weekly Constitution, Atlanta, Ga.

The freedom of American institutions, the liberty of the press, are great and glorious things. We are supposed to enjoy them at home and to boast of them abroad. But in spite of this, there are tendencies in our government that giv grave cause for alarm—tendencies that threaten to usurp the rights of the citizen and to undermine our free institutions, among the greatest of which is the liberty of the press.

The political party now in power is occupying advanced ground on this line and in many respects is establishing dangerous precedents. With the high government officials, every man appears to be a law unto himself; in other words, he interprets the law to suit his prejudices, places his own construction upon it, and issues his edicts as though he were the head and fountain of all law, the judge and censor of all people.

Here, for instance, is a postmaster-general who occupies this advanced and unheard-of position; who constitutes himself the censor of the press, and issues his orders to a host of underlings, to be executed at their discretion—according to whatever construction they may place upon them. We see him issuing these arbitrary decrees and exceeding the authority vested in him; his prejudices are great; his judgment weak. An author writes a book; the postmaster-general is a book agent; he wants to sell the book; he writes the author to that effect. For some reason—this is the case of the "Kreutzer Sonata"—the books are not forwarded. Then the postmaster-general declares that the book is obscene and issues his decree: It shall not pass through the mails!

We are not taking the part of this particular author and his book; it is the principle of the thing that we are after, it is the dangerous precedent thus established. According to the postmaster-general's strict rules of official propriety, this prohibition must be wholesale; it must reach a million books which are now being issued in this country, and which, to him, may come under this head of "obscene;" it is an attack upon Shakspere and other standard works; it is an attack upon the liberty of the press of the United States, for scarcely a newspaper is published which does not contain one or more columns that may offend the acute moral sensibilities of the postmaster-general and move him to exercise this tyrannical prohibition.

He is carrying the thing too far. To bring it nearer home, there are one hundred and seventeen post-offices in Georgia. Under the precedent established by Mr. Wanamaker each postmaster is a judge of what is mailable and unmailable matter. This would be right to a certain extent; but are they not likely, also, to exceed their authority, place their own construction on the law, and carry matters too far? Assuredly. An editor may print some article in his paper which would render the whole edition liable to seizure, and the business of the paper and its patrons might be seriously affected in consequence. The postmaster and his clerks, placing their own construction on such an article, could muzzle the press and hav the man at their mercy.

When the lottery law went into effect the *Constitution* struck all lottery advertisments from its columns, both from its city and mail editions. It has been the custom of the weekly *Constitution*, in return for services rendered, to distribute gifts among its subscribers. It was not thought that the lottery law would be as far-reaching as this, and so it continued to offer inducements to subscribers as of old. After the law went into effect two editions of the paper were mailed and went safely to their destination. The post-office authorities must hav known that these editions contained the usual inducements to subscribers, but no complaint was made. It was not until the third edition, in the third week after the passage of the lottery law, reached the post-office, that anything was said. Then, after the edition had been prepared for mailing, the *Constitution* was tardily notified that it could not pass through the mails—at what loss to the paper and its subscribers may be readily imagined.

We submit that this was wrong, and that the law which makes it possible is wrong. Every newspaper in the country will be affected by it; the business of each will be crippled and the liberty of the press restricted. We do not believe that it is the true spirit of the law, or that the law was intended to cover the legitimate business of newspapers. Encouraged and sustained, there is no telling to what lengths it may lead. Under its working we can no longer boast of the liberty of the press, for the press will hav no liberty; it will find a censor in every postmaster and government detectiv, and, in many instances, ignorant and prejudiced men will hav it in their power to suppress the free speech and actions of its shackled editors.

In this connection, it is not going too far to say that the freedom, not of the press, but of the people of the whole country, is in danger. When the greatest engin of civilization can be stopped at will, its actions censured and its products seized, it is time to call a halt. With the power thus acquired there is no knowing to what it may lead. Great consequences may follow and exercise a fatal influence upon our free institutions.

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What They Say About the Picture Book.

From the Boston Investigator.

This book contains over three hundred and sixty pages of pictorial and literary arguments against the absurd claims and doctrins of Christianity. The pictures, of which there are nearly two hundred, were designed by Watson Heston, and were published in THE TRUTH SEEKER, during the years 1886-1889, and are in themselvs powerful aids in showing up the foolish pretensions of religion and in exposing the designs of priestcraft. Mr. Heston deserves to be called the artist-hero of Liberalism. He has dedicated his genius to Freethought, and has done faithful and noble work for the cause of right and truth. But the pictures do not make up the whole of this volume. There are nearly two hundred pages of reading matter that serve first as explanations of the illustrations, and secondly as texts to prove the utter falsity of the church's professions and the hypocrisy of those who uphold them. Altogether the book is one of the best weapons against Christianity and the church that has ever been put in the hands of Freethinkers.

The Testimonial to Walt Whitman.

By the kindness of Colonel Ingersoll we are enabled to furnish the readers of THE TRUTH SEEKER with a complete report of his address at the Testimonial to Walt Whitman. No other paper contains it, up to date, and those who read it here can consider themselvs favored mortals.

The beauty and truth of the address are no less great than the generosity which prompted the testimonial. By it Colonel Ingersoll has laid at the feet of the aged poet wealth sufficient to make a great many of his last days more cheerful, and at the same time he has again made the world his debtor for clothing the noblest ideas in garb so brilliant that even the thoughtless will remember them. Poetry as well as the poet has been enriched.

After reading this address, think of the value of a religion which caused the managers of a public hall in Philadelphia to refuse it utterance within the walls they own!

"Practical Bible Christianity."

The editor of a religious journal says that we "should read the twelfth chapter of Paul's epistle to the Romans, and learn what practical Bible Christianity is."

The chapter is as follows:

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable, unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we hav many members in one body, and all members hav not the same office; so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that wh.ch good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints: given to hospitality. Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, liv peaceably with all men. Dearly beloved, avenge not yourselvs; but rather giv place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, giv him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."

By the terms of the assertion we are debarred from going outside of the Bible to show whether or not this is *real* Christianity, and of course no Christianity can be found in the Old Testament. But if because this chapter is in the Bible it is Christian teaching, so must the doctrins taught in the following passages, which are also from the Bible and therefore as really "practical Bible Christianity" as is Paul's good-natured homily.

We are told (2 Thess. ii, 11) that

"God shall send them strong delusion, that they should believe a lie."

We do not assert that this refers to the chapter above cited, but when we compare the teaching of that chapter with the acts of Christians—their deceptions, their thefts and robberies, their cruelties, their ostentatious professions, their wars, their unmerciful conduct toward opponents, their persecutions, their hatreds of each other, their coldness to strangers in their churches, their revengeful spirit, their rancorous differences of opinion, their contempt for men of low estate and esteem for "high things," their arrogance, their dishonesty—it certainly appears plausible that anyone who thinks that the chapter is an epitome of Christian doctrin is one to whom God has sent strong delusion, that he should believe a lie. For if that chapter be Christianity, where shall we look for, and whenever should we hav found, any Christians?

In chapter twelve of the epistle to the Romans Paul recommends honesty (v. 17); but in the third chapter he says:

"For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner?"

Perhaps Paul was trying to make the truth of God abound when he recommended the providing of honest things, for he admits to the Corinthians that he caught them with guile (2 Cor. xii, 16). That, we suppose, is "practical Bible Christianity," as the vote buying, slandering of opponents, and deception of the people nowadays by Christian statesmen is "practical politics."

Here is another Christian doctrin given by Christ himself, and we earnestly desire to know whether it is practiced by Christians. Jesus said:

"Of him that taketh away thy goods ask them not again."

When Jesus said that did he mean, ask a policeman to recover the goods, or, let the thief hav them? Again:

"Submit yourselvs to every ordinance of man, . . . whether it be to kings as supreme; or unto governors" (1 Peter ii, 13). "Let every soul be subject unto higher powers. For there is no power but of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselvs damnation" (Rom. xiii, 1, 2).

"And these sentiments were uttered when a Nero sat upon the throne—when Palestine was being crushed beneath the iron heel of despotism—when brave and patriotic men were struggling for freedom. The Bible has ever been the bulwark of tyranny. When the oppressed millions of France were endeavoring to throw off their yoke—when the Washingtons, the Franklins, the Paines, and the Jeffersons were contending for American liberty—craven priests stood up in the pulpit, opened this book, and gravely read: 'The powers that be are ordained of God; they that resist shall receive to themselvs damnation.'" Is that practical Bible Christianity?

Then here is some more Bible Christianity, painfully practical:

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark xvi, 16).

"Depart from me, ye cursed, into everlasting fire" (Matt. xxv, 41).

"These shall go away into everlasting punishment" (Matt. xxv, 46).

"Cast into hell, into the fire that never shall be quenched" (Mark ix, 45).

"If there come any unto you, and bring not this doctrin, receive him not into your house" (2 John i, 10).

In this famous twelfth chapter Paul exhorts the brethren to be of the same mind. How he would accomplish this he tells in another epistle:

"If any man preach any other gospel unto you than that ye hav received, let him be accursed" (Gal. i, 9).

"I would they were even cut off which trouble you" (Gal. v, 12).

Paul had warrant for this practical teaching in the teaching of Jesus:

"But those mine enemies, which would not that I should reign over them, bring hither and slay them before me" (Luke xix, 27).

Jesus made his parables a medium through which to teach practical Bible Christianity; and we will do the Christians the justice to say that they hav followed the doctrin as faithfully as their opportunities allowed. "We see earth covered with the yellow bones of murdered heretics and scholars; we see the persecutions and butcheries of Constantine, of Theodosius, of Clovis, of Justinian, and of Charlemagne; we see the Crusades, in which nearly twenty millions perish; we see the followers of Godfrey in Jerusalem—see the indiscriminate massacre of men, women, and children—see the mosques piled seven deep with murdered Saracens—the Jews burnt in their synagogs; we see Cœur de Lion slaughter in cold blood thousands of captiv Infidels; we see the Franks in Constantinople, plundering, ravishing, murdering; we see the Moors expelled from Spain; we see the murder of the Huguenots and Waldenses—the slaughter of German peasants—the desolation of Ireland—Holland covered with blood; we witness Smithfield and Bartholomew; we see the Inquisition with its countless instruments of fiendish cruelty; we see the *Auto-da-fé*, where heretics clad in mockery are led to torture and to death; we see men stretched upon the rack, disjointed, and torn limb from limb; we see them flayed alive—their bleeding bodies seared with red-hot irons; we see them covered with pitch and oil and set on fire; we see them hurled headlong from towers to the stony street below; we see them buried alive; we see them hanged and quartered; we see their eyes bored out with heated augers—their tongues torn out—their bones broken with hammers—their bodies pierced with a thousand needles; we see aged women tied to the heels of fiery steeds—see their mangled and bleeding bodies dragged over the frozen earth; we see babes flung into the flames to perish with their mothers, or with their mother sewed in sacks and sunk in the sea; in short, on every hand, we see hate, torture, death!"

That was practical Bible Christianity!

A good Christian doctrin taught by John is this:

"Except ye eat the flesh of the son of man and drink his blood, ye hav no life in you" (John vi, 53).

The practical side of this teaching was a few years ago found to be illustrated in Russia. "We hear," said a writer in *Harper's Weekly*, "of horrid sects at present in Russia, practicing cannibal and human sacrifices with rites almost more devilish than any recorded in history. 'The communism of the flesh of the lamb,' and 'the communism of the blood of the lamb,' really seem to hav been invented by the lowest demons of the bottomless pit. The subject is too revolting to be pursued in detail; it is enough to say that an infant seven days old is bandaged over the eyes, stretched over a dish, and a silver spoon thrust into the side so as to pierce the heart! The elect suck the child's blood—that is 'the blood of the lamb!' The body is left to dry up in another dish full of sage, then crushed into powder and eaten—that is 'the flesh of the lamb!'"

Another bit of practical Bible Christianity is the New Testament utterances which particularly concern the ladies. We hav space to quote but a few:

"Thy desire shall be to thy husband, and he shall rule over thee" (Gen. iii, 16).

"Wives submit yourselvs to your own husbands" (Col. iii, 18).

"As the church is subject unto Christ, so let the wives be to their own husbands in everything" (Eph. v, 24).

"Let your women keep silence in the churches, for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for a woman to speak in the church" (1 Cor. xiv, 34, 35).

"Ye wives, be in subjection to your own husbands. . . . For after this manner in the old time the holy women

also, who trusted in God, adorned themselvs, being in subjection to their own husbands; even as Sarah obeyed Abraham, calling him lord" (1 Peter iii, 1-6).

"Let woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression" (1 Tim. ii, 11-14).

Practical Bible Christianity, too, is well presented in these extracts from a writer called Matthew—although he didn't write it, and no one knows who did. They are rules for Christians to liv by, and are more authoritativ than the letters of Paul, for they were drawn up by Jesus Christ:

"Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on. . . . Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns. . . . And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin. . . . Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . The morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Matt. vi, 25-34).

We trust that our religious contemporary will be kind enough to say whether it approves of the practical Bible Christianity outlined in the passages we hav quoted; and if it does not to say why. They are just as authoritativ as any other passages, are as much a part of scripture, and if the church does not approve them we desire to know what the reason is—whether she has received a new revelation or whether fallible men set their reason and human feelings above the word of God?

At any rate millions of Christians follow the teachings inculcated in them where one obeys the comprehensible commands of the twelfth chapter of the epistle to the Romans.

"Sabbath Prosecutions in Washington."

The "Sabbath" fanatics of Seattle, Wash., having been thwarted by the Washington Secular Union in their attempt to hav enacted a municipal ordinance closing barber shops on Sundays, hav now fallen back upon the state Sunday law to gain their end. That statute is as follows:

"Section 2,067. It shall be unlawful for any person or persons of this territory, to open on Sunday for the purposes of trade, or sale of goods, wares and merchandise, any shop, store, or building, or place of business whatever: Provided, That this chapter shall apply to hotels only in so far as the sale of intoxicating liquors are concerned, and shall not apply to drug stores, livery stables, and undertakers.

"Sec. 2,068. Any person or persons violating the foregoing section shall be guilty of a misdemeanor, and on conviction thereof be fined in any sum not less than twenty-five nor more than one hundred dollars."

The "emissaries of the National Sabbath Union," as Mr. Reynolds designates them, propose however to make some exceptions in enforcing the law upon barbers. At one of their meetings, "after considerable discussion, it was decided not to interfere with the proprietors of barber shops who should keep their baths open on Sunday." That is to say, the clique of "Sabbath" fanatics propose to dictate to business men as to who shall and who shall not violate the Sunday laws. The possibilities of blackmail in such a scheme are large, and if they are allowed to carry out their program, their organization, or at least the executiv officers, will probably wax rich. The absurdity of the distinction is well depicted by the Seattle *Morning Journal*. "It seems," it says, "that the carefully balanced moralists who want to reform things in this neighborhood hav made a review of the barber-shop controversy, and they decree that it will not be wise to make war on such shops as hav a bath-room annex. These can open on Sunday with perfect propriety, because cleanliness is next to godliness, and it will never do to crush any agency that will put a man in a more moral frame of mind. To a personage up a tree, however, it looks as if this thing has reduced itself to a question of anatomy. If a man's piety is to be encouraged on Sunday by a bath—if he can take a dip without offending the religious sense of the community, he certainly should hav the right to clean his nails, cut his hair, and keep his chin in repair, for all these things contribute to good citizenship and prepare him for communion with his Christian brethren. The right to hav the stomach keyed up to concert pitch on Sunday keeps the restaurants sacred from the pious crusade of reformers, but this delicate distinction between the sinful qualities of a bath-tub and a razor is rather too rich for our Liberal blood." The *Journal* adds: "If this sort of cross-eyed reform is to be the watchword of the hour, the *Journal* desires to say that it would like to see the authority by which these hair-splitting distinctions are drawn. Who gave it? Where did it come from? Does the constitution of the state of Washington vest the power in any clique or faction to declare that a Sunday bath in a public house is a moral institution, while a Sunday shave in the same shop is an agency of the devil? Such ridiculous and arbitrary and fanatical decrees are as much out of place in Seattle to-day as a polar bear in the orange groves of Florida. We believe in law and order and a decent respect to the honest convictions of every class, but the disposition of some folks to recognize no class as honest and conscientious but themselvs is a species of slavery which no liberal citizen can indorse."

But the Washington Secular Union is still alive, and its secretary announces its determination to hav something to say about this blackmailer's style of enforcing laws. Two sections of the Sunday law read as follows:

"Sec. 2,069. And it shall be the duty of any and all public officers in this territory, knowing of any violation of this chapter, to make complaint under oath, to the nearest justice of peace from where the offense was committed.

"Sec. 2,070. Any public officer who shall refuse or willfully neglect to inform against and prosecute offenders against this chapter shall be deemed guilty of a misdemeanor and on conviction shall be punished by a fine of not less than $25 nor more than $100, and the court before which such officer shall be tried shall declare the office or appointment held by such officer vacant for the balance of his term."

After a test in the courts as to the constitutionality of the Sunday law, if the decision shall be adverse to the Secular Union's claim, the Union will see that the law is impartially enforced, with a view to its repeal. Mr. Reynolds declares: "Since the best way to insure the repeal of a bad law is to rigidly enforce it—let it be known there can be no more open stores, no more sales by the publishers of newspapers on Sunday, nor can the necessary work be done on Sunday to get out the Monday morning edition—no more business of any kind that comes within the scope of this law."

The statute (§2,070) provides a means of doing this, for any officer refusing to inform and prosecute is liable to fine and deposition from office, and the Washington Secular Union can put the machinery of law into motion. The statute was made for the use of the "Sabbath" fanatics, but it cuts both ways. Let everybody observe the law or none.

It is significant that the first man singled out by the "Sabbath" fanatics for prosecution is a member of the Secular Union. It is encouraging to add that the Union promptly retained counsel to defend him. The fight is on; let it proceed!

Morality and Religion.

The *American Sentinel* quotes this from THE TRUTH SEEKER:

"It seems to be necessary to continually remind the priests that morality has nothing to do with religion. Morality appeals to the experience of mankind. It cares nothing about faith, nothing about sacred books. Morality depends upon facts, something that can be seen, something known, the product of which can be estimated."

And thus comments upon it:

"But morality has much to do with religion, and we doubt not that even THE TRUTH SEEKER admits it practically, even if it does not as a theory. We hav known THE TRUTH SEEKER to remark upon the immorality of professed Christians as something not in accordance with their profession. Why, if morality has nothing to do with religion? THE TRUTH SEEKER certainly knows better."

Still we are not convinced that we were wrong, and do not practically admit what we deny in theory. The reason that we sometimes refer to the moral delinquencies of the preachers is because the Christians claim that their religion makes people more moral. If this be so, then the teachers of that religion ought certainly to be moral. We find, however, as a matter of fact, that they are not so; indeed, it is the reverse, for what class of professional men are so often detected in immorality as the ministers? This fact disposes practically of the claim that Christianity of itself—the possession of religion, a "new birth," a "change of heart"—makes men better. And that is the answer to the *Sentinel's* question why we refer to these things if we do not think that morality has anything to do with religion.

Morality is an elastic thing, and, like blasphemy, changes with the country one is in. Immemorial custom, Thoreau calls it, with good reason. American morality on marriage customs, for instance, is not he same as the Turkish, though the practice is very similar. Yet the Turks are fully as religious as the Americans. There are dozens of acts called immoral by one people which are not at all immoral to other nations. Drinking wine is called very immoral by the Mohammedans; but it is not so regarded by Christians.

"The pope he is a happy man,
His palace is the Vatican.
And there he sits and drains his can;
The pope he is a happy man.
I often say when I'm at home
I'd like to be the pope of Rome.

"And then there's Sultan Saladin,
That Turkish soldan full of sin;
He has a hundred wives at least,
By which his pleasure is increased.
I've often wished, I hope no sin,
That I were Sultan Saladin.

"But no, the pope no wife may choose,
And so I would not wear his shoes.
No wine may drink the proud paynim,
And so I'd rather not be him.
My wife, my wine, I love, I hope,
And would be neither Turk nor pope."

The commandments of Buddha, as transcribed by the writers of the Old Testament, are supposed to be an epitome of religious morality, but they are not all such by any means; they are simply a few rules found by the race to conduce to human happiness. The religious part of them is not morality at all. "Religious morality" is what one must observe for the welfare of religion—like, "Believe or be damned." That is a religious "moral" commandment. The first commandment is, "Thou shalt hav no other gods before me." That certainly has nothing to do with morality. It is perfectly moral to worship any God one chooses to. The second, against idolatry, also is not a moral but a religious commandment. So is the third, against what is called profanity, or blasphemy. The fourth, against Sabbath-breaking, the Adventists themselvs deny with all the strength they possess. The fifth, against irreverence toward parents, is the first moral commandment, and proceeds from no religion, but purely from human love. The sixth, against murder, needs no religion to make it moral; it is the result of a human desire to liv. The seventh, against adultery, is also a human rule, springing from human love of wife and husband. The eighth, against stealing, was probably made by the first man who succeeded in getting one meal ahead of his hunger. So with the ninth, against false witness; any man who hates to be lied about would say that. The tenth, against covetousness, is a human rule made by the rich for the exclusiv benefit of the poor.

Thus we see in these commandments that whatever is "moral" is that which conduces to human earthly welfare. The rest are religious commandments, which it is not practically immoral to break, because no one is injured thereby. Any act is moral which injures no one, but conduces to happiness. Four of these commandments are religious, and were evidently made by the priests of early times for their own benefit. The others are the sum of human experience as to what benefits the people. They are moral, not religious, and need no religion to sustain them. They depend for their authority "upon facts, something that can be seen, something known, the product of which can be estimated."

The Christians hav been taught by their priests that their religion is the foundation of everything good, and they do not take the trouble to go to the root of these questions and find out the truth. Anyone who accepts the Bible as infallible, or as an authority in morals—or anything else—will be found sadly lacking in true knowledge.

OWING to pressure of work consequent on the forthcoming Congress at Portsmouth, the corresponding secretary, Ida C. Craddock, finds it impossible to answer many quite important letters until after her return from the Congress. She hopes that those who are wondering why they hav received no answer to their letters for the past week or two will make allowances for her unavoidable delay in replying.

THE Portsmouth, O., *Blade* thus welcomes the heretics to that city: "The Secular Unionists meet here next week. Noted men and women of letters belong to it. We may not see as they see, we may not be in accord with their views, but we can show them what hospitality is. That belongs to humanity. It is not bounded by beliefs. It is as broad and as endless as space. It is the noblest attribute of the human heart. Where it is not there is no Christianity. Where it is not there is no love. Where it is not there is no soul. Let us make it pleasant for these strangers. If they preach strange gods, go into the temple as did Paul and dispute with them. If they desire to giv reason for the faith that is in them, giv them respectful audience—hear them for their cause. No faith as we see it is worth the having whose bulwarks cannot withstand the most searching scrutiny. To run away from, to ignore argument from whatever source or in whatever disguise the alleged devil may come, is a confession of weakness not creditable to the faithful."

Letters from Friends.

SIOUX FALLS, S. D., Oct. 6, 1890.

MR. EDITOR: The "Pictorial Text-Book" at last came to hand. I hav waited long for it, and it is a jewel, worth waiting for. It is worth its price multiplied by ten. It is a remarkably good Sunday-school text-book, and I shall use it as such in my family. N. S. JOHNSON.

ROSLYN, WASH., Oct. 7, 1890.

MR. EDITOR: Inclosed find $6, for which send me three more copies of the "Frecthinker's Text-Book." This makes twelve copies that I hav ordered. I wish to show Mr. Heston my appreciation of his work, and make converts for Liberalism and bones of the holy groans.

Very truly yours, HENRY BEIGHLING.

WEST UNION, IA., Oct. 9, 1890.

MR. EDITOR: I am anxious to get the book that one can read as fast as one can turn the leaves. I hope that Heston may liv forever—which means fifty years or more. To pray is heathenish and to giv thanks is a mockery. The $2 inclosed is for our picture book, and I hope that I may be able to sell a few this winter. J. F. S.

OAKWOOD, S. D., Sept. 27, 1890.

MR. EDITOR: My brother takes your valuable paper, and we are very anxious to hav Mr. Heston return, for we miss the cartoons so. We went to hear one of Mr. Remsburg's lectures, and thought it just grand. It was "The Sunday Question." Elder R —— was there, and he thinks Mr. Remsburg a gentleman in every respect. BELLE CROSBY.

BOZEMAN, MONT., Oct. 1, 1890.

MR. EDITOR: I should like to inquire through your paper if any of its readers know H. L. Burk. My brother, Henley Lybrook Burk, left his home in the state of Michigan many years ago, since which time not a word has been heard from him. We conjecture that he is somewhere in the West. Any information as to where he may be would be most thankfully received. THOS. BURK.

AUSTIN, ILL., Oct. 8, 1890.

MR. EDITOR: Please find inclosed $6, for which mail three "Pictorial Text-Books." Do not abandon the illustrations. We like the paper better with them. I cannot understand why people do not find them beneficial in showing the absurdities of the Bible history. Let us hav them in plain figures, and on front and back pages. Long liv Heston. His pictures will never die. PARKER WINEMAN.

HARWICH, MASS., Oct. 13, 290.

MR. EDITOR: Find $2 inclosed for the "Freethinker's Pictorial Text-Book." I am surprised and pleased with the ability of the editorials and communications in THE TRUTH SEEKER, and look eagerly for its weekly advent among us. More and more do I see the abominable fruits of the huge blasphemy called Christianity. Speed the day when it shall hav been swept from the face of the earth.

B. F. ROBBINS.

BRAYTON, N. Y., Oct. 6, 1890.

MR. EDITOR: I hereby send my thanks to John Peck for his hard pecking of the old copperheads of the orthodox churches. I hope he will keep on pecking their old flinty heads until they surrender up their fort and giv their dupes fair play. I hereby thank Mr. T. E. Longshore for writing out my principle of the immortality of the soul. Death with me ends all. He expresses my views of another life better than I could myself. There is no proof in all nature of another life. All the flowers of the field, all the trees of the wood, all animals, all fowls of the air, all fish of the sea, and man not excepted, die, decay, and waste away, and make a little earth. Here is the end of man, for the God of nature has decreed it so to be, and no one can pass her bounds, for nature is the highest law known, and from her decisions there can be no appeal. Her judgments are final.

ASA W. BRAYTON.

CENTER, ALA., Oct. 10, 1890.

MR. EDITOR: I hav read somewhere—I think in THE TRUTH SEEKER—where it was against the law for a man to kiss his wife on Sunday. I think it was in Connecticut. It was an offense only in the streets, or in public, or going or coming from preaching. The editor of the Albany *Law Journal* ridicules the idea that such ever was against the law. See the number of Oct. 4, 1890, 261. Giv me reference to the law and a copy of it if it can be had. I am the correspondent referred to. C. DANIEL.

[The law nearest to the one you mention, that we recollect, is this given by Rev. Samuel Peters as a Blue law of Connecticut in his "General History of Connecticut:" "No woman shall kiss her child on the Sabbath or fasting-day." The genuinness of this citation of the Rev. Samuel Peters has been impugned, but not, we believe, with success.—ED. T. S.]

DE WITT, IA., Oct. 11, 1890.

MR. EDITOR: Inclosed please find $5. Continue THE TRUTH SEEKER and also send the "Pictorial Text-Book." I think your paper worthy the support of all Liberal and fair-minded people. Your contributors are men and women that think and study themselvs. They do not let priests and preachers influence their thoughts, but are fearless and outspoken in what they hav to say. In this country—if it is a free one, as the majority claim—we hav the right to our honest convictions, which are reason and common sense, and we should hav the same privilege as those that differ with us in expressing them. What the people of this country want more than anything else is to reason, think, and act for themselvs. By so doing their vision will become brighter, and all that they see around them and those that they come in contact with will help them to be happier. Now, they will soon learn that if they violate the law of nature they must suffer; and I know of no other law, morally speaking, that we are responsible to. F. L. WARNER.

DES MOINES, IA., Oct. 6, 1890.

MR. EDITOR: Inclosed find $2 for the book of pictures. I would not say that THE TRUTH SEEKER without Heston was the play of Hamlet with Hamlet left out, for the paper is of intrinsic value *per se;* but I may say that Heston is a valuable "condiment" in spicing the paper. What can be more realistic than his last, "The specter that threatens Ireland?"—what more truthful than his depicted cause, Catholicism lugging off on its back the life's-blood of Ireland, Peter's pence? The naked truth is, Ireland is so utterly besotted with priestcraft that to lend a helping hand to save her from starvation is like giving money to a famishing inebriate, who will spend his last cent for liquor. Still, benevolent America will not see Ireland starve; it will contribute munificently, and Ireland will buy some food and the pope get the lion's share. Protestant Ireland seems to be all right. My observation is that Chiniquy's book, "The Priest, the Woman, and the Confessional," is better calculated to deal a death-blow to Catholicism than anything of the kind yet given to the public. It is an eye-opener *par excellence.*

Yours truly, V. C. TAYLOR.

HUBBARD, Oct. 14, 1890.

MR. EDITOR: In THE TRUTH SEEKER of October 11th I see Nelson Hunt wants to know what Burns meant by the "rye through which Jenny draggit a' her petticoatie," and also who "Racer Jess" was in "The Holy Fair." Now, I spent some of my boyhood's days in Scotland, in the land of Burns, and heard the song, "Coming Through the Rye," sung many times, and was informed that the meaning was that there is a small stream in Ayrshire called the Rye, and that there was no bridge, but stepping-stones, as they were called, and people crossing had to step or jump from one stone to another, and when the water was a little high these stones were covered, and that was how Jenny "draggit a' her petticoatie" coming through the Rye. Now, of Racer Jess my edition of Burns has this foot-note: "The following notice of 'Racer Jess' appeared in the newspapers of February, 1818: 'Died at Mauchline a few weeks since, Janet Gibson, consigned to immortality by Burns in his "Holy Fair," under the turf appellation of Racer Jess. She was the daughter of "Poosie Nancy," who figures in the "Jolly Beggars." She was remarkable for her pedestrian powers, and sometimes ran long distances for a wager.'"

ADAM ARCHIBALD.

GRAND FORKS, Oct. 4, 1890.

MR. EDITOR: Inclosed please find $6 for the old TRUTH SEEKER and the "Pictorial Text-Book," and other books as per bill. I think the old TRUTH SEEKER, which I call my Bible, all right with or without the pictures, but the pictures put on the finishing touch, like paint on a lady's cheek, so I am for the pictures, and I will giv fifty cents toward paying Brother Heston for making one showing some of our great, great statesmen on their knees before a priest confessing that they had eaten meat on Friday, contrary to the rules of our sacred church, and the priest making them do penance by walking around the church on their bare knees on a gravel walk, reading the Holy Rosary and counting their beads. If some of them won't hav to do it, their children will, if they keep selling us to the pope and churches as they hav for the last few years. It is not that which goeth into the mouth which defileth the man, but that which cometh out. Also I wish a picture of Holy John and some of the Woman's Christian Temperance Union ladies driving the cockerels in the coop on Saturday night and marking the door, "No admittance. Selah."

Yours for truth, LEVI BANCROFT.

NEW HAVEN, O., Oct. 13, 1890.

MR. EDITOR: I write with a depressed feeling of sorrow for the loss of one of the best friends that a man can hav. His name was John M. Shult. He became a subscriber to your paper, I think, about July 1, 1890. About August 21st he went to Chicago, Ill., to make some investments in real estate, expecting to be gone about six weeks. He made arrangements with the postmaster at Plymouth that I should hav THE TRUTH SEEKER whilst gone, and to giv it to no other person. I hav got the papers and hav read them; but now comes the saddest part of the affair. On last Wednesday, October 8th, his body was shipped home, supposed to hav been murdered and thrown into the lake, where it was found floating. Other than this we know nothing of it, but it is thought that his having considerable money caused an assault. His death must hav been caused by some violent means, as his body bore marks of assault. He was a bright and shining light—a well-educated, well-informed young man. I can look at it only as a great loss to us Freethought people.

I wish I was able to be a subscriber to your valuable paper, but I am a poor broken-down soldier, not having done a day's work in over two years on account of heart disease, for which I am only receiving twelve dollars per month, so you may know that after keeping my family I hav no money left, but whilst my good friend was living he supplied me with reading matter. And may he ever be remembered by the good, is my fervent wish. THOS. S. CHARITY.

PITTSBURGH, PA., Oct. 13, 1890.

MR. EDITOR: The rancorous hatred of all religious bodies to secret societies is well known; but it remained for a Chicago "religio-philosophical" paper to express its open hatred to the workingmen's cause in general, and to labor organizations in particular. By currying the favor of the capitalists and tyrannical employers they gain support for themselvs and their tottering churches. I extract the following from the Chicago *Christian Cynosure:*

The carpenters' strike begun with so much *éclât* in this city last week, was over almost before it began. . . . Many of the union men had no complaint, and did not obey the bosses. Let these manufacturers and employers use a little of their profits to instruct the men against the seductions of secret societies and *secure their suppression by law,* as approved by Daniel Webster, Joseph Cook, the New York *Mail and Express,* etc., and they will find the labor problem very easy of solution.

That these utterances should find their way into a "Christian" paper is no wonder, considering the deeds and records of the church in the past ages. Always on the side of power, and herself (the Roman church) being for over a thousand years (from Constantine to the Reformation) the greatest hierarchy in the world, she has yet to show her sympathy for the toiling masses or her love for mankind. And this applies equally to her numerous offspring and all supernatural religions. The countless murders and wholesale butcheries committed under the cloak of "Christianity" are too well known by every intelligent reader. Founded by a few fanatics in a superstitious age, and her whole claim to belief resting on a collection of nonsensical books and more foolish miracles, she still counts her dupes by the millions. It is sad indeed that so large a number of the human family is still in the grasp of this fiery dragon of oppression-religion.

Religion has nothing in common with the poor. As soon as the masses become more educated, and knowledge becomes universal, they will turn their backs on their oppressors. Under its banner slavery and oppression hav flourished long enough; the day is not far distant when another banner, Liberty and Brotherhood of Man, will lead mankind. Then will men know where their rights end and others' begin; and human kindness and good will toward man will be the religion of civilized men and women.

J. G. GREENWOOD.

LEXINGTON, KY., Oct. 6, 1890.

MR. EDITOR: I hav perused with pleasure Mr. Putterbaugh's letter, and devoutly wish that all intelligent people would summon courage to investigate the claims of the Bible to that belief and reverence which amounts to idolatry. Compared with the Shaster and Veddas of India, it is a modern book. Its sensuous, warlike, and energetic character is what might be expected from the disposition of those who held it sacred. As a work of fiction it is inferior to the "Arabian Nights' Entertainments," "Gil Blas," or Fielding's novels. It is far inferior to the Veddas in language and philosophical tone, betraying its modern origin by the weak, diluted character of its moral sentiments. All that is robust and healthy was borrowed from the Stoics, whose philosophy is now the true religion of the world—all that saves the human mind from shipwreck. The Jews borrowed their literature in some measure from the sacred books of Assyria and Persia, to which it is inferior in every respect. How can the Jewish books compete with the Veddas in antiquity, when internal evidence proves that they were written when the nation had just migrated from their Aryan home, and were living, a pastoral people, on the borders of India—sacred India, the Holy Land of Asia? That the Jews were not a people of much dignity, is known by the fact that Josephus speaks of their troops as the most inferior in Xerxes's army. How could they be called ancient, when they went to Egypt as shepherds and found there a nation with a venerable antiquity? Instead of teaching religion, they learned to worship one god from learned men in that region. Even the Stoics allude to one god as a deity known and worshiped by many. The sacred books of an ancient nation comprised their whole literature. Every age added some refinement of thought or some new truth. The Jewish philosophy was meager at first, but as time rolls on doctrins multiply and sacred books grow voluminous. And on such unhealthy food the human mind has been fed for centuries, absorbing money and treasure to satisfy the wishes of the learned, ambitious, or licentious prelate. The Jews could not be very ancient, for the Hebrew or Phœnician languages left no trace even in Asia Minor, where the Phrygian was spoken, a compounded tongue, a mixture of Persian, Assyrian, and Ionian. Ionia preserved the Hellenic tongue or parent of the Greek. Barbarous tongues also were spoken there.

The Jews were mostly distinguished for their marvelous tales, the Bible being merely a heap of such fables, vulgar and silly, told around the woodland fires to entertain the passing stranger. The grand ruins which we should look for in Palestine are wanting, or are left by Persians or other outside nations. Why does not Herodotus make mention of their antiquities, or why does not Sesostris, who traversed Asia as a successful general? ALHAZA.

SCRANTON, PA.,
Oct. 15, IN THE YEAR OF THE LORD JESUS CHRIST, HOLY GHOST & Co., LIMITED CONTRACTORS, 1890.

MR. EDITOR: The reason I send stamps is, I think it safer, as the letter will go through the hands of so many of Wanamaker's lambs and if any of them should feel the dime they would crack the letter for an eye-opener, or chip it in to their pet lamb God. I also inclose some reading that I would like you to insert in THE TRUTH SEEKER. I also mail you an Elmira *Telegram* giving an account of some holy doings of a sky-pilot in this city. Oh, what a holy howl those pious frauds would set up if it had been a bad Infidel. They would never hav got over croaking and groaning over it. But as it is on their side they are doing their best to smother it up for their pet Christ's sake, fearing they may spoil brood

now it's coming on hatching time. If the scrape had happened in the Salvation Army there would be some excuse for the sky-pilot, but a high-toned Plymouth sheep-pen as it is, it is a bad exposure for the soul-broking business. I also mail a Salvation paper to brace you up. Its heading is blood and fire. No wonder they take that for a trademark, for all religion is founded on it.

A city rough happening into a missionary meeting when the subject under discussion was "The Jews Killing Jesus," listened a short time, and the injustice of the act warming up his righteous indignation and pugilistic powers, he suddenly got up from his seat, rushed out, and struck the first Jew he met square on the eye. The astonished Jew asked him the reason of his treating him in such a manner. Bursting with indignation, the wronged gentile screamed out, "Damn you, you killed our Jesus." "Oh," the Jew replied, "but that was four thousand years or more ago." "I don't giv a damn," replied the other, "it's only twenty minutes ago since I heard it."

A bear which a traveling showman is exhibiting about the suburbs took a fancy that while his master went to the public-house he would go to chapel. He selected a Nonconformist place of worship on the high road between Barnes and Mortlake. Service was proceeding; but, so far from welcoming the new proselyte, the congregation manifested a general desire to occupy the pulpit. The minister, who happened to be preaching on the text, "Be not afraid," abruptly suspended his discourse, while the intruder who caused all the commotion unostentatiously made his way to what we suppose were the best seats in the chapel—the "empty choir stalls"—and there lay peaceably down. It is to be feared that an edifying discourse on the text "Be not afraid" would hav been left altogether incomplete had not the owner of the bear happily appeared and dragged bruin away.

A missionary going through the backwoods and coming rather unexpectedly on a lonely cabin, stopped and rapped at the door. A woman answering his knock, he found himself rather at a loss to know what he should say, but plunging into his subject he said, "Missus, I am gathering in the lost sheep." "Well," replied the party addressed as missus, not quite taking in the spiritual meaning of the words, "I saw an old buck and an old ewe goin' by here the other day and I jest wondered who the hell owned them. The missionary, as in duty bound by his sacred calling, and shocked by the woman's words, made a further attempt to improve the occasion by saying, "O woman, you're in darkness!" "There 'tis again," said she. "I told Jake ter put a winder in that ere back kitchen six months ago. By God, he hain't done it yet!"

W. Cameron.

New York, N. Y., Oct. 19, 1890.

Mr. Editor: Tennyson says:

I hold it truth, with him who sings
To one clear harp in divers tones,
That men may rise on stepping-stones
Of their dead selvs to higher things.

I believe that love is better than annihilation, and consider progression preferable to oblivion. I think an eternity can not be burdensome if it be well employed, and that this brief life is too long to be spent otherwise. I know not if the path of the soul be a straight line, or a circle, or an eternal spiral tending upward. I defined the soul in my recent article but did not state its "component parts," and I know not if it hav any. Can my brother define the "component parts" of a homogeneous entity? I can define the parts of the soul, abstractly, as love, labor, and cussedness. I can not tell my brother what would hav happened had my maternal ancestor married a Mr. Jones, but the marriage of my parents was inevitably a link in that chain of causation and sequence which extends from out of the eternal past to the transient present to be prolonged throughout the everlasting future, and he might ask me with equal propriety, what gases oxygen could be divided into if it were not an elementary substance? Can he answer these questions from a Materialistic standpoint?

I cannot now inform him where I was before my parents existed, but this knowledge may come to me later as a recollection. My learned brother disparages idealism, which he claims "postulates theories as abstruse as a Latin litany." I understand idealism in its simplicity to be the science of perception, the philosophy without a hypothesis or a theory. The idealists realize that the senses can only take cognizance of immaterial phenomena, which inevitably follow certain other phenomena, and they can predict that as this has occurred invariably in the past it must always come to pass in the future, as illustrated by the burnt picture; but knowing no more, they consider theories but figurativ explanations which are adapted to one's comprehension. The Materialists found their philosophy on idealism, and without any evidence whatever they ascribe phenomena to matter, and on this basis "postulate theories" that are as truly absurd as the "Latin litany;" and some of them ascribe the existence of matter to the work of a god, but these individuals seldom go farther, and all Materialists are bound to stick fast somewhere in the mud of sophistry. If my brother can tell me what matter is but the total of such immaterial perceptions as always "go together," and such special ones as pertain to any object under consideration—in other words, if he can show that materiality exists—he may hav the niche that he has so kindly reserved for me in the temple of fame, for I do not want it, anyway, and I believe that there are New Yorkers who are aggressiv enough to assault a statue. I do not think he can do this, and "if he does it" "it will still be" *phenomena*, "and if not" *phenomena* "it will be nothing." I concurred with my critic regarding the fire, and mentioned the coals in the grate simply as an illustration of a paradox that I thought required a physical explanation to prove a metaphysical point. It matters not, so far as my argument is concerned, whether force is identical with matter, or inertia a property of matter or not. These ideas were taught twenty years ago in the village schools of Illinois, and I will not abandon them until I can see for myself that they hav been exploded. My principal arguments are based on the scientific statement that the body is renewed periodically, and I would defend this premis if it were assailed. My brother has mentioned the point I made regarding a memory existing in the mind unthought of during many renewals of the brain and body; but as he has answered me in this respect, I cannot answer him. I claim that a man and a jackknife are comparable as material entities, but there is truly a great difference between them and between all organized bodies and organic ones. I stated so in my previous article, and showed just what this difference is.

Yours truly, Julian Marcellas.

Bowie, Tex., Oct. 12, 290.

Mr. Editor: I wish again to drop a few random thoughts regarding a secret order composed of Liberals. I think the Liberals should organize similarly to the Independent Order of Odd Fellows, having three degrees, and floor work, also unwritten secret work; charging a stipulated amount for the initiation and degrees, each member to pay into the treasury or general fund so much as monthly dues; and say ten per cent of all moneys received, to be known as the Widows' and Orphans' Fund, to go to pay a certain amount to the widow of a deceased brother for funeral benefit, thus to make it compulsory on the lodge and its members to educate the orphans of deceased brothers when left in destitute circumstances, and to visit the sick and relieve the distressed. Let the qualifications for membership be that there shall be admitted "white, male persons of the age of eighteen years, of good moral character." Allow each member so much as sick benefits for each week's sickness, to be paid out of the general funds of the lodge. When the membership has reached a sufficient number they shall hav power to elect delegates from each society to meet together and organize a grand or sovereign lodge, by electing its executiv officers and transacting such other business as shall be brought before it and for the general welfare of the subordinate lodges under its sovereign jurisdiction. Also, when the membership in any state or territory reaches a certain number they shall hav the power to organize into a subordinate grand body, to hav control of all subordinate lodges in their jurisdiction, the same not conflicting with the sovereign lodge. And when the society shall attain to a sufficient number in all the jurisdictions, the sovereign lodge shall devise plans to allow an assessment on the death of a brother in good standing, of sufficient amount to pay as benefit not less than $1,000, the assessment to be equal on every member of the entire brotherhood.

Now, friends, while it is an easy matter to picture out the future on paper, some may say, Can we accomplish the above? Well, for an illustration I will giv you a brief history of the Independent Order of Odd Fellows. On April 26, 1819, there assembled in a small room in an obscure tavern in Baltimore, Md., five humble progenitors. Then and there they formally and solemnly organized Washington Lodge No. 1, Independent Order of Odd Fellows. The tallow dips shed their dim light on the bronzed faces of the entire brotherhood then assembled to establish an organization that was destined to startle the world. The wildest dreams of that humble five could not hav pictured to them the results to be obtained by organizing—that in less than three-quarters of a century that little band of five would foot up the grand total of 1,635,381 initiated members, with 634,335 members in good standing in 1889, giving relief to 1,460,331 brothers, relieving 183,601 widowed families, and burying 143,504 members, footing up the enormous sum of $51,258,391.26 for relief. The above are facts. Now, Liberals, can we not do likewise? We should be able to do more now, in this enlightened age when electric lights hav taken the place of tallow dips, when the earth has been girdled with an electric chain by means of which the records of to-day's transactions will be whirled across the continent and read before to-morrow's sun shall hav opened and drawn aside "the curtains of his eastern couch."

The investigations of the scientist hav brought to light many of the hidden secrets of nature. The investigations of philosophers, like Paine, Voltaire, Humboldt, Darwin, Huxley, and Franklin, hav brought to light and exposed many of the dogmas and impositions taught by priests. The continent has been spanned by the iron railway, whereby a four months' dangerous, tiresome journey overland from ocean to ocean has been reduced to a holiday excursion of but a few days. Now, with all these advantages, certainly we can organize. Separated as we are, we are like a bundle of sticks. Separate them and the strength of a child could break them, but bind them together and the strength of a giant would be exhausted. So with the Liberals. Separated, the strength of a few weak-minded soul-carpenters could break us asunder, but bound together by the bonds of universal love, welded in the fires of Universal Mental Liberty, the combined strength and influence of heaven and hell, gods and devils, spooks and spirits, could not loosen the cords that bind us together as brothers. We would march triumphantly onward and upward—not heavenward—until the whole world would feel the soothing influence. Love would exert its gentle influence over all. Truth would appear in all we say and do. With fraternity as an eccentric the whole world would move in unison with the dictates of the highest and grandest of principles, the brotherhood of man. We should all labor for the interest of humanity. It is a cause that is worthy of the noblest efforts of man; one which it is not only our duty to advocate but which it should be our pleasure to pursue; a cause which recognizes the true mission of man to be fraternity; which unites men everywhere as brothers, bound together not only by common sympathy but by common wants. S. P. Benton.

Fort Worth, Tex., Oct. 14, 1890.

Mr. Editor: I cannot resist the temptation to write a few words to thank John P. Guild, of Tyngsboro, Mass., for writing, and you for publishing, his humorous but noble and spirited defense of Prohibition and his splendid array of statistical evidences that proves its great success in Kansas and Iowa.

It is both amusing and vexing to hear the rum and beer advocates tell such infernal lies about the failure of Prohibition in the states which hav tried it. They say the experiment in Iowa and Kansas is a total failure; that more liquor is drank under the Prohibition *régime* than before; that the people are disappointed and dissatisfied, and are now urging the resubmission of the amendment to the people, all of which is false. I am sorry to see so many Liberals joining in the cry. I understand Liberalism to mean emancipation from superstition, ignorance, and vice. Is not liquor-selling a vice? Is it not the duty of Liberals to *prohibit* vice in any form if they can? Why then should Liberals oppose the reform which it is their special duty to advocate? To oppose Prohibition is to favor intemperance.

Is Liberalism opposed to the laws which prohibit theft, arson, robbery, felony, defamation, and innumerable other crimes? No, of course not. Then why say that it is opposed to Prohibition of the liquor traffic, which is more destructiv of the good order of society, and the welfare and happiness of the people, than any other crime, and is the cause of a majority of all other crimes?

It is a source of constant regret and sorrow to me that so many Liberal papers and magazines decry Prohibition and scold the Prohibitionists. If it is the peculiar province of Liberals to elevate humanity, it seems to me they, before all others, should teach and propagate temperance, and help, by their influence, to enact and enforce Prohibition. Every sane mind must know that legal restraint, that is, Prohibition, is the only possible remedy for the prevailing, almost unlimited, drunkenness. And we know that this is the remedy, as Mr. Guild so abundantly proves, and as has been proved in Maine for more than thirty years, where true and genuin "personal liberty" has been more fully enjoyed than in any community where liquor-drinking is permitted and practiced. Then why not adopt *the* remedy?

Some Liberals say, "Liberalism and Prohibition hav nothing to do with each other."

Some "cannot see how a consistent Liberal can be a Prohibitionist."

One says, "Liberalism covers all moral and economic questions; Prohibition only one."

One says that "Liberalism and Prohibition are radically opposed, that Liberalism is jealous of all interference with personal liberty."

One says, "Prohibitionists are mostly orthodox."

Some say, "Liberalism has largely to do with temperance, but nothing to do with Prohibition."

One says, "To yield to another the rights and privileges we take for ourselvs is the opposit of Prohibition, which says distinctly, 'Thou shalt not' do thus and so."

"Prohibition is a church movement, bound inseparably to the Sunday movement—the God-in-the-Constitution movement."

One says, "The relation which Liberalism bears to Prohibition is the relation that truth bears to falsehood, that liberty bears to despotism, the relation of complete opposits."

Such are some of the views expressed by certain Liberals.

Now, I confess that the societies organized as secular, ethical, and anti-religious orders hav in their organizations nothing special to do with any theories of reform except those embraced in the Nine Demands, but the gist of that excellent creed is condensed into a few words—Emancipation from ignorance, superstition, and vice. And all consistent Liberals will do all in their power to dispel ignorance and superstition, and prohibit vice. The eighth Demand of our creed requires "that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty." It seems to me that a law which shall prohibit the selling of liquor for a beverage, and which shall close up the saloons, will conform to all three of the above requirements, and specially to natural morality, so that Prohibition, instead of being opposed to Liberalism, is in harmony with and comprises part of it. Mrs. E. D. Slenker says "a generous prohibition of all evils is best." Miss Susan H. Wixon says, "As all laws are necessarily prohibitory, Prohibition might in a certain higher form of ethics be regarded as sustaining harmonious relations to Liberalism." I agree with both these ladies; and that form of ethics embraced in the creed of Liberalism is the highest form, requiring human emancipation from superstition, ignorance, and vice. I understand Prohibition is in harmony with and forms a part of Liberalism. That the orthodox religionists and the churches are assuming to control and manage the great reform, is no argument against it, though those who urge that fact are, unconsciously perhaps, complimenting the churches and the orthodox. Will Liberals, by and by when the churches adopt, and claim to hav originated, the Nine Demands, deny them and repudiate them? For my part, I am perfectly willing to let the churches and orthodoxy teach temperance, Freethought, liberty, and any other true reform, but let us not take a back seat of our own accord, and let the orthodox and the churches run the true and real reforms just yet.

It is as truly the province of Liberalism, and the duty of Liberals, to suppress vice, as it is to dispel ignorance and encourage intellectual culture; and I propose that the Liberals organize and take the lead in every true and rational measure for the elevation of human character, and cease opposing real reforms because some of the bigots in church organizations advocate the same.

The truth is, the Nine Demands comprise all reforms, and Prohibition is one of them, and Liberals hav no right to oppose it. B.

(*Continued from page* 693.)

traveled by the human race. He knows that every victory over nature is but the preparation for another battle. This truth was in his mind when he said: "Understand me well; it is provided in the essence of things, that from any fruition of success, no matter what, shall come forth something to make a greater struggle necessary."

This is the generalization of all history.

XI.

THE TWO POEMS.

There are two of these poems to which I have time to call special attention. The first is entitled, "A Word Out of the Sea."

The boy, coming out of the rocked cradle, wandering over the sands and fields, up from the mystic play of shadows, out of the patches of briers and blackberries—from the memories of birds—from the thousand responses of his heart—goes back to the sea and his childhood, and sings a reminiscence.

Two guests from Alabama—two birds—build their nest, and there were four light green eggs, spotted with brown, and the two birds sang for joy:

Shine, shine,
Pour down your warmth together, great sun!
While we bask, we two together.
Two together—
Winds blow south, or winds blow north,
Day come white, or night come black,
Home, or rivers and mountains from home,
Singing all time, minding no time,
If we two but keep together.

In a little while one of the birds is missed and never appeared again, and all through the summer the mate, the solitary guest, was singing of the lost:

Blow, blow,
Blow up, sea winds, along Paumanok's shore;
I wait and I wait till you blow my mate to me.

And the boy that night, blending himself with the shadows, with bare feet, went down to the sea, where he white arms out in the breakers were tirelessly tossing; listening to the songs and translating the notes.

And the singing bird called loud and high for the mate, wondering what the dusky spot was in the brown and yellow, seeing the mate whichever way he looked, piercing the woods and the earth with his song, hoping that the mate might hear his cry; stopping that he might not lose her answer; waiting and then crying again: "Here I am!" And this gentle call is for you. Do not be deceived by the whistle of the wind; those are the shadows; and at last crying:

O past, O joy!
In the air, in the woods, over fields,
Loved! loved! loved!
Loved—but no more with me—
We two together no more.

And then the boy, understanding the song that had awakened in his breast a thousand songs clearer and louder and more sorrowful than the bird's, knowing that the cry of unsatisfied love would never again be absent from him; thinking then of the destiny of all, and asking of the sea the final word, and the sea answering, delaying not and hurrying not, spoke the low delicious word "Death!" "ever Death!"

The next poem, one that will live as long as our language, entitled: "When Lilacs Last in the Door-yard Bloomed," is on the death of Lincoln.

The sweetest, wisest soul of all my days and lands.

One who reads this will never forget the odor of the lilac, "the lustrous western star" and "the grey-brown bird singing in the pines and cedars."

In this poem the dramatic unities are perfectly preserved, the atmosphere and climate in harmony with every event.

Never will he forget the solemn journey of the coffin through day and night, with the great cloud darkening the land, nor the pomp of inlooped flags, the procession long and winding, the flambeaus of night, the torches' flames, the silent sea of faces, the unbared heads, the thousand voices rising strong and solemn, the dirges, the shuddering organs, the tolling bells—and the sprig of lilac.

And then for a moment they will hear the grey-brown bird singing in the cedars, bashful and tender, while the lustrous star lingers in the West, and they will remember the pictures hung on the chamber walls to adorn the burial house—pictures of spring and farms and homes and the grey smoke, lucid and bright, and the floods of yellow gold—of the gorgeous indolent sinking sun—the sweet herbage under foot—the green leaves of the trees prolific—the breast of the river with the wind-dapple here and there, and the varied and ample land—and the most excellent sun so calm and haughty—the violet and purple morn with just-felt breezes. The gentle soft born measureless light—the miracle spreading, bathing all—the fulfilled noon—the coming eve delicious and the welcome night and the stars.

And then again they will hear the song of the grey-brown bird in the limitless dusk amid the cedars and pines. Again they will remember the star and again the odor of the lilac.

But most of all, the song of the bird translated and becoming the chant for death:

THE CHANT FOR DEATH.

Come lovely and soothing death,
Undulate 'round the world, serenely arriving, arriving,
In the day, in the night, to all, to each,
Sooner or later delicate death.

Praised be the fathomless universe,
For life and joy, and for objects and knowledge curious,
And for love, sweet love—but praise! praise! praise!
For the sure enwinding arms of cool enfolding death.

Dark mother always gliding near with soft feet,
Have none chanted for thee a chant of fullest welcome?
Then I chant it for thee, I glorify thee above all,
I bring thee a song that when thou must indeed come, come unfalteringly.

Approach, strong deliveress,
When it is so, when thou hast taken them I joyously sing the dead,
Lost in the loving floating ocean of thee,
Laved in the flood of thy bliss, O death.

From me to thee glad serenades,
Dances for thee I propose saluting thee, adornments and feastings for thee,
And the sights of the open landscape and the high-spread sky are fitting,
And life and the fields, and the bright and thoughtful night.

The night in silence under many a star,
The ocean shore and the husky whispering wave whose voice I know,
And the soul turning to thee, O vast and well-veiled death,
And the body gratefully nestling close to thee.

Over the tree-tops I float thee a song,
Over the rising and sinking waves, over the myriad fields and the prairies wide,
Over the dense-packed cities all—and the teeming wharves and waves,
I float this carol to thee, with joy to thee, O death.

This poem, in memory of "the sweetest, wisest soul of all our days and lands," and for whose sake lilac and star and bird were entwined, will last as long as the memory of Lincoln.

XII.

OLD AGE.

Walt Whitman is not only the poet of childhood, of youth, of manhood, but, above all, of old age. He has not been soured by slander or petrified by prejudice; neither calumny nor flattery has made him revengeful or arrogant. Now sitting by the fireside, in the winter of life,

His jocund heart still beating in his breast,

he is just as brave and calm and kind as in his manhood's proudest days, when roses blossomed in his cheeks. He has taken life's seven steps. Now, as the gamester might say, "on velvet." He is enjoying "old age expanded, broad, with the haughty breadth of the universe; old age, flowing free, with the delicious, near-by freedom of death; old age, superbly rising, welcoming the ineffable aggregation of dying days."

He is taking the "loftiest look at last," and before he goes he utters thanks "for health, the midday sun, the impalpable air—for life, mere life; for precious ever lingering memories of mother, father, brothers, sisters, friends; for all his days, for gentle words, caresses, gifts from foreign lands, for shelter, wine and meat, for sweet appreciation, for beings, groups, love, deeds, words, books; for colors, forms; for all the brave, strong men who forward sprung in freedom's help—all years—in all lands; the cannoneers of song and thought—the great artillerists, the foremost leaders, captains of the soul."

It is a great thing to preach philosophy—far greater to live it. The highest philosophy accepts the inevitable with a smile, and greets it as though it were desired.

To be satisfied: This is wealth—success.

The real philosopher knows that everything has happened that could have happened—consequently he accepts. He is glad that he has lived—glad that he has had his moment on the stage. In this spirit Whitman has accepted life.

I shall go forth;
I shall traverse these states, but I cannot tell whither or how long.
Perhaps soon, some day or night, while I am singing, my voice will suddenly cease,
O soul!
Then all may arrive but to this:
The glances of my eyes that swept the daylight,
The unspeakable love I interchanged with women,
My joys in the open air,
My walks in the Mannahatta,
The continual good will I have met,
The curious attachments of young men to me,
My reflections alone—the absorption into me from the landscape, stars, animals, thunder, rain, and snow in my interviews alone;
The words of my mouth—rude, ignorant—my many faults and derelictions;
The light touches on my lips of the lips of my comrades at parting,
The tracks which I leave on the sidewalks and fields—
May all arrive at but this beginning of me;
This beginning of me—and yet it is enough, O, soul!
O, soul, we have positively appeared; that is enough.

Yes, Walt Whitman has appeared. He has his place upon the stage. The drama is not ended. His voice is still heard. He is the Poet of Democracy—of all people. He is the poet of the body and soul. He has sounded the note of Individuality. He has given the pass-word primeval. He is the Poet of Humanity—of Intellectual Hospitality. He has voiced the aspirations of America—and, above all, he is the poet of Love and Death.

How grandly, how bravely he has given his thought, and how superb is his farewell—his leave-taking:

After the supper and talk; after the day is done.
As a friend from friends his final withdrawal prolonging.
Good-bye and good-bye with emotional lips repeating.
So hard for his hand to release those hands—no more will they meet—
No more for communion of sorrow and joy of old and young,
A far-stretching journey awaits him to return no more.
Shunning postponing severance, seeking to ward off the last word ever so little,
Even at the exit door turning—charges superfluous calling back—even as he descends the steps,
Something to eke out a minute additional—shadows of night-fall deepening,
Farewell messages lessening, dimmer the forthgoer's visage and form,
Soon to be lost for aye in the darkness; loth, oh, so loth to depart!

And is this all? Will the forthgoer be lost, and forever? Is death the end? Over the grave bends Love sobbing, and by her side stands Hope and whispers:

We shall meet again. Before all life is death, and after all death is life. The falling leaf, touched with the hectic flush, that testifies of autumn's death, is, in a subtler sense, a prophecy of spring.

Walt Whitman has dreamed great dreams, told great truths and uttered sublime thoughts. He has held aloft the torch and bravely led the way.

As you read the marvelous book, or the person, called "Leaves of Grass," you feel the freedom of the antique world; you hear the voices of the morning, of the first great singers—voices elemental as those of sea and storm. The horizon enlarges, the heavens grow ample, limitations are forgotten—the realization of the will, the accomplishment of the ideal, seem to be within your power. Obstructions become petty and disappear. The chains and bars are broken, and the distinctions of caste are lost.

The soul is in the open air, under the blue and stars—the flag of Nature. Creeds, theories, and philosophies ask to be examined, contradicted, reconstructed. Prejudices disappear, superstitions vanish, and custom abdicates. The sacred places become highways, duties and desires clasp hands and become comrades and friends. Authority drops the scepter, the priest the miter, and the purple falls from kings. The inanimate becomes articulate, the meanest and humblest things utter speech, and the dumb and voiceless burst into song. A feeling of independence takes possession of the soul, the body expands, the blood flows full and free, superiors vanish, flattery is a lost art, and life becomes rich, royal, and superb. The world becomes a personal possession, and the oceans, the continents, and constellations belong to you. You are in the center, everything radiates from you, and in your veins beats and throbs the pulse of all life. You become a rover, careless and free. You wander by the shores of all seas and hear the eternal psalm. You feel the silence of the wide forest, and stand beneath the intertwined and over arching boughs, entranced with symphonies of winds and woods. You are borne on the tides of eager and swift rivers, hear the rush and roar of cataracts as they fall beneath the seven-hued arch, and watch the eagles as they circling soar. You traverse gorges dark and dim, and climb the scarred and threatening cliffs. You stand in orchards where the blossoms fall like snow, where the birds nest and sing, and painted moths make aimless journeys through the happy air. You live the lives of those who till the earth, and walk amid the perfumed fields, hear the reapers' song, and feel the breadth and scope of earth and sky. You are in the great cities, in the midst of multitudes, of the endless processions. You are on the wide plains—the prairies—with hunter and trapper, with savage and pioneer, and you feel the soft grass yielding under your feet. You sail in many ships, and breathe the free air of the sea. You travel many roads, and countless paths. You visit palaces and prisons, hospitals and courts; you pity kings and convicts, and your sympathy goes out to all the suffering and insane, the oppressed and enslaved, and even to the infamous. You hear the din of labor, all sounds of factory, field, and forest, of all tools, instruments, and machines. You become familiar with men and women of all employments, trades, and professions—with birth and burial, with wedding feast and funeral chant. You see the cloud and flame of war, and you enjoy the ineffable perfect days of peace.

In this one book, in these wondrous "Leaves of Grass," you find hints and suggestions, touches and fragments, of all there is of life, that lies between the babe, whose rounded cheeks dimple beneath his mother's laughing, loving eyes, and the old man, snow-crowned, who, with a smile, extends his hand to death. And we have met to-night to honor ourselves by honoring the author of "Leaves of Grass."

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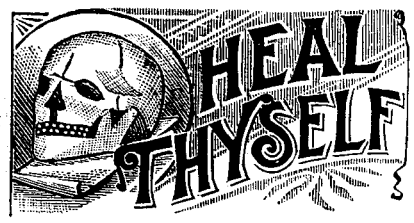
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News of the Week.

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Rev. Martin L. Fritch, of Reading, Pa., has been jailed three months for stealing.

In the coming election in Great Britain Scotsmen will endeavor to disestablish the Church of Scotland.

The archbishops and bishops of Ireland hav issued a pastoral letter calling on Parliament to avert the starvation threatening the Irish.

The Russian government has placed in all the telegraph stations in the province of Finland, which is largely Protestant, images of the saints of the Greek Catholic church.

The Italian government has closed a school at Smyrna because it raised the pontifical escutcheon instead of that of Italy. The Sisters of Charity who ran the school hav been dismissed, and a secular school has been set up in place of the old one.

The trouble between the Central American republics is the attempt to effect union. Apprehensions of the unjust aggrandization of one nation in the union cause the countries, as says a dispatch, to "tear one another like tigers."

The Russian superintendent of police is receiving many petitions to change names of Jewish lawyers to names that will not betray Hebraic origin, so that the petitioners will not suffer avoidance in patronage.

Cardinal Taschereau's demand for precedence at the visit of Prince George has given an additional fillip to religious dissensions in Canada.

Religious objections to truths in public school books are inducing more and more expurgation. It is reported that "the class-books will soon become more celebrated for their negations and omissions than for the positiv information they contain."

Emperor William of Germany is said to be irritated against Russia's keeping 450,000 men out of a peace standard of 850,000 mobilized on the frontier. But for this standing menace of Russia France would disarm, it is said, and Germany and Austria would follow suit.

The lamentations of Catholics in Italy are now swelled by the wailings of some scores of priests who are thrown out of snug berths into poverty by the closing of churches, chapels, and oratories connected with the charitable guilds and confraternities. The closing proceeds from the assumption by the state of the administration of the charitable funds.

There is much feeling against the Mafia societies, or societies for the commission of private murder in revenge of wrong or fancied wrong, in New Orleans. The sanctified Italian Catholics swear alibis for everyone suspected, so that it is difficult to convict. Mayor Shakespeare of New Orleans says, "No community can exist with murder societies in its midst; these societies must perish or the society itself must perish."

Catholics in Italy are angry that the government accounts the Vatican art treasures as public property—in the words of the *Riforma*, holds that "all the works of art contained in the palace of St. Peter are national patrimony, and that it is but just that Italian students be empowered to consult them at will, without being subjected to the formalities and humiliating inquiries necessary now to open to such the Vatican doors."

In the German parliament there has been condemnation of the maintenance of large cavalry forces, which hav been decried as antiquated inheritances of chivalry. But Von Moltke in an elaborate article in the *Kreuzzitung* cites instances in the American civil war to prove the value of large masses of cavalry. "Both the Northern and the Southern armies," says the article, "had only a few mounted troops at the outset of the operations, but their leaders soon learned that it was impossible to do without . . . cavalry, and Lee confessed that lack of cavalry lost Gettysburg."

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Ignorance is the principal cause of crime, as well as of misrule. The untrained person is not likely to hav his morals developed, any more than his intelligence. With a good education one can do not only his private but his public work better, and so be in a condition to be ruled as well as to rule.—*Bierbower.*

If we are to change the conduct of men, we must change their conditions. Extreme poverty and crime go hand in hand.—*Ingersoll.*

Ignorance and servitude are calculated to make men wicked and unhappy. Knowledge, reason, and liberty can alone reform them, and make them happier.—*D'Holbach.*

Every expansion of intelligence has proved of advantage to society. —*Guizot.*

The destruction of Christianity is essential to the interests of civilization.—*Reade.*

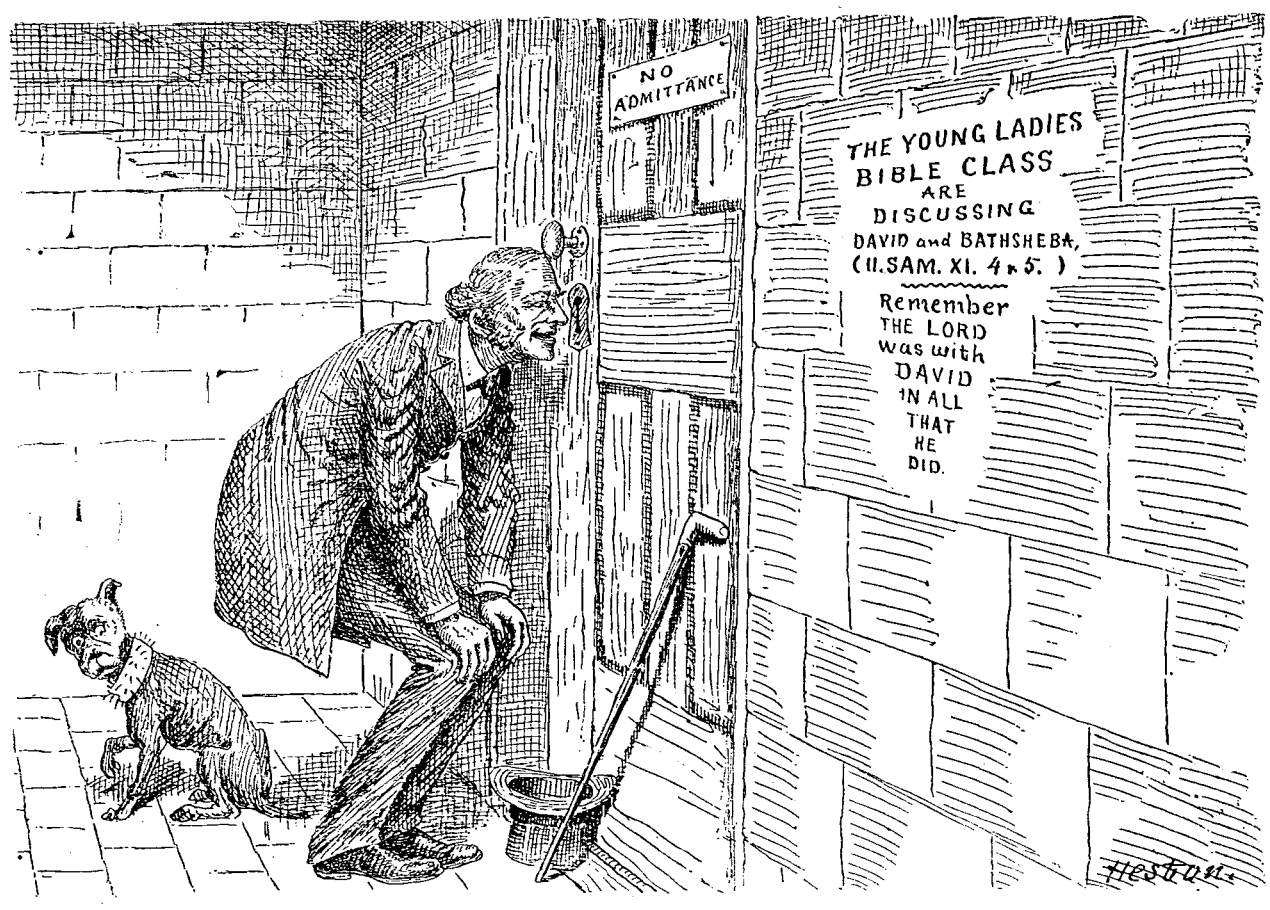
Christianity set itself against all popular advancement, against all civil and social progress, against all improvement in the condition of the masses. It viewed every change with distrust, it met every innovation with opposition. While it reigned supreme, Europe lay in chains, and even into the new world it carried the fetters of the old.—*Annie Besant.*

How can that be received as a trustworthy guide in the invisible, which falls into so many errors in the visible? How can that giv confidence in the moral, the spiritual, which has so signally failed in the physical?—*Draper.*

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To the World's Columbian Exposition Commission:

Learning that there is an organized movement among the more conservative church people—manipulated by a "Sabbath" organization—to induce your honorable body to close on Sundays the World's Fair, to be held in 1893 in Chicago, the undersigned respectfully put in this counter petition, and ask that the Fair may be open to the public on each Sunday of its continuance. We ask this for the following reasons:

1. That the American principle of separation of church and state may be maintained.

2. That public morality may be subserved by providing a substitute for the immoral places to which men may resort when no moral amusements are available.

3. As a matter of justice also to the people of Chicago who have given of their means to make the Fair possible, tens of thousands of whom can visit the Fair only on a general holiday; and as a matter of justice also to the visitors to the Fair, whose time or means may be limited, and who certainly are entitled to great consideration at your hands.

4. For the public good. The opening of the Fair on Sunday will be for the benefit not only of Chicago, but of the whole country. The rights of no one are infringed, the happiness of no one disturbed. Those who wish to attend can do so; those who do not can otherwise spend the day. This is a solely humanitarian question, a question of human relations and human welfare, and, therefore, the only standard by which you can decide is that of the public welfare.

5. It will benefit the Fair, attracting a much larger attendance, interesting more people in it, and increasing its receipts.

6. To the objection that Sunday opening of the Fair will destroy the day as a rest-day, we affirm that the tendency would be exactly the opposite. The more beautiful you make Sunday, the more attractive, the more noble and varied in its pleasures and instructions, the more difficult it will be to change its character, the less danger there is that employers will ever have the power to transfer it from its present position to the days of toil. With choice of Sunday occupation restricted to attending church or visiting a saloon, the average workingman would choose to keep on laboring.

7. Finally: Opening the World's Fair on Sunday will harm no one but the keepers of immoral places, while it will benefit the Fair itself, the people of Chicago, and the visitors to the Fair, thereby conducing to municipal prosperity, individual education, public morality, and the development and good of the whole country.

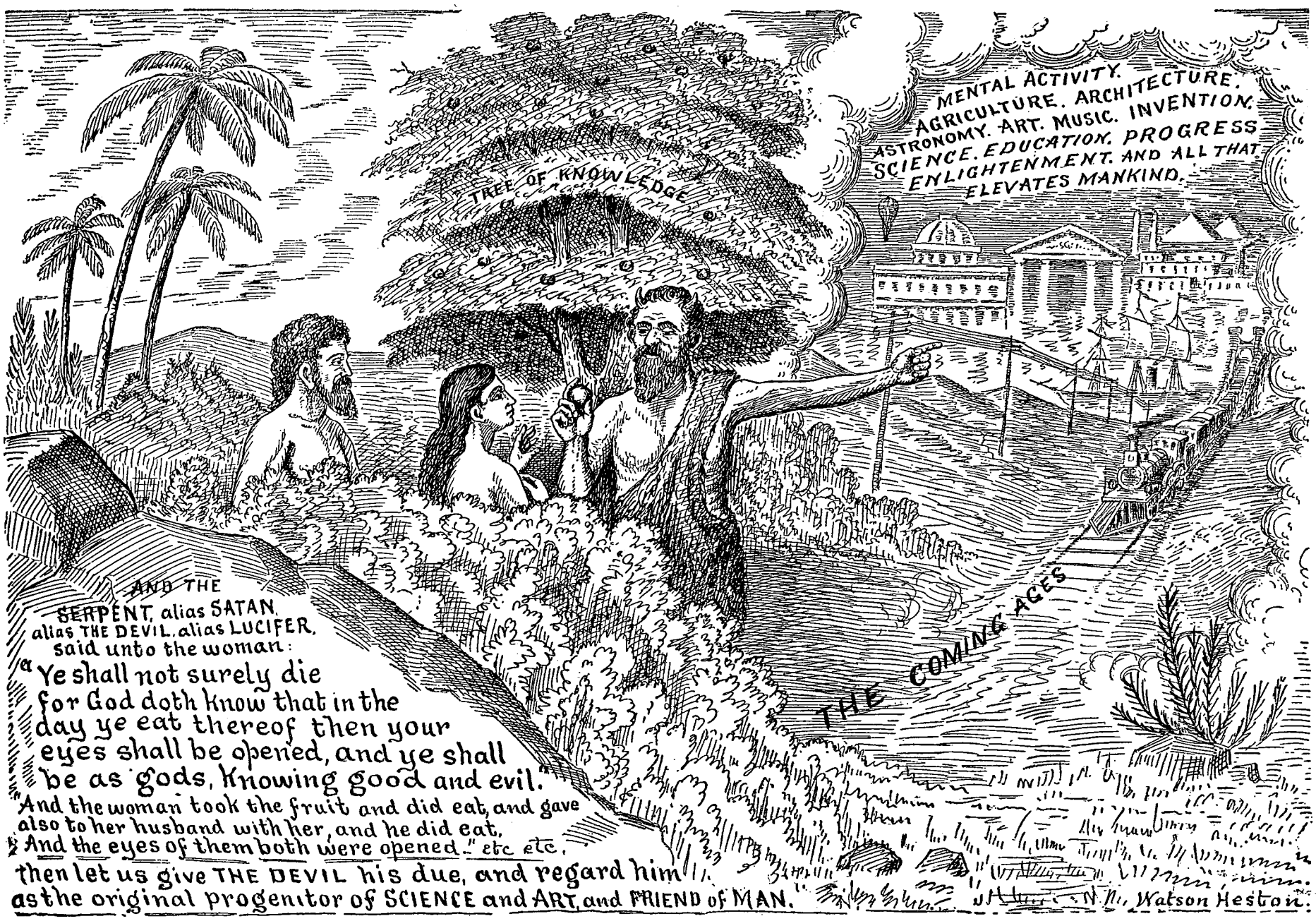
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THE WORLD AS SATAN WOULD HAV IT.

Notes and Clippings.

LACK of knowledge as to the powers of civil government is leading our country into grave and compromising positions. Leave religion alone, is the spirit of our Constitution—a motto that comes down to us in blood and flame from the past ages.—*Moral and Scientific Companion.*

GLADSTONE has addressed this letter to the *Jewish Chronicle:* "I hav read with pain and horror the various published statements respecting the sufferings of the Jews in Russia. The only recommendation I can make is that the activ exertions of the press should be invited to sift reports and establish facts, and when this is done to rouse the conscience of Russia and Europe with regard to them."

A CHATTANOOGA dispatch says: "So far this week J. F. Conyer, a colored minister in this city, who runs a saloon as a side issue, has had a lively record. Sunday morning he preached; Sunday afternoon he had his whisky mill in full blast; Sunday night his barkeeper knocked a man in the head in his presence; Monday afternoon he broke a heavy teacup over his wife's head; Monday night there was a lively row in his house; Tuesday he fired at a man, and Wednesday he was before the recorder."

To a reporter in St. Louis who asked his views regarding the presidency in 1892 Colonel Ingersoll replied: "I think it is between Blaine and Reed. That is, as the situation stands to-day. Reed is growing in popularity wonderfully. I would like to see my friend, Judge Gresham, nominated for the presidency. But it makes no difference who is nominated; the Republicans will win anyway. The McKinley bill is sure to increase the Republican vote. The Democratic party is like a man riding backward on a train, who never sees anything until he has passed it, but the Republican party rides with its face to the engin and knows a good thing when it sees it, and sees it as soon as it gets in sight."

As an indication of the attitude of the church in the Wisconsin campaign over public or sectarian schools may be quoted a circular issued in German by the leading Polish priest of Green Lake county, which is almost entirely peopled with German and Polish Roman Catholics. This treasonable circular is literally translated in these words: "To the faithful—The time is not far, when the Roman Catholics, by order of the pope, will refuse to pay the school taxes, and sooner than to pay the agent or collector, will put a bullet through his breast. This order may come at any time from Rome, and it will come as suddenly as pulling the trigger of a gun, and of course this order will be obeyed, as it comes from God almighty."

A NEW YORKER who is friendly with Ingersoll, while repudiating Ingersollism, talks in this way: "It seems surprising to many people that Colonel Bob Ingersoll, with his large practice at the bar, his many legal duties, and his application to the business of his office, is able to find time for literary work, and lecturing, and benevolent service of many kinds, and banqueteering and club life and sociability in his household. He left his practice here the other day to deliver a eulogy upon Walt Whitman in Philadelphia; a short while ago he delivered a discourse entitled, 'Crimes Against Criminals,' and it would take time to tell of all his other operations outside of the bar this year. Here is a pointer for you: He can do his hard work because he is a hard worker, and because he does it when it ought to be done. There is no nonsense about him when he has work to do; he goes at it with all his brains and muscles; and thus he gets through more in a week than other men scrapple over for a month."—*Sun.*

AN important case that may seriously damage religious orders, says a Canada dispatch to the *Sun*, is before Judge Andrews in the superior court, Quebec, with a brilliant array of legal talent on both sides. Two cloistered nuns hav been under examination as witnesses, this being the first instance, it is said, of nuns of a cloistered order appearing before Quebec courts of justice. The suit is the result of effort by the nuns of the Sacred Heart convent to break or repudiate a contract of sale by which they purchased from the widow of the late J B. Renaud valuable property at Beauport, near the city, paying $25,000 on account of its price, and since then taking large quantities of stone from its quarries. Finding, however, that their bargain is not so profitable as they expected, they are now asking the court to cancel, on the pretext that the contract is null because, according to the rules of the institution, the whole community was not consulted about the purchase and Cardinal Taschereau did not ratify it, though the deed was signed by the lady superior and five other nuns composing her advisory council. The action has aroused considerable feeling among Roman Catholics, who deplore the proceedings.

THE pope's latest encyclical is addressed to the bishops of Italy. Its contents hav only just been made known to the public. The holy father refers to the many attacks which hav been made on the church of late years and draws special attention to the homage which has been paid to the Agnostic, Giordano Bruno. Then, speaking of the dangers of Socialism, he says that, owing to the strength of its organization, it can only be successfully opposed by a thorough union of all the conservativ elements of society, and that true religion is the best rampart against the fury of lawless mobs. "Enmity toward the holy see," he continues, "is fraught with the greatest dangers for Italy. The result will be a lack of harmony between the Italian officials and the true Italian Catholics. From this discord will ensue a prolonged religious war, which is bound to prove hurtful to the public weal. Moreover, this conflict will not only deprive Italy of the prestige which she has acquired through her pacific relations with the pontificate, but it will also alienate from her the Catholics of the entire world. Nay, it may at any moment giv her enemies a pretext to take up arms." The pope concludes by saying that two governments are impossible at Rome, and that Rome ought to be given back to the pope if the world wishes the holy see to exercise as heretofore its influence for good.

Communications.

What Are They Driving At?

Can anyone tell what the National Reform Association is aiming at, when it states in the second article of its constitution that "The object of this society shall be to maintain existing Christian features in the American government, . . . and to secure such an amendment to the Constitution of the United States as will declare the nation's allegiance to Jesus Christ and its acceptance of the moral laws of the Christian religion; and so indicate that this is a Christian nation, and to place all the Christian laws, institutions, and usages of our government on an undeniable legal basis in the fundamental law of the land?"

We will pass over, for want of space, any reference to "existing Christian features in the American government," whatever they may be, and call the reader's attention to the proposed amendment, which is to "declare the nation's allegiance to Jesus Christ and its acceptance of the moral laws of the Christian religion," *i.e.*, that the nation shall "declare its acceptance of the moral laws of the Christian religion." Now, what are the moral laws here referred to? Evidently the Ten Commandments—or rather I should say the latter six of the ten—for it will hardly be contended that the first four, which relate to the worship, reverence, and honor of God, can be called moral laws; for they are more properly religious principles or laws. But these parties doubtless mean to include the whole ten, under the head of moral laws of the Christian religion. But these moral laws, as we will contend for the argument's sake, are to be "placed upon an undeniable legal basis," *i e.*, are to be made "the fundamental law of the land." Now, we will understand that law requires penalty, otherwise it would not be law, but counsel or advice. Blackstone asserts that "Where rewards are proposed, as well as punishments threatened, the obligation of the law seems chiefly to consist in the penalty; for rewards in their nature can only persuade and allure. Nothing is compulsory but punishment." Now, we all know that it is the nature or the true character of law to be compulsory. And without punishment law cannot exist—that is, it is not law, but advice or recommendation. Now, one of the moral laws is an operation of the mind only. And how the executors of the moral law, or "the fundamental law of the land," are going to discover the violators of that item of law, will be a tough question to settle. They will require a faculty that they claim is one of the attributes of the deity—that is, the power to discern the thoughts of the heart. I refer to the law which says, "Thou shalt not covet." But I may be answered that covetousness can be discovered by the act of the one who covets, in stealing the thing coveted, or getting unlawful possession of it in some way; as, for instance, a man covets another man's horse, which he finally steals. But he then breaks another law, which says, "Thou shalt not steal," and the law of the land in every state already forbids that, and thus far has already adopted the moral law. Or if the covetous man desires his neighbor's wife and succeeds in seducing her, he breaks another law of the land, which says, as does the moral law, "Thou shalt not commit adultery." But for the thought of the heart, wherein covetousness finds its seat, who can discover the transgressor and punish him? The moral law says, "Thou shalt not commit adultery," but Christ adds to that law, and makes a part of it, this sentiment, namely, "He that lusts after a woman commits adultery." Will not our law executors be kept busy in detecting the sinners in this direction? And may not the blow fall in unexpected quarters? May it not reach many of the law-makers? Hatred is added by Christ to the original moral statute against murder. Mormon haters, Jew haters, Infidel haters, among Protestants and Catholics, must be punished, but who among the clergy can cast the first stone at the sinner in this direction? And Protestants hate Catholics—at least multitudes do, as do multitudes of Catholics hate Protestants.

But is it the idea to enforce these moral principles so much as it is to compel the acknowledgment of "allegiance to Jesus Christ?" This is emphatically declared to be the intention of the amendment. But can anyone declare allegiance to Jesus Christ and not submit to his laws, observe his institutions and ordinances, and practice the usages that he has appointed, and which his disciples of former days obeyed, or honored, or observed? Now, Christian laws, institutions, and usages are those which belong exclusivly to the Christian religion, or those that are particularly and exclusivly a part of Christianity. To say that these "laws, institutions, and usages" refer to those which were peculiar to the Mosaic economy, such as circumcision, sacrificial offerings of bulls, goats, lambs, etc., and divers washings, etc., will be denied most energetically by these National Reformers, for to a man they declare that these are all "done away," "blotted out," "nailed to the cross," etc. They cannot call the moral law or Ten Commandments "Christian laws, institutions, and usages," for two reasons: 1. There is but one of the ten that could be called an "institution" (even if that could properly be so called), and that is the Fourth Commandment relating to the Sabbath day. And no "usages" are found in the "moral law" so called. 2. If they were Christian law, etc., then these National Reformers must admit that Christianity began with Moses on Mount Sinai, and not with Christ in Galilee. But they stoutly affirm that Christianity began with Christ (and they must say so to tell the truth). And if so, then "Christian laws, institutions, and usages" are those that belong particularly and peculiarly to Christianity or the religion established by Christ. Is not this logical and fair? Is it not the simple truth? No one can deny it. What then? Why, that the "laws, institutions, and usages" referred to that are to be "placed upon an undeniable legal basis in the fundamental law of the land" are such laws and institutions and usages as Jesus Christ enacted, instituted, and practiced. Now, I cannot take space to refer to all the laws that he gave, so I will refer to one only, but a prominent one, however. He commanded thus: "Go ye into all the world and preach the gospel to every creature." This command affects a certain class only—that is, the ministry.

It reads in another place thus: "Go, and teach all nations"—*i.e.*, teach the gospel—"baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Now, right here we must stop and ask a pertinent question. It is this, Must they baptize the people against their will, or baptize only those who are willing? The whole question at issue hangs on the answer. If against their will, will it be by using physical force, or by the threatening of fine or imprisonment, or stripes, or confiscation of property, or disfranchisement, or some other form of punishment? If by physical or brute force, can God accept such baptism? Never. Would not Christianity be abhorred by every free and thoughtful mind? Would it not be resisted unto death in a multitude of cases? If men and women are baptized through pecuniary loss, or physical pain, or loss of citizenship, would not their act be hypocritical, unless performed under protest? And in either case it would be unacceptable to God. But on the other hand—now mark it—if only those who are willing are baptized, and thus freedom of will and action and freedom of conscience is allowed on this question, or as regards this law, which is so important, as all who profess to believe the Bible must admit, and if God approves of this liberty of conscience, will, and action, then it must be allowed by man, and will be allowed of God in regard to other laws, less directly connected with a man's salvation; and particularly ought liberty be allowed on the Sabbath question, as the observance of this day of rest seems to concern a man's physical well-being more than his spiritual necessities. But admitting that force is used, or people are coerced through fear of physical suffering or pecuniary loss, or loss of civil rights, etc., to be baptized, what form of baptism shall be the one adopted? Now, here will come a home question—and if Infidels shall suffer, so shall either one of two classes of religionists be made to violate their conscience—Shall Congress decide that sprinkling a drop or two of water on the head is baptism, and shall be the mode adopted? What will the two million (at least) of believers in immersion alone, as the true baptism, do? They will hav to submit, or suffer the penalty, whatever it may be. If they submit through fear of punishment, they are cowards or hypocrits; if they are physically forced to submit, they can quiet their conscience, but will they ever consider themselvs baptized by an act which, in their very souls, they believe is in no sense baptism? It will not be so bad on the other side, *i.e.*, if immersion is made the national mode, for about all sprinklers concede immersion to be valid baptism, but they will demur when called upon to be immersed, for they think that they hav been baptized by an equally valid form, *i.e.*, by sprinkling. Now, baptism is one of the acknowledged "Christian institutions," and must be made obligatory upon all citizens and inhabitants of the land, and it will be so declared when this religious amendment is adopted. And some mode must be made the national form of administering the ordinance or institution. And Congress will hav a fine time in settling a question that the religious world hav been disputing about for the past three hundred years at least, and upon which they hav divided into sects, and because of which they will not fellowship each other, or, at least, some will not eat the sacrament with those not immersed. Can a Congress be elected that can settle this question? Not until the Catholics are strong enough to aid the sprinklers in every Congressional district to elect those who will vote for sprinkling. But the idea of an arm of a secular government deciding upon a disputed theological question!

But would it be a secular government, when that and similar steps are taken? Of course it would not be, but it would be a religio-political government, if not really a theocracy, and therefore no longer a republic. And when it becomes a theocracy, Infidels will be disfranchised. That this is contemplated, we will now prove. First, I will quote from the *Christian Statesman*, the organ of the National Reform party, Oct. 2, 1884, "Giv all men to understand that this is a Christian nation; and that believing that without Christianity we perish, we must maintain by all right means our Christian character. Insert this character in our Constitution." Again, "Enforce upon all who come among us the laws of Christian morality." Now, what does enforce mean? It means to force; to constrain; to compel; to execute with vigor. And now what shall be the penalty to be inflicted upon the disobedient, that is, those who refuse to obey the laws of "Christian morality"—not Mosaic laws of morality, bear in mind, but the Christian laws, institutions, and usages, that is, baptism, the Lord's Supper, or eucharist, public worship, prayers, etc., and such of the Ten Commandments as are by them incorporated into the Christian faith? And these commandments that would be incorporated would be those that are not already in force in every state and territory in the Union, such as the laws against stealing, perjury, murder, and adultery. They would be, of course, those not already enacted in statutes by the states or general government, such as the commandment requiring the acknowledgment of God or Jehovah; the law against making and bowing down to images; the laws against profane swearing; against Sabbath breaking, and dishonoring of parents. But I insist, and insist in most emphatic terms, that the Christian laws and institutions and usages are such as acknowledging Jesus Christ as king; faith in him as the son of God, as the savior of the world, as the only mediator, etc. Repentance, baptism, the partaking of the sacrament, attendance at church, and support of the ministry, etc., these are all contemplated, and are included in the "Christian laws, institutions, and usages" to be enforced; and I ask again, what is the penalty for disobedience? In the *Christian Statesman* of Nov. 1, 1883, this sentiment is found, viz., "What effect would the adoption of the Christian amendment, together with the proposed changes in the Constitution, hav upon those who deny that God is the sovereign, Christ the ruler, and the Bible the law? This brings up the conscience question at once. . . . The classes who would object are, as THE TRUTH SEEKER has said, Jews, Infidels, Atheists, and others. These classes are perfectly satisfied with the Constitution as it is. How would they stand toward it if it recognized the authority of our Lord Jesus Christ? To be perfectly plain, I believe that the existence of a Christian Constitution would disfranchise every logically consistent Infidel." There you hav it, Mr. Infidel. These people propose and deliberately intend to deprive you, and not only you but Jews and others, yea, all others who dissent to their proposed laws, institutions, and usages, of the inestimable boon of citizenship in this glorious (at present) republic; to save which from destruction many thousands of dissenters, Jews, and Infidels—and Atheists even—risked their lives, and lost, or many of them did, legs and arms and health; and for the salvation of which republic the husbands, fathers, brothers, and sons of thousands of Freethinking and dissenting women lost their lives; and to save which countless millions of dollars were freely spent. This boon for which our forefathers fought and bled, and for which many died, is to be snatched from us, by these blinded religious zealots, because we may object to some or all of their so called Christian laws, institutions, and usages, many of which cannot be sustained by the Bible, which they pretend to so much reverence. I am a Christian minister; I believe in the one living and true God; I acknowledge Jesus Christ as the only begotten son of God, and the savior of the world, and as the only mediator between God and man; I believe in the gospel of faith, repentance, baptism by immersion; I believe in the holy spirit as a comforter and guide; I believe in the resurrection of the dead and in eternal judgment (but not in eternal suffering), but I do not, I cannot, and I will not, so help me God, accept the so-called orthodox idea of the godhead, nor of their popish doctrin of infant sprinkling, absurdly called baptism, nor their dogma of eternal torment and other unscriptural theories; for judging from the names of most of the chief men of this National Reform party and the churches which are most prominently represented in it, and knowing what the creeds of these men and churches are, I know that I cannot conscientiously indorse many of their definitions of "Christian laws, institutions, and usages," because, simply, I am confident that they are unscriptural, and many of them illogical.

Do these fanatics suppose that we who are more consistent and firmer believers in Bible Christianity than most of them are, will tamely submit to be deprived of citizenship because we cannot agree with their dogmas? My ancestors fought under Washington at Germantown, Brandywine, and elsewhere, and endured with him the rigors of the winter at Valley Forge. Physical disqualifications prevented me in three different attempts from taking activ part in the war for the Union, and I do not propose to be de-

prived of citizenship without a struggle, and I think there are several hundred thousand more who hav the same determination. If a struggle for civil and religious liberty comes, it will be a battle forced on Jews, Infidels, and "others," and we belong to that class, for we are not Jews, Infidels, Atheists, nor National Reformers. But let us hope of these Reformers that the eyes of their understanding may be opened in time to see where the current of their madness and folly is fast drifting them, even to the whirlpool of a fierce and relentless civil war from which Protestantism will emerge crestfallen and crushed, rendered so helpless that Rome, who has simply looked on an interested yet unsympathetic spectator, will quietly assume the reins of government in the whole country, and finding the Constitution committed to the enforcement of the laws, institutions, and usages of the Christian religion, will speedily change them to suit her interpretation of the Christian religion, and then Protestants will hav to swallow their own medicin, bitter as it may and will be.

Now, why is it that the Catholic church looks on so complacently, and even offers its aid and sympathy to this movement to amend the Constitution and make the Christian religion the national spouse, when it knows that some of her cherished traditions will be struck at and some of her usages positivly prohibited? Now I can tell your readers just why it is. But let me say first, do not be deceived with the idea that Rome has changed and has become more liberal and tolerant. That is all bosh and the country will find it so. It cannot be so under the rulership of an Italian pope and a Jesuit. It might be if Cardinal Gibbons was chosen pope, which is not probable. No; the true reason why this movement is indorsed by that church is, because it firmly and not unreasonably believes that by the time this constitutional change is made and decision reached by Congress as to what "Christian laws, institutions, and usages" shall be made legal and enforced, they (the church of Rome) will be strong enough in numbers in the United States to either prevent Congressmen from being chosen who will be inimical to Romish interests, or they will in all quarters choose men who will incorporate positiv Romish laws, institutions, and usages into the fundamental laws of the land. The sacred college of cardinals at Rome are smiling broadly, and rubbing their hands with glee, at the sight of the Protestants playing so unwittingly into their hands. Why should they not rejoice, when they know that their church can never be pushed to the front and made the nation's faith, or receive especial governmental aid, so long as the Constitution remains as it is? Therefore, if it can be altered by others in such a way that it can be employed after a while to the great and sole advantage of their church, without exciting suspicion and alarm at their intentions, they can well afford to giv the National Reform movement their sympathy and aid, knowing at the same time that these Reformers really mean to put the brakes on them as well as on Jews and Infidels and "others;" but they expect to "turn the tables" on the Reformers after a while, and they surely will. And what need Jews, Infidels, Atheists, and others care, for they will receive as much mercy at the hands of the Catholic church as they will at the hands of the National Reform party, if not more? The church of Rome of course wants the Constitution changed, so that it will permit an establishment of religion, or the establishment of a national religion, but it well knows that it would not do to undertake to advocate the change in the interest of that church, for then Protestants would heartily unite with "Jews, Infidels, Atheists, and others," to keep the Constitution as it is, but if they can quietly aid these Reformers to do their work, and use them as cats-paws to pull their chestnuts out of the fire, they of course will cheerfully do it, but keeping in mind all the time the one sole object—the interests of the church of Rome, no matter at what cost (to others especially). But we hav not done with Christian laws and institutions. There is another institution called the Lord's Supper which will be contended for, and this the National Reformers and Catholics cannot at all agree upon, but they can compromise for awhile.

But the point I wish to make is, that baptism and the Lord's Supper may form a "mark"—one, that of sprinkling, being on the forehead; the other, taking of the bread and wine, will be a "mark" in the right hand, with the hand of fellowship given at the same time. Another and a most important point is, that these "institutions" will hav to be observed by all. But here comes a grand difficulty, and it is this, viz: These Reformers will not permit baptism to be performed or the Lord's Supper to be partaken of except upon a public profession of faith in Christ and an open statement on the part of the applicant for these church favors that he has received "remission of sins" and the "baptism of the Holy Spirit" and is a "child of God" and a "truly converted" person. He must make some such confession or declaration. If it is an honest, genuin statement, all right. But suppose it is made under restraint, or made through fear of punishment, loss of property, loss of citizenship, etc.? What then? Is it not lying? Is it not hypocrisy? Is it not blasphemy? Is it not sinning against the Holy Ghost? These Reformers will all say that if the above declarations are made falsely, and knowingly so, it would be all that. Yet they propose to compel people to thus lie and act the hypocrit, and to thus blaspheme and sin, by requiring them to be baptized (as they would call it), and by requiring them to openly profess faith in Christ, repentance, remission of sins, birth of the Holy Spirit, change of heart, etc., before they could be baptized. The next thing after baptism would be reception into the church by the right hand of fellowship being given to the candidate. The next thing would be the continual or regular attendance at church. The next thing would be the regular systematic giving of money for the support of the minister and foreign missions, and to build new and costly edifices, etc. And now, may it not be asked if the real object of all this effort to make this a Christian nation, by compelling everybody to make an open profession of Christianity, is not to fill up the churches and make the minister's salary sure? Are not selfish, sordid, mercenary motivs at the bottom of all this attempt to Christianize this nation? Is not pride, love of ease and love of power, love of popularity and love of money, the true foundation of this religious amendment movement? If not with the masses, is it not the case with the leaders, or many of them, at least? But they will be grievously mistaken—they will neither fill their churches nor their purses by this method. They will, however, deplete both in the end. They are sowing to the wind, they will reap the whirlwind. Instead of a harvest of souls and greenbacks they will gather dragon's teeth in the terrible by and by. We think the answer to our question, "What are they driving at?" is, they are aiming at the destruction of the liberty, the peace, the prosperity, and continuity of the republic, and that for purely selfish and ignoble purposes.

T. W. SMITH, American missionary.

Papeete, Tahito.

Items of Foreign Freethought News.

In our last week's Freethought News it was stated through a typographical error that the income of the Society of Holy Childhood was in 1888, 12,966 francs. It should hav been 912,966 francs. Let us giv the scarlet lady her due.

The Federation of French Freethought Societies is steadily growing. During the month of September two new societies were added, besides several individual members, among whom there were three Parisian aldermen.—*Bulletin Mensuelle.*

In Frankfurt a. M. the Social Democratic editor Hoch has been arrested for offense given to the majesty and God.—*Freiheit.* Some German authorities must hav séances with their God; how can they otherwise know that his feelings hav been hurt?

The agitation tending to a leaving of the state church in a body is spreading over Germany. Dr. Rüger has delivered lectures in several cities and thereby created a great scare among the "shepherds," who are causing circulars to be distributed calling upon the sheep to organize "men-societies [women cannot be intrusted with such matters] for the preservation of the religious and worldly peace of society."—*Freireligiöses Sonntags Blatt.* Even the thoroughgoing Freethinker loves peace, but not the peace of slavery. Break the chains!

A clerical reaction, or, less dreadful, a fishing for orthodox votes at the coming election, has induced President Carnot, who is a Freethinker, to start a small flirtation with the holy mother church. He has restored the mummery called the Mass of the Cardinals at the National Lyceum, which his predecessor prohibited. Benedictines, Capucines, nuns of various orders—all these clerical loafers hav returned, to begin anew their conspiracies against the republic.—*La Verité.* What will the shade of Paul Bert say? It behooves the French Freethinkers to be on the alert now. Organize!

In the smaller cities of Belgium the climate is very unhealthy not alone for Freethinkers, but even for ordinary individuals possessing a grain of common sense. A policeman in the city of Meenin was careless enough to state, in a restaurant, that Virgin Mary was mother to divers other youngsters besides Jesus, and when contradicted he backed up his statement with Bible quotations. That was too much for the priest-ridden city fathers, and on instigation of the clergy ten striking arguments were applied upon the heretic's back with a whip. The forcible character of the clerical arguments no doubt convinced the sinner that teaching theology was not his vocation.—*De Voorwacht.*

Our Swedish friends are, in spite of a section 13, not idle. Mr. Berghell's sentence of three months' imprisonment for blasphemy by the Jönköping city court has been sustained by Göta Hofrätt, but as there is a supreme court and a king left, we hope he will escape. Although the Swedish Freethinkers hav contributed freely and largely to his defense, yet the defense fund was not very great, and in Sweden as everywhere else money is required. Let us help our brethren. There are plenty of Scandinavians here in the United States who cannot read English; send them *Fritänkaren* for a year. It will giv their orthodoxy a good shaking, and at the same time help our transatlantic friends. It is but $1 a year. Address your letter to Captain Thomson, Bryggaregatan 25, Stockholm.

The Roman Catholic paper *El Bandere Catolico*, published at Madrid, rejoices over the attitude of President Carnot and the defeat of the Liberal party in Spain. The quantity of editorial gush being rather great, we will confine ourselvs to the following, quite characteristic, extract: "Thanks be to God, we are returning to the times when those who promulgate false, heretical opinions are exemplarily punished. The re-establishment of the Inquisition appears in the near future. Let her actions be more shining and teeming in results than they were in years of the past! Our Catholic heart is overflowing with faith and zeal; the immense joy felt by us from contemplating the results of our actual campaign surpasses all imagination. What a treat will it not be for us to behold our enemies writhing in the flames of the Inquisition!" If we in the year of the world's curse 1890 are treated to such sentiments, what must the loving spirit of Christianity hav been when she stood at the pinnacle of her power?

When the Swedish authorities framed section 13 in the law for "preservation of order in the cities of the land," they evidently intended to produce a modern illustration of the infamous "peace reigns at Warsaw." According to section 13, it is prohibited Miss Hilda Ekelöf to start a meeting where subjects like, The Bible is a Divinely Inspired Book, Morality depends upon Christianity, were to be defended. A social gathering in Helsingborg is contrary to section 13, when a man like Victor Lennstrand is to participate; section 13 prohibits lectures by Lennstrand on subjects unknown to the authorities; it prohibits the reading of a chapter of the Bible without comments; it punishes the man who finishes a lecture at 7 A.M. in place of 8 A.M. as he had notified the Visby authorities he would; in Eskildstuna and Visby it prohibits lectures, no matter what the subject may be; it condemns a man to a fine of five crowns for not informing the authorities in time that he intends to lecture (in two instances the announcement was given eighty hours before the meeting was held); in Stockholm it fines a man fifty crowns for daring to accept an invitation to spend an evening, without informing the police, with friends in the private home of one of them; it prohibits the public reading of a lecture deemed blasphemous by sky-pilots and a bigoted little king and his creatures, and yet the same lecture is pronounced all right by a jury and is for sale in most bookstores. We would like to know wherein consists the right of free speech and meeting in Sweden. GUSTAVE NELSON.

THOUGH not without a bitter resistance on the part of the clergy, men began to think that pestilences are not punishments inflicted by God on society for its religious shortcomings, but the physical consequences of filth and wretchedness; that the proper mode of avoiding them is not by praying to the saints, but by insuring personal and municipal cleanliness. In the twelfth century it was found necessary to pave the streets of Paris, the stench in them was so dreadful. At once dysenteries and spotted fever diminished; a sanitary condition approaching that of the Moorish cities of Spain, which had been paved for centuries, was attained. In that now beautiful metropolis it was forbidden to keep swine, an ordinance resented by the monks of the abbey of St. Anthony, who demanded that the pigs of that saint should go where they chose; the government was obliged to compromise the matter by requiring that bells should be fastened to the animals' necks. King Philip, the son of Louis the Fat, had been killed by his horse stumbling over a sow. Prohibitions were published against throwing slops out of the windows. In 1870 an eye-witness, the author of this book, at the close of the pontifical rule in Rome, found that, in walking the ordure-defiled streets of that city, it was more necessary to inspect the earth than to contemplate the heavens, in order to preserve personal purity.—*Professor Draper.*

THE conception of witchcraft, which had existed in England from the earliest period, assumed for the first time a certain prominence amid the religious terrorism of the Reformation; its importance gradually increased as the trials and executions directed public attention to the subject; and it, at last, reached its climax under the gloomy theology of the Puritans.—*Lecky.*

The American Secular Union.

R. B. WESTBROOK, President.

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The Fourteenth Annual Congress of The American Secular Union.

The Freethinkers of Portsmouth, Ohio, deserve a great deal of credit for their efforts for the fourteenth annual Congress of the American Secular Union. The Portsmouth Secular Union is young, but its energy has been fully demonstrated. Its secretary, W. S. Andres, is what the Westerners call a hustler, and, aided by the president, Mr. J. L. Treuthart, he gave the speakers the largest audiences that ever attended a Secular Union congress, except the audiences that greeted Colonel Ingersoll whenever he was able to be present. The Opera House in which the sessions were held is a large building and a thousand people barely fill it. At the evening sessions, when speeches were on the program, it was crowded, as it was all day Sunday. The stage was prettily decorated with flags and banners and portraits of prominent men—Grant, Garfield, and others—a portrait of Colonel Ingersoll occupying the center position. The music was excellent, and the local press were respectfully friendly, the *Blade* warmly and the *Times* discreetly so. With the exception of the ministers, and the proprietor of the Biggs House, where the visitors made their headquarters, who gave the delegates more spiritual than material food, the citizens of Portsmouth greeted the Secularists very cordially, though they didn't quite understand what the heretics were driving at. However, they found that out before the Congress closed.

When the Congress opened on Friday evening, besides the life members and delegates present there were visiting Liberals from many points. S. W. Devenbaugh, of Brimfield, Ind., and John Downs, of Steubenville, Ohio, were on hand, as they hav been for many consecutiv congresses. Voltairine de Cleyre and Paul Carus, editor of the *Open Court*, came from Chicago. D. H. Smith and R. G. Smith, of Alliance, Ohio, were present to take L. K. Washburn in tow and keep him busy lecturing for a week when the Congress closed. G. B. Van Ess dropped in from Mechanicsburg, Ohio, to pay up his subscription and see the Editor of THE TRUTH SEEKER. S. M. Bower came down from North Baltimore, and there were also Mrs. Ames, of Chicago, W. W. Wilson and daughter, of Spiceland, Ind.; J. M. Shank, of Hurricane, W. Va.; S. S. Dean, Mrs. F. D. Dean, and Miss A. M. Dean, who came a long distance to see Mr. Washburn; Ralph Taylor; Geo. E. Light, president of the Eureka Heating and Ventilating Co., with a friend who looks at Heston's pictures every week; S. D. Moore, of Adrian, Mich.; Mrs. Lyndall, and a great many others.

The first thing on the program Friday evening was music by Miss Sarah Stevens, a young lady of beauty and skill, and Messrs. White and Miller, who possessed the same attributes with variations. Throughout the Congress they made harmony for the delegates, and sometimes it was badly needed. The hall was well filled to hear their townsman, J. L. Treuthart, welcome his fellow-Freethinkers. He began by paying compliments to the president of the Union, and the president's home city, and referred to the secretary in a graceful way, as became both parties. The Portsmouth Union, he said, welcomed the Congress as a child receives a visit of a parent. There was also a large public sentiment favoring the objects of the Union, foremost in promoting which were the newspaper men. This sentiment was an indication of the progress of the age, when newspapers can afford to tell the truth. The business men of the town also realized that Portsmouth was outgrowing the narrowness that might hav been once charged to it. He also welcomed the Union on behalf of the school-children who were entitled to know that facts never contradict truth. For two thousand years the astronomers had been making almanacs, and calculating eclipses and other movements of the heavenly bodies. What would become of astronomy, he asked, if some Joshua could take hold of the spokes of the wheel of time and stop the revolution of the earth?

At the conclusion of Mr. Treuthart's address, Judge F. C. Searl, of Portsmouth, read a poem. The judge is a pantheistical Deist, and his poem expressed his sentiments. It is long, but we will print it shortly. When he had finished President Westbrook thanked the Portsmouth Union for its splendid welcome. When he reflected that the local Union was only six months old he was astonished at its energy. In Methodism new converts were placed on probation, but he thought the Portsmouth Secular Union could be taken at once into full connection. In response to the compliments paid his city he referred to Girard College, and said the case against the Christians who are perverting that magnificent charity is under way. The sixteen hundred orphans there were not getting the kind of education Girard intended they should. They were to be taught the principles of the purest morality, but instead were indoctrinated by lay Christians who went there to preach. The Secular Union was engaged in preparing a Manual of Morals, and the thousand dollars prize for the best book on the subject would probably be awarded about Christmas.

The Congress had not met to discuss theology, but to protest against the union of church and state. The Union had a great variety of membership—Spiritualists, Materialists, Agnostics, Deists, Atheists, but all united in opposing the connection between the government and the church. He thanked the Secular Union, the press, and the people of Portsmouth for their hospitality.

Four manly young fellows—Messrs. Miller, Rice, Kennedy, and Adams—with guitars hung to their necks by red ribbons, then rendered "The Spanish Students," and tried to retire, but the audience objected and compelled them to repeat. When they finally got away, Miss Ida Craddock, secretary of the Union, read her address, from which we take a few paragraphs. Her ideas are worthy to be practicalized, and her recommendation of the pansy as a distinct but unobtrusiv badge, following the example of our brethren of France, has reason in it. She said:

MR. PRESIDENT, MEMBERS OF THE AMERICAN SECULAR UNION, AND FRIENDS: I hav been asked to speak to you tonight on methods of extending our work. I will, therefore, not occupy your time with any discussion of our Nine Demands; nor will I make any special appeal to you on the necessity for union among Liberals. We hav done that already by circular. Besides, I know that you hope for more thorough organization, or you would not be here tonight.

I want to take this opportunity of thanking my fellow-members for their uniform kindness and patience with me during this year of my apprenticeship and especially for the many encouraging letters sent me as I began to grow up to the work. Dear friends, you who hav dropped in just a word or two of sympathy, of counsel or encouragement, in your letters, you will never know how often you hav lightened the labor of the whole day for me by your friendly interest.

Before entering on the business of my address, I had hoped to say something to those of our Liberal friends who are so interested in the labor question as to feel that even the cause of the American Secular Union is dwarfed before it. I had hoped to show them the importance of *our* work as a means to the end of industrial reform. I had hoped to show them that, before industrial reform of any sort can be accomplished on a sure basis—whether Socialistic or individualistic, or, as is most likely, on a compromise of the two—we must make it impossible for any churchly power to get its grip on the throat of the state. But our president has warned me to confine myself strictly to methods of organization to-night.

At this time the American Secular Union is confronted with two distinct lines of policy from which to choose. One is the policy which it has steadily maintained during the past year, of strict non-partisanship in religious matters, and open-handed hospitality to all who believe in total separation of church and state, whether the applicant for membership be Deist or Atheist, Freethinker or churchman.

The other policy looks further than the mere separation of church and state. It demands perpetual and unflinching hostility to the Christian religion, and an aggressiv warfare whose aim is finally to cripple the church, if not to kill it off entirely.

One important means of extending our work has been agitated considerably in the Liberal papers of late—the formation of a lecture bureau.

Another matter which I hope to hear discussed to-morrow, and to which I can spare but a brief passing notice, is the idea of a mutual aid society among Liberals, under the auspices and fostering care of the American Secular Union, and pledged in turn to spread our principles everywhere, to circulate our literature, and to win fresh recruits to our ranks. Such a society, if properly managed, could be made a powerful engin for the good cause.

Another method of extending our work is by securing alliances with organizations which are striving for religious liberty; and this is something in which all Liberals should help, no matter how those other organizations may differ from us in the matter of greater conservatism or greater radicalism. Our constitution provides a welcome for all auxiliaries who will accept the Nine Demands, no matter what principles they may hold in addition. Among others, there occur to me two societies whom I should like to see our allies. One is the Woman's National Liberal Union. Its platform, which denounces the church as "that ever most unscrupulous enemy of freedom," is far more radical than ours, which strictly holds to non-partisanship in religious matters; and yet there is every reason why a union of that society with ours would be of advantage to both—especially when it is remembered that the American Secular Union requires of its auxiliaries nothing but coöperation in the work so dear to us all, and that it leaves them perfectly free in other matters. The Woman's National Liberal Union is a noble movement; and I trust that the day will come when that society will stand foremost in the ranks of the great army of the American Secular Union.

Another society whose coöperation, it occurs to me, would be a good thing, is the National Religious Liberty Association of the Seventh Day Adventists. These people, like ourselvs, protest against the bigotry which would compel us all to observe Sunday in a religious way, and which already makes it a penal offense, in many places, to do an honest day's work or to indulge in such innocent recreation as ball-playing on that day. Unlike ourselvs, they protest because they believe in keeping Saturday as a Sabbath—although they hav never yet advocated enforcing its observance on other people. Unlike ourselvs, their declaration of principles contains a religious bias. But upon the work of total separation of church and state we stand shoulder to shoulder; and it does seem a pity that we should not join forces in behalf of this great principle of religious liberty, even though we work from different motivs—they from the desire to uphold their special Christian doctrin, we to uphold the principles of Freethought. Dear friends, can we not bring about an alliance in this direction also?

But my great concern is: How shall we reach the young? How shall we save them from falling into that religious superstition which puts the cross higher than their moral duty as good citizens, and which teaches them to consider what the church sneeringly calls "mere morality" as of little account in the sight of the deity whom they worship? How shall we fire them with the desire to make a heroic stand against the iniquitous union of church and state? How shall we fit them to take the vacant places in the Liberal ranks—places left vacant almost monthly by the death of our gray-haired veterans?

One means of reaching the young, it seems to me, is through our Liberal papers. THE TRUTH SEEKER has already made a move in this direction, with its bright and pleasant "Children's Corner," so ably conducted by Miss Susan Wixon. I hav noticed in this department more than one crude, childish letter, evidently written in an outgush of youthful Liberalism, which has received, in a footnote by Miss Wixon, a few judicious and kindly comments which cannot fail to strengthen the chain between the child's heart and the Liberal cause. The *Investigator*, too, has a warm spot in its heart for the children, and never fails to remember them with well-chosen and effectiv selections. But even these, with some scattered efforts by other papers, are not sufficient. They are a beginning; but we need more.

Another means—which at first may seem insignificant—is the adoption of a universal badge by all Liberals, old and young—a badge which shall be simple, inexpensiv, easily obtained, and which can be made as conspicuous or as modest as the taste of the wearer may dictate. The Freethinkers of France hav already adopted the pansy as a symbol of Freethought, and they propose to recommend this at a coming international conference of Freethinkers. The word "pansy," as you are doubtless aware, comes from the French word "*pensée*," which means "thought," and there thus seems a fitness in its adoption as a symbol of Freethought. It is a flower which is easily raised in pots or window-boxes; it occurs in a variety of colors; it is effectiv as a decoration on ribbons or banners; and last, but not least, it has been duplicated in all sorts of tiny and inexpensiv pins, suitable for gentlemen's badge-pins—some of them retailing as low as three cents in the trimming stores. Were the pansy adopted by Freethinkers as a universal badge, there is no reason why the poorest of us might not display the Freethought symbol at all times in a suitable and modest way. Think what it would mean to our ecclesiastical opponents to meet the pansy at every turn, as they certainly would, for the people in the United States who do not really believe in the church, and who do really believe in freedom of thought, vastly outnumber the church people. Do you doubt it? Here are some figures by churchmen themselvs:

Rev. Dr. T. P. Stevenson, editor of the *Christian Statesman*, in an address this summer at Lakeside, O., stated that Christians had every reason to congratulate themselvs, as far as numbers go. He stated, as an encouragement to his hearers, that "one person in every five professes the religion of Jesus." Remember that this is the estimate of one of our leading opponents, a gentleman every way qualified to speak with authority on the subject, and remember also that he was turning the fair side to London when he made that remark. It is but right to add that he felt justified in assuming a larger proportion of those attached to the church, were the relativs and dependants taken into account. And, after roughly estimating these at forty-five millions, he adds, exultingly: "Imperfect as is the organization of the church on account of her sectarian divisions, the remaining twenty millions hav no organization to compare with it. Nor hav they," he goes on still more exultingly, "intelligence or social influence, or the capacity for united effort, or any other element of social preponderance at all in equal measure with the followers of Christ." But we hav more definit figures from others.

In a little pamphlet entitled, "Dying at the Top," compiled by the Rev. Dr. Joseph Waddell Clokey, Presbyterian pastor in New Albany, Ind., I note the following:

"At the first convention of Christian Workers, held in Chicago, June, 1886, Rev. J. W. Weddell gave statistics showing the population of each of the wards in Chicago, and the number of churches in each ward. . . . Of the whole city he says: 'I simply get 650,000 population and 151 churches. In this population one in ten is a Christian, and we hav 65 000 Christians.' . . . Dr. Strong . . . quotes Dr. Dorchester as saying, that though the evangelical church membership in the country at large numbered in 1880 one in every five of the population of the United States, yet in Colorado it numbered but one in twenty; in Montana, but one in thirty-six; in Nevada, one in forty-six; in Wyoming, one in eighty-one; in Utah, one in 224; in New Mexico, one in 657; and in Arizona, one in 685. From such statistics as the above, which might be multiplied indefinitly, it is plain that the estimate which allows five young men out of every hundred for membership in the church is not too low. . . . Said the assistant secretary of the Young Men's Christian Association, in a city of 200,000 population: 'We hav 452 activ and associate members in our association, yet we cannot muster ten consecrated workers out of them all.' Here, then, we hav seventy-five out of every hundred young men in this country who do not attend church; ninety-five out of every hundred who do not belong to the church, and at least ninety-seven out of every hundred who are carrying no cross and bearing no burden for the redeeming of the world to Christ. . . . The young man of our day is substantially figured out as a factor in Christian evangelization, and, were the whole population to come to his standard, the church would almost be figured out as a factor in the molding influences of this great land. From the Christian standpoint, this state of things is simply astounding, and will stagger the most hopeful for a speedy evangelization of our country."

When Liberals can present something like an organized, united body to the world, we shall be surprised to see how the influential men of business will hasten to ally themselvs with us. And, as one means to a common open testimony of our principles, I recommend the adoption of this badge which I am wearing to-night, the pansy. I hope the time will come when the seal of the American Secular Union, which is now stamped on a gilt paper cut to resemble that old Christianized pagan symbol, the sun, shall be stamped, instead, upon the background of a huge golden pansy, and affixed to all charters issued to our auxiliaries. The great seal of a corporation which upholds total separation of church and state, backed by the symbol of Freethought—that would indeed be something to be proud of!

I come back now to the little people whom I had in mind when I began this subject. Personally,

I should like to see established throughout the country Freethought Sunday-schools, where children could be saved on Sunday from the allurements of the church. We may be quite sure that, if we don't look out for our children on that day, the church will draw them in. The greatest latitude should be allowed as to what ism these schools shall teach, according to the belief of the special set of people who are controling any special school. But upon three things all Freethought Sunday-schools should be united: 1. They should unite on the right of every human being to freedom in seeking the truth. 2. In order to secure that right, they should unite upon a total separation of church and state. 3. The American Secular Union should be held up to the children on every possible occasion as the great army which is contending for these things, and in which they should all be encouraged to enlist. The Nine Demands, in their modified form, should be as familiar to the Freethinker's child as are the creed and the so-called Lord's prayer to the churchman's; and the pansy (should we adopt this as our symbol) as familiar to the youthful Freethinker as is the cross to the young Christian.

I should like to hear songs sung at those Freethought Sunday schools, elevating in tone, inspiring in their music, and joined in by all the children with a will, such songs, for instance, as we find in the "Cosmian Hymn-Book," compiled by Mr. L. K. Washburn. Believe me, Liberals take the emotional side of our nature too little into account. In their passionate reverence for reason, reason, reason, pure and simple, they too frequently ignore the value of emotional culture to the growing soul. When I was a very little girl I had the good fortune to occasionally attend a Spiritualist lyceum under the superintendency of Mr. and Mrs. Dyott, of Philadelphia. I was too young to understand much of the doctrin taught; but the music—ah, how beautiful that was! How I used to enter into those songs with all my heart! And how many, many times during later years they hav come back to me in hours of despair or temptation, and, in spite of me, hav sung themselvs into my brain until the mists were cleared away! And I believe that I hav that Spiritualist Sunday-school to thank to-day for my being sufficiently radical to be admitted among you as one of your executiv officers.

And now, to briefly recapitulate possible methods which suggest themselvs to your secretary for extending our work:

We hav then, before all, the work of reaching the young. As means to this end, I hav suggested the establishment of Freethought Sunday-schools, supplemented by plenty of stirring music and by a series of international lessons; and, as another means of reaching the young, attractiv stories and essays inculcating the principles of Freethought, to be published in a special department in our Liberal newspapers; and last, and most important of all, the Freethought lyceum for girls and boys in their teens. So much for the work among the young. A second means for extending our work would be a mutual aid society for Liberals which shall at the same time be a missionary society for Freethought and a recruiting ground for the American Secular Union. Third, the establishment of a lecture bureau under the auspices of the American Secular Union. Fourth, overtures to secure alliances with other organizations who are working along the same line as ourselvs, *i.e.*, total separation of church and state, even though they may be more radical or more conservativ than ourselvs. Fifth, and finally, the adoption of the symbol recommended by the Freethinkers of France, the pansy, as the universal symbol of Freethought and of the American Secular Union as well.

After more music the committee on credentials was appointed—Leonard Geiger, Lucy N. Colman, E. M. Macdonald. Then Voltairine de Cleyre recited a poem which would hav been considered incendiary in any other than poetic form. Then four jubilee singers, varying in color from oliv brown to midnight darkness, sang their peculiar melodies, and the audience with difficulty refrained from patting time.

SATURDAY MORNING.

The first thing Saturday morning was the report of the corresponding secretary, which Miss Craddock read as follows:

MR. PRESIDENT, FELLOW-MEMBERS, AND FRIENDS: The corresponding secretary of the American Secular Union submits herewith a brief summary of the work during the past year:

At the beginning of this term, the executiv committee, by order of the board of directors, announced that the first three of the "Nine Demands"—*i.e.*, taxation of church property, secularization of the public schools, and no Sabbatarian laws—would be especially emphasized this year by pamphlets and otherwise, and they called upon our members everywhere to sustain this work. Many of our people hav responded nobly; but a large proportion hav remained unaccountably deaf to all appeals, whether by circular or through the newspapers. This is perhaps due in great part to our not having the correct addresses of many of our members. When the secretary entered upon her duties last November, there was no address book whatever in the possession of the society, save a fragmentary list which the president (while Miss Craddock was *en route* overland from California) had compiled as best he could from the backs of envelopes, torn bits of paper, and floating memoranda of various sorts. The secretary is gradually revising and adding to that list; but it is still far from being complete. We hav appealed by circular and through the papers to our members to send us their names and addresses; but this appeal has been heeded by very few. This fact has greatly hampered us in our work during the past year, and we hope that those members who hav not heard from us during this term will understand the cause.

The first of the points intended to be emphasized this year—the taxation of church property—has been met by the publication of a pamphlet on "Church Taxation" by Dr. R. B Westbrook. This pamphlet is now in its third thousand; but this represents but a small part of its circulation, as several newspapers hav published it entire (among them, one of the Philadelphia law magazines), so that its readers hav reached up into the tens of thousands. It has been well received everywhere, not only by Liberals but by many orthodox Protestants; and in many cases within the secretary's personal knowledge it has proved to be an entering wedge for the promulgation of our principles. Through the generosity of William Smith of Geneva, N Y., we were enabled to print the third edition; but this edition is nearly exhausted, and we shall soon need more. We hope that some other friend will be equally generous in providing for the fourth edition of this most valuable missionary pamphlet.

The second point—the secularization of the public school—will be probably met by the publication of a pamphlet, also by Dr. Westbrook. We hav not attempted to deal with the question of Sabbatarian laws this year, owing to lack of funds.

The manuscripts for the prize Manual are all in, and are being examined by a committee consisting of Dr. R. B. Westbrook, chairman, Dr. D. G. Brinton, Professor Felix Adler, Dr. Frances Emily White, and Ida C. Craddock. Owing to the scattered condition of the committee during the summer, and the fact that one of them is not expected back from Europe until this week, we shall be unable to make the award until about Christmas at the earliest. Among the many excellent manuscripts sent in, we hav already found several of an exceptionally high order; and we feel that the American Secular Union may congratulate itself upon being able to lay before the public a book which shall show beyond a doubt how morality can be taught in the public schools without religious dogma, and without the slightest irritation of either Christian or Agnostic sensitivness.

Owing to he scattered condition of the directors of the American Secular Union, it has been impossible, except once, to get even a quorum together, although we hav made several attempts. The executiv committee hav therefore been obliged, very much against their expectations, not only to execute, but to plan, nearly the entire policy for this past year. The responsibility on our shoulders has been great; and we trust that our friends will make due allowance.

The policy of strict non-sectarianism in religion, which we hav zealously striven to maintain during the past year, is already bearing good fruit, notwithstanding the gloomy prophecies of some few of our more radical friends through out the country. By adopting a moderate and persuasiv tone, we hav succeeded in getting our principles advertised prominently in several of the leading Christian papers of the country, thus bringing our ideas before thousands of church people who would not otherwise hav known how very reasonable are the demands we make; and we hav some more work of the same sort in hand now, of which we are not at liberty to speak.

We also may congratulate ourselvs on the presence at this Congress, by invitation, of the corresponding secretary of the National Religious Liberty Association, Prof. J O. Corliss. Whether the organization which this gentleman represents—an organization of the Seventh Day Adventists—will feel that they can consistently join us, remains to be seen; but at least we can rejoice in this evidence of good feeling between their organization and ours, working as we both are for religious liberty, even though it be from different motivs—they from devotion to Christianity, we from devotion to Freethought. We are all in the same boat, after all; we are all liable to the same persecution from Sunday bigots; and it benooves us to help one another in making a stand against the common enemy.

The lack of funds has hampered us seriously during the past year. Three separate months hav seen a deficit in the treasury. My brethren, these things ought not so to be. There should be a guarantee fund of $2.000 raised at the beginning of each fiscal year, to meet expenses of office rent, secretary's salary, publication of missionary pamphlets, and the principal outlay of the next Congress, so that we may not be compelled to trespass unduly on the generosity of the city which invites us, as delighted as they may be to do everything in their power for us. With such a guaranty fund, the American Secular Union could move forward along something like a definit line of work; and the stray dimes and dollars that come in during the year would do twice as much good as they do by the present skimping, hand-to-mouth way of providing for our current expenses.

We feel that we cannot close this report without a passing tribute to the generous hospitality of the city within whose gates we are now gathered, and especially to the untiring zeal of the local auxiliary here which has made this Congress possible. If this Congress be not only a success in the ordinary acceptation of the term, but a veritable turning-point in the history of our cause, the praise will be due before all to the little band of Portsmouth Secular Unionists who so nobly came forward with their pledge of $500 without waiting to know whether other Secularists throughout the country would help financially or not. At a time when the financial resources of the National Society were at the lowest ebb, they bravely flung themselvs into the breach; and it is the uplifted standard of the Portsmouth Secular Union under which the disheartened forces of our people are to-day rallying to victory. And so I close this report by saying, "All hail to the banner auxiliary of the United States, the Portsmouth Secular Union!" Respectfully submitted.

Portsmouth, O., Nov. 1, 1890.

President Westbrook said the secretary had been too modest. She was, he said, a most capable young woman, and half of what she had done did not appear in the report. Most of her time in the preceding fall and early winter had been occupied in finding out where the Union's friends were, but she had now a good list of the Liberals who supported the Union. They were paying only $100 a year office rent. All financial matters were kept in the most orderly manner, and Miss Craddock conducted the correspondence with distinguished ability.

Treasurer Mende's wife, Dr. Westbrook reported, was very ill, consequently the treasurer was not present, but his report was, which Miss Craddock read:

TREASURER'S REPORT FOR THE FISCAL YEAR, NOVEMBER 1, 1889, TO NOVEMBER 1, 1890.

	Dr.
Nov. 1, 1889, balance on hand	$176 68
Contributions for November, 1889	139 00
" " December, "	122 67
December 8, balance received from Chas. Eckhard, ex-treasurer	34 92
Contributions for January, 1890	70 00
" " February, "	241 50
" " March, "	17 75
March 31st, Rent of office as polling place election day	2 50
Contributions for April, 1890	76 80
" " May, "	150 50
" " June, "	92 75
" " July, "	139 84
" " August, "	99 09
" " September, 1890	203 95
" " October, "	209 31
Total	$1,777 26

	Cr.
1889-'90, salary corresponding secretary November 15, 1889, until November 1, 1890	958 34
Office furniture, carpet, etc	88 85
Rent, November 25, 1889, to October 31, 1890	115 68
Printing	135 65
Traveling expenses, secretary, to New York, Dec.; Asbury Park, N. J., August	13 27
Subscriptions to newspapers	9 50
Expressage "Prize Manual" manuscripts	2 33
Postage, envelopes, and postals	53 87
Charter expenses	93 80
Miscellaneous expenses	164 03
Miss Craddock's overland expenses from California	100 00
Balance	41 94
Total	$1 777 26

Dr. Westbrook said that wishing to giv the Liberals of the country due credit for their generosity he had made inquiries of the various Liberal editors and others, and had received replies from all but the Washington Union. Besides the money sent the Union he found that the Freethinkers had given over seven thousand dollars to various public enterprises. Judge Waite and Mr. Treuthart were appointed an auditing committee.

President Westbrook said he had no report of the board of directors. Virtually, there was no board, as they had been unable to hold regular meetings. With the exception of Dr. Severance, who had met with an accident, the directors had met once on the occasion of Mr. Remsburg's visit to New York, but at that meeting they did little or nothing except get out a pronunciamento of the principles of the Union. They wanted, he said, to appoint a traveling secretary, but Mr. Remsburg did not favor it, as the lecturers in the field had difficulty in finding sufficient support. The appointment, therefore, was not made. It was supreme folly to elect a board scattered so widely as at present. Mr. Remsburg was a comet which could not be caught; Dr Severance was unable to get East; Dr. Foote was tremendously busy; Mr. Wakeman ditto, and therefore the board as a board was of little account. The president and secretary did the business, which had received the approbation of all. The board, he said, ought to reside in one place.

As to the Prize Manual, though some folks might think him slow, he had got it well along. The money was on deposit, drawing two and a half per cent interest, and the award would be made shortly. It was too great a work to be done in a few weeks. He had over a hundred manuscripts by college professors and presidents, superintendents of schools, and others. It was hard to get a competent committee of examination. He had asked James Parton, but Mr. Parton could not serve, and other well-known Liberals were equally unobtainable. He got Professor Adler, and that gentleman went off to the Adirondacks; Dr. Emily White accepted, and sailed for Europe. But Dr. Brinton of the University of Pennsylvania had proved a most judicious and discriminating reader. He himself and Miss Craddock had read all the manuscripts, and he was astonished at the ability shown by the writers. They hav exhausted the subject and the problem is finally solved of how to teach the purest principles of morality with no reference to religion. The former secretary, Mr. E. A. Stevens, had rendered very important service to the project by collecting the funds.

Another thing he had done, Dr. Westbrook said, was to obtain a charter for the American Secular Union, so that donations could be legally held and used. One friend of the Union, Mr. J. Sedgebeer, of Painesville, O., had desired to leave the organization a thousand dollars, but while methods were being devised to accept his generosity Mr. Sedgebeer had passed away and the money was lost to the Union. Pennsylvania corporation laws, he said, were the most liberal of any state, but no court would incorporate a society the business of which was done beyond the borders of the state. He had, therefore, obtained a charter in that state, and by changing the Union's constitution to by-laws the work could be carried on. Officers, however, must be elected in Pennsylvania, but that could be arranged by a system of proxies. The East, he said, contributed the greater part of the funds of the Union, New York and Pennsylvania leading in the order named. Oregon, however, gave more than Massachusetts or Illinois or Indiana. Leonard Geiger, of Hudson, N. Y., and Wm. Smith, of Geneva, N. Y., were royal friends who responded magnificently when called upon, and N. F. Griswold, of Connecticut, was another large contributor. Last year, Dr. Westbrook said, he did not want to take the presidency of the Union, because he was writing a book to be called "Skeleton Keys to Theological Closets," but it was well along now. He, perhaps, had been slow about the Girard College contest, but he had that campaign all blocked out; and, besides, his failure to move was largely because of the enforced delay in the matter of the Prize Manual. When that was out he could show the officers of the college how to do what Girard wanted done. He would then draw the papers in the case and engage able counsel to prosecute.

(Continued on page 712.

Communications.

A Rail at Things in General.

I send you the following "open letter" for publication. It is addressed to a lady whose name is withheld.

The Democratic party reminds me of a rattlesnake. I venerate its principles but abhor its personality. Its principles must be preserved, and therefore I am a Democrat at the polls; but the prevailing party which givs suffrage to the New Yorker and the negro denies it to your sex on the ground that you do not know enough to use it intelligently; and I do not understand how you can be a Democrat—or even a free woman. Hav you a voice in formulating the laws that govern you, or in selecting those who make or enforce them? If you marry you become the slave of your husband by the laws of God and man, and the Bible assures us that what the Christians bind on earth shall be bound in heaven (See Matt. xviii, 15–19). Therefore it seems best to employ an Infidel to conduct the marriage ceremony; or to do it "oneselvs" by executing a civil contract somewhat like the following: "In pursuance with the laws of the state of New York, we, the undersigned, become husband and wife by mutual consent on signing this article."

Do not tell anyone else that you are a Democrat, but do what you can for the cause of equal rights, and leave the uncleanly work of fertilizing the field of politics to those who are permitted to use that electoral pitchfork, the ballot. Unless you do this I may be tempted to say to you what Moses is said to hav told his superior—that the course in question will injure your reputation and you had better repent of it—and I fear you would not accept this advice as gracefully as God did (See Ex. xxxii, 9 15). It ought not to compromise you to say, "I respect Democratic principles and Prohibition morals," or, "I think the Democrats are as much superior to the Republicans in national principles as they are inferior to them in personal morality," but if I were you I would not say anything unless some one asked me about it. I always try to explain under these circumstances that I am not a Democrat because it is the party of an outgrown, outworn, and patched up constitution, nor because it is synonymous with rum, Romanism, and rebellion, and Italy, Ireland, and ignorance. I am not a Democrat because six-tenths of the constituents of that party owe a greater allegiance to the church of Rome than to the land of their nativity or adoption, nor because every New Yorker or Irishman that ever assaulted me belongs to it. I am not a Democrat because they belonged to this party who enslaved their species, outraged the soul and violated the body; who sold their own flesh into bondage, opposed its emancipation with bullets and scripture, and put into the treasury of the church "money that was the price of blood." I am not a Democrat because of any of these things, but I am one in spite of all of them. I believe that negro slavery is a thing of the past and monopolistic and social slavery will continue so long as all or any of the present political parties can perpetuate them. As the Republican party was organized to free the blacks, Socialism is designed to free the laborer, and this generation will not pass away until its mission is fulfilled. I am a Democrat because I consider Democratic principles better than Republican ones, and realize that one party must prevail. I believe in the motto of my nativ state, "State sovereignty in national union." I believe in the reduction of the tariff, and think that the sooner it is reduced to nothing the better I believe in the Democracy of individuals in protecting the rights of all, and in doing the greatest good to the largest number. Therefore I am a Democrat. My father was one before me. I also believe in many principles that are not indorsed by my party. I believe in the maxims: "All for each and each for all," "No rent, no interest, no profit, the cost is the price." I believe in free land, free trade, free men, and free women. I believe in free love, and I am personally a stronger monogamist than any New Yorker that I ever set my eyes on. I hav observed the evils of our present systems in various ways and many places. A short time ago I stood on the Locks at Sault Ste. Marie and watched the laden vessels pass by me on their way to Lake Superior. One was surmounted by carvings of the cross and crown. Those, thought I, fitly symbolize those other figureheads whose votaries hav exerted the most potent influences that hav cursed humanity. With religion they constrain the body by enslaving the mind; with authority they restrict the mind by enslaving the body. They hav conspired against mankind for general plunder, and coöperated with each other for mutual help and protection. Like the late Siamese twins, they derive vitality from the same source; must exist under the same conditions, and when one dies the other will not survive long. The boat passed northward to sink in the waters of the lake, but the reflections it suggested liv in my memory. I looked around me. I saw in the south the gilded cross on a neighboring spire, and thought of the large black one that marked the location of the more distant cemetery, and my mind was impressed by the "eternal fitness" of some things—especially colors. I watched the busy attendants as they performed their duties at the Locks, showing good will to all, and courtesy to those that addressed them. They worked for the government, and life went well with them. At my side a small group of New Yorkers was begging its way back to the East. These men were in the prime of manhood, but life went poorly with them. The fire had faded from their eyes, and energy seemed eliminated from their spirits. They looked as though the inherent cussedness of their nature had been knocked out of them by adversity, and they could appreciate rest in Lake Superior whose icy waters never giv up the dead. The laws of their nativ state declare that suicide is a crime. The laws of the various states declare that it is a crime to be without visible means of support, or to beg or steal the means of subsistence, or to violate the restrictions they impose on labor which make it impossible for men like these to produce the necessaries of life.

Under our present system they who hav means own those who hav no means. The latter must importune the former for permission to work, to create the wealth that must support the creator, that ought to enrich him and revert to society. For this privilege the laborer is robbed systematically in behalf of the capitalist, the church, and government. The first demands a share of the value created for allowing the workman to create it; the last imposes a tax on the value he produces, on the goods he sells, on those that he must buy; the church pays no taxes. And this laborer pays all taxes. If he objects to working under these conditions he may starve; in some cases he does so. I know of no law against starvation, nor do I know of any that can benefit a man who has not sufficient means to employ counsel or pay other legal expenses. I looked toward the West. The northern peninsula of Michigan lay before me. It is mainly a wilderness; and a large portion, perhaps the greater part of it, is owned by a land company. Some years ago, this company built a short railroad, and in consideration on this received a large grant of land from the government which exempted it from taxation for a term of years. Then this company sold its railroad to parties who extended it at each end and made it a part of a great system. The company still retains the land and is holding it for a rise. The available land of the West is being rapidly taken up; perhaps within ten years it will all be appropriated. Then the tidal wave of immigration will break on the Rocky mountains and be diverted to the North and the South, where a considerable amount of cultivable land now lies ignored. Then this land will be valuable and its owners will realize their anticipated profits which are made possible by the protection of a government that keeps thousands idle to enrich a few—one whose emblem is a bird of prey, and whose colors are suggestiv of the injustice of its laws. Let the government redeem the land, for it cannot confiscate it, and is bound to protect the right of those who hav purchased it with their money or labor. "The land for the people." Let our government purchase it at its actual worth by a tax levied on actual values and make its use free to those who will utilize it. Please think of this.

JULIAN MARCELLAS.

Carleton House, New York.

Lecturing.

I hav just returned from a lecture trip through Oregon and parts of Washington. It was an all summer's campaign. Riding over dusty, mountainous roads in the burning heat was a trying ordeal, especially when it was almost of daily occurrence during most of the summer. There are many good Liberals throughout these states, but they are not in many cases well "bunched," that is, they do not liv near each other; hence the lecturer has to travel long distances between appointments. I had to ride four hundred miles on buckboards and stages in eastern Oregon, giving fifty lectures. Oregon and Washington are on the boom. Thousands of people from the East and South are flocking thither. Land speculation leads all other interests. Everywhere new towns are springing up and great efforts are made to boom the towns already in existence. I am well aware of the fact that Richard Grant White would frown the word "boom" out of use, but in the West the word has come to stay. Among other words it has a boom of its own.

In most of these new towns one finds but little interest in Freethought lectures. The people are too full of excitement over their business to giv much time or thought to the Nine Demands of Liberalism. It is only here and there that the lecturer gets good, attentiv audiences. It is astonishing the vast amount of indifference there is manifested everywhere on the questions of Freethought by those who hav no religious convictions, but who hav some anti-religious sentiments. The first time the Freethought lecturer comes along he generally gets a good audience, but afterward the number that comes out to hear him is less, and not unfrequently grows less on each successiv trip. There are many reasons for this falling off. In the first place, there are thousands of people outside of the church who are not Freethinkers—in fact, they are not thinkers of any kind. I am astonished almost every day of my life to find these people classed as Freethinkers. Such people do not subscribe for any of the Liberal papers or read any Liberal books or support the lecturers. They are not free from the stupidity and narrowness of the creeds. Again, there are many who cannot be classed with these who are wretchedly penurious, and hav no enthusiasm of liberty and truth. With them nothing is so large and grand as a dollar, except it be another dollar.

There is a different class from these, constituted of public and professional men, as lawyers, doctors, teachers, merchants, and politicians, who fear public opinion, and hence dare not openly support the Freethought lecturer. In private they denounce the wickedness of the Christian people and the demoralizing tendency of the dogma, and the superstitions that go with it, but in many cases they do not put their hands into their pockets to help us. I am free to confess that it is often impolitic for such public men to make themselvs conspicuous in our meetings, but they could help us financially, and that is just where we need help the most. I remember that once I went to a certain town in Illinois and was introduced to a dentist, who greeted me kindly and said, "Now, Brother Bell, I can't go around town with you to get a hall for you, and to introduce you to our Liberal friends. Brother Black will do that. Here are ten dollars to help you, and if this is not enough do not hesitate to come back and let me help you out." Such men, however, are hard to find. When the time comes that Liberal ideas are popular, then these lawyers, doctors, teachers, merchants, and politicians will stand in the front ranks and boastingly point out the fact how "Betsey and I killed the bear."

I read with not a little surprise in a recent issue of THE TRUTH SEEKER, an article entitled, "Random Notes," by our esteemed friend Will S. Andres, of Portsmouth, O. I will quote but a sentence or two. He seeks to persuade the Liberal lecturers to make more moderate demands upon the Liberal public for their services. He pleads with us to travel as the itinerant preachers did in early times, for the sake of the cause. He asks, "Will they tour the country the coming year at lower rates than heretofore? Will they for once travel under the guidance of the American Secular Union and at living and not gilt-edged prices?" I can only answer for myself, and will say, Yes; I will travel under the guidance of the American Secular Union at very moderate prices. But if I am to put myself under the direction of the Union, I shall look to it for my moderate support. Will the Union guarantee me such support? If not, with what show of reason should it seek to giv direction to my labors?

One material fact that escaped the attention of our good brother Andres is, that the Liberal lecturers are not getting "gilt-edged" prices for their work. In fact, their pay is not only meager, but very meager pay for their time and expenses. We make the poorest kind of a living out of it. The truth is, I hav to work outside of the lecture business in order to support myself. I read proof, sell books, and do what else I can find to do. To talk about "gilt-edged" prices is nonsense, when one has to liv more in common with Lazarus than with Dives. And what is still worse is that the lecture business is paying less every succeeding year, while the amount of work is increasing. Like all other work, the demand is, more labor and less pay. I hav had during the past summer more to do, more expenses to pay, more roughing to endure, and less remuneration than hav fallen to my lot any season during the past fifteen years that I hav been in the lecture field. Mr. Andres is not acquainted with the lecture business. He was, however, aware of the fact that he was writing "Random Notes." The painful truth is they were entirely too *random*. One more year in Oregon and Washington of such hard work and poor pay will cause some of us to hunt for better pasture.

Let Mr. Andres change about front, and exhort the people to sustain us wherever we go. Let him persuade the rich Freethinkers to do something for Freethought. We hav rich Liberals in the country who are doing comparativly nothing for the cause of liberty, equality, and fraternity. Our Liberal papers should all receive generous support from those who hav the means to aid.

Our wealthy men and women might do a vast amount of good if they would leave something for the papers after they hav got through with it. They seldom do. I should greatly rejoice to know that a handsome bequest was made to THE TRUTH SEEKER. And why should not our Liberal institutions, such as the papers are, receive aid in this way? See how the Christians dying leave vast sums of money to support what they regard as good and desirable. It does seem to me that as Liberals we are away be-

hind in this matter. Our well-off Liberals can do more, and it is a shame that they do not.

Oakland, Cal. W. S. BELL.

After the Lecture.

From the World.

Around the table in the dining-room of the Lafayette Hotel, Philadelphia, Walt Whitman, the aged poet, and Col. Robert G. Ingersoll, discussed religion and death.

The clock struck midnight while they were talking.

It was Tuesday night, after Colonel Ingersoll's address in Horticultural Hall for the benefit of Whitman.

With a deal of care and tenderness the crippled poet, who cannot stand upright, and who must be handled as carefully as the daintiest glass, was removed from the platform of the hall back to the hotel.

He was put into his invalid-chair on descending at the hotel and rolled through the long corridor to the dining-room, where he was to partake of some light refreshment.

A dozen of the poet's friends, who heard that Colonel Ingersoll was to chat with him while he ate, accompanied him to the dining-room. As the little procession followed the chair through the corridor it had a funeral look. The old poet, suffering from the reaction after the excitement of the ovation he had received at the hall, looked thirty years older than his seventy-one years. Some said he was the oldest-looking man they had ever seen. He realized one's ideal of the Old Man of the Sea—long, white beard "breaking in venerable flood upon his breast," unkempt locks as white as snow tumbling over ear and temple, and half-dimmed, mild eyes looking out beneath frosty eaves, hands thin and trembling as they lay upon the arms of the chair.

In the dining-room Walt was drawn up to a table whereon was placed a glass of champagne. Into this, during the evening, the poet dipped pieces of bread, which he munched with difficulty.

Colonel Ingersoll sat beside him in a light overcoat, his high silk hat laid aside. Walt's broad-brimmed felt partially covered his long hair. The colonel had a glass of apollinaris before him.

The conversation was fragmentary for half an hour. The large dining-room was half dark except where, here and there, a late diner was seated.

Suddenly Walt's right hand fluttered feebly into his right pocket and he drew forth a crumpled, well-worn piece of paper. He opened the sheet and a look of surprise lighted up his pallid face.

"I found this in my coat," he said. "I don't often put on this coat. This poem is a translation of mine from the French of Henri Murger. I'll read it to you."

This he said with difficulty and with much hesitation. All through the evening he seemed to be making an effort to pull his great mental forces together. The sight was sad.

Raising his voice he began to read in a childish treble. The scattered diners left their seats and flocked about the long table at the head of which sat the two gray-haired men.

The room was dark save where one chandelier threw a patch of light upon the reader's yellow paper.

The waiters in their white aprons flitted about on the edge of the listening group like semi-ghosts.

The words whistled through the poet's thick beard as they came in aspirate puffs from his thin lips. Several ladies looked around at the darkness, and, shivering, moved up closer to the patch of light. Here are the lines he read:

THE MIDNIGHT VISITOR.

"Whose steps are those? Who comes so late?"
"Let me come in, the door unlock."
"'Tis midnight now; my lonely gate
I open to no stranger's knock.

"Who art thou? Speak!" "Men call me Fame;
To immortality I lead."
"Pass, idle phantom of a name."
"Listen again, and now take heed.

"'Twas false. My names are Song, Love, Art.
My poet, now unbar the door."
"Art's dead, Song cannot touch my heart,
My once love's name I chant no more."

"Open then now, for, see, I stand,
Riches my name, with endless gold,
Gold, and your wish in either hand."
"Too late—my youth you still withhold."

"Then if it must be, since the door
Stands shut, my last true name to know,
Men call me Death. Delay no more;
I bring the cure of every woe."

The door flies wide. "Ah, guest so wan,
Forgiv the poor place where I dwell;
An ice-cold hearth, a heart-sick man,
Stand here to welcome thee full well."

Not a sound had disturbed the reading. When he had finished Whitman looked up at Ingersoll, who had never taken his eyes off the old man, and said with a cracked inflection: "Isn't that funny?"

Ingersoll shrugged his shoulders, drew his head down, and said slowly: "I don't think there is anything funny about death. It's so sort of cold, so white. I don't like it."

Walt nodded his head slowly. There was a pause, as if he were trying to make a connection between death and what he was about to say. At last he said: "I believe religion has done more good to the world than harm."

This unchained the dialog that followed. Ingersoll, who addressed the group more than the poet, quickly replied:

"It might hav done so had it only stuck to the good. It didn't; it taught what was mean and cruel. It puts me in mind of my visit to a church when I was a boy. It was a Presbyterian church, and the preacher was in a high box over my head. I fell asleep, and at last rolled off the seat, which awoke me. I awoke just in time to hear the preacher tell the story of Dives and Lazarus. He dwelt on every detail with vividness. I was filled with an awful fear as I heard him speak."

Ingersoll's facial play here was superb. Expressing his fear, his eye gradually widened, and he half rose, peering into the darkness.

"I can remember," he went on, "how I looked up at the pulpit with an ever-growing fear as the preacher told of how Dives suffered the tortures of hell and how he was mocked with the cry that he had his good things in this world and must suffer in the next. I hated that God then, and when I came to be a man and realized that in the two thousand years God had never sent Lazarus out of Abraham's bosom to put a drop of water on Dives's tongue—bah! If religion had kept to the good for this life it might hav done much less harm."

Whitman: "Sometimes it is better to soar."

Ingersoll: "No, the reason why I like you, Walt, is that you hav written for people here and now."

Whitman (raising his bony hand in air): "I think I hav soared in the clouds a great deal, and——"

Ingersoll (interrupting): "Yes, but you hav taken lots of dirt up with you."

This sally brought a burst of laughter from the group.

Walt only raised his bushy brows and shook his head. He saw he could not make front against a man whose repartee came like flashes.

Ingersoll: "My grandfather was the sort of man who believed all the world would be damned except himself. He was sorry for it, but couldn't help it. My grandmother thought all would be saved except herself, and—here Ingersoll half rose from his chair and extended his hand aloft—she was as much above the man as the stars are above a duck's tracks in the mud."

Whitman: "Do you believe in all I hav written?"

Ingersoll: "No; far from it. Much you hav written I do not believe in, but you hav made men and women stronger, and I like you for it. There is only one thing I hav against you, Walt."

Ingersoll took hold of the old man's sleeve. Those who had heard Ingersoll say in the lecture that "the most indecent word in our language is celibacy," half expected what followed.

"I hav only one thing against you, and that is that you didn't marry. You ought to hav got a girl, Walt."

The old poet looked at him puzzled, as if he had long since forgotten the meaning of the word girl.

"The religion I bow to," went on Ingersoll, "is the one that teaches men to love their wives more tenderly, to hold their children on their knees a little tighter. As to worship and prayer, if I saw a savage kneel before a stuffed snake praying that wife or child might be given back to him, I would kneel and pray with him, but that cruel God in heaven I cannot pray to, I hate him."

The old poet's bread had absorbed all the champagne and he began to look fatigued. The party gathered around him to say good-bye, probably the last one. Tears were in the eyes of some as they watched the poet utter his feeble good-bye.

When Ingersoll's turn came to go he tapped Walt's hand and said, cheerily: "I hope you'll liv many a year yet."

To this Walt replied: "You might wish me something better than that."

He Registered with His Hat on and Hands Down.

From San Francisco Freethought.

The members of the board of registration for the Fourteenth precinct of the Forty-fifth assembly district for the city and county of San Francisco hav been taught a lesson which it is hoped will be useful to them hereafter. The board met at the corner of Nineteenth and Howard streets to register the names of such voters as had not been recorded at the city hall, and the chairman was instructed to administer the following oath to all applicants:

You do solemnly swear that you will truly answer all questions touching your qualifications to register as an elector in the city and county of San Francisco. "SO HELP YOU GOD."

This "So help you God" is printed on the card, furnished by the bureau of registration, in heavy black capital letters, and is inclosed in quotation marks.

Mr. F. S. Luce, a painter by occupation, residing at 321 Camp street, applied to the board in the Fourteenth of the Forty-fifth for registration, but when the oath was repeated to him he declined to take it on the ground that it was a religious obligation. He, however, expressed a willingness to affirm. The board thereupon unanimously refused to receive his name. A dialog something like the following then occurred:

Inspector: "Where were you born?"

Applicant: "In Texas."

Inspector: "Is there no God in Texas?"

Applicant: "I never saw any during my residence in that state."

Chorus of Entire Board: "No man who does not believe in God can register or vote in this country."

Mr. Luce left the board and applied to the editor of *Freethought* for advice. From the editor he was referred to R. Guy McClellan, Esq., attorney at law, 331 Montgomery street. Mr. McClellan gave him an introduction to the chairman of the Republican central committee, who heard Mr. Luce's complaint with a good deal of indignation, and sent him to Register Smiley. Mr. Smiley characterized the registration board of the Fourteenth of the Forty-fifth as a board of ignoramuses, and gave an order to Mr. Luce directing them to register his name. Thus, after spending a day's time in the vindication of his principles and the rights of conscience, the applicant returned to the precinct board and again presented himself for registration. In a very surly manner the inspector directed him to remove his hat. Mr. Luce declined, and an order to "hold up your hand" met with a similar refusal. The board was in a quandary, but having been once rebuked the members did not care to risk a further stretch of authority, and Mr. Luce was registered with hat on and hands down.

The matter has been passed over in complete silence by the press, and an opportunity has thus been lost to giv a little new light to those public officers who are required to administer oaths. The trouble ought not to occur again. It is the plain duty of the registrar's office to instruct its employees that an affirmation is as good as an oath in all cases, and that nothing more than a simple promis to speak the truth can be required of any who object to the religious formula. The removal of the hat is optional and a matter of comfort or taste; the elevation of the hand is a species of invocation of some higher power than truth and has only a superstitious significance.

Mr. Luce deserves the thanks of all Secularists for claiming his rights as a citizen and for taking the trouble and expense of vindicating them.

Mr. Henry Winehard's Gift.

The Oregon State Secular Union thankfully acknowledges the receipt of a check for $75 from Mr. Henry Winehard, proprietor of new Arion Hall, the meeting-place of the last state convention.

Mr. Winehard thus effectivly indorses the grand principles promulgated by the Union.

It is such aid as this that enables us to successfully thwart the pernicious organizations which are threatening our glorious principles of liberty. KATIE KEHM,

Assistant Secretary Oregon State Secular Union.

GEOLOGY has conclusivly disproved what was once the universal belief concerning the origin of death. That this fearful calamity appeared in the universe on account of the transgression of man, that every pang that convulses the frame of any created being, every passion or instinct or necessity that contributes to the infliction of suffering, is but the fruit of the disobedience in paradise, was long believed with unfaltering assurance, and is even now held by many who cannot be regarded as altogether uneducated. And this general proposition became a great archetype, a center around which countless congenial beliefs were formed, a first principle or measure of probability guiding the predispositions of men in all their inquiries. If all death and all pain resulted from the sin of Adam, it was natural to giv every particular instance of death or pain a special signification; and if these the greatest of terrestrial imperfections were connected with the history of man, it was natural to believe that all minor evils were no less so. But geology has now proved decisivly that a profound error lurks in these conclusions. It has proved that countless ages before man trod this earth death raged and reveled among its occupants; that it so entered into the original constitution of things, that the agony and the infirmity it implies were known as at present when the mastodon and the dinotherium were the rulers of the world. To deny this is now impossible; to admit it is to abandon one of the root-doctrins of the past.—*Lecky.*

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(*Continued from page 709.*)

The next thing on the program was the election of officers.

The committee on credentials reported the following authorized voters present:

Life Members.—Lucy N. Colman; Leonard Geiger; Mrs. Leonard Geiger; Dr. De Lespinasse; Mrs. De Lespinasse; E. A. Stevens; E. M. Macdonald.

Friendship Liberal League.—R. B. Westbrook; Mrs. R. B. Westbrook; Ida C. Craddock.

Newark.—John R Charlesworth.

Portsmouth Secular Union.—J. L. Treuthart; W. S. Andres; Benjamin Wood; Alex. Cross; James Feurt.

Chicago Secular Union.—E. B. Waite; Mrs. M. A. Freeman; E. M. Greer; Joseph Greer.

Manhattan Liberal Club.—T. B. Wakeman.

Ingersoll Secular Union.—L. K. Washburn.

Judge Waite, of Chicago, moved that Dr. Westbrook be unanimously reëlected. The motion was carried. It was also moved that the secretaryship be disposed of by making Miss Craddock the unanimous selection. Mrs. Colman seconded the motion. She was glad, she said, that the Union had the good sense last year to elect a woman—glory to God!—and she had no objection to the same woman for another year. If she, Mrs. Colman, were only young, she would see who would be secretary, for she would run against her. She had been a member of the Secular Union for many years—had been in all its quarrels, borne the burden of the day, and would bear five thousand times as much to bring the Union up to its present efficient status. She would always vote for the extreme side. There were more gray hairs to be seen before her than black, but the gray hairs must teach the black. One of these days the American Secular Union could face the Women's Christian Temperance Union and say, stand back. If one wanted to sin as the Bible commands, let him sin. He would learn in time that sin is its own avenger. She would, she said, make a speech on this, but had to stop to elect a secretary.

Mr. John R. Charlesworth asked that the rules be followed and the secretary chosen in the regular way. He desired to discuss the last year's work of the Union, and had some criticisms to offer. He could commend Miss Craddock for the manner in which her report was prepared, but he saw no practical work accomplished. One of the first things the administration had done was to quarrel with Mrs. Gage and the Women's National Liberal Union. The Manual manuscripts had not been submitted to the board of directors. The Union ought to hav a Liberal at its head who could go into the field. One of the points it ought to press is the rationalization of Sunday. What, he asked, had the Union done? Had it not been for the Editor of THE TRUTH SEEKER nothing would hav been done by the Liberals in the matter of the World's Fair. He wanted some organizing done. He would move, therefore, for the adoption of the secretary's report as the regular order of business.

Mr. Wakeman was asked to take the chair. That gentleman said he had first a few words to say about the characterization of the present board of directors as useless. Personally he was always ready to act when called upon, and there was no difficulty in acting together. The incorporation of the Union ought to hav been submitted to the board. The president, however, had assumed that all the officers did would be ratified by the board, as had been done. Dr. Foote and himself would do anything for the Union. As to Mr. Remsburg and Dr. Severance, it was understood they could not personally attend to the business of the Union; neither were they required to do so. The executiv officers were the ones to transact the business of the Union; the others were only advisory.

Miss Craddock said she agreed with Mr. Wakeman as to the loyalty to the Union of himself and Dr. Foote. But they could not, it seemed, attend meetings of the board. She had tried to get them to Asbury Park, when the incorporation would hav been submitted, but they could not attend. They were too busy men. No one, she added, wanted to assume authority.

President Westbrook also disclaimed any intention, direct or indirect, to reflect harshly upon any one.

Judge Waite explained that when he moved to suspend the rules and elect the officers by acclamation, he only moved to do what he had seen done hundreds of times in all sorts of societies.

E. A. Stevens seconded the motion to adopt the secretary's report. The chaotic state of the records were no fault of his, but the secretary had done well in reducing them to order. It is a great work for a new secretary to get into harness. He could wish though that more aggressiv work had been undertaken, as the people who sustain the Union liked that sort.

Mrs. M. A. Freeman rose to say that she hoped that the secretary would long continue to fill the office.

Judge Waite moved to reconsider the vote to elect the president.

W. S Andres opposed the motion, and it was lost.

Miss Craddock said she desired to be voted for by secret ballot. She believed in the Australian system. There were delegates there opposed to her, and she wanted them to hav a chance to vote against her. They might be unwilling, she thought, to publicly record their opposition.

Mr. Mitchell, of Portsmouth, who was not a delegate, said that it was important to make progress. If the officers were efficient reëlect them. He was in favor of the present officers.

A motion to elect the secretary *viva voce* was made and carried, and Miss Craddock was the unanimous choice. She thanked the Congress for its vote of confidence. She wanted all Liberals to write her, so that the Union would be in touch with all its friends. She was prepared to do more aggressiv work if she had the assistance of the people.

Mrs. Colman advised the secretary to do as she thought right; for she couldn't expect to please everyone, and must first please herself. She, the speaker, had been talked to till she, the speaker, was sore, but always did as she pleased. Let the secretary hav time.

Mr. Charlesworth moved the reëlection of the former board of directors. Mr. Wakeman said he did not care to serve, but desired a board which could get together often. Dr. Foote's devotion was well attested, and no better man than he could be found.

Messrs. Stevens and Charlesworth protested against the resignation of Mr. Wakeman.

President Westbrook said that as the workings of the board must be somewhat different under the charter than formerly, it might be well to consider the charter first. He moved that the election of directors be postponed and taken up when a treasurer was chosen. The motion prevailed. Dr. Westbrook read the charter, adding that if the Union didn't want it he would pay the bill ($94) for getting it himself.

Mr. Sharpless—not a delegate—moved the acceptance of the charter. To get it before the house Mr. Charlesworth seconded the motion. Mrs. Colman moved that the charter be referred to a committee. The motion was adopted, and Judge Waite, E. A. Stevens, T. B. Wakeman, L. K. Washburn, Dr. Greer, J. L. Treuthart, and Mrs. Colman were appointed a committee.

Mrs. Colman rose to a question of privilege. She had a little book—forty-seven of them in fact—which she wanted to sell and otherwise dispose of for ready cash. Mr. Geiger had brought them to the Congress, but positivly refused to carry them away, and when she was dead the folks who purchased them would consider that the most virtuous act of their lives. The book was her "Reminiscences," price one dollar, for sale by all Liberal publishers. She also proposed to print other reminiscences in Mr. Green's *Magazine*, but the Editor of THE TRUTH SEEKER needn't get offended, as she still considered his journal the paper of all papers. The best thing Colonel Ingersoll ever did was to write "Crimes Against Criminals," and she proposed to supplement it by an article on "Crimes Against Witnesses," as she had recently been a witness in a divorce case.

The fifth subject on the program for the morning was then taken up—discussion of methods for promoting the efficiency of the American Secular Union. The secretary's address was the text, and in that she advised affiliation with other organizations working for the same purposes. Mrs. Ames, of Chicago, said she was opposed to all affiliation. The Union could not agree with them, and she did not want the Union to lose its identity. Miss Craddock agreed with the latter remark, but thought that all societies working for the separation of church and state could unite on that basis. Auxiliary societies could take charters if that was one of their objects, no matter what else they believed. The more lines out, the more fish would be caught.

Dr. Lespinasse asked the secretary how many state Unions there were. The secretary could not say. There were only a few auxiliaries formed the past year, chiefly organized by Mr. Remsburg, as follows:

Wheeling, W. Va., Secular Union.—President, D. G. Crow; secretary, Allen Noe; treasurer, F. A. Morris; vice-presidents, O. C. Miller, Chris Beck, J. O. Brosius; executiv, H. B. Bogaley, M.D., John Hutchings.

Ashland Secular Union, Oregon.—President, H. S. Evans. Organized by Mattie P. Krekel.

Portsmouth Secular Union, Ohio.—President, J. L. Treuthart; secretary, W. S. Andres. Organized by W. S. Andres.

Newark Secular Union.—President, Henry Bird; vice-president, John R. Charlesworth; secretary, Cora B. Flagg; treasurer, Francis Kieb. John R. Charlesworth, organizer.

Rogers Secular Union, Rogers, Ark.—President, Mayor E. R. Morgan; secretary, Q. N. Bixler; treasurer, H. M. Gaughey. Organized by J. E Remsburg.

Flatonia Secular Union, Texas.—President, Henry W. Yeager: vice-president, J E. Faires; secretary and treasurer, T. E. Tanner. Organized by J E. Remsburg.

San Antonio Secular Union, Texas.—President, Charles L. Sauer; secretary, Otto Praeger; treasurer, Benj. J. Mauermann. Organized by J. E. Remsburg.

Columbus Secular Union, Texas.—President, A. C. Zamalt; vice-president, R. W. Putney; secretary, W. A. Matthews; treasurer, Louis Weete. Organized by J. E. Remsburg.

Cuero Secular Union, Texas.—President, Wm. Westhoff secretary, August Holzapfel. Organized by J. E. Remsburg.

McKinney Secular Union, Texas.—President, H. C. Smith; vice-president, E. W. Kirkpatrick; secretary, F. C. Thompson; treasurer, M. B. Rexrole. Organized by J. E. Remsburg.

A good many of the auxiliary societies, said Miss Craddock, were dead or asleep. Dr. Lespinasse said that it seemed that the Pacific coast Liberals were doing all the work. He thought each state should hav an organization. Miss Craddock agreed with him. Judge Waite asked for statistics on organization. Voltairine de Cleyre wanted to know what the secretary meant by coöperation. Mrs. Lyndall desired information as to how the Union proposed to build up. She represented two or three societies in favor of the Nine Demands, but could not vote in the Congress because the societies had no charter. Miss De Cleyre rose again, and was called to the platform. When she concluded the debate was energetically resumed by nearly all present, but the girls carried off the honors.

SATURDAY AFTERNOON.

Saturday afternoon Miss Sarah Stevens sought to soothe the disturbed spirits by her harmonies, and Dr. Henrietta P. Westbrook read a short and excellent discourse on "Common Sense." Dr. Paul Carus, of the *Open Court*, briefly commended the work of the Union, followed by Mrs. Colman, who thanked her stars that she knew enough to join the Secular Union away back when it was the National Liberal League. Some of the people were a long while coming in. The Union had had trouble, but she was satisfied with what the Union had accomplished. Despised once, poor, quarrelsome—she had done her share of the quarreling, too—the Union had at last become something of which to be proud. Lately she had done a very foolish thing—again read the Bible through from Genesis to Revelation, to refresh her memory as to whether it is fit to be read in the public schools. She had in her life read all English literature condemned as erotic, but everything paled before the filth of the Bible. When she was a school-teacher and a boy from the slums used such language as is found in holy writ, she made him wash his mouth.

Mrs. Colman was followed by Samuel D. Moore, of Adrian, Mich., who wanted to say something because he was older than Mrs. Colman. He had taken her in his buggy scores of miles in antislavery days to appointments to speak. Mr. Moore went away back to the days of the Revolution; then coming back to the Abolition times added several interesting chapters to Mrs. Colman's reminiscences.

The president cut him off to hear the report of the auditing committee, which was favorable to the treasurer.

The committee on charter was also ready to report, after a somewhat stormy session in the parlors of the hotel. The report was unfavorable. The lawyers of the committee found legal objections, and the others did not favor it because it did not sufficiently set forth the objects of the Union. The committee desired to sustain the president in his work in Philadelphia, but did not see how the charter could be utilized by the national society.

President Westbrook recalled that an eminent lawyer of England once said that no body of legislators could enact a statute through which the lawyers could not drive a coach and four. The committee had driven the coach and four through his charter, but he bowed most submissivly to their decision and hoped the report would be adopted, which it was.

Mr. F. C. Mendes was then reëlected treasurer.

W. S. Andres said he hoped that in selecting directors those who would work would be chosen.

T. B. Wakeman was nominated. He declined. Mrs. Colman said she had worked with Mr. Wakeman for fourteen years. He never neglected his duty, and he should not be removed. Miss Craddock said no censure of Mr. Wakeman had been intended, but that now to vote for Mr. Wakeman would be to censure the president and secretary. Mrs. Colman made another passionate speech, and endeavored to put the question to a vote, but Mr. Wakeman, who was in the chair, would not permit it. He would not accept office, he said, after what had been said by the officers, and Mrs. Colman made a third appeal to him to accept and the Congress to elect him. Dr. Westbrook again said that Mr. Wakeman had misunderstood his (Dr. Westbrook's) remarks, and had no cause to be sensitiv. Mr. Wakeman retorted that he had been ignored in procuring the charter, while Chicago Liberals were consulted. He would hav left any business he had to attend to the Union's affairs had he been notified. He therefore thought it better to put in new men who could meet with the board in Philadelphia. Mrs. Colman rose again, still insisting upon the reëlection of Mr. Wakeman, and this time put the motion to the Congress, and it was carried. The secretary asked that it be done over again and done regularly. Mrs. Ames queried why Chicago was

consulted and not the board of directors. Dr. De Lespinasse insisted on transacting business, and the secretary still insisted upon her motion for regularity. Dr. Westbrook called for the nominations of four men for the board. Dr. Foote, Jr., T. B. Wakeman, J. O. Bentley, and T. Morris Parot were named. Mr. Wakeman said that in deference to Mrs. Colman and the wishes of the audience he would swallow all personal feeling and accept. The board was then elected unanimously, after which Dr. Westbrook said he was pleased that it was so, and heartily welcomed Mr. Wakeman to office.

The Congress then disposed of the following business in rapid order. John R. Charlesworth was recommended by the Congress for appointment by the board as field secretary. W. S. Andres declined a similar honor. The board was instructed to select for vice-presidents men who would help the organization. A motion was passed to call through the Liberal papers for a guarantee fund of five thousand dollars to push the work of the Union. All societies were invited to become auxiliary which are in sympathy with its work. A vote of thanks to the Secular Union and to the press and people of Portsmouth was passed. The board of directors were instructed to publish protests against the closing of the World's Fair on Sundays.

SATURDAY EVENING.

After music by Miss Stevens and Professor White, Mr. Wakeman, in a felicitous speech in which he announced the burial of all heartburnings, introduced President Westbrook, who was to answer the question, "Shall the Bible Be Read in the Public Schools?" Dr. Westbrook said in part:

The reading of the Bible as a religious exercise in our common schools is exciting universal interest, and has become one of the live questions of the day. Multitudes of earnest religious people are deeply concerned at the thought of excluding the Bible from the state schools, as a *religious authority*, to be read every day to the pupils, and deem such a proposition as little less than religious treason. Other multitudes are equally strong in the conviction that such reading of the Bible is highly improper, and they insist in the most determined manner that the state schools shall be conducted on strictly secular principles, without any religious exercises whatever. . . .

Now let us formulate our objections to the reading of these sixty-six little tracts, known as the Christian Bible, in our state schools.

We object:

I. *Because there is no common agreement as to what constitutes the Bible.*

The Jews come forward with their *thirty-nine* little leaflets, mostly written by nobody knows whom and nobody knows when or where, and say that these, bound together into one book, are the Bible. Orthodox Christians respond in chorus: "Not so; these little pamphlets are only part of the Bible, and while they contain the substance and promis of sacred things, we hav the fulfillment and realization in the New Testament. You must accept our *twenty-seven* little leaflets [mostly anonymous and without date] before you claim to hav the whole Bible."

Then come the Catholics, and with a tone of authority exclaim, "You are both wrong. You hav omitted *fourteen* other little books, and hav dubbed them 'apocryphal,' and we insist that the Bible is not complete without these. Moreover, the Bible was never intended to be read by the common people, as it cannot be understood without an authorized interpreter, and the church is such an interpreter, and *we* [priests] *are* the *church*, and you, the people, only *belong* to the church. You must bring in the writings of the *fathers* of the church, and also *tradition*. We do not want even the Douay Bible read in our schools without giving the church a chance to interpret it." . . .

Modern critics make sad havoc with the canon (which means *list*) of both the Old and New Testament books. Only four of the fourteen epistles ascribed to Paul are now admitted to hav been certainly written by him, and several of the epistles (the Acts, Revelation, and all of the gospels) are regarded as anonymous. Now, we respectfully submit that, until we certainly know what *constitutes* the Bible, we should cease to clamor for its reading in the public schools. The *canon* (list) of neither the Old nor the New Testament books was generally accepted, according to Dr. Lardner, until about 556 years after the Christian era. The epistle to the Hebrews, the Acts, the epistle of James, the second epistle of Peter, the second and third epistles of John, the epistle of Jude, and Revelation, hav all been doubted as canonical scripture, and by many eminent Christian scholars hav been entirely rejected. . . .

The canon of the New Testament is equally defectiv. The councils that accepted *four* gospels and *seventeen* epistles as canonical, rejected more than fifty other gospels and nearly one hundred other epistles that claimed to be inspired. Besides the canonical and apocryphal books now extant there are sixty-eight New Testament books mentioned or quoted by the Christian fathers of the first four centuries, which are now not known to be in existence. More than fifty other books written by twenty different authors in the second century hav mysteriously disappeared. Now, we respectfully submit that if only one inspired book is lost, or only one is added without authority, suspicion is thrown upon the whole. What shall we say, then, of the scores, and even hundreds, that are not now extant? . . .

We object further to the reading of the Bible in our state schools:

II. *Because there is no common agreement as to what parts are historical and what parts are allegorical.*

Plato said that he would not hav the poems of Homer read in the schools of his republic, because the children could not properly judge between history and allegory. Then, it should be remembered that the Bible is to be read in our state schools "without note or comment." Suppose that the teacher reads the first and second chapters of Genesis. Here we hav two distinct accounts of creation, contradicting each other in six particulars, and each of these accounts is absolutely inconsistent with what science teaches in our school-books. Suppose we read of the fall of Adam and Eve and inquire, is this a fact or a fiction? Philo and Maimonides, celebrated Jewish writers, say fiction—while the early Christian fathers say the same. . . .

But we object to the reading of the Bible in our state schools:

III. *Because there is no common agreement as to what doctrins are taught in the Bible.*

For about fourteen hundred years we hav had these little tracts called the Bible, and men are today more uncertain as to what to believe than ever. We hav about two hundred different sects, each declaring that its particular doctrins are drawn from the Bible, and each quotes pages of proof-texts in support of its dogmas. At the same time Calvinists denounce Arminians as holding doctrins that are "delusiv, dangerous, and destructiv" of human souls. Arminians retort that the Calvinists' God is worse than the devil, and say that they would rather be Atheists than Calvinists. . . .

Now, we submit that a book which produces such a medley of opinions should not be read as a religious authority in our state schools. . . .

But we object to reading the Bible in our state schools:

IV. *Because it contains so much that is cruel and obscene.*

The Bible begins with a cruel murder and a bitter curse—Cain and Abel. The flood of Noah, involving multitudes of innocent children, was a most cruel and desperate device. The raining of fire and brimstone on Sodom was a most despotic act, involving the innocent with the guilty, and no wonder that the patriarch expostulated with Jehovah against it. The fate of Lot's wife, when she cast a last lingering look at her home, was cruel in the extreme. Achan and his sons and daughters (and all his dumb animals) were commanded by Jehovah to be stoned because Achan had stolen the wedge of gold. Jehovah is made to sanction the hanging of Saul's seven sons and grandsons because Saul, a long time before, had done wrong to the Gibeonites, after which Jehovah stopped the pestilence! God approved of the cutting off the heads (by Jehu) of the seventy sons of Ahab. He destroyed 70 000 by pestilence because David did what Jehovah told him to do. He directed Moses to exterminate the Midianites, men, women, and children—except the 32,000 virgins kept for the purpose of gratifying their lusts. He slew 20,000 Israelites for flirting with the daughters of Moab, and mercilessly killed 50,000 men because they peeped in a little wooden box, called the ark of the covenant. But time would fail us to tell of all the cruel and barbarous acts ascribed to Jehovah in the Old Testament. We hav not time to speak of the savage wars, and the merciless murder of thousands upon thousands of men by their brothers. It is enough to say that the Bible contains the most disgustingly detailed accounts of cruel and atrocious crimes of any book extant, and it is not fit to be read in the hearing of children.

It is difficult to speak to ears polite in a promiscuous audience of the obscenity of the Bible. There are more than one hundred passages of the most coarse and vulgar description. To print these in a book and send it through the United States mails would put a man in the penitentiary. There are entire chapters that reek with obscenity from beginning to end. I will not specify them, lest I assist the young and vicious in finding them. "Leaves of Grass," by Walt Whitman, and the "Kreutzer Sonata" of Tolstoi, are immaculate purity by the side of these passages! Early editions of Shakspere hav been revised and purified, but, though Noah Webster undertook to expurgate the Bible, Christians were so prejudiced in favor of the old book that they could not giv up its nastiness. I cannot tell you about Onan, and Tamar, and Lot and his two daughters, and scores of other obscene matters. There are passages even in the New Testament, such as are found in 1 Cor. vii, that cannot be mentioned in the presence of a virtuous woman. If these indecent tales should not be perused by mature persons, should innocent childhood—mere boys and girls in our state schools—be polluted by them? When I enter a lady's parlor, and see the richly gilded Bible upon the center-table, I shudder when I remember the obscenity that is contained between its costly lids. When I see maiden purity tripping along our streets, Bible in hand, I wonder if she knows that she carries more obscenity than Byron ever wrote, than Shelley ever dreamed of, than the vilest French novelist ever dared to print? Shall the children in our state schools be made familiar with all forms of licentiousness and uncleanliness?

But it is said teachers will skip these passages. Yet children will be sure to find them, and will laugh at their guides when they blunder on them by mistake. This matter of skipping offensiv parts calls to view the fact that only extracts are, in fact, read from the Bible in our schools. If it is infallible inspiration why not read it all right out? What right has a teacher to suppress God's word? Are not Solomon's Song, and Ruth, and Esther, just as sacred as the Psalms or epistles? If only extracts are to be read to children, let us hav an expurgated Bible, and let not the extracts be made only from the Jewish and Christian Bibles, but let them be made also from pagan sacred books, in which many things are found as good and pure as anything found in the Hebrew and Christian Bible, and let us thus hav a *Sacred Anthology*, which shall be pure, chaste, and beautiful.

We should not read the Bible in our state schools:

V. *Because the moral is so mixed up with the immoral that there is great danger of contamination by contact.*

Some portions of the Old Testament contain beautiful stories and sound moral maxims, but right in the same connection we often hav (without condemnation) stories of uncleanliness, fornications, adulteries, and incests that the *Police Gazette* would not dare publish. Jael meanly murders Sisera, and is praised for it, while the deceit and treachery of Rahab are commended in the New Testament. The story of Boaz and Ruth is only fit for a dime novel. Solomon's Song is full of lasciviousness. Abram lies. Moses gets mad. David commits adultery, and murders Uriah. Jacob is deceitful, and a trickster—and so on to the end. Polygamy is shown to hav been the rule, and not the exception, among Jehovah's favorits. War is everywhere tacitly justified, and slavery is practiced, and not an abolitionist opens his mouth. We go to the New Testament, and he who is called the "perfect one" curses a fig-tree for not bearing fruit out of season, drives out with small cords men engaged in legitimate business, upsets their tables, and uses the most violent and reproachful language toward them. He shows want of respect for his mother, and is ambiguous and evasiv in conversation with the woman of Canaan; says he does not know whether he is going to the feast at Jerusalem or not, and then straightway sets out for the holy city and makes believe by his actions that he is going to one place when he is actually going to another.

VI. We might just as well go one step further and say that *we object to the reading of the Bible in our state schools because of its defectiv morality.* We are asked, is there anything defectiv in the morality of the *Sermon on the Mount?* . . .

The Sermon on the Mount, in its composition and construction, shows that it is not a connected discourse, but that it is a compilation of well-known and familiar maxims in common use in that day.

In many of those sayings, we see nothing wise or *moral.* "Lay not up for yourself treasures on earth," is not good advice and has never been practiced. "Take no thought for to-morrow," is improvident, even with the unauthorized interpolation of the word "anxious." Turning the other cheek to the smiter, the lending to every borrower, and absolute nonresistance is about as foolish as indiscriminate almsgiving; and could only be uttered by one who believed that the end of the world was at hand and would surely come with that generation. Only a partial keeping of the commands of the Sermon on the Mount would upset every industry, and turn the people into a crowd of tramps and vagabonds.

We want something for our state schools that is more practical, and better adapted to this commercial age. We want a higher morality than is taught in the New Testament. We want higher and more noble conceptions than are given in the parable of the "Unjust Judge," and more just and equitable principles than are taught in the parable of the "Unjust Steward," or the "Laborers in the Vineyard," or the "Ten Talents." We want a morality that relates to this life rather than to the next. We do not want the possession of property held up as a crime, and poverty represented as a virtue, entitling one to a seat in the future kingdom. We want good homes to liv in now, rather than "mansions in the skies." We do not want a morality that appeals to selfishness only, that discriminates in favor of celi-

(*Continued on page* 716.)

Letters from Friends.

CAMPBELL, IA., Oct. 16, 1890.

MR. EDITOR: I hav been reading so much about the "gem of a book" called the "Freethinkers' Pictorial Text-Book," that you may send the undersigned subscriber to THE TRUTH SEEKER for about fifteen years a copy of said book.

Yours for the cause, L. T. WOMACKS.

DEL NORTE, COL., Oct. 15, 1890.

MR. EDITOR: The "Pictorial Text-Book" was received by express, and it fills my expectations completely. I am very sorry the ANNUAL for 1890 is out of print, as I hav all the numbers before it on file. I will pay double price or more for one if any person having one to spare will send it to me. Please send me the next out when issued.

ETHAN A. GATES.

CANFIELD, COL., Oct. 8, 1890.

MR. EDITOR: I inclose $2, for which please send picture book. To THE TRUTH SEEKER readers I wish to say that at the last meeting of the Longmont Secular Union by a unanimous vote the name of the society was changed to Friends of Progress. Lecturers and others desiring to correspond with our society should address Miss Georgie Rice, secretary Friends of Progress, Longmont, Col. GEO. X. YOUNG.

XENIA, O., Oct. 10, 1890.

MR. EDITOR: Every Liberal should pay his debts, and that promptly. Inclosed find check for $5—$3 for THE TRUTH SEEKER and $2 for the picture book.

This town contains about eight thousand inhabitants, sixteen churches, twenty priests, one Young Men's Christian Association, thirty missionary and mite societies, and yet times are hard. I expect to hav a picnic among my neighbors with the picture book. HENRY FISHERING.

TYNGSBORO, MASS., Oct. 18, 1890.

MR. EDITOR: Miss Gibson has my thanks for her correction of my inadvertence about Candidate Phillips.

Say to Mr. Walker I am quite well aware there are scamps and shams in the Prohibitionist, Republican, Democratic, and other parties, but that no more condemns a principle than a rascally schoolmaster vitiates the multiplication table. In the matter of hearsay I select the best testimony of the professors of right before that of the doers of wrong and advocates of iniquity. J. P. GUILD.

WEST SUPERIOR, WIS., Oct. 13, 1890.

MR. EDITOR: Forward THE TRUTH SEEKER. I hav been getting it here through a news agent, but he seems to hav suddenly awakened to the heinousness of his crime in handling such a paper, and refuses longer to procure it for us. I could almost wish the powers he does homage to might put their Sunday screws unto him and his business, as he keeps open all day Sunday, and if he says any prayers it must be with one hand on his cash-box and his eyes on customers. O ye hypocrits and generation of vipers! We cannot do without your paper and the company of your fellow-voyagers.

M. M. ROSECRANS.

ANTRIM, N. H., Oct. 15, 1890.

MR. EDITOR: I now send to you to get the Pictorial Bible, and I also want the book to use at burials.

I was thinking the other evening while I was reading about the church-members trying to control the World's Fair as regards keeping it open on the seventh day of the week. Now my advice to them is this, that they come out of the world, hav nothing to do with the world, for they are not of this world but of a place called heaven. That is what they hav been preaching ever since I was a boy and went to their Sunday-schools, and if everybody was as willing as I am they would all be dead long ago and be up in their home along with that infernal-looking image that is so plainly described in their old law-book. H. B. RALEIGH.

LONGMONT, COL., Oct. 12, 290.

MR. EDITOR: Will you or some one of your many learned readers please giv a truth seeker "the truth, the whole truth, and nothing but the truth," in answer to the following questions?

1. Did any Christian sect, before the Quakers, ever oppose chattel slavery?

2. When, and by what authority, was polygamy abolished among the Jews?

3. When—if at all—and by what authority, was polygamy first prohibited among the Christians *as such?*

4. When, and by what authority, was a priestly ceremony first required among the Christians, *as such*, in the forming of the marriage relation? JOHN R. KELSO.

SAURIES, ORE., Oct. 4, 1890.

MR. EDITOR: Inclosed find $5—$3 to go on subscription and $2 for the "Freethinkers' Pictorial Text-Book." Be assured if my means were in proportion to my good wishes for the Freethought movement there would be few larger contributions than mine.

I hav been negligent in instructing my four-year-old daughter on who was the architect of her bodily structure, consequently a female relativ told her that God made her. My little girl commenced to question me about it. I had to tell her that I did not remember of having any acquaintance with the person alluded to and never had received any information from him on the subject. She then asked me who made God. On that question I referred her to the person that told her that God made her. Next she wanted to know which was God, a man or woman. To this I could only say that I had never heard of but one sex of the Jehovah kind. I supposed he was of the oyster kind, neither one nor the other, or both. I hope that by continuing to take THE TRUTH SEEKER I may be able as she grows older to giv her some definit knowledge on the subject.

STEPHEN HUTCHINSON.

CORTLAND, O., Oct. 16, 1890.

MR. EDITOR: Please send Heston's picture book. I shall try and do a little missionary work here in this priest-ridden and church-taxed village. I shall try to get orders for the book named. I hav always admired the pictures and considered them as deadly weapons against religious superstition, our foe.

By the way, about six weeks ago we had a fair here of horse-trotting. The day was somewhat rainy. Some Christians here who opposed the fair said that God was on their side and had sent the rain at their request, but on the following morning, to their chagrin and mortification, it was discovered that God glorious had sent a stroke of lightning demolishing the spire to the Methodist church.

I. H. SPELMAN.

NEW CAMBRIA, KAN., Oct. 20, 1890.

MR. EDITOR: I rise to inform Mr. E. C. Walker why I support the People's party of Kansas. Besides the reasons already given in the letter he refers to, I will add the following: 1. Charles Robinson ran in the People's party convention and was defeated by J. F. Willits for governor, therefore he is a bolter, and that ought to condemn him. He should hav stood by the nominee, this Mr. Walker admits. 2. J. F. Willits is also a Liberal. He was born of Quaker parents, and has been called a blaspheming blackguard, which has not been denied by his most intimate friends. 3. "The question [in Kansas] is not whether a man shall get drunk or not, but whether he will hav a home to go to drunk or sober." 4. Prohibition and resubmission is not an issue in the People's party. We hav four cardinal points from which we work, viz: labor, land, transportation, and finance. 5. The chances are just in proportion that there are more E. C. Walkers in the Liberal rauks than there are John P. Guilds, that J. F. Willits is a resubmissionist. And the People's party is a-going to carry the state, "and don't you forget it."

JOHN W. ABBOTT.

DES MOINES, IA., Oct. 15, 1890.

MR. EDITOR: Inclosed I send $5 for renewal and the picture book. My parents were conservativ Unitarians of the old school. They believed that Jesus Christ was a kind of a one-horse God, and worked the miracles recorded in the Christian mythology. But I suppose I must be a natural-born skeptic, for I was turned out of Sunday-school when I was nine years old for unbelief, which was fifty-eight years ago, and I hav been an Agnostic ever since. I pity these Christians. They believe in a hell and they are so afraid to die for fear they will go there. But times hav changed since my youthful days. At that time nearly all the orthodox sky-pilots preached damnation. Now many of them are actually preaching salvation, and quite a number of them preach the doctrins of their different creeds for the same reason that was given by an elderly gospel-pounder who when suspected of preaching what he did not believe and being questioned in regard to it, acknowledged the charge and said he had seven reasons for doing so, having a wife and six children. But why should you expect more from a sky-pilot than from a lawyer, who will advocate his client's cause when he knows the law and the facts are both against him, for the money that is in it? Both must liv, and human nature is the same the world over. M. D. PRIESTLEY.

BRADFORD, O., Oct. 19, 1890.

MR. EDITOR: Will you be so kind as to allow me to hav a say in your paper of right and justice, THE TRUTH SEEKER? It is needless to say that I am a Liberal, one of the uncompromising lot. I hav noticed several letters from friends who seem to think it is time for Liberals to form a secret order where all could worship without bowing to an imaginary being. I will say to Liberals of the world that on June 8, 1890, five Liberals of this place, after due consideration, formed themselvs into a society known as the Independent Order of Freemen, and since that time hav been adding strength. We now number fifteen members. The order is founded on purely benevolent and moral principles and progressiv in character. The object of the order is to elevate mankind to a higher plane of civilization, that truth, virtue, and honor may become the leading characteristics of the human soul. *Vis, unita, fortioris*, is our motto. All Liberals the world over who wish to learn more of us will do well by corresponding with Dr. B. G. Inman, secretary of the Independent Order of Freemen, Bradford, O.

Has not some one of the Liberal publishers a book that would be suitable as a family record? If there is not such a publication, there should be one, that all could accept.

J. W. SMITH.

[The "Freethinkers' Pictorial Text-Book" is furnished with blank interleaves when requested, and will meet your desires.—ED. T. S.]

FINDLAY, O., Oct. 25, 1890.

MR. EDITOR: Inclosed please find $2 for a copy of the "Freethinker's Pictorial Text-Book." This book is a great "hit," and by your hearty indorsers one cannot but feel out of the ring not to hav one also. I am sure I can get other subscribers for the work by showing the copy to them. Being a new subscriber, but, however, an old sympathizer at heart, I feared my recent query would not see the light of day in your paper; but I am glad to know it has, and expect a reply in your next issue.

For the sake of a modest but intelligent lady here, I beg leave to lead her to the light by having a couple of queries answered for her through your paper. She says, "I hear so much that matter is inert; that it has no power inherent to move itself, and if this is so, how do the nebulæ or any other particles of matter obtain the original motion that sets them revolving so swiftly, and from whose rarefactions and condensations our planets, stars, etc., are said to be produced or evolved?" Also: "Hav our spirit principles existed from eternity, since according to Spiritualism we will continue to liv in spirit land after death forever, and where were their abodes before entering our bodies; or, in succinct form, where is this spirit land the Spiritualists prate over so much, for surely entities require space, and especially so many millions of them?" These may be oft asked and answered queries, and hence sound stale. But so much the better—then they will be so much easier answered.

I hav the desire for the success of Freethought at heart, and always put in my little mite for dispersing superstition from the minds of those about me. Wishing you abundant success in this recent and very popular work, and promising my aid and patronage for the success of future works, I await reply, hoping soon to receive both the "Picture Book" and also the answers by some of your readers to the above queries. S. H. ZIMMERMAN.

EAU CLAIRE, WIS., Oct. 17, 1890.

MR. EDITOR: I infer from what Dr. Ayres has lately said in THE TRUTH SEEKER that he does not think much of the American Secular Union. It is not select enough. A man may belong to it and believe in ghosts. He may also be "a debauchee," whatever that is. No one will be likely to retort these charges against the Brotherhood of Agnostic Moralists. That organization is *very* select. Ingersoll once remarked that a Presbyterian minister had to swear annually that he had got no new ideas on the ghost question during the year. If he ever did get any, he was fit for a Presbyterian minister no longer. The Brotherhood of Agnostic Moralists "sees" the Presbyterian minister and goes one better. A Brother of that order must be ready to swear that he never will get any new ideas on the ghost question. This makes it *very* select intellectually, for while many will confess present ignorance about ghosts, few probably would like to promis future ignorance. The Brotherhood of Agnostic Moralists is as particular about the morals of its members as their Agnosticism. They must declare themselvs opposed to "polygamy, Anarchy, freeloveism, and such like evils." Here again the exclusivness of the Brotherhood of Agnostic Moralists beats that of the churches. I never heard of but one church (the English) which required even ministers to swear to an *et cetera*. It once did require them to swear that they would support the government of the church by "bishops, prests, etc." But the Puritans ridiculed the idea of swearing to *et cetera* so mercilessly that the term was soon dropped. The Brotherhood of Agnostic Moralists is no place for the man who cannot swear *et cetera*. He might faithfully renounce "polygamy, Anarchy, and freeloveism," but unless he is clear about suchlike, he would not do for an Agnostic Moralist. On the whole it seems to me the Agnostic Moralists would do well to substitute a Saxon term for a Greek one, and call themselvs knownothings.

C. L. JAMES.

RED CANON, WYO., Oct. 14, 290.

MR. EDITOR: In THE TRUTH SEEKER of Oct. 11, 290, Mr. Benton, of the Lone Star state, deals quite fiercely with the remarks of G. N., contained in THE TRUTH SEEKER of September 20th. G. N. did very wrong to speak the truth so plainly in regard to how and why the negro population of the South hav become so suspiciously white since they left their homes in Africa only two to four generations ago. Do not mulatto faces silently declare the truth of G. N.'s words? The South in slavery days obeyed the teachings of the holy book quite as faithfully perhaps as some of God's pets who held high office among his chosen people. The Mormons are said to do the same. G. N. has, no doubt, reasoned from these facts. He has seen mulattoes from the South. He has read the Bible. He is aware that the Bible was slavery's bulwark, and that Southern slaveholders entertained deep reverence for the book. Then he reaches the conclusion that his words express. What could be more logical?

But Mr. Benton accuses G. N. of entertaining hatred for the South. Perhaps he does not know that this individual has already scarcely lived in America long enough to become imbued with sectional animosities.

A leading divine once made the remark in slavery days that if Jesus Christ was on earth to-day, he would quite likely be a slaveholder.

Mr. Benton is quite well aware of the "spotlessness" of divines in general, and why should not slaveholders hav been like them under propitious circumstances?

It is the old, old mistake that some Southern people ever make by which Mr. Benton discerns a hatred for the South in G. N.'s remark. The fact is, if you hit a hobby of a Southern man, ten to one he thinks you hit him. The writer once came near having a personal combat with a Southern gentleman just because he remarked that the Bible was an obscene book, both immoral and untrustworthy. To-day Mr. Benton will admit that it would not be safe to repeat the words of G. N. in an assembly of Texan people. Yet in New York a man can blow the city government sky-high and even advocate slavery, and no one will get very angry about it. Once there was a place called the Holy Land, and woe to the man who in the Dark Ages dared to speak slightingly of it. Even in America to-day there are people who seem to regard certain areas as slightly Holy. Evils and abuses for which certain places hav become notorious are daily spoken of, but designate the place as South and

some one will be sure to warn you to keep off Holy Ground. We hope that Mr. Benton will take no offense at this, for surely he, being a Liberal, cannot defend the book that was the defense of the slaveholder in the days when G. N.'s words, however unwise, were true. DR. C. E. BOYNTON.

ST. JOSEPH, MO., Oct. 12, 290.

MR. EDITOR: I had our bookseller here procure me a copy of the "Freethinker's Pictorial Text-Book." It is No. 1. Keep up the pictures. They are more expressiv than words.

I had the inclosed slip published in a local newspaper, but hav not had any answer yet. Please publish the same, as I would like to hear from some of my Spiritual friends in explanation of it. Yours, P. V. WISE.

WHAT WAS THIS?

About the 20th day of September, 1847, while walking through the lane between the barn and the dwelling-house on my father's farm, Siener's Creek in Grant county, Wis., I saw two persons driving a herd of about fifteen head of cattle on the road leading from Patterson's furnace and the post-office in Potosi, about five miles distant from the location where I was walking. I immediately recognized the two young men as being William Oldham and Thomas McQueen, and the cattle as belonging to some farmers residing in the valley of Boise creek.

When about half-way between Patterson's and Potosi, there was a by-road leading to the right, down the ridge to a cattle yard. McQueen called to his companion and directed him to turn the cattle to the right into this road and put them into the cattle yard, and that he would go on to Potosi. I distinctly heard a voice speak to me and declare that McQueen was the guiltier of the two, and was the one that induced William to take a part in the stealing of the cattle, but by the act would escape conviction. William drove the cattle on and put them in the cattle yard, shut the gate and went down the hill by a path and sold the cattle to a butcher in Potosi and received part payment therefor.

Afterwards on the trial McQueen was acquitted on the ground that he did not hav the cattle in his possession, and had not received any money from the butcher for them. How do you account for this?

By what means were the visual and auricular organs so enlarged that the transaction could be distinctly seen just as clearly as if the material body of the person stood by the roadside and looked on the deed as it was enacted before him, and the words were spoken by a person within a few feet of the listener?

In this there was no pre-arrangement, no fixing up of the details beforehand, for no such event had ever been anticipated by anyone, much less by myself.

Nothing could hav been more of a surprise to me. I did not believe in anything supernatural. Knew nothing of what some claimed to be the spiritual. The most singular part of the affair was that I saw it at the very moment the deed was being transacted, as was afterward proved on the trial in court. Though it made a lasting impression upon my mind, yet it did not of anything more than that I saw the whole transaction as clearly as I hav ever seen and comprehended any other actual scene or transaction during my natural lifetime. I was fully awake and walking as usual from the barn to the house. Can words be pronounced in an ordinary conversational tone without a material person of body and organs? If anyone can explain this affair in accordance with natural, or any other real laws. I will be thankful to him or her for doing so. P. V. WISE.

MARCELINE, MO., Oct. 18, 1890.

MR. EDITOR: I will once more contribute something that will probably benefit humanity. While I hav much pity for the misguided people of this earth, I can find no other resource than to fight them with reason. When I hear men and women who claim to be good Christians say that "if there is no hell there ought to be, to burn some people in," it only too truly proves to me that they possess a mean, malicious spirit of hatred toward their fellow-creatures of earth, and if it was within the limit of their power they would create a hell in which to roast the souls of those whom they dislike, and commit them to the everlasting punishment amid the brimstone flames, to remain throughout the never-ending ages of eternity. I do not infer that all Christians make such remarks. They do not. But all I hav heard make use of such language are firm believers in the Bible and the Christian faith and doctrius. Then right in the face of some of Christ's teachings, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. v, 44), they say their enemies, and unbelievers, ought to be roasted. If this communication should fall under the eyes of any Christian believers who think if there is no hell there ought to be to punish some people in after death, I would hav them know why I do not sympathize with them: 1. Because they hav no feelings of mercy and would make a place to punish people in after death. 2. Because one who has no pity for one in endless agony, would without much consideration inflict pain and even death on people in this life. 3. Because they believe in capital punishment, which is in my opinion the most degrading scheme that humanity has devised. The death penalty has sown the seeds of murder in the hearts of countless hundreds. Many Christians of to-day say the death penalty is right because the Bible says, "If man sheds man's blood, by man shall his blood be shed." I would hav the Christian know that I do not believe in a hell of punishment after death; and that I do not believe the Bible to be the word of God, and as soon as I began to disbelieve these things I became more merciful. As long as man believes the Bible, that God has done all it says he has, and that he will commit his enemies to an endless punishment, just that long, for man to be Bible-God-like he must believe in punishment by death, and all other kinds of punishment. I believe the death penalty ought to be banished from the earth. And people should be taught to be merciful for humanity's sake. Once get the disposition to fight and kill educated out of the minds of the people, and I believe we will hav a better people. If there be a God, it is not probable that he would commit sinners and unbelievers to eternal punishment for the short period of existence here. Anyone who reasons cannot think it justice to punish beyond the realm of crime that has been committed. Eternal punishment when treated by reason conflicts with our knowledge of justice. Therefore no deep-thinking person that thinks and reasons for himself will want to punish beyond the realm of crime. And those who do are in most cases people who do not reason, but rely upon the preachers or priests, who are either deceived or are deceiving others. Those who rely upon the Bible, and what preachers and priests tell them, most generally lose that sense of justice which thinkers hav, and after they lose that sense of justice they are to be pitied. They, some of them, become murderers. Why, the Bible doctrin, I firmly believe, has made hundreds of criminals; has stirred up wars and caused the death and bloodshed of thousands of good and noble people. I believe if every lawyer when called upon for counsel would urge the people to settle their difficulties by arbitration rather than by lawsuits (and I believe they could in most cases be settled with far less expense by arbitration), a better feeling would exist between the people after they were settled. But so to do would injure the lawyer's profession. I believe everything possible should be done to get people to reasoning for themselvs; if all the people would reason for themselvs instead of listening to and believing the teaching of the Bible, people I believe would grow better, crime and murder would decrease, and the world would become better.

Yours for liberty of every kind that will be to the elevation of mankind, CHAS. A. GLENN.

DELAVAN, MINN., Oct. 23, 1890.

MR. EDITOR: If it will not consume too much of your valuable space, will you kindly insert the following article, to show the readers of THE TRUTH SEEKER how our brothers and sisters of the faith look at some things? The accompanying article, clipped from the Chicago *Saturday Blade*, is self-explanatory, and I will therefore add it in full.

A few weeks ago an editorial appeared in the *Blade* under the head of "Jonah and the big fish." The object of it was apparent to every Bible student; and that it answered the purpose intended we hav no doubt. We hav before us now a friendly criticism of the article from the gifted pen of W. L. Horton, of Delavan, Minn. We acknowledge the same with many thanks and would gladly publish it were it not for the fact that it would lead to extended discussions that might be dry reading to the vast majority of the *Blade's* many patrons, most of whom are already well up on Bible questions.

In closing his interesting communication Mr. Horton asks the religious editor to be kind enough to explain to him the beautiful lessons that were inculcated by Christ's sermon where it is said: "And when he was alone, they that were about him, with the twelve, asked of him the parable, and he said unto them: "Unto you it is given to know the mystery of the kingdom of God. But to them that are without, all these things are done in parables, that seeing, they may see and not perceive, and hearing they may hear and not understand, lest at any time they should be converted, and their sins should be forgiven them."

And Mr. Horton further asks, "If that multitude were afterward punished for disbelieving, who was to blame for it?"

Now the religious editor has decided views relativ to the matter, and would very cheerfully express them, but fearing they are not in accord with those of the questioner, who possibly seeks argument rather than light, he would be pleased to hav the explanation made and the questions answered by any or all of the Bible students who read the *Blade*. They may address Mr. Horton by letter, and the explanation and answer that he deems the most satisfactory of those he receives the *Blade* will most gladly publish. It will also giv the name of the successful person, as well as the names of all others who attempt to satisfactorily explain and answer. Address, W. L. Horton, Delavan, Minn.

As it would consume so much time and valuable space that might much better be used for nobler purposes, I will not ask for a review of the whole of my different tiffs with the faithful protectors of "divine" law, etc., but will take a single communication and my reply.

DECORAH, IA., Aug. 24, 1890.

W. L. HORTON, Delavan, Minn., *Dear Sir:* I noticed your question in the *Saturday Blade* of late date where you quote Mark iv, 11, 12, viz., "And he said unto them, Unto you it is given to know the mystery of the kingdom of God; but unto them that are without all these things are done in parables; that seeing they may see and not perceive, and hearing they may hear and not understand, lest at any time they should be converted and their sins should be forgiven them." Then you ask, If they are lost, whose fault is it? I answer, their own and Satan's fault. See verse 15: "But these are they by the wayside, where the word is sown; but when they hav heard the word, Satan cometh immediately and taketh away the word that was sown in their hearts." Notice, They see, they hear, but will not understand "the mystery of the kingdom of God," for the mystery is only revealed to those who will gladly receive the word. Observe that they may see, they may hear, also observe the word was sown, but they allowed Satan to take it away ere it could convert them. If you are not a member of the order of Freemasons, you know they hav mysterious signs in their order that you do not understand. You may see their ritual, even stand by when they identify each other by their mysterious signs, but do you perceive, do you understand? No. But if you gladly accept that word and with your heart allow the seed to take root, then is revealed the mystery. Is not God as wise as man? Will he allow a wicked man as a spy to come into his camp and after drawing a map of the mysteries of God's plan and his kingdom, go and deliver it to the devil? "Be not deceived, God is not mocked." The Freemasons deliver to you the mystery of their order when they know positivly that you are worthy, and will cherish it while life lasts. Just so with God, only he never makes a mistake, for he knows the motivs and interests of the heart. Yea, he knows more, "he knows his own" from the beginning. He knows whom you will serve, God or the devil. Nevertheless, we hav the choosing, for he says, "Choose this day whom ye will serve." God created "the covering cherub" who was "the sum full of wisdom" and "perfect in beauty," who "was in the Eden of God" and without sin till "iniquity was found in him." Then he "was cast to the ground" (Ezek. xxviii, 11-19), and since that time has been called Satan, devil, prince of darkness, etc. Did God put iniquity into his heart? No. This being was "the sum full of wisdom," and chose to rebel against God rather than love and serve him. Man was created a perfect being, and life and death set before him ("the tree of life, and the tree of knowledge of good and evil"). But man obeyed Satan rather than God, he chose darkness rather than light, he chose death rather than life. He saw the truth, he heard the truth, but would not perceive or understand, because he allowed the devil to sow untruth in his heart. There stood the tree of life. All Adam had to do was to stretch forth his hand and eat. God had given him free access to it, and so he does to-day. Jesus Christ is the tree of life. He is the mystery kept secret from the foundations of the world. Whosoever believeth that Christ is come in the flesh, is of God. God is no respecter of persons. Whosoever will may come and drink of the water of life freely.

If you say this is hard to believe, I answer that if you believe in a supreme being in whom is all wisdom, all power, and all glory, then with one spark of faith you can believe that he framed the worlds by his word (Jesus Christ); that he sent his son into the world, in the likeness of flesh, begotten by a virgin, and that he died and that God raised him from the dead, and that belief in him saves our souls alive. If you do not believe in this supreme being, then you are not consistent, for you know that matter exists, you know that matter is an effect, you know that there can be no effect without a cause, so in that very cause I point you to the everlasting, all-wise, all-powerful God. So I conclude that man is personally responsible to God for his every act, every word, every thought, and for receiving or rejecting the word of truth and Jesus Christ as his savior.

Respectfully yours, R. N. ADAMS.

DELAVAN, MINN., Aug. 26, 1890.

R. N. ADAMS, Minneapolis, Minn., *Sir:* According to the article in the Chicago *Blade* of August 16th, I hav no right to answer your letter, but as they arranged this affair without my consent I claim the right to be heard before judgment is passed, as it leaves me in a defenseless position.

As an entering wedge to your article you use Freemasonry as an illustration. I will also make an illustration.

We advertise that we are preparing for a grand mass meeting, and that good speakers will be in attendance, and above all others we emphasize that the Hon. John Lind will speak to the people upon the beauties and benefits to be derived from the McKinley bill. A few perhaps hav heard Mr. Lind speak upon this subject, but the great majority hav never heard a word from him or of his subject. Mr. Lind comes before the people, talks to them for an hour or so, and instead of talking to them in plain English he talks in Latin, or "speaks in parables." Even his own chosen followers do not understand him. And when asked why he thus talked, he explains that he did not want to enlighten the people, he did not want them to understand, and he did not want them to know the merits of the bill, lest they should know as much as he (or words to that effect). I ask you, what would you think of Mr. Lind?

I can see no explanation in your answer, and I reiterate my former query, "If that multitude were afterward punished, who was to blame for that punishment?" Remember I am talking of the very identical horde of people who listened to Jesus that day, and not to what or who listened to him after his parable had been explained to them. These people showed their willingness to learn the word of God, or they would not hav been present at this meeting, and then as now would they not hav left disgusted and refused to accept the meaning when made plain to them, as we certainly would do in the case of the political speaker? Your assertion not only will not hold water, but farther shows that the godhead you mention was completely at the mercy of the imp of darkness, as you style his satanic majesty. "Is not God wiser than man?" After careful perusal of his book I am forced to answer in the negativ, and I base my decision upon facts. If God is as wise as man, why do our theological scholars continually keep revising and changing the inspired word of God, who is so much wiser than they? You cannot deny but that the Bible is continually undergoing repairs at the hands of men.

"And will he allow a wicked man, as a spy, in his camp to draw a map of its mysteries and carry it to the devil?" God's camp should be so run that there would be no need of spying. Here you admit that God was afraid of the devil.

You say "God never made a mistake." Why, my dear sir, did not the flood furnish a receipt in full for his first fatal error? And did he not repent his making man?

"God created the covering cherub, who was perfect in beauty, who was full of wisdom, and who was without sin, who was in the garden of Eden, and the iniquity was found in him." Your one assertion severely belies the other. How could a being without sin be full of iniquity? And now answer me, if God had the power to cast Satan to the ground, why did he not keep him there and not allow him for ages to drag nine-tenths of the human race down to perdition? You claim God is all-powerful, yet you acknowledge his utter defeat at the hands of the devil.

You claim that if I believe in a supreme being in whom all wisdom, all power, and all glory are embodied, then with one spark of faith I cannot but help believe he framed the worlds by his word "Jesus Christ." I believe a part and a part I do not believe. Allow me to explain.

My God is Nature pure and simple, stern and exacting. She made this world all by herself without the aid of anyone, and she can run it without the aid of anyone. Faith I hav none; I believe in demonstrated facts. And I am confident that the God of nature is not revengeful, and will punish no one for what they are not blamable for. My God will not put a tempter in my path and then punish me if I be tempted, and I am just as confident that the cause I became the effect of, and which placed me here helpless and took care of me in my helplessness, will never allow me to go to some other world without providing for me there. I further believe my God will never punish me only as I punish myself. If I stick my finger in the fire, nature recoils and I am punished for my rashness, so I am confident that if I obey the laws of nature she will ever be kind to me. I base my belief on demonstrated facts, and nothing more.

Now for some more of your questions. Yes, sir, I know that matter exists and has so existed for hundreds of thousands of years, and not a paltry six thousand, as the man-made Bible would hav us believe.

These are all legitimate questions and should hav careful and considerate study, and as a searcher after Truth I propound them in all the candor at my command.

Yours searching for Truth, W. L. HORTON.

It is unnecessary to add that Mr. Adams is carefully considering these questions yet, and I think that it will be some time before he makes up his mind to reply.

Yours truly, W. L. H.

(*Continued from page* 713.)

bacy, and that only tolerates marriage as a remedy for lust, as taught in the seventh chapter of 1 Corinthians. I repeat, that we want a higher morality than the morality of the New Testament.

The Bible should not be read in our common schools:

VII. *Because the teachers can so manipulate it in reading as to favor their own particular views.*

Now suppose we submit to the reading of the Hebrew and Christian Bibles in state schools, "without note or comment." Catholic teachers will read those chapters which speak of Peter as the rock upon which the church is founded, and of priests of whom it is said, "Whatsoever ye shall bind on earth shall be bound in heaven," and many similar passages which seem to favor the claims of the Romish hierarchy. Calvinistic teachers will giv prominence to the eighth and ninth chapters of the epistle to the Romans, and many other passages which teach election and reprobation, and eternal damnation for a majority of mankind. Orthodox teachers generally will hav no trouble in finding chapters which teach total depravity and vicarious atonement. Methodists will hav no trouble in finding "free grace and dying love" chapters. Universalists can fairly revel in universal salvation selections, while the Unitarians and Hicksite Quakers will hav no difficulty in finding passages going to show that Jesus was a mere man, and not a God. The Bible is very accommodating. You can find authority for anything in it! I knew a very conscientious Trinitarian teacher who told me that she read to her pupils a certain chapter in which occur the words, "There are three that bear record in heaven, the Father, the Son, and the Holy Ghost, and these three are one." This passage she always read over twice every day with emphasis, that her pupils might hav no doubt about the trinity. She afterward found out that orthodox scholars admit that that passage is an interpolation, and for this and other reasons she has become a first-class Unitarian, with a strong leaning toward Freethought.

The Bible should not be read in the public schools:

VIII. *Because it would not secure the object contemplated.*

The difficulty is that the mere reading of the Bible, in promiscuous selections, teaches neither morality nor religion; it amounts to nothing; it is a "sounding brass and a tinkling cymbal;" and this is why the Catholics very wisely object to it, and propose to hav parochial schools where they can teach religion. They hav a perfect right to do this, so long as they pay for them out of their own pockets, and do not ask the state to furnish the money, not even by asking exemption from just taxation. Let all the sects who want to teach religion do the same thing. . . .

The Bible should not be read in our state schools:

IX. *Because it is a violation of the secular principle of the Constitution of the United States, and of the constitutions of the several states, which forbids the teaching of sectarianism at the public expense.*

The United States government is a purely secular institution. Everybody knows that, and nobody knows it better than the people who want to put God and Christ and the Bible into the Constitution—which would be absurd if they are already there. Several state courts hav decided that sectarianism cannot be taught in our public schools, and that no religious exercises should be held, and that the reading of the Bible is a religious exercise, and that even "without note or comment" the Bible is a sectarian book. The danger is not that holy water and the counting of beads will be introduced into our state schools, or that the Westminster Catechism will become a text-book, but that Roman Catholics, Presbyterians, Episcopalians, and other sectarians will unite in the hue and cry against "godless schools," and go on organizing parochial or church schools, and ultimately demand a *per capita* division of the state school funds, and thus cripple, if not entirely destroy, our common school system. This is the main point we should consider; and we hav no time to lose. The question is now upon us, and the promis of votes for demagogs already threatens success. Our only safety is in a general amendment of the federal Constitution, so as to make a division of money raised by taxation for educational purposes in the several states impossible.

Dr. Westbrook was followed by Mrs. Freeman, whose subject was "The Battle for Bread." Some of the many bright things she said were:

In Chicago a young Catholic priest in the excitement of debate said: "You Secularists will never succeed in the taxing of church property, for we control the money, we control the power, and we control the votes."

During the month of July, in the United States Senate, a debate arose on the Indian appropriation bill. There were two or three bills demanding money from the government for the support of Catholic schools. These had passed the House. In the debate that ensued it transpired that Congress had been making appropriations to the various religious denominations—Catholic, Episcopal, Presbyterian, and Methodist—until the donations had reached the enormous sum of $1,238,786 to the Catholics within four years, and $761,583 to all the other denominations combined. And the Senators, the people's representativs, debating this question, dare not oppose the demand, because of the political power of the churches, and especially the Catholic church. The protest against the appropriations came from the Protestant sects, not because they had any scruples of conscience in regard to stealing from the people, but for the reason that the Catholics had secured a greater amount of boodle than themselvs. They demanded a larger share of the spoils. Is it not time that every American citizen should arouse to the gravity of the situation? . . .

In Chicago two Sisters of Charity offered to a real estate dealer two hundred lots near the city limits. Their price was $24,000. He regarded it as too high. We will get that, they said, or we will not sell. We do not hav to pay taxes and can afford to keep them until we secure our price. The church cannot grow richer without leaving the people poorer. Every stone, every pillar of gleaming marble, every illuminated temple window, every statue of saint that remains untaxed, rests a dishonest burden on the home of the toiler. . . .

The American Secular Union opposes all Sunday laws. Neither church nor state can justly deprive the people of their inalienable right to life, liberty, and the pursuit of happiness. The limit of that liberty is reached when it infringes on another's right. It does not reach that limit in the Sunday opening of parks, the theaters, the museums, or any legitimate place of public resort. It also opposes the reading of the Bible in the public schools. The people are taxed to support the schools, Protestant, Catholic, Jew, and gentile. No preference, then, can morally or constitutionally be given to any religion. There are other and grave objections to the reading of this old book. The doctrin of the divine right of kings is not healthy reading for future American citizens. It is not in accordance with the true spirit of democracy. Servants, obey your masters, is not the teaching requisit to the development of heroes ever ready to struggle for liberty. I am opposed to the reading of the Bible in the public schools, because it indorses the inferiority, the subjection, the enslavement of woman. Man needs no supernatural stimulus to sustain him in his egotistical claim to superiority. He inherits that instinct abundantly from his savage ancestor, who, taking advantage of the helplessness of his companion, relegated her to the position of slave. . . .

"Thou shalt not covet thy neighbor's wife." It does not say anything about the woman not coveting her neighbor's husband. The woman had no possession, no property, in a husband. The man might buy one wife or two, as Jacob served seven years for Rachel, and in the end was deceived into accepting Leah; then he served another seven years, and as probably there were no more girls in old Laban's family to be provided with husbands, he got the one he wanted—or like Solomon he may hav a thousand wives. And if these do not please him, do not find favor in his lordship's sight, he may write them a bill of divorce and send them away. The woman, the wife, had no power to send the husband away. She wrote no bill of divorce. As well expect the donkey to sell his master. She was his possession, his property, and he disposed of her at his will and pleasure. However low the man may hav been crushed in his battle for bread, there always remained the wretched, degraded, helpless woman of whom he was the owner. He has never been reduced to so absolute a servitude but that beneath him woman has not cringed, the slave of a slave. My Christian friends, in conclusion permit me to assure you that I hav not wished to say anything that might seem to you sacrilegious, but if your religion is a reality, if your God is a God of justice, might we not expect to find something of this in your works? When we behold you indifferent and the people starving, we question if you are the followers of him who enjoined that the hungry should be fed and the naked clothed. If you wish to assure us of your honesty, you can best do it by being honest. If you wish to demonstrate to us that your God is a reality, you can do this by conduct in conformity to what a just God would demand of you. If we do not find this justice, this honesty, in your acts, it proves an alibi for your God!

If you are sincere you will not permit the people to assume one penny of your just burdens. There is not a single industry exempt from taxation—from the consolidated trusts, the wealthy manufacturer, down to the wretched child selling matches in the street, each and all pay tribute to the government. And that just proportion, my Christian friends, which you do not pay on your temples, is added to the people's burden as a tithe. Is there any good reason why Trinity church, a wealthy Christian corporation owning millions of dollars' worth of property, should be exempt, and the poor man compelled to assume the burden by an additional tax levied on his home? And in possession of this corporation is to be found wretched, ill kept, ill ventilated tenement houses, where the human rats and the four-footed rodents tumble in together.

"Let the reformer hitch his wagon to a star," said Emerson. Secularism, more daring than this, has hitched its wagon to a galaxy of stars. An old flag flung to the breeze a hundred years ago, blown hither and thither by many adverse winds, blood-red at first, then changing from crimson to red, white, and blue, tattered and torn, rising and falling amid shot and shell on many a battlefield—that flag waves over the peaceful tents of the Secularist's encampment to-day.

SUNDAY MORNING.

A large share of this morning was given up to the church champions who also advocate the reforms of the American Secular Union. The first was Rabbi Phillipson, of Cincinnati, an eloquent and pleasing speaker who defended the Jewish faith and the Jewish people, and then ardently advocated the Nine Demands. He was followed by Judge Waite, of Chicago, who brought forward the facts which urgently demand the support and multiplication of Secular Unions. In a subsequent issue we intend to print his address entire. The judge was succeeded by Professor Corliss, the secretary of the National Religious Liberty Association, a Seventh Day Advent organization. Professor Corliss also defended the Bible, and made several bad historical slips in so doing, but made amends by describing the work of his society and how it has opposed the iniquitous legislation of the church.

SUNDAY AFTERNOON.

In the afternoon, Mr. Washburn and Mr. Wakeman were down for speeches, but they shortened them up a little to giv Mr. Charlesworth an opportunity to be heard. Mr. Washburn's subject was "The Sunday Question:"

The ground of sacredness upon which all holy days rest, he said, is religious ground. Most people see nothing sacred in man or man's work, but to them God is holy and all that is done in God's name is sacred. The only sacredness that is worth a cent, is that which surrounds man's life, man's home, man's rights. We hold, a day that is devoted to work or recreation is holier than one consecrated to worship. We hold that the man who labors on Monday for his wife and babes is doing a more sacred act than he does on Sunday when he goes to praise God. We hold that deed to be holiest that most benefits the human race.

We cannot protect the Sabbath with a Bible text. Men and women hav found that the pulpit has deceived them. They were once made to believe that God was a Sunday policeman who arrested everybody that did not pass the Sabbath in orthodox fashion, but they cannot be fooled again. When a man has staid away from church all day Sunday and found himself alone at night, he begins to think that somebody has lied to him, and is ready for a greater indulgence the next Sabbath. Human experience is at variance with the church's warning.

Man has found that he was just as safe on the beach or in the woods as he was in a church on the Sabbath, and that no God molested him or made him afraid. Take the word God out of the Sunday question, and it resolves itself into what is right and good for man. In discussing this question only one object should be kept in view—the good of mankind. The exaltation of what is human is the chief characteristic of this age. Let our motto be, "Sunday for man, not for God."

A Sunday law is the last weapon of ecclesiastical tyranny. The American people ought to be great enough and sensible enough and tolerant enough to hav no Sabbath. They should liv as though one day was as good as another. In this age there ought to be no chance for a set of men to stand up and claim one day in seven for their particular use. Why should Christians say every Sunday morning: This day is ours; and we will punish anyone who does differently from what we do on this day? The battle between the ministers and the people for the possession of Sunday, is still going on. It is a struggle on the one side for a private prerogativ, and on the other, for human rights. Before the dawn of the next century, it will probably be decided who owns Sunday—the Christian church or the world. I favor the abolition of an ecclesiastical Sabbath. I would take this word from the brow of Sunday. I would emancipate man from the idea that one day is holy and another day unholy. I am in favor of throwing open the whole universe to man, alike on all days, holding him responsible at all times for his behavior. What man wants to do now is, to kill every Sunday law on our statute books; he wants to redeem Sunday from superstition, take it out of the hands of the priest and minister and dedicate it to humanity.

Mr. Charlesworth followed Mr. Washburn. In introducing him President Westbrook said: "During the present Congress it has been unanimously recommended that Mr. John R. Charlesworth, of New York, should be appointed a field lecturer and organizer, and it is desirable that he should be heard by the members of the Union and its friends. I hav great pleasure in introducing him." Mr. Charlesworth said:

A fact which to-day no one can deny with impunity, a fact which must be apparent to even the most casual observer, a fact which is thoroughly established and clearly recognized by the whole intellectual world, is that the present age is a period of theological decay. Throughout the whole theological world constant internal dissensions and changes are taking place. Old faiths and the old traditional beliefs, formerly indulged in with so much pertinacity, are now surely being replaced with new ideas. They are surely and irrecoverably passing away into a museum of superstitions. The burning question to-day is not whether the essentials of faith are true, but what course of conduct is most conducive to human happiness. Moral causation, or motivs to righteousness, are not of supernatural origin, but they exist in human nature itself, and they exist independently of any theological belief. They are to be determined solely by human reason and human experience, or the common nature and the common wants of mankind. The only true definition of Secularism is to say that it is the moral conduct of man drawn from considerations purely natural as distinguished from the supernatural. Secularism bids in labor for mankind, to promote human progress, to increase human happiness, and declares that this is the only possible means of effecting the true and complete emancipation of the human race, the only course of conduct capable of uplifting a downtrodden humanity, and placing them on the road toward perfecting the practical attainment of that earthly paradise upon which many writers and speakers are wont to dwell. Secularism, while affirming man's responsibility to man, denies man's responsibility to God, and it even goes further, declaring that if man is really and truly God-made, then God should be held responsible to man for man's imperfections, that is, he should be held responsible for his own imperfect work, and not presume to mete out punishment upon those who are his creatures and who had no control over their own being. Secularism also declares that prayer to the unknown and unknowable is worse than a mockery, for it is a useless abasement of the intellect. Human supplication to an imaginary God has for ages stormed the citadels of heaven, but it has ever gone unheard; if not unheard, then it has been unheeded.

What hope, what light,
Falls from the farthest, starriest way
On you that pray? Can ye beat
Back one wave with prayer? Can
Ye move mountains, or bid a flower
Take flight and turn to a bird in the air?

The president, interrupting: "Is that the Nine Demands? What has that to do with them?"

Mr. Charlesworth (evidently annoyed): "I am sorry if my remarks are not pleasing to the president, and I think I should retire."

Mr. Charlesworth retired, but the audience and

members on the stage were plainly astonished and dissatisfied.

The president proceeded to introduce the next speaker, Mr. T. B. Wakeman, of New York, as one of the former presidents of the Secular Union, a lawyer of prominence, and candidate for a judicial office at the pending election.

A large portion of the audience arose and began to leave the house.

Mr. Wakeman: "The unpleasant incident which has just occurred evidently calls for an explanation, and then for a square statement as to the nature of this Congress, its relation to the local Unions and other organizations represented in it and the topics discussed in them. Let those who are leaving to take a train do so quietly, and let all others return and be seated, and all will come out right. But before going on with any further statement let me say that I am quite sure that our venerable president, probably owing to a partial deafness, has misapprehended the remarks of the last speaker, which seemed to be in order if properly understood. I move, therefore, that Mr. Charlesworth be requested to return and finish his address, including that bit of poetry about prayer."

The burst of applause which greeted this motion from both stage and house showed that the audience was with Mr. Charlesworth, and the president at once invited him to go on with his address, which he did in this wise:

LADIES AND GENTLEMEN: I certainly must thank this large and enthusiastic audience for their kindness toward me, also for their appreciation of what I hav said, and for showing by their action that they demand for me my right to freedom of speech, but nevertheless I could only take the questions and interruption by our president as a direct insult to myself. [When the audience became reseated Mr. Charlesworth continued:] I was about to show by the few remarks which I had made upon prayer that Secularism denies the possibility of an arbitrary special providence, and affirms that science is the only providence of man; that science and a conformity with its teachings is the only lever which can upraise mankind. Morality is a natural growth, it is not a supernatural impulse. It is distinct and separable from theology, therefore the idea that our sense or conceptions of morality hav had a supernatural origin has been relegated to the realm of speculation and superstition. An earnest consideration of human wants and a deep sympathy with human needs must be the best and truest guidance of human conduct. For a person who can be influenced to do good, or restrained from doing evil, by the bribe of a heaven or the base fear of hell can only be actuated by personal and selfish motivs. Such a cause would to my mind hav a decided tendency to make mankind worse instead of better. I am warned that there are other speakers to come after me, therefore I must be brief. We are frequently denounced and condemned for our attacks upon the orthodox creed, but when we look around us and see these ghastly religious systems with their gaudy wealth, and who by their numbers and influence would consign us to oblivion, who can deny us the right to oppose the popular creed? When we see them stealing places of power, bribing the press, usurping a fictitious supervision over the education of our children, who can deny us the right to oppose the popular creed? When we see them opposing reforms intended for the improvement and the advancement of our race, when we see them dealing with supernaturalism and mythology as though they were actual facts, when we see them trying to deprive us of the right to spend our Sunday rationally, leaving us no alternativ but the church and the liquor store, when we witness these outrages and injustices perpetrated upon mankind by a superstitious and arrogant priesthood, who, I ask, and this time with more emphasis, who can deny us the right to oppose the popular creed? Our intention then is to oppose it in the future as we hav opposed it in the past, so as to make impossible a return to those dismal and oppressiv times known as the Dark Ages—a period of priestly power and intolerance, a period which never would hav been had man but known

'Twas not for him to look on high
For Eden's fabled glow,
But to clear away the weeds and make
A paradise below.
To make this world e'er better,
More noble and more true,
A fitter world to liv in
Than ever his fathers knew.
Had man but placed his heaven
On earth instead of sky,
Had he but discarded Gods,
For man to liv and die;
With noble impulse in his heart,
High grandeur on his brow,
He might himself, poor dreamer,
Been godlike long ere now.

THE PRESIDENT: "Now, you will certainly, and in a spirit of fairness, be willing to hear a few words from me. First, let me say, that no one is more inclined to favor and to maintain freedom of speech than I, and that I personally entertain substantially the same views in regard to prayer which I believe the speaker expressed. But, then, as I heard them, they seemed liable to be construed by many as outside of the objects of our Congress as expressly embodied in our constitution. Those objects are the total separation of church and state, and the Nine Demands which are set forth in detail as necessary to accomplish that result. Now, to aid in this accomplishment, we hav invited very many other societies and sects, or distinguished speakers belonging to them, who agree with us as to the necessity of the separation of church and state, but who would not at all agree with the last speaker, or with many of us, about the nature of prayer, or many other religious observances. They will say, Are such expressions Secularism? For instance, the Hebrew rabbi, Dr. Phillipson, and Prof. J. O. Corliss, secretary of the National Religious Liberty Association, delivered before us this very morning addresses in support of our main objects so able and effectiv that I can hardly imagin how anything could be more useful to our cause. Yet both of these friends spoke with no little feeling about comments which seemed to them wanton attacks upon things, to them, most sacred, which had been made by myself and others on this platform last evening. Therefore, before this large and miscellaneous audience to-day, it seemed to me that our young advocate might, to advantage, forbear a general attack upon what, to many who act with us, is still a cherished expression of religious feeling. So I ventured to intimate this to our younger lecturer in an undertone, so that he might explain the relation of the topic to the Nine Demands. My motiv was to extend, rather than to limit, his range and freedom of speech, and I know it was the furthest possible from any thought of an insult. I sincerely regret that the speaker took my suggestion in that unfortunate way. We hav no more time to spend over it, and I ask the next speaker to proceed with his address."

Mr. Wakeman said:

The incident which a few minutes ago seemed so unfortunate furnishes a happy, may I not say a necessary, occasion for a short explanation of the history and nature of the American Secular Union—its Congress, its auxiliaries or local societies, and their relation to other bodies and to Secularization in its full meaning and application.

The American Secular Union is the successor to the National Liberal League which was organized at Philadelphia July 4th, in the centennial year, 1876, by many of the most distinguished Liberals of the United States, for the main object of securing the total separation of church and state. The purpose of its founders was to establish many auxiliary societies, whose delegates should, together with life and annual members, constitute the succeeding annual congresses. Congresses of this character hav been held annually ever since, of which the present is the last. At the congress held at Cassadaga Lake, N Y., in 1887, the name was changed from the National Liberal League to the American Secular Union, and its mode and purpose of organization were sought to be made more effectiv. This was found to be necessary chiefly from the fact that besides the original object of national and state Secularization other objects, such as universal education, universal suffrage, opposition to Comstockism, and several others, had been by resolutions or otherwise added to its simple purpose of separation of church and state embodied in the Nine Demands. Many believed these additions to be sources of division and weakness. In addition to this fact Charles Watts had then come to America and was about to settle in Canada as the representativ of the Secular societies of England, which he designed to hav imitated as the basis of Liberal or Secular organization in America. It was, therefore, determined to drop the old form of the Liberal League which tried to do too many things, and to adopt the plan of the United States federal government, which might also annex and include the Canada societies if they should wish. Thus the Secular societies of all America were to be federated. The societies or unions should hav power to add to their objects beyond the Nine Demands as they should see fit, but the Congress to be composed of delegates and special life or other members should be a representativ body limited to the purpose of the separation of church and state as embodied in the Nine Demands. The local unions were to be adapted to home wants and duties, unlimited and unrestricted as to their subjects and modes of procedure, and for them the central or national body should in no wise be responsible as to their "acts or utterances." In addition to these local auxiliaries other Liberal Christian and Hebrew societies accepting our general purpose of state Secularization are invited to send delegates or speakers to our national Congress; and as our president has told you, many of our most useful advocates are thus obtained.

The national body, or Congress, is limited to Secularization in the broadest sense as applied to the state, and not to "any system of religion or philosophy." This you will see in the third and twelfth articles of our constitution. This simple imitation of our federal or United States Constitution, by which we hav unlimited home rule and expansion of state and local bodies, with union and concentration of the strength of all for the general and common purpose of all, is the best plan possible, as all Americans know, but it has, with its advantages, some disadvantages. For instance, the chief of these is the necessity of inviting those of extremely divergent views on every other topic except political Secularization, to take part in our Congresses held for that purpose. We must try to get over this difficulty by mutual intellectual and spiritual hospitality, and by cultivating a toughness of cuticle among ourselvs and our invited friends as to its apparent infractions. I say *apparent* infractions, for they hav been, and seldom will be, real. For as long as our theological fellow-citizens will insist upon the infraction of Secular government by forcing the Bible into our public schools, chaplains into public bodies, and the exemption of churches from taxation, all at our cost, certainly we are bound to inquire, what are their Bible, their prayers, and their churches worth? If our Liberal Christian, Hebrew, and Spiritual friends do not like to hav this done fearlessly, let them not, for that reason, abandon their plain duty to coöperate with us for state Secularization, but let them go to their orthodox brethren and induce them to withdraw their sacred affairs from that public support which makes public, secular, scientific, and hostil criticism of them absolutely necessary. The Nine Demands cover every one of these topics, and our venerable president, in his lecture last evening, was within Secular politics and the Nine Demands when he proved that the Bible is now one of the chief dangers of our country, because it is the pretense and wedge by which our common school system, the real cornerstone of our republic, is being overturned. So also was our young friend Mr. Charlesworth in order to-day in showing the utter futility and danger of prayer—of the praying system of legislation which we hav constantly to pay for at Washington, and in nearly every legislature in our country.

Mr. Washburn has just been in order in grandly exposing Sunday, because of Sunday legislation. Nay, I claim that I shall be in order when I try to show, this afternoon, that all the churches and their supernatural systems of theology are no longer worth exempting from taxation, because scientific Secularization has been extended so as to secure a sounder, safer, and in every way a better system of philosophy, religion, morals, and practical and emotional life than theologians hav inherited from their barbarous predecessors. Now it is very properly one of the objects of many of our local Secular Unions (as of the one at Newark, N. J., represented here by Mr. Charlesworth, for example) to displace the churches by a practical introduction and use of this Secular faith according to knowledge. It is certainly not best to repress these radical and complete Secularists and Liberals for fear of offending, without real cause, those who hav only begun to exceptionally apply Secularism to the state and in politics. Let them brace up and learn that what is so good in politics is equally good in religion, and in every other domain of human nature and endeavor. We never complain of what they say in reply, we take our punishment like men, but to expose the whole supernatural business is a duty from which we cannot escape as long as it is run at our expense and forced upon us by law. Without further apology, or rather justification, I shall proceed to lay before you the outline of my lecture on "The Three Saving Words of the New, the Secular Era, Commencing A.D. 1600, Era of Man 290—and Which Words Are Liberty, Science, and Humanity, or in Practice: Liberate, Educate, Consecrate."

SUNDAY EVENING.

The closing session of the Congress was given to Mr. Watts and Voltairine de Cleyre. The unpleasant effects of the afternoon episode had passed away, and again the house was crowded to the roof. Mr. Watts was announced to speak on "The Church and the Throne," but at the request of several he changed his subject in order to giv the people of Portsmouth an idea of what Freethought principles are. Had he given his lecture as first announced, he would, he said, hav dealt with three fundamental errors connected with church and state—that the alliance of church and state is necessary for the good of society; that the church is necessary for the welfare of the state; that it is the duty of the state to render special service to the church. After briefly speaking upon these points Mr. Watts began his exposition of Secularism, and for an hour the audience paid him the closest attention. The lecture was just what was needed, and gave the Portsmouth Secularists great satisfaction. As to alliance with religious societies, Mr. Watts said that the Union must, to be successful, recognize the discussion of theological subjects. The greatest obstacle to the Nine Demands is orthodoxy. Therefore its influence must be destroyed. It is a mistake to rely on the religious world for aid.

Mr. Watts was followed by Voltairine de Cleyre, who enlightened the people upon the standards of morality which men and women hav who do not recognize a supreme authority. Her discourse was mainly metaphysical, but able, and greatly pleased the editor of the *Open Court*, who is something of a metaphysician himself.

This was the last session of the Congress, which was marked by some unpleasant occurrences, but in the main the delegates and visitors thought it was good to be there, taking leave of each other regretfully and expressing hopes to meet again next year.

THIS issue of THE TRUTH SEEKER, owing to Tuesday's elections and the distance of the Secular Union Congress from New York, is thirty-six hours late.

Lectures and Meetings.

AT the Liberal Club, 220 East Fifteenth street, next Sunday evening, Charles Watts will lecture on "Religion, With and Without Theology"—a rare opportunity for Liberals of this city.

MR. LONGFORD, of the Philadelphia Friendship League, writes: "It gives me very great pleasure to inform you and the readers of THE TRUTH SEEKER that we had two splendid audiences October 26th to hear the celebrated Australian lecturess, Miss Ada Campbell. The only misfortune was that the hall proved to be too small to seat all the people, as the aisleways and doorways were completely blocked with eager listeners to hear the gifted and talented Ingersollian of the colonies. She held the audience spellbound for two hours with her eloquence, argument, and wit. I would advise all Liberal societies that could procure her services, to do so at once, as I learn that she is only making a short stay in this country. Her terms are reasonable, and I am sure she will fill the bill as a propagandist for Freethought wherever she goes. It grieves me to think that such talent and ability should be idle for want of employment. In her reply to her critics, she reminds me of Charles Watts, by her dealing out such sledgehammer blows, that entirely disarm her opponents. I will say in conclusion that we expect to secure her services for two or more lectures the Sunday following Mr. Watts, if possible."

What They Say About the Picture Book.

J. D. Shaw in the Independent Pulpit.

This is a wonderful book and will do effectiv work in showing the absurdity and untruthfulness of the church's claim to be a divine and beneficent institution, and in forecasting the abuses of union of church and state. It is a book of 400 pages, 12x9 inches, bound in boards, with illuminated cover, and contains 185 full-page illustrations by the artist, Watson Heston, with copious citations of fact, history, statistics, and opinions of scholars to maintain the arguments of the artist. It is published by the Truth Seeker Company, 28 Lafayette place, New York. Price: $2.

New Publications.

Unless otherwise specified, all publications noticed here can be had of THE TRUTH SEEKER COMPANY, *at the prices named.*

L. Fidelia Wooley Gillette has collected a lot of what she considers her brightest sayings, and Fowler & Wells hav put them into a little square pamphlet, which is dear enough at twenty-five cents, called "Editorial and Other Waifs." Fowler & Wells no doubt published the book at the expense of the author.

"Sex Slavery," for 5 cents, is a rhapsodical and rather carelessly written defense of Moses Harman It purports to be a lecture before the "Unity Congregation" of Philadelphia (whatever that organization may be) by Voltairine de Cleyre, and is published by *Lucifer*. The text of the sermon is that the earth is a prison, the marriage-bed a cell, women the prisoners, and men the unregenerate and much-to-be-condemned keepers.

"Human Magnetism," by H. S. Drayton, M.D., is published by Fowler & Wells Co. It considers the latest phases of the subject, including its nature, physiology, and psychology, with its uses as a remedial agent, in moral and intellectual improvement, etc. It is a work that is likely to attract a good desl of attention, and its value to purchasers depends upon whether one's bump of credulity is sufficiently developed to believe the marvelous tales it contains. Price, $1.

Mr. Green says that the *Freethinkers' Magazine* for November contains much valuable matter. A fine portrait of Dr. Joseph Rodes Buchanan constitutes its frontispiece, and its pages contain a sketch of his life. The leading articles are: "Aristotle's Agreement with Modern Ideas of Virtue," by Sarah A. Underwood; 'God in the Constitution," by Col. Robert G. Ingersoll; "The Sorrows of God," by George Jacob Holyoake. The Literary and Editorial Departments are unusually interesting, in which are communications from Parker Pillsbury, Lucy N Colman, Susan H. Wixon, F. May Hollaud, "Agnosticus," and other noted Liberal writers. For sale at this office. Price 20 cents.

The November *Popular Science Monthly* maintains its high average. Herbert Spencer opens the number with an essay on "The Origin of Music," in which he discusses the opposing views of Darwin and others. The address of Prof. T. C. Mendenhall, as president of the American Association for the Advancement of Science, appears in this number. In an illustrated article on the "Root-tip," Frederick L. Sargent tells how the root of a plant makes its way through the soil, and takes up nourishment for the plant. "My Class in Geometry," by George Iles, is a specimen of practical geometry teaching that is free from the usual dryness of the study. The other articles are also important in their several lines. In the "Editor's Table," "Hindrances to Scientific Progress" and "The Library as a Laboratory" are the topics treated. Fifty cents a number, $5 a year.

Another attempt to explain the Apocalypse has been made—this time by Charles E. Smith in a 75 cent book, published by Funk & Wagnalls, called "The World Lighted." In his preface Mr. Smith says: "It is surely not a situation to be regarded with complacency by the Christian world, that one of the principal books of the Bible remains uncomprehended and practically useless." Comprehending so fully the difficulty in which the Christian world is placed by having the meaningless raving of Revelation included in their Bible, it is also a pity that Mr. Smith cannot better help his brethren in trouble, for his explanation is as incoherent and absurd as the others. He skips words and isolated sentences without rhyme or reason, and as might be expected makes confusion worse confounded. There is no good reason for accepting any of his conclusions.

The "Agnostic Annual" for 1891, edited by Charles A. Watts, son of his father, has reached our side of the Atlantic ocean. Its contents are: An Agnostic View of the Bible, Samuel Laing. Fundamental Theses of Agnosticism, R. Bithell, B.Sc., Ph.D. Agnosticism and the Church of England, Amos Waters. Avatar, Come! A Poem, Saladin (W. Stewart Ross). The Instability of Faiths, Hon. C. K. Tuckerman. The Iron Hand Under the Velvet Glove, G. J. Holyoake. Practical Religion, Charles Watts. The Cinerary Urn: A Sonnet, author of "Cæsar in Egypt." The new Anglicanism, B. Russell. Androgynous Gods, H. J. Hardwicke, M.D., F.R.C.S. Is Agnosticism Sound? Paul Carus. Is Agnosticism Sound? Saladin (W. Stewart Ross). The Poems of Joseph Ellis, Mirabeau Brown. Price, 25 cents. For sale at this office.

Those who desire to know wherein Science and the Bible differ should send us 15 cents for a pamphlet by this title written by Charles Watts. Mr. Watts is a diligent reader of science's latest finds, and also thoroughly conversant with the collection of ancient legends and incomplete history known as the Bible. The subjects dealt with in this volume are, The Potency of Science, The Bible and Science, The Bible and Creation, The Origin of Man, Creation: Time and Material, The Bible Account of the Origin of Death, The Bible Deluge, The Mosaic Account of the Flood: Scientific Objections. Mr. Watts has brought forward a large number of authorities in science to contradict the Bible, and he arrays them methodically and reasons logically (as is his wont) to convince his readers (many of whom we hope will be churchmen) that the Christian's sacred book is by no means reliable in statement; that is to say, the relation does not correspond in its subjectiv order of thought with objectiv phenomena as now known to science, and this fault, we believe, constitutes falsehood. The pamphlet should be well circulated among believers in the Old Testament.

"One Man's Struggle" is a book by the Rev. G. W. Gallagher, once a minister of Keene, N. H., now located at Montpelier, Vermont. It is a record of his fight to put down liquor-selling in Keene, thinly disguised by the novel form. As a story it is worthless and uninteresting; as such record only has it a place in literature. It shows what one man can do, helped by law and phariseeism. What he did for the city of Keene we know from our own knowledge. He shut up the principal hotel in town; drove liquor-selling to the shanties in the dark streets on the outskirts of the town and to a bawdy house on Beech Hill; enriched the drug stores and some liquor dealers in Boston, who supply the people in bottles; made the city uncomfortable for commercial travelers and the general public who don't get drunk; and finally had to leave town himself because of the opposition his crusade excited. But he did not lessen the consumption of alcoholic drinks. Those who want Medford rum can get it in Keene in any quantity from a half pint to a barrel. Since the receipt of the book we hav taken the trouble to find out these facts, as Keene is an old residence of ours, and a place, we thought, from its puritanical habits, where Prohibition would prohibit if it would anywhere. Funk & Wagnalls publish the book for 75 cents.

Helen Weston writes in the *Twentieth Century* of one of our own books: "D. V. A. in 'Christian and Deist and the Prophets,' givs a business man's views upon religious and social matters. He writes for those seeking after truth in the scriptures. 'Christian and Deist' is written in the form of a dialog, though the Christian has little to say, and most of the talking is done by the Deist, who admits nothing as true without authority. He says it is a disputed question and very doubtful whether the first four books of the New Testament were written by those to whom they were attributed, or whether they hav not been changed and altered to suit the priests of a past age. He givs a few extracts from the 'Fathers of the Church,' that people may draw their own conclusions as to whether or not the 'fathers' altered the gospels to suit themselvs. St. Hermas, bishop of Philipopolis, A D. about 100, says: 'I never spake a true word in my life, but always lived in dissimulation and affirmed a lie for truth to all men, and no man contradicted me, but all gave credit to my word.' Then again Eusebius, bishop of Cæsarea, A.D. 315, says he 'has related whatever might redound to the glory, and he has suppressed all that could tend to the disgrace, of religion.' Several other extracts follow, together with much information of what is true and what cannot possibly be true in the Bible. The author ends by endeavoring to portray a vision of what this world might be were many of the old superstitions destroyed. 'The Prophets' contains much of the same thought, but the stories are told in verse and in a somewhat sarcastic manner, which renders them less interesting. When he says of the Bible, 'Mankind were better if the book were burnt,' and 'worthlessness is shown on every page,' I think he makes a mistake." Miss Weston ought to point out the mistake.

"Reminiscences." By Lucy N. Colman. With portrait of the author. Preface by Amy Post. Price $1 Published by H. L. Green; sold at this office. As these recollections of ante-bellum and anti-slavery times were first published in THE TRUTH SEEKER, our readers already know their value. Some of our Southern readers did not like them, but as they are solid facts, that fault should not be charged to the author, but rather to the infamous social economy that so long held millions of human beings in chattel slavery. To us they are extremely interesting as revealing glimpses of the hardships and dangers encountered by that splendid band of heroes called Abolitionists, of which Mrs. Colman, Elizur Wright, Parker Pillsbury, Wm. Lloyd Garrison, and a few others were the leaders. Mrs. Colman is an intense lover of liberty, a hater of meanness by whomsoever manifested, a deep moralizer, endowed with courage to say what she thinks, and with ability to make her stories read like thrilling romances. These "Reminiscences" are history and tales of chivalry combined. That in numberless instances they reflect upon churches and Christianity is to be expected. All truthful history does that. And now that slavery is abolished, and the church with her usual brazenness is claiming the credit for it, this book and Parker Pillsbury's "Acts of the Anti-Slavery Apostles" should be widely circulated, that the truth may be known. And another reason—which Mrs. Colman may not thank us for mentioning, but which the Liberals ought to know—is that as Mrs. Colman is not possessed of too many dollars, the purchase will help her to be a little more comfortable for the few (would they could be a thousand!) years she is with us. Our gatherings will sorely miss the Mother of Liberalism, as she is affectionately called, when age and infirmity shall keep her at home. Buy her book, read and keep it, and cherish the author for her magnificent services to freedom of body and mind!

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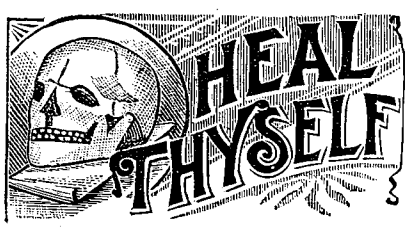
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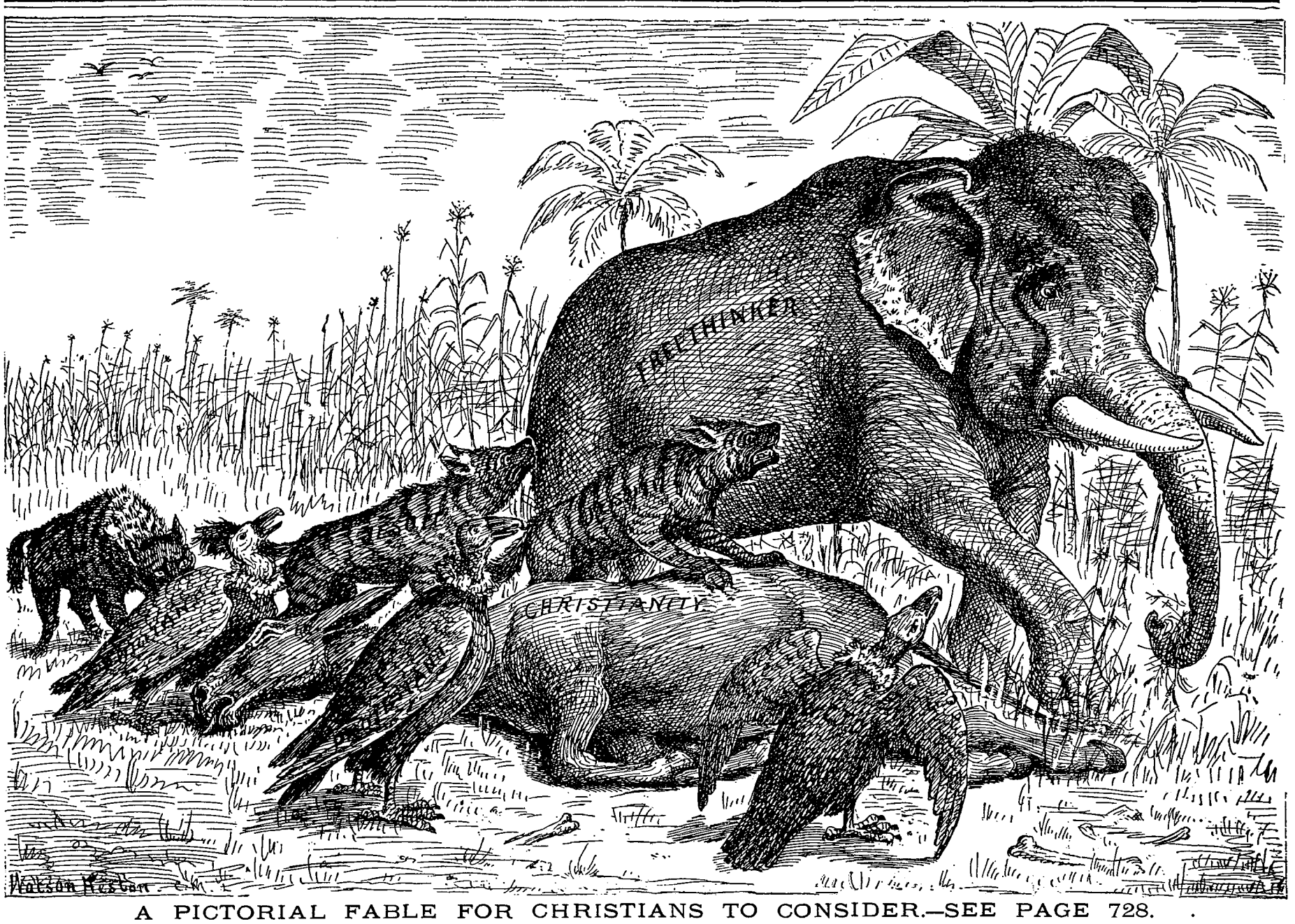
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A PICTORIAL FABLE FOR CHRISTIANS TO CONSIDER.—SEE PAGE 728.

Notes and Clippings.

IT is a bare matter of fact to say that Voltaire never knew what a vacant moment was. Planning, writing, revising, or directing the performance of a play; composing some pamphlet which, read by every cultivated person in Europe, would furnish fertil food for many an hour's conversation in courts and coteries; penning or dictating letters, of which the series is so inexhaustible that Charles Nodier is reported to hav said, "What! more unpublished letters of Voltaire! The only end to them will be the end of the world!"—*The Gentleman's Magazine.*

THOSE orthodox people who flatter themselvs by supposing that the position of women is superior in Christian countries to what it has been in any other nation, should read the paper given at the Women's Congress by Miss Georgia Louise Leonard, of Washington, upon "Women in Ancient Egypt." She describes how the influence and authority of women then extended through all the spheres of life. In fact, women held in almost every aspect a position equal to that of men. To the recognition of female rights may be attributed the prosperity of the great Egyptian empire.

THERE are lots of distilleries in Peoria, Ill., says the Hastings, Mich., *Plaindealer*, but a few days ago the Lord passed them all carefully by and burnt up the Presbyterian church, and to hav his amusement more interesting and funny the time chosen was when the edifice was filled with people. The first intimation of impending danger was the falling of a portion of the roof, when a stampede occurred, numbers of men, women, and children jumping out of the high windows. Our opinion is that such sport is really more harmful than numbering hairs and counting sparrows.

THE *American Spectator* says: "A writer in a society journal calls attention to the fact that, 'counting all persons who hav some religious faith and attend regularly some place of worship, Christian or Jewish, there still remain fifteen million grown persons in this country who never go inside any church at all.' He further observes that the Methodist and Baptist churches combined hav a membership of about one million more than the Roman Catholic; while these three denominations contain four-fifths of the church-going people. It would be manifestly unjust to allow the fifteen millions of non-churchgoers to interfere or prohibit the rest or any portion of the religious element from spending Sunday as they see fit, providing that in so doing they are not infringing on the rights of others. It would be equally unjust for the religious bodies to attempt to close the museums, picture galleries, or in any other way to seek to interfere with the innocent amusement of any portion of the fifteen million people who never go inside a church. (By innocent amusement we mean any amusement, recreation, or exercise which society encourages during the week.) This is a fact which many people will not see; for it is hard to rise above prejudice and be just; yet justice and toleration are the watch-words of progress."

MR. GLADSTONE, we are now told on the authority of his chief London organ, has once more entered the field against Professor Huxley. A great part of his forthcoming book, "The Impregnable Rock of Holy Scripture"—a reprint of recent magazine articles—is a challenge to Professor Huxley. "With the assistance of an expert in hydraulics," says this unconsciously humorous organ, "Mr. Gladstone has even criticised those calculations respecting the subsidence of the waters upon which Professor Huxley has impugned the narrativ of the deluge." And with or without the assistance of an expert in spiritual hydraulics, the great home ruler has also given his reasons for supposing that the Gadarene pig-owners were Jews unlawfully possessed of the swine possessed by devils. If they were, Professor Huxley's argument against miracles, because employed in this case for the wanton destruction of other people's property, is supposed to be shattered in pieces. A reply from Professor Huxley on these and other points is expected. Mr. Gladstone's opponents, says the *Tribune*, remembering the fate which befell him in his earlier, yet still recent, controversy with Professor Huxley, expect it joyfully. But Mr. Gladstone's power of seeing only what he wants to see is just as remarkable in theology as in politics, and in both his courage is perfectly splendid.

A DISPATCH to the daily papers from Leavenworth, Kan., says: "Postmaster Ritchie again threw the mail edition of the Leavenworth *Times* out of the mail this morning because it reprinted the list of the Catholic fair raffles. In giving an account of the postmaster's action, Postmaster-General Wanamaker sustains Postmaster Ritchie, and in reply to his telegram of inquiry simply wired, 'Unmailable.' Suit has been filed by the *Times* against Postmaster Ritchie for $10,000 damnges. The claim is made that no law can forbid an American newspaper to print the news." Commenting upon this case the *Herald* of this city says: "There is just a little danger that we are being governed too much. We read that an Indiana postmaster has thrown out of the mails the entire edition of the Fort Wayne *Daily Journal*, because the paper published an account of a Catholic church fair which contained a list of members who had drawn prizes. Another journal was also stopped because it contained a short item regarding the raffling of a sofa pillow for the benefit of a poor family. President Harrison is a sensible man and should make an example of this postmaster. His interpretation of the law is that any postmaster may constitute himself a censor over the newspapers that come to his care, examin them as rigorously as a Russian censor, and, if he pleases, throw them out of the mails. No law was ever passed by Congress giving such power. We approved of the president's course against lotteries and of legal action toward the suppression of the Louisiana lottery. But it is one thing to suppress a lottery and another to interfere with the liberties of the citizen. To throw out of the mails the entire edition of a newspaper because it contained an item regarding the raffle of a sofa pillow for the benefit of a poor family is an outrage. It only shows to what extent this beautiful paternal government is going—that it is really government by going to the devil."

Communications.

Is There a God?

I.

"Canst thou by searching find out God?" (Job xi, 7).

It is now ages since the above question was asked, and it has not yet been answered. It was regarded as a pertinent question then, and it remains a pertinent question still. The question of the being of a God is one to which the greatest and best of human intellects hav been directed and will be directed. It is a question which has an influence over the thoughtful portion of society, as a question of duty, and it has an influence over the unthoughtful portion of society, by the teachings of the priesthood, that is truly disastrous and sometimes painful to witness. The existence of God is not only assumed, but even dogmatized upon, and human happiness is marred and human progress prevented by this dogmatism. It has been among the highest functions of human intelligence to seek a solution to this absorbing question, and when it is approached with earnestness and sincerity it will command the attention and respect of the thoughtful portion of mankind, for the sincere and honest pains a man takes to discover truth are a better measure of his intellectual worth than any fancied possession of things revealed.

Many methods and arguments hav been employed by persons endeavoring to solve this much vexed problem, but as yet all efforts hav been without success. Every known property or quantity in nature has not only been deified itself, but has been presented to men as emanating directly from their God or gods. The sun was the universal supreme god of ancient times. It was regarded as the great life-giver and producer—a belief which closely approaches the scientific teaching of to-day—and popular tradition deified it, and then thousands and tens of thousands of animated beings were sacrificed upon the sun's altars, and even human beings died by the hand of the sacred executioner in order to assuage the wrath of that orb or turn aside the fury of its vengeance, when it was as inoffensiv and as free from either as the pure light it sheds through the wide expanse of the heavens.

Of the two principal arguments which hav been adduced to prove the existence of a God, the first is that of design, an argument which proceeds purely from inference, and being capable only of inferring, it implies an amount of facts which are incapable of solution. The second is an argument derived from consciousness. Consciousness is simply the aggregate feelings of the human mind, a kind of analysis which, unable to reason boldly, reviews all that one knows, and from this, incomplete as it is, sums up a decision. The consciousness of an Atheist can never form the existence of a God, for if he was not an Atheist, he would not be convinced, and the arguments in its favor, and his prior knowledge, would be to him the consciousness that there was not one. Of all arguments consciousness is the most weak, for is it not a growth, an educator, the conviction of a life? To use it as an objectiv argument for the existence of a God is to exalt man's feelings in the place of his judgment, and then, having divested himself of his perception, he is left to his fancy whether he sees or not. If we would revere and worship a being whom we are to regard as the author of nature, and therefore infinitly superior to ourselvs, we should clearly understand who and what that being was. And if there was such a being, and he intended us to worship him truly, he would without doubt hav manifested his presence or told us of his nature. He would hav written his name in grand and unmistakable characters upon all his works. This, however, has never been done, and the Atheist is justified in his denial as a means of instituting an inquiry whether such a being really exists. No evidence, not even the traditions of men, will tend to prove this existence, and bring us nearer to the solution of the question, Is there a God?

What is God? Is he something or nothing? Is he a world? Is he an animal, a vegetable, or a mineral? What is he? What are his phenomena, his power, and his location? Where is he? We know not, and neither hav we met anyone who did know. We hav made over and over again various appeals to those professing a knowledge of him, for the foundations of their present knowledge. But we can get no satisfactory answer.

We are often asked by the religious people, If there is no God, where did the first grain of corn come from?—a question bearing upon the argument of design. To this the Atheist is silent. Neither can the Christian answer it; neither is he aided by a critical dissertation upon the power and wisdom shown in a single grain of wheat. The Deist says that it could not hav sprung fortuitously from the ground without design. The same with vegetables and animals. These are advanced as of supernatural contrivance and undoubted design. But the question remains, Are they? A grain of wheat may show evidence of being constructed for a purpose, yet it is thoroughly useless until it is placed in the ground to fructify and grow. The soil then is necessary for its completion. So here we hav proof from the design argument that the dust of the earth is on an equality with the organized grain of corn. In every case design is a proof of imperfection, because it is subject to growth and improvement. No designer can design anything unless he knows the adaptability of each part of the material he has to work with, and this knowledge can be gained only by long years of experience and patient contrivance. Yet are we to imagin that before God made the world he must hav repeated attempts and failed each time until he succeeded? Why, the very argument itself is ridiculous, and not one present day theologian would hav the temerity to use it. The complexity of the human structure is frequently adduced in favor of the design argument. But I fail to see wherein design shows itself. We hav five fingers on each hand, but is there any necessity for absolutely any more or less than five? Suppose we had only four, the design argument could be illustrated in precisely the same way. Nay, but take away our hands, arms, legs, and shoulders, and the design argument might be taken from the rest of our bodies. Let us go further still, and suppose there were no human beings or animals upon the face of the earth, nothing upon the surface of the globe except an old bull-frog, eloquent treatises and essays might be written upon the wonderful adaptation of his limbs to the sphere in which he moved or upon the wisdom of the almighty. We are asked to grant that the arm is adapted to the shoulder, and this to every part of the human frame. We are pointed to the mechanical world for an illustration of intelligence, to the economy of the world for wisdom, and to the many enjoyments of life for goodness. These, being duly considered, are introduced as proofs that the original parents of all these various functions had a beginning—that somebody created them, and that somebody embodied the attributes of intelligence, power, wisdom, and goodness, with a second edition of attributes called omnipresence, omnipotence, and omniscience, and we are asked to believe that this great verb is God.

Such is the rapid tergiversation of logomachy by which Theists seek to be convinced of a mere "word" and not a thing. It is genuin metaphysics and not science to discuss an idea of a supposed idea instead of a representation of a visible semblance. In fact, the eternity of matter does away with the necessity of a God; the laws of analogy oppose in every step the design argument; the design argument is cumulativ in error and self-contradictory. Theists hav never manufactured a God by it complete, for they can never comprehend what they are talking about. All ideas of God are proofs of human ignorance. For the idea always corresponds to the state of education and the training of the individual holding such tenets. The deity of the New Zealander is a tattooed image, the Malay god is a cruel symbol, the Brahmans' god is typical of their extravagant ideas, the Mohammedan God is as lascivious as his prophet, while the popular idea of the Christian God is that of a great man sitting upon a golden throne, with long white robes and a flowing beard, having at his side Jesus and the Virgin Mary. Every age has had its Gods and men hav worshiped them and sacrificed unto them. But as men grow in knowledge and wisdom so their ideas of God will change. The orthodox idea of God came from a very low and barbarous age. It is totally unfit for the present race of mankind. Revengeful, cruel, ignorant, and revolting, there was the greatest inconsistency between his assumed attributes and his assumed conduct, which is sufficient to prove the falsity of all.

JOHN R. CHABLESWORTH.

Christianity and Evolution.

CHAPTER III.

Another important part of the Christian religion, viz., the doctrin of the "logos," or the "word of God," is clearly traceable to pre-Christian times; on the one hand to the Greek Plato, who lived 400 B.C., and on the other to the Jewish Philo. It will be remembered that John i opens with the declaration: "In the beginning was the word. and the word was with God, and the word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made. In him was life, and the life was the light of men."

Philo, describing the logos, says: "The logos is the son of God the father, the first begotten of God, the most ancient of all beings," and so on, and identifies Christ with the logos in a multitude of particulars (see De Profugis, De Somniis, De Monarch).

The Rev. J. W. Lake, in a pamphlet entitled, "Plato, Philo, and Paul," givs numerous illustrations of the resemblance between gospel teachings and the logos (these are quoted at length by Mrs. Besant, Freethinkers' Text-Book, Part II).

The logos, then, is the source from whence we get the idea of Christ as the word of God. And as this idea was formulated before the alleged birth of the Jesus of the gospels by four hundred years, it is easy to understand how it may hav been incorporated in the gospels when, years after the alleged death of Jesus, these books were first compiled. Nor did the idea of the immortality of the soul originate with Christianity, though from a study of the Old Testament it is quite clear that the earlier Jewish writers had no notion of the personal continuance of man in a world beyond the grave.

If Solomon was the writer of the book of Ecclesiastes, he certainly was opposed to the doctrin of the immortality of the soul. "I saw in mine heart concerning the estate of the sons of men, that God might manifest them, that they might see that they themselvs are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth so dieth the other; yea, they hav all one breath; so that man has no preëminence above a beast—all is vanity" (Eccles. iii, 18, 19).

Jesus appears to hav believed in the resurrection of the body (John xi, 44), consequently he called the decayed corpse of Lazarus from the tomb and himself appeared bodily to some of his disciples after the resurrection (John xx, 27).

On the other hand, Plato and Socrates inclined to the view of Pythagoras, that the souls of men at death took possession of higher or lower animals according as the man's life had been either noble or base, virtuous or vicious.

The Egyptians certainly entertained a belief in the immortality of the soul and incorporated these teachings into their funeral ritual (Egyptian Mythology, Sharpe, p. 52).

The Indians also had an idea of the immortality of the soul at least two centuries before Christ (see Religious and Moral Sentiments from Indian Writers, by J. Muir, p. 22; also Inman's Ancient Faiths, vol. ii, p. 820). The doctrin of the "unity of God," and many of the ceremonies of Christianity, such as baptism, confirmation, etc., were also of pagan origin (see Christian Records, by Rev. Dr. Giles, p. 129; and Diegesis, Rev. Robert Taylor, p. 219).

Even the idea of angels and devils was borrowed from Egypt by the Jews, and lastly the great doctrins of the destruction of the world by fire and punishment of the wicked are drawn from a pagan source (see Justin Martyr, Apology, 1, chap. viii; Sharpe's Egyptian Mythology, pp. 49 52; also see Dr. Kalisch's Historical and Critical Commentary on the Old Testament, p. 318).

Indeed, Mrs. Besant ably sums up this branch of the subject as follows:

Thus we hav seen that the cardinal doctrins and ceremonies of Christianity are of purely pagan origin, and that "Christianity" was in existence long ages before Christ.

Christianity is only, as we hav said, a patchwork composed of old materials. From the later Jews comes "the unity of God;" from India and Egypt the "trinity in unity;" from India and Egypt the crucified redeemer; from India, Egypt, Greece, and Rome the virgin mother and the divine son; from Egypt its priests and its ritual; from the Essenes and the Therapeuts its asceticism; from Persia, India, and Egypt its sacraments; from Persia and Babylonia its angels and its devils; from Alexandria the blending into one of many lines of thought. There is nothing original in this creed save its special appeal to the ignorant and to babes. "Not many wise men after the flesh" are among its adherents. It is an appeal to the darkness of the world, not to its light; to superstition, not to knowledge; to faith, not to reason.

Having thus discovered the various sources from which the Christians hav collected the materials out of which they hav built up their religion, I will endeavor in the next chapter to trace the evolution of these ideas during the early ages of the Christian church.

EARLY CHRISTIANITY.—CHAPTER IV.

Although there is no evidence of the existence of the Jesus of the gospels, whether considered as a God or man, it is quite within the realm of possibility that a person may hav lived named Jesus, or Joshua—or, for the matter of that, a dozen such persons—who proclaimed some unpopular doctrins to the Jews, and who, as a consequence, was persecuted by them, and ultimately put to death either by crucifixion, or by stoning, as declared by Josephus.

It seems quite clear, however, whether such a person lived or not, that between thirty and fifty years after his alleged death a number of persons appeared who called themselvs followers of Jesus, and went from place to place proclaiming teachings which, while they bore a wonderful likeness to the doctrins of the Essenes, appeared to possess an originality of their own, and were probably proclaimed with an enthusiasm which only those who were suffering from persecution could impart. In the midst of this persecuted and excited rabble stood one Paul, an able and learned man, who had once been an opponent of Christianity, but who, having been smitten by sunstroke (Acts xxvi), lost the even balance of his mind, and became just as ardent an apostle of "Christ and him crucified" as before he had been an enemy. It must be remembered that Paul never saw Jesus, and therefore, however zealously he may hav advocated Christianity, it cannot be said that he was a witness, in the strict sense of the term, of the reality of Christ. Now, for nearly a hundred years these Christians carried on their propaganda, referring to

tradition respecting the teachings of their so called master.

Early in the second century some gospels and epistles were written bodying forth the alleged teachings of Jesus. These are alleged to hav been written in Hebrew, although the gospels, as we now hav them, are in Greek. What became of the originals nobody knows; no trace of their existence can now be discovered.

Now, the early beliefs of Christians differ in many material points from the Christianity of today, and I will endeavor, in this and succeeding chapters, to indicate some of the points of difference, and how they arose and developed. In the first place, I think it can be satisfactorily demonstrated that the early Christians believed that Jesus was merely a man, and rested their beliefs upon the teachings of the apostles and of the gospels as they understood them (Acts xi, 22). Christians were divided, not only into several sects, but there were Jewish Christians as well as gentile Christians. The Jewish Christians were in a wretchedly poor condition, so much so that they earned the unenviable appellation of Ebionites, which signifies poor and mean, in the same manner as many of the early reformers from popery were called Beghards, as a term of reproach (see Dr. Priestley's Corruptions of Christianity, p. 3).

Peter and Paul always spoke of Jesus as a man. In 1 Tim. xi, 5, Paul expresses his belief thus: "There is one God and one mediator between God and men. the man Christ Jesus" (Voltaire: Philosophical Dictionary). In fact, the idea of Jesus being God does not appear to hav developed into a portion of the Christian creed until the end of the sixteenth century.

Jewish Christians were treated with studied cruelty by gentile Christians; they were also held in the greatest abhorrence by the religious Jews, who cursed them solemnly whenever they met them, for having departed from the faith of their fathers. These Jewish Christians were sometimes called Nazarenes, but more often were referred to as Ebionites. Epiphanius, in his account of the Nazarenes, makes no mention of them believing in the divinity of Christ (Epiphanii Opera. 1682 (Hær 29), pp. 1 124); while Trypho the Jew in his dialog with Justin says:

> They who think that Jesus was a man, and being chosen of God was anointed Christ, appear to me to advance a more probable opinion than yours. For all of us expect that Christ will be born a man from men, and that Elias will come to anoint him. If he, therefore, be Christ, he must by all means be a man born of man (Dialog, Edit. Thirlley, p. 238-4).

This view was also taken by Eusebius, bishop of Cæsarea, "Ecclesiastical History," book 1, chap. ix, and by Tertullian in his "Discourses Against Praxeas."

Not only is it true that it took many centuries to develop the doctrin of the divinity of Christ, but this doctrin, which appears to hav been entertained by a small minority till the council of Nice, was fiercely resisted for centuries, especially by the poor and unsophisticated among the Christians, who thought that it savored of polytheism and was an attempt of the learned to foist upon them something in the nature of a metaphysical puzzle.

Tertullian expressed the hostility of the masses to the doctrin of the trinity in the following terms:

> The simple, the ignorant, and the unlearned, who are always the greater part of the body of Christians, since the rule of faith itself transfers their worship of many gods to the one true God, not understanding that the unity of God is to be maintained, but with the *economy* dread this economy, imagining that this number and disposition of a trinity is a division of the unity. They therefore will hav it that we are worshipers of the two and even of three Gods. We, they say, hold the monarchy. Even the Latins hav learned to bawl out for monarchy. and the Greek themselvs will not understand the economy (Praxeam, Sec. III, p. 502).

No doubt a great deal of the confusion of thought among the early Christians arose through the frequent occurrence of the term "Holy Ghost" or Holy Spirit in the synoptic as well as the apocryphal gospels. These terms were probably figurativ and did not refer to what Dr. Parkhurst facetiously termed "the foggy member of the trinity." The Holy Spirit probably meant the sincere spirit of enthusiasm by which men's conduct was stirred to activity in any praiseworthy cause. In this sense St. Paul writes in Cor. ii, 11: "What man knoweth the things of a man save the spirit of man that is in him? Even so the things of God knoweth no man, but the spirit of God."

Having by persistent advocacy and frequent votes at councils established the doctrin of the trinity, it became in time part and parcel of the teaching of the church. In the fifteenth and sixteenth centuries, the Catholic being the only Christian church, the doctrin of the trinity was incorporated as a part of the authorized creed, and when ultimately through the polygamous character of that pious monarch Henry VIII. the pope ceased to be the reigning religious head of Europe, and the Catholic church took a back seat in favor of a new organization which is now known as the Protestant church, the doctrin of the trinity was still retained and became part of the new faith, and was embodied in the Athanasian creed and is read to-day in all the churches of Christendom.

ARTHUR B. MOSS.

Organization.

Without attempting a full statement of facts relativ to the mental forces which tend to destroy Liberal organizations, I will proceed at once to giv my views relativ to how we should effect and maintain them. Our success in this direction depends mainly upon the observance of one fundamental precept—increase the desire to maintain Liberal organizations until it outweighs the resisting forces which tend to destroy them. How shall we accomplish this?

1. By holding before Liberals the mirror of the world's evils caused by religion. By observing the evils of the past. As like causes produce like effects, they can predict the dangers of the future. This calls for action.

2. They must be influenced to see more clearly that, according to the fundamental principles of this religion, wholesale murder is regarded as being moral, and that the great evil of this system lies in the fact that religious people believe that a God sanctions persecution, and that as they accept this supposed authority as supreme, they, of course, justify themselvs in any practice which a supposed God sanctions.

3. They must be made to see that human suffering is the fruit of this religion; that its fundamental evil should and must be destroyed, and that Freethought is the only instrument which will effectually destroy it, and Liberals the only class of people fitted to lead in the accomplishment of the work.

We believe the right effect can be produced, because every emotion of the mind can be warmed into increased activity by stimulation, by exercise. But a negativ policy will not do. "Milk and-water" arguments are fruitless. Nothing but positiv, determined, energetic effect will prove effectual. There is a way. We believe that every Liberal can be reached. We believe the sleep of apathy can be broken, and the sleepers, one and all, aroused to full consciousness, wide awake and full of energy. But we want men who are especially qualified to effect this grand awakening. How much of an effort has been made in this direction? In my vicinity none. Liberal speakers hav been here, but they hav not entreated the people to rally in support of the grandest cause known to the world. Their work has been confined almost exclusivly to education, to the expounding of Liberal principles.

Among all the Liberal lecturers I hav ever heard, no one has urged the people to organize and to labor assiduously for the support of their organization. The utility of organizations as equilibrious forces poised against Christian societies has not been pointed out. True, these men hav done earnest work and done it well. But not this kind of work, although it is the kind most needed. Now to the question, How shall local organizations be effected and sustained? We answer:

1. Organizations formed in large cities should be presided over weekly by Liberal lecturers.

2. All Liberal societies should be formed by men and women whose business is this kind of work, and who hav especial talents for the same.

3. These organizers should be furnished by the American Secular Union.

4. Each propagandist should giv public lectures every Sunday and devote his entire time during the week to canvassing the town and doing private work until the organization is thoroughly completed. By rightly laying the cause, the situation, and the needs of the hour before Liberal people in this private way, interest would be excited, which, with proper influence, could be maintained. In connection with this method of procedure, pamphlets and tracts of a nature to excite interest and enthusiasm in the cause should be freely distributed.

5. The business of this organizer would further be, to raise funds by subscriptions, etc., to pay a public speaker for one year's service in lecturing before the said organization; and when this is accomplished the American Secular Union shall send a speaker to fill this position for the stipulated time; and this man shall prepare the field, make provision either for himself or another lecturer for the year to follow—the organizer to be sent by the American Secular Union into a new field of labor.

6. The local speaker should, from time to time, fill engagements in the neighboring towns and other accessible fields where arrangements can be made for lectures or debates, and one-half of the proceeds from said lectures and debates shall be forwarded to the American Secular Union; the remaining half shall be given the local speaker as remuneration for extra work.

The Secular Union would, doubtless, realize from each lecturer, yearly, more than enough to pay the organizer for the time spent in effecting the organization.

The great drawback is the discouragement of those who are willing to help support an organization by reason of the smallness of the number of those who patronize the order. Yet there are plenty of Liberals in most of the large towns to form a social society equal to the best church society of the place. To get them interested, and to entertain them after they are interested, is all that is necessary, *i.e.*, the interest must be of that degree which will overbalance all opposing interests. But this cannot be excited without private work, and that, too, of the most influential kind.

Individuals are directed and improved by the operation of their own mental faculties, and these faculties are stimulated into action (1) by natural existing influences, such as social communion, and (2) by selfish or religious influences, the latter being excited both by real and imaginary external motiv forces, which cause the individual to move in a particular way, which way is always in harmony with the nature of the circumstances by which he is controled. In view of this truth Liberals should endeavor to increase by stimulation the inactiv elements of their brethren. Earnest, persistent effort in the way of private influence, together with a judicious use of tracts, books, papers, etc., will effect the end desired. We want propagandists who are awake to the truths in human nature and who hav special talent for organizing. The outcome of organizations formed by local talent alone is usually uncertain. In small towns where Liberals are not able to support a speaker societies may be maintained by local talent; but they would, doubtless, be more successful if the organization could be effected by the special talent mentioned.

An indispensable requisit to our cause is confidence—confidence in each other, confidence in our motivs, and confidence in the success of any laid-out work. And moreover we need a greater reciprocity of feeling and unity of action. Whenever every part of the American Secular Union constitution shall be approved by a majority of intelligent Liberals, whenever its objects and aims shall be unanimously indorsed, and whenever it is made clear to the Liberals of this country that any object for which it is laboring is essential and that it can be obtained. I hav faith that money will flow into the Secular Union treasury. Whilst without this reciprocity, without this confidence and unity, without an implicit faith that the work of the Union, to an extent at least, can be attained, little or nothing will be accomplished. N. ZEDIKER.

Des Moines, Ia., Sept. 1, 1890.

Suicides.

The attention of the readers of the daily papers is struck by the increasing numbers of suicides; and what is strange, the victims come from no particular class, rich, poor, healthy, or physically wretched. Religious belief has no restraint when the resolution is once taken.

The gratification arising from wealth in the millionaire, the piety of Christianity and the sanctity of the priesthood and its surroundings, act as no determent to "jump the life to come."

In the physically miserable, made so by chronic and hopeless diseases, or in men in poverty, suicide to us would not seem wonderful. Human law has tried to stop its perpetration, if the offender is detected in the act, by the exaction of a petty penalty and incarceration.

The Roman Catholic church forbids it, and withholds from the victim church burial. And in Catholic countries the remains of the victim are buried in a public cross-road, and vindictivly, as it were, a wooden stake is driven through the remains!

It is true we, with all Agnostics, know nothing of the future after death; still, we hav as a general thing a universal hope of immortality.

There are those, however, who are pleased with the conception of Atheism.

A real Atheist, if such can be found, seldom or never commits suicide, knowing full well that when done their pipe is out. They patiently endure the ill of life, be it hopeless gnawing cancers, blindness, deafness, the decrepitude of age, and the "ten thousand ills that flesh is heir to." They are heroes and heroins.

Looking at suicide from a worldly standpoint, we cannot but justify the act when our miseries become unbearable, for none of us by any conception of justice can be held responsible for a physical organization over which we had no choice. I repeat that I justify the act of suicide wholly from a worldly standpoint, but not so as a Spiritualist, for by doing so one may be doing himself a serious wrong.

Among the many communications I hav at times received, I giv the following from my old acquaintance, Mr. Charles C. Wright, the noted die sinker of New York: "On being released from my old worn-out body, I found my earthly speculations on Spiritualism were in the main correct. I found it necessary, yes, very necessary, to lay up all the knowledge you can while in your sphere, for it will be essential to you here. The spirit world is, as I expected, progressiv."

Hence, viewed from a Spiritual standpoint, I must object to a wholesale approval of suicide as long as we can add to our stock of knowledge. D. B.

The American Secular Union.

R. B. WESTBROOK, President.

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The American Secular Union.

The following communications were received by the late Congress of the American Secular Union. Lack of space prevented their appearance in the report:

MONTREAL, CANADA, Oct. 27, 1890.

TO THE PRESIDENT AND MEMBERS OF THE AMERICAN SECULAR UNION, *Friends:* I feel it to be a privilege to send a word of greeting to your convention, and to express the wish that its deliberations may result in effectiv action and its gathering together of co-workers may tend to the increase of good-fellowship and the growth of enthusiasm for the principles of Secularism. As example is catching, we look with interest to your progress in securing needed reforms, believing that Canada will be greatly influenced by the results. The evils that we combat are common to the whole continent, and Canada and the United States can join in an American Secular Union which will be uninfluenced by political divisions and may be a happy presage of their future obliteration. With hearty congratulations upon your effectiv organization and its prospects for usefulness, I am,

Cordially and fraternally yours, ROBT. C. ADAMS,
President Canadian Secular Union.

FALL RIVER, MASS., Oct. 29, 1890.

TO THE AMERICAN SECULAR UNION IN CONVENTION ASSEMBLED, HON. R B. WESTBROOK, PRESIDENT, *My Dear Friends*. I hoped to hav had the pleasure of meeting with you in the beautiful valley of the Onio, and clasping hands with the earnest men and women whose words and acts in this Congress will be written in undying language upon the pages of impartial history. But circumstances hav ordered otherwise, and it is only in thought and mind that I can be present.

Never before in the history of progressiv thought has there been greater need of living exemplification of the glorious principles and precepts of the American Secular Union than at the present time.

The vótaries of superstition are making a great fight. Bigotry is silently marshaling its forces, and ecclesiasticism holds its tyrant lash over the heads of the timid and shrinking Now is the day and the hour when the forces of truth and science are to rally, to make a firm, unwavering stand for the right to reason. It has seemed to me sometimes that the enthusiasm, the strong and willing, the helpful, working hands, are in the West, that we in the East must catch the inspiration to be up and doing from our stalwart brothers and brave sisters who sit in convention to-day.

The demand of the times is for great hearts and strong, unflinching minds, for valiant soldiers who will stand shoulder to shoulder in this battle for justice.

May this Congress be a great gathering of brave men and true women. May it be characterized by calm, judicious legislation, by wise counsel, by careful and earnest decisions, and may it be a stepping-stone from a dead past on to a noble and activ future, a future throbbing with quick instincts, alive with new and grand endeavors, flushed with the light of the morning and bright with the promis of a glowing and brilliant day.

With kindest regards to all friends, I am,
Yours for Universal Mental Liberty, SUSAN H. WIXON.

The Secular Union's Monthly Report.

SUBSCRIPTIONS RECEIVED OCTOBER, 1890.

W. H. Pepper, Petaluma, Cal	$10 00
Chas. de la Baume, Uintah, Utah	1 30
Rosseau Hess, Fort Custer, Mont	5 00
Converse Close and wife, Grattan, Mich	2 00
James H. Handy, Cotuit, Mass. (new)	1 00
Capt. Horace M. Bearse, Centerville, Mass., through Jas. H Handy (new member)	1 00
James Wardwell, Emmett, Ida	5 00
Otto Wettstein, Rochelle, Ill	10 00
C. M. Buck, East Milton, Mass	1 00
W. B. Clark, Worcester, Mass	1 00
S. L. Hogan, Ben Hur, Cal	1 60
R. R. Gurley, M.D., Washington, D. C	1 00
Newark branch of the American Secular Union, through John R Charlesworth (charter fee)	5 00
C. K. Hardy, Worcester, Mass., through W. B. Clark (new member)	1 00
Albion Secular Union, Idaho (charter fee) through A. Burstrom	5 00
Theodore W. Stauffer, Philadelphia, Pa	1 00
Andy Derming, Oakland, Cal., through *Freethought*	1 00
Channing Burnz, New York city	5 00
John L. Moore, Quincy, Ill	2 00
Wm. Fray, Verona, Pa	1 00
Mrs. Lizzie Fray, "	1 00
James A. Greenhill, Clinton, Ia	10 00
John Simmons, Philadelphia, Pa	1 00
Charles B. Hobbie, Hudson, N. Y. (new member), through J. A. Smith	1 00
W. F. Freeman, Stockton. Cal	1 00
E. A. Stevens, Chicago (for life membership)	25 00
John Turner, Philadelphia, Pa	5 00
Jos. Rhody, Coalport, Pa	1 00
T. Morris Perot, Philadelphia, Pa	5 00
C. M. Powers, Greenwich Village, Mass., through THE TRUTH SEEKER	2 00
B. Sugenheimer, Winnsboro, N. C., through THE TRUTH SEEKER	1 00
P. F. Spencer, Evansville, Wis., through THE TRUTH SEEKER	1 00
L. Wolfes, Martinsburg, W. Va., through THE TRUTH SEEKER	3 00
Mrs. H. Bohda, Martinsburg, W. Va., through THE TRUTH SEEKER	5 00
John D. Powers, Woodstock, Vt., through THE TRUTH SEEKER	20 00
Wm. Wilcox, Warrensburg, N. Y., through THE TRUTH SEEKER	1 00
W. B. Orchard, North Boothbay, Me., through THE TRUTH SEEKER	75
W. S. Wood, Shawano, Wis	1 00
John A. Jost, Ogden, Utah	2 00
Phoebe A. Cook, Greenwood, Wis	1 00
Mrs. P. W. Farmer, Cureall, Mo. (stamps)	16
Charles Lownd, Minneapolis, Minn	5 00
Joseph Wenzel, Wayland, Mich	1 00
Alfmond Owen, Milwaukee, Wis	10 00
W. B. Young, Mackinac Island, Mich	5 00
N. F. Griswold, Meriden, Conn	25 00
John Winn, Nantucket, Mass., through the *Investigator*	2 00
Contributions previously acknowledged, remitted through the *Investigator*	2 00
Joseph Lee, Fresno, Cal	3 00
J. V. Stafford, Canyon Ferry, Mont., through THE TRUTH SEEKER	1 00
Bruno Monument Fund Subscriptions, through J. B. Elliott, Philadelphia, Pa., received after subscriptions closed, and voted by subscribers to the American Secular Union, through THE TRUTH SEEKER	5 50
Charles Dunn, Owen Sound, Ont	1 00
Total	$209 31

F. C. MENDE, Treasurer American Secular Union.
Philadelphia, Oct. 31, 1890.

Mr. Watts at the Liberal Club.

The largest audience of the season assembled at the Liberal Club hall to hear Charles Watts talk about "Religion With and Without Theology." They were well repaid, for Mr. Watts was in a peculiarly good-humored mood, and besides doing his subject ample justice, laid a lot of traps for the critics, into which they unwarily stepped, thus affording him opportunity for a bit of a lark at their expense. The latter part of the evening was very lively, and the stock critics of the club will probably be more cautious next time Mr. Watts visits the city.

The object of the lecture, said Mr. Watts, was twofold: first, to get at the meaning of religion; second, to show that theological religion is inferior to Secular religion. The term religion, went on the lecturer, does not represent merely one phase of thought, though this is the common error of religionists, who look upon all religion that does not bear their stamp as spurious. In countries where there is a state church, the members regard all other religions as spurious, because the government stamp is not placed thereon. So with all orthodox churches: they think they alone possess genuin religion.

Religion, however, has no necessary association with any phase of theology, as Max Müller has pointed out. It can exist without faith in a supreme being or in a future life. There are true and false conceptions of religion, and the church never confines itself to the etymological meaning of the word, but adds ecclesiastical meanings. Christians hav no idea that inspiration exists apart from the scriptures, yet in the etymological sense of the word Secularists are as greatly inspired as the "holy word." Homer, Shelley, Virgil, Shakspere, were all inspired and left behind them a legacy of inspiration. No one book, no one religion, no one age, no one nationality, has a monopoly of this attribute.

Everyone believes in sacred things—the only question is, What is sacred? To the Secularist, all beauty is sacred because it elevates the human race. Man is his own consecrator, and where all is good—in church, at home, at the theater—there alone is sanctification.

Theological religion is based on fear and emotions; non-theological religion on love and reality. A point for the debaters to bear in mind (and the lecturer's eyes twinkled as he said it) is that a man may possess all the virtues and still fall short of being a religious man. The thing lacking, and constituting theological religion, is a body of doctrins. A man falls short of being religious unless he has faith. Plato said that religion was crucified between two rocks—impiety and superstition. Nowadays religion is held between the two rocks of indifference and extravagance; and the religion of the churches is now an out and-out fraud—the most gigantic delusion of the age—propagated by the priesthood to keep the people in subjection.

Etymologically, as every scholar knows, religion means to tie fast—to bind back. Practically, it is to liv a good life, for men's standards of morality practically form their religion. Modern scholars base religion upon Agnosticism, and religion now is not what you believe, but what you think is right to do. As Junius Henri Browne said in the *Arena*, "it is simply and solely the highest morality and the rule of life: it was activ, a principle of humanity, and potent for good, ages before theology had been invented. . . . Religion has no dependence on faith or belief of the sacerdotal sort. The idea that it has is the bane of all theology. Religion is practical, not in any manner theoretic. It may hav an ideal standard to help and stimulate it; but it is occupied with deeds and facts. The religious man aims to be pure, temperate, truthful, honest, sympathetic, humane, above all charitable. In whatever he falls short, as he is most likely to, for he has an ideal, he tries unwearyingly to do better. He has no dread of punishment here or hereafter: his conscience is his guide, his self-esteem his approval. He regards fear as a miserable, degrading, slavish passion, with which genuin manhood has no concern. He totally rejects the expression, 'God-fearing,' even in the mouth of the orthodox, and asks: 'Why should any honest man fear God?' He seeks no reward, temporal or eternal, beyond satisfaction with himself and the respect of his fellows. He livs for this world, hoping, perhaps, that there may be another, but neither knowing, nor pretending to know, anything about it. The supernatural troubles him not: he is conscious that it is inconceivable. Nature is enough for him here, so long as he is here; he sees that we are constantly drawing out her secrets for the good of humanity. What is behind nature is to him, as it is to all of us, an impenetrable mystery, which may be revealed when we are ripe for the revelation. This world and nature afford, in his eyes, ample scope for the fullest and highest discharge of duty to ourselvs and our race."

Religion, therefore, is a daily life of honesty, not one day in seven; but most religionists wrap up their religion with their Sunday clothes and think no more about it till next Sunday. What we want is commercial honesty, a seven-days-a-week religion. Darwin said that it is a law of nature to "eat and be eaten," and Christians had made another, "cheat and be cheated," and that is their commercial religion.

No theological religion had ever been progressiv or experimental, for progression postulates imperfection, and religion claimed to be perfect. Religion cannot experiment, because experiment postulates knowledge, and when you know the supernatural, it ceases to be the supernatural. Reason, experience, result, are the guides of the Secularist. They teach the what, the why, the how of all action. It can be proved from Christian history that theological religion fails to make men better. Cultivated and intelligent nature is the basis of the new religion, but the theological religion takes from the worst part of nature. The first religion was phenomena worship—every phenomenon not understood by man's ancestors was regarded in fear and wonder; and so religion was born of ignorance, and fostered by a corrupt priesthood. Christianity could not originate to-day, for the people are too shrewd and too practical. Christ would be received by the officers of the law and be transported at once to a prison or a lunatic asylum. If religion was born in Palestine, it was the only thing which originated there; certainly education, science, philosophy, were not born there. But man is not necessarily a theologian. The doctrin of innate ideas is no longer believed in. Our ideas are obtained through the senses, and the theological idea is by no means universal. There are tribes numbering millions who hav no theology in their nature and no conception of it. Neither are such people the lowest type of humanity. Atheists hav no theology, and they belong to the highest types of the race. If man could always hav had what he wanted, no supernatural, says Strauss, would hav been invented, and this is a key to much of the mystery of religion. Veneration, gratitude, fear, wonder, hope, dependency, constitute the religious sentiment of man. Non-self-reliance is also another cause for religion. People who cannot guide themselvs must wake the minister up to tell them what to think. Ignorant people, says Buckle, will always incline to religion.

Theological religion, went on Mr. Watts, is inferior to Secular religion, and had been always a foe to liberty. Wherever it has dominated, liberty has been suppressed. Catholics do not believe in liberty. Protestants claim to, but their conception of liberty was the right to think and worship as they please and make others do the same. They were more dangerous than Catholics, for the latter are open opponents of freedom, while the Protestants giv you the right hand of fellowship and then rob you of your right. Private judgment with them means to think as they do, but not to go further. The essence of all theology is despotic. The religion of Secularism, or cultivated theology, is the true method. The religion of humanity has a basis we can test. True religion, said Kingsley, is justice for man, love for woman, solicitude for children. And I prefer my religion, concluded the lecturer, because it includes all the good of all religions. Secularists are free traders in truth, gathering it from all sources, and cultivate an immortality born of deeds not creeds.

At the conclusion of the address, which was received with much applause, Vice-President Chamberlain, in a neat little speech, introduced Deacons Foote and Kidney with supplicativ hats, after which Professor Perrin rose to say that Mr. Watts was behind the times in still pounding at the doors of the churches, when the Liberal Club had broken through into the holy of holies and was competing for the admiration of the world. Christianity was a religion of love, and had been such for two thousand years—that is why it spread throughout the Roman empire. Error, proclaimed Mr. Perrin, had done much good

in the world, paradoxical as the statement seemed.

Professor Eccles said that the lecture was an unusual one, and the lecturer evidently knew what he was talking about. But it was special pleading. He left a great many knotty points unconsidered. How would the lecturer justify heroism, if to do good was all there is of religion? Reason says a hero is a fool. Theology said it was the will of God. Men started without moral natures, which had to be impressed psychically upon their souls. If one man cheats another as much as the first man cheats him, isn't justice done? In fact, the only men who do strict justice are the ones who cheat. The Liberal Club eats and is eaten, cheats and is cheated, every Friday night.

Dr. Gunn, who has side whiskers and looks like Anthony Comstock, as becomes a president of a vice society, next attempted criticism of the lecture. It would, he said, hav been more appropriate in Dr. Crosby's or Dr. Hall's church than in the club, which plowed that ground many years ago. Christianity was not a fraud, but a part of evolution's force, and had brought civilization up to its present high status. Dr. Gunn had been taught religion by his parents, and could not dishonor them by rejecting it now. The Liberal Club did not need such lectures, and if Christ should come back Archbishop Corrigan would make him mayor of New York. Only four years ago a Spiritualist had come here, personating Christ, and found his followers and financial backers in the Liberal Club.

Mrs. Dunleavy said that Mr. Watts's remarks about Palestine were unkind. Greece could be put into one of our Western states, and yet Greece had done much for the world. If you should meet Ralph Waldo Emerson under a tree in a shower you would know he was more than an ordinary man.

Mr. Chamberlain said he heard a theologian say that Courtlandt Palmer was a typical Christian.

When Mr. Watts rose to reply he was evidently astonished at the few things in the critics' speeches that he could lay hold of. But he made the best of his opportunities, and showed the audience how easy it was for a man who knew what he was talking about to discomfit the idols of the Club, especially Professor Eccles. The critics, he said, had been very inconsistent in denouncing his lecture, for they ought to be glad that he had given them an opportunity to show their debating powers. They had, however, been guilty of the theological sin of omission—they had not touched the question at issue, which was, Which is the superior, theological or secular religion? No speaker, not even Professor Eccles, with his vast learning, had spoken to the question. Where their points came in was, like the peace of God, passing all understanding. It was evident they knew better than to attempt answering his remarks, when they could amuse themselvs making speeches. But as they had wandered far away from the subject, he was justified in following them. Taking up their remarks sentence by sentence, and paying particular attention to the learned professor, Mr. Watts then treated the audience to an exhibition of debating power. It was evident he was doing it for his own amusement, for the criticisms were very inconsequential, and he made his point so good-naturedly yet sharply that the listeners laughed with him at his opponents and applauded his skill in straightening out plausible erroneous statements, and when he had finished, there was very little left of the learned Christian professor and the Comstockian doctor. The next lecture at the club will be by Emma Beckwith, on "Everybody's Business."

A Funeral Address.

[Remarks made by Hon. A. Schell at the funeral of Mrs. Jerusha Jennings, at Oakdale, Cal., Oct. 24, 1890.]

Remorseless death!
Fierce spirit of the glass and scythe, what power
Can stay him in his silent course, or melt
His iron heart to pity? On, still on,
He presses, and forever
Death, the tomb-builder, holds his fierce career,
Dark, stern, all-pitiless, and pauses not
Amid the mighty wrecks that strew his path,
To sit and muse, like other conquerors,
Upon the fearful ruin he has wrought.

FRIENDS AND RELATIONS: We hav come hither to perform the last rites of the dead. Within the deep, still chambers of our hearts, we will cherish the individuality, independence, and womanly virtues of our deceased friend. Society is in a transitional state, for we behold here to-day a funeral without the presence of a clergyman or priest. The deceased desired none of them to say prayers or mass over her. She had no need of their assistance in the hour of dissolution. There was no specter, no ghost, in the air, or anywhere else to haunt her in her last moments of dissolution. She was not afraid to die. Death to her was eternal rest; it was but the philosophy of nature.

Deceased was seventy-two years of age at the time of her death. She was honest, industrious, and virtuous. She respected the rights of her fellow-men and did unto others as she would that others do unto her, and thus secured the confidence and good will of all who knew her. These were her last passports at the portals of death.

"If a man die shall he liv again?" is a question asked by Job, but he never answered it. As to the future, who is there to reply? Out of the wide seabed of death no voices ever speak. Over the wild waste of carnage, Death, the tomb-builder, holds his fierce career. Across the line separating this world from the next no traveler has ever returned. No beacon light across the border on the far-distant shore illumins the unknowable.

What we believe cannot affect our future condition. As we came into this world under circumstances over which we hav no control, and as man is the creature of habit and experience, and all knowledge is derived through the channels of experience, man is simply the creature of circumstances.

In all cases the believer is influenced by geographical facts, over which he has no control, and therefore cannot be held responsible for his belief.

But in comparison with what was supposed to be known and believed of God, the important fact has come to the front, that we hav learned some grand and glorious things that hav revolutionized our opinions and beliefs, and that we need not believe any longer in such a God as the clergy hav preached to us, and that no inquisitorial guillotin awaits our want of belief. We can now bravely and unhesitatingly believe that he is not what the church says he is. He is not a selfish egotist, planning for our fall and ruin "for his own glory."

Nay, further, we feel confident we are dealing with regular, orderly universal forces, whose laws we can study, and whose movements we can calculate, so that our position and belief founded on experience is unspeakably better and more comforting than all the knowledge of the old creeds.

It is said that "death entered the world by sin." This cannot be, for death is an inherent principle of all organized matter. Many species of animals came upon this earth, lived their appointed time, died, and became extinct, a long time before man made his appearance upon earth—a long time before sin began. Death is the result of law. Life is a mystery; death is a mystery. By virtue of natural law, life came; by virtue of the same law, death followed. Whence did man come? Has he always been man, or is he developed from some lower forms of life? What is life? How long has life been on this planet?

All these are questions men still discuss, and upon which they are divided. Whatever the truth may be in regard to these subjects, one thing is apparent and needs no argument to prove, that an instantaneous adult or man is a physiological impossibility. Man attains his majority by the slow process of growth or development; and that he primarily descended from lower forms of life is now the paramount belief of the age.

But whatever our ignorance may be, we hav wrought out by experience a knowledge of right and wrong, of how to liv so as to attain something of good and happiness. After all, we can say upon these things, "how blessed" is this ignorance, as compared with what we thought we knew before the light of Liberalism and Freethought illumined our superstitious minds! At least this we know: We are no longer mere subjects for the "fires of perdition" throughout an endless eternity.

It was once believed that our sickness and death were judgments on our sins and punishments for our wickedness—perhaps for loving our children and friends too well—to weaken our attachments to this life and make us willing to die, and that this death was the result of original sin committed in the garden of Eden.

We know now that pain and sickness and afflictions are the result of broken law, and that death is the seed planted in the body at the beginning of life. If we are wise, we will not attribute death to any supernatural agency or to the wonderful and mysterious ways of an overruling providence.

We learn to recognize the fact that life, pain, and death are all under natural law. We ought to learn these laws and to regulate our conduct so as to make the forces in nature help as much and hurt as little as possible. We know many times the best often suffer the most because of inherited ills, or from circumstances over which they hav no control.

People no longer believe in the "fall of man." Early Christendom believed, without the shadow of a doubt, in the historical fact of the "fall of man." This doctrin has been preached by orthodox churches for the last eighteen hundred years, and for the sole purpose of saving man from the "supposed effects of the supposed fall."

Why do the churches hav so slight a hold upon the faith and reverence of men and women? Why do so many thousand neglect them? Why do so many of the best men and women feel that they are no longer essential to their highest and noblest life? Why is this funeral here to-day without the presence of a priest or clergyman? We might as well face the fact—the churches might as well face the fact—it is because free-minded, well-informed people no longer believe in any "fall of man." Our deceased sister did not believe it, for she requested that her funeral should be conducted by Liberals.

It is demonstrated, beyond all intelligent question, that no such fact as the fall of man ever occurred in the history of man.

What follows? Why, this follows as inevitably as day follows night, that if a man is not "fallen," then he is not "lost," and, in that case, he does not need to be "saved." Take away the fall of man, and there is no need of the "scheme of redemption," no need of a supernaturally inspired revelation, no need of an incarnation, no need of a supernatural or infallible church, no need of a trinity, no need of an old-time heaven for the chosen few—no endless hell for the doomed many. All these doctrins found their reason in the supposed fall, and with it they pass away.

In conclusion let me quote the beautiful language of Colonel Ingersoll:

"There is after all," he says, "something tenderly appropriate in the serene death of the old. Nothing is more touching than the death of the young and beautiful. But when the duties of life hav been nobly done; when the sun touches the horizon; when the purple twilight falls upon the present, the past, and the future; when memory with dim eyes can scarcely spell the records of the vanished days, then, surrounded by friends, death comes like a strain of music—it is a welcome relief. The day has been long, the road weary, and we gladly stop at the inn."

The duties of our deceased friend hav been nobly done. Her sun on earth touched the horizon at mature age, and although the day may not hav been very long, the road has been weary. She stopped at the wayside inn to which we are all traveling.

And now let the remains of our deceased sister, all that is mortal of her on earth, be taken to her last resting-place, where she can lie and be forever at rest—no one to molest or disturb her remains.

Man is taken from the general mass of matter which surrounds him, at death to that general mass of matter he is again restored; therefore matter unto matter and dust unto dust—we consign all that is mortal of her on earth to her last resting-place, and there let her hav eternal rest.

Items of Foreign Freethought News.

Freireligiöses Sonntags-Blatt, Nos. 43 and 44, contain an excellent translation of Col. Robert Ingersoll's "The Divided Household of Faith." The translator is our friend Dr. Voelkel, who has already done several translations from English into German, among them Paine's "Age of Reason."

Our friend Léon Furnemont, advocate of the court of appeals in Belgium and editor of the Freethought journal *La Raison*, asks us in his last letter why Chicago would not be a good place for the International Freethought Congress of 1892. Yes, why not? What do the American Freethinkers say?

The last number of *Fritänkaren* contains, among other good things, a portrait and a short biographical sketch of Col. R. G. Ingersoll. And in a private letter Captain Thomson informs us that Freethought is spreading at a good rate in Sweden. New branches are formed almost every week. The Bible lectures by Victor Lennstrand are a decided success. At the last two meetings even standing-room was not to be obtained. Our friends deserve success, as they hav invested all their time and money.

That the French authorities are flirting with the church is evident from the fact that the highest court of France has issued an "opinion," signed by the president, prohibiting the church from receiving directly or indirectly through priestly influence legacies by testament. This decision has already been enforced in the case of the archbishop of Paris, who was willed ten thousand francs, which, however, the government has now restored to the relativs. A bitter pill for the church to take!

The Freireligious Association of Berlin, Prussia, has been baptized anew. Because of the infinitesimal amount of Christian religion in the creed of said society, and a fear lest some one might from the name conclude that the members were "doxys"—which of course would be an insult—the society has taken the title of the "Free Society of Berlin." What about the rest of the "Freireligiösen?" They might just as well follow suit. Everyone of intelligence knows that at best they are Agnostics, if not Atheists.

GUSTAVE NELSON.

J. E. REMSBURG has been lecturing in Oregon. He spoke at Forest Grove October 21st and 23d; Greenville, 22d; Silverton, 24th and 26th; Coburg, 27th.

AN entertainment for the benefit of the Radical Library of Philadelphia will be held at Lucien's Academy, 810 Spring Garden street Friday evening, November 28th, at 8 P M. Mr. Pentecost will speak and Mrs. Pentecost will sing, and there will be other literary and musical features. Tickets may be obtained at the meeting of Unity Society, 814 Girard avenue; Liberal League, Broad and Wood streets, and at the news-stand on the corner of Tenth and Market streets.

Communications.

The Oregon Convention.

The Oregon state Secular Union met in convention at Arion Hall, Saturday, Oct. 11, 1890, it being the second annual congress held in the state. There was a large and enthusiastic audience to greet our speakers, the local Unions throughout the state being well represented. Some of the delegates traveled three hundred miles to attend the convention. We were addressed on Saturday morning by Miss Katie Kehm, of New Era, Ore., who is an earnest and strong reasoner, and we think will make her mark as an eloquent Liberal speaker. Professor Bell also gave us a short address in the forenoon. In the afternoon Mrs. Mattie P. Krekel gave us one of her most eloquent lectures. She must be heard to be appreciated. We are proud and glad to know that she is to remove her family to Portland and become a citizen of Oregon. As we hav elected her field secretary for the coming year we expect some grand work for the cause of Liberalism, and we hope every vice-president in the state will take the matter in hand and assist her all they possibly can.

In the evening we were addressed by John E. Remsburg, who has been rightly named the 'Ingersoll of the West." We are glad to add such names to our list of noble workers in the Liberal cause.

On Sunday morning we were addressed by Moses Hull, of Chicago, in a very fine discourse on "Secularism."

The afternoon session was given to Elder Alonzo T. Jones, of New York city, who delivered an able address on ecclesiastical legislation. His address showed much research and a thorough knowledge of the subject under discussion.

In the evening the convention was addressed by the noted Liberal lecturer, Wm. Jackson Armstrong, of Washington, D. C. The large hall was without standing-room, and the speaker was listened to with the deepest attention and frequently applauded. We also had the pleasure of listening to Samuel P. Putnam, the champion of Freethought in this state, and who has done more than any other one man for the cause of Liberalism in this northwest country. Monday the 13th was a working day with Secularists, and business began at 9.30 A.M., the most important business being the election of officers, appointing of committees, etc.

The officers elected for the ensuing year were: President, Cornelius Beal, Portland. One hundred and twenty vice-presidents. Mrs. Mattie P. Krekel, field secretary. Miss Katie Kehm, assistant secretary. Mr. Reuben Wright, of Molalla, treasurer. Legislativ committee: Mr. C. Beal, Portland; Hon. Lee Laughlin, North Yamhill; Mrs. Mattie P. Krekel, Portland; J. Henry Schroeder, Arago; Dr. J. W. McClure, Silverton; Mr. John Long, Coburg; Mrs. D. A. Baylor, East Portland; Mrs. S. C. Todd, Forest Grove.

Their work will be to circulate and receive petitions for the repeal of all laws exempting church property from taxation; to attend the next session of the state legislature and see that those petitions are read and acted upon, and not as usual "laid on the table." The following resolutions were read and adopted:

Resolved, That the recognition of the rights and dignity of labor are necessary to the perpetuity of the American republic, and this convention recognizes the importance of all reforms the purposes of which are for the advancement of the working people. The power of the government cannot be made conducive to the success of these measures until all ecclesiastical usurpations in the state are successfully resisted, and civil and religious liberty are secured to all.

Resolved, That this convention urges upon Liberals the importance of organizing local societies for the purpose of disseminating Secular principles involving natural morality, equal rights, and impartial liberty.

Resolved, That while this convention recognizes the importance of working for all the demands of state secularization, it would advise that special efforts be made to secure the taxation of church property, and instructs the board of directors to provide, from the funds of this Union, petitions to be circulated among the people of Oregon for their signatures, asking the legislature of Oregon to repeal the law exempting church property from taxation.

WHEREAS, We hav invited the whole world, Christians, Jews, and pagans alike, to our Columbian Exposition; and, whereas, there are millions of poor people whose duties and poverty will prevent their attending the Exposition on any other day except Sundays; and, whereas, we believe it no less than a swindle on that portion of the public who desire to attend the Exposition on Sunday to close it against the public on that day for the benefit of the churches and ministers, who claim a monopoly of the amusement and instruction to be afforded on that day, therefore,

Resolved, That we enter our most earnest protest against the attempts to close the World's Fair on Sunday.

Resolved, That this convention demands the repeal or modification of all laws which can be used to interfere with the just freedom of the mails.

WHEREAS, During the past year our Liberal brother and life-member of the Oregon Secular Union has passed from life in the order of nature,

Resolved, That we express our painful regrets; and further, that we hereby extend to his bereaved family our profound sympathy and condolence.

Resolved, That we return our sincere thanks to Elder A. T. Jones for his kindness in coming so far to attend our convention, and for his very able lecture.

Resolved, That we extend to Elder Jones a cordial invitation to lecture before the Oregon Secular Union next year.

Resolved, That this convention urge upon Liberals the fact that they must rally to the support of all Liberal papers, for we depend upon them for the propagation of our ideas and the publication of our proceedings; and especially does it urge upon the Liberals of this coast the necessity of more generously supporting Freethought.

A vote of thanks was also passed to President C. Beal for his excellent management of the convention, and to all others who spoke and participated in the proceedings.

The ball in the evening was well attended, and the light fantastic was tripped until a late hour in the night. Socially, it was a pronounced success, as all appeared to fully enjoy themselvs.

And so endeth the second annual convention of the Oregon state Secular Union.

There was a sharp little fight in the afternoon over a certain resolution which some of us thought was rather an indorsement of some parties who take especial pains to violate the laws in the vilest and most obscene manner. Our best speakers were with us, however, and the resolution was modified until it was accepted as it now stands—the fifth resolution.

We, as a state organization, are determined to go on record as openly denouncing all vile and obscene literature, no matter who publishes or sells it. We want none of it, and we hav no sympathy with those who revel in it.

SARAH C. TODD,
Secretary W. S. S. U.

Battle for Constitutional Rights in Washington.

In the case of Mr. Samuel Christopher, member of the Washington Secular Union, who keeps a barber-shop in Seattle, Police Justice Rivers decided that the Sunday-closing statute under which arrests were made for violation of Sunday sacredness did not apply to trade in the sense of work at mechanical labor or handicraft, but the word trade was used only in its legal sense—that is, trade, barter, sale of goods or merchandise. The brilliant argument of our president, Richard Winsor, so fully sustained by means of legal authorities, called forth the compliments of the court for its learning and research. So far the constitutionality of the statute was not passed on. But under the ruling of the court our demurrer was sustained. The court decided that the statute did not apply to working at lawful handicraft or mechanical work. The prisoner was discharged, and last Sunday nearly all the barber-shops were kept open.

The animus of the fanatical bigots and underhand work of the National Sabbath Union, is manifest in the fact that the wealthy clothing merchants, who were arrested for actually selling goods and merchandise on Sunday, although keeping open and doing big business were not molested. Since we obtained change of venue the whole matter has slumbered, no action been taken. But Mr. Christopher, the hard-working citizen, because a Liberal has been singled out as the victim of their malicious persecution. He was arrested again last Wednesday. No other barber was complained of. In the same building, the very next door to Mr. Christopher's bath-house and barber-shop, is the Ranier Notion store, for sale of notions and gents' furnishing goods, open all day long every Sunday, yet no complaint was made. Mr. Christopher was arrested and taken before Judge Humes of the superior court to answer for an offense for which he had already been arrested. His case was argued, and he was discharged as having committed no offense against the law. Our counsel were out of the city. He called the attention of the court to his previous arrest and discharge. Nevertheless, he was compelled to furnish cash bail. The case is set down for next Thursday.

We shall fight the old puritanical relic of barbarism they call the Sunday-closing statute, by every possible legitimate means, to the very end. It is just as well the matter has been—even though unjustly and illegally—brought before the higher courts. We shall now force decision of the question as to the constitutionality of the statute. We will carry the war into Africa, without fear or favor. If the superior court, swayed or intimidated by the fanatics, the pagan sun-worshipers, of the National Sabbath Union, decides against us, the Washington Secular Union will enforce the law rigidly. We will make no attack on the poor, the weak, or the defenseless, but cause the arrest of and press to conviction every newspaper publisher who sells newspapers on Sunday, and all editors and employees who do necessary work on Sunday to get out a Monday morning edition. If all work and business is prohibited, it shall not be enforced against Liberals or members of the Washington Secular Union alone. Work in the power houses of cable and electric cars must stop. No more street-cars can run on Sunday. All restaurants must close. We will keep a sharp lookout for the mayor, chief of police, and all other high public officers. The statute reads:

Sec. 2,070. Any public officer who shall refuse or willfully neglect to inform against and prosecute offenders against this chapter shall be deemed guilty of a misdemeanor, and on conviction shall be punished by a fine of not less than $25, nor more than $100, and the court before which such officer shall be tried shall declare the office or appointment held by such officer vacant for the balance of his term.

By the time the case reaches the supreme court, the legislature will hav been driven to repeal the obnoxious statute.

A case of a Mr. Boreman, proprietor of the Beehive store at Spokane Falls, was tried last week in that city. The jury quickly agreed on a verdict acquitting the prisoner.

We are delayed in preventing religious exercises in one of the public schools in this city (Seattle), on account of change of the school board. The election will be held Saturday. We must wait the action of the new board before going into court.

We hav another case of compulsory Bible-reading and recitation of the Lord's prayer, at Coupeville, Island county. The school-teacher published a bombastic rejection of the written and oral requests of citizens for its discontinuance. I hav just returned from delivering lectures there, and hav written the county superintendent and await his reply.

The law of the state is all on the side of right, but the arrogant assumption and the law-breaking proclivities of priests and parsons render necessary an appeal to the higher courts to enforce obedience to its just requirements. No other remedy is left us.

Once we obtain a decision of the supreme court and all religious exercises and instruction in public schools in Washington will cease forever. And so with rigid Sunday observance laws, only the fight may be fiercer.

The Knights of Labor (all the assemblies of the city) hav, under the secret manipulations of the emissaries of the National Sabbath Union, issued a manifesto proclaiming themselvs advocates of the Sunday law. For ways that are dark and schemes of deep craft, commend me to the Rev. Mr. Crafts, of the National Sabbath fanatics. But this makes our work harder, the contest fiercer. Yet right shall win.

The necessity of organization is imperativ, if we would not become the slaves of church and priestcraft. That Liberal of Washington who fails to giv earnest, activ sympathy and support in this fierce contest for right and liberty is unworthy of recognition by those who actually defend the grand principles of Liberalism and practice its ennobling teachings.

C. B. REYNOLDS,
Secretary Washington Secular Union.
2104 *Sixth street, Seattle, Wash.*

Another Letter from Mr. Heywood.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Twenty years ago I wrote relativ to woman's rights, "Through John Baptist or Herod, Brutus or Cæsar, Cromwell or Stuart, Lincoln or Buchanan, the moral sense, often stifled or perverted, but never conquered, here and there gets into creed, deed. or positiv law, and makes the epoch memorable. One evolves a truth and is reviled, starved, or murdered outright for it; the truth survives, overrules law and custom, and men grow famous in eulogizing what they killed the discoverer for announcing. The king's arm being too short to reach the circumference of his realm, he delegates his will to subordinate executors, on whom, in turn, he is somewhat dependent. Thus all governments, in their way, are representativ and rest on consent; though they differ in the width of the circle, in the number of nobles taken into royal confidence. But despotism makes the will of monarchy its ultimate appeal, while Liberty, accepting as final nothing this side of Natural Right, defers to popular reason, and is served or cheated by that democratic being, the average man, the majority. In that marvel to monarchs all citizens are kings in so far as they incarnate equity" (Uncivil Liberty, p. 3).

Carlyle said, "Democracy is anarchy plus the constable;" rather, as I understand it, democracy is anarchy transcending the constable. In Webster's words, "The true office of government is to protect persons and property from invasion." And wherever liberty is invaded, Webster again speaks in memorably insurgent tone, "The right of revolution always exists." When proslavery greed was making chattel-bondage national, the Union "a herd of states hunting slaves," citizen, anarchical conscience enacted personal liberty bills, built "underground railroads" to protect black rebels. Ex-Mayor Charles G. Reed of Worcester, Mass., points to the spot on Front street where the people surged past intent on killing a slave-hunter, but Senator Geo. F. Hoar, then a young lawyer, mounted a dry-goods box, pleaded with his infuriated, law-breaking neighbors to keep the Southerner's property, the negro, but let his hunter go alive and in peace. T. W. Higginson, then a Theodore Parker preacher in Worcester, and Stephen S. Foster—the Isaiah, as Pillsbury was the Ezekiel, of Abolitionists—went on either side of the Southerner and got him to the depot and off without bloodshed. In May, 1860, there was a great Abolition meeting in Music Hall, Boston, three thousand people present; Lydia Maria

Child, Father Taylor, and his son-in-law, Rev. Mr. Barnes, now chaplain of this prison, and other notable persons were on the platform. Wendell Phillips recited a case where a young slave and his lady love, also a slave, had escaped and reached Baltimore, but dared not travel together farther North; so he concluded to put her in a dry-goods box and send her to Philadelphia as freight, he catching a ride as best he could. Arrived there he sought Abolitionists who went with him to the freight depot to get the precious goods; but, to their amazement, they found the box standing on its head! They conveyed it to a place of safety and opened it; the girl was unconscious, but not dead; she revived and lived! Painting this tragic case, in his own matchless style, he paused, and in tones of deep solemnity exclaimed, "When that girl steps on the sacred soil of the Old Bay state, what you call law hurls her back to bondage. God damn the commonwealth of Massachusetts!" The great audience heaved with excitement; hisses and cheers contended for mastery, till, at last, the oratoric anathema got enthusiastic, unquestioned, overwhelming approval. Mrs. Child spatted so vigorously that she broke her finger-ring. Telling Mr. Phillips of it the next morning in the Antislavery office, he said, "Mrs. Child, I shall get that ring mended for you." I was present; and curiously enough, Chaplain Barnes, July 27th, my first Sunday here, referred to the case in the chapel, but did not quite giv Phillips's "plain English."

Mr. Harman's cases in Kansas and ours here in Massachusetts are personal liberty and state rights at the front again. But, instead of its open-faced assertion by Southerners, tyranny now "in ways that are dark" and tricks that are damnable assails right; instigated by "instructions from Washington," assassins of freedom hit you in the dark; dragged into a blind alley you are brained for alleged indelicacy. Instead of the heroic truth which in the persons of Shadrach, Meshach, and Abednego was cast into the burning, fiery furnace (Dan. iii, 10-23), and in the person of Daniel was thrown among savage lions (Ibid vi, 8-16), in the person of John Baptist was beheaded, and in Peter, Paul, and the rest was imprisoned, we now hav skulking deceit, pervading in Sunday show-business called "religion." The original exponent of Christian afflatus naturally became the leading fact in its historic martyrdoms. "And while he yet spake to Judas, one of the twelve came and with him a great multitude with swords and staves from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he; hold him fast. And forthwith he came to Jesus, and said, Hail master, and kissed him. Then came they and laid hands on Jesus and took him. . . . And they stripped him and put on a scarlet robe, and a crown of thorns; they mocked him, spit upon him, and led him out to be crucified" (Matt. xxvi, 27).

In these days the church is represented by "decoys" and "spotters." The alleged evidence vs. me in five cases, since Nov. 2, 1877, was obtained by lying. By overdoing the decoy business Comstock is under a cloud of execration. In the case which cages me here the complainant was impersonal, though Comstock and Wanamaker were the instigating spirits. Obsessed by them, Dr. Josiah D. Gregory, the Princeton postmaster, "kissed" me in concrete lies. This trinity of deceit, Comstock, Wanamaker, and Gregory, are the three-headed Judas running the present crucifixion business. For the first time in our history we hav a cabinet officer "ordering" a local postmaster to lie to a citizen in order to imprison him for difference of opinion.

Sad indeed it is that liberty, hitherto, has come mainly through martyrdom, that "by the light of burning heretics" we track the bleeding feet of progress—civilization advancing from prison to prison, from scaffold to scaffold, from stake to stake. But truth suppressed to-day rules to-morrow. The stone rejected by the builders becomes the head of the corner. Wind, tide, all element forces, help navigators who know natural law.

> Paul and Silas in their prison
> Sang of Christ, the Lord arisen,
> And an earthquake's arm of might
> Broke the dungeon gates at night.

Twelve years ago the war on my book, "Cupid's Yokes," was fierce, but soon over. Myself, Mr. Bennett, Mr. Bell, Miss Tilton, Abbie Dike, Dr. Floyd, all came out victorious, and citizen's rights assailed gained immensely. Your great city, which at a distance seemed only Comstockville, was personally canvassed by Miss Tilton, thousands of the "suppressed" books sold there, citizens' right to select their own reading matter vindicated, and New York was herself again. Outside of Freethinkers, free traders, and free lovers, very few Americans yet realize the extent to which suppression of opinions and censorship of the press and of morals has been imposed on these states. In 1878 it was my opinions more than style of expression that were assailed. I moved amendments to social conditions. It was my right to do so. The Declaration of Independence asserts the right of the people to "alter or abolish" the government itself. We are not so near the millennium that morals are not subject to improvement. Now the question of style is in issue; not yours or mine merely, but the right of women especially to protest as best they can against sex abuse. Why should they not speak explicitly? Repression is too crushing. Evils are so flagrant, women and children suffer so intensely, that they hav not time or breath to "palter in a double sense," or "patch fig-leaves for the naked truth." Nobody is asked to agree with Mr. Harman, Mr. Heywood, Mrs. Slenker, me, or others. Shall those who wish to listen to or read opinions relating to physiology or language be permitted to do so? "The idea that we should hav had to contend, in Massachusetts, thirteen years for the right to be honestly intelligent in morals and yet liv on the outside of prisons?" What Mr. Harman, I, and others hav done is sanctioned by the Massachusetts bill of rights, and the guarantees of religious liberty and freedom of the press in the federal and all the state constitutions. What the Abolitionists asserted for negro rights we now claim for human rights. Again and again hav clear-headed judges conceded —Nelson, Devens, Pitman, Paul, Treat—hav recognized our right to pursue our educational reformatory work unmolested. The rulings of Foster and Carpenter, Comstock's interpretation of the statutes, the rude hand of violence, are not law in any enlightened court. Some who were awake and outspoken years ago seem to be asleep and are dumb now. They took in but a part of the great issue; a pint measure will not hold a quart, mechanically or intellectually. But intelligence breaks out in many new quarters. Thought gains, though here and there a thinker may be silenced by violence for a time. I was glad indeed to see Dr. Foote here September 11th, and to learn from him of the activity of the "old guard" for free speech. The resolute persistency with which he stands by those assaulted in the way of their duty, many living observers feel grateful for, and history will not forget the brave and timely service which he and his coworkers hav done and are doing for right invaded. Who is a citizen?—who stands for human rights, not merely for the rights of a person, a sect, a "system," an ism? is the question. Is there intelligent strength, personal character, enough in these states to assert and maintain one's right to mind his own business? Freedom is a mockery, liberty mere pretense, if a few Vice Society pimps are, in this matter, to giv law to eighty million people.

EZRA H. HEYWOOD.

State Prison, P. O. Box 100, *Charleston, Mass.*,
Oct. 20, Y.L. 18.

Our Christian Era.

From the Argonaut.

The six great military powers of the European continent are suffering under the crushing weight of financial burdens, imposed upon them, year after year, in the shape of military and naval expenditures. France, Germany, and England can support the immense taxation that is being placed upon their people, but to Austrians, Italians, and Russians the taxation is very burdensome, and to such a degree that it is difficult to endure. Austria is crippled financially and impoverished in all her agricultural and industrial pursuits through the munificence of her expenditure upon her standing army and reserves. Russia maintains on a war footing three millions of fighting men. Italy is suffering more painfully than any of the nations referred to—is, in fact, stifling in her war harness, while her peasantry are wasting from lack of nourishing food. In United Italy, real estate pays forty per cent of its income-tax, and brigandage is becoming the only alternativ to starvation. Great is the suffering and oppression which Europe groans under in the endeavor to protect her countries from probable war—from scientific, mechanical, and merciless war. This is almost more terrible than actual hostilities, while preparation for peace that is maintained at such an expense is more unendurable than a conflict of arms.

Yet this is a Christian era and an age of transcendent civilization. The Salvation Army, with a military organization vast in numbers, tramps with banners and drums and instruments of brass and rendezvouses in military barracks. Religious revivals increase throughout all civilized lands. Christians are more numerous than sailors and soldiers; great multitudes are worshiping the son of God, the meek and lowly Jesus, whose mission on earth was peace and good-will to men, who enjoined the duty of non-resistance, taught the doctrin of forgivness to enemies, and when smitten on one cheek to turn the other also. This is the faith of the Christian doctrin and Christian world. We never weary of contrasting the Christian religion with the barbarism and cruelty of the pagan age. God gave his only begotten son, delivered him over to a Roman governor and Israelitish mob, that he might be murdered on the cross as an atonement for the sins of mankind. He was betrayed by one apostle, denied by another, doubted, and deserted, till on the hill of Calvary he drained the cup of sorrow and died an ignominious death.

His cross is the emblem of peace. Under this sacred device a political, money-making civil and religious organization has grown and strengthened till it has imperiled the world, and has embroiled it in interminable, relentless, bloody wars. Religious wars hav been the terror of the earth. They hav been fought for ambition, empire, power; and every device that human ingenuity can conceive has been employed to strengthen the marvelous organization of the church. In the name of the Christ, and to compel humanity to imitate his example and to follow his precepts, there has been poured out more human blood than characterized the wildest lusts of barbaric rule. The cruel tortures of the Spanish Inquisition, the brutal measures of Torquemada, the relentless ferocity of the duke of Alva, the fearful massacre of the Huguenots, are mile-stones and monuments along the line of Christian pilgrimage from the time when the babe of the manger imbibed his mother's milk and the breath of kine in the stable of Bethlehem. History is a bloody path along which the Christian church has dragged the bruised and bleeding body of the martyred son of God. All this has been accomplished in the name of Christianity, till the intellectual world has grown rebellious that the pretense of saving souls should be used as a mantle to cover the deformities of this ghastly spectacle.

The apostle who denied his master holds the key that opens to eternal happiness the only realm where escape is possible from eternal torment, and the only sesame that unlocks the adamantin gate is paid in toll of gold to priests who make prayers in Latin for the ignorant and erring soul plodding through the maze of a troublous life. Yet with such a Christian organization dominating the world, we hav ten millions of trained soldiers and of sailors with arms of precision and smokeless powder engaged in mimic war and interchange of hypocritical and meaningless civilities on the deck of war-ships, with mighty guns and armored with plates of steel, preparing for actual war.

Her majesty of England—empress of conquered millions in India, and of unconquered thousands in Ireland, on her British farms, in her shops, and along her commercial docks—is an ideal dragoon, at the head of the German troop of cavalry. William of Hohenzollern is honorary admiral of a British fleet, while in his heart he wishes he could sink the British navy. Citizens of Toulon welcome ancient enemies, who once trod their streets as conquerors, and salute the flag that once floated in triumph over their Hotel de Ville. The people of Italy, where God has given authority to a vicegerent, languish for want of food, while plowmen and harvesters are preparing, by mimic war, for actual hostilities in alliance with Germany and Austria to embroil Europe in a desolating, useless, and bloody conflict. This sanguinary divinity permits his infallible vicegerent to allow his servant, William of Germany, to increase his army and the taxes of his people, by adding to his war forces and war budget. May we not ask ourselvs whether it would not be better for the human race if this Christian church should be destroyed, and its infallible representativ of the divine power made a prisoner for life in his bastile of the Vatican? Would it not be better for mankind and man that all his priests and co-conspirators should be incarcerated with him, where his conduct has rightly placed him? Would it not be better for humanity and man that all this bad religious dream could be wiped out, and in its place science, morality, and reason be made supreme, in the hope that peace and not war might prevail, and the earth enjoy a return to the blissful era of barbarous paganism? Or what is better, in the place of an ambitious hierarchy, let us hav an era of sense and philosophy in which the world may be ruled by common sense and right reason.

IN the vast majority of cases the tendency of the doctrin of eternal punishment will be to indurate the character, to diffuse abroad a callousness and insensibility to the suffering of others that will profoundly debase humanity. If you make the detailed and exquisit torments of multitudes the habitual object of the thoughts and imaginations of men, you will necessarily produce in most of them a gradual indifference to human suffering, and in some of them a disposition to regard it with positiv delight. If you further assure men that these sufferings form an integral part of a revelation which they are bound to regard as a message of good tidings, you will induce them to stifle every feeling of pity, and almost to encourage their insensibility as a virtue. If you end your teaching by telling them that the being who is the ideal of their lives confines his affection to the members of a single church, that he will torture forever all who are not found within its pale, and that his children will forever contemplate those tortures in a state of unalloyed felicity, you will prepare the way for every form of persecution that can be directed against those who are without.—*Lecky.*

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What They Say About the Picture Book.

H. O. Pentecost in Twentieth Century.

The "Freethinker's Pictorial Text-Book," showing the absurdity and untruthfulness of the church's claiming to be a divine and beneficent institution, and revealing the abuses of a union of church and state, with copious citations of fact, history, statistics, and opinions of scholars to maintain the argument of the artist, Watson Heston, is published by the Truth Seeker Company, 28 Lafayette place, New York, and sold for $2 a copy. The book contains a large number of wood-cuts which appeared in THE TRUTH SEEKER during the years 1886 and 1889 inclusiv. Some of the subjects of these pictures are as follows: "Uncle Sam and the Priests," "The Church Robbing the People," "Thanksgiving," "Sabbath Laws," "The Children and the Church," "Women and the Church," "The Church and Thomas Paine," "The Clergy and Their Flocks," "The Church and Slavery," "Persecutions by the Church," "Heaven and Hell," etc. Besides these pictures, there are a great number of pertinent quotations from great authors, living and dead, including Garibaldi, Professor Draper, Robert G. Ingersoll, President Dwight, Prof. Felix L. Oswald, Guizot, Lecky, Thomas Jefferson, Macaulay, Lafayette, George Washington, Walt Whitman, Benjamin Franklin, and many others of equal fame and learning, embracing the realms of history, science, poetry, and theology. These quotations from great authors are, in themselvs, worth the price of the book, and are sufficient to furnish a liberal education on the subjects of which they treat. The pictures are in Watson Heston's well-known style; not particularly good in drawing, but graphic and easy to understand. The artist does not work in the best style of art, but he never fails to make his meaning understood, and the book is calculated to shock, startle, persuade, and teach. It will be a pleasure to those who are familiar with the persistent work of THE TRUTH SEEKER against superstition and mental slavery on religious questions, and a profit to those who are prepared to read it and calmly reflect on its facts and teachings.

A Fable for Christians.

A Freethinking Elephant, while roaming in quest of his own proper food, chanced to disturb some Jesuitical Hyenas and Puritanical Buzzards disputing over the carcass of a Dead Ass. The foul odor of the decaying thing naturally repelled the clean and healthy tastes of the Elephant, and he instinctivly turned aside to seek a purer atmosphere. The Hyenas and Buzzards, thinking that all animals must hav appetites as depraved as their own, invited the Elephant to come and partake of a feast with them.

"No, thank you," replied the Elephant, "such food may be very agreeable to you who hav been raised that way, but for me it would be not only nauseating, but poisonous; and, altogether, I prefer to liv on clean things." At this the unclean brutes and birds became greatly enraged; the Hyenas howled, and the Buzzards croaked, and after heaping all sorts of abuse upon the Elephant, and calling him a "heretic" and a wicked "Infidel," they boasted that when he came to die he would repent and return to the dead ass to be comforted, and he might even be glad, yet, to get a Hyena or a Buzzard to shrive him. But the Elephant, knowing how utterly absurd and foolish their assertions were, calmly went on his way regarding his assailants with mingled feelings of pity and contempt.

MORAL.—Because you Christians love a dead creed, don't abuse others who hav purer and more wholesome tastes than you hav, for you only worry yourselvs and do the skeptics no harm.

They Want to be God Himself.

The congregation of St. Paul's Episcopal church, Charlottetown, Prince Edward's Island, Canada, recently succeeded in unseating their rector, having taken a dislike to his domineering and high church methods. The bishop, however, is decidedly opposed to any such manifestations of a will of their own on the part of his flocks. So he recompensed and advanced the rector by making him an archdeacon. Then he preached to the presumptuous congregation upon the sinfulness of differing with him or those whom he chose to set over them. This Bishop Courtney of Nova Scotia, formerly of Boston, said:

"It is not the people's place to watch if their rector teaches orthodox doctrins or to criticise his preaching as if they were the shepherds and not the sheep. They should be willing to learn from their minister. They should receive him as Jesus Christ. When they meet him on the street or invite him to their homes they should feel that Christ was meeting or supping with them. Then would you dare to criticise Jesus Christ?"

This is merely a fresh exemplification of the disposition of clerics of all times to approximate themselvs and their office to God himself and his authority. Where devotion and submission hav been lessened by a skeptical atmosphere, the clerics are reduced to figure merely as human beings, through whom the almighty's word is to be explained, and scarcely superior to the rest of humanity around them. But whenever skepticism has been absent and the people hav been willing to allow ecclesiastical claims to the utmost, preachers and priests hav invariably proclaimed themselvs creatures half-divine, invested with the terrors of supreme judgeship to be used at their discretion. They hav not in such periods submitted to counsel and influence by their congregations, as they now are obliged to in most Protestant localities; but instead they hav haughtily held themselvs above suasion or suggestion, and thundered forth their will in the style of godhood itself.

In this assumption of the office of the divinity the Roman Catholic church is eminent beyond the Protestant. The pope furnishes the crowning instance. He unblushingly declares himself to be God on earth. He insists that his utterances be received as unquestioningly as though they were breathed from the heavens in sheets of flame. His priests are not far behind him. They represent themselvs not merely as expounders of God's revelation, but as legates fully empowered to pardon and admit to paradise or to refuse forgivness and consign to perdition.

And while Protestants on the whole hav not made an equally striking exhibition of impudence of this nature, it is only because their existence has lain in an age when Infidelity has been in operation, and they hav not succeeded in bringing the people into a state of humbleness that would allow of their carrying their pretensions to the pitch prompted by their blown desires. In every case wherein they could obtain sufficient meekness and ignorance in their parishioners, they hav advanced their claims to a level as near that of Rome's proud prelates as they were able to attain.

Indeed, in one case where the Protestant preachers did achieve exceptional ascendency over men's minds, we find them putting forth precisely the same claims as the Catholic clergy. This was in Scotland. It is well known that Scotland is the country which of all Protestant ones fell most completely under religious obscuration and clerical control, and to this day its nativs are remarked wherever they may be for the singular combination which they present, paralleled nowhere else, of the keenest, shrewdest sagacity in many of the relations of life, along with total blindness and fatuity on subjects of religion. Over this deluded people the Scottish clergy of the seventeenth and eighteenth centuries ruled as despotically as ever did a Catholic priest over his besotted continental flock.

"The clergy," says the historian Buckle in describing Scotland, "interfered in every man's private concerns, ordered how he should govern his family, and often took upon themselvs personal control of his household." Clarendon, under the year 1640, emphatically says (History of the Rebellion, p. 67), "The preacher reprehended the husband, governed the wife, chastised the children, and insulted over the servants, in the houses of the greatest men." The theory was, that "ministers and elders must be submitted unto as fathers" (Shield's Enquiry into Church Communion, 2d edit., Edinburgh, 1747, p. 66). In the middle of the seventeenth century, one of the most famous of the Scotch preachers openly asserted the right of his profession to interfere in family matters, on the ground that such was the custom in the time of Joshua. "The ministers of God's house hav not only the ministry of holy things, as word and sacraments, committed to their charge, but also the power of ecclesiastical government to take order with scandalous offenses within the family; both these are here promised to Joshua and the priests" (Hutcheson's Exposition of the Minor Prophets, vol. iii, p. 72, London, 1674). In 1603, the presbytery of Aberdeen took upon themselvs to order that every master of a house should keep a rod, that his family, including his servants, might be beaten if they used improper language" (Selections from the Records of the Kirk Session, Presbytery, and Synod of Aberdeen). It also appears that, in 1674, the clergyman was expected to exercise supervision over all visitors to private houses; since he ought to be informed, "iff ther be anie persone receaved in the familie without testimoniall presented to the minister."

Besides their own action in supervision, these preachers had minions, called elders, everywhere; they divided each parish into several quarters, and allotted to each quarter an elder to pry into everything done there. Besides these elders, additional spies were appointed, that no act might escape. One of the duties of these clerical agents was to compel attendance at church. They not only were to whip in to the churches whomsoever they found in the streets, but were also to ransack private dwellings to see that no one there withheld from the preacher his presence and coin. "It is thocht expedient that ane baillie with tua of the sessioun pas throw the towne everie Sabboth day, and nott sic as thay find absent fra the sermones ather afoir or efter none; and for that effact that thay pas and *sersche sic houss as thay think maist meit*, and pas athort the streittis" (Selections from the Records of the Kirk Session, Presbytery, and Synod of Aberdeen, p. 26). "To pas throw the towne to caus the people resort to the hering of the sermones" (p. 59). "Ganging throw the towne on the ordinar preiching dayes in the weik, als weill as on the Saboth day, to caus the people resort to the sermones" (p. 77; see also p. 94; and Wodrow's Collections, vol. ii, part ii, p. 37: "The Session allous the searchers to go into houses and apprehend absents from the kirk."). Strangers were forced to attend chnrch or depart.

A person could not even engage himself as a domestic servant or a field laborer without the consent of the preacher and his little court. "Another peculiarity was the supervision wielded over the movements of people to such a degree that they could neither *obtain lodging nor employment* except by a license from the kirk session, or, by defying this police court, expose themselvs to fine and imprisonment" (Lawson's Book of Perth, p. 37).

If anyone raised the spite of a preacher, the man of God would require the servants of the offending gentleman to appear before him and reveal on oath any events which they had witnessed in the household of the delinquent, of such a nature that they could be twisted into matter of prosecution. In 1652, Sir Alexander Irvine indignantly writes that the presbytery of Aberdeen, "when they had tried wayes, bot in vaine, to mak probable this their vaine imaginatione, they, at lenthe, when all other meanes failed thame, by ane unparalelled barbaritie, enforced my serwandis to reweall upon oathe what they sawe, herd, or knewe done within my house, beyond which no Turkische inquisitione could pase" (The Miscellany of the Spalding Club, vol. iii, p. 206).

Speaking of a preacher without reverence was visited with sharp penalties. In 1656, a servant was ordered to be brought before the kirk session of Aberdeen "for her rayleing against Mr. Andrew Cant, minister, in saying that becaus the said Mr. Andrew spak against Yuill, he spak lyke ane old fool" (Selections from the Records of the Kirk Session, Presbytery, and Synod of Aberdeen, p. 138). In 1642, the presbytery of Lanark had up a certain James Baillie, because he stated the extremely probable circumstance "that two fooles mett togither

when the minister and his sone mett togither" (Selections from the Registers of the Presbytery of Lanark, p. 30).

Just as our Canadian bishop deems that we should meet him on the street with feelings as though Christ were meeting us, so did the Scotch ministers consider that they should be met at every turn with marks of adoration. To pass a Scotch preacher on the streets without saluting him was punished as a crime.

To dissent from one of the clergymen in point of doctrin, was as culpable as we see Bishop Courtney of Nova Scotia here in 1890 holding it to be. "In 1607, Mr. William Cowper, minister, complained upon Robert Keir that he had disdainfully spoken of his doctrin. The (kirk) session ordained him to be warned to the morrow" (Lawson's Book of Perth, p. 247). "It was generally believed," says Buckle's History, "that whoever gainsaid the clergy would be visited, not only with temporal penalties, but also spiritual ones. For such a crime, there was punishment here, and there was punishment hereafter. The preachers willingly fostered a delusion by which they benefited. They told their hearers that what was spoken in the pulpit was binding upon all believers, and was to be regarded as immediately proceeding from the deity. This proposition being established, other propositions naturally followed. The clergy believed that they alone were privy to the counsels of the almighty, and that, by virtue of this knowledge, they could determin what any man's future state would be. Going still further, they claimed the power, not only of foretelling his future state, but also of controling it; and they did not scruple to affirm that, by their censures, they could open and shut the kingdom of heaven. As if this were not enough, they also gave out that a word of theirs could hasten the moment of death, and by cutting off the sinner in his prime, could bring him at once before the judgement-seat of God." This, we see, was the same pretension assumed by the Roman Catholic priesthood—that of binding or loosing, ordaining to heaven or to hell.

No theme better suited these preachers in their pulpits than themselvs and their powers and glories. They exhausted, says Buckle, "the choicest epithets of praise on themselvs, and on their own pursuits. When one of them got into the pulpit, or took a pen in his hand, he seemed as if he could not find words strong enough to express his sense of the surpassing importance of that class of which he was himself a member. They alone knew the truth; they alone were able to inform and enlighten mankind. They had their instruction direct from heaven; they were, in fact, the embassadors of Christ; from him they received their appointment, and since no one else could reward them, so no one else had a right to rule them. As they were messengers sent by the almighty, they were rightly termed angels, and it was the duty of the people to listen to their minister, as if he really were an angel who had descended upon earth."

How these Scotch clergymen suppressed free and progressiv thought, and indeed well-nigh rooted out all tendency or desire toward it forever; how they paralleled the atrocities of the Roman Catholic Inquisition in torture of resistants; how they surpassed the papal church in witch persecution, and how they brought ruin to their charges in a score of ways, we cannot now detail. We hav said enough to serve our purpose—to show that the clergy of every time and place ask only the opportunity afforded by abjectness in their flocks and they will run into inconceivable excesses of arrogance, exalt themselvs into semi-divine beings, and rule over their slaves with vainglory and cruelty unmatched in earth's entire records of any other class. Protestants would fain hav us believe that these arrogances are chargeable only to the Roman Catholics, but the instance of Scotland givs contrary evidence, and the New England clergy when allowed well-nigh equaled their Scottish brethren, and we know that they would be the same to-day if we would but giv them the power. The position of the Episcopal bishop of Nova Scotia is a sample of what the church of that designation would hav if it could. They are all alike—Roman Catholic, Episcopal, and Protestant all swell and burn and fume with craving to play God on earth, and will do it to-day or any day on which we giv them the opportunity.

The Christian Mafia.

Our readers hav been given the news of the assassination of Chief of Police Hennessey of New Orleans by one of the societies, the Mafia and the Stopaliagieri, which he was collecting evidence against. The crime is the latest in a series of crimes which hav caused many deaths. In June a gang of Italian bravos lay at wait at midnight for another party of Italians, Matiangas, who had offended them in some way or other, and riddled the entire party of six with bullets. The authorities determined to put an end to this vendetta business, which was getting too frequent among the Italians of New Orleans, and has resulted in forty or more murders and assassinations, and vigorous efforts were made to track and capture the criminals. Six men were arrested for the crime and tried. During the trial one of the principal witnesses, an Italian, was assassinated. The trial resulted in a conviction, but there was so much perjury by the pious oath-takers that the judge granted a new trial, which is yet to come off. Chief of Police Hennessey, who was a witness in the first case, set to work. He promised such developments as would break up the vendetta in New Orleans forever. Hennessey well understood the risk he was running. He was a man of courage and fearlessness, but he deemed it prudent, from the many threats he received, to guard himself, and never went without one or more officers as escort. Unfortunately he dismissed his body guard, and fell a victim. We want it understood by the people of the country who are shocked and indignant at this work, that what they are witnessing is an institution that is peculiar to the most Christian races of the earth, and prevails among those races either strongly or in little force just in proportion as they are thoroughly imbued with Christianity or partly freed of it. The lands that hav been most infested with this custom of the vendetta, by which the least fancied insult, or tradition of ancestral wrong and family feud, is cause for murder and this again for retaliation endlessly, are the countries of Sicily, Corsica, and Italy. Sicily is a devout Roman Catholic country, where brigands used to carry with them priests to furnish absolution for their outrages. It is the place from whence all the men arrested on suspicion of the present murder came. The men arrested are reported to be of a very ignorant type, and to hav arrived from Sicily very lately. Corsica possesses, like Sicily, infinit devoutness and no Freethought. These two islands hav always been worse, in respect of the crime that we are considering, than Italy. That land, however, was considerably infected with customs of revenge and bloodthirst at the time when the papacy's rule was unbroken. Since Freethought, and consequently all the agencies of civilization, hav entered, the vendetta has of course abated along with brigandage and all like savageries.

Let Americans view Sicily, and Corsica, and Italy, and Spain, and Mexico, and Central America, countries where the saturation of the people by Christianity is the most complete, and let them try what explanation they can giv of the coexistence there of Christianity along with the savagest vendetta, brigandage, and lawlessness in its every variety.

State and Church United.

Assistant Secretary Bussey has rendered decision at Washington in the pension case of William R. Johnson, the late corporal of Company K, Eightieth Indiana Volunteers, in which is given a more liberal construction of the law relating to "line of duty" than heretofore. On April 1, 1863, Johnson, with the first sergeant of his company, obtained a pass to attend church across the Green river, at Mumfordville, Ky., at which point his command were guarding a bridge. While crossing the river on a log Johnson fell, fracturing his left knee. The case was originally rejected on the ground that the soldier, at the time of accident, was not in the line of duty. Assistant Secretary Bussey takes a contrary view, and allows the pension sought. He says: "If the claimant had, by authority of his superior officer, been crossing the river for the purpose of obtaining necessary physical sustenance, he would certainly hav been in line of duty, it being a necessary incident to the service. To hold that a similar mission for spiritual sustenance, which is also presumed to hav been necessary, placed him out of line of duty, would be depriving our soldiery of Christian teaching, and therefore in conflict with military law, which recognizes the necessity or at least the propriety of it." How can such a decision be given consistently with the constitutional provision that the government shall establish no particular religion? Would the soldier's attendance of a Freethought or scientific gathering hav been accounted in line of duty? If not, is not the discrimination against Freethought or science and for Christianity a favor to that particular religion, an aid to it, a furtherance of it? And what is favor, aid, furtherance, but "establishment?" Or, what is establishment if it be not a number of acts of this nature?

Editorial Notes.

THE Denison *Sunday Gazetteer* says: "That phenomenal newspaper ass, Col. E. F. Shepard, editor of the New York *Mail and Express*, has been expelled from the Union League Club for conduct unbecoming a gentleman." There is an error here which our esteemed Texas contemporary will allow us to correct. Mr. Shepard was not expelled, only suspended for ten days.

IN a letter from Mr. Bradlaugh received a few days since he asks us to convey through THE TRUTH SEEKER his thanks to many Americans for kindly words sent him since his illness—and to whom he has been unable to reply individually—and to ask them to accept grateful acknowledgment through its columns. Mr. Bradlaugh is hard at work again, though not physically so strong as he hopes soon to be, lecturing, writing, and preparing for parliamentary work for the benefit of his constituents and the people of England.

J. E. REMSBURG'S address at the Portland congress was on the Sunday question, and was pronounced one of the most logical and convincing arguments on that question ever listened to. At the close of his discourse an enthusiastic Adventist leaped upon the stage, grasped his hand, and said: "I want to make the acquaintance of Elder Jones," the great Adventist leader having been advertised to address the congress. From Portland Mr. Remsburg went to Washington, speaking at Tacoma October 13th; Buckley, 14th; Slaughter, 15th; Seattle, 19th, and at Tacoma again the 20th. October 16th and 17th he lectured in Victoria, the capital of British Columbia.

THE *Age*, Boulder, Montana, says: "The Prohibition platform for Montana has some very good ideas in it, but it starts out in its first plank with the statement that 'We recognize almighty God as the source of all rightful authority,' a proposition which certainly conflicts with the Declaration of Independence, which says that governments derive their just powers from the consent of the governed. The idea embraced in the Prohibition platform has been the excuse for all the religious persecution in all ages and all countries, and with the light of experience to guide them, the people of Montana and of the United States will not yet consent to a theocracy."

A DISPATCH to the *Herald* of this city says that the will of the late Photius Fisk is to be contested in the Massachusetts supreme court. When Mr. Fisk died about a year ago, he left some thirty thousand dollars to be invested and held as a permanent fund, to be called the "Fisk Relief Fund," the income to be used for the relief of the poor, especial attention being paid to the needs of worthy colored persons. The will provides that no minister or person of the Roman Catholic faith shall ever hold the office of trustee. The contest is by the next of kin, residents of Hydra, and their representativ is J. M. Rodocanachi, the Greek consul. The claim is that Mr. Fisk was unduly influenced by Lyman T. Hodge, who was his attendant during the last years of his life. The dispatch also says that "the question whether a Freethinker can legally make a will is also likely to be raised before the trial ends." We do not know of course what a Massachusetts court may do, but the opinion is pretty generally held elsewhere that the question of a man's religious opinions does not enter into his testamentary abilities.

THE Rockford, Ill., grand jury had the inmates of Schweinfurth's "Heaven" before them week before last, trying to find evidence on which to indict them. Mr. Weldon, father of Mary Weldon, who recently gave birth to a child, expressed his belief in her immaculate conception. He was satisfied, he said, that what had been done in the past could be done now, and he had not the slightest doubt that immaculate conception had taken place under his roof. He was as sure of it as that he was alive. Mary, when questioned, was found to be as firm a believer in immaculate conception as her father was. Her child came without sin and she was supremely happy to know that she had been called upon to giv it birth. The other members of the family gave expression to the same belief and the grand jury, the papers state, felt somewhat discouraged. They were impressed, however, by the seeming sincerity of the witnesses. They were intelligent appearing, too, and yet they claimed to firmly believe in the teachings of Schweinfurth. When the examination was concluded a number of the jurors said that they believed the Weldons to be honest in their views. The *Byron Express*, whose editor recently described the Schweinfurth colony for THE TRUTH SEEKER, thinks it more than evident that nothing can be done with the flock, which result might be expected. There is no reason why immaculate conceptions should not occur now if they ever did, and those who believe in ancient happenings are not logical in disbelieving modern occurrences. It is well, too, to hav a living illustrativ witness to Christianity's claims. It may cause the people to reason upon them, and he who begins to reason will surely end by denying them.

Letters from Friends.

ARMENIA, O., Nov. 1, 1890.

MR. EDITOR: Inclosed please find $2 for the "Freethinkers' Pictorial Text-Book." I do not think I can die happy until I get that book. I am in my seventy-sixth year.

R. C. KNOWLES.

MASSILLON, O., Nov. 3, 1890.

MR. EDITOR: I do not often write testimonials, but I must say in all candor that I heartily indorse the good work of THE TRUTH SEEKER. I inclose $2 for the "Freethinker's Pictorial Text-Book."

WM. S. MOKE.

VOLO, ILL., Oct. 25, 1890.

MR. EDITOR: Please find inclosed $5 for THE TRUTH SEEKER and "Pictorial Text-Book." I hav failed to get any subscribers this time. I hav delayed remitting to you on this account; hope I shall get some yet. I hav taken THE TRUTH SEEKER ever since it was published.

Yours truly, WM. C. HOWARD.

OSHKOSH, WIS., Oct. 22, 1890.

MR. EDITOR: I am a Spiritualist, but like the paper for its impartiality. It is to be deplored that some Liberals should be so bigoted in their strictures on Spiritualism, about which they seem to know so little, lacking the evidence and accounting all as deception. Why can we not tolerate one another when we all see the main issues of life about the same? Yours truly, JOHN CHALLONER.

CLEBURNE, KAN., Oct. 14, 1890.

MR. EDITOR: I hav been taking your paper for the last four months, and it seems as though I could not get along without it. The illustrations are worth more than the price asked for the paper. I was trying to get some subscribers for the paper, but could not get them, as most of the people here are Roman Catholics, and of course they do not care for a paper like THE TRUTH SEEKER. Wishing you success, I am, Yours truly, JOHN SWANCARA.

GETTYSBURG, PA., Oct. 29, 1890.

MR. EDITOR: I am very glad that Heston is about again. I hav tried my best to get you some more subscribers, but it is uphill business in a place like this where they manufacture sky-pilots, but I am still doing a little in the way of distributing my Freethought papers that I get, and will do the best I can for the cause. With good wishes for all the Liberals in the world, and a God bless you for the balance when they find God, I remain, Yours respectfully,

W. H. KITZMILLER.

HUNTINGDON, Oct. 31, 1890.

MR. EDITOR: We received the "Pictorial Text-Book" some time ago, and hav been amused and instructed with it ever since. I would not part with it for any money if there was not another copy to be procured. It now takes the place formerly occupied by the Bible, and is a "holy terror" to the bigoted Christians of this community. Some of them refuse to look at it. I am much in love with your paper, but like it much better with than without the pictures. Long life and health to Mr. Heston. GEORGE CALDWELL.

MELVIN VILLAGE, N. H., Oct. 13, 290.

MR. EDITOR: Inclosed please find $2 for the "Freethinkers' Pictorial Text-Book." I regret very much my inability to get subscribers for your valuable paper. I tried hard, but without success. Indeed, it will not do to show a Freethought paper, as people here cannot be induced to read one. So that I feel discouraged at times. But I know that in time the truth must prevail. I will send for some books and tracts soon for missionary work.

MRS. MARY A. HORNE.

FARMDALE, O., Nov. 1, 1890.

MR. EDITOR: Last evening the Farmdale people were favored by a very able address by Charles Watts, editor of *Secular Thought*. The attendance was good, and gave strict attention to the subject of Secularism throughout. At the close of the discourse a vote of thanks was tendered the speaker, which was met by a proper response. During his stay in Farmdale Mr. Watts was entertained by Mr. and Mrs. H. W. Root. The best of wishes go with him.

Secularly yours, DEWITT T. ROOT.

MILAN, MO., Oct. 30, 1890.

MR. EDITOR: I inclose you a petition of our citizens to keep open the World's Fair on Sunday. I could get two thousand names if I had a little time to devote to it. Only three business men refused to sign it. One was a Presbyterian who thought Sunday should be observed, and he takes care to observe it by selling groceries at any time after and before divine service; another a Baptist, who sells tough beefsteak every day in the week Sunday not excepted, and the express agent whose mental capacity is just sufficient to be a Presbyterian. Yours truly, H. T. KNIGHT.

AUSTIN, TEX., Oct. 20, 1890.

MR. EDITOR: Please send me the picture book. We hav formed a "Liberal Association of Austin, Tex.," and I inclose its platform:

1. To encourage the study of man in all his relations.
2. To seek to realize the truth in life.
3. To aid in those movements that tend most to the improvement of the individual and society, and to the unity and freedom of mankind.
4. To facilitate the association of those who hav at heart and hold dear that absolute freedom of thought and expression which is the natural right of every rational being.
5. To inaugurate a system of positiv, tolerant thought, ethical culture, and practical benevolence, in which all liberal-minded people can unite and work in harmony for the moral education, intellectual improvement, social well-being, and consequent happiness of the human race.

H. BAYLEY.

STAPLES, MINN., Oct. 20, 1890.

MR. EDITOR: I hav been promised some new subscribers, and hav been waiting for them to send with me. But I failed to get them. I will try again in a couple of months and may hav better success. I think that once a subscriber to THE TRUTH SEEKER is to always be a subscriber.

A few words for John Peck. He is to orthodoxy what Sullivan is in the fistic arena—the champion. He strikes from the shoulder, and every blow counts. He seldom indulges in repetitions. On the contrary, he has something original each time. D. C. JENKINS.

PIKE, TEX., Oct. 13, 1890.

MR. EDITOR: Find inclosed $5 for two "Freethinker's Pictorial Text-Books," and giv me credit for the balance. I will try for some subscribers. I see two letters from my uncle, Jesse Maurer, of Harmony, Ind. I think he has been a lifelong Liberal, and I want him to hear of one relativ that has passed from ignorance to the light of reason. That Adam and Eve business is too musty to touch, but the Christian man of straw must be knocked down. The cry of every good Liberal is, "Unite."

Yours for the great cause, E. M. YINGLING.

OGDEN, UTAH, Oct. 20, 1890.

MR. EDITOR: The picture books are received. I am trying to get them out. The bookstores and stands will not do anything with them. So I got some small bills printed, and am circulating them at proper times and places. I hope to get some more. JOHN A. JOST.

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BROOKLYN, N. Y., Oct. 30, 1890.

MR. EDITOR: A few evenings since I was storm-staid in a neighboring village, and had, much against my inclination, to accept of my friend's mansion for the night. It was the more repugnant to me, inasmuch as my friend was a devout, prayerful Christian, and I was known to be an Agnostic. But as chance would hav it, I was not pressed to mingle with them in the parlor. And yet I could not but hear their fervid appeals heavenward, and they became the more frantic as the pious gathering warmed up to its work. The general sinfulness of the world was pressed upon the Lord's attention, and his grace implored, which was responded to by hearty amens. By chance I heard Mr. Ingersoll's name mentioned. In listening I caught the following: "O God almighty, there is a Colonel Ingersoll, a carnal speaker who is tending mightily to disturb and unsettle the minds of thy redeemed, both in the enforcement of moral deportment and in the cunning and subtlety of langnage. Now, O Lord, in thy divine scheme of salvation, yea, or if there is any way short of blood he can be suppressed, O heavenly father, for Christ's sake let it be done, and giv thy sorrowing saints grace to approve of thy almighty justice." Heavy chest groans preceded the amens. You may well imagin your writer was astonished. At the close of the meeting and as these saints filed out I was anxious to behold this fervid, prayerful saint, but I failed. It was not Dr. Talmage, for I hav seen him, nor was it exactly his style. A SUBSCRIBER.

WELLAND, ONT., Oct. 25, 1890.

MR. EDITOR: The person whose mind has become enlightened by a knowledge of the truth of things, as made known by a study of the sciences, knows that the laws of nature are the same in all countries and at all times—that nature never violates her own laws to work a miracle. It is only in the minds of the ignorant and credulous that miracles are made to appear. If we go back thirteen hundred years, when the people were in a state of darkened ignorance and unacquainted with the laws and forces by which the world is governed, it was natural they should form theories of their own according to such knowledge and abilities as they possessed. If a poor fellow became subject to fits or any malady they were unable to account for, they attributed his case to his being possessed of a devil or devils. Or if some one was affected in some unaccountable way, they were suspected of having been bewitched. Hence the necessity for devils and witches, a creation of the imagination of ignorance. And that creation is yet retained in the minds of that class of people to this day. As people become more intelligent devils and witches will disappear, with many other equally unfounded imaginings.

Seventy-two years ago, when I was twelve years old, the Primitiv Methodists, or Ranters as they were then called, had sprung up, and reached my nativ village, Huby, in Yorkshire, England. My father's house was headquarters for their preachers. There happened at that time to be living in the village an old lady, Elizabeth Skelton, who thought or believed she was possessed of a devil, and as one of the preachers, John Oxterby, was said to be a man of great faith, she asked my father if he thought Oxterby could cast the devil out of her. My father told her that on a certain day Oxterby and another preacher, Verity, would be there; that she should come and see what could be done. She came on the day appointed. I remember the whole circumstance as well as if it had occurred only yesterday. We all knelt down—the two preachers, my father, myself, and others of our family—and Oxterby went to praying. After stating the case to the Lord, he prayed fervently to the Lord to cast the devil out of this old woman, but happening to turn his face toward Verity saw him laughing. He then said, "And, O Lord, do thou cast this laughing devil out of Verity." But as there was no appearance of any response in either case, we arose from our knees and left the case with the Lord. The old lady died a few years later without, as I know, having been delivered of a devil. Now, I believe at that time we all had more or less faith in the casting-out-devil business. And where did we get it but from the Bible, which tells us of the existence of devils and witches, the former to be cast out and the latter we are commanded to kill. This command came within our ability, and we killed a few thousands before we discovered the mistake. The devils we hav not been able to deal with further than to lose faith in their personality and existence—except the most ignorant of our race, who still stick to the myths and teachings of an ignorant people who lived eighteen hundred years ago. JOHN RAY.

VINELAND, N. J., June 14, 1890.

MR. EDITOR: You published an article of mine in which I suggested that we hav new names for the churches, and not disgrace Christ by naming them after him. If Christ was only a myth, I am willing to receive instruction from him where I can, and think it as wrong to misrepresent, falsify, disgrace, or belie a myth as it is to do the same to a living man, and that is why I suggested that we hav new names for the church, for each and all should bear his own disgrace and not pile it upon another. But in your issue of July 5th E. Van Buskirk, M.D., comes down upon me thus: "Mr. Editor, I see that Brother Hacker is a little muddled about the meaning of Christian and Christianity. I do not know what kind of instruments of torture Christ used himself, or whether any, but he says: 'Bring hither those mine enemies that would not that I should rule over them, and slay them before me' (see Luke xix, 20). To hav this order fulfilled would require the use of some kind of instruments, whether it be the gibbet, shotgun, or wheel. Now, this order was given by Christ, so that the order given by him would be called 'Christian,' and the fulfillment of the order would be called 'Christianity,'" etc.

I am not acquainted with Dr. E. Van Buskirk, M.D., but if he makes such monstrous blunders in medicin as he has in this criticism, I would be the last man to swallow his pills uuless I was in a great hurry to "kick the bucket." I hav noticed for several years past that some who call themselvs Liberals hav manifested the same blind, bigoted prejudice against Christ that the clergy do against Paine, thereby exposing their own ignorance and disgracing the cause they pretend to advocate in the minds of all who hav learned to think enough to understand what they read. And I hav long desired to correct the error, and will commence now if you will kindly allow me the space. I hav seen Christ accused in the Liberal papers of coming to bring war, of stealing corn, of stealing an ass, and of doing some other wrong things, every one of which I can prove to be false and founded on the ignorance and thoughtlessness of the writers. And it is only two or three weeks, I think, since one of your correspondents tried to poke fun at Christ by saying he rode into Jerusalem on two asses—another blunder caused by the thoughtless ignorance of the writer. I hav for seventy years considered the clergy the blindest blunderers over the scriptures of any class that read them, because they form creeds and then twist the scriptures to support them; but in this criticism the doctor has proved himself as blind as the blindest of them, not a "little" but very much "muddled."

I hav no positiv proof that such a man as Christ ever lived; if he ever did, he had a natural father and mother like the rest of us, and was a very great improvement on the wholesale murderer, Moses, and a great and good reformer for the dark age in which he lived; but if he never lived and all that was said about him was but myth, there are many good things from which I am willing to receive instruction; and I am decidedly opposed to having even a myth disgraced by its name being given to an organization so corrupt as our modern churches. The doctor in his "muddle" accuses Christ of commanding his enemies to be brought and slain before him, when there is not the shadow of a reason in the Bible for such an accusation. Christ had no money to let, and if he had, he would not hav permitted his servants to take ten pounds of it for the use of one, which would hav been ten hundred per cent. In the very chapter the doctor refers to Christ said, "I come to seek and to save the lost." Would any sane man after saying that command even his enemies to be slain? How then does the doctor's "muddle" come in? Why, Christ told a story of a certain nobleman that commanded his enemies to be slain, and the doctor, who appears never to hav learned to think enough to understand what he reads, turns the command of the nobleman over to Christ and makes him the murderer. How thoughtless, careless, or stupid! According to the doctor's logic, if I hear of a murder and tell of it, I become the murderer! "Whew! whew! whew! What shallow thinkers we hav!" as Father Richard used to say to the Methodist circuit preachers when I was a boy. Amen! Selah!

J. HACKER.

OLIVE BRANCH, MISS., Oct. 19, E.M. 290.

MR. EDITOR: I beg leave to again tax your columns with a chat to my new-made friends. In response to my recent appeal published in the September 27th number there has come quite a number of kind letters, and I cannot master sufficient language to express my appreciation of the kind

words and good cheer they brought with them, and at a time, too, when it seemed that I was hated by nearly all my former friends. They came like perfumed zephyrs, and like balm to a wounded spirit. Indeed, I feel that if for truth's sake I must lose the friendship of any, I can well afford the loss of a Christian, for a good stanch Liberal. But little has been sent me in the way of books, but the ones which did come were such as I can truly appreciate. One of the first to respond was Dr. Brown, of Rockford, Ill. He sent his "Researches in Oriental History," and since having read it I must say that it is the most valuable book of its kind that I hav ever seen. In my preparation for the lecture field it will be to me an invaluable auxiliary. I mean to use it as a text-book, and by studying it carefully I can become master of what otherwise would hav cost me a life of labor, and access to more historical works than any man of moderate means could afford. It contains unimpeachable facts, and reduces the Bible to Jewish mythology. I hav received also a copy of "The Science of the Bible," by the late Dr. Woolley, and would be glad to learn who the kind donor is, as no word of reference has come to me by which I could tell who sent the book. Then, after that came "Antichrist," and a number of lectures and pamphlets, for which I hav already written in acknowledgment to the kind friends who sent them. But I will use this opportunity to thank each of you again. Many who wrote to me seemed to think that it was my aim to begin lecturing at once. To all such I would reply that you were mistaken. A man could easily succeed as a preacher with the knowledge which I hav at hand, but not as a lecturer. Remember, friends, that it has not been long that my mind has been emancipated from Christian darkness and slavery, and I should hav had to learn at a rapid rate to be fit to lecture thus soon. I hav a good common school education, and added to that a tolerable knowledge of both Latin and Greek; know mathematics to trigonometry, and know a great deal of church history and the Bible. But to succeed as a Liberal lecturer there is yet much hard study before me, and I am bound to succeed. If I should fail once, or even a score of times, I would study again and try it over, but I do not mean to fail at all, and to avoid failure I must be ready to fight when I enter the battle. I think that by close application I can lecture some in the winter of 1891.

Acting upon the advice of my friends I shall drop the latter portion of my former *nom de guerre* and henceforth sign myself "Gray," instead of "Gray Atheist." I hope my friends will note the change. And now, in conclusion, may I not hope that some of the authors who read this will send me copies of their works and thus help me to fit myself for a cause that is dear to us all? And will not others who may see this do likewise? I shall not ask you again. Address as below, or address as below and my signature will be sent you at once. "GRAY," Olive Branch, Miss.

EAST RANDOLPH, N. Y., Oct. 31, 1890.

MR. EDITOR: The "Freethinker's Pictorial Text-Book" was received to-day. This is a noble book. Its contents are deeply appreciated. It reflects truths like stars—truths repugnant to superstition, to all Christian criminals, to religious fiends who deplore to hav their deviltry exposed and their true character brought to light. The clergy will bewail their fate at your hands; but oh, their oppressed victims, the church-members, standing betwixt gloom and light, will, or at least should, bless your untiring, unrequited labors in their behalf, to redeem them from bondage and the fear of endless misery in the imagined "hot hear-after." I hav had many Sunday-school scholars looking over the "inhumanity to man" so forcibly exhibited in this peerless book. To-day about fifty people hav seen this book, and despite the fact that they were mostly Christians and I am not, they admitted the history a correct one about their mistakes in the past. But, says Mr. N. G. Otis, a Catholic: "Rob, outside of our church none can be saved. Join our church, be a good Catholic, and you'll reach heaven and won't be a wandering outcast, a vagrant in the realm of thought. As it is now your mind is as unstable as the clouds. You mean all right, Rob, but you must be a Catholic in order to be saved." I replied: "Mr. Otis, 'You mean all right,' but like countless thousands of other good people, you are led. You willingly obey, and follow your superstitious masters—masters who are as ignorant about the future as the poor unlettered barbarian weeping above his dead. Don't you know that, no matter how intelligent the person is, he can't look beyond the hights? No, sir! Don't invest your hard-earned dollars in this celestial lottery business, for there is no knowing but yours will be a blank. No preacher, no D.D. or LL.D., can warrant you a harp or crown. They should be honest, and tell you they don't know. Who can reasonably tell what isn't known? I am inclined to believe at this writing that six feet of earth make all of one size." In reviewing the horrible deeds perpetrated in the name of religion, it seems the world at one period was insane, and I do not think it is wholly sane at present upon religion.

Patrick Henry, that great American orator, said: "Guard with jealous attention the public liberty. Suspect everyone who approaches that jewel." Are we doing it? If not, commence now, this very moment! For "where liberty reigns the tyrant seeks to slay her" (La Salle). Remember, "the price of liberty is eternal vigilance." There is $1,500,000,000 worth of untaxed church property in the United States, yet the sheriff sells a poor farmer's horse for taxes. The wife weeps, the children are starving, but they hav no redress. This is unspeakable cruelty.

Men, women, and children suffer and die from sheer neglect in this world. About seven hundred million people will die this generation, yet we say, "God is love," "He cares for his children." Oh, how many hearts there are in cold solitude to-night; how many eyes, tear-stained windows of the soul, of beautiful girls; how many women are lonely in garrets without fire or food this cold, cold night. Oh, cold, cruel, and miserable life! Oh, how long will women be compelled to make shirts for thirty-seven and one-half cents per dozen? How long will little children, tender blossoms of the soul, be obliged to shiver and freeze to death? How long will man be forced to submit to the injustice of the heartless? These questions are more easy to ask than answer. I am aware of that, but I think they will be answered—yes, answered by streams of blood! Justice must be done. A Thanksgiving proclamation from President Harrison will soon proclaim the progress and happiness of our American people, telling of the goodness of God during the year. But how little the president knows about the joys or sorrows of the outside world. "No work, no fuel, no food," is the bitter wail that will ascend from countless thousands of human hearts this cold winter. Who is responsible? In many cases, men of wealth, "Christians," whose hearts hav no sympathy for the poor—"Christians" who hav wealth but lack souls. Seventy-five per cent of America's population are poor people. See to it, by your votes, that you redeem your lost estate. See to it that robbers be dethroned from office. See to it that the men you vote for are honest men. Lastly, vote for men and principles that will better your condition in life, that will assist you to gain your rights in your heroic struggle from slavery unto liberty.

Brothers and sisters, I appeal to you all to-night to never falter, never giv up by the wayside. Be brave! At last we will win the crown—not the crown of heaven, but the crown that illuminates the soul here on earth, the consciousness of having done our duty. R. R. JONES.

SOLDIERS' AND SAILORS' HOME, QUINOY, ILL., Oct. 1, 290.

MR. EDITOR: As I hav just returned from furlough with my head full of thoughts I hope to giv your readers something of interest and profit. The last TRUTH SEEKER I read contained an article from the secretary of the Secular Union, Miss Craddock, urging for money. I wrote to her over a year ago requesting her to remit me a lot of missionary works that I might distribute. What a pity that the Secular Union can not furnish such literature. Freethought has lost one of the most propitious opportunities, as I hav not only been on boat and car, discussing with preachers, gathering crowds, but I was also at large political gatherings where from three to four thousand people were assembled. What a grand opportunity had I only been furnished with the proper kind of literature. On my return home I found a book entitled, "The Candle from under the Bushel," by Mr. Hart, for which I feel very grateful, although I hav had the pleasure of reading it before. I know of no more scathing impeachment of the truth of the Bible.

I called upon many while on furlough who hav become much more Liberal within a few years, but was badly mistreated by one of my old acquaintances, who although not a member of any church and not holding to the Bible being inspired yet opposes Liberalism, skepticism, and Freeth ought in others. He reminds me of the dog in the manger. I do hope, should I liv until the next presidential election, to repeat my visit full-handed, when I hope to be able to distribute liberally, aided by the Secular Union.

I am anxious to know if the $1,000 Manual of Morals is ready, and if so, what is the number and size of pages and what is its price.

I hav many experiences in argument, etc., on the streets, in Sabbath-schools, etc., which, should I itemize them, might prove disgusting even to many who read THE TRUTH SEEKER, as I was last Sabbath odious to the owner and supervisor of a Spiritual hall. After she had read Victor Hugo's eulogy on Voltaire and spoken in high sentiments of encomium of Paine and other Infidels, I took the floor and addressed the audience thus: "Ladies and Gentlemen: I admire the Spiritualists, because they are free and honest. They invite discussion, which none of the orthodox will, and these orthodox will never occupy an honest attitude until they do this." I then remarked that I had drawn up a list of what Christ had done and said, which I then read: "Title: Mistakes, Follies, and Crimes of Jesus. 1. Treating his parents with disrespect when they returned from Jerusalem. 2. Fasting forty days. 3. Turning water into wine. 4. Keeping company with the devil. 5. Teaching that the Jews were better than other folks. 6. Teaching that it was right to imprison a man for debt. 7. Encouraging a bad custom of a man who was plowing in the field, to wait on the table. 8. Not correcting Peter when Peter said, "Thou art Christ the son of the living God." 9. Saying, "Blessed are the poor in spirit." 10. Requiring us to cut off an offending hand and pluck out an offending eye. 11. Teaching to take no thought for to-morrow. 12. Commanding to let the dead bury the dead. So on until I swelled the list to twenty-five charges, and wound up by saying: "Christ is said to be our savior, God, father; now, if I was the father of a large family, I should not manufacture a lot of riddles and then save those who happened to guess right and damn those who guessed wrong, and I hav no use for any such a savior, any such salvation, or any such a God." Of course, this filled some with consternation, and even Mrs. Merick, the owner of the hall, after calling upon us to cheer Victor Hugo's eulogy of Voltaire, seemed indignant. An old gentleman who is in the habit of speaking every Sabbath arose and showed great agitation, saying he would not exchange his hopes in the Nazarene for ten thousand worlds like this. This demonstrates the truth of what our immortal darling Bob says, *i.e.*, even in the minds of the most liberal Christians there is a vague fear of what the Gods might do, and the safe side is considered the best side.

So, my friends, you can see that I am not idle, if I am in the Soldiers' Home. Wherever I can get the ears of anyone who is intelligent enough to listen to reason and honest enough to follow convictions, I am sure to do good. And how trying it is to find so many who are perfectly oblivious to science and truth and are ready to heap all sorts of epithets and obloquy upon any sincere investigator. And yet is not every man a cringing coward who keeps his lips closed? Think of the sacrifice of Bruno, of Voltaire, of Paine. Think of the immortal leader we hav to champion our cause. Then what cowards we are contrasted with the Infidels of a century ago.

Now unto all who love liberty and truth, science and truth, reason and truth, I send greeting.

Yours for humanity, EX-REV. JOSEPH N. MAXEY.

LOS ANGELES, CAL., Oct. 30, 1890.

MR. EDITOR: Will you kindly grant me space in your esteemed paper to answer two communications which appeared in your columns a short while ago? One was from Mr. Will S. Andres, and one from Mr. C. B. Reynolds, regarding the Assembly of Progress. First. Mr. Andres draws the conclusion that the Assembly of Progress is in opposition to the national Secular Union. This is a wrong conclusion. The Assembly of Progress has no war upon the national Secular Union or any other Freethought organization, but upon the contrary is in harmony with every proper movement that will advance the cause of Liberals, and will lend its influence to assist in building up the great cause of freedom sought to be obtained by the Liberals, and is entirely free from jealousies of other societies and willing to stand upon its own merits, undisturbed by the suspicions of any other society, Liberal or Christian. Aside from this, the insurance feature is the only objection made to the Assembly of Progress which I deem it necessary to consider in this letter, and in answer to this objection I will say that the insurance feature is at the pleasure of its members. No member is compelled to take the relief degree (the insurance). See constitution, page 16, sec. 2, and page 37, sec. 9. And since no member is obliged to carry the insurance or bear any of the expenses of those who do, certainly no one should object to those taking the relief degree who desire to do so. But Mr. Reynolds seems to be of the opinion that the mortality assessments are too high, and bases his opinion upon the statements of actuaries. With this opinion I differ, and base my judgment upon the actual practical experience of such societies as the Royal Arcanum, A. O. U. W., and I. O. F., which hav stood the test of years and hav proved by actual experience that Mr. Reynolds's estimate is below the real cost of insurance with risks selected with ordinary care, and as I am quite familiar with the above orders and particularly with the R. A. and I. O. F. and hav found them a success and gaining in numbers and their members well satisfied, we hav made our mortality assessment substantially the same, and believe it to be as low as it can be made consistent with a substantial organization. But as the insurance department is strictly mutual and the constitution subject to amendment, should the table of assessment prove too high or too low it could readily be adjusted by the intelligence and experience of its members, and while there is no obligation upon the members to take the relief degree, yet I find that almost all the members desire the relief degree. And I am also in receipt of many letters from different parts of the country heartily indorsing the Assembly of Progress in the most complimentary terms. Among the many indorsements, I quote a few suggestions made in numerous letters as follows:

"The Assembly of Progress has long been needed. How can I join it?" "The best move yet." "It is the best method yet suggested to organize the Liberals." "I am astonished that any Liberal should oppose the move." "I am just in receipt of constitution. Please send me a few more constitutions." "All the Liberals who hav seen the constitution are well pleased with it."

I could giv a large list of letters from Liberals indorsing the system of organization of the Assembly of Progress, but consider it would be asking too much space in the already well-filled columns of your paper, therefore I content myself with the few brief quotations above made to show the encouragement we are meeting with.

I believe Mr. Andres has raised some objections to the word "white" in the constitution, and seems to think that the word "white" should be stricken out. With this view I differ. I am fully in favor of granting to the colored people all their legal rights equal to the whites, but the social privileges are entirely different, and I am of the opinion that the intermingling of the races in society is a doubtful and dangerous proceeding, tending to engender race prejudices and productiv of no beneficial results.

The Assembly of Progress is continuing to grow and increase in membership, and will continue to gain and grow, and when its objects and great advantages for the advancement of Freethought and the total separation of church and state are generally known, it is my opinion it will contain the largest number of noble men and women of any other benevolent society in existence.

The Liberals need a benevolent organization as a bond of cohesion to unite them in one solid, compact body in order that their noble thoughts of freedom and their numbers may hav their proper influence upon society for the advancement of science and a higher standard of civilization. This opportunity is presented by the Assembly of Progress. The foundation having been laid, whatever imperfections there are in the constitution can soon be remedied.

I do not claim perfection for the constitution, and the Assembly of Progress is only too glad to hav intelligent suggestion for its improvement; but I do claim that it is the true and proper system of organization. J. M. VOSS.

Children's Corner.

Edited by Miss Susan H. Wixon, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight.
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

[FOR RECITATION.]

Speak Thy Thought.

Shame upon thee, craven spirit!
Is it manly, just, or brave,
If a truth hav shone within thee,
To conceal the light it gave?
Captiv of the world's opinion—
Free to speak, but yet a slave?

All conviction should be valiant.
Tell thy truth, if truth it be;
Never seek to stem its current—
Thoughts, like rivers, find the sea:
It will fit the widening circle
Of eternal verity.

Speak thy thought, if thou believ'st it,
Let it jostle whom it may,
E'en although the foolish scorn it,
Or the obstinate gainsay—
Every seed that grows to-morrow
Lies beneath the clod to-day.

If our sires, the noble-hearted
Pioneers of things to come,
Had, like thee, been weak and timid,
Traitors to themselvs, and dumb,
Where would be our present knowledge?
Where the hoped millennium?

Where would be triumphant science,
Searching with far-reaching eyes,
Through the infinit creation
For the soul that underlies—
Soul of beauty, soul of goodness,
Wisdom of the earth and skies?

Where would be all great inventions,
Each from bygone fancies born,
Issued first in doubt and darkness,
Launched 'mid apathy and scorn?
How should noontide ever light us
But for dawnings of the morn?

Where would be our free opinion,
Where the right to speak at all,
If our sires, like thee, mistrustful,
Had been deaf to duty's call,
And concealed the thoughts within them,
Lying down for fear to fall?

Though an honest thought outspoken
Lead thee into chains or death;
What is life compared to virtue?
Shalt thou not survive thy breath?
Hark! The future age invites thee!
Listen, trembler, what it saith!

It demands thy thought in justice,
Debt, not tribute of the free;
Hav not ages long departed
Groaned and toiled and bled for thee?
If the past hav lent thee wisdom,
Pay it to futurity. —*Commonwealth.*

The Owl and the Pussy Cat.

The owl and the pussy cat went to sea,
In a beautiful pea-green boat;
They took some honey and plenty of money
Wrapped in a five pound note.

The owl looked up to the stars above
And sang to a small guitar:
"O lovely pussy, O pussy, my love,
What a beautiful pussy you are."

Pussy said to the owl: "You elegant fowl,
How charmingly sweet you sing!
Oh! let us be married, too long we hav tarried;
But what shall we do for a ring?"

They sailed away for a year and a day,
To the land where the bong tree grows;
And there in a wood a piggy-wig stood,
With a ring at the end of his nose.

"Pig, are you willing to sell for a shilling
Your ring?" Said the pig, "I will."
So they took it away, and were married next day
By the turkey that livs on the hill.

They dined on mince and slices of quince,
Which they ate with a runcible spoon;
And hand in hand, on the edge of the sand,
They danced by the light of the moon.

Coal Mining.

Dear Children of The Truth Seeker: I hope you are all seeking after truth and knowledge for the good it may do you and others in time to come.

There is an old adage which says, "Knowledge is power." We all know by experience that that is true to a certain extent. The most useful knowledge that the human family has obtained, is that which they hav got through experience. And it consists in a knowledge of how to do things—to utilize the material given them by nature and bring forth the things necessary for the sustenance, comfort, and pleasure of life.

There are very few young people who hav been raised in luxury and ease that ever think, even once, of how the good things of life are produced. True, they know their parents obtain the money that buys them. But where and how did the first party produce the goods? Did they not come from the hand of the laborer?

Did you, children, who never saw the inside of a coal-mine, ever think while you were sitting by your comfortable firesides in your cosy homes enjoying life, how much it cost the poor miner to obtain the coal that warms your room? Did you think of the hard labor performed, of the privations undergone, by that class of men who toil in the depth of the earth in darkness and dust?

Does society owe them anything—even respect? In fact, is it honorable to labor?

Let me tell you who never saw a coal-mine how it is done. First there is an entrance made in the hill about eight or nine feet wide. Then rooms are turned off that entrance and often they are driven about eighteen feet; they are widened out to about twenty-one feet; posts are cut to suit the hight of the vein of coal, and small thin caps are made to drive over the top of posts to keep the slate from falling in on the miner. And notwithstanding all caution they can use, every now and then some of them get killed or crippled by falling slate.

The miner has a cap made to fit his head very tight. It has no rim, and on the front part of it is a small piece of leather on which he hangs his lamp—a lamp that will hold about one-fourth of a gill of oil. The light that this little lamp givs is all he can get. He uses a pick shaped similarly to that of a stone mason, only not near so big. When the blacksmith sharpens it he brings it to a keen four-square point, and the last lick he givs it is one on the end, without which it would be of no use to the miner. The miner generally sits down till he has mined under the face of the coal about two feet; then he is compelled to lie down flat on one side till he cuts under the face or front of coal about two more feet, which makes four feet. Then he has to drill two holes with an auger, each to the depth of nearly four feet, over the coal which he has undermined. Next he takes some paper which he wraps around a rounded stick and makes a hollow cartridge, into which he pours as much powder as he thinks is necessary to blow down the coal. He then sticks a sharp iron needle, which is generally about six feet long and made tapering, into the cartridge, and pushes the powder, needle, and all into the hole. The needle is kept in this position until dirt is pounded very tightly around it—until the hole is entirely filled. Then the needle is withdrawn, which leaves a very small hole. Then a little round squib about four inches long and the size of a wheat straw, filled with powder, is put in the mouth of the hole. Then the miner touches his lamp to it and runs away. When the paper burns up to the powder in the squib then it shoots back in the little hole left by the needle to the large cartridge, and the powder explodes, blowing the coal down in a pile.

The old adage, "One-half of the world does not know how the other half livs," is true. However, I hope that the world will some day learn that true education consists in the knowledge of knowing how to do something useful.

Yours for Universal Mental Liberty,
S. P. Herron.

[Thanks for the above interesting article, and we would be pleased to hear from our friend again.—Ed. C. C.]

Cardinal Gibbons's God.

Dear Young Friends: Cardinal Gibbons, who is said to wield an angelic pen, shows us how even an angel can wander from true logic and common sense. He undertakes to prove the being of a God by mere assertions which hav not the merit of novelty or originality. The cardinal supposes that the works of nature bear the most grand and unmistakable imprint of the hand of the creator, the conscience being a natural monitor, designed to make plain to us the difference between right and wrong. On the contrary, I should suppose that impressions and powers belonging to the mind could only be the fruit of heredity or the effect of surroundings, existing thus and admitted into the constitution by virtue of the strong capacities and powers of our peculiar organism. These powers are perfected by experience and prompted further by the healthful and delightful exercise of the nativ growing and increasing energies of the human soul. Jewish writers of the present day, whose flowing style and ease of composition know no superiors, consider every house of worship as a "demonstration of man's ideality." But this ideal of perfection has assailable points, and is less likely to be faultless than pure nature, which is a stupendous monument of the relation existing between cause and effect. For fancy must be properly pruned and corrected, its strength kept up, to produce the finest fruits.

If the weakness of faith sets in, instead of reason microbes of disease will soon infest all that is precious and valuable which belongs to our mentality. We hear that Christ is the modern God, though there are learned persons who doubt that he ever existed. It seems, then, that the God idea is not firmly seated in the human mind. The first and greatest exploit of the Holy Ghost was, I think, discreditable in the extreme. Was it right to enter the family of poor Joseph to alienate the affections of Mary and destroy the peace and sacredness of home? The struggles of her mind, it is supposed, were quieted by divine power. Priestesses and prophets were drugged in those days, but strong persuasions or narcotics are never used by honorable persons to subdue the freedom of a mind and will which happens to be in our power. Alhaza.

Lexington, Ky, Oct. 14, 1890.

The Stars and Stripes.

It is related that the flag which was raised at Cambridge Jan. 2, 1876, by Washington, was composed of thirteen red and white stripes, with the crosses of St. George and St. Andrew emblazoned on the blue canton in place of the stars. This flag was also carried by the fleet under command of Commander Esek Hopkins when it sailed from the Delaware capes, Feb. 17, 1776. In the following year, June 14, 1777, the Continental Congress passed a resolution "That the flag of the United States be thirteen stripes, alternate red and white; that the Union be thirteen stars, white on a blue field, representing a new constellation." How or by whom the idea of the star was first suggested is uncertain, although there are some who ascribe it to John Adams, while others claim the entire flag was borrowed from the coat of arms of the Washington family.

In this flag the stars were arranged in a circle, although no form was officially prescribed. It is supposed that the first display of the national flag at a military post was at Fort Schuyler, on the site of the village of Rome, Oneida county, N. Y. The fort was besieged early in the month of August, 1777, and the garrison were without a flag. So they made one according to the prescription of Congress by cutting up sheets to form the white stripes, bits of scarlet cloth for the red stripes, and the blue ground of the stars was composed of portions of a cloth cloak belonging to Capt. Abraham Swarthout, of Duchess county, N. Y., and the flag was unfurled Aug. 3, 1777.

Artificial Ivory.

As manufacturers abroad claim that the supply of ivory is too small to meet the demands of industry and art, an extensiv industry has arisen in France to supply an artificial substitute for natural ivory. Until recently the substitute used has been obtained by injecting white wood with chloride of lime under strong pressure. Within a short time, however, it has been established that a substitute may be prepared with the bones of sheep and waste pieces of deer and kid skins. The bones are for this purpose macerated and bleached for two weeks in chloride of lime, then heated by steam along with the skin, so as to form a fluid mass, to which are added a few hundreds of alum. The mass is then filtered, dried in the air, and caused to harden in a bath of alum, the result being white tough plates, which are more easily worked than natural ivory.

Jewelry in Ancient Times.

It is somewhat curious to find, says the *Horological Review*, that about 800 B.C. false or cheap jewelry was worn at Cyprus as commonly as it is in the present day by a certain class of people. Several examples of bracelets, earrings, and rings were found while excavating on that island which are of bronze or copper, covered with a thin leaf of gold. With the passion possessed by these people to symbolize everything, all personal ornaments signified more than their outward appearance suggested. Finger rings indicated power, because they were usually signets; the earrings meant servitude, bracelets recalled bondage, while the necklace, reminding one of a wreath of flowers thrown about the neck, tended rather toward an honorable distinction. Among the necklaces discovered in the treasure chamber at Cierium, on the island of Cyprus, is one which represents lotus flowers.

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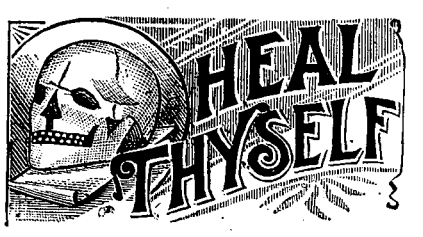
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Meets every Friday evening, at 8 o'clock, at German Masonic Temple, 220 East 15th street. Lectures and discussions. The public cordially invited.

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Philadelphia Liberal League 257

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The Minneapolis Secular Union

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Of Alliance, O., meets the first and fourth Sundays of each month at Independent Church, at 10:30 A.M. Free discussion on all Liberal subjects. Subscriptions to THE TRUTH SEEKER and *Investigator* are solicited. R. G. SMITH, Cor. Sec.

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THE Christian spirit of the Kenwood Methodist church, Chicago, has proved unable to allay the members' quarrels and avert the use of force. On a late Sunday the church was fastened tight and one faction worshiped in a storeroom while another held no service at all.

"A FEDERATION of all the English-speaking peoples of the world" is among the projects of the times in Great Britain.

THIRTY-TWO bishops hav sent a petition to the queen of Spain asking her to interfere in the matter of the unjust treatment of the pope.

PROFESSOR KOCH, of Berlin, claims to hav discovered a cure for consumption, in the shape of a lymph that kills the bacillus which produces the disease.

LIBERALS in the canton of Ticino, Switzerland, hav broken out again against Conservativ rule. The Radicals are armed, and hav had conflicts with the military.

THE population of the United States is published by Census Superintendent Porter as 62,480,540, these figures being subject to slight change on further revisal.

THE Spanish passenger steamship Vizcaya, bound from New York to Cuba, was sunk on the 30th ult. off Barnegat, N. J., by collision with an American coal schooner. Her sixteen passengers and fifty-two of her crew of sixty-nine were lost.

FREDERICK STAATEN, who attended church at New York city the other Sunday without shoes, and smoking a cigar, has been adjudged insane.

THREE hundred Poles, resolving to leave Russia and emigrate to Brazil, came to the boundary line, where they were ordered to return. They refused, and the guard fired, killing six men, two women, and one child.

ON the festival at Rome recently a band of students saluted every priest they met with the shout, "Viva Giordano Bruno!" Catholics decry this proceeding, but hav no blame for their own Propaganda students who replied with "Hurra for the pope!"

DEMOCRATS of extreme sentiments say they hav discovered, and will soon prove, an extended conspiracy by which the national census was so falsified as to make it difficult for their party to elect a president. Moderate Democrats doubt the story, and say there was but little perversion.

THE mayor of New York city and governor of the state are pressing the national census superintendent to accept the count made by the city police, or order a recount. Republicans think the previous count correct, and attribute the surplus of the police enumeration to return of summer excursionists, and perhaps to deliberate "padding" by Democrats to obtain an extra Congressman.

A NEW YORK man named Orr, who has always been a faithful church attendant and activ Y. M. C. A. worker, tried for a long time to get his sane aunt put in an insane asylum. Once securing her commitment for examination, during the three days that elapsed before she was examined and found sane he sold her furniture and took possession of her property. Now he is in jail himself.

THE election resulted in gains for Democrats in several states, sufficient to giv them a majority of about forty in the next House. Among the states that went Democratic were Minnesota, New Hampshire, and Pennsylvania—the gaining of the latter, previously Republican, being thought a great triumph by Democrats. Kansas was carried by the Farmers' Alliance and Democrats. Wisconsin elected the Democratic candidates of the Catholics and Lutherans, and they will probably repeal the Bennett law which attempts to keep the schools English and out of priestly hands. The Farmers' Alliance will hav fifteen or twenty men in Congress. Lodge, the introducer of the "Force bill," was reëlected in Massachusetts. McKinley, of Ohio, was defeated. New York city gave Grant, Tammany, about 114,233; Scott, People's Municipal League of Republicans and non-Tammany Democrats, headed by Protestant preachers, about 90 898; Delabar, Socialist, about 3.830; Demorest, Prohibition, and Redpath, Commonwealth labor, about one thousand each.

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DAVID SENDETH FOR URIAH.

And David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to David.—2 Sam. xi, 6.

Gems of Thought.

THE invention of printing was a severe blow to Catholicism, which had, previously, enjoyed the inappreciable advantage of a monopoly of intercommunication. From its central seat, orders could be disseminated through all the ecclesiastical ranks, and fulminated through the pulpits. This monopoly and the amazing power it conferred were destroyed by the press. In modern times, the influence of the pulpit has become insignificant. The pulpit has been thoroughly supplanted by the newspaper. Yet, Catholicism did not yield its ancient advantage without a struggle. As soon as the inevitable tendency of the new art was detected, a restraint upon it, under the form of a censorship, was attempted. It was made necessary to hav a permit, in order to print a book. For this, it was needful that the work should hav been read, examined, and approved by the clergy. There must be a certificate that it was a godly and orthodox book. A bull of excommunication was issued in 1501, by Alexander VI., against printers who should publish pernicious doctrins. In 1515 the Lateran council ordered that no books should be printed but such as had been inspected by the ecclesiastical censors, under pain of excommunication and fine; the censors being directed "to take the utmost care that nothing should be printed contrary to the orthodox faith." There was thus a dread of religious discussion; a terror lest truth should emerge.—*Draper.*

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THE clergy were no longer the sole or the chief depositories of knowledge. The invention of printing had furnished the assailants of the church with a mighty weapon which had been wanting to their predecessors.—*Macaulay.*

DECAPITATED saints were believed to hav emerged from their tombs and paid their respects to a newly appointed bishop; flying dragons descended through the air to snatch the bodies of unbelievers and disappeared with screams that frightened orthodox neighbors to take refuge in their cellar-holes; swarms of angels carried bones, crosses, and whole buildings from Bethlehem to Loretto; King Philip the Second paid a thousand doubloons for a skeleton of St. Laurentius, and having been informed that a complete skeleton of the same saint was for sale in the south of Italy, he at once ratified the bargain and blessed heaven for having favored him with a duplicate of the precious relic. Thousands of unfortunates were tried and executed on a charge of having taken an ærial excursion on a broomstick or a black he-goat; of having caused a gale by churning a potful of froth and water; of having turned themselvs into foxes, wolves, and tomcats. The instinct of recognizing the absurdity of even the most glaring superstitions seems to hav become wholly extinct.—*Oswald.*

To the World's Columbian Exposition Commission:

Learning that there is an organized movement among the more conservative church people—manipulated by a "Sabbath" organization—to induce your honorable body to close on Sundays the World's Fair, to be held in 1893 in Chicago, the undersigned respectfully put in this counter petition, and ask that the Fair may be open to the public on each Sunday of its continuance. We ask this for the following reasons:

1. That the American principle of separation of church and state may be maintained.

2. That public morality may be subserved by providing a substitute for the immoral places to which men may resort when no moral amusements are available.

3. As a matter of justice also to the people of Chicago who have given of their means to make the Fair possible, tens of thousands of whom can visit the Fair only on a general holiday; and as a matter of justice also to the visitors to the Fair, whose time or means may be limited, and who certainly are entitled to great consideration at your hands.

4. For the public good. The opening of the Fair on Sunday will be for the benefit not only of Chicago, but of the whole country. The rights of no one are infringed, the happiness of no one disturbed. Those who wish to attend can do so; those who do not can otherwise spend the day. This is a solely humanitarian question, a question of human relations and human welfare, and, therefore, the only standard by which you can decide is that of the public welfare.

5. It will benefit the Fair, attracting a much larger attendance, interesting more people in it, and increasing its receipts.

6. To the objection that Sunday opening of the Fair will destroy the day as a rest-day, we affirm that the tendency would be exactly the opposite. The more beautiful you make Sunday, the more attractive, the more noble and varied in its pleasures and instructions, the more difficult it will be to change its character, the less danger there is that employers will ever have the power to transfer it from its present position to the days of toil. With choice of Sunday occupation restricted to attending church or visiting a saloon, the average workingman would choose to keep on laboring.

7. Finally: Opening the World's Fair on Sunday will harm no one but the keepers of immoral places, while it will benefit the Fair itself, the people of Chicago, and the visitors to the Fair, thereby conducing to municipal prosperity, individual education, public morality, and the development and good of the whole country.

Name.	*Town.*	*State.*

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SUPERSTITION MOURNING OVER THE DESTRUCTION OF HER IDOLS.

Notes and Clippings.

ONE curious product of the new relations between the church and science is the lecturing charlatan who knows little theology and less science, but goes about pretending to harmonize the two in great swelling words of vanity. This type reached its consummate flower about ten years ago in the person of Joseph Cook, who has since been steadily sinking into the depths to join his own "Bathybius," much to the relief of all who love quiet.—*Evening Post.*

THE holy synod has adopted a resolution to enact stringent measures against the spread of the Baptist in southern Russia. The Baptist confession was introduced during the reign of Alexander II. A certain Pashkoff and Baron Corfa were among the earliest Baptist missionaries. They were banished from Russia, and since that time their fellow-believers hav withdrawn to the districts on the Donau and the Caucasus. Of late, however, their propaganda has been revived, and the Orthodox (Greek Catholic) church finds it necessary to enforce the stringent measures which were devised on their first appearance in Russia.

A SIBERIAN exile, Constantine Ponottazenko by name, having a strong desire to see his wife and children in St. Petersburg, absented himself from his place of exile and made his way on foot from Tobolsk to the capital of the empire, a distance of more than two thousand miles. He found his family well, and lived with them a few weeks. His desire thus satisfied, he presented himself to the authorities of his own accord and confessed to be an exile from the district which the government had assigned for his dwelling. In view of the palliating circumstances, the judge reduced his punishment to only seven days' confinement in prison, after the expiration of which he will be delivered to the government authorities to be sent back to the place of his exile. "In this wise," says a St. Petersburg paper, exultingly, "mercy and justice meet in holy Russia!"

A WRITER in the New York *Examiner* enters a plea for greater discrimination in the conferring of such degrees as D.D., and enforces his argument with a horrible example. He says that he knows a clergyman who was lately honored with the degree by "one of our Baptist colleges." Of the fitness of the doctor of divinity for such a decoration the reader may judge from the following list of misspelled words which were found in a "brief communication" written by him and "presented as a public document," being "prepared, presumably, with special care:" "Menchin, persude, metheods (2), perminant, aranged, resorces, cas, acording, menchined, prepair, buisness (3), onely (3), increse, increas, begining, hardely, wer, strenth (2), indebtness, remaning, arrisen, easely, sufficent, vacent, possibilites, guarenty, safty, comunity, pararie, slue, kneed, disgussed, opinon, enterd, famiely, enroled, vigerous, planing, realy, convenshion, hed."

STANLEY told a friend the other day a story which illustrates the African's quickness of retort. "I was talking with one of the Ugangas," said Stanley, "while a monkey the nativ had tamed was jumping from limb to limb of a tree near by. In a spirit of fun I said, 'You are not so very much unlike monkeys. You Ugangas speak to each other after a fashion, and the monkeys make signs to each other. They understand each other, and that's all you can do when you talk. Neither you nor the monkeys know anything that is going on outside of these great forests.' The Uganga man thought for a moment, and then ran up to the monkey, that had perched on a low limb near us. Bending over the monkey, the man blew on the monkey's back, separating the fur as a furrier does in exhibiting a skin to a purchaser. Then he turned to me and pointed with a triumphant gesture to the monkey, saying, 'Monkey skin white. Uganga man's black.'"

COMMENTING upon the execution of a murderer in Canada last week the evening *Sun* has this to say: "Birchall was not deterred [by the fear of hanging] even though he was not moved by an overmastering impulse of passion. He killed his man for gain. Has society no means, then, of protecting its members against homicide? The death penalty, at least, has failed. Must society therefore sit down, resigning itself to the evil as to an affliction of God? That is the way it used to deal with the plague, and small-pox, and cholera, and rabies, yellow fever, and insanity. Society cures insanity now; it used to chain it and beat it till it died. Society has made all its advances by experiment. Italy, Switzerland (seventeen cantons), Holland, Saxony, Portugal, abolished the death penalty, but it has practically ceased in Belgium, Prussia, Bavaria, Denmark, and Sweden also. In all of those countries the abandonment of the penalty has been accompanied with a marked diminution of homicide. In no one of them would a proposal for its revival be entertained. In all of them a real numerical relation has been discovered between homicide and the abolition of the death penalty."

THE Greek church, in its warfare with the porte, has just borrowed from the West and put into pernicious activity, says the *Evening Post*, an ecclesiastical weapon which has been obsolete since medieval times. It has declared a general interdict upon the Ottoman empire. An interdict may be defined as a general ecclesiastical strike. While it lasts, the churches are shut, the altars stripped, the bells silent; no offices are said, no sacraments are celebrated save baptism, the dead are not buried, and the whole country (so far as it is sensitiv to ecclesiastical censures) is made to feel that it lies under the wrath of God. It was a terrible weapon in its day, as Robert found it to be in France and Stephen and John in England; and if Henry VIII. and Elizabeth found little terror in it, it was because its day was past even in their time. But, besides the grave fault of anachronism, the Holy Orthodox synod has, it would seem, fatally miscalculated its chances in another way. Turkey, from the religious point of view, resembles as little as possible the uniformly Catholic France of the Middle Age. The Giaours of the Ottoman empire constitute, all told, not more than a third of its population; and of this number only a third—that is, one-ninth of the whole population—are faithful orthodox. One can imagin how the caliph, the vicar of Mohammed, the commander of the True Believers, looks upon this Infidel minority, and with what consideration he is likely to treat it.

Communications.

The Human Soul.

Most of the controversy, prejudice, and persecutions among religionists grows out of disagreements or misunderstanding upon the meaning of words.

In ancient times there was more indifference and unconcern, more disregard of accuracy and less interest to know the precise definition of words than now. Our religious literature written so long ago is very vague and uncertain in what it teaches, or in conveying to the mind of the reader any assurance of what the writer thought or wished to express. The same substantiv is used by the same writer in a variety of connections and to express diverse meanings, leaving the reader forever in doubt as to the real thought.

When this uncritical, reckless habit of writing and speaking is once established, it is copied and repeated till it becomes so popular and universal, that no one is expected to always understand an author.

It is all conjecture, supposition, and belief. And to raise a question or demand the origin and precise meaning of words, exposes one to the charge of skepticism. Take the word *psyche*, with which our Bible translators hav indulged in the unwarranted freedom of making several different English words from it, with distinct thoughts.

They use it indiscriminately for mind, life, soul, and spirit. They had inherited the vague pagan ideas, and they gave the various meanings to the original, to represent those superstitious conceptions.

They stood at the head of the church, and of literature, and had it all their own way. The people sought no redress, for they knew no better.

We hear everybody now talking flippantly about the mind, the soul, the life, and the spirit, as though they think they know what they are saying, or what they mean. Some will attempt to define precisely what each word means, a thing which the inventors themselvs never could agree upon, or were able to do.

These words, in reality, formerly only represented the different phases of the same and but one thing.

The soul simply means the life, and the mind is but the cultured development of that life; and the spirit means the earnestness and fervor of the life. Yet theologians will build up fanciful theories out of the different meanings they violently force into them, on which the superstructure of their religion is built.

And the people are required to say amen to them, unless they are willing to risk the loss of this soul or spirit.

Words as the vehicle of thought hav a vast and terrific influence for good or evil over human destiny.

Through them we express what we think, feel, and intend—our motivs, desires, designs, our hopes and wishes, not only in relation to ourselvs, but in regard to others. Whether truly or erroneously expressed, whether understood or otherwise, is of the most serious moment to us all.

Immeasurable evils hav grown out of our misunderstandings, our heedlessness or incapacity, when we speak, in not saying what we mean. Or, by this looseness in language, the uncritical and unsuspecting are by the villain or hypocrit purposely deceived, imposed upon, and outraged. In civil diplomacy this duplicity has led to frightful wars and upheavals in society.

In religion, it has invented the guillotin, the rack, and gibbet.

In social life it has given rise to vituperation, scandal, and gossip; in the family to domestic ills and miseries incalculable. With the very best understanding and use of words, false impressions and apprehensions are often impossible.

How important it is for those engaged in philological studies and work to be precise and definit in preparing and interpreting a language for a people!

Misuse, perversions, and corruptions will necessarily, unavoidably, and almost insensibly become fastened on to a language, and our interests should impel us to the utmost care to guard against them.

In tracing this word *psyche* or its synonyms back to the use made of it by the Greeks in connection with their mythology and to the use made of it by the Hellenic or Grecian Jews, we can get a better estimate of its objects then, and contrast them with its present multiform uses.

Our religious literature as found in the New Testament is mainly a compound of the Chaldean, Assyrian, Hebrew, and the Greek Christian faith. Modern scholars and students of religion admit this, but not a few of them seem blind or insensible to the vast control these ancient mythologies and theologies exercise over modern religious thought. How dependent our creeds and metaphysical speculations, all our ideas of religion, of God, of the soul, and future rewards and punishments, are on the crude vagaries and theologic speculations of these semi-barbaric, unscientific, romantic, and visionary ancients. Our mythologic, Roman, and semi-civilized ancestors of Europe accepted the literature and wisdom of the Greeks as the very highest authority for intelligence in the mysteries of divine truth. To them it was oracular, a sort of divine revelation, and they hav strenuously labored to impress on society and all posterity their own estimate of its sublime authenticity, and the unquestioning, unreasoning multitude, priests and people, hav meekly and credulously accepted it, and in their turn are doing what they can to transmit it to their successors.

Our religion, or theory of God, the soul and its salvation, is based on the ancient systems of astronomy and geography. They were the foundation of our religion; now that these systems are exploded and demolished, our religion is a superstructure without foundation. It had a kind of a literal or nominal basis once, but now that it is destroyed it remains a theory suspended in the air, with nothing to rest upon or to support it—as the visionary structure it is—but the imagination and the devotion men bestowed upon it when they thought it was a reality.

The Hebrews and Chaldeans had their starry heavens, the abode of their heavenly father; and their bottomless pit—their volcanic crater—as the abode of the enemy, or evil one, or devil.

The Greeks had their Olympus and their hades as the abode of their gods and demons, their Jupiter and Vulcan. Their songs of the amours and heroism of the demons of the departed, helped to make our theories of the soul and its salvation.

The phrase, "salvation of the soul," means what you please to make it, or it means nothing, just as you like it. So that it is without force, worth, or significance. The late revisers of the New Testament illustrate this in changing one verse, in order to make sense of what had been doubtful or without meaning—"For what is a man profited if he shall gain the whole world and lose his own life?"—not soul. This is a very appropriate question to ask the man who is killing himself to accumulate wealth, and dies with the exhaustion of amassing it, What profit does he gain? In the common version it reads, "and lose his own soul." If soul means something different from "life," then the text is quite obscure, or is without meaning—has no lesson in it, has no application, and is without value. If the translators designed, by using the word "soul," to frighten and restrain people who were trying to "gain the whole world," with the belief that when they should die the soul, or their other self, might be lost in endless perdition, then they used the word soul in a false or fraudulent sense, with the motiv and design of deceiving their readers. They put a new and fearful meaning of their own making to it, to accomplish their sinister purposes—to subject the people and get control over them through jugglery and dishonest means. As all these words, mind, soul, spirit, life, mean but the one and same thing, wherever the translators hav used the word soul to mean something different than simply the life, they hav either purposely, or ignorantly, misrepresented the facts and truth—hav misled and deceived the reader.

"The soul that sinneth it shall die" simply means, the man that liveth and commits the sin is the one who shall be punished, and if the law defines his sin as worthy of death, he must die, and not some one else die for him. The revisers in the New Version hav changed the word soul to life in other texts. In some passages, to please the bigoted reader, they leave it optional whether soul or life be used, by inserting in the margin, "Or life," for soul, in the text. In other places the construction of the sentence was such as not to admit the change of soul for life, and these they hav let alone rather than change the structure of the sentence and violate a promis they had made to alter the text as little as possible in revising it. The revisers evidently felt embarrassed between their obligations of fidelity to the sense and meaning of the originals and to their pledges to make as few changes as possible, and only when the sense demanded or required them. But the changes in the word soul were all in the direction of making it mean simply "life," and to read so in the text, showing that the more modern and popular definition of the clergy—that it is a part of the human being which will survive after death, and be subject to joy or misery—was not the teaching of the original scripture, and where the text seems to teach such a belief, it is the work of the copyist or translator; it is an interpolation or a false construction.

In connection with the priestly, pagan doctrin of the soul being an entity of eternal duration, much of the context of the New Testament had to be changed to correspond. The words "eternal," "everlasting," were introduced to express the terms of the new faith. Biblical scholars tell us they did not mean originally the sense we ascribe to them. They did not and should not now mean endless duration. They simply meant the full term or complete life of man; the whole, full, entire life, as long as ever it should last, means everlasting.

This theologic or church definition of the word soul, introduced and enforced by the semi-pagan clergy of the early Christian ages, was gradually assented to and adopted by religious teachers and writers till it finally received general approval, and became popular in religious literature.

During the Dark Ages, when intellectual culture was not simply neglected for the people, but was condemned and forbidden, and the clergy themselvs were so illiterate that many of them could neither read or write, the spirit of inquiry and criticism was almost extinct. The Roman church then dictated religion to nearly all Europe. Its edicts and decrees were easily enforced on the credulous, ignorant masses. Its definitions, doctrins, and dogmas were implicitly accepted as the unquestioned revelations of the divine will made to the church.

During these thousand years of mental darkness and unreasoning faith, the interpretations of the church were the only umpire and criterion of truth. How natural, easy, and irresistible it would be for any definition or meaning to become permanently fixed and to remain so to the general public in all subsequent ages. There would seem to be no alternativ. Science or philological criticism might detect and expose the imposition, but it would be to little purpose, for the multitude, long addicted to the error, with all their literature and traditions, their prejudices and religious feelings, in its favor, would much prefer to continue in it than to consent to hav it corrected.

If we could be induced to surrender the erroneous opinions thus fastened on us through the darkest period of the Roman church and return to the earlier meaning of the word soul, as the late revisers of the New Testament hav done, in thus substituting "life" for it wherever they could—that is, return to use it in its more original and primitiv true sense—what a burden of error and misery would be lifted from the religious world! What a load of expenditure, waste, and grief it has inflicted upon us! If what has been sacrificed and expended to save the souls of men had been wisely devoted to properly saving and cherishing their "life," their whole lives in the broadest, fullest sense, the world might be a paradise.

The salvation of the moral and spiritual lives of men in this world was the great concern, the work and mission, of Jesus. "For he shall save his people from their sins." Such was the conviction of the writers of the gospels that this was his mission, that they represent him as restoring people from all kinds of maladies and even raising the dead to life. All he meant by saving the soul, was confined to saving the people in its best sense in this life. The only way to do it is to enlighten them. It is from a want of this light that so many souls or lives are blighted, blasted, and lost now among us, in the same sense and in the same way they were lost then.

We are spending a vast amount of means to save our souls, in an orthodox sense, from a volcanic and for an Olympic abode. We hav left the religion of the ancient prophets and of Jesus, hav adopted the Babylonish astrology and the Greek mythology, because our earlier teachers of religion had inherited and believed them, taught them, and transmitted to us through their writings their blind, childish superstitions, their senseless theories, their vague and visionary speculations, that were prevalent and popular among the heathen and themselvs at that darker period of the world's history. These ancient views prevail throughout Christendom now, and they hav designedly been perpetuated by mistranslation and misapplication of the few words that it was necessary to change for that special purpose.

It is well known that all the barbarian provinces, kingdoms, and peoples composing the Roman empire had their separate gods or divinities, and they attributed the phenomena and unaccountable, frightful occurrences and mysteries that were transpiring to invisible agencies—the gnomes, lares, manes, and to their supernal or infernal deities, and their idol worship in connection with their faiths.

After the civil and ecclesiastical power became united under Constantine the Great, the fury and rage of the church was to flood the empire with missionaries, to proselyte these heathen. To make it a success the ghost or soul theory, then popular with these heathen, with their miracles and pagan mysteries, were adopted by the missionaries, so that it really required but little change for a heathen to become a Christian. In this way Christianity became paganized—a superstition.

There is nothing more clear in history, church and civil, than these unabated and enthusiastic efforts to convert the heathen, or rather, to enroll them in the church was the ambition and hope of the missionary. The Christian religion, then, to these saints was anything or nothing; its advocates and propagandists were gracious, pliant, and obliging—were literally "all things to all men," to gain some, and they hav given us a religion and Bible manufactured, manipulated, and constructed to entrap the barbarian Infidel from the heathen to the Christian idolatry. These relics of ancient barbarism hav come down to us to accept as representing a faith and a religion we must implicitly adopt, at the peril of the divine wrath and the salvation of our "souls."

I insist, on the authority of the late revisers of the

New Testament—who were evidently the most capable of all expounders and interpreters of the Greek text—that the earlier copies of the Greek scriptures were comparativly clear of the anomalies, absurdities, of our present English version. They tell us the miracles, or thaumaturgic acts, there recorded were not in one instance associated with the name of Joshua or Jesus in these early copies; that the words Lord and God should not hav been in the Bible; that the Lord should be teacher; God, Elohim; and the proper meaning of Satan was worthlessness, and not the prince of hell.

The word "damnation" in the Bible, they tell us, is a forgery. It should hav been "judgment." The word "Christ" should hav been "anointed." While fidelity required that many more important changes should be made, they were pledged by their "rules" not to make them.

If the devotion of the church to the authorized copy with all its errors and ambiguities and superstitions had not been forbidden, the revised edition would hav been in harmony with the early Greek manuscripts, more rational, consistent, and more in accord with science and advanced modern thought.

The revision was commenced with the view not of perfecting the text, but for weakening that implicit faith in its present perfection, and in its coming to us as the "word of God," that the way might be paved for an entire new translation, which Philip Schaff, D.D., chairman of the "American committee on revision," declared at a public meeting in the Cooper Institute, New York, the people would be prepared for before fifty years hence.

It is in the light of these revelations I maintain that these early teachers and writers were really wiser and better men than our version of the New Testament represents them in many of these corrupted paganized passages.

Atheists and Infidels are either dishonest or uninformed when they overlook the radical and ultra moral lessons and philosophic, ethical truths they taught, and see only the absurdities and errors that copyists hav forged, to quote, for the purpose of commenting on them to the disparagement both of the teachers and their lessons, to prejudice the ignorant masses and to embitter them against those who read and see many gems of thought in this ancient literature. T. E. LONGSHORE.

Philadelphia, Pa., Sept. 1, 1890.

The Maiden Smiled.

He certainly used most remarkable gestures, and used them with a freedom that very much surprised young Mr. Leonard, until that youth happened to haltingly think that a Chinaman was an oriental and that the orientals are born gesture-makers.

He was unusually tall for a Chinaman, and unusually gaunt, too, and as he threw up his long arms to emphasize some particular statement, the heavy jade bangles slipped down over his elbows; while, when he lowered his arms again, he had to spread out his fingers to keep the stone bracelets from falling to the floor. Now he would poise his left hand, palm up, in the air, and would dart his right hand in and out of this, the fingers all bunched to a point, as though it were some bird of prey swooping down on its quarry. At another time, he would drop both these nervous hands to the farthest limits of arm's-reach, scoop up an invisible something, and then, lifting this head-high, would scatter it to the four winds, with a tornado motion of body and limbs that was very effectiv.

The play of his facial features was quite as remarkable. Like so many of his countrymen, he was deeply pitted with small-pox, but, unlike most of his countrymen, his eyes were large, though obliquely set, and full of fire. His neck was long and pliant as a snake, and indeed, when he threw back his head, opened his mouth until the corners ran up to the cheek-bones, and shot out a flash of light from under his half-shut lids, there was something quite ophidian in his appearance.

That young Mr. Leonard in his little surreptitious ramble through Chinatown was at first attracted by the gestures and Boanergian voice of the Chinaman, there is no doubt, but after a few moments had passed, his attention was drawn to another of the group of which the orator was the center. There were six of them in this group, sprawled about the little gloomy store, in which nothing particular seemed to be sold. Five of them were men and the sixth was a woman, or girl, or child, young Mr. Leonard could not exactly say which. Anyway, whatever her age may hav been, she was as pretty as a peach—or rather as a nectarine, for, like that fruit, she was small and round and plump and juicy; like it, her skin was smooth and yellowish brown, with red splashes here and there; and she—still like the fruit—no doubt looked to be a good deal better than she really was. Her hair was starched out on each side of her head like a black butterfly's wings, and was twisted into a bar behind that looked like the handle of a black teapot. This general gloominess of head-gear was, however, relieved by sundry little paper chrysanthemums stuck here and there, while in the thickness of the tea-pot handle there were two gold skewers, set up like a St. Andrew's cross. Her hair was drawn back in front from a low but intelligent forehead, underneath which glittered a pair of mischievous eyes. The nose was a snub, the mouth was quite pretty and provoking, and chin and cheeks and neck were smooth and round. Down below her trousers—dark purple, like her blouse—showed two plump ankles covered with fine white socks; and beneath these were two tiny feet—naturally tiny—incased in shoes of light apple-green, with high, white soles running down to a point from toe and heel like the lines of a sampan.

The trick of finding out that a young man is looking at her is not confined to the Caucasian girl, and two minutes had not passed before little Quang Loo began to preen and perk.

She accepted a conical cigaret which one of the Chinamen offered her, throwing out a deprecatory glance at young Mr. Leonard as she did so, as though asking excuse for the mannish custom, and pulling back her loose sleeves—there seemed to be five or six of them—showed a dimpled arm that was altogether feminin. There followed coy looks in the shelter of a big red-silk handkerchief; roguish smiles half hidden by a veil of very queer-smelling tobacco-smoke, until, almost before he knew it, young Mr. Leonard was deep in the midst of a first-class flirtation with a third-class heathen.

The experience was one that made young Mr. Leonard tingle clear down to the tips of his brilliant yellow gloves and that made him flush so that his spectacles actually got dewy. It was the first time he had ever done such a thing, and he trembled with a delicious fever of joyful fright to think of what he would do if ever his mamma should find out what he was about.

He and his mamma were Boston people, quite rich and undoubtedly superior. She was a widow and this was her only son, her "mother's boy." He had been brought up like a pet lamb, and like that festiv young creature was very innocent and very weak—and he looked it. Though now nearly twenty, his mamma still called him Baby, and so did nearly everybody else for the matter of that. She would hav kept him in knickerbockers if she could possibly hav done so, but even young Mr. Leonard's mild spirit rebelled at this and he insisted on clothing his flaccid little self in the rig of the ultra-anglomaniacs. On those rare occasions on which mamma allowed him to stray from under her maternal eye, her parting injunction invariably was, "Now, Baby, be sure you don't get into mischief," and here he was getting into the very worst description of that article.

He had passed the handkerchief phase and had arrived at that desperate state where he was slyly feeling in his pocket for a visiting-card, when in one of the gestureful Chinaman's comprehensiv sweeps of arms and vision, the celestial saw what was going on. For a moment his hands hung suspended, then they dropped with a thwack on two bony knees, while he shot out a few gutturals to his companions. These looked quickly and sharply out of the little store-window and up and down the street, and then, at some more gutturals from the tall Chinaman, they slipped out and closed swiftly around the startled youth. Before he knew what had happened, young Mr. Leonard found himself inside the store, sitting down beside the little Chinese girl—much closer than he had ever dared to imagin, and the six Chinamen so thickly grouped about him that he was hidden behind them as by a wall—a little wall of China, in fact. With childlike confidence and affection the maiden put her right arm around his waist and kept it there with a vigor that was quite surprising, while she brought her left hand, holding the big red-silk handkerchief, so closely up to young Mr. Leonard's mouth that he could only talk in a sort of mumbled undertone. Immediately in front of him towered the tall Chinaman, and in the Chinaman's hand was a huge revolver.

"You wan' buy that lill gel?" inquired this monster, working the revolver around until its muzzle looked like a revolving disk in an experiment in hypnotism.

"Good gwacious, no!" young Mr. Leonard was understood to stammer.

"Wha' for then you tly mashee heh!"

"Good gwacious!" stammered the youth again, and there stuck, feeling very much as if he would like to cry.

"Lookee heah, you dam fellah," said the Chinaman, throwing open his mouth as though he was going to swallow his victim; "me, Quong Ah Wok, baddest highbindeh San Flancisco. Sixteen man-boy like you"—ticking them off on his fingers with the pistol-barrel—"I kill already this week. Now I kill you, too, 'less you buy this lill gel or giv me hund'ed dollah."

"I havn't got as much money with me," moaned young Mr. Leonard.

"How much you got?" persisted Ah Wok.

"Only about fifty-three dollars and some odd cents, don't-cher-know," chattered the victim behind the red-silk handkerchief.

"Lemme hav all you got—dam quick," said the terrible Ah Wok, playfully poking the revolver in his victim's vest-pocket.

Young Mr. Leonard lost no time in handing over his coin and bills, though the operation left his purse as limp as his legs.

"Now, then," said Ah Wok, with a combined movement of the head, body, and arms that made him look like a gigantic crane about to take flight—"now, then, young fellah, you skippee heap fi-fi; and, lookee heah, you no say no word anyone, or I come—we all come—kill you in your lill bed."

Young Mr. Leonard wanted no further permission, and the encircling arm of the maiden being released, he tottered out and did not stop tottering until he had reached the hotel. There he half frightened mamma to death by his ghastliness, but he attributed it to "climbing so many bweastly hills," and after lying down for an hour or two, with a bottle of smelling-salts to his nose, he was again able to stand on his feet and face the wicked world.

. . . . . .

The next day was Sunday, and young Mr. Leonard and his mamma went to the First Bapterian church, that being the sect of which the Leonards had always been strong supporters. Mrs. Leonard's devotions were considerably interfered with by the haunting suspicion that she knew the bonnet in front of her, and sure enough when its wearer happened to turn round to see the singers, who should it be but Mrs. Todhunter, also of Boston.

"Stay after service, my dear," whispered Mrs. Todhunter, during one of the hymns; "we're going to hav a treat—converted Chinese."

All the missionary zeal of the New Englander was stirred at this hint, and they stayed. The first part in the appendix to the service was a Chinese Sunday-school, and young Mr. Leonard did not seem to be half as charmed by the services as his mother had expected him to be; indeed, it was all he could do to keep from sneaking out of the pew, or lying down in it under plea of being poorly.

He heard the devout heathen singing some horrible travesty of dear old "Rousseau's Dream" with all the vigor and tunefulness of a blacksmith's bellows, and then he heard a resonant, crackly voice, at sound of which his heart melted like wax within him. He glanced fearfully up. There was no mistaking that ophidian head and those free gestures—it was Quong Ah Wok, the prince of highbinders.

He was telling the story of his conversion, of his being brought out of the darkness and confusion of ancient Confucianism into the perfect clearness of new Bapterianism, and telling it with a redundancy of picturesque action which young Mr. Leonard knew only too well.

"And now me cl-lean!" cried the convert with a fountain-like movement of the hands from the chest upward and outward; "all same cl-lean like snow, while you, pool sinnels, black like Melican man's shoe. Come be clean, come be white, then all go heaven, sing, sing, sing fo-levah—amen."

To say that young Mr. Leonard was amazed is but faintly to express his condition. He was simply stupefied, and it was in this stupor that he somehow knew his mamma was taking him by the arm and leading him up to the pulpit platform to shake hands with the converted Ah Wok.

"So charmed," he heard his mamma say, and then he felt his hand seized in a bony paw; a few quick, low gutturals were spoken, and then there was a thin giggle.

He looked up perforce, and there, sitting in sweet demureness, was the little Chinese maiden.

"This my niece, also one Clistian gel," said Ah Wok, with a fearful working of his mobil jaws and lowering of his lids; "you please shake hands wif lill Clistian gel."

Young Mr. Leonard put out a moist, quivering hand and felt it gently tickled in the palm. He ventured a timid glance from the corner of his eyes and met one as full of mischief as is a monkey. He thought of celestial wile, of his fifty-three dollars, and sighed;

And the maiden smiled.—*Thomas J. Vivian in the Argonaut.*

Brotherhood of Moralists.

Report of the Propaganda Committee of the Brotherhood of Moralists, at Hannibal, Mo., for October, 1890.

SKORETARY'S REPORT.

During the month eighteen membership certificates were issued, making a total of 1,198 members. The new members are from Ohio, California, Missouri, New York, Virginia, Indian Territory, Scotland, and Trinidad Island, W. I.

F. H. RAU, Secretary.

TREASURER'S REPORT.

Balance from September report		$107 60
W. C. Jacobs, S. D.		1 00
Mrs. S. Richerter, Kan.		25
Jacob Miller, Ill.		1 00
For constitutions		20
Total		$110 05
Expended	$4 25	4 25
Balance		$105 80

Hannibal, Mo. A. R. AYRES, Treasurer.

The American Secular Union.

R. B. WESTBROOK, President.

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Special Call for Guarantee Fund.

The Congress of the American Secular Union, recently held at Portsmouth, O., directed the officers to make, through the Liberal papers, a call upon our friends for the pledge of $5,000 to enlarge and carry forward the work of the society. This money is needed to sustain the business of the general office in Philadelphia, and to pay the salaries and traveling expenses of at least two field secretaries, who shall go out to organize auxiliary societies and otherwise labor to promote the cause.

That this is an important movement in the right direction, must be obvious to all. Never was a time when the work of our society was so much in demand; and our one need is the money to carry on that work. Will our friends respond to this call liberally and at once, that we may know what to depend upon?

The president, besides his gratuitous daily work in behalf of the society, offers to be one of twenty to contribute $100 each for this object. Will nineteen others respond to this proposition at once?

How many can pledge $50, $25, $10, $5, $1? Let every friend of the cause inform us as soon as possible what he or she is willing to pledge.

Let all Liberal societies, whether auxiliary or not, take up this matter promptly, and inform us what they are willing to do.

The pledges will be published in THE TRUTH SEEKER, *Investigator*, *Freethought*, and *Secular Thought*, each month. It is understood that the subscriptions may be paid during the coming year at the convenience of the subscribers, and, if desired, in instalments. All responses to this call should be addressed to the corresponding secretary.

We see no reason why the sum named should not be secured by pledges within thirty days.

R. B. WESTBROOK, President.
F. C. MENDE, Treasurer.
IDA C. CRADDOCK, Corr. Sec.

Office S. E. cor. Broad and Columbia avenue, Philadelphia, Nov. 11, 1890.

Where Shall We Hav the Next Congress?

The Portsmouth Congress of the American Secular Union was a success in every sense of the word. Prominent Liberal speakers, first-class music and plenty of it, furnished without cost to us by the local auxiliary, and a large attendance, both of Liberals and of outsiders, not only from Portsmouth but also from the surrounding country and from the cities of Columbus, Cincinnati, Chicago, etc., made this assemblage of our people one long to be remembered.

The excellent music rendered at all our meetings, through the kindly foresight of the Portsmouth Secular Union, deserves our special thanks. Official "thrones might totter," Secular discussion wax wrathful or wane to a peaceful sunset, but the talented pianist, Miss Sarah Stevens, was sure to be on hand to soothe with her harmonies. Then there was the welcome trio of guitarists, Messrs. Adams, Rice, and Kennedy, with the mandolinist Charles Miller and the violinist Abe White, who were certain of an encore; and the well-trained colored jubilee singers, Messrs. Shumake, Haley, Woods, and Robinson. But the field day of the Congress (a "Field" day in more senses than one) was Sunday, when Al. G. Field, with his minstrel troupe, entertained us with music in the intervals of the speaking. During the afternoon and evening the house was packed, not only with the Portsmouth people, but also with visitors brought thither by excursion trains, so that our Secularist friends were glad to avail themselvs of the invitation to occupy seats on the stage, while listening to the speakers and to the splendid music given us by Mr. Field's band.

We can congratulate ourselvs on having made so good an impression upon the people of Portsmouth, that the local auxiliary hav already applied to hav us next year. But, when we reflect upon the noble work which this little band of Secularists hav already done in raising the $500 which they pledged toward the expenses, and upon their many kindnesses to us in other directions, it seems unfair to trespass upon the hospitality of these generous people two years in succession. We think it is time for some other city to invite us.

What auxiliary will step forward and pledge an equal amount ($500) for the expenses of next year's congress in their city? If this young, six-months-old auxiliary of Portsmouth can do as splendidly as it has done, surely some of our older auxiliaries ought to do at least as well, if not better. Come, friends, what do you say? Auxiliaries to the front, and let us hear from you promptly!

IDA C. CRADDOCK, Corr. Sec. A. S. U.

Philadelphia, Pa., Nov. 17, 1890.

The War is On.

Our late Congress left me sore and tired. But at this writing I am in prime condition and again in the harness that I love so well to wear.

The fanatics of the community are all torn up, and are engaged in the business that suits them best, viz., flying dirty lies. There is not much use in attempting to kill these traveling falsehoods, for if you succeed in carrying one of them to the tomb, a thousand others come to the burial.

The first things that came after the Congress were a Christian newspaper writer hurling arrows of malice at Miss Voltairine de Cleyre, an orthodox minister inferring in a sermon that Secularists were brutes, and a deaf "doctor" propounding questions to Charles Watts. I met these things in this way:

EDITOR BLADE: One of your reporters has seen fit to throw an arrow at the reputation of Miss Voltairine de Cleyre. He wrote like one who has a curbstone, cold and feelingless, beating in his bosom, instead of a heart filled with sympathy and love. The fact is, he threw his arrow without knowing the story of her life. He did not even inquire about it. Had he known she was raised in sad surroundings, that she had suffered untold cruelties and unwritten horrors—in fact, had he known *all* the suffering she had experienced, the item he wrote would hav withered in his hand. In my opinion, Miss de Cleyre deserves credit, and lots of it. She is an orphan, and as such has educated herself, and is making an honest living by the magic of her brain and voice.

Dr. J. B. Carter has rushed into print with a question to Chas. Watts. As everybody knows, the doctor is hard of hearing; that accounts for his asking the questions he does. Watts answered it, and so did several others. I will not repeat. If Mr. Watts sees fit he can.

The next move made by the fanatics was to secure the locking of the doors of our meeting-hall against us. The local auxiliary met all the same and passed ringing resolutions. The Portsmouth *Blade* spoke of the affair and the resolutions as follows:

Grand Army Hall was closed against the Portsmouth Secular Union last night. This did not seem to dampen their ardor or their energy in any respect, for they held an enthusiastic meeting in the store-room of J. L. Treuthart, passing resolutions relativ to the hall matter and transacting other business of minor importance. The resolutions as adopted are:

WHEREAS, The Portsmouth branch of the American Secular Union obtained from the trustees of Bailey post, G. A. R., their consent to hold a meeting of their said branch in Grand Army Hall on the evening of Sunday, November 9th; and,

WHEREAS, The adjutant of the post, James Ricker, and its commander, William Whitney, without any action on the part of Bailey post or its officers, other than themselvs, refused to permit the said branch to occupy the hall, as had been previously agreed upon, be it therefore

Resolved, That we respectfully call the attention of Bailey post to this matter and ask its consideration thereof—whether they approve or disapprove of the same.

Resolved, That we consider the action of the adjutant who wrote the order and signed the commander's name thereto, as an act of discourtesy, which we cannot pass without notice. Having the highest regard for the Grand Army—a patriotic body of old soldiers and good citizens—we wish it understood that we ask nothing of them that will in any way injure them or their cause; but having heretofore been shown by them courtesy and kindness, we were not prepared for the disappointment to which we were subjected.

Resolved, That a copy of these resolutions be submitted to Bailey post for its future consideration.

In order to show that the local Secularists are not such bad, bad men, I wrote the appended article for the *Blade:*

EDITOR BLADE: The hand of oppression is raised against the Portsmouth Secular Union. Its members are accused by people and by press with being Anarchists and the vilest of the vile. At our reputation filth is being thrown, and those engaged therein seem as "sewers into which hav been emptied all the slops of hell." And yet what has been said by voice and print I applaud, for the reason that it echoes free speech and free press. I take it for what it is worth, and no more.

As a fact, the members of the Portsmouth Secular Union are American citizens, aiming to do that which is right and just, not only to themselvs but to others. We are not Anarchists, and do not favor Anarchy. The Secular Union is not given to any particular belief or unbelief. It advocates nine propositions—propositions strictly American, and ringing with common sense.

Now a few words regarding G. A. R. Hall. When first we organized we secured that hall for our meeting-place. There were other and cheaper halls on the market, but we unanimously chose Grand Army Hall. And for these reasons:

First, It is a temple sacred to the principles for which we contend, that is to say, principles fundamental with our government.

Secondly, We desired to place money in the treasury of an organization similar in so many respects to our own—an organization contending for the same principles and admiring the same men.

Thirdly, we wished to show respect to the soldiers of our organization. They are the leaders of the same, and most of them members of Bailey post. Others of our members were identified with the Abolition movement and covered themselvs with honor and glory.

The opposition that has sprung up in the ranks of Bailey post and the Bailey Relief Corps is of recent birth, and comes from only a few. Certain members of the post threatened to do this and do that, and ladies of the Relief Corps, it is said, threatened to pass resolutions of indignation and vacate the hall if the Portsmouth Secular Union were allowed to longer meet therein. A verdict on the action of these certain ones I do not intend to pass; I leave that for the people and to the people. Our Union, having heard of the threats being made, decided to proceed in an orderly and peaceable manner. The program was to meet in G. A. R. Hall Sunday evening, November 9th, for the last time. Had we been allowed the privilege of so assembling we would hav said in resolutions prepared: "Rather than shatter the harmony that exists in the ranks of the post and the relief corps, rather than cause dissension and strife, we will, like the Arab of the desert, 'fold our tents and quietly move away.'" But we were not allowed this privilege, owing to the arbitrary action of Adjutant Ricker and Commander Whitney.

Now, the people who scandalize and traduce us we pity. They know not what they do. But we are their friends. We shall ever applaud the good they do and keep on fighting for the liberty of themselvs and their posterity. We condemn not a soul, nor harbor a hard feeling. We stand on humanity's broad platform working for the protection and maintenance of the rights of soldier and citizen, friend and foe. In the Grand Army of the Republic and the Ladies' Relief Corps, as organizations, we recognize two of the main supports of the grand fabric of the American government. "With thankfulness we remember every sacrifice made by this nation for liberty, every sacrifice made by every patriotic man and woman, and we shall ever in patriotic memory sit by the grave of every soldier and every brave army nurse, and crown them again and again with the crown of everlasting honor."

William F. Whitney, commander of Bailey post, G. A. R, came next, through the columns of the *Blade*, in this wise:

EDITOR BLADE: I notice in your issue of the 10th a copy of certain resolutions passed by the Portsmouth branch of the American Secular Union at their meeting Sunday evening, condemning the action of myself and my adjutant, Mr. James W. Ricker, in refusing to allow G. A. R. Hall to be opened for their meeting on that evening.

In reply I hav only to say the resolutions arc not based upon facts. Were such the case I should not answer them, and would leave the matter for the approval or disapproval of the post at its next meeting. In the first place I wish to say that the notice to the janitor was written by my order, the adjutant having no authority to issue an order of any kind except by my direction, and I assume the entire responsibility in that respect.

In the second place the resolutions say the Union had "obtained from the trustees of Bailey post, G. A. R., their consent to hold a meeting in Grand Army Hall." This I deny. No consent was ever, to my knowledge, given for any meeting, either at that time or any other. I admit that the consent of two of the trustees had been obtained, but that is insufficient. Section 5, Article vii, by-laws of Bailey post, reads as follows: "The commander, adjutant, and three trustees, chosen at the annual meeting, shall constitute a board of trustees for the post. They shall investigate and approve or disapprove the bond of the quartermaster; make contracts for rent of hall, subject to confirmation of the post," etc.

Now, no contract had ever been agreed upon by the trustees, and no action had ever been taken by the post in the matter. The Union had been permitted the use of the hall by two members of the board of trustees, under promis that the attention of the post would be called to it, but it has never been done, and last week, when I was informed by the adjutant that another series of meetings was to begin Sunday evening, I instructed him to notify the janitor of the post not to open the hall, and as commander of the post I felt justified in making the order. But not desiring to be arbitrary about the matter I called upon the janitor Saturday evening, and advised him that if three members of the board should consent to the meeting I would revoke my order, and giv him authority to open, notwithstanding I was opposed to the organization. I think as a matter of courtesy all the members of the board of trustees should hav been consulted before consent of any kind was given for the use of the hall. As one of its members I was not, and as to Mr. Ricker, I am not, advised.

Very truly yours, WM. F. WHITNEY,
Commander Bailey Post.

I answered Mr. Whitney in the same paper, thus:

You say our resolutions "condemn the action of yourself and Adjutant Ricker." If that is true why do we submit the matter to Bailey post? Then you say "the resolutions are not based on facts," and in the very next line deny this by writing, "were such the case I should not answer them." Do you not see that you affirm and deny at the same time. Looked at in one way your words infer that you will not allow the resolutions to come before the post for consideration; in another way, that you will.

In regard to the order served on the janitor I will say to you that in the form it is, the way it is written, and the way it is signed, it proves that the adjutant assumed the authority, which you admit he does not hav, and issued the same. Your assuming the "responsibility" does not tend in the least to lift the matter from the shoulders of Mr. Ricker.

You deny *in toto* that we obtained from the trustees of Bailey post their consent to hold a meeting in G. A. R. Hall. Then you say no consent was ever given, so far as you know, and then again you admit that the consent of two of the trustees had been obtained. You quote part, and part only, of Section 5, Article vii, of Bailey post's by-laws, of which this only is material: "They (the trustees) shall make contracts for rent of hall, subject to confirmation of the post." You argue "that no contract has ever been agreed upon by the trustees, and no action had ever been taken by the post in the matter." Did not Benj. Woods, a member of the Secular Union, and also a member of your post, bring the matter up at a post meeting? Did I not talk to you about it previous to Mr. Woods's application to rent? Will you deny that Captain Millstead, Milton Barber, and Isaac Woodruff, hav been talked to on the same subject? How will you go about to disprove that the hall was not let to us? Did we not occupy it for a considerable length of time? Did we not pay $2 per week rent? Did not your collecting officer collect the same? Does not this payment of money and the receipts therefor tend to establish a contract? And then if Section 5, Article vii, was being violated, how does it come you were so long in finding it out? In fact, hav you not violated this section yourself by letting the hall on your own responsibility?

Now, there can be no doubt that a contract was made between the trustees of Bailey post and Benjamin Woods. The latter gentleman so reported to our body and the minutes of the same show it. The contract, being made, was then "subject to confirmation by the post;" that is, if they (the trustees) deemed it optional, they could present it to

the members of the post for their approval or rejection. If not so presented and the contract entered into effect—the hall being occupied and the rent being paid—the very fact of the members of Bailey post acquiescing stood as *prima facie* evidence of confirmation. The part of Section 5, Article vii, which you failed to quote, requires the trustees—and you are one *ex officio*—"to report immediately to the post all bills audited, and to make a monthly report of all other business transacted by them." Did their monthly reports contain the statement that your hall was rented by the Portsmouth Secular Union? That said Union was prompt in paying the rent charged them?

Your visit to Janitor George on the Saturday evening you mention, and what you told him you would do, was detrimental to the stand you had taken. You were "to see three of the trustees, and if they gave consent you would let George know." Did you see them? Did you make any attempt to see them? You say you "are opposed to our organization." That is your right and privilege, but this does not exempt you from honorable dealing, man with man, does it?

Adjutant Ricker, on being seen Monday morning, gave a different "reason why" from what you hav given. Loyalty was the essence of his cry. He said "the G. A. R. must be loyal; that the red flag of Anarchy had been waved at our congress; and that somebody had to do something." He was then asked: "Do you regard any member of the Secular Union as an Anarchist?" "There is not an Anarchist among them," was his reply. And he ended the conversation by saying the "ladies" were warmed up and pushing things, or something to that effect.

In conclusion, I desire to quote one of the objects to be accomplished by the G. A. R. I take it from your by-laws. It is: "To encourage the spread of universal liberty, equal rights, and justice to all men." On that plank stand firmly and steadfastly, and the Secular Union will never complain. We so stand for you. Will you for us?

The evidence as given above, *pro* and *con*, will be presented to Bailey post at their regular meeting, Monday night, Nov. 17, 1890.

There is fun ahead. In the mean time we will meet in the rooms of Veterans' Temple, a three-story structure with janitor and all conveniences. The fathers, don't you see, locked us out and the sons took us in. Therefore sing praises unto the sons, and a slice, now and then, unto the "dads."

In conclusion, I desire to call attention to J. E. Valjean, the brave and fearless editor of the Portsmouth *Blade*. I say brave, because he expresses his honest thoughts. He is not owned, and the blood of the caterer to popular things because they are popular, does not course his veins. He is for us and with us in the main. He gives the space of his paper to arguments for and against our principles, and frequently speaks editorially, and favorably so, of us. I like him, and so do all who know him. At a future time I will describe a scene in which he was the principal actor, taking the part of Secularism eloquently and superbly. WILL S. ANDRES.

Are the Police Blackmailers?

REV. HOWARD CROSBY, *Dear Sir:* The statement relativ to police blackmailing, recently attributed to you, loses none of its importance by your equivocal disclaimer printed in last Sunday's papers. Whatever you really said is of little consequence, but it is of immense consequence that public attention is called pointedly by some emphatic assertion to the subject-matter of your alleged remarks.

It has been common rumor, an open secret, understood by all men about town for years, that the police derived illicit revenue from prostitutes, liquor dealers, and gamblers. I heard such rumors when a schoolboy, thirty years ago, and hav heard them from time to time since. During the Henry George campaign, speakers from the platform frequently denounced the police as "pensioners of the prostitutes." With no means of positiv proof I hav always believed that the police levy contributions upon these classes, and I am certain that that belief is very general among the citizens of New York. My belief finds confirmation in the fact that with almost unlimited legal and usurped powers to enforce the laws against these classes, if there were any honest disposition to enforce the laws, the prostitutes, liquor dealers, and gamblers are still a very large and thriving part of our population.

My belief also finds confirmation in the spasmodic brutal attacks which the police make, from time to time, upon the friendless women, arresting them for street walking, as if women had no right to walk in the streets. While scores of unfortunate women walk the streets nightly, police zeal is sometimes so excessiv that we hav reports of virtuous women having been arrested and imprisoned upon this frivolous charge. I hav procured drinks enough in New York bar-rooms during Sundays, and forbidden hours, to hav very decided convictions upon the efficiency and honesty of police supervision of liquor sellers, and I see that, notwithstanding occasional terrific raids upon gamblers, there are always plenty left over to make the victims of new raids, and that, while a great cry goes forth that gambling is suppressed, houses, generally reputed to be gambling-houses, and which certain evidences convince me are such, hav existed for years in the neighborhood of the large hotels.

Furthermore, my belief is confirmed by seeing the efforts of the police commissioners to defeat the law providing for matrons in police stations, a law which the ordinary dictates of humanity would move them to carry out promptly, were there not at work considerations more powerful.

You, sir, are president of a conspicuous society which has adopted the high-sounding, but, I fear, misleading name of "The Society for the Prevention of Crime." Your society professes to seek out and procure the prosecution of law-breakers. It decides in secret upon its measures, and is not accountable to the people in any way. It is a private inquisition of a most dangerous and threatening character, a constant menace to republican institutions. There is in this country no reason for the existence of such a society. But the reason most strongly and plausibly urged for its establishment was that the police, upon whom properly devolves the work with which your society insists upon meddling, could not be made to execute the laws. Police inefficiency, venality, and corruption were the reasons given why the people should entrust the enforcement of laws to private societies, and at the time of the organization of your society, those reasons seemed very cogent. Your society, usurping police powers as it does, is a standing reproach to the police, a standing protest that the police do not execute the laws. If the police did execute the laws there would be no *raison d'etre* for your society. The existence of your society, therefore, is an indorsement and confirmation of my belief in the existence of corrupt practices among the police.

Now, my purpose in writing is to say that, with the experience of your society, the knowledge it professes to hav acquired and the machinery it claims to hav perfected during the years of its existence, and with the powers with which a too confiding public has prodigally endowed it, if it is ever to justify the alleged purpose of its existence, it should now be able to prove police delinquencies. Either this, or it should be disbanded and driven out of business. I am not unmindful of the fact that, since the exposures made by the New York newspapers in February, 1880, your society has labored under disadvantages, but notwithstanding that, I believe that if you will employ the machinery of your society for the holy purpose of purifying the police you will gain the applause and gratitude of many worthy citizens whose distrust of your society is as great as their distrust of the police.

Come, Mr. Crosby, giv up sham. No one is deceived in these matters, and the urgent need of the day is common honesty. Why not use your society to enforce honesty upon the police, and use it in such a way that people will hav some confidence that it is really in earnest in what it is doing, and not making a mere hypocritical outcry to attract attention away from some underhand deviltry? In the name of consistency, I ask you to do this, or else add to your equivocal denial the confession that whatever you may hav said about the police was merely the vaporing of the man who, in apparent approval of one of the most atrocious pieces of judicial rascality ever perpetrated in this country, said, from the platform of the Young Men's Christian Association, "I believe in deceit."

I hav put this in the form of an open letter because it concerns the general public quite as much as it does either you or

Yours truly, ED. W. CHAMBERLAIN.

10 *Wall street, New York*, Nov. 11, 1890.

Items of Foreign Freethought News.

The editor of *El Radical*, M. Odon dé Buen, professor at the university of Barcelona, has started a movement tending to combine the various Freethought associations of Spain in a federation similar to that of France.

The size of the audiences commanded by Viktor E. Lennstrand is now so great that he has been obliged to hire a much larger hall. November 2d, he lectured on "Is the Freethought Movement in Sweden Unnecessary and is the Educational Work of Freethinkers Destructiv?"

In Austria the authorities hav prohibited the publication of the *Niederösterreichische Schulzeitung* and the *Bürgerschule*, two educational papers, because they reprinted the "blasphemous" speech of Herr Ditte on the Berlin school congress, demanding that religion should not be taught in the schools.—*Das Menschenthum.*

The bureau of statistics of the city of Paris has published its annual for 1889, from which it appears that the number of secular funerals is strongly increasing. The number of burials during said year was 56,773, out of which 10,580 were secular. Furthermore, in the arrondissement of Charonne 38 of every 100 were secular, in Poppincourt and Berey 25 of every 100, in Opera and Passy 8 and 9 of every 100.—*La Raison.*

A Freethinker was the other day sentenced to a month's imprisonment by the police court of Leipzig because of "disturbance of a religious service." A Turner had committed suicide and the society's minister forbade the Turners to attend the funeral. Some of them did, however, and the Freethinking member who carried the flag deposited a wreath on the coffin with these words: "The honor which others hav denied you we will giv you." The court found the humane Freethinker guilty and thus anew confirmed the marriage between church and state.

That Freethought is sadly needed in Austria is evident. A miracle-doctor named Wawrzel was a short time ago indicted for body-stealing. During the trial it was found that he used ashes from dead men's bones as a cure for typhoid fever. Yet not in all cases, only when the disease was what he called "Jewish fever;" if "Catholic typhoid fever," a couple dozen "Our Father's" would drive out the evil spirit. The doctor had many patients, who invariably died if the disease actually was said fever. The miracle-worker got five months in the penitentiary.—*Der Freidenker.*

It is to be regretted that the Social Democratic party, at the head of which stands Axel Danielsen and which numbers several Freethinkers in its ranks, has chosen to be hostil toward the Freethought movement. The Social Democrats hav perfect liberty to express their ideas, but we cannot see the justice of their wishing to compel others to accept the same. The principal objects of the Swedish Freethought society are the total separation of church and state and perfect religious liberty; this they hav in common with the Socialists, and we don't see why they cannot work together on this platform; this so much the more as economical liberty cannot be gained unless mental liberty is secured.

From *Las Dominicales*, one of our Spanish exchanges, we gather the following piece of news, which shows the extent of power yet resting in the Spanish clergy. To the honor of the secular press of Spain it must be said that the incident brought forth strong denunciations, and, we do not doubt, increased the sentiment in favor of a total separation of church and state. In Aranjuez is situated a military school similar to that at West Point, N. Y. The school, which is supported by the state, receives pupils from an age of seven years until sixteen. Some time ago the entire school was ordered to partake in the cannibalistic feast wherein is served the flesh of "our savior." A little fellow, nine years of age, observed that some of the consecrated wafer stuck to his lips. To touch it with his impure hands would be a sacrilege, and, full of fear, he brought down his military cap and with it shoved the wafer in his mouth. A priest, however, observed this and lodged a complaint with the school authorities, the result of which was a sentence of nine days' imprisonment on bread and water. The sentence being served, the entire school, officers, teachers, sky-pilots, and pupils, met in the school-yard, where a square was formed. The culprit, with his hands tied behind his back, was marched in to the tune of a funeral march. A regular tribunal of the infamous Inquisition was created; the military insignia were torn off the delinquent, he was expelled from the school, and excommunication followed. Then the priest spoke, the clergy sang the hymn for the dead, and the unlucky military cap was placed on a post, wood piled around, and the fire lit. Most cheerfully would the priest hav allowed the boy to take the cap's place, but alas, even Spain was not priest-ridden enough to allow this. Certainly Ramon Chies and Damafilo, the editors of our Freethought contemporary, need not worry themselvs for fear of having no abuses or intolerance to correct.

GUSTAVE NELSON.

Lectures and Meetings.

W. F. JAMIESON desires lecture engagements in Iowa, Missouri, and Kansas. Address at Des Moines, Ia.

AT the Liberal Club, Friday evening, November 21st, Mr. Wakeman will speak on "Some Essentials that Mr. Pentecost Overlooks."

THE lecture to-morrow, the 23d, at the Brooklyn Philosophical Association, Bedford avenue and South Second street, Brooklyn, E. D., will be by Professor Thomas Davidson. Subject, "Savonarola." Time of meeting, 3 P.M.

MISS ADA CAMPBELL will lecture twice Sunday, November 23d, at Broad and Wood streets, Philadelphia. Subject, at 2:30 P.M.: "Heredity; the Transmission of Ancestral Traits; or How to Improve the Human Race Physically, Mentally, and Morally." At 7:30 P.M.: "Freethought versus Christianity; or, Which Has Done the Most Good for the Human Race."

THE following are S. P. Putnam's lecture appointments in Texas. A few days are left vacant along this route. Those who desire lectures for the dates not included in this list will please communicate with S. P. Putnam at El Paso, Tex., where he will be November 30th. El Paso, November 30; Burnett, December 3, 4, 5; Goldthwaite, 6, 7; Norse and Clifton, 8, 9; Walnut Springs, 10, 11, 12; Stephensville, 13, 14; Alvarado, 15, 16, 17; Fort Worth, 18, 19; Sunset, 20, 21; Gainesville, 23, 24, 25; Trenton, 27, 28; Denison, 29, 30; Forney, 31, and January 1, 2; Reagan and Martin, 3, 4, 5; Columbus, 8, 9, 10; Flatonia, 11, 12; San Antonio, 13, 14, 15.

Communications.

Our London Letter.

The "Agnostic Annual," edited by C. A. Watts, has again made its appearance, and as usual contains a number of well-written and interesting articles. I understand the circulation increases year by year, and I see that a firm of booksellers who up to the present hav strenuously refused to stock it, hav now, in consequence of numerous inquiries from customers who are more liberal-minded than themselvs, thought it advisable to help in its distribution. This little work has no doubt been of great assistance in disseminating the views of Agnostics, much to the dismay and disgust of many of the clerical party, though Amos Waters's article on Agnosticism and the Church of England should allay much of their displeasure. It is to be hoped that not many Freethinkers will fall in with his suggestion for a "fusion of reasonable and devout Agnostics with the Liberal party of breadth and progress in the Church of England," though it is quite possible that a certain section of the Agnostic party, who are really Theists in principle, may be of like mind with Mr. Waters. If there is to be a fusion, let the liberal-minded clergy honestly come out of the church and join the Agnostics. It looks somewhat as though there was a craving for the loaves and fishes of the establishment. It is refreshing to turn from this article to that written by Mr. Holyoake entitled, "The Iron Hand Under the Velvet Glove," a careful perusal of which will not tend to induce the reader to fraternize with the paid supporters and teachers of Christianity.

The recent suicide in St. Paul's cathedral has apparently caused much consternation in the minds of the devout, and a "reconciliation service" has been held, no one knows why, for although this particular house of God has been the scene of many suicides, no such service has been thought necessary. Anyhow, it was a new effect, and called some little attention to the cathedral—acting in a certain measure as an advertisment.

The greatest showman of modern times, "General" Booth, has certainly discovered a hitherto unrecorded device for obtaining money. It is a question if any other individual would hav originated the idea of carting the body of his wife all over a large city for such a purpose, and strange to say, the majority of people can see nothing indecorous about it. I am rather surprised he buried the body when he might hav made a considerable sum by having it cut up into small fragments and sold as relics. This little performance of his was merely a preliminary to the publication of his great work, "In Darkest England and the Way Out," a very lively concoction, the chief point in it being his modest demand for a million pounds sterling to enable him to carry out his scheme. He may get it, it is by no means impossible, and if he can do the good he promises, so much the better; if not, he will only be so much more money in pocket, and the fools who hav subscribed to the fund may as well giv it in that direction as to foreign missions—either way it will be wasted, and the givers would not bestow their money for any useful purpose. The most objectionable part of Booth's scheme is the proselytism which is bound to follow, for if he does succeed in rescuing and reclaiming "the homeless, the out-of-workers, the drunkards, the harlots," the poor wretches, if they hav any sense of gratitude, will feel bound to believe anything and everything the saviors may please to say. I wish him every success, but the more successful he is the quicker will be the downfall of the whole edifice. Built up of such incongruous elements, it will hav no more stability than a huge snow-man which will topple over with its own weight, or speedily melt away, the result of which will be pretty much the same as the sudden disbandment of a large army of mercenaries. However, if it lasts his time, it will not matter to him, for he will hav acquired sufficient money to well endow his posterity for some time to come, providing they are as careful as the founder of the family.

The spirit of the Church of England was well shown by the bishop of Peterborough, who recently maintained that the first duty of the church was to contribute to the glory of the Lord, its function also was to contribute to the happiness of man, but this latter was secondary and subsidiary. Naturally, a collection followed and realized the sum of £569 toward the restoration of Peterborough cathedral. It is to be hoped the Lord was pleased with the result, and feels all the happier for having his house put in proper repair now the wet weather is coming on.

J. D.

Right.

In my humble judgment there is much more poetry in Colonel Ingersoll's testimonial to Walt Whitman, than in the latter's "Leaves of Grass."

BURR.

The Lecture Field.

I left San Francisco on the steamboat October 29th for Stockton, and then to Knight's Ferry by rail and stage. Near the latter place I found the home of Hon. A. Schell, where I was most cordially welcomed and kindly entertained by Mr. A. Schell and family and also by Mr. Herrick Schell and family, all residing under the same roof and feasting at the same table. The guest at this house is treated in fine style and everything is done to make him happy. I was sorry when the time came for me to leave. But perhaps it is well as it was, for if I had stayed longer and fared so sumptuously every day, where the land teems with wine, honey, and cream, not to speak of grapes, peaches (November 2d), and other good things, I fear that when I returned to Oakland and had to come down to skim-milk and water—Oakland water invigorated with sand—I should hav been a very badly disgruntled man.

Mr. A. Schell, as many readers of this paper know, has been a very activ man—a Liberal in sentiment and a patriot in politics. Everyone who knows anything at all about him knows that he is a Freethinker and a Republican.

A few weeks since a very estimable woman died at Oakdale, twelve miles from Mr. Schell's. He was invited to deliver the funeral discourse, which he did in a manner that won praises even from those who are still professed Christians. It was the first time in their lives that many who gathered around the coffin on that occasion had ever heard such appropriate and thoughtful remarks made at a funeral.

Mine was the first Liberal lecture ever given at Knight's Ferry. To my surprise and to the great gratification of all our Liberal friends, we had a very good and an exceedingly attentiv audience.

On my way home I stopped one night at Oakdale and lectured in the Independent church, and so great was the enthusiasm over the first lecture that I was cordially invited to return, which I shall do at my earliest convenience.

Our good friend A. Schell read aloud to me the paragraph in *Freethought* relating to Mr. Jamieson's financial embarrassment. He became interested in the lecturer's troubles and said to me, "Brother Bell, I wish you would say through the Liberal papers to the Freethinkers of the country that I am ready to help Mr. Jamieson. I will lend him $250 at six per cent if several others will loan him the $500. This way of raising it will save time, and relieve of much worriment."

This offer was made spontaneously and magnanimously, and I hope there are others in our Liberal ranks who will promptly join with Mr. Schell in doing this much-needed favor.

There will be no risk, as ample security will be given.

The address of A. Schell is Knight's Ferry, Stanislaus county, Cal.

Mr. W. F. Jamieson's address is Box 336, Des Moines, Ia.

I shall be happy to render Mr. Jamieson all the aid I can, and to facilitate matters, I will promptly answer any letters addressed to me.

Box 109, *Oakland, Cal.* W. S. BELL.

The Lecture Field in Washington.

Willapa, Pacific county, is about forty miles due west of Chehalis. Not having been in the saddle for nigh twenty-five years, it was a novel experience to travel forty miles on horseback, with my usual large and weighty budget of Liberal literature packed in a couple of potato sacks and strapped on the back part of the saddle. The greater part of the way was through dense woods, over hill and dale, gulch, creek, and river. Over eight miles was the crudest, roughest trail, through a dense forest of gigantic firs five to twenty feet in diameter, towering skyward three to four hundred feet. The soil is exceeding rich and the growth of underbrush rank and luxuriant. That trail is twenty miles from a railroad, yet I am assured every acre of it has been taken up for all of two miles each side of the trail; and its fortunate possessors, by converting it into farms or cash, will realize handsome returns, for already engineers' and contractors' camps hav become landmarks. The road-bed is surveyed, and being rapidly graded. Soon the whistle of the locomotiv will tell of rapid transformation to good market for the immense crops of grain, fruit, and vegetables this now wild woods will produce.

I took a train from Seattle to Chehalis, where I chartered a foundered old jade, warranted a good roadster, an easy-going saddle-horse. If long experience, gained by a gait that afforded ample time and opportunity to "view the landscape o'er," and leisurely test the quality of the grass and shrubbery by the way, filled the bill, then certainly that ancient equine perambulator was fully up to its owner's recommendation. It was a long, lonely weariness of the flesh and rattle of the bones, a rough and rugged road. As the evening shades gathered around me I made spasmodic efforts to induce my gallant knacker to increase of speed. I felt woefully tired, and yet each mile I rode decreased my desire to *sit* down. Dark clouds threatened rain. The dense foliage made the path like a tunnel, the darkness so black it could be felt. The way was interspersed with deep gulches, creeks, and rivers, and when they were bridged at all the bridge consisted of logs or loose slabs, with nothing to prevent one going off on either side into unknown depths below. Numerous holes, to say nothing of an occasional absent slab, made traps into which should the horse step the rider would be likely to change his mode of locomotion and fly over the horse's neck with every probability of breaking his own. Then, too, if an accident happened no help was nigh—no house within miles, and travelers, like angel visits, few and far between. Although I was very weary, all disposition to sleep was checked by the necessities of the occasion, which kept the rider very wide awake. I was told I should hav to ford the river, and I did—forded rivers and creeks nigh thirty times. About ten at night, after descending a precipitous bank into a wide, raging torrent, and on gaining the other side groping about in the inky darkness for half an hour ere I found the track leading to the road, half a mile on I found a ranch, and, oh, so gladly, put up for the night, preferring to continue my equestrian pleasure trip by daylight.

But on arrival at the hospitable ranch of that astute phrenologist and jolliest of kind-hearted bachelors, Jacob Drissler, all sense of weariness was quickly dispelled. He has a beautiful farm, cleared by himself, a splendid orchard of plums, prunes, apples, and pears, with a choice and extensiv vegetable garden, and raises very large crops of hay and grain. He is just the man for those to write to who desire to know all about how to insure a good home and remunerativ labor by farming in Washington.

H. A. Townes, whose ranch fronts that of Mr. Drissler's (they are located about eight miles from the village of Willapa), is one of the noble pioneers of Liberalism in this section. His wife and family are each and all stanch and true to the cause, and as in the case of Jacob Drissler, heart, home, and purse are ever open to the Liberal messengers. The Townes mansion was a free hotel for all who desired to attend the lectures. Friend Townes was suffering from a severe attack of sickness that rendered it impossible for him to endure the jolt of eight miles' ride to Willapa, where the lectures were to be delivered. But as many in his neighborhood were interested, it was deemed advisable to hav at least one lecture at the adjacent school-house. I had only Saturday and Sunday to devote to the work there. Pressing duties pertaining to the Washington Secular Union demanded my return to Seattle. Besides, I had chartered my noble charger only until Tuesday. To make the most of the time possible, I arranged to lecture at Willapa Saturday afternoon at 4 o'clock; at Townes's school-house Saturday evening at 7:30 and Sunday morning at 11; at Willapa Sunday afternoon at 3, and at Townes's school-house Sunday evening at 7:30. As the places were eight miles apart, this program necessitated some hard riding, and prevented growing stiff or rusty for want of exercise. Saturday afternoon seemed the most unpromising time to obtain an audience, but I was agreeably disappointed. I had good attendance, and the interest manifested gave promis of good results. At the Townes's school-house the attendance increased at each lecture. There is good prospect of arranging for lectures every alternate month. So long as Jacob Drissler and H. A. Townes are the standard-bearers there will be no lack of generous support. Eight stanch and true Liberals were enrolled in the Washington Secular Union, and there is every reason to expect triple that number on my next visit.

C. B. REYNOLDS,
2104 *Sixth st., Seattle.* Sec. Wash. Sec. Union.

The Political Revolution.

Liberals should come together, in order that they may make themselvs felt in the reconstruction of parties.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* In days bygone I was somewhat activ in efforts to draw out and concentrate the Liberal sentiment of the state. I hav for some years remitted all effort in that behalf, for the reason that results did not seem equal to the expenditure. I hav long felt, however, that the Liberalists of the country should show a more united front in order that they may make themselvs felt in the reconstruction of parties, which I believe must come. The result of the late elections is prophetic of this pending reconstruction. The election on Tuesday was not of itself a political revolution. It was simply the precursor of the revolution that is to come. It really settles nothing as between the old parties. I doubt if very many of those who voted had any intelligent conception of what their vote was to determin. There is an element of political revolution in the air, of which the vote of Tuesday was simply the surface indication.

In the reconstruction of parties, the church people will naturally seek to introduce the religious element. If the Liberals are organized they can not only prevent this, but they can be influential in

engrafting Liberal principles upon the new political chart.

There is a tendency to the formation of an anti-Catholic party. But those in the movement proceed upon the idea that Catholicism must be put down that Protestantism may be put up. Liberals cculd hav no stake in such a program. They reject the dogmas of both, and would not promote the one at the expense of the other. They combat both and yet they would favor state interference with neither, but rather that the state shall cut loose from both. And yet where either wing of the church becomes dangerous as a political factor, it would be the duty of the state to limit its power.

But I did not design to write an essay nor enter upon a discussion, but only to say that I shall be glad to correspond with Liberals in Michigan with a view of coöperation on the lines indicated.

Detroit, Nov. 6, 1890. L. B. McCracken.

Was It a Tragedy?

We are told by writers on the history of law that the original mode of selecting a jury was different from the present. Instead of selecting disinterested persons who knew nothing of the case to listen to the testimony and decide between litigants, the court selected for jurors those who did know about the case—that is, the witnesses and the jurors were the same persons. Taking the most favorable view of the pretended evidence of the crucifixion of Jesus, the jury was selected in this way. Now, without considering the authenticity of the gospels, paying no attention to the fact that they were written long subsequent to the alleged occurrence of the events, when, where, or by whom is wholly a matter of conjecture, we will take the statements made by the imaginary witnesses, introduced by the writers of the gospels, just as if they were real testimony, and see how the case would stand, tested by modern rules of evidence, under the charge of a modern intelligent judge, and before an intelligent jury. Let us concede, then, all that can be claimed, that Jesus was crucified, was actually ascertained to be dead, and was placed in a room which had been prepared for a sepulcher. Then let us considsr the fact that the person who is thus proved to hav been killed appears before this jury alive and well. What, we ask, in such a case would be the charge of a modern judge, and what the verdict of a modern jury?

Suppose for instance that in the late Cronin murder case, after the body of the murdered man had been identified, the fact that he had been murdered established, and the parties who committed the murder duly convicted, Dr. Cronin had presented himself before the jury alive and well, would not the verdict hav been acquittal? Would any sane judge listen for a moment to the plea that the murdered man though alive and well to-day was dead yesterday? Is not the fact that a man is alive and well now, with appetite unimpaired, good and sufficient proof, regardless of all testimony to the contrary, that the man has not been dead? In every case where persons hav been convicted and executed for murder, and afterward the parties proved to hav been murdered hav turned up alive, has it not been universally agreed that an injustice has been done, and that the convicted parties were innocent? Yet we hav one hundred and three thousand preachers and priests in this country, making a living on the strength of au alleged murder of a man some nineteen centuries ago, which man, according to their own record, was seen alive and well only a few days after the murder. And not only identified in one case by eleven of the twelve original jurors, and in another case by twelve of the eleven, but also by more than five hundred witnesses at once.

How many thousands of Jews and gentiles hav the Christians killed on account of this alleged murder, and every one of them has remained dead until this day. And, by the way, this is the great objection most of us hav to being killed. We know that we shall remain dead. That is what makes the tragedy of death. Our dear ones never come back. Our aching eyes peer into the darkness in vain until they are blinded with tears. Our ears hav vainly listened to catch the faintest sound that might come back to us out of the eternal silence, until we are persuaded that Job was right when he declared: "They shall never awaken out of their sleep till the heavens be no more."

Let us shed no tears over Gods or men who can be killed and then get up again in a day or two, as little harmed as if just awakened out of a peaceful sleep. If I could be sure of coming to life again, I would not only be willing to die to save the world, but would die a thousand such deaths to giv eternal happiness to one human being.

In giving an account of the crucifixion, the gospel writers made every effort to make it an effectiv tragedy. Jesus is presented to us in abject terror in anticipation of death. He came into the world for the express purpose of dying upon the cross, and realizing that such death was absolutely necessary in order that any of the inhabitants of the world might be saved from eternal agonies; yet, when it comes to the test, he prays God to release him from performing the task which he had been appointed to perform from the foundation of the world. In anticipation of death, in his abject terror, he sweat, as it were, great drops of blood, and cried out on the cross, "My God! my God! why hast thou forsaken me!" Yet what was such a holy terror in anticipation amounted to but very little when he came to realize it. In a few hours he was around again alive and well, with appetite unimpaired, exhibiting the very wounds which it was claimed were mortal, and asking people to stick their fingers into the prints of the nails in his hands and feet, and to thrust their hands into his side and prod around among his vitals, and satisfy themselvs that this was the very wound inflicted by the Roman soldier to make certain that he was dead.

Shakspere knew how to write a tragedy in accordance with the fitness of things. In the climax of the tragedy of "Julius Cæsar," the corpse of Cæsar had the good taste to remain quiet while Mark Antony displayed the wounds made by his cruel assassins. If there be a case in the world where the very nature of things requires a division of labor it is this. But, in the tragedy of the crucifixion, the corpse prances around and displays its own wounds. This is not a tragedy but a farce. Yet, in the presence of their own dead, who never come back, the whole world, for over eighteen centuries, hav been called upon to shed their choicest tears on account of the death of a man who, it is claimed, only staid dead one day and a part of two nights. D. Priestley.

Milwaukee, Ore.

Ecclesiastical Censorship.

From the Westminster Review.

From the introduction of printing down to the close of the sixteenth century the action of the church in the matter of press censorship was local. Although Sixtus issued orders from Rome, they were not general orders, but applicable only to such narrow jurisdictions as that of Cologne University. The popes had not yet acted in their capacity as heads of the universal church. But after the opening of the sixteenth century a change took place. The popes began to take universal action in the matter of press censorship. In the year 1501 Alexander VIII. published his bull, "Inter Multiplices." The most remarkable points in this bull are, first, the confirmation of the doctrin that an ecclesiastical *imprimatur* is necessary. Archbishops, especially those of Cologne, Magdeburg, Trier, and Mainz, are to see that no books are printed in their provinces without their *imprimatur*, which is to be granted gratis. Second, the censorial powers of the archbishops may be delegated to vicars-general, and to experts. Third, the scope of the censorship is confined to questions of what is *orthodox fidei contrarium;* questions of public or private morality are not apparently included; the jurisdiction is to extend over corporations, universities, and colleges; the penal powers include ecclesiastical censure, destruction of books, and fines, for the enforcement of which the censors are to seek the aid of the secular arm.

The next important step in the growth of the ecclesiastical press censorship is marked by the Lateran council. Leo X., in 1515, published his bull, "Inter Solicitudines," by which the machinery of the *imprimatur* was still further organized. The necessity for an *imprimatur* is enforced, but it is provided now, for the first time, that in Rome they shall be obtained from the apostolic vicar and the magister sacri Palatii, the official who continued to be the responsible censor of books in the papal states; outside Rome the ordinary or his delegates are the proper sources of *imprimaturs*. The penalties remain, as in "Inter Multiplices," fines and destruction of books. In Rome the pecuniary penalties are designed to the building fund of the Prince of the Apostles. Neither in the bull of Alexander nor in that of Leo is there any mention of the inquisitor who subsequently played such an important part as censor of the press. The Inquisition which then existed was the old Dominican Inquisition. The new Inquisition, devised by Caraffa, had not yet been thought of. The papal attack on Luther and Lutheran writings became more definit in 1520, when Leo published his bull "Exurge," condemning as heretical forty-one propositions, and entailing excommunication, *latæ sententiæ*, on all who taught or defended them. And Luther's name was added to the commination list of the *In Cœna Domini*, by Hadrian VI., in 1524.

Saints and Martyrs.

At the beginning of the present century large numbers of unthinking Christians, following in the wake of the popular teachings of Paley's "Evidences," professed to believe that large numbers of early Christians died "in attestation of the accounts which they delivered." And it is also claimed, on behalf of these supposed early martyrs to the Christian faith, that they were "original witnesses of the Christian miracles." But some Infidels pointed out that martyrdom only proves the sincerity of the individual martyr, and not the truth of the "accounts which they delivered." Every religion has had its martyrs, and if Christianity is true on account of its martyrs, then every other creed is true on account of its martyrs! But as the truth of one creed proves the others untrue, it follows that the vast majority hav died in vain. But the living representativs of every creed are quite sure *their* martyrs hav died for truth, and not belief; that their martyrs were honest and sincere in their belief; and they are quite certain their creed is the true one. This is evidently the opinion of a writer of a series of articles in the *Newbery House Magazine*. For all his martyrs are men and women of his own creed, and all are "saints" in the Christian church. Of some of the "saints" whose names are given, their very existence is most doubtful. This writer, when dealing with S. Cecilia, admits that very little is known of her, and that a plentiful supply of legend has gathered around her name. It is also admitted that even the very dates vary according to the different accounts. But that is a small matter. If martyrs are in demand, and are not forthcoming, then numbers might be manufactured for the glory of God. Mrs. Besant, speaking of Christianity in the ninth century, says: "We note during this century a remarkable growth of saints. Everyone wanted a saint through whom to approach God, and supply kept pace with the demand. This preposterous multiplication of saints was a new source of abuses and frauds. It was thought necessary to write the lives of these celestial patrons, in order to procure for them the veneration and confidence of a deluded multitude; and hence lying wonders were invented, and all the resources of forgery and fable exhausted to celebrate exploits which had never been performed, and to perpetuate the memory of holy persons who had never existed" (Freethinkers' Text-Book, p. 449).

For hundreds of years Christians hav preached doctrins of love and mercy, but what hav their practices been? Their practices hav belied even the best portions of their teachings, and the long roll of their murdered martyrs stands as a monument of Christian love and mercy. Their love has been hate; and their mercy has deluged the world in blood. How true are Byron's lines when applied to the Christians of yesterday:

> Thy love is lust, thy friendship all a cheat,
> Thy smiles hypocrisy, thy words deceit!
> By nature vile, ennobled but by name,
> Each kindred brute might bid thee blush for shame.

"By their fruits," said Christ, "ye shall know them." We accept the test, and apply it to those who profess his creed. Some of the fruits of Christianity are seen in her saints and martyrs.

Nottingham, England. Robt. J. Murray.

A Good Man and a Freethinker Gone.

Died.—At his home in Eaton Rapids, Mich., Aug. 31, 1890, Aldro Atwood, after an illness of several months.

Deceased was born in Watertown, N. Y., Dec. 22, 1820, and had been a resident of Eaton county since 1842, when he came to Eaton Rapids, where he lived six years, after which he moved to a farm in Brookfield, remaining there until 1882, when he moved with his family to Eaton Rapids, where he lived to the time of his death. He was well known in the county and highly esteemed by all who knew him. Not a word of suspicion or dishonor was ever breathed against his character. His name was a synonym for honesty and purity and he will be missed by many outside of immediate friends. He leaves a wife and two young lady daughters to mourn the loss of a noble husband and father.

The funeral was held at the house on Wednesday. At his request none but Freethinkers presided at the funeral. Appropriate remarks regarding his life and character were made by his warm personal friend, Mr. Homer Potter, of Eaton Rapids, and at the request of the oldest daughter Mr. J. H. Burnham, of Saginaw, Mich., gave an address.

The address of L. K. Washburn, in the Boston *Investigator* of November 5th, to the memory of Horace Seaver, was just as appropriate to the memory of Aldro Atwood, not a word too much in praise. "He was sound mentally and morally, and could not be made to see right in wrong," Mr. Washburn says.

For years he was an agent for The Truth Seeker, having met Mr. D. M. Bennett at Jackson, Mich., in his trip around the world. He was glad to extend what help he could in raising the monument to D. M. Bennett, in the advancement of the sheet that he started.

The monument to the memory of the deceased is the good works and deeds left behind.

Must not men be animated by a great principle who successfully transform the primeval American solitudes into an abode of civilization, who are not dismayed by gloomy forests, or rivers, or mountains, or frightful deserts, who push their conquering way in the course of a century across a continent, and hold it in subjection? Let us contrast with this the results of the invasion of Mexico and Peru by the Spaniards, who in those countries overthrew a wonderful civilization, in many respects superior to their own—a civilization that had been accomplished without iron and gunpowder. The Spaniards ruined all that the aboriginal children of America had accomplished. Millions of those unfortunates were destroyed by their cruelty. Nations that for many centuries had been living in contentment and prosperity, under institutions shown by their history to be suitable to them, were plunged into anarchy; the people fell into a baneful superstition, and a greater part of their landed and other property found its way into the possession of the Roman church.—*Professor Draper.*

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FOUNDED BY D. M. BENNETT.

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What They Say About the Picture Book.

From the Milwaukee Freidenker.

It is a splendid work that the Truth Seeker Company here has given us. Never were the foolishness, the cruelty, and the evil done by the church and her dogmatic scheme better illustrated than by these pictures. Several of them are very comical and must provoke the laughter even of the most firm believer in Christianity, while others bring forward a graver or tragic scene. All the pictures are tasteful and well executed. The book contains three hundred and sixty-seven pages, and is made up in the following manner: On every second page is a picture, while upon the opposit page are printed citations from the works of eminent thinkers, scientists, and writers, as well as statistics, all of which are related to the picture and explain the same. For instance, the picture on page 35 represents the change that the Bartholdi statue will possibly undergo when we are governed by the Catholic church. The left half of the picture shows us a true copy of the statue of Liberty on Bedloe's island, in the port of New York. Under this picture stand the words: "The price of liberty is eternal vigilance." The right half of the picture shows us the transformation of the statue to a monument of the pope. In the place of the goddess of Liberty we see the figure of the Roman pontiff, who in his right hand holds up the cross, while in his left is placed a prayer-book. Night and darkness cover the surrounding country; the base of the masonry is converted into dungeons for heretics. Under this picture stand the words: "The price of popery is eternal slavery." On the opposit page we find quotations from Dr. Thomas Cooper, Shakspere, Robert G. Ingersoll, and Walt Whitman. The quotation from Cooper is: "If the people do not keep the clergy under control, they will bring the people into abject slavery and keep them there. In every nation upon earth they hav done so; what should change their character here?" Among the quotations from Ingersoll we mention the following: "What light is to the eyes, what love is to the heart, liberty is to the soul of man. . . . Liberty is the condition of progress. Without liberty, there can be no civilization. . . . Without liberty of thought, no human being has the right to form a judgment. . . . Without liberty there can be no such thing as conscience, no such word as justice."

The Picture Book, Bound in Cloth, $2.50.

Many purchasers of the "Freethinker's Pictorial Text-Book" having expressed a desire for a cloth binding for it, we hav arranged to satisfy the demand, and for an additional fifty cents will send it in silk cloth, gold and black lettering. In either style of binding it is the cheapest book for the money among Freethought publications. It is also one of the very best.

The Crying Need of Separating Church and State.

The proposition made in the Kentucky constitutional convention to tax all property led the Louisville *Courier-Journal* to figure out how it would affect that city. It found that exempted property of one kind and another equaled in value the taxed property, and that if impartial taxation were enforced the tax rate could be reduced from $1.98 to .98, and the burden distributed more equally upon the people. The church property paying no share of tax amounts to about one-seventh of the whole. From the list given we extract the following:

Baptist churches	$ 493,146
" schools	229,097
" orphans' homes	68,854
Catholic churches	1,186,970
" convents and schools	357,809
Catholic hospitals	$ 247,050
" orphans' homes	55,300
"Christian" churches	185,136
" orphans' homes	24,540
" schools	47,431
Episcopal churches	548,965
" orphans' homes	100 184
" hospitals	204,881
" schools	77 500
German Evangelical churches	308 305
" Protestant orphans' home	61,400
Hebrew synagogs	144,000
Lutheran churches	95,604
Methodist "	541.612
" orphans' homes	37.999
Presbyterian churches	664 732
" orphans' homes	79 510
" schools	30.780
Unitarian church	90.450
Union Gospel Mission	19,191
Women's Christian Association	15 040
Young Men's Christian Association	15,163
Total	$5,811,649

This same question of the practical union of church and state, though in another form, is also agitating the people of California. A journal in San Francisco has taken the trouble to compile the amounts of money given to private church institutions by that state since 1850. It has for the past fifteen years been a steadily increasing sum, and the number of church institutions has also steadily increased. Beginning in 1850 with the modest amount of $8,387.30, it rose to $489,980.37 in 1889. Of this amount Roman Catholic institutions absorb about seven-tenths. In 1891 the amount of money necessary to cover the "perpetual" provision for these institutions will, according to the *Standard's* estimate, be $975,000.

Such figures show more eloquently than words the need of a system of impartial taxation, and of separating church and state. As it is now the poor hav to bear the burden, paying higher rents, higher prices for food, and more for clothing, because owners of productiv property hav to pay all the taxes to protect the churches and support the inmates of their institutions, and necessarily add it to the prices of houses to liv in and stores in which goods are sold.

Human selfishness and greed make great trouble in this world; but in none are they so inconsistent with profession as in the hypocritical followers of a religious enthusiast who had no home to go to and not much respect for persons who had.

A Loss and a Gain.

It is said that there is no great loss without some small gain, and this may be the result of Tammany Hall's recent triumph in this city. As our readers know, the People's Municipal League—a combination of County Democrats, Republicans, and Mugwumps—which opposed Tammany, had a clerical committee attachment which it seems expected to run the city had the combination been successful. One of these clericals expressed his sentiments to a *World* reporter just previous to election, and among the "reforms" which the minister expected to inaugurate was "Sabbath" observance. "The Sabbath," said this clerical politician, "should be what it was intended it should be when the Lord designated it as a day of rest. It should be on earth a type of the eternal Sabbath to come, and nothing should be permitted which would in any way interfere with the contemplation of the life hereafter." Further, he said, he should want all trains taken off on Sunday, no post-office open, no Sunday newspaper, "in short, everything that is in any way likely to turn attention from religious thoughts and disturb the absolute quiet and peace of the Lord's day should be stopped by the law."

This was a large program that the clericals had laid out for themselvs and its publication fully justifies what we said last summer, that the "good" these people would do, if they could get hold of the city government, would be to put their friends in office, giv all the money they could to the Protestant churches, and shut New York up from Saturday night to Monday morning so tight that even prayer wouldn't open it.

Whatever sins Tammany Hall has—and they are so numerous that we hav not space to enumerate them—"Sabbath" observance is not one of them. The Catholic church, of which Tammany Hall is the political expression, is not in favor of rigid Sunday keeping. If it were, it would lose many more of its victims, and the church knows it. Besides, the church knows that it alone made the day to be used for its own advantage, and that even were the Christian scheme of religion true, there is nothing sacred or divine about Sunday.

But a good result of the publication of the clerical program was that it served to bring out the daily papers on the side condemnatory of the clerical utterance. Of Dr. Elmendorf's definition of what the "Sabbath" should be according to scripture, the *World* said: "It would puzzle Dr. Elmendorf to find the passage in scripture in which Sunday is designated as a Sabbath or even as a day of rest, or in which there is the remotest suggestion of obligation to observe the day as such, while if the obligation be inferred from the Old Testament command to observe Saturday in that way it is difficult to see why the other ceremonial observances of Old Testament prescription are not equally binding." And to the other points of the clerical program the *World* was equally opposed. Our republic, it said, "is a purely secular state, which has nothing whatever to do with Sabbaths and holy days except to protect every citizen in his right to observe such of them as his faith requires, in the way his conscience commands. Beyond that, under our system, the state has neither obligation nor right to go. As to Dr. Elmendorf's right to regard Sunday as a Sabbath which men are under divine command to observe with great strictness, there is not one word to be said. That is his right as an American citizen. But there are many American citizens who do not at all accept that view. Are not their rights as sacred as his? Would it be fair for him and those who agree with him, even if they were in the majority, to compel all the rest of their fellow-citizens to be bound by conscientious scruples not their own? Is that the liberty of which St. Paul speaks? Is it just, or right, or tolerant? The whole spirit of our institutions, at any rate, forbids. With Sunday as a legal holiday the law rightfully concerns itself, as it does with other legal holidays. It properly secures every citizen in his right to observe the day as his conscience may direct. Further than that the law cannot go without flagrant violation of the fundamental principle of equal right and liberty. In certain particulars the Sunday laws actually violate that principle. They are survivals from an intolerant earlier time when liberty was very imperfectly understood, and the Sunday law reform needed in our time is the repeal of all laws on the subject which are out of harmony with right and justice and personal liberty."

These are bold and true words, and show that the Sabbatarians are not to hav things all their own way. And though it seems an anomaly that the Catholic church, which has been the greatest enemy of liberty, should now stand as its champion against its rival sect, it is easily explained by another saying that when rogues fall out honest men get their due. Tammany represents all that is vile in politics, but the clericals of the People's Municipal League would hav been no great improvement.

"A Startling Fact."

About the middle of last month Morris Stein, a Hebrew, married Annie Eichert, a Catholic, at Camden, N. J. After the marriage the woman's parish priest interfered, drove her from her husband, and declared that the marriage was not legal and would not be recognized by the church. The husband brought suit in a Philadelphia court to recover his wife.

"Marriage in this state," said Judge Hare, in postponing his decision, "cannot be annulled by any church, and before I decide this case I want to hav that priest here and learn if he has used such language toward this young woman as would induce her to leave her husband."

The Philadelphia *Daily News*, commenting upon the case, says: "It is a startling fact that the Catholic church does not recognize the law either in this state or in New Jersey, and that it deludes many of its members into the false and ridiculous belief that a legal marriage is not a legal marriage. When it comes to ignoring the law, any 'church' deserves heavy censure and punishment. And any priest will get both punishment and censure—if justice is done—who in these United States attempts to override the Constitution and the statutes."

Of course it is startling, but nevertheless it is a fact known to everyone who takes the pains to inquire into the deviltry constantly being perpetrated by the Roman Catholic church, that that organiza-

tion considers itself superior to the state in dealing with its members. It is not so very long ago that a priest in New Jersey married a girl, was deposed from his church, then left his wife and was received back, his marriage "annulled" by the ecclesiastical authorities, and after some months spent in "retreat" the absconding scoundrel was declared again a priest and a celibate!

School Children Turned Away.

We intend to continue to call attention to the glaring wrong done the children of New York city, and through them done as well to civilization, by the failure to giv them accommodation in the public schools. The provisions for them hav fallen short every year for a long time, to a degree that excludes on the average fifteen thousand applicants. This continues despite annual protests of all the citizens of intelligence and foresight; and those who perpetuate it are the politicians, in great part Irish Roman Catholic and not in part but entirely subservient to Roman Catholic desires. Of the children excluded, some turn to parochial schools and some enter none. The public school is universally acknowledged to be one of the greatest safeguards of society not only through its furnishing youth with information but also through its keeping them from idleness and the vicious habits to which idleness in cities almost irresistibly tends. It is in the most densely populated quarters of New York that crime and vice most abound, and it is just here that the schools are kept so inadequate. The action of the citizens in leaving open the avenues of crime and closing those of education and self-help, is in part to be censured as extraordinary stupidity and lack of foresight, and in part to be execrated as one feature of that opposition to the public school system which is writing Roman Catholics into the pages of our history as traitorous and infamous.

The Rev. Mr. T. P. Stevenson.

At a National Reform convention in Columbia county, Pa., the Rev. T. P. Stevenson spoke upon "The Secular Theory of Education." This theory he characterized as un-American, unphilosophical, and unfair. It is un-American because, he said, it would put the school out of harmony with American institutions. As long as we hav Christian laws on our statute-books, such as our Sabbath laws and the laws against blasphemy, the schools should train the rising citizens to obey these laws; as long as the oath is an essential in our government, the school should teach the citizen to reverence an oath. The Secular theory is unphilosophical because the education it would furnish would be partial and incomplete. It would provide no education for the moral faculties, which are the most important faculties of the human mind, because they are the regulativ faculties. And this theory, though advocated on the ground of fairness, is unfair, because the neutrality which it proposes in matters of religion is impossible. The prohibition of the Bible from the schoolroom discredits the Bible. The refusal to teach any religious idea discredits these ideas as being untrue, or uncertain, or of no value for the purposes of the state.

The Rev. T. P. Stevenson should recollect a few things which he appears to hav forgotten.

He should remember that "this government is in no sense founded on the Christian religion."

He should remember that Sunday laws and blasphemy laws are the un-American part of our legislation, and they must be repealed instead of the children being educated to obey them.

He should remember that oaths are not essential to government, as affirmation is just as good, and for that no reverence is necessary.

He should remember that it is no part of the state's duty to teach any religion, and that if religion is necessary to a complete education it is the parent's duty to supply it.

He should remember that religion is no part of morality, which should be and is taught without inculcating religious dogmas.

He should remember that if religion is discredited when the Bible is not read in schools, it is also discredited when anything else is done without reference to it; and that it is no more the business of the state to accredit Christianity than it is to accredit Mohammedanism or Atheism.

And finally, he should remember that honesty of statement of premises is essential to a right understanding of the argument.

An Erroneous Conclusion.

The *Sun* says: "The American Baptist Congress is in session in New Haven; the Episcopal Church Congress is in session in Philadelphia; the Inter-State Congress of the Salvationists is in session in this city, and we hav recently had reports of other religious congresses. The spirit displayed by these representativ bodies, and the work done by them, do not giv encouragement to the anti-religionists."

The *Sun* is in error in its last statement. The "anti-religionists" hav been greatly encouraged by the numerous Christian conventions and congresses and conferences of the past year, as almost without an exception they hav been occupied in eliminating the foolishly absurd and false dogmas of their creeds, thereby reducing the amount of religion in the world.

Take the absurd, the foolish, the impossible, the false from the Christian scheme, and what is there left? Nothing but an imperfect system of ethics for which the anti-religionists can easily provide a better substitute.

Editorial Notes.

THE Canadian government officials of Napanee hav seized a copy of "The Freethinkers' Pictorial Text-Book" sent to a Liberal of that town. What the allegation against it is we hav not yet learned, but we suppose it to be Blasphemy!

A RESIDENT of New Mexico writes us that the defeat of the proposed new constitution of that would-be state was due to its partial provisions for taxation. It exempted church property and taxed the gross output of the mines, thus placing heavy burdens upon the industry of the territory and taking them from idle and useless property. But the people wouldn't hav it!

THE Ministerial Association of Toronto has been discussing the exemption from taxation of the churches. Only three ministers were in favor of doing justice, and *Secular Thought* says that if the citizens desire justice they will hav to force it by their own strength, rather than wait till the clericals see fit to obey their supposed-to-be master's order to "Render unto Cæsar the things that be Cæsar's."

MR. CHARLES WATTS evidently thinks the eight-hour question one of great importance, for he is reprinting in *Secular Thought* the debate on the subject between H. M. Hyndman, Socialist, and Charles Bradlaugh, Secularist, which took place in London last summer. As both gentlemen are extraordinarily able men, the advocates of socialism and individualism will find in this discussion the best to be said on both sides.

IN his lecture in this city last week, African Explorer Stanley said that the nativs he met in Africa might be described as big people and little people, tall people and pigmies. They evidently did not belong to Mr. Stanley's church, for he calls them the lowest of the human race—*as they had no idea of a God.* Mr. Stanley will probably be taken to task by his Christian friends for saying this, as it is one of the Theist's assertions that no people, however low, ever existed who had not some idea of a supreme ruler.

MR. LYMAN C. HOWE seems to be as awry in his reasoning upon evolution as in his statements regarding media. In his spiritual speech at Adelphi Hall last Sunday night he said that Nature started out to perfect the universe as a man goes into the woods, ax on shoulder, to build a house; that law alone did not suffice, but must be guided by "intelligent energy," as a man plans to achieve objects. This intelligent energy, said Mr. Howe, shaped things "out of the primeval pools of chaos," and made man from "preëxisting man or spirit of man." No wonder Mr. Howe places the responsibility for his utterances upon spirits and speaks in a trance!

IT is cheering to know that Birchall, who committed a peculiarly atrocious murder last summer and was hanged for it last week in Woodstock, Ont., experienced religion, and that the Rev. Mr. Wade, his "spiritual adviser," was heard to express the opinion that he was perfectly satisfied as to Birchall's sincerity. There was another scamp hanged somewhere in the Southwest the week before who also went directly to Jesus because of the atonement. Probably Birchall has met him by this time, and perhaps they are plotting to kill a few angels for the feathers in their wings. The Christian scheme is a beautiful and most satisfactory one for scoundrels!

THE Radical Club of this city has formed a "Vera Sassulitsh Aid Committee" to assist a Russian young lady of that name who is in distress. The committee say: "An appeal that should leave no freedom-loving heart untouched, reaches us from across the sea. Vera Sassulitsh, the Russian heroin of liberty, is seriously ill and destitute in her exile. Her physicians advise her a sojourn on the seashore in a sunny climate, but the unselfish and indefatigable worker for the cause of the Russian people is too poor to bear the expense, and her friends in Europe are equally poor. We now ask generous Americans to come to the rescue, by subscribing, according to their means, on behalf of the noblest of Russian soldiers of liberty." The sub-committee soliciting this aid contains the names of Mrs. H. O. Pentecost, Mrs. James Redpath, Miss Leubuscher, and T. B. Wakeman. Communications should be addressed to Moses Oppenheimer, 9 St. Mark's place, New York city.

AN item of the last election only now brought to our notice was thus graphically told by the *Herald:*

"Isaac Isaacs, who resides at No. 309 West 134th street, attempted to register at No. 2,555 Eighth avenue, the sixty-third election district of the nineteenth assembly district, on October 25th, but he did not succeed. He declined to take off his hat, maintaining that he believed in the Jewish religion, which does not require the uncovering of the head while taking the oath. The inspectors of election refused to accept his name. Judge Ingraham granted a mandamus requiring the board to register Mr. Isaacs."

Not only are the Jews exempt from making any superstitious movements in performing what is only a civil duty, but so are all other people, if they will insist upon affirming. The Editor of THE TRUTH SEEKER registered this year with hat on and hands down, and the registration officers said not a word.

THE clergy of Omaha, Nebraska, met with disaster in their attempt to supervise the voting in that city on the 4th instant. The *Nebraska Christian Advocate* reports that "the Rev. A. W. Clark, of the Calvary Baptist church, was rotten-egged at the fourth precinct of the sixth ward. Rev. Ostrohom, of the Swedish Lutheran church, was pelted with rotten eggs and driven from the third precinct of the eighth ward, and threatened with his life if he returned. At the second precinct of the same ward Rev. H. A. Crane, of Seward street Methodist Episcopal church, was attacked by a ruffian named Herold in the presence of the police and ballots torn from his hand, the police refusing to arrest. Rev. J. Q. Shinn, of the Universalist church, was knocked down and beaten. Ministers were insulted on every hand." We are not told what the ministers had done to deserve such treatment, but the probable cause of it was that they endeavored to run the election in favor of Prohibition. The *Advocate* now thinks it plain "to all students of political economy that in this country, and especially with our larger cities, municipal government is a failure." But we will wager a small sum that every one of those eggs was thrown by a Christian.

BEFORE the election in Wisconsin we had occasion to rebuke Congressman Mills of Texas for his intemperate abuse of Colonel Ingersoll in a speech against the Bennett law. We are glad to print, even thus late, that there are Democrats who were equally disgusted with his bathos over the public schools. In a speech on the same subject delivered in Milwaukee, the Hon. Charles W. Felker rebuked Mr. Mills in these words: "And so the pious soul of Apostle Mills revolts at the bare thought that his child be taught 'reading, writing, arithmetic, and United States history' for twelve weeks in a year by Colonel Ingersoll. Colonel Ingersoll, who is as far his superior in intellect and scholarship as civilization is superior to barbarism. Colonel Ingersoll, whose great heart goes out to the oppressed and downtrodden of every nation as a great river goes to the sea. Colonel Ingersoll, whose burning words for the liberty of mankind hav made angels pause, while cherubim and seraphim played sweet accompaniment to his golden speech on golden harps. And yet, according to the Mills plan of education, this cultured, brainy man, with a heart as tender as a woman's, is not fit to hear the Mills family recite the multiplication table. Thank God, I liv in a state where such a spirit of bigotry and intolerance does not prevail, where men and women are not ostracised and outlawed because of a religious belief, where teachers are not compelled to submit to examination in the Mills theory of education."

THE way the opponents of the Bennett law won in Wisconsin is thus described by a Western paper: Catholic priests, noticeably the Poles, busied themselvs in directing their countrymen and co-religionists how to vote. In the sixth ward of Milwaukee twenty-three Capuchin monks, headed by a father guardian, directed the members of their congregations how to cast their ballots. By some curious political legerdemain, Catholic and Lutheran clergymen—Dutch, Irish, and Poles—had busied themselvs in endeavoring to defeat the Bennett School law, because it is endeavoring to enforce free non-sectarian education in the public schools. Political meetings hav been held in both Lutheran and Romish churches for the purpose of instructing their members how to vote, and so ignorant were the voters that for security they were directed to hav nothing to do with ticket-peddlers, and while they would accept votes, they would use none of them as ballots, except such as were provided by their pastors. At nearly every polling-place a Lutheran school-teacher was stationed to see that their people did not allow themselvs to be persuaded to accept tickets from Republican peddlers. In Chicago, on the other hand, the Catholic element was defeated. A Mrs. Mulligan was nominated by the Democracy for superintendent of schools. Mrs. Mulligan is a Catholic, and her opponent, Albert B. Lane, a Protestant. The public school question as against the parochial school question, was the political issue; Mrs. Mulligan was in favor of parochial schools; Mr. Lane favored non-sectarian free schools, and the issue created great interest and brought forth a large vote. It is stated that in no election for years hav so many members of the richer classes and prominent business men voted as on this occasion. The Patriotic Sons of America turned out *en masse*, party politics were discarded, and the ticket composed in equal parts of Democrats and Republicans. The result was a defeat for the parochial system of education. And if the signs of the times are not very misleading a great many more elections will be decided by the school issue within the next few years."

Letters from Friends.

OKETO, KAN., Nov. 4, 290.

MR. EDITOR: I received the "Pictorial Text-Book" to-day, and am highly pleased with it. I am soliciting subscribers for it. To-day is election day here, and I find a great many think it superb, etc. JAMES BIGHAM.

MONTGOMERY, ALA., Nov. 3, 1890.

MR. EDITOR: I need THE TRUTH SEEKER for missionary work in this strictly orthodox community. The reverend blackguard Sam Jones has just terminated a ten days' tussle with Satan under a big tent seating five thousand saints and sinners, with no tangible results except carrying off $2,000 of "filthy lucre." In that direction he is a great success.

Yours truly, JESSE HOOKER.

GLEN CITY, PA., Nov. 10, 1890.

MR. EDITOR: I hav considerable fun showing the "Freethinker's Text-Book." One day as I had the book there came a Catholic woman and asked me, "What book is that?" I showed it to her, and she did not look at many pictures until she got raving mad and told me that the editor of that book ought to be torn to pieces, and if she had the power she would hang every Infidel in the world. I told her, "When you giv a dog a kick he will yelp." G. B. DREISBACH.

FORT WORTH, TEX., Nov. 4, 1890.

MR. EDITOR: I am doing all I can to procure subscribers for your paper. If ever a town needed a free distribution of Freethought literature or the presence of a good lecturer, this is the town. It is overrun badly with incubators of superstition, and spook-houses, etc., called churches. But school-houses are sadly neglected. I forwarded to you a few copies of Fort Worth papers which will giv you some idea of the workings of the temples of superstition at this place. Wishing your paper success, I am,

Yours for liberty, ISAAC E. CRUM.

CLEARWATER, NEB., Nov. 1, E.M. 290.

MR. EDITOR: I am truly glad to see in the "Letters from Friends" a kind and considerate word from Fanny Day on behalf of that friend of humanity, Prof. J. H. Cook, of Columbus, Kan. The world is swinging along in the right direction when the new recruits come to the fore in this matter of taking care of the veterans. It is better than to listen to pretty stories of storks helping and feeding the old and disabled parents. My best thanks are due Fanny Day, and I know many will echo this sentiment. Let the young people, and the old folks too, remember poor old R. M. Casey, of Five Forks, S. C. Both of these Freethought soldiers need help now that winter approaches.

MARY BAIRD FINCH.

ROSLYN, WASH., Oct. 20, 1890.

MR. EDITOR: Inclosed find $3.75, for which send books to the party addressed in list inclosed. Mr. Remsburg, who was expected here, has treated the Liberals here to a huge iceberg of disappointment by sending me a notice on the 15th inst. from Slaughter, Wash., stating that it would be impossible to reach us this trip, as it would require him to make a special trip of two hundred miles. If Mr. Remsburg had given me a timely notice and asked to giv a course of lectures, it would hav been accepted; and I believe that I could hav sent you an order of about $25 for books and subscribers to THE TRUTH SEEKER, and it would not hav taken much harping to do it. But as it is the attempt to go marching down through Georgia has not been accomplished, and as I do not intend to stay here much longer, I shall not make any further attempt. HENRY BEIOHLING.

RIDGEWAY, N. Y., Nov. 9, 1890.

MR. EDITOR: I write to giv a hearty second to the motion of J. H. Guthrie, in his letter dated October 10th, viz.: "That you appoint a committee from among the intelligent Freethinkers of the United States to prepare an outline of constitution and by-laws to govern such a society [viz., a Liberal organization], and submit the same to the readers of your paper." I am only a new subscriber to your paper, and am much interested in the advancing strides of Liberal thought. It seems that the times are ripe for organized effort by Liberals in carrying forward their efforts to enlighten a superstition-ridden world. Let us rally and mass together, form in line and attack the defenses of error and superstition and carry them by assault. As many as are in favor of Mr. Guthrie's motion, say aye. Communicate your answer by postal to THE TRUTH SEEKER by next mail.

GEO. L. PRATT.

NEWARK, N. J., Nov. 9, 1890.

MR. EDITOR: In looking over THE TRUTH SEEKER of last week, I saw a letter from Mr. Longford, of Friendship League, Philadelphia, giving an account of the lectures delivered before that body by Miss Ada Campbell, of Australia. My object in writing to you to-day is to add my testimony to that of Mr. Longford, in favor of Miss Campbell, who spoke before this League this afternoon to a crowded house, and who, if we can judge by the enthusiastic applause of the audience, has certainly demonstrated her great ability as an orator. Perhaps if I should say that we are endeavoring to secure Miss Campbell again for next Sunday, it would seem sufficient evidence that we all appreciated her talent and ability. I hope you will publish this, so that other societies will not fail to avail themselvs of the opportunity to listen to this talented lady. With best regards,

CHARLES C. SOHMITT, Secretary Newark Liberal League.

LEXINGTON, ILL., Oct. 30, 1890.

MR. EDITOR: I received the picture book, and I think it is worth double the amount paid for it, and so I am trying to sell a few for you. Please find inclosed $2 for another "Freethinker's Pictorial Text-Book." I will giv you the names of a few people here who are nearly if not altogether Freethinkers in principle, and I think if you would send them a sample copy of your paper they might be induced to take it and thereby great good be the result. I love your paper very much. And also I would like to be able to attend some lectures, but there do not seem to be any very near me. I would contribute considerable to hav a lecture in this city this winter. There has been quite an awakening going on here, and several hav left the churches and declared in favor of intellectual freedom.

I am getting names to the petition to hav the World's Fair open on Sundays. Sunday is the only day I can go, as I am a telegraph operator, and work every day from 9 A.M. to 2 P.M.

Hoping I may see a society of Freethinkers in this place, I am, Respectfully, H. COONS.

NORTH BENTON, O., Nov. 8, 1890.

MR. EDITOR: I cannot do without THE TRUTH SEEKER. The first paper inquired for is THE TRUTH SEEKER, and the pictures are the first things looked at. They are a valuable addition to the paper, and should be printed in book form. I show them to my Presbyterian brethren. We liv in a fiduciary neighborhood of Presbyterians who depend for salvation on faith without works, for their works would damn them. Their preachers and some of their members, with their elastic religion and elastic testimony, excuse one of their members for putting his property in his father's name and running away, and leaving an invalid wife and minor children without the necessaries of life on the cold charities of the world. They hav to be supported by the charities of those neighbors who are not Christians by profession. But it is no wonder when we think where they get their teachings from—the Bible, interpreted by John Calvin. And as for Calvin, the story of Michael Servetus is enough to stamp the arch would-be reformer with infamy. It makes the blood chill to think of the cruelties committed in the name of Christianity. CHESTER BEDELL.

PORTSMOUTH, O., Nov. 3, 1890.

MR. EDITOR: In thinking over the proceedings of the Secular Union at Portsmouth and noting the highly moral tone of all the speakers, I began to think that the word "Secular" hardly indicated the true character of the society, and it struck me forcibly that Secular Moralists would be a better name and indicate the true character of the society much better. The word "Secular" may be made to stand for almost anything, and givs our enemies a good chance to misrepresent us, but with "Moralist" added it would be different. When we were represented as immoral people, the people would take it with a great deal of allowance, and would wonder that an immoral society should take the name of "Moralists," and they would inquire into the facts. To "Secular" might be added Anarchists, libertins, devils, or any other evil name, and it would not be a contradiction of terms. This idea forced itself on me the morning after the convention adjourned, and I place it on record for the consideration of the officers and members of the Secular Union, to be acted upon at the next meeting of the Congress if you please to publish it. JOHN DOWNES.

PORTVILLE, N. Y., Nov. 6, 1890.

MR. EDITOR: The picture book came all right, and it is a good one. I hav set it on mission work amongst the heathens already.

Here is a bit of news from the Oswego Valley *Mail:*

Rev. E. S. Wilcox, formerly pastor of the Methodist Episcopal church at Shingle House, Potter county, Pa., has quit preaching and is engaged in taking care of saws in one of McKeon Co.'s big mills. There is considerable difference between preaching for $400 per year and filing saws for $1,000 per year.

I was well acquainted with Mr. Wilcox, and only a few years ago he left a job of filing for $3 per day to work for the Lord. But it appears that the Lord went back on him. Well, I hope he has seen the error of his ways.

He could not be a Talmage
And roam o'er holy land.
He could not be a Moody
And with the people stand.
He could not be a Sam Jones
To rave, to rear, and spout.
He could not be a Sam Small
To make the folks shell out.

Yours for truth, JOHN R. COATS.

DES MOINES, IA., Oct. 28, 1890.

MR. EDITOR: Please find inclosed $4—$2 to apply on subscription, and for the other $2 please send the picture book with blank leaves. I am well pleased with the paper, and especially with Heston's pictures. They are superb. If there is anything that does knock the superstition out of the blind bigots, it is to read THE TRUTH SEEKER and then look at the pictures before going to bed. With two or three doses I warrant a sure cure. The sky-pilots need but to look at King David's pictures to know how it is themselvs. I wish you would prevail on Heston to get us up a family record. I know he can do it. We want one we could frame and hang in our parlor. Let it hav say Bruno's picture at the head margin, Bennett's at the bottom, Ingersoll's and Macdonald's at the sides. This would suit me. It certainly would be the most valuable piece of furniture that could be placed in our homes, and the money for it would be the best-spent money that a man ever spent, rich or poor. Let us hav the record by all means. I would like an expression from all Liberals. I am sure THE TRUTH SEEKER will publish their wishes and views, also that Brother Heston will get up the record if we desire it. CAPT. T. J. KENNEDY.

JOPLIN, MO., Nov. 8, 1890.

MR. EDITOR: It is a matter of great satisfaction to me, as it must be to every true, liberty-loving citizen of the United States, that the results of the present election will cause Mr. Blair, of Sunday Rest bill notoriety, to pack up his gospel traps and decamp from the halls of the national legislature. May he never return to disgrace them any more. We bid Mr. Blair a hearty departure. May he lubricate the axles of his gospel cart with salvation oil, and fill his lamps well with Christian grace, that they be a lamp to his path and a light to his feet while he travels the dark and hideous road of priestcraft and superstition, that will surely carry him far away from humanity and civilization. May he be eminently successful in loading up his gospel garbage. May he be triumphantly successful in barreling up his old coagulated Jesus blood, and load it upon a theological ship and sail far, far away never more to return to engage in a diabolical scheme to try to undermine and sap the foundation of the free and independent United States of America, as secured to us by the life-blood of our forefathers of '76. May the time speedily come when the Christian heaven will be looked upon as a reward for crime and their hell as a scarecrow for intellectual cowards and idiots.

Yours fraternally, DR. F. D. OWEN.

EVANSVILLE, MINN., Oct. 25, 1890.

MR. EDITOR: Inclosed find $3.50—$2 for the "Freethinker's Pictorial Text-Book," and $1.50 for the grand paper.

Here is a story about a Lutheran farmer and a Lutheran preacher. Some of us Liberals had a Unitarian, Rev. Kristofer Janson, of Minneapolis, to speak here. He spoke here September 26th twice, first over the Bible and second over the Gods. A few days before he came, this farmer came in one evening (he knew I was one on the committee), and said to me that I was the most miserable man on earth, who could allow such a bad man and Freethinker to come into town. He jumped on his legs and clapped his hands and swore over me, and said he should do all the harm he could to destroy me. Next day the preacher himself came, called on my principal, and wanted him to stop Mr. Janson from coming. He said, "This is my bread, and if he comes he will destroy it for me." My principal said he could not and would not stop him. On Sunday in his church he preached against him, thus warning his sheep not to go and listen to him. On September 26th people from all surrounding districts came into town and heard Mr. Jamieson, and many orthodox were made skeptics. Mr. Jamieson is a grand speaker. On November 1st he speaks here again. Good wishes to all who are fighting the monster we call superstition. MARTIN GRAU.

GOWER, MO., Oct. 27, 1890.

MR. EDITOR: Governor Ingles is a prominent lawyer of Plattsburg, Mo., and I will tell you how I got him as a subscriber. He was in Gower, where I liv, on legal business, and I had just got THE TRUTH SEEKER out of the office and had read John Peck's conclusion of "The Christian's India Rubber God," when I met with Colonel Algair and Governor Ingles. After the usual salutations, I told them to listen while I read the postscript of John Peck concerning the Christian's india rubber God. They gave audience, and when I was through reading Governor Ingles was captured as a subscriber. Long may Brother Peck liv to wield his brainy pen.

I hav been battling as a Liberal and Secularist in the town of Gower, solitary and alone, for the last ten years. But I am not discouraged, for our cause is of too much importance for us to grow weary in well-doing. What a shame that in this the nineteenth century, when thought is speeding its way like electricity through the heavens, it should be necessary for us to stand upon the walls of liberty and warn the citizens of this republic of the destructiv approach of the orthodox wolves of our land. But how true the expression, "Eternal vigilance is the price of liberty." How I long for the prison doors of the mind to fly wide open and let the intellectual star range co-extensiv with the universe! Oh, the grandeur of Reason, walled by the frontal, parietal, and occipital bones, and lit by the great intellectual star that pervades the universe! J. W. HUTCHISON, M.D.

CANON CITY, COL., Nov. 3, 1890.

MR. EDITOR: I write mainly to indorse the idea of forming a Freethinkers' mutual aid and protection association, and I agree with Mr. Hess's idea that this society should hav a political character—not by forming a new party, but by each member working in his own party, for the nomination and election of officials who he knows will favor the complete separation of the church from the state. More effectiv work can be done in this line than perhaps by any other plan. The exclusivly educational method now being followed up is the foundation of success, but final success cannot be attained except through the law-making and executiv powers of the land; and we ought to begin work to secure at least our share of these powers in all electiv bodies from district school directors up to president.

Now, I want to ask if there is anything published suitable for a Liberal or scientific Sunday-school—something adapted to children particularly. If any of your readers know of such books, papers, or tracts, or of the existence of any such Sunday-school as this, I would like to hear from them. This is another line of work which we ought to inaugurate at once. If there is no line of books and papers for this work, some Liberal of means ought to get one up at as low a price as possible. A course something like this would be suitable: History of events showing the effects of the connection of church and state; comparativ religion; collection

of scientific and historical facts showing up the errors of Bibles, and a code of natural morals. This, with tracts and papers containing entertaining stories connected with the work in hand, or containing a moral lesson, would, I think, be about what is needed. It would be so much better to teach our children such things as these than to allow them, as nearly all Liberals do, to go to a church Sunday-school and there get stuffed with a little truth mixed up with a great deal of error and superstition. If the children are taken care of in this respect, they will help wonderfully in the next generation. G. P. BRENE.

DAYTON, O., Nov. 10, 1890.

MR. EDITOR: As I hav been traveling over the world for over fifty years, I hav never had time to become a Christian in the common acceptation of the term. It is true I joined one church here and another there, because it was fashionable. I had no time to think of cause and effect. Indeed, until I got hold of THE TRUTH SEEKER, that great and noble paper, which led me to think and seek the truth, I was satisfied to go to church to hear the music and see the girls, and I am compelled to tell the truth, I never once in my life thought of salvation, but only of love to the female sex.

Of late I hav been bothered to death by an ignorant Methodist member by the name of Holden, and on every visit he would ask me, "Do you want to be saved?" Being thus provoked by this ignorant man, I replied finally in these words: "If the dogs and wolves and bears would eat me after death, according to your doctrin my spirit would walk out and go across the river Styx. Now, I believe this is the only world where we can enjoy life, and I do not care where my spirit goes. They tell me spirits are flying about, and that they hav been seen in the big Chicago fire dancing and playing all sorts of tricks; that they fly about one's room; that they sit listening to what we say; that they can read and write; that they enjoy their freedom; that if you send for them in America and they are in Europe they will come; that they know your thoughts and mind; and that they are in every church in the world at the same time like the triune God, Christ, Mary, and all the angels. But I do not believe in one of them." In fact, I got so sick and tired of this fool that I begged him to go and read THE TRUTH SEEKER, and inwardly digest it, and if this would not open his mind to conviction, I advised him to go to the insane asylum, where he would find lots of Christians like himself who had lost their senses trying to understand the Bible and its silly, incomprehensible doctrins. On my giving him these words, so ably and so richly supported in THE TRUTH SEEKER, he picked up his hat and flung his body out of my room, and the last words I heard from him were, "The devil!"

Now, I hav only a few words more to say—that I am poor, old, and unable to take THE TRUTH SEEKER, but if I had millions I would send one to the sixty millions of people in the United States and one to every Christian in the world.

FRED ROBERTSON.

MARCELINE, MO., Oct. 31, 1890.

MR. EDITOR: I hav been listening to some more balderdash to-day, and every time I hear it I feel a kind of inspiration urging me to write my opinions, so that others than those whom I come in contact with may read them. It is just as reasonable for me to believe that everything else has always existed in some form as it is to believe that God has always existed. The Christians hav been urging me to believe that God created everything that exists in six days, and that God himself has existed throughout all past time and before there was a time; that he was without beginning or ending. When I ask them where God was during this eternity before the beginning, and what he was doing, they cannot tell me. When I ask them what he is doing now they cannot tell me. And when I intimate that some law or force governing nature is probably all the God there is, they rant and laugh, and ask, "Do you think everything came by chance?" They cannot believe that the earth, sun, moon, and stars, and everything else in nature, has always existed in some form, but they believe a God has existed always in the past, and that after countless ages of dwelling alone (no one knows where) he jumped up and created the world, sun, moon, and stars, and everything that is, in six days, out of nothing. It may be that my reasoning faculties are poor, for I cannot explain how something could be created from nothing. Neither can I tell why the Christians hav not the knowledge to tell me. If Christians know so much of God, Jesus, and the devil, why can they not answer these hard problems? Like the Agnostic, they are necessarily forced to say, "I don't know." Christians detest the works of Voltaire, of Paine, of Ingersoll, and all other books that oppose Christianity. They tell me all books opposed to the Christian belief are untrue, unreasonable. They believe in one book, the Bible, and disbelieve a score of others. They claim their Bible was given of inspiration. They prove it by the book itself, which is the very poorest source to look to for evidence. If the Bible be false, would it not tell a falsehood to establish itself? And if it be true in all respects, would there not be evidence sufficient outside of itself to prove its purity and to convert all the Infidels in the land? The proof does not exist outside the Bible to prove all it says, therefore I cannot believe it to be God's own word. If the fact of the existence of a personal God was established I could not think the Bible his word. And as the fact is not established, I hav no desire to force the belief upon myself. I do not know; how can I know? And to be honest with myself I should not say I know when I do not know. I hav never seen God, neither hav I met any who hav seen him. Therefore is it not more reasonable to say the sun, moon, earth, and stars hav always existed in some form without a God, than to say that there somewhere exists a God when nobody knows where he is? And if he existed from everlasting to everlasting without being made or created, is it not more unreasonable to believe God has always existed? We never hav seen him, but we do behold things existing in nature. And if God could exist without being created, why, the sun, moon, stars, and everything we behold in nature could hav always existed without a creator or God. For it is certain that they do exist, and it is not certain that there is a God. Christians hang their faith on the teachings of the Bible, but when I read it it becomes so terribly absurd; and if it was true God himself for the most of the time is represented as a relentless demon. If I were fully convinced that there is a God, I would honestly be ashamed to accuse him of what the Bible does. Let all Christians ask themselvs this question, who made God? If he always was, may it not be that all things else hav always been, and therefore did not need a creator? And that would do away with the God idea. Christians, if there is a God, say so—then prove it. If, like me, you do not know, be honest with yourselvs and say you do not know.

Yours for liberty and investigation, CHAS. A. GLENN.

PHILADELPHIA, PA., Nov. 10, 1890.

MR. EDITOR: I am very highly pleased to report that our League had the good fortune to hear yesterday two splendid lectures from that intellectual giant, Charles Watts, who in my judgment is the best expounder of Freethought in this country. We had two magnificent audiences at both lectures; in fact, the spacious hall proved entirely too small to accommodate the evening audience, as many could not obtain entrance, but had to be contented to stand outside to hear, which they did for two full hours. The subject of Mr. Watts's discourse in the afternoon was "Labor and Capital from a Secular Standpoint." The lecturer proved to the satisfaction of the vast audience, judging from the frequent applause, that the salvation of the working classes rested with themselvs. At the close of the lecture an Anarchist and a Socialist criticised the lecture. The former thought that while the lecture was good it was not very profound, and the latter thought that the lecturer was behind the age. To those who hav heard Mr. Watts in his closing reply to his critics, it will not be difficult to imagin how easily he demolished them. In fact, as I said before, judging from the frequent applause, the sophistry of Anarchy was never better exposed before to a Philadelphia audience. The Socialist fared a little better, but nevertheless he came in for his share of a good thrashing, as the lecturer showed to the satisfaction of the audience that he, the Socialist, was behind the age, and not the age behind him. The evening's discourse was, "Mind and Matter—Whence comes Intelligence?" Well, to tell you the truth, words cannot express our appreciation of this grand philosophical and scientific discourse, as he left not a shred of ground for the Spiritualist and Materialist to base an argument upon. While listening to it, I could not but help thinking of Baron D'Holbach's "System of Nature," that I read some years ago, and which made me a Materialist, although the lecturer was far in advance of the time in which that work was written, as all know that hav heard Mr. Watts or read his lectures. As the lecturer expected a lively debate to follow, he curtailed his lecture somewhat in order to giv his opponents an opportunity to reply, as the Spiritualists turned out in great numbers to hear a scholar who they knew was not favorable to their doctrin scientifically speaking. The debate that followed was an utter disappointment to the lecturer. Apart from the statement that tables could go around and giv raps when asked to do so, and other similar testimony, it left the speaker without anything to reply to. I will conclude by giving the League's sincere thanks to all those who contributed toward these lectures, thereby making it possible for us to enjoy these intellectual treats. GEO. LONGFORD, Sec.

ELMIRA, N. Y., Oct. 26, 1890.

MR. EDITOR: Please find inclosed remittance which pays for the best, largest, and greatest Liberal educator in the world to Jan. 1, 1892. I also inclose $1 for the Liberal Literature Fund, and if I could afford it, I would send you $100 for this very purpose, for never was it so absolutely necessary as now to disseminate the teachings of Liberalism. It is astonishing to find by talking with nearly all classes how very uninformed they are upon the great questions of the present relativ to state and church. They seem to think that the state and nation are both subservient and must bow in humble submission to the rulings of the church, and that not to acquiesce to her mandates is to commit a terrible crime. They do not seem to be at all cognizant of the fact that the church is marshaling her forces to completely set to naught the liberties of this country. Only a few weeks ago a person said to me, "We should be willing to leave it to the church and her clergy to make our laws, do our thinking, and prescribe to us what is right or wrong." When such utterances as these, and much worse, are spoken and believed in, it reminds us of the very great work yet to be done by the Liberals of this country to awaken thought upon these questions, and the only way to do this is to lay before the great uninformed masses Liberal literature by which the people can learn of the wily machinations of the church being made upon the rights and liberties which we yet enjoy.

It is somewhat discouraging, I say, to behold how very oblivious the people are concerning the results arising from a practical union of church and state. Almost every day can any beholder see disappearing our personal rights, liberties, and privileges, and not one voice is raised for their retention, and unless the people arouse to action and assert their individual rights and bid "Hands off," they will wake up some morning to find themselvs bound hand and foot with chains of church tyranny. That will set them to asking, "When and how did this all happen? How came all this to be? Why is this thus?" When this happens they will only hav themselvs to blame.

In the last TRUTH SEEKER I noticed your urgent appeal in behalf of the World's Fair Sunday opening. I am very busy now, but after January 1st I will hav more leisure, and shall start a petition in this city, using the blank you hav prepared, and see how many signers I can get for Sunday opening. Though in an orthodox and pious city, I believe I can roll up a petition that will be astonishing. We will petition everybody decent, respectable, and intelligent, being Jew, Christian, Infidel, or pagan, layman or clergyman. We think we will send you a petition that will be commendable. L. DEWITT GRISWOLD.

MONTPELIER, IND., Nov. 9, 1890.

MR. EDITOR: C. E. Boynton and others are advocating a secret order of Liberals, an institution that I hope may be constructed to meet a pressing want at the present time. We can see cases of modern religious persecution, from the time of Abner Kneeland to the present, and they are on the increase. Therefore we as reformers need to combine and organize ourselvs to meet the common enemy, the superstitious tyranny of the Christian church. Webster defines superstition, false religion; and the Liberals pronounce the Adam story, the fall of man, and the atonement all false, and a superstition, therefore our persecution.

England has its declaration of rights, adopted in 1689, which says: "It was therefore declared, the power of suspending and of dispensing with laws by regal authority is illegal, that the commissioners for ecclesiastical cause, and all commissions and courts of the like, are illegal." The French passed their Rights of Man bill in 1789, and in 1776 the United States adopted their Declaration that "to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed," all embracing the primary principles of human liberty—which always hav been and still are invaded by religious bigotry and intolerance. Our present political outlook might be compared to a great cavern, and the farther we look within the darker it is. But we can see the Republican party, controled by the evangelical churches and the whisky ring. And the Democratic party, controled by the Catholic church, or the pope and whisky ring. Both parties extend their whole influence to support the moneyed monopolies of the world, expecting to receive the patronage of the money power in return. The situation of the Prohibition party is aptly described by Parker Pillsbury in the *Freethinker's Magazine*, where he says, "When it married the church and took the name of Christian, with the pompous W. C. T. U. like the A. B. C. F. M. of one of the missionary organizations, I feared for it. But now that it has polygamously wedded itself to the God-in-the-Constitution conspiracy it has been my despair." I look for the new party organized at St. Louis September, 1890, through the alliance of the various labor factions and some of the Prohibitionists, and what do I find? The convention was opened with prayer, and the preamble to the platform commences with, "We recognize the almighty law-giver who decreed the universal brotherhood of man," etc. And then they named it the National Reform party, which has been the name of the God-in-the-Constitution party for the last fifteen years. I take it that the party is sold to the church. Now that your eyes hav become somewhat accommodated to the darkness, look farther in the cavern and see the evangelical Christians as far as possible taking control of the public schools, and demanding that there shall be religious instruction and even catechising of the religious belief of the children. The Catholics use this as a subterfuge for parochial schools. Look farther in and you will see the cavern strewn with the relics of the Inquisition, martyrdoms, and wars of extermination.

We do not want the old story repeated. We need to organize in a way to get all the strength possible. And I feel sure that a secret order is what we need. And we need it not only destructiv but constructiv. It takes hard work to tear down the old building and clear away the old dirty rubbish. But it takes a great deal more work to erect the grand new structure. But if we will build on strictly scientific principles the structure will endure perpetually. All our civilization is the result of strictly scientific development, though it has been badly retarded by unscientific effort. Mathematical knowledge is necessary in measuring the earth or dividing chemical equivalents. We must measure and weigh in developing machinery, tilling the soil, or building and running manufacturing establishments. Astronomy, geography, and navigation must be understood before merchants can transport and distribute the manufactures to feed and clothe mankind. The sciences are not entirely developed, and new discoveries will be made. Revealing nature's laws to man is scientific labor. Living in harmony with the laws of nature is the true moral code. The best interest of mankind as social beings condemns a few monopolizing the necessities and comforts of life, and the many consequently suffering. It condemns licentiousness, and the use of whisky, tobacco, and poison drugs even when used as medicin; and we as philanthropists will not curse posterity by entailing on them such evil practices.

I would favor naming our order Patrons of Science, and making ourselvs truly such. Be bold and independent Freethinkers; but hav the order so secret that if necessary a person might belong and no one hav a knowledge of the fact except members of the order. I would that the women should be encouraged to join, and that they should be eligible to any office in the order. Ignorant, superstitious women are the mainstay to the church, and the remedy is to educate and enlighten them. Let those that are enlightened apply themselvs to the task. Let the children be well cared for.

Yours for Patrons of Science, WM. ALLEN.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Bright Side.

If one looks upon the bright side
It is sure to be the right side—
At least that's how I've found it as I've journeyed through each day.
And it's queer how shadows vanish,
And how easy 'tis to banish
From a bright side sort of nature every doleful thing away.

There are two sides to a question,
As we know; so the suggestion
Of the side which holds the sunlight seems most reasonable to me.
And, you know, we can't be merry,
And make our surroundings cheery,
If we will persist in coddling every gloomy thing we see.

There's a sensible quotation
Which will fit in every station—
We all know it: "As the twig is bent, so is the tree inclined."
And the twigs of thought we're bending,
If to ways of gloom we're tending,
Will be pretty sure to twist and dwarf and quite deform the mind.

There's a way of searching over
The wide skies till we discover
Whether storms are on the way, or the weather that we love;
And the blue may fast be hiding
Back of clouds which swift are rising,
Yet we know the blue is shining still, and spreading far above.

And while that will last forever
(For the true blue fadeth never),
The dark clouds must soon or later be dispersed and fade away;
And the sweet, "bright side" still shining
Will meet the eyes inclining
To watch for it and welcome it, however dark the day.

So, my friends, let's choose the bright side,
Just the happy, glorious right side,
Which will giv us health and spirits just as long as life shall last;
And the sorrows that roll o'er us
Shall not always go before us,
If we keep a watch for blue skies, and will hold its sunshine fast. —*Mary D. Brine.*

Willie's Tears.

Last night 'mid tears, a sorry shower,
Before the peaceful twilight hour,
Was willful Willie put to bed—
"A bad, bad boy," so mamma said,
But lo! this morning, like the sky
Unclouded shone his clear blue eye.

And when upon his happy view
The meadows gleamed, all teared with dew,
He clapped his tiny palms and cried,
His plump, pink cheeks aglow with pride,
"Last night, last night, O mamma, see,
The angel-boys were bad like me!"

—*Clinton Scollard in Santa Claus.*

What Ambergris Is.

Ambergris, which is used as a basis for nearly all standard perfumery, was first found an unattractiv mass floating on the surface of the sea or lodged upon the shore. How so unlikely a substance ever suggested itself as a perfume is unknown, but it has been in use for centuries, and it is only until comparativly recent times that its origin has become known. It is nothing more than the morbid secretion of the liver of a sick spermaceti whale. It is described as a fatty, waxy substance, disagreeable to sight or touch, but even in its crude state exhaling a pleasant odor. The crude substance is subjected to chemical action to extract the activ principle, called amberine. It was recently reported that a Maine fisherman picked up a mass of the substance which nearly filled a barrel and is worth $25,000. This is probably an exaggeration both as to size and price, for the largest piece on record was found at the Windward islands, weighing one hundred and thirty pounds. This was sold for about $2,600.

Amber was also first found on the shores of the sea after severe storms. For a time its origin was unknown, but it was early put to use and regarded with a superstitious awe by the ancient Greeks and Romans, its peculiar electrical qualities being noted by them. It is now thought to be the gum of forest trees which perished ages and ages ago, the lands upon which they flourished having become the ocean's bed. Amber has no fixed value, the price being regulated wholly by size, quality, and other considerations. Drops of amber in which are imbedded insects of those ancient times command fancy prices, while the more common kinds are used for making a certain kind of varnish and even in medicin. The world's supply of the two, amber and ambergris, does not wholly depend upon what may be accidentally found. Dredging for amber is now systematically carried on by regularly organized companies, and all spermaceti whales killed by whalemen are subjected to a pretty thorough post-mortem examination, the find of ambergris in the monster's interior often being vastly more valuable than the oil extracted from his blubber overcoat.

Evolution of the Voice.

Darwin seems inclined to believe that as women hav sweeter voices than men they were the first to acquire musical powers in order to attract the other sex, by which I suppose he means that the feminin voice owes its greater sweetness to more persevering culture for purposes of flirtation. I do not know whether the ladies of the present day will own this soft impeachment, or whether they will be flattered by the suggestion that their remote ancestresses lived in a perpetual leap year of courtship.

Other emotions, however, besides the master passion of love had to be expressed; joy, anger, fear, and pain had all to find utterance, and the nervous centers excited by these various stimuli threw the whole muscular system into violent contractions, which in the case of the muscles moving the chest and the vocal cords naturally produced sound—that is to say, voice. These movements, at first accidental and purposeless, in time became inseparably associated with the emotional state giving rise to them, so as to coincide with it, and thus serve as an index or expression thereof. From this to the voluntary emission of vocal sounds is an easy step, and it is probable enough that the character of those sounds was primarily due to the "imitation and modification of different natural sounds, the voices of other animals, and men's own instinctiv cries."

Boys Who Do Not Play.

An Englishman traveling in Germany writes: "German boys never play. They hav no games, no sports. Life is to them a serious business. During a year's residence in a German town—where were a university, a gymnasium, a *real schule*, people's schools, and various private schools, and where, having two boys of my own in school, I had good opportunity to learn of boys' life—I never saw or heard, with the exception of one game of hide and seek, a single game. Once, in crossing a large court, I saw a company of boys choosing sides for a game of ball. I watched with interest a spectacle so unusual, wishing to see how a German boy would look when actually engaged in a game; but I was disappointed, as the company soon broke up in a fight. I was not surprised, for fighting, not in anger or hot blood, but easily and naturally, is the amusement of the German boy. Not that he is more pugnacious than other boys; but the military disciplin that curbs him in school and the sight of soldiers whenever he steps into the street keep constantly before him the idea and almost the necessity of fighting. This lack of healthful sport seriously affects the boy, depriving him of much enjoyment and making him old before he is mature."

Plain Enough.

No thing is made for nothing. Every part of even the smallest animal's structure is, or has been, of use to him. Otherwise it never would hav been developed.

"Can you tell me, my friend," said an elderly gentleman to the keeper of the menagerie, "what the hump on that animal's back is for?"

"What's it for?"

"Yes. Of what value is it?"

"Well, it's lots of value. De camel wouldn't be no good widout it."

"Why not?"

"Why not? Yer don't suppose people 'ud pay twenty-five cents to see a camel widout any hump on him, do yer?"

A Monster Locomotiv.

The largest locomotiv in the world has just been placed on the Big Four road. It is sixty-five feet in length, and weighs 130,000 pounds. It has two boilers, between which the cab is placed, which is as large as a small house. On the pilot twenty people can be seated. It requires two firemen and one engineer, and its inventor claims it can, under favorable conditions, make ninety miles an hour.

Correspondence.

ROCKVILLE, IDA., Oct. 18, 1890.

DEAR MISS WIXON: I thought I would write to the Corner, because I do not see many letters in it. This is my first letter. Father has taken THE TRUTH SEEKER for about six years. We hav twelve pet sheep, three calves, and eleven little pigs. I am going to school now. I study arithmetic, grammar, geography, reading, and writing. I will close for this time.

Your little Freethinker,
LAURA M. CARLTON.

SNOWVILLE, VA., Nov. 10, 1890.

DEAR SUSIE: Seeing the appeal of our beloved poetess, Mary Baird Finch, for Cook and Casey, in the Corner, I notice no addresses are given, and I feel so anxious that these two helpless old veterans of Liberalism should be helped, I hasten to send their addresses: R. M. Casey, Five Forks, S. C. Prof. J. H. Cook, Columbus, Kan. I would also say that anyone writing me and wishing to help them can inclose the needful, and I will gladly forward it.

Thine for true kindliness,
ELMINA D. SLENKER.

DALEVILLE, IND., Oct. 26, 1890.

MISS SUSAN H. WIXON, *Dear Friend:* As I hav not written for a long time, I will try and write again. There are three Sunday-schools here every Sunday. There was a man preached here, not long ago, and said that R. G. Ingersoll was dead, but had repented on his death-bed. I told him that I did not want to dispute his word, but Mr. Ingersoll was not dead, and I was happy that I knew it. He wanted to know if I was an Infidel. I told him I was. He wanted to know, then, if I ever knew an Infidel to go to heaven. I told him I had never been there to see, and nobody else that I ever heard tell of. We take THE TRUTH SEEKER, and could not do without it. The town looks dead, for all that the church bells are clattering. It is very cold. Well, as I am making my letter too long, I will close. Hoping to see this in print, I remain,

Your Infidel Friend, ROSA REMSBURG.

BALLSTON SPA, Oct. 20, 1890.

DEAR MISS WIXON: I thought I would write to you, as I did not see any little girl's letter in the Corner to-day. Well, I will say, my little friends hav gone to Sunday-school to hear some more slush and Bible lies, but I thought I would stay at home and tell you about my sister, who livs in Jersey City. She has a big bouncing girl, born two weeks ago, and its name is Maud Ingersoll Frayer; her hair is as white as silver, and her eyes a deep blue. She has lifted her little head alone from the day she was born. I hav a little black skye terrier, and I call him Robert Ingersoll, and I hav lots of fun with him. Mamma wishes the Freethinkers would hold another convention at Saratoga or at the White Sulphur Springs. Ha, ha, ha—wouldn't we hav a nice time singing and swinging? I wish we had a Liberal Sunday-school. I think I am taking too much space in the Corner, so good-bye.

Yours for love and truth,
HATTIE JANE THORPE.

QUENEMO, KAN., Oct. 21, E.M. 290.

DEAR MISS WIXON: It has been a long time since I hav written to the Children's Corner, and I am glad I can truthfully say it has progressed wonderfully since last I wrote, under the able management of Miss Wixon. Success to her and many others that are working for the ever-prevailing truth. In my estimation the Corner is improving and the readers as well.

I always watch for a letter from George Remsburg. Oh, that there were many more such Liberals as he!

We hav taken THE TRUTH SEEKER for about twelve years, and think it one of the grandest Freethought papers ever published.

One day one of our Christian friends came to our house and happened to see THE TRUTH SEEKER and looked at the pictures, and happened to look at the name of the paper and saw it was THE TRUTH SEEKER. She threw it upon the floor, but she got so she would look at the pictures but would never read any. But they, no doubt, set her to thinking upon the subject of Freethought.

My folks are personally acquainted with Prof. J. H. Cook and hav been to his home. They say that he is in very destitute circumstances.

I agree with Mary B. Finch about building monuments over the dead. If they would take the money spent upon building them and build roofed monuments, and build them for the living and helpless Freethinkers, it would do a great deal more good. And that is what we want to work for—do all the good for the human family that we can. Do all the good we can in this world, and the best we can in the next (if there be a next).

That is something like the story of the man that wanted to pray and did not know whether there was a God to pray to or not. He said: "O God! if there is a God, save my soul, if I hav a soul, from hell, if there is a hell." And I think that is the way with a good many of them. They are rather uncertain if there is a God.

I would like to correspond with some of the Liberal girls and boys of the Corner. I am fifteen years of age.

Yours for Universal Mental Liberty,
HENRY R. WATKINS.

[Henry writes a pleasant letter. We hope to hear from him soon again. Thanks for the pretty picture, Henry.—ED. C. C.]

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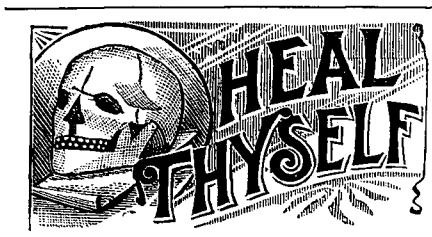
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Liberal Meetings.

These notices are for the benefit of Liberals who may be visiting the places where these societies are located. Local Secular Unions and Freethought Societies meeting regularly can hav their gatherings advertised here free by forwarding the necessary information.

The Manhattan Liberal Club, N.Y.
Meets every Friday evening, at 8 o'clock, at German Masonic Temple, 220 East 15th street. Lectures and discussions. The public cordially invited.

The Newark Liberal League
Meets every Sunday afternoon at 3 o'clock at Liberal League Hall, 177 Halsey st., cor. Market st., Newark, N. J. Lectures and discussions on religious and social questions. Seats free and everybody welcome.

Philadelphia Liberal League 257
meets every Sunday in Industrial Hall, Broad and Wood sts., at 2:30 and 7:30 P.M. for lectures and free discussions on religious and social questions. Able speakers interest the audience. N.B.—Truth Seeker publications always on hand at cheap rates.

Chicago Secular Union
Meets every Sunday evening at 7:30 P.M., at Princess Opera House, 558 West Madison street. Lectures and debates. Strangers from abroad are welcome.

The Secular Society of Kent, O.,
Meets semi-monthly, first and third Sundays, at 2 P.M., at the town hall. All friends of human cultivation are invited. MARIUS HEIGHTON, Sec.

The Minneapolis Secular Union
Meets every Sunday at 7:30 P.M., at 412 Nicollet ave., Rooms 12 and 14, Eastman block, Minneapolis, Minn. J. F. MACOMBER, Pres.; LEROY BERRIER, Sec.

Elizur Wright Secular Union
Of Alliance, O., meets the first and fourth Sundays of each month at Independent Church, at 10:30 A.M. Free discussion on all Liberal subjects. Subscriptions to THE TRUTH SEEKER and *Investigator* are solicited. R. G. SMITH, Cor. Sec.

The Walla Walla Liberal Club
Meets every Sunday at 2 P.M. in Grand Army hall, Main street, Walla Walla, Washington. Science Lectures.—Free Discussions.—Original and Selected Readings and Poems. A large valuable library is at the service of members and friends. C. B. REYNOLDS, Pres.; A. W. CALDER, Sec.

Milwaukee, Wis., Liberal Club
Holds meetings every Sunday evening at 216 Grand ave., (Fraternity Hall). Lecture followed by debates. The public cordially invited.

Brotherhood of Moralists, No. 903, Prairie City, Ia.,
Meets every Sunday in the Liberal reading-room hall at 2:30 P.M. All Liberals are cordially invited. F. V. DRAPER, Cor. Sec.

San Francisco, Cal., Freethought Society
Meets every Sunday evening at Union Square Hall, 421 Post street, at 8 o'clock. A cordial invitation is extended to all. Seats free.

Des Moines Secular Union
Holds regular meetings at Good Templar Hall, Flynn Block, S.E. corner 7th and Locust streets. Lectures followed by discussion. Friends from abroad heartily welcome.
FRANKLIN STEINER, Pres.

Portsmouth, O., Secular Union
Meets every Sunday at 7 P.M. in Grand Army Hall. Lectures, discussions, readings, poems, music and songs. A cordial invitation is extended to all; especially to friends from abroad. Correspondence solicited. J. L. TREUTHART, President. WILL S. ANDRES, Secretary.

Port Angeles Secular Union
Meets every Sunday at 7:30 P.M. in the public school building in Port Angeles, Wash. Lectures, songs, and select reading. Discussion invited on all subjects. Liberal literature distributed free. FRANK MORSE, Cor. Sec.

The West End Progressive Liberal Union
Of Los Angeles, Cal., meets semi-monthly, first and third Sundays, at 8 o'clock, P.M., at Parr's Hall. Everybody invited. MRS. R. M. BERRA, Pres.; J. H. MCWILLIAMS, Rec. Sec.

The Roeder Secular Union
Of Roeder, Wash., meets every first and third Sunday in the month, at the Roeder school-house. Lectures, discussions, reading, and poems. The greatest freedom accorded to all. Our motto, "Universal Mental Liberty." D. E. BICE, Pres.; J. W. BELL, Vice-Pres.; CHARLES SHEA, Sec.

American Secular Union, Newark Branch.
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News of the Week.

THE authorities of Naples recently demanded admittance to a convent to examin into reported cases of maltreatment of nuns, but their request was refused as insolent and exorbitant. They called a blacksmith and broke in by force, which act is stigmatized by Catholics as "a monstrous outrage."

THE cholera just subsided in Japan caused nearly thirty thousand deaths.

IN return of the visit of our naval squadron to Brazil last summer, a Brazilian fleet is on its way here to salute us.

CATHOLICS report 15,000 children in the parochial schools of Cincinnati, 21,000 in Cleveland, and 40,000 in Chicago.

ANN ARBOR, Mich., University students had a fight with militia on the 12th, in which three of the former were killed.

THE British torpedo cruiser Serpent foundered off Spain on the night of the 10th, and only 3 out of 250 persons escaped.

MT. ETNA in Sicily is displaying symptoms of eruption similar to those of Mt. Vesuvius previous to its destruction of Pompeii A.D. 79.

ONE of the latest respondents to "green goods" circulars was a Kentucky woman who came to New York with a revolver about her, and $300 for which she wanted $3,000 counterfeit. She was, she said in court, "a truthful Christian Bible-reader."

THE czar is carrying out his maintenance of the Greek Catholic church by closing the Roman Catholic churches of Volhynia and Hodolia, and the Dominican monastery of Ostrog.

LIEUT-COL. VON EGIDY of the Dresden Hussars has been asked to resign on account of publishing a book called "Serious Thoughts," in which he advises people to leave the church, which he declares to be an antiquated institution, and not in accordance with modern science.

SITTING BULL is inciting the Indians about Standing Rock agency, N. D., to a rising. He is seconded by Kicking Horse, the Sioux prophet, who says he has been to heaven and learned that the whites will soon be visited by the Great Spirit with failure to remember how to make gunpowder, and be destroyed.

"I WANT a pair of white satin burial slippers for myself," said Mrs. Quimby, of Wichita, Kan., to an undertaker on the 13th. She prophesied that that day would witness the end of the world and Christ's coming. She and her daughter, to avoid the falling buildings, waited all day in a tent, surrounded by curious crowds.

PROFESSOR KOCH says that he wishes no recompense for his discovery of a cure for consumption, and will in a few days explain it to the world. The cure is said to consist of inoculation with a lymph which expels the tubercular bacillii. It cures all tubercular affections of the skin, joints, and bones, but consumption of the lungs in the first stages only.

STANLEY charges the officers of one division of his Emin relief expedition with mismanagement, and they countercharge him with neglect and other wrongs. Of his officers one, Jameson, is now said to hav bought a slave girl and presented her to cannibals that he might see her eaten. He died of fever. Another, Barttelot, is said to hav been insane and cruel. He was killed by a nativ whose wife he was beating.

AT St. Peter's Catholic church at Saratoga, N. Y., on Sunday the 9th, the priest behaved in a way thus described by a member of the congregation: He went down through the aisle abusing the people, and "attempted to enter the pew and take my wife out. I pushed him back and said: 'Hold on there!' If he had not desisted, I should hav struck him, or any other living man, if I had known I would die in five minutes. He stepped back, when my daughter said: 'That's my mother.' The priest then said: 'Why didn't you say that before and not be so pigheaded?' I then said to him: 'Go into the house and sleep it off.' He knew what I meant as well as you do. The priest then went to another part of the church and continued his abusiv talk, until his servant, Frank Jones, came in and took him out of the church."

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Gems of Thought.

PRACTICAL experiments had demonstrated such facts as the failing of springs on treeless slopes, and the violence of winter floods in districts unprotected by rain-absorbing forests, and tree culture was practiced as a regular branch of rational husbandry. But with the triumph of the Galilean church came the millennium of unnaturalism. Rational agriculture became a tradition of the past; the culture of secular science was fiercely denounced from thousands of pulpits; improvidence, "unworldliness," and superstitious reliance on the efficacy of prayer were systematically inculcated as supreme virtues. . . . Millions of acres of fine forest lands passed into the hands of ignorant priests, who, in their greed for immediate gain, and their reckless indifference to the secular welfare of posterity, doomed their trees to the ax, entailing barrenness on regions favored by every natural advantage of soil and climate.—*Oswald.*

THE fairest and fruitfulest provinces of the Roman empire, precisely that portion of terrestrial surface, in short, which about the commencement of the Christian era was endowed with the greatest superiority of soil, climate, and position, which had been carried to the highest pitch of physical improvement—is now completely exhausted of its fertility. A territory larger than all Europe, the abundance of which sustained in bygone centuries a population scarcely inferior to that of the whole Christian world at the present day, has been entirely withdrawn from human use, or, at best, is thinly inhabited. . . . There are regions, where the operation of causes, set in action by man, has brought the face of the earth to a state of desolation almost as complete as that of the moon; and though within that brief space of time which we call the historical period, they are known to hav been covered with luxuriant woods, verdant pastures, and fertil meadows, they are now too far deteriorated to be reclaimable by man, nor can they become again fitted for his use except through great geological changes or other agencies, over which we hav no control. . . . Another era of equal improvidence would reduce this earth to such a condition of impoverished productivness as to threaten the depravation, barbarism, and, perhaps, even the extinction of the human species.—*Professor Marsh.*

Lo! the world is rich in blessings;
Earth and ocean, flame and wind,
Hav unnumbered secrets still,
To be ransacked when you will,
For the service of mankind.
Science is a child as yet,
But her power and scope shall grow,
And her triumphs in the future
Shall diminish toil and woe,
Shall extend the bounds of pleasure
With an ever-widening ken.—*Anon.*



DAVID REMINDS URIAH OF HIS FEET.

And David said to Uriah, Go down to thy house and wash thy feet.—2 Sam. xi, 8.

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To the World's Columbian Exposition Commission:

Learning that there is an organized movement among the more conservative church people—manipulated by a "Sabbath" organization—to induce your honorable body to close on Sundays the World's Fair, to be held in 1893 in Chicago, the undersigned respectfully put in this counter petition, and ask that the Fair may be open to the public on each Sunday of its continuance. We ask this for the following reasons:

1. That the American principle of separation of church and state may be maintained.

2. That public morality may be subserved by providing a substitute for the immoral places to which men may resort when no moral amusements are available.

3. As a matter of justice also to the people of Chicago who have given of their means to make the Fair possible, tens of thousands of whom can visit the Fair only on a general holiday; and as a matter of justice also to the visitors to the Fair, whose time or means may be limited, and who certainly are entitled to great consideration at your hands.

4. For the public good. The opening of the Fair on Sunday will be for the benefit not only of Chicago, but of the whole country. The rights of no one are infringed, the happiness of no one disturbed. Those who wish to attend can do so; those who do not can otherwise spend the day. This is a solely humanitarian question, a question of human relations and human welfare, and, therefore, the only standard by which you can decide is that of the public welfare.

5. It will benefit the Fair, attracting a much larger attendance, interesting more people in it, and increasing its receipts.

6. To the objection that Sunday opening of the Fair will destroy the day as a rest-day, we affirm that the tendency would be exactly the opposite. The more beautiful you make Sunday, the more attractive, the more noble and varied in its pleasures and instructions, the more difficult it will be to change its character, the less danger there is that employers will ever have the power to transfer it from its present position to the days of toil. With choice of Sunday occupation restricted to attending church or visiting a saloon, the average workingman would choose to keep on laboring.

7. Finally: Opening the World's Fair on Sunday will harm no one but the keepers of immoral places, while it will benefit the Fair itself, the people of Chicago, and the visitors to the Fair, thereby conducing to municipal prosperity, individual education, public morality, and the development and good of the whole country.

Name.	*Town.*	*State.*

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

Vol. 17. No. 48. {PUBLISHED WEEKLY. {New York, Saturday, November 29, 1890.} 28 LAFAYETTE PL.} $3.00 per year.



LOOKING FORWARD.

Notes and Clippings.

THE holy synod of the Russian or Greek church has just issued a decree imposing a religious penance from three to five years in length upon all widows and widowers who are wicked enough to attempt matrimony for the third time; and for all widows of sixty who are found guilty of the second offense a rigid penance of two years' duration is prescribed.

THE emoluments and the jobbery of the Church of England are alike libels on religion. The dean of Windsor had £2,000 a year, with large perquisits and a luxurious residence. Canon Farrar has just been elected chaplain to the House of Commons. He already draws the emoluments of two other offices—St. Margaret's vicarage, £500, and a canonry of Westminster, £1,000. What with the archbishop of Canterbury's £15,000 a year, a palace, perquisits, etc., and a host of his colleagues' enormous draining, the clergy of the church may indeed literally be poor in *spirit*, but, excepting the curates (the position of thousands of whom is as financially deplorable as that of the dockers), they are certainly not poor in pocket.

OF the recent conference on the subject of moral instruction in the public schools, the *Catholic Herald* says: "Among other specific questions are: 'What does expediency dictate as to religious exercises in public schools?' 'How far does expediency dictate that state-supported schools should inculcate the principles and morals of religion?' and 'What should be the ground and character of instruction in morals in our public schools?' If our Presbyterian brethren really wish to solve these three questions in the manner most conduciv to religion and morality, they will adopt the teaching of the Catholic church and condemn all godless education as the most dangerous invention of the devil."

A DISPATCH from Pittsburgh says: "At the meeting of the National Sabbath Association in this city this week a radical program was mapped out. In connection with Captain Wishart of the Law and Order Society, they propose to revive the Blue laws of 1794. Their first attack is to be on the Pittsburgh Sunday newspapers, and then on those of Philadelphia. Pittsburgh Sunday papers hav an aggregate of one hundred and fifty thousand subscribers. These will be stopped from selling, and the carriers and newsboys will be arrested and fined for distribution. The Rev. Mr. McCrary says it will be just as easy as falling off a log to stop all the Sunday editions of papers in Pennsylvania. Lawyers who hav been interviewed say that they can stop every form of employment on Sunday, unless the Blue laws of 1794 are modified or repealed."

A PECULIAR sect, calling themselvs the "Slaves of Christ," has been discovered in the district of Dunilovo, government of Vladimirsk. The adherents of the sect believe that if one dies by the "red death," his soul goes directly to the abode of the saints. One who makes up his mind to die like a saint gets baptized and partakes of the holy communion. He then lies down on the floor with his feet to the door. There, from beneath the floor or from a cavity made especially for the purpose, creeps a man dressed in red clothes with a large red pillow in his hands. The attending worshipers begin to sing a dirge, while the red man throws the pillow over the doomed man's face, and holds it there until the man is suffocated. If the man who dooms himself to the "red death" is strong, he is bound to the floor with ropes, so that in his struggles at the last moment he may not be able to overpower the "slave of Christ" who executes the horrible ceremony at his request.

THE *Christian Advocate* wails: "Consider the history of Sabbath laws and customs. Two hundred years ago, in Scotland and New England, the laws for the observance of the Sabbath were so stringent that the Jews, in their strictest periods, had not surpassed them, except in the more frequent use of the death penalty. Naturally and justly a reaction arose against such an extreme of rigor. A '*great popular current and movement of the ages*' has taken place; and with what result? The Sabbath is almost destroyed in this country. Little by little, with the consent and supported by the practices of many Methodists, Presbyterians, Baptists, and Congregationalists, the land has been filled with railroad excursions on the Sabbath, and the streams, adjacent seas, and lakes filled with steamboat excursions; and the rural districts during the summer hegira are covered with city and town Christians, of whom most hav left their Sabbath behind them, such as it was. In many of the cities theaters are opened, and little or nothing is done to preserve the sanctity of the day. It is yet uncertain whether the World's Fair in Chicago will not be opened on the Lord's day, with the probability that the popular current will determin that it shall be opened, and thus remove the last visible difference between the continental Sabbath and that of this country."

SINCE August last all eyes hav turned toward Berlin in anxiety to learn more of the reported discovery by the great bacteriologist of a cure for the widespread and dreaded disease, consumption. Dr. Koch's official medical communication is now given to the world, and it is noteworthy that of all persons who hav written on the subject of this important discovery Dr. Koch himself is the most diffident, most modest, and most anxious that the world should not believe too much. This is the best assurance of good results from his discoveries that can possibly be given to the world. When, in 1882, Dr. Koch made his brilliant discovery, the tubercle bacillus, he expressed a belief that the means would one day be found to check its ravages. After working untiringly to discover this means for eight years, he now believes himself on the high road to success. More than this he does not say, unless it be that he believes that what he hopes will prove a remedy for tubercular disease will in any case be the means of detecting its existence. One piece of advice may well be given to readers here. It is, do not rush to Berlin. The hotels, hospitals, and homes of private clients are full there already, while as yet no possible means exist of treating one tithe of the sufferers who are already there. Victims of tubercular disease who hurry to Berlin just now are certain to incur risks far more serious than any remedy yet discovered can possibly mitigate.

Communications.

Is There a God?

II.

The God that Christians worship, is not the God for me.
He hath no parts nor body, he cannot hear nor see.

In all known ages and climes men hav occupied much time in searching for their origin, and, in all known ages and climes, they hav utterly failed to discover any origin, but the result of their researches has been to set up "a power and a principle" and call it the maker of heaven and earth and all that therein is. The failure of man to discover any creativ power, has ended in the imagination inventing one; and as each person, in the absence of any facts to guide him, assumes the privilege of taking his own view of this question, the result has been that the deities of all ages and all countries hav been as numerous, as paradoxical, and as whimsical as the fancies that created them, and they hav been just as hideous and as cruel as the passions of their authors; and these gods, the inventions of man's imagination, hav been handed down from age to age. What is God? I must confess that if I had been compelled to commence this article by giving a definition of the word "God," I should not perhaps hav undertaken it, for the very word presents such a vague and undecided idea, that I cannot comprehend what is meant by it; and to add to the difficulty, those professing a knowledge of the subject arbitrarily fix different meanings to the word, so that it is impossible for me to form anything like a correct idea. In fact, men can hav no idea of God. The most they can think of is a great man, and so God has always been fashioned after his maker—man.

From the earliest ages of man's existence, he found himself confronted by a double problem, "the world" and "himself." The origin of both was, to him, a mystery, and the easiest way out of the difficulty was to invent a god, and "God knows" with what terrible results, and what prodigious obstinacy, he has clung to his invention. He has turned it and twisted it, he has explained it in a thousand different fashions, and all this without having yet satisfied himself.

With the primitiv people, as it must necessarily be with the savage tribes of our own day, all believed that they saw God in what they did not understand. The winds, the tempest, the thunder, and the lightning they regarded as menaces or punishments for their faults, and not being able to battle with the elements, in their rude and savage state, which acted upon them despite their resistance, they therefore attached to them ideas of power, and worshiped them. But, as man progressed, learning to profit by the lessons of experience, becoming less fearful, he abandoned these gods, and began to worship those objects and animals which were useful or agreeable to him. Later still he worshiped the sun, the moon, and the stars, and then, in the course of his upward growth, he became dissatisfied with these and began to worship an idea. And it is thus that, since the first periods of the world's history, man believed he saw God in all he did not understand, in everything that filled him with wonder and fear, in all that struck him with astonishment. But since these ancient times the idea of God has become proportionately modified to come up with the intellectual progress of the people. And now, to-day, there is almost an unlimited free trade in the supply of gods. I say gods, for there are gods of all sizes, shapes, and colors. You cannot purchase two gods exactly similar. But if you desire a God, you hav only to search the Christian warehouse, and there you will find an extensiv variety of every shape, style, and fashion adapted to your taste. The only requirement with them to-day is, that you shall use the name of God, it being of very slight consequence whether you believe it or not.

It has, at all times, been a favorit move among the sky-pilots to point to the mighty sky, with its myriads of glowing stars, and the calmly serene moon, and turning to the "pitied skeptic" ask, "Who made and governs all these?" Our senses being turned to a wonderful and inspiring sight, we yield to the influence of awe, natural to the breast of man, and our imagination, clouded in a veil of mystery, lulls us into a passiv belief. We cannot explain the phenomena we see, but the divines undertake to tell us they can explain everything, and tell us God made all. But this is an unfair mode of dealing with the matter, for I might answer, and with as much right to be believed, that if God made the sun, the moon, and the stars, then the devil sent the comets, the nebulæ, the meteors, and others not mentioned in the account of the creation. But nevertheless, I can watch in the stilly silence of midnight for hours the stars rise and set; I can pierce the vaults of heaven and muse on the firmaments with pleasure; I can rise with the dawn and see the sun in all its grandeur, in the beauty of its majesty, breaking the clouds in the east with its piercing rays, but still I am brought no nearer to a solution of the problem—"Is there a God?" On the eternity of the universe the philosophic mind, free from the degrading servility of superstitious fears, rests, as upon the rock of ages, past, present, and future, whilst the vulgar mind, enfeebled by credulity, rolls to and fro, drunk with imaginary fears of burning worlds and of the human race being swept away by a deluge of waters. Whilst the latter looks up to heaven, to a frowning, vindictiv, inexorable deity, the former beholds nothing but light, beauty, order, and harmony. The one sees through the eyes of faith the heavens rolled up like a scroll, and the stars falling like lightning; the other contemplates the rising sun with emotions of delight, as that splendid luminary sheds over the earth a flood of light and paints her in her richest garments and gayest colors, and givs life and vigor to the millions of beings that dwell upon her surface. O ye religionists, which is the better way to worship, fear and tremble before a vengeful and wrathful deity, or contemplate nature and adore her beauty?

"The fool hath said in his heart, there is no God," says the believer, but my answer is that the fool in his folly hath tried to conceive an inconceivable God and to explain the inexplicable.

"Is there a God?" is a question many might ask with good reason to justify the inquiry. The patriot struggling for freedom fails in his effort; he is torn from his home, his wife, his children, and his friends; he lies languishing in prison, while the usurper, the tyrant, rules in luxury. He may well ask, "Is there a God?" The poor unfortunate girl, now an outcast, a street-walker, who perforce must liv by her shame, and who is now hunted and shunned by her own Christian sisters, will cry out with plaintiv voice, "Is there a God?" The man who by our present cruel system finds himself swindled out of his rights without any hope of redress, when lying faint and exhausted from want of food, while the robber still enjoys the luxuries of fashionable life, might well cry out in tones of bitter anguish, "Is there a God?"

Over the past hangs a cloud of gloomy and obscuring infatuation and folly. Only worship a God, whether it be a dunghill fly or that which animates the ferocious crocodile or the grotesque monkey, and you are certain of heaven and the rewards of devotion and piety. But act justly, appreciate truth, and above all dare to utter it, and you are threatened with an awful responsibility in a future state of existence. Worship a deformity, an idol, a nonentity, and your faith is a passport through society, and heaven smiles upon your docility, your submissiv humility. Throw off the sacred yoke, dare to be mentally free, and you are a doomed man, you will be shunned as a pestilence, an evil to be avoided. If you were to liv in all the purity of an angel of light, you would be clothed in the garments of darkness. The finger of scorn would be pointed at you, and you will be condemned as devoid of sanctity. But in the midst of all this, supported by the calm dignity of reason and internal consciousness of truth, neither the scorn of men nor the threatening dungeons of tyrants—not even the approach of death—can disturb the peace of mind of that man who, discarding Gods, contemplates the universe as one indivisible and indestructible whole!

JOHN R. CHARLESWORTH.

The Dangerous Obtrusivness of the Clergy.

I fear the Greeks although they come bearing gifts.—*Laocoon.*

I was a temperance man in 1829, and resident in a county in which there were more than a hundred distilleries. At that time the temperance cause was as unpopular in the church as the antislavery cause afterward was, when it began its career under the lead of Garrison and Lundy. In the Pennsylvania town where I lived, consisting of two thousand inhabitants, the only person besides myself that professed to be a temperance man was a class-leader of the Methodist church, whose only son was a drunkard. This good old man, who was in both senses a mainstay of the church, nevertheless passed under a cloud of reproach for his so-called wild and unscriptural principles, from the darkness of which he never emerged till he died. For, not only was every farmer who had a spring on his place a distiller of whisky, but the churches of all denominations regarded a temperance man as a crank, whose influence was pernicious.

Then began what was called the Washingtonian movement, which was conducted with great vigor and progressed wonderfully. Lecturers, who understood anatomy and physiology, had plates representing the human brain and stomach in large size, and I hav heard them address an audience of two thousand people, in the open air, showing the deadly effects produced upon these vital functions of the body by the use of liquors, proving that they were well called "ardent," or burning. But, in process of time, after the Washingtonians had made temperance meetings and practices popular among the better classes of society, the clergy quit their ridicule and abuse of the reformers, and, uplifted with the conceit that *they* were, exclusivly, the divinely authorized leaders and teachers of the people in morals; and seeing that the movement might be made an adjunct and auxiliary to the church, they stepped in and took the reins of government into their own hands. The first thing they did was to teach from the pulpit, and in the temperance meetings, that a drunkard could not reform, and giv up the suicidal habit of drinking, until he first became converted to religion and joined the church. Even Murphy, now, who is a lineal descendant, but a small pattern, of the old Washingtonians, instead of teaching a drunkard to stand upon his own legs, and be too much of a man to be a slave to a damned vice like drunkenness, cocks him up on stilts and makes him promis that, relying on the grace of God, and the ever-present sufficiency of Jesus, to prevent him from falling, he will henceforth keep sober. Of course, the poor fellow is only reformed while the religious excitement lasts, but when he associates again with his old cronies, and the odors of whisky and tobacco smoke salute his olfactories, he waits a little to see if God's promised grace, and the help of Jesus, do not come to rescue him from temptation, and finding that no such miracle is wrought, he, too, forgets his promis, and thinks he may indulge just this once; and down he goes into the gutter, stilts and all.

Now, just look at what clerical domination has done for the temperance cause in our day! It has converted a moral reform movement into a religious, politico Prohibition party, which aims to regulate by law, not only the personal habits of the people, but their religious opinions. They wish to abolish the manufacture, sale, and use, not only of ardent spirits, but fermented liquors of all sorts—wine, beer, and even cider; for, unless cider is used the same day it is expressed from the apple it becomes "fermented" liquor and goes under the ban. It has played upon the sensitiv and sympathetic nature of women and enlisted them in the political movement, so that it has controled the politics of states, and is training up a set of people of both sexes skilled in all sorts of lying and fraudulent practices. In the very first plank of its political platform it proclaims the treasonable heresy that civil government derives its authority, not from the people, as the national Constitution declares, but from God; and that, the Bible being a complete and final expression of his will, and the clergy being the sole authorized and recognized interpreters of that will, the state must look to these interpreters as their guides in legislation. To this end the clergy, through the Prohibition party, are straining every effort to Sabbatize the nation by law. They publish forged documents. They circulate known falsehoods, and make their ignorant and confiding dupes believe the great lie, that it is a sin against God to do any manner of work on the first day of the week, which they, without the least authority of scripture, but in face of its clear teachings, call the "Sabbath," the observance of which is enjoined in the decalog—the national constitution of a handful of people called Jews.

Having been an eye-witness to the things I hav narrated, and seeing that the clerical touch is death to any organization that promises to do good on a large scale, I was not surprised, but angered, to see that, in the late single tax convention which met in New York city to organize a political league for the purpose of reforming our present unrighteous system of taxation, the clergy, though in small numbers, appeared among the members and asked to be recognized, not as citizens, like the rest of us, but more than citizens—as clergymen, embassadors of Jesus Christ, authorized by God himself to be the teachers and guides of men, in morals and politics as well as in religion. Considering where the seventy odd thousand of the clergy of this country stand on moral and humane questions, this handful of gentlemen are entitled to a world of credit for having any bowels of compassion at all for the millions of our countrymen who are robbed of so much of their hard earnings by the iniquitous character of our state and national methods of taxation. But like the rest of the cloth called "reverend," because they feel themselvs entitled to the fear and reverence of their fellow-men as persons invested with supernatural authority by the powers of the unseen world, they seemed tenacious of that recognition, even as members of a political association. When a clergyman in this country is either appointed or chosen to a political office of trust under the national Constitution, the moment he receives his commission and enters upon the performance of his duties, he lays down all his claims as a divinely authorized embassador and teacher of morals, and is recognized at home or abroad solely as a citizen of the United States, intrusted with matters which concern this world alone. The single tax conference was also a purely secular association, having nothing to do with religion, either for or against, but confined in its object and functions to the affairs of this world, as much so as a board of railroad directors or a Wall street board of trade. Why, therefore, the reverend gentlemen should so insist, as they did, on being recognized as clergymen, seemed strange.

I noticed that this pertinacity arrested the attention of that eagle-eyed and broad-minded statesman, Mr. Croasdale, who, with a firmness and courtesy

beautifully blended, led the conference to settle the policy of the single tax movement, on the right principle of welcoming all persons to our platform, but simply and alone in their high character as American citizens. Mr. Croasdale has not forgotten the legend of the Trojan horse. He sees also what a set of howling dervishes, intoxicated with the fumes of their own fanaticism, the clergy hav made of the old temperance cause, leading their followers into organized treason; and to believe the colossal and blasphemous absurdity that the laws of a human legislature, in matters of reform, can do what the laws of God hav never yet been able to accomplish; and he has no idea of throwing away the hard labor of years by allowing religious fanaticism to hav any share in promoting the movement of tax reform. The reverend gentlemen whom I am criticising are all excellent men, and would be shocked at the idea of becoming Sinons to the cause of single tax, and betraying it into the hands of the clergy as a ruling class. But when this cause, on account of its popularity, may become a mighty instrument for doing things, and the plutocrats and monopolists become alarmed at its power, who knows how many of the clergy they may bribe to come in, and either swamp or pervert the movement? The wealthy classes are now the dangerous classes, and the fearful thing in excessiv wealth is that, as a general rule with some exceptions, it can do as it pleases with men, women, and legislatures state and national. Three hundred thousand dollars, we are told by a California editor, is the price a millionaire has to pay for a seat in the United States Senate. In other states it is not so much, but as a rule office and legislation are as purchasable as pig iron and cotton bales. The history of the temperance cause, and the mutations through which it has passed, from good to bad and from bad to worse, until it is now aiming to Sabbatize the country and bring about the union of state and church, should warn the single taxers against the first step toward an alliance with the church and clergy.

Mr. Garrison, of Boston, during the debate in the conference on a platform of principles, expressed his regret at the absence of able women in our ranks, and wished that we had so good an organizer and so activ a reformer as Miss Frances Willard, the leader of the women in the National Women's Christian Temperance Union, and of the men in the Prohibition-God-in-the-Constitution party. But if the past has any lessons of wisdom to teach the present, it would not be a year before this prolific mother of associations and expedients would make the single tax movement a mere branch of the religious and revolutionary propaganda at the head of which she stands.

Let us remind the reader that there is no resemblance between Miss Willard and her fiery cohorts on the one hand, and the antislavery women of fifty years ago on the other. The grand women who stood by their fathers, husbands, and brothers, in that righteous contention for justice to the enslaved, were not religious women. The religious women were all in the churches, and like their preachers, were the scornful and bitter foes of the Abolitionists. As the churches were organized bodies, extending all over the country, and had the mighty advantage of organization, in carrying out a moral reform, without involving a conflict between the sects about religion and theology; and as they all professed to believe in the Ten Commandments, one of which said: "Thou shalt not steal," either human bodies, or the wages of their labor; Garrison implored them to lead the movement for the peaceable abolition of slavery as a moral evil. But he might as well hav preached to the generations of the dead, sleeping in the graveyards of the country; for the clergy taught, in nearly every pulpit, that slavery was a divine institution; and instead of warring against it, they attacked the Abolitionists, and called them godless rebels against the divine authority of the Bible. The antislavery women, like the men, did not deny the charge of being Infidels, for, if human slavery was a Bible institution, as the clergy claimed it to be, they were Infidels to such a cursed religion. But they put the question of slavery on moral and economical grounds. They declared that slavery was injustice to the slave, a withering curse to the soil, to the master, and to his family, an eating, deadly cancer in the bosom of the republic, and demanded its immediate destruction. They were careful not to invoke the aid of religion *per se*, for they well knew that its natural place always had been on the side of power, and against the interest of the masses.

I am glad to see that so impartial and judicious a woman as Frances M. Milne, of California, in an article on "Woman and the Single Tax," in the *Standard* of October 15th, with the fidelity and foresight of the Trojan patriot, says:

> And just here I would like to say one word with all tenderness and sympathy for religious feeling. In the conduct of such a society as a woman's single tax union, there is, I fear, a great danger of warping it from a broad and practical enthusiasm that finds its expression in action, to a narrow formula of piety that finds its goal in a routine of prayer and semi-sermon. I am not impugning the sincerity of those who follow such methods. I only question its wisdom, though such a cause may draw a following for a time that seems to justify it. But with all the reverence and ardor of my soul, with the deep conviction of the fatherhood of God, which Mr. George's writings hav made to me a divine reality, I long to see women in this great movement, rising above the narrow ruts of a perfunctory observance of religious ceremonial.

The tenderness of woman's heart, and the zeal and faithfulness with which she carries out her convictions of duty—attributes for which men love, and trust, and worship her, are the very features of her natural character out of which the priesthood oftentimes convert her into a unnatural, reckless, irresponsible, religious fanatic. When a woman, either from a sense of duty, or interest, enters into business relations, or politics, let her come as a person claiming no right on the score of being a woman, endowed with personal charms, or a religionist, animated with fiery zeal as a propagandist. There is no danger of men, who are men, failing to treat such a woman with profound respect. But she must not forsake her gender, and become mannish, coarse, and imperativ. She must not undertake to descend to 'practical politics," and fight with beasts at Ephesus. In short, she should model her character after the Grimpkes, the Lucretia Motts, the Lydia Maria Childs, the Abby Kelley Fosters, the Susan B. Anthonys, and the rest of the antislavery women who formed that brilliant constellation in our American history which will shine in history forever.

Now, in concluding what I hav to say on this subject, since the sentiment called religious draws its motivs to human action chiefly from the hopes and fears of another and future state of existence, concerning which we know so little, however much we may believe; and since the history of religion proves it to hav been, in all past ages, as well as in the present, a meddlesome and destructiv agency in the affairs of this world, social, political, and scientific, I, for one, protest against the very idea of the single tax movement becoming a contingent, or mere wing, under the control of either Miss Willard, the ableand accomplished head of the Prohibition-Sabbatarian-God-in-the-Constitution party, or, of General Booth, the commander-in-chief of the Salvation Army, with its drums, trumpets, and hallelujah lassies. Let us be guided by the spirit of the national Constitution, which, while it protects every person in the belief and propagation of his own form of religion, as a secular and political government, neither affirms nor denies any statements of creeds and ceremonies, but totally ignores the whole of them. R. S. D.

October 20, 1890.

Mockery of Thanksgiving.

The following is a copy of a letter from the secretary of the Washington Secular Union to Governor Ferry of Washington:

WASHINGTON SECULAR UNION,
2104 SIXTH ST, SEATTLE, WASH., NOV. 1, 1890.

To ELISHA P. FERRY, Governor state of Washington, *Dear Sir:* As the time is approaching for issuing the annual Thanksgiving proclamation, the Washington Secular Union (with a membership composed of good and worthy citizens in nearly every election district of the state, alike east and west of the Cascades) would respectfully call your especial attention to Art i, Sec. 2, of our state constitution, "Absolute freedom of conscience in all matters of religious sentiment, belief, and worship shall be guaranteed to every individual," and earnestly entreat that your forthcoming proclamation may be in accord and compliance with that guarantee. The officers and members of the Washington Secular Union claim that under our state constitution each and every good citizen possesses equal right to believe and profess, or to reject and ignore, any religious system, however wrong or erroneous their so doing may seem to others. That each and all good citizens hav the right to believe or disbelieve in the existence of any God; to worship, praise, or pray to, or refuse to praise, pray to, or worship any God, just as they sovereignly please, always provided that in the exercise of such right they shall not interfere in or prevent the exercise of the same rights by others. That no individual, nor any number of persons, whether self-associated or delegated by others; no majority, however large or overwhelming, possess any right to use coerciv means to restrain any persons from the full enjoyment of any religious sentiment, belief, or worship, or to induce them to profess any religious faith, or acknowledge any God, or perform any worship, or observe any feast, fast, prayer, or other holy days, or contribute any means to support any religion, and much less any which they do not conscientiously hold to be true. And therefore that any official act either of the executiv, the legislativ, or judiciary departments, enforcing any religious or sectarian doctrin, dogma, rite, ceremony, or observance, or which shall be intended directly or indirectly to effect such a purpose, is in fact a union of church and state, an attempt to hoist the cross above the flag.

Our government is civil, not ecclesiastical; has no religion, and therefore no authority to issue proclamations calling on citizens to acknowledge any God, or to observe any time for prayers, fasts, feasts, or worship. Hence any proclamation by the governor of the state, or any other government official, of a day to be devoted to worship or "thanksgiving to an almighty God," or any proclamation for any holiday in which citizens are advised to assemble in places of worship, or in which reference or allusion is made to religion or religious worship, is an act of official impertinence, an act of spiritual intolerance and oppression, and a gross violation of our state constitution. It is not alone an unrighteous stretch of power, but a pandering to a class of fanatical religionists—who acknowledge their religion is of human origin, without hope or expectation of any divine help or support, or it would not need to be bolstered up by acts of the secular government, ignoring the constitutional rights of others. For to appeal to, or accept aid from, the secular power, is to admit they doubt, nay, are well convinced, that all divine aid would be withheld, or at best prove inefficient.

The Washington Secular Union makes no protest against the appointment by the executiv of any day as a secular holiday. If any person or persons choose to spend the entire twenty-four hours of any public holiday, or any part thereof, in thanksgiving, prayer, praise, or worship, we would defend their right to do so. We hav no desire to encroach on the rights of others; we simply desire to secure our own, as guaranteed by the constitution. Any holiday is all right if appointed without reference, or any allusion, to religion; all wrong when interfering, dictating, or even suggesting any religious observances, doctrins, or exercises.

It is claimed "Thanksgiving proclamations do not prescribe, but only recommend, a day of Thanksgiving, and hav no binding force or influence." Then they should most certainly be dispensed with, since they disturb, irritate, and outrage the sentiments of a large number of good and worthy citizens.

But since they do hav force and influence, we ask, why should one class of citizens be favored above all others, and their religious belief be pandered to by the government, and the belief and sentiments of other equally good and worthy citizens be snubbed or ignored?

Our state constitution in its preamble reads: "Grateful to the supreme ruler of the universe." Force and matter are regarded by many hundreds of intelligent citizens as the supreme rulers of the universe, and it must be admitted that if gravity, electricity, magnetism, and chemical affinity are real forces, eternally inherent in matter, then of necessity the Gods, Jupiter, Brahma, Joss, Osiris, Thor, Mithra, Juggernaut, and Jehovah, must one and all be imaginary beings; and we suggest it is not in the province of the chief executiv of the state to decide which of these supreme rulers shall be thanked, since absolute freedom of conscience in all matters of religious sentiment, faith, and worship is guaranteed to every individual.

And further, if any citizen has especial cause for gratitude to any God or Gods, it is an insult to the intelligence of such citizen for any government official (servant of the people) to issue instructions as to when, and to which of the "supreme rulers," the citizen shall say "Thank you."

Jefferson said: "The government has no right to indirectly assume an authority over religious exercises, which the Constitution has directly precluded it from." "I do not believe it is for the interest of religion to invite the civil magistrate to direct its exercises, or that the general government should be invested with power to effect any uniformity of time or matter among them. Fasting and prayer are religious exercises, the enjoining them an act of disciplin. Every religious society has a right to determin for itself the time for these exercises, and this right can never be safer than in their own hands, where the Constitution has deposited it."

Madison declared: "The broadest principles of the Constitution would entirely preclude the chief executiv from thus interfering in the religious affairs of the nation." "Notwithstanding the general progress, there remains a strong bias toward the old error that without some sort of alliance or coalition between government and religion neither can be duly supported. Such indeed is the tendency to such a coalition, and such its corrupting influence on both the parties, that the danger cannot be too carefully guarded against."

Grant said: "Leave the matter of religion to the family altar, the church, and the private school supported by private contribution, but keep the state and church forever separate."

No possible wrong, loss, or injury can result to any citizen from your careful exclusion from your proclamation of any holiday all mention, reference, or allusion to religion or religious duties or observances.

We confidently rely on your using every endeavor to insure to each and all citizens of the state "absolute freedom of conscience in all matters of religious sentiment, belief, and worship."

Yours respectfully,

C. B. REYNOLDS, Sec. Wash. Sec. Union.

Mr. Wakeman on the Fallacies of Anarchism.

An audience even larger than that which honored Mr. Watts November 15th, assembled last Friday night at the Liberal Club to listen to T. B. Wakeman's discussion of "Some Essentials that Mr. Pentecost Overlooks." The chairman of the evening, Dr. E. B. Foote, Jr., before introducing the speaker, announced that a petition to President Harrison, asking for the pardon of Mr. Heywood, now in Charleston state prison, was being circulated, and that those of the audience present who had some sympathy, if not with Mr. Heywood at least with his unfortunate family, would find copies awaiting their signature in the rear of the hall. Several persons present affixed their names at the close of the lecture, and in all about twenty-five signatures were got. Mr. Foote then introduced Mr. Wakeman, who spoke in substance as follows:

The intellectual part of the community has during the latter years witnessed three important convulsions in the religious world of the United States, in the dissent and consequent assumption of interesting positions of three orthodox clergymen: Professor Felix Adler, the leader of the Ethical movement; Dr. McGlynn, of Antipoverty fame, and Hugh Pentecost, now one of the foremost Anarchists of the country. Professor Adler has done some good, but, aside from other shortcomings, he has reached certain individuals only, owing to the narrowness of his platform. Then Dr. McGlynn—his great heart went out to the people, he saw the suffering and the distress of the masses, which the church did nothing to alleviate. He now commands large and enthusiastic audiences, and his followers love him as a father. But what practical good has he done? We can find no trace of the influence of his teachings either in the family or in the municipality. What measures has his party laid before the legislature? None. Last election he promised to follow the Commonwealth party, but in the last minute memories of his clerical past made him desert and he and all his followers vote for the clerical combination party, the People's Municipal League.

But we will not concern ourselvs with those men and their platforms to-night; we will turn our attention to Mr. Pentecost. He was a Protestant minister, hence somewhat nearer to us Freethinkers. Both my family and I highly respect Mr. Pentecost. We watched him when he threw off his clerical garb, we noticed his intellectual growth and supported him, and, to some extent, we do yet. What has Mr. Pentecost done? During the later years nothing but harm. He has placed himself outside society, has declared war upon society, and induced by his writing and speeches, others to follow him. A leader of a movement cannot be reached by the voice of the people. Others, outsiders, must speak the word of warning and correction. The Anarchist movement, like any other, when attaining a certain stage of development cannot be directed. The leaders become leaders in name, not in fact; they themselvs are carried along with the progressiv current of the movement. So also to some extent with Mr. Pentecost. Yet that is not all. Mr. Pentecost, like Felix Adler and Dr. McGlynn, is a clergyman. And the intellectual vision of a clergyman is necessarily limited; his station in society, his one-sided education, make it impossible to be otherwise. To a clergyman there exist but two essential factors in the universe—the individual, who has a soul to be saved, and God, for whom the soul is to be saved. The clergyman looks upward, and hence his mistake. We must not look upward, but forward. If the minister did so, he would perceive that between him and his God stands the third factor, the most important one, humanity. This is perceived by all the great philosophers of modern times, by Spencer, Bain, Mill, and Auguste Comte, who in his Positiv philosophy expressly states, "Between man and God we hav humanity." Mr. Pentecost has no use for a God, but as he is looking upward just the same, he, like his former brethren, fails to perceive humanity. To him there is but one factor, the *ego*; before it was God and I, but now it is *I* only—the I has from a part become a totality. If in possession but of the slightest smattering of the science of sociology, he would know that society is an organism and human life an organic action, therefore subject to laws greater than the will of the individual. Humanity grows, and it is the duty of each generation to bequeath to the future a better race and better conditions. The bequeathing of the latter, the better conditions, is indorsed by Mr. Pentecost. But his way of doing it is rather ridiculous. He attempts nothing less than a discontinuance of the human race, and a destruction of society. He says, I am endowed with a free will, society has no right to command me, and government of any kind is brutality. He hates the sight of a policeman, and has no respect for anyone that votes. I will protest, he says. And he and his fellow-Anarchists do protest, and, not satisfied therewith, refuse to take any part in the affairs of the community. But what is this but an attempt to destroy the organic action of society? It is high treason against the organic life of society.

Society cannot exist without coöperation. It is like a great machine. Stop the running of some of its parts and all will come to a standstill. Let a certain proportion of society refuse to coöperate and society will come to an end. The will of the individual is nothing; only in solidarity can it make its influence felt. The grandest idea ever conceived by man is the one of continuity, and if we compare mankind to a cross, it is the sustaining part, the base, while the horizontal part, the arms, are solidarity, representing the individual efforts. The head of the cross is the ideal, and the center, where the vertical and the horizontal lines cross each other, is humanity. It is from the base, from the idea of continuity, that we draw our strength; from it, as from the roots of a tree, we derive, through inheritance, our growth.

We descend, Professor Huxley tells us, from group of social animals, and their social instinct never died out. As far back as our knowledge goes it can be traced, and side by side with it an ever growing sentiment of coöperation. But a coöperativ state is possible only when each individual, as well as the aggregation of individuals, is protected and governed. Government of some kind or other is a necessity, and although I admit that in the current sense of the word it is in most instances nothing but tyranny, it was not so in the past, and will not be so in the future. To govern meant then to guide, to use a helm. And a government as a guide and protector of each as well as of all, we cannot be without.

When a government is bad we hav a right to destroy, to abolish it, but upon the condition only that we institute a new and better one. But the Anarchists want no government, even for protection. They consider rents, profits, and taxes robbery. Yet taxes are necessary, they sustain the government. Mr. Pentecost thinks Grover Cleveland is a murderer, because he, when a sheriff in Erie county, cut the rope at an execution. But this is not so. It was not the man Cleveland, it was the sheriff of Erie county, that did the act. He did so in the name of the people, for the protection of the people.

The Anarchist aims at liberty. But he will never get it. On the contrary; he removes us farther and farther from it. Take Illinois—the liberties of the citizens are taken away by Anarchy; law after law against freedom is enacted, and more will yet be added. Society must defend itself against those who attempt its very life, and force will be used so long as force is necessary. Individualism is opposed to freedom; liberty can be gained by coöperation only. Socialism and Nationalism, which are in the line of evolution, hav a future before them. They aim at emancipation from nature and monopoly; they are scientific. But Anarchism, that tells man to separate himself from his fellow-men, is unscientific, is unmitigated nonsense. If Mr. Pentecost wishes to be a teacher for the good of mankind he must first study a little sociology.

At the conclusion of the lecture Mr. Wakeman was vigorously applauded, and Dr. Foote, after calling attention anew to the Heywood petition, said that the floor was open now for the critics, and that he hoped Mr. Pentecost was present, as he had been most cordially invited both by Mr. Wakeman and by the club, and a default to appear would cause considerable disappointment. But as Mr. Pentecost was conspicuous by his absence only, one of the club's stock critics, Professor Eccles, took the stand. The professor stated that he did not think Mr. Wakeman had done justice to Mr. Pentecost. In fact, he said, they don't disagree very much. The greater part of the way they go hand in hand. Both agree in believing that poverty is the seed from which most crimes spring, and that the workingman's wages are stolen by his employer. Both believe in coöperation, but Mr. Wakeman says we can not coöperate without the existence of government, while Mr. Pentecost says we can. It is all nonsense predicting future happiness here on earth. We can not know anything beyond our nose. It is not safe to belong either to the Liberal, progressiv party, or to the orthodox. Yet the former is the best. But how many of those belonging to it are right? The only safe party is the third party. We protest, he continued, we fight them all, and when we see victory, when one's rights are allotted to one, we applaud it and adopt the discovery. Then the professor, who evidently was the only right man in the right party, took his seat.

He was succeeded by Mr. Robertson, an Anarchist, who wasted most of his time in pleasantries, remarks on the late police interference in New Jersey, and generalities. He said at last that the Anarchist does not protest against government, but against *the* government, against such artificial bonds of society as the emperor of Russia and the English Parliament. By and by we shall all come together without harming each other, and what use then of government? Man has a right to secede, and to be told, You shall belong to society, is an act of oppression, as it is to compel him to pay taxes to sustain institutions he doesn't like. Mr. Wakeman had mistaken egoism for egotism, but they are widely different.

Another gentleman then took the stand. He said he agreed almost entirely with Mr. Wakeman. The Anarchists did not understand the value of organization. They could not see that in society a sum is greater than the aggregate of its parts; that the organized, directed effort of society must of necessity be greater than the sum of the efforts of the same parts when not organized. He then pointed out the difference between individuality and individualism. The former is all right, but the latter is nonsense, and Anarchism is individualism *ad absurdum*. Self-dependency belongs to the lower orders of animal life, and altruism to the higher. And for the special benefit of Mr. Wakeman he added that there is no such thing as an individual thing, and that liberty does not exist.

He was followed by Professor Gunton, who was very lively, speaking as he did with both arms and feet. He said Mr. Wakeman's argument was good. Anarchism, which is war on everything and everybody, is dangerous to society, and causes it to turn against that doctrin in self-defense. To Professor Eccles he stated that science is science only because by it and through it we can predict the future, and that we learn not by success only, but even more by mistakes made. Individualism leads not to independence, but to slavery. Every atom above the mere stomach is social. Not individualism, not independence, but interdependence, is what we need.

Mr. Wakeman now rose to answer his critics. And Professor Eccles was his first victim. He wondered, he said, if man could learn nothing by experience, what the professor continued to come to the club for. And as for this third party, to which everything was right, and everything wrong, he could not see the good it was to the world. It reduced everything to zero, but zero is nothing; and indeed he was not surprised that the professor belonged to this nothing party that night, as always Professor Eccles had said nothing. As for Mr. Robertson, his statements were unmitigated nonsense. We are born into society and we can't get out of it. Would Robinson Crusoe, as he designated Mr. Robertson, swim across the river to get over to Brooklyn? He thought not, yet that was the only way he could get over there without the coöperation of society. Secede? Nonsense! We can't secede. And it won't do to fly in the face of society. He, the speaker, had always been in favor of free speech, and the hanging of the Anarchists he deemed but judicial murder. The Anarchists were but overgrown children; they needed a guardian, and he proposed to be one himself. As for artificial bonds, everything in social life is artificial, but not therefore unnatural. To the third speaker he answered that liberty does exist, yet not in the popular sense, only in the meaning of right of choice, and as such it is a growing end. To Professor Gunton he said that although mankind had made many mistakes, yet, as the professor could see from history, the mistakes were in the minority. The past is not all wrong. If it was, where would the professor be now? Individuality can be realized, and it is not each for each and all for all and the devil take the hindmost—and they are almost all hindmost—but it is, Each for All and All for Each. Here the professor interrupted, stating he had never said so, to which Mr. Wakeman retorted, "Don't interrupt a man in his prayers," a remark which was greeted with a hearty laugh by the audience.

GUSTAVE NELSON.

Religious Hypnotism.

I read with great interest Mr. Spofford's article in THE TRUTH SEEKER entitled as above. I can fully understand it under its more ancient name, mesmerism, or impressible psychology. This phase of philosophy now under its more modern name is equally wonderful, but it is one and the same thing.

Mesmerism, or impressible psychology, is far from being a new discovery. It was lectured upon by Professor Britton, Dr. Bovee Dods, Professor Benton, and many others in New York city and Brooklyn in the years 1851–2, but under its original name.

Its prevailing influence in healing the sick and alleviating pain both mental and physical, before large audiences, was remarkable, and its singular antics were much the same as described by Mr. Spofford.

It would be well was mesmerism better understood among our savans. If so, it would account for many now inexplicable occurrences frequently transpiring in the human family, among animals and reptils, which are now known under the general term of fascination. I hav said better understood, but I must qualify this suggestion by saying hypnotism or mesmerism is a dangerous knowledge in the hands of unprincipled people.

Our great Doctor Franklin was in Paris when M. Mesmer was giving exhibitions of this peculiar quality in that place, and because the doctor and his learned associates could not be affected or influenced, they unitedly published and denounced Mesmer as an unblushing charlatan and fraud (*vide* Franklin's Letters). However, we can now afford to excuse

the doctor; it was to him something so perfectly new.

The immortal Thomas Paine, some years subsequent, perhaps paying more and greater attention to the subject under more favorable auspices, decided more favorably as to its existence.

He thought the frantic outbreaks at revival meetings and Methodist outpourings could be solved upon their strange, unreasoning element. Mr. Paine himself was also conscious of a prompting influence pervading his own mind at times, when he was writing; and he confessed that it was an inspiration of these promptings he was indebted to for all that he knew. Read Paine's "Age of Reason."

Being an Spiritualist, it may be supposed I write from a Spiritual standpoint of observation. I think I can assert with confidence that all our advanced Spiritual thinkers rate mind as matter, but matter in an inconceivable state of sublimity, or attenuation; and assert too that henceforth our individuality never dies. D. B.

Divine Vengeance from Heaven.

Who can hereafter say that God is a respecter of persons and does not slay the righteous with the wicked? Read:

The village of St. Mahlen, near Hildesheim, has been visited recently by severe hail storms which hav done a great deal of damage To-day the people gathered in a church to pray for a cessation of the storms. While the services were in progress a thunder storm came up and the church was struck by lightning. Four persons were instantly killed and twenty were injured, four being rendered completely blind The people were panic-stricken, and in the rush for the doors two children were crushed to death.

What was it that so offended the almighty? Was he angry because his children assembled to pray for a cessation of ruinous storms? How could he be, when he has promised that whatever is asked shall be received? Did their sin lie in dictating to the almighty maker and ruler of heaven and earth? No, no, not that, since every prayer is an intervention. Where, then, was the trouble? The prayer of the wicked is an abomination in the sight of the Lord. Were these people then exceedingly wicked, and did their intercessions exasperate their heavenly father beyond all endurance? Why, he smote them as if they had been in a vile dancehouse engaged in a bacchanalian revelry, cursing and swearing, instead of in the house of God in solemn prayers of faith, penitence, and distress! If he thus smites his faithful followers, how can the ungodly sinner escape? Can the Infidel and scoffer fare much worse? Does the Christian serve his God for naught? So it would appear as far as this world is concerned. Why did not God swoop down upon some wicked Infidel gathering, knock Robert Ingersoll sky-high, and scatter his blasphemous audience pellmell, and let his own children alone when they are worshiping him in fear and truth? I am amazed and puzzled by this great mystery of godliness. ELLA E. GIBSON.

The Jews and Christianity.

The common sense of the Jews has seen the follies and frauds of Christianity, and their courage has withstood its aggressions, even to the enduring of its abominable persecutions. Were the system founded in fact or sustained by reason, there could be neither motiv or reason to persecute. Having neither of these to start or sustain it, its votaries are driven to force, tortures, and the most fiendish murders to keep it alive. Absurd as much of the Old Testament is, it seems not to hav made its believers so intolerable as are the believers of the New. While it has had its sacrifices, it has kept free of a divine son from a virgin, put to death too by his own father. This is the center, the heart, the soul and life of Christianity. From such a fountain of bloody murder, what can be expected of the streams? Let the Spanish Inquisition, the St. Bartholomew's massacre, the burning of witches, answer. Should Protestants in their two hundred conflicting sects try to escape by denying Christianity to the Catholics, the answer is ready and overwhelming. The Catholic is the church, and the only church, their divine savior founded. To Peter, it is written, he gave the keys, and upon him, that rock, is his church built. By his successors are the keys yet carried, and will be so long as his church and his kingdom shall stand. Protestants are crumbling, Catholics strengthening.

But compared with Christians in all their numerous divisions and sects, the Jews are the better sort of people. Tested in all respects, they stand, Saul like, head and shoulders above the so-called New Testament order. They are one, united, and therefore stand, while the Christians professing to follow Christ are divided and must gradually fall. Besides, the Jews are the better friends of science, the more industrious; frugal, and less extravagant. Instead of being paupers or defaulters, they are generally independent, honestly meeting their contracts and debts. The notion has prevailed that they would not work, but gain their living exclusivly by trade. Such, however, is not the fact. Undertaking, as many do, a handicraft, they stick to it till it is well learned and independence acquired. So of agriculture, gardening, and horticulture. Near Vineland, N J, a large area of land, some years ago, was purchased in its nativ forest, settled by the Jews, cleared, improved, and cultivated to this day most successfully. Better citizens in that nor any other region New Jersey has not nor ever will hav. Even Quakers, being the most honest Christian sect, hav not quite equaled this colony. Besides, the orthodox Quakers are slumping down to the orthodox sects, losing nearly all their reform has gained, while the Jews are rising and advancing to less silly ceremony and above the absurdities of the Christian scheme. Progressing in Freethought, they are becoming more and more skeptical of their Bible. Its worst passages are being discarded, its best utilized in their lives. The influence of their scriptures has kept them back from the front rank in science, since Genesis and geology, revelation and evolution, must ever antagonize. Nevertheless, as revelation secedes from their mentality the Jews progress in nature and in her sciences. In this progressiv city they are among the more reliable and intelligent citizens. Unhampered by parties, sects, or prejudices, they converse, investigate, and act with hopeful freedom, tolerating errors so long as reason is left free to combat them. Hence we find encouragement in the prospect of their gradual reinforcement of our Liberal Freethought platoons, conquering our fellows the world over by the power of truth, kindness, and pure love. W. PERGINS

Kansas City, Mo., Nov. 8, 1890.

Items of Foreign Freethought News.

October 23 the case for blasphemy expressed in a funeral oration by Dr. Voelkel was overruled by the court in Naumburg; but to make up, two new indictments for twelve blasphemous expressions hav been brought against him in the courts of Mühlhausen and Neuburg.—*Freireligiöses Sonntags-Blatt.*

The German state church is fast losing her members. Almost every German paper announces that some families hav left the church; the last instance brought to our notice is in Schoenberg O-L, where fifty families left in a body and formed a free-religious society, for which Dr. Voelkel lectured the last week of October.

The trouble in the camp of the Swedish Freethinkers is more serious than we thought, and can but hurt the progress of the cause. We should not be at all surprised to find that the society has in the person of Mr. Berghell found another Axel Lindquist. We hav received quite a bulky package of papers and letters, and will in the next TRUTH SEEKER giv our readers a correct statement of the affair.

To giv our readers an idea of the branches taught and subjects discussed in Roman Catholic schools for young ladies, we know no better way than to giv the topics treated in an educational journal, *Angelica Blatte*, published by the Ursula nuns in Austria: "Do witches exist at the present time? Can certain prayers and gifts procure absolute forgivness of sins? Ought we to reverence the holy rosary more than we do? Can the situation of hell be geographically determined? Are wicked people actually roasted there over a brimstone fire? Will God smile upon and bless the person who procures a new subscriber for *Angelica Blatte?*"—*Der Freidenker.* And it is this kind of wholesome teaching that we may expect our children to get in the by and by, when the church gets the grip a little closer on our republic. Let us organize to effect an actual and total separation of church and state.

The Catholic church taken as a whole is a dangerous institution, but more dangerous than the rest is the Jesuit order, which never scruples to lie for the glory of God and the holy mother church. In the republic of Brazil the imperialistic and the clerical party hav combined to save said country from "Infidel government and unbelief," but the necessary holy enthusiasm has been wanting. To remedy this a telegram, said to be from Pope Leo XII., was produced by the Jesuits. The holy father sent in it his best wishes and the apostolic blessing to his dear children of the New Catholic party. It worked wonders. The clericals violated laws and defied the government, and at last the latter resolved to put a stop to the papal machinations, and through its embassador in Rome protested to the pope against his meddling in Brazilian affairs. Both the pope and his secretary declared that no telegram was sent by the former to Brazil and that on the contrary he was on the best terms with the republican government, which he wished all possible success, and that he had no desire to encourage the "Catholic party." When a pope says that he is on the best terms with a republican government, he must be badly off, and we trust the Brazilian government takes his expressions at their actual value, and looks out for further clerical machinations.—*Das Menschenthum.* GUSTAVE NELSON.

Wants Only True Liberals.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* Reading carefully the proceedings of the Secular Union's fourteenth anniversary at Portsmouth, O., I find that a good many things hav been said, but in my opinion, and probably thousands of men's, the end looked for has not been accomplished. Why? The Secular Union is ready to take as members Christians, Jews, and gentiles if they are willing to say they are Liberals and subscribe to the Nine Demands. Now, the question is this, Are men and women, if they object to the teachings of the Bible, true Liberals? I say no. Why? Because a true Liberal in the acceptation of the term must be a moral man or woman—one that will stand up and liv an honorable life and induce their fellowmen to do the same. If that is accomplished we may hope that freedom of thought and the maxims of Thomas Paine and Robert Ingersoll will be reached and the end of Agnosticism fully accomplished. All I hav to say to the workers of the Secular Union is, be careful who subscribes! Test the character of men and women. By so doing you may do a good work, that will be beneficial and lasting.

Hannibal, Mo, Nov. 10 1890 F. H. RAU.

Lectures and Meetings.

MISS ADA CAMPBELL has been reëngaged to lecture next Sunday, November 30th, for Friendship Liberal League, in Philadelphia. The subjects of the lectures hav not yet been announced. The hall at her lecture last Sunday evening was crowded to suffocation.

AT the Brooklyn Philosophical Association, Fraternity rooms, Bedford avenue and South Second street, Sunday, November 30th, at 3 P M: Prof. A. L. Rawson. Subject, "Sex Worship—Ancient and Modern."

Christians Want to Boycott the World's Fair.

The *Cumberland Presbyterian* (Nashville) says: "We heartily join in the protest against the proposition to keep open the coming world's fair at Chicago on Sundays. It may be that these protests and petitions can be made emphatic and overwhelming enough to prevent this contemplated insult to the Christian religion, this formal abolition of the Sabbath, for it will amount to that. Those who are to decide the matter are supposed to be Christian men, and they may respect the united voice of Christian people. But to make our protests certainly effectiv they should carry with them something more than words. Make it certain that a Sabbath-breaking exposition will not pay and the exposition will not dare to break the Sabbath. Some stronger leverage than words and entreaties should be brought to bear on the managers. These managers must make the fair a financial success. The financial question with them is the tender nerve. The protest that touches that will be effectiv. If Christians cry out against Sabbath desecration, and yet pay their money, and send their exhibits, their cries will probably mean or effect little. Suppose every Christian in America should pledge himself to stay away from a Sabbath-breaking fair, and keep his money and goods away, would not that at once decide the question? But if Christian patronage is certain in either case, and if there is hope of a large addition to the income from Sabbath-breaking patronage, will not the directors be tempted to yield to the anti-Sabbath demand? It is certain that the fair cannot succeed without the presence and patronage of Christian men and women. No board of managers will dare take any step which will cause this to be withheld. Therefore the Christian people of this country hold the decision of this matter in their own hands. If we believe in the Sabbath strongly enough to demand its preservation, to boycott a fair that refuses to preserve it, it will be preserved."

An Open Letter of Importance.

From San Francisco Freethought.

TO E. M. MACDONALD, Editor of THE TRUTH SEEKER, *My Dear Brother:* You will remember that about a dozen years ago you had the goodness to make an uncle of me, and that I promised you at the time to return the courtesy at the earliest available opportunity. I now take pen in hand to apprise you that the debt is discharged, the obligation fulfilled, and the promis kept. The subject of these remarks became a resident of California on the eighth day of the present month of November, and, I am informed, favors its father in the matter of sex. He was too late for election this year, but will vote in 1892, provided he is not himself a candidate for some high office. This Native Son of the Golden West was recognized at once as Eugene Leland Macdonald, although he has so far declined to acknowledge his identity. The mother is happier than she ever was before. She is also in her right mind, and I would that I could say as much for the father, who has been in a state of wild excitement since the eighth. In acquiring a son I fear that I hav lost many cherished friends among my male acquaintances on account of my inclination to thrust information upon them about said son. When they see me coming nowadays they make haste to get over on the opposite side of the street or to conceal themselvs where I cannot find them. Even my friend Burgman, the tailor, with whom for many months I hav been accustomed to exchange theosophic thought, now turns upon me a cold ear and a deaf shoulder, says good-bye, and skips around the corner at my approach. Putnam hoorayed as I did at first, but he has now departed for Texas, and the time is near at hand when I shall hav to howl alone or hire somebody to shout with me. I shall be pleased if you or any of the boys in THE TRUTH SEEKER office will kindly make a little noise on my account. When you see Counselor Sherman and Harry Thomas, convey the tidings to them. We were young together ere wives and families had set their seal upon our brows. When we all hav scant white soap-locks above our ears we will meet again, and refer casually to the halcyon days of youth With a paternal aspect, GEORGE.

WHEN anyone tells me that he saw a dead man restored to life I immediately consider with myself whether it would be more probable that this person should either deceive or be deceived, or that the fact which he relates should really hav happened.—*David Hume.*

Communications.

Christianity and Evolution.

CHAPTER V.

THE DOCTRIN OF ORIGINAL SIN.

Next to the doctrin concerning the divinity of Christ, probably the one which has engaged the largest amount of attention and been fraught with the most serious consequences is what is known as the doctrin of original sin.

For, after all, this doctrin is the root of the Christian tree. Abolish original sin, and Christianity has no *raison d'etré*.

What is this doctrin?

Briefly put, it is this.

About six thousand years ago God created man perfect.

But although perfect, he was endowed with what Christians term "a free will;" and by the exercise of this power the perfect man showed himself to be most imperfect, and on the very first day of his existence went irretrievably wrong by disobeying the command of deity.

From that moment man became a sinner, with the germs of human depravity sowed deeply in the human heart. Man could do nothing good of himself, not even think a good thought. All good deeds were accomplished by the aid of God.

Man being a sinner, he wanted a savior. That savior he found in Jesus Christ. Such briefly was the belief of the early Christians. In course of time, however, two other doctrins got attached to this one of original sin, viz., the doctrin of grace and predestination, and hav been for centuries associated therewith.

By many religionists these doctrins are so inextricably mixed up that they not only confuse the minds of believers, but clear thinkers hav some difficulty in separating them so that their value may be tested.

Calvinists carry the doctrin of original sin to the extent of saying that the whole race of mankind was so affected by Adam's sin that the whole of his posterity must suffer the consequences of it. In other words, that God was so exasperated at the sight of Adam disregarding his command that nothing would appease his wrath until he had revenge.

And so Christians maintained that all mankind deserved damnation—but that God in his infinit mercy sent a part of himself down to die in order that by the sacrifice of innocent blood the sins of mankind should be washed away.

Although Christ came to die and actually did die to save mankind, Christians still believe that nobody would be saved unless God had given them grace and predestined salvation for them before the foundation of the world.

And yet notwithstanding this doctrin of predestination—which means that God has mapped out the course of men's lives from the very beginning—they nevertheless talk of "free will," which is the very antithesis of such a doctrin.

It is interesting to learn how men first reconciled in their own minds such contradictory ideas, but according to a good authority (Dr. Priestley: "Corruptions of Christianity," p. 94) the early Christians first got their minds possessed in favor of some of these ideas after a very heated controversy, and the rest was gradually introduced by the more subtle-minded priests centuries after. Toward the end of the fourth century there occurred a great controversy called the Pelagian—in which the above-named doctrins were fiercely debated. Before this time, however, very little had been heard respecting them, but after this time they developed rapidly enough and ultimately became important dogmas of the church.

Most of the early fathers of the church seem to hav held the opinion that God was prepared to save all if man would but repent and forsake his evil ways. Even Justin Martyr could not accept the doctrin of predestination. "God," he said, "has not made man like trees and quadrupeds, who can do nothing from choice and judgment; for he would not be worthy of reward or praise if he did not choose what was good, but was made good, nor if he was wicked could he be justly punished, as not having been such of himself, but only what he had been made" (Apol. 1, Ed. Thirlly, page 65).

Clemens Alexandrinus believed in free will and repudiated the doctrin of predestination. Austin put the case even more strongly when he said: "No man can be justly condemned for doing that which he was not able to resist."

Origen believed in the freedom of the will, and considered that all men could be virtuous if they chose, and that the vicious were those who suffered the consequences of the abuse of free will.

Early in the fifth century, soon after Pelagius, an English monk, had made himself famous over the discussion above-named, a number of minor questions came up for consideration. One was the efficacy of baptism, some Christians maintaining that by baptism men's sins could be washed away. Pelagius opposed this superstition and suggested the washing of babies who were sinless, and maintained further the good Secular doctrin that good works alone were acceptable in the sight of God.

Pelagians, then, were the heretics of the fourth and fifth century, and they carried their heresy as far as affirming that they neither believed in the doctrin of predestination nor in that of internal grace. They also declared their belief that man does not die on account of the sin of Adam, but by the necessity of his nature.

These ideas made some progress during the next two centuries, but at various councils' meetings they were generally condemned.

In the ninth century some of these heresies were revived by a monk named Godeschalchus, who denied the efficacy of baptism, but contended that God had predestinated mankind—the majority to damnation; while the few would be saved through the efficacy of Christ's blood.

This latter doctrin met with opposition from one Rabanus Maurus, who was condemned by the council of Mayence and died in prison.

From the ninth to the sixteenth century, however, the doctrins of predestination, original sin, and grace grew considerably, and at the Reformation seemed to hav been adopted by Luther and his followers.

Calvin held these doctrins, and maintained them with such zeal and vigor that he got his name identified with them. Afterward the church abandoned some of them, and those Christians who clung tenaciously to them were known by the name of Calvinists.

Thus we see that the doctrins of the church hav not always been the same; that they are subject to the law of growth and decay. To-day it is doubtful what the opinions of the representativs of the church on these subjects really are. Of some it may be said that they maintain a mixture of both; they say that on the one hand God has predestined man's salvation from the beginning, but that man nevertheless possesses a free will—which is like saying man is free in the same sense as a bird in a cage. That he can move—but that his movements are circumscribed within certain limits. Man's will, however, is either free, or it is not; man's career is either mapped out for him by God, or it is not; and the uncertainty of Christians respecting the answer to these questions, shows that Christianity is not a definit, coherent system—but that every man is free to make his own creed so long as he still calls himself by the name of Christian.

ARTHUR B. MOSS.

Policy vs. Morality.

It is a frequent remark of Liberals that they do right for the sake of right. And doing right for this sake is called morality.

Now comes the question, Is man apt to do things for the mere sake of doing them, or for the effects, results, or consequences of doing them?

Every rational mind prior to a meditated action forms a mental forecast, more or less correct, of its consequences; otherwise it follows blindly an unanalyzed conviction that is a prompting of conscience.

Suppose men No. 1 and No. 2 refrain from stealing bread when they are hungry.

The only reason that No. 1 can giv is that it is not right to steal. No. 2 thinks to himself in this way: "If I steal that bread it may prove to be a very expensiv meal, and in the course of time my fellowmen will regard me much as the farmer regards the crow that steals his corn. I am no crow or rat, and before I hook that bread I will try to strike a job and make a dollar." Now, it is evident that No. 2 is quite a philosopher, and he proposes to try the easiest methods of obtaining the bread first before he hazards the consequences of stealing it. Of course No. 2 is acting the part of the policy man, but all that No. 1 can say is that his conscience says he must not. Conscience is something that No. 1 has had ever since he was a small boy. It constitutes several pages of his individual ancient history, which pages hav now become a sacred volume to him. He reads them over often, but he does not get down on his mental all fours and dig out their philosophy, if they hav any; the fact is, he never goes behind the returns in regard to anything.

Now, any Christian would be satisfied with No. 1's morality, while No. 2's morality seems quite satisfactory to the Infidel writer, while quite a number of Liberals occupy the intervening space between the Infidel and the Christian.

Now, we will throw the motivs of No. 1 and No. 2 into the same basket and call the basketful morality.

Along comes No. 3 who won't steal and No. 4, and we likewise pile their motivs into our basket. No. 3 combines the motivs of No. 1 and No. 2, while No. 4 is not hungry, thus he has no motivs at all either way, but we put them into the basket all the same.

Now, in examining the basketful of motivs we can put the reverend superstition on the right hand with the lambs, the policy on the left hand with the goats. But however we manipulate the contents of that basket we can only make out of it superstition and policy. Let us take another example. Suppose No. 5 contemplates committing a murder. Another fellow has cut him out in respect to his best girl, and he is mad, but he has three reasons for not committing the murder in question: 1. He fears his rival's ghost and other ghosts—superstition. 2. He considers that if he kills his rival the rest of the human race will hunt him down and kill him as they do other dangerous animals—policy. 3. It always made him feel faint to look at blood, and his sympathies further restrained him from committing the deed—sympathy.

Taking up other examples of morality, in every case we will find it made up of one or more of the three components, superstition, policy, and sympathy.

Now, why should the word morality as applied versus theft command any more respect than the word policy in the same connection? Ah! we recognize the superstitious element which givs policy its sanctity, and lo, it is no more policy but morality!

Even Liberals bow the head and almost bend the knee when before the shrine of morality, but policy they profess to scorn.

Find a man that clearly reasons out why he does not steal and his reasoning is the logic of policy.

Ask him why he does not murder and animal sympathy also has its piece to speak.

Policy is of man's reasoning parts, sympathy springs from his animal brain. Policy cultivates sympathy, and the two make what is called humanity. Teach a child to use policy in all his actions, and he will think out what his conduct had best be, and if his policy is far-sighted and wise, he will find that morality's record is not hard to beat; his policy will be the best—in fact, the rational morality—old-fashioned morality being only superstitious policy. Religion's contempt for earthly things is a part of her professed contempt for policy.

Policy is useful, but not ornamental, like morality.

Morality glitters with the badges of her high pedigree. She is the child of conscience, that still small voice, that ghostly, unsubstantial whisper, that as children we used to hear when we were bent on stealing pie. Yes, morality has the glitter, lots of it, but policy is the gold.

Freethought has dug the graves of Gods and devils—has shown that heaven, hell, and small hereafters pay no dividends of time to man.

But one little ghost, called conscience, still hangs round some very Liberal brains. That little ghost has never been guilty of one quality (virtue) that policy could not match. That little ghost prompted every persecution of a pious past. Therefore let us make a little grave for him beside his heavenly father's grave. And let the divine aristocracy, from great Jehovah down to the "still small voice," rest now and forevermore. Amen.

DR. C. E BOYNTON.

The Vagaries of Spiritism.

There is one very important fact our Spiritistic friends entirely ignore, viz., that consciousness and mind are always and solely concomitant with form or organized living bodies, and not otherwise.

But these being absolutely finite in duration, limited in time, ever beginning and ending, it is evident that, originating and co-existent with and dependent upon them, the mind must end when the forms are no more.

The theory of the intelligence of atoms, like the sexuality of atoms, must be consigned to the realms of absurdity, because both ignore the important fact that sex as well as mind necessitates form, or complex aggregation of atoms, to produce these various results.

The ultimate atom can no more be termed a form, than one stone can be termed a building which it requires thousands to construct. Now, all forms being finite, all atoms, by virtue of their physical and chemical attributes seeking their affinities, continually construct and compound forms, which, however, when evolved to a certain degree of perfection, by the immutable order of nature are destined to final disintegration, destructiv of their several forms of organic and inorganic life. Therefore it seems unreasonable to insist that one form of life is exempt from this universal order of nature, namely, man's mind, supposed to be incarnate as an "immortal spirit," and, as such, qualified to exist in eternal *statu quo* forever.

"Spirit," if real, must possess form. If formless it cannot exist, much less be a "spirit" and all it implies. If possessed of form it cannot be eternal. There is absolutely no analogy in nature for eternal, infinit forms. There is only one thing eternal—the ultimate atom, composing in infinit aggregation the universe. In its *tout ensemble*, in its universal whole—the infinit all—this alone is eternal.

In its detail, in its innumerable parts, the universe ever changes forms, evolves vegetable and animal life—rocks, worlds, suns, stars, and systems—all of which, however, after certain periods of existence are

destined to destruction, disintegration, death, and absolute extinction as such forms. Crudely we may compare the universe to a huge kaleidoscope composed of countless million parts. We behold ever changing views and forms, yet the huge cosmic machine is forever the same.

And, upon this eternal evolution and involution, birth and death, growth and disintegration, building up and tearing down, formation and destruction, absolutely depends the eternal activity of the universe. Were all forms not destined to resolve back into their original elements, there would positivly be no motion, life, or potentiality in the universe now. All would be exhausted, completed, arrived at conditions of universal standstill, even an eternity ago. For if but one particle of matter were abstracted from its infinit whole every million of years to build up, construct, or evolve a single eternal form, a "spirit" exempt from the law of decay and death, and this process continued during all the ages of beginningless time, there would, indeed, be no universe now, but solely an infinit aggregation of such indestructible forms or "immortal spirits."

Therefore, it is self-evident to thinking minds—to men and women of brains who can, and are willing to, think—that the very existence of the universe depends upon the non-immortality of every form of life and the destructibility of all minor phenomena, the matter composing human forms being needed in its constituent elements to perpetuate the endless chain of eternal cosmic life.

Has the "immortal part of man" form? Spiritists must, and do, concede it has. Then let them define its character, and explain by virtue of what law of nature it is exempt from the universal order of nature which decrees that all forms must end.

As stated, "spirit" necessitates form, form necessitates constituents, constituents necessitate substance—matter. What are these constituents? Are they something or nothing? If something, they are material and subject to the laws of all material; if nothing, there are no "spirits."

"Spirits," then, are either material forms or nothing. If material, they must possess weight, consistency, form, color, occupy space, and be subject to the laws governing all material forms, paramount of which is—that all forms must end. But if real, why can "spirit" matter not be defined, produced in our schools of science, weighed, analyzed, seen, and grasped by our understanding?

But furthermore, if real, "spirits" must possess organic form. This self-evident proposition quiets forever all arguments intending to define "spirit" as forces or fluids similar to electricity, air, ether, magnetism, etc., all of which may be to a certain extent incomprehensible to man. But such inorganic forces or fluids, and organic beings, as "spirits" necessarily must be, hav nothing in common. No one claims that these are intelligent. But to resemble or to be a human being, possessing all the attributes and form of such a being during all eternity, necessitates a form similar to a human being, or we surely are confronted with a miracle. And it must be an organic form. But organic form necessitates anatomic form, for without anatomy there is no organic life. The leaf, flower, tree, infusoria, and all species of animal and vegetable life possess an anatomy as real as that of a horse, ox, or man. The difference is one of degree only. But anatomy is not thinkable without matter—actual, real, visible substance. It may require a pretty strong microscope, but if it exists, it is visible to man. This anatomy then, like man's, must be composed of constituents—lime, sulphates, oxygen, nitrogen, etc. But every grain of this matter composing man, at death is laid away under the sod. If man, when he draws his last breath, weighs one hundred and fifty pounds, six ounces, and fifteen grains, he still, after "his spirit has escaped," will weigh one hundred and fifty pounds, six ounces, and fifteen grains.

It is absolute then that man's "spirit" does not weigh a grain. What then is this "spirit?" What constitutes his form? What shapes his spiritual anatomy? What material is it, unknown to science, that can organize itself into a living human form—that can assume the shape of a beautiful woman, with rosy cheeks, ivory teeth, golden hair, etc.—yet not occupy space, not weigh a grain, indestructible in its organic form, and exist beyond reach of microscope, telescope, scalpel, crucible, and evade the search of a vast majority of the ablest minds in existence?

Human hair is composed of certain constituents. These constituents are absent in the "spirit"—buried. What is spiritual hair composed of? What constitutes spirit teeth, eyes, flesh, blood, and bones? Are not the substances producing teeth, flesh, blood, and bones originally in the body, an absolute necessity to their existence? Then how in the name of reason can spirit teeth, etc. (and all "spirits" hav teeth), exist without this substance? What produces the brilliancy of the eye, the warmth of flesh and breath, the circulation of the life fluid, in the absence of all the essential elements necessary to their existence?

Life necessitates blood or circulating fluids. Without circulation there is no organic life in plant, tree, beast, or man. What causes life within the spirit body? What circulates in it to make life possible? And in what does it circulate? Is a living body thinkable without blood, veins, arteries, etc., or are these thinkable in "spirit form?"

Life necessitates lungs. "What does not breathe does not liv," is a maxim of science. But the lungs of man are also laid away in the grave. How can a spirit man or woman breathe without lungs, or if possessed of breathing apparatus, what is it made of and why does it weigh not a single grain and be invisible to our senses?

In short, a spirit resembling a human being necessitates flesh, blood, bones, lungs, heart, stomach, brain, and all. Without all these, I insist; a "spirit," resembling a human form, is utterly unthinkable. But, in the alleged "spirit," all these are positivly absent. Nothing tangible is substituted to take its place. How can man then continue to exist when all that is necessary to make a man exists in another form?

The idea of spirit existence is the giant delusion of the world. Its source is ignorance, egotism, and deception. Ignorant of the actual processes of the complex human form generating mind and sensation, they hav divested it of all powers of sensation and volition and invested an invisible, unknowable, unthinkable "spirit" form, or *nothing*, with powers to think. Not knowing how man thinks, they hav from nothing built up a nothing, of which, however, they know absolutely nothing, and which is nothing, but which, they insist, can do all the thinking and reasoning which the material man cannot do. "How foolish," they say, "to assert that dead matter can think;" entirely ignoring the fact that, though the mental process evolved from the human body may not be fully understood, yet in man we behold the climax of nature's achievements, the crowning work of nature, whose capabilities physically and mentally are indeed not yet fully revealed to himself, but that to divest him of his powers of volition and invest an unknown nothing or an airy nothing with such capabilities is, to say the least, unreasonable. And postulating an invisible man within visible man to do the thinking, is greatly complicating the problem.

But they are blinded by their delusion. Like theists, who postulate an unknown nothing to create and govern the universe when they do not know how it governs itself, they hav solved the problem to their entire satisfaction and insist, "our immortal spirits do it all." But how our "spirits" do it all they sadly fail to make clear. Is volition, mind, etc., any less of a mystery after positing a spirit body inside the physical body? How does this body think? I transpose their exclamation: "How foolish to assert that this spirit body can think and reason!" "There must be another invisible spirit within this body, and another in this, *ad infinitum!*" Are we any nearer a solution to existing problems by positing an unknown God as the ruler of the universe or an unseen "spirit" as the ruler of man?

Egotism has blinded our friends, blunted their perception and made them unreasonable. Invented in the dark ages by a cunning priesthood, to make their services valuable and to rob men of their money, these ideas hav gained in strength in the course of ages from the fact that they promised conditions of continuous happiness never attainable on earth. It flattered their vanity and pleased their egotism. The wish gave strength to their faith and millions were lured into accepting it as a fact, simply because they wished it to be true. And this is the source of its strength now, in spite of its unreasonableness and impossibility.

The more we endeavor to grasp the idea the more effectually it vanishes. We hav an idea, but when we apply reason, it explodes. When we reach out our hand we clasp one of flesh and blood or none. When we think of our loved ones we hav lost we must think of them as invested with the physical form, or, alas! they are creatures of fancy, hallucination—nothing!

OTTO WETTSTEIN.

Rochelle, Ill., Nov. 16, 1890.

State Schools or Church Schools.

From the Sun.

The conference of Protestant ministers and laymen which discussed the subject of religion in the schools at the university building on Tuesday, ended by adopting a report sustaining the principle of the separation of church and state, and yet demanding that "the practical truths of religion shall be inculcated in the public school system."

What are the practical truths of religion which are so far beyond the domain of controversy that they may be inculcated without stirring up partisan religious opposition? Even all the ethical teachings of Christianity are not accepted universally as sound and salutary. A distinguished Jewish writer assails the Christian doctrin of non-resistance as subversiv of the dignity and manliness essential to a character deserving of respect. Human progress, he contends, would be impossible if the command to take blows and insults without resentment were actually obeyed by Christians. The Jews, too, are among those who are most interested in the public schools, and every year we find the Jewish pupils taking the lead in proficiency and good conduct.

Why was this conference of Tuesday participated in by Protestants only if the religious teaching it asked for would be satisfactory to the whole body of Christians themselvs? The Roman Catholics were not represented, though the chief obstacle in the way has been the inability of Protestants and Catholics to come to an agreement as to what the essential practical truths are.

Meantime the parents, who seek for the instruction of their children at the public cost, are not concerning themselvs about the matter. The trouble with thousands of them is rather to find room for their children in the schools. The applications for admission increase with the growth of the population, while in this town the school accommodations do not keep pace with it, but are insufficient, notwithstanding the multiplication of private, charitable, and parochial schools.

Those parents know very well that the instruction must be wholly secular or wholly religious. The demand of religion is not that it shall be recognized in education as a desirable auxiliary, but that it shall shape and control the whole as the most essential object of pursuit. It is false to itself if it does not so demand, and subordinate the eternal to the temporal. If it is true, education without it is vain. If it enters into the school at all, it must come as the master and not as the servant. The state must bow in subordination to the church. State schools must be abolished, and church schools must be substituted.

In other words, the introduction of religion into the schools means the overthrow of the whole public school system. They cannot be state schools unless they are purely secular, and they cannot be religious schools without becoming purely church schools.

The practicable way of overcoming the religious opposition is to make the state instruction of the most elementary kind only, leaving the church and private enterprise to provide whatever else is desired by individuals. It is also the only way consistent with our theory of government. The trouble has come from the state's undertaking to do more than it has the authority to do.

Functions of Public Schools.

From the World.

A strong and influential ecclesiastical body in this state has addressed itself to like bodies representing other denominations in an effort to secure some agreement among the several churches upon a simple scheme of instruction in the fundamental doctrins of religion which all can urge for adoption in the public schools.

The Baptist Ministers' Association has declined to join in the movement upon the perfectly sound ground that it is not the business of the state to teach religion at all or in any form in schools maintained by taxation. Thus, at the outset, an important denomination declines to accept the proposal, and even if all the churches were agreed concerning it there would still be a large body of citizens and taxpayers to whom the proposal would be obnoxious, and these hav rights equal to any others.

Any scheme of the kind would be attended by serious danger to the schools, and probably by bitter controversies. But the fundamental objection is that the teaching of religion in a republic which emphasizes the separation of church and state is not and can never be a function proper to the state.

The same objection applies in a less but still a considerable degree to the alternativ suggestion of the Baptist ministers that the school shall teach morals. If by this no more is meant than that theft, lying, etc., shall be shown to be wrong and shameful, that is done already both by precept and by the ordinary disciplin of all the schools. But if the proposal means that some form of systematic morals shall be taught the question at once arises of the "sanction" of morals. Upon what shall the system to be taught be founded? If upon the Bible, the teaching becomes theological at once, involving not only the question of scriptural inspiration and authority, but a hundred other questions of interpretation. If it is founded upon any authority outside of the Bible or the church, that very fact would make the teaching obnoxious in the highest degree to all those who regard such teaching of morals as directly antagonistic to religion. In either case wrong would be done.

Clearly the right thing is to confine the public schools rigidly to their proper function of giving secular education, leaving the matter of instructing children in religion and systematic morals to their parents, pastors, Sunday-school teachers, and others specially charged with that duty. With such teaching the state has nothing whatever to do, and properly can hav nothing to do.

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The Protestant Attack Upon Our Schools.

Five years ago the Presbyterian synod appointed a committee to work to get the Bible and the Christian religion into all the schools of the state. What this committee had accomplished up to last year was printed in The Truth Seeker. This year public work of the committee culminated in an invitation to all other denominations besides the Presbyterian to send delegates to a conference to be held in this city Monday and Tuesday of last week. Of the fourteen denominations to which the invitation was extended, the Disciples of Christ, Congregationalists, Episcopalians, Independents, Lutherans, Methodists, Presbyterians, Reformed Dutch, Reformed Episcopalians, and Reformed Presbyterians replied that they would send delegates; the Unitarians, United Presbyterians, and Universalists made no reply, and the Baptists, through their New York State Pastors' Conference, held at Lockport on October 28th and 29th, unanimously decided by a rising vote not to take any part in the movement. Their reasons for declining to take part in the conference are worth giving, and the sect deserves credit for its abstention on such legitimate grounds. These reasons are set forth in the following resolutions:

"We believe that it is a manifest injustice to tax those who do not believe in religion for the maintenance of schools in which are taught religious principles which they do not wish their children to learn; and further, that the inauguration of such a system of religious teaching in our public schools forms a valid argument for the division of the school funds with those who might not relish such teaching, thus resulting eventually in state support of schools in which the creed of Agnosticism, Buddhism, Confucianism, Judaism, or Romanism might be taught.

"We believe that the state ought not to teach religion, because this would mean, in our age, religious instruction by unregenerate persons who do not know what true religion is, and whose instruction would in a large degree be marked by hypocrisy, formalism, irreverence, and error. We do not wish such persons to instruct our children religiously. The state should teach only that on which all are agreed, and should not invade matters of conscience or religious opinion. If the state may teach religion in schools the state may teach religion in churches of her own establishment. It is only on this broad ground that we can oppose those who would subtly instil Romanism or the creed of Agnosticism into our public instruction."

Without stopping to ask the Baptists what the "creed" of Agnosticism is—a question they would hav difficulty in answering—we hasten to assure them that they are on the right road. All people must hav equal privileges in institutions which all support, and if evangelical Protestantism is to be taught in the schools, then Atheism, Romanism, Judaism, and all other isms must hav equal opportunity at the children.

The religious instruction which the Presbyterians and those who agree with them desire to be taught in our schools is comprised in these assertions:

The existence of a personal God.

The responsibility of each soul to God.

The immortality of the soul.

The reality of a future state of rewards and punishments.

The authority of the Ten Commandments and of the Sermon on the Mount.

These are considered common Christian tenets and their teaching would be considered unsectarian. To this end, the synod asks for a law "suitably providing for the incorporation with the school curriculum, as an essential part of it, of these theistic truths."

Roman Catholics were also invited to this conference, but they also took no part in it. Away back in 1885, Vicar-General Preston, replying for Archbishop Corrigan to a similar invitation, set forth that church's views as follows:

"The most reverend archbishop desires me in his name to say, in response to your letter, that the Catholic church has always insisted, and must always insist, upon the teaching of religion with education. For this reason we cannot patronize the public schools, and are forced to establish our own parochial schools. The question, where there are many different denominations, each with its own creed, is a difficult one to settle. We could be satisfied with nothing less than the teaching of our whole faith. Protestant denominations, if they value their own creeds, ought to feel as we do. Denominational schools are to our mind the only solution of the question. This plan should satisfy everyone, and would save the state a vast outlay of expense.

"The points you propose, while better than none, would never satisfy us, and we think they ought not to satisfy many of the Protestant churches; while the Infidels, who are now very numerous, would certainly reject them.

"We believe that the country will yet see the ruinous effects of an education from which religion has been excluded."

There were many speeches made at this conference, and the drift of the affair may be gathered from the subjects under discussion—"How Far Does Expediency Dictate that State-supported Schools Should Inculcate the Principles of Morals and Religion?" "What Should Be the Ground and Character of the Instruction in Morals in Our Public Schools?" "What Should this Conference Do to Carry Out Its Views Upon This Subject?" and others of the same nature. The most dangerously revolutionary and Anarchistic address was by William Allen Butler, his subject being, "What Do Our Constitution and Laws Hold as to Religious Teaching in the Public Schools?" Our public schools, he said, are a part of the general system of government in this state; and their management constitutes a department which must be administered in the same manner as every other department of the government, in view of the Constitution and the law of the land governing all the relations of the people to each other as members of society. With this position as a base, Mr. Butler went on:

"Viewed in this light, we find that while there is in this state an absolute divorce of church and state and a controling mandate against interference by the state with the freedom of religious opinion and worship, there is not, and never has been, any divorce between Christianity and the state, or between the state government in its administration and the Christian religion as revealed in the scriptures. On the contrary, it was settled long ago, and cannot now be disputed, that Christianity is a part of the common law of this state as it was a part of the common law of England at the time when New York ceased to be a colony of Great Britain and became a sovereign state. . . .

"Custom, which is largely the source of law and the interpreter of its intent, makes the Christian religion a part of the orderly conduct of affairs in the administration of the government. The daily sessions of our state legislature are opened with prayer offered by Christian ministers, a recognition by the legislativ department of the government, which most nearly represents the people, of Christianity as the religion of the people, and, as already remarked, a sound public opinion upholds in many parts of the state religious exercises in the schools.

"This being the case, it seems plain that in the administration of that department of the government which relates to public instruction regard must be had to the existence of the Christian religion as a part of the general law and to its practical operation as a chief factor in the order and well-being of society, as well as to the proper safeguards against interference with freedom of opinion as to all matters of religious belief, faith, or practice.

"This recognition of the Christian religion as a part of the law is a wholly different thing from setting up or inculcating opinions, creeds, or doctrins based on human interpretation of the scriptures, or on any human authority. There is certainly nothing in the constitution or laws of this state which prevents such a recognition or which debars the department of public instruction from giving it practical effect in the daily exercise of the schools so far as to sanction the reading of the scriptures without note or comment, the use of the Lord's prayer, and, under proper safeguards, the inculcation, without admixture of human doctrin, of Christian morals, *i.e.*, the precepts of the decalog as perpetuated by Christianity.

"If, as the courts hav held, the Christian religion is in fact a part of the law under which we liv, then, although we hav no established church, we hav an established religion based on a divine revelation, any malicious aspersion of which, or of its divine author and founder, constitutes a crime against society. The institutions of this religion are protected and enforced by law. On the plainest principles of public policy in a state thus maintaining and enforcing the Christian religion as a part of its customary and declared legal organization, public instruction ought to be Christian and the Christian religion should be recognized and made manifest, not by way of doctrin deduced from its scriptures or interpretation of their meaning, but in attestation of the fact of its supremacy as a constituent part of the law of the land.

"The legal status of the public schools in this state, therefore, includes the existence and controling power of the Christian religion, not as a doctrin, but as a fact. Opinions about religion, or the authority of the scriptures, in whole or in part, or the proper translation or interpretation of their original text, hav nothing to do with this established fact, which inheres in the social organization and government of the state, and which in every department of that government should hav due recognition. It is conceded that good morals should and do necessarily go hand in hand with good education, but it is not conceded by all, and it is denied by many, that any positiv assertion of the binding force of the Christian religion, or its precepts, can be admitted in the public schools. . . .

"If the views above expressed are correct, the question to which they relate may properly be answered by the statement that the constitution and law of this state authorize religious teaching in the public schools so far as to secure a recognition, in the administration of that part of the state government to which the care of the schools is confided, of the Christian religion as revealed in the holy scriptures, as part of the actual law of the land, binding upon all our citizens.

"This will warrant the reading of the scriptures without note and comment, the use of the Lord's prayer, and such inculcation of Christian morals, free from any instruction as to religious doctrins or opinions, as shall serve to impress upon the minds of the pupils the difference between right and wrong in human conduct and affairs, and the rules which should govern the dealings and intercourse of men in a community where the Christian religion is a constituent part of the established law."

It will be seen from these remarks that Mr. Butler is a reactionist of a very dangerous type, and that the organization which supports his position is one not helpful to freedom and liberty of expression. Time was when his statements would hav been held tenable and true, but that time has passed. The country has outgrown the colonial period of its existence, when it took its all from England; and though the old common law is too often quoted in our courts, happily on this one point the people hav decided that it does not apply. Fossilized judges sometimes quote it, it is true, but they are in the minority. The people are making a new "common law," and that is that religion of any sort has nothing to do with the state.

There is, however, one statement in Mr. Butler's address of peculiar significance. It is this: "If, as the courts hav held, the Christian religion is in fact a part of the law under which we liv, then, although we hav no established church, we hav an established religion based on a divine revelation, *any malicious aspersion of which, or of its divine author and founder, constitutes a crime against society.*" Here we hav the foundation for blasphemy laws, the foundation for dungeons for heretics, the kindling of the *auto-dä-fé*. It seems strange in these days to hear this voice from the tombs crying that the state should punish the heretic, and enforce the institutions of Christianity! Has Mr. Butler been asleep for two hundred years and just woke up? What manner of men are these Presbyterians?

Of the efforts of these sects to get their peculiar doctrins firmly established by law in our schools we hav often spoken. The efforts are not without danger to the people, though the tendency of the times is toward farther separation of church and state rather than toward closer union. The Catholics are a factor to be reckoned with, and no compromise with them seems possible. By and by, perhaps, in return for state money for Catholic parochial schools, the Romanists may be willing to turn the public schools over to the Protestants; but as this means the destruction of the schools, the public, which is in neither house, will then be heard. We do not believe the American people will ever surrender the schools in such fashion.

The Picture Book in Canada.

When Watson Heston designed the pictures which hav illumined the first page of THE TRUTH SEEKER for the past four or five years, he had no idea that he was doing an immoral act.

The photo-engraving establishment which completed them would undoubtedly disclaim the charge.

And when we printed them in the paper and then arranged them in book form it certainly never flitted through the editorial mind that anything immoral was being done.

Mr. John Herring, manufacturer of agricultural implements, at Napanee, Ont., liked the pictures so well that he ordered, paying cash therefor, two copies of the book. In doing this, he also had no thought of being immoral and infracting the Canadian law.

But it seems we were all wrong, according to the collector of customs at Napanee, as per the following, addressed to Mr. Herring, but by implication making confederates in crime of the other parties:

"CUSTOMS DEPARTMENT,
"OTTAWA, November 3, 1890.

"SIR: The Collector of Customs, Port of Napanee, Ont., having reported to me that a seizure has been made from you on the 31st day of October, 1890, of the following, viz.: 2 Copies of a printed and bound Book entitled 'The Freethinkers' Pictorial Text-Book,' for an infraction of the Custom Laws of Canada, the said book being of an immoral character and therefore prohibited from importation into Canada; Wherefore take notice that if such Seizure be maintained, the said book or moneys if accepted on deposit in lieu thereof, become liable to forfeiture, and each party concerned in such infraction of the law subject to penalties under the provisions thereof."

Mr. Herring was given thirty days to make reply to this formidable charge, which he has done as hereunto subjoined, both to the commissioner at Ottawa and to the public in an open letter printed in a journal at Napanee:

"DEAR SIR: I see by the papers that a seizure of immoral literature by our argus-eyed customs collector, G. M. Elliott, has been pretty well advertised throughout the country, and as many who read the notice might think there was a foundation for the statement, and my name having been given in connection with it, allow me to request the publication of the following letter in reply to the notice and oblige:

"TO THE COMMISSIONER OF CUSTOMS, Ottawa, *Dear Sir:* I am in receipt by mail of the notice sent me of the action of G. M. Elliott, collector of customs at Napanee, of the seizure of what is termed the 'Freethinkers' Pictorial Text-Book.'

"I ordered a copy from THE TRUTH SEEKER office, New York, but as I hav not had the pleasure of perusing it, I cannot say as to its contents.

"I fail however to see in the title anything to warrant the collector of customs showing the iron hand by seizure and dubbing the work 'immoral, seditious, treasonable.' I am judging from appearance now when I say I believe it is as much of one as the other and nothing of either. My judgment of its contents comes from the heading as advertised, and I feel convinced that the book does not contain matter beyond the Bible quotations, that any unprejudiced reader will take exceptions to as 'immoral, seditious, treasonable.'

"I am not a newsdealer, but a private gentleman, and purchased the volume for my own information with no expectation of anything of this sort following.

"I appreciate Mr. Elliott's desire to maintain morality, but must apply the scripture passage of 'straining at a gnat and swallowing a camel.'

"I quite understand your duties to report upon the merits of the seizure and evidence in rebuttal in your report to the minister of customs, and shall be quite willing to yield to his decision. I cannot for a moment think the narrow view taken by the official here will influence that decision. All men in Canada cannot be clothed in black or their garments made from the same pattern. Upon the subject of church and state it is desirable or at least permissible to become informed.

"The large number of authors quoted in this volume who hav achieved reputations so grand as to be taken as guides by millions of men cannot in truth be classed as making 'immoral, treasonable, and seditious' statements.

"If this seizure is to be made a test case, it will assume an importance beyond its deserts.

"In any event I hav confidence that the heads of the department will look at it as statesmen representing the nation, yielding freedom without stint in the matter of opinion, not in the narrow groove of sects or bigots, but rather in the broad light of intelligent freedom.

"I am, dear sir,
"Yours respectfully, JOHN HERRING."

Mr. Herring, being a citizen of Canada, constrained himself to write more respectfully of the Napanee customs authorities than we can, for having edited the book and knowing what it contains, there seems to us no name for the collector who calls it immoral so fit and perfectly applicable as Perfect, Absolute, and Hopeless Idiot. Had we been disposed to quote from the Bible we could hav made the book of such a character as to come under the collector's definition; but some of the language of holy writ will never defile pages of ours. Therein are we away up in the top branches of the tree while the collector is wallowing in the mud at the roots. There is not in the book, from first page to last, a word or a picture that tends to immorality. The whole tendency of the work, on the contrary, is to warn people away from the paths trod by such men as Solomon—in the matter of collateral wives—and to also warn the parsons away from the alluring baits dangled before them by their enemy the devil. The book also shows the evil effects of Bible "temperance" and other teachings, the abuses of the union of church and state, the absurdity of theology, and the untruthfulness of the church's claim to be a divine and beneficent institution. The authorities quoted are all good men and women, most of them eminent as historians and philosophers. And for anyone to say the book is immoral is to write himself down an ass.

Mr. Herring does not propose to submit to the narrow and prejudiced decision of the Napanee collector, but will defend his right to select his own books. It seems impossible that the Ottawa authorities will sustain the Napanee subordinate, but as ridiculous things hav happened in Canada. That, however, will not prevent Canadians from reading the book if they so desire.

The Pre-Millennialists.

A daily paper of this city double-leads a column of editorial consideration of the pre-millennium views of many evangelical Christians, which views, it asserts, are very common now, as shown by a Baptist convention recently held in Brooklyn to discuss the subject. The program of the second coming of Christ is thus outlined by the journal aforesaid: "This expectation is very different from the confidence which led Miller to predict the precise date of the second coming fifty years ago. The present millennialists do not undertake to cipher out from the prophecies of scripture the exact day of the reappearance of the Lord. They merely interpret the signs and portents of this particular period as indicating that the beginning of his earthly reign approaches. They look for it in this century, perhaps, more certainly in the early part of the next century. The prevailing opinion among them, too, is that the coming of the Lord will precede the millennium, and not follow it. They are pre-millennialists, as contradistinguished from the post-millennialists, who believe that the second advent will follow the thousand years of peace and happiness, during which all mankind will be brought into the way of truth and godliness. Their argument is that sin and iniquity were never more powerful than now, though Christian activity is greater than ever, and that the time has come when the Lord must appear in person to gather out from the prevailing wickedness his hard-pressed and sorely tempted followers, and to take them up with him into the air. The dead in Christ will be translated first, and then the living saints."

Of course, holding this belief, the second adventists, or millennialists, believe that they are occupying themselvs with the only subject which is of any importance to mankind. Thus thinking, it is a matter of astonishment to the daily paper that the pre-millennialists are "going about their way as usual, selling and buying, eating and drinking, and drawing their salaries with promptness, though the awful event is so near at hand. We cannot understand it. They are straining their ears to hear the notes of the awful trump, and yet in their worldly affairs they are proceeding like the rest of the people, who expect to liv and die in the old way."

To this the popular small boy would say: "Huh! it's easy enough!" And we agree with the small boy; it is an easy thing to remove the wonder from the occurrence. The pre-millennialists do not really believe what they profess to believe. To really believe in the literal second coming requires the scriptural test, which no Christian in the world ever could stand—If ye hav faith as big as a grain of mustard seed, you can remove mountains. No Christians really believe the whole of the New Testament, which is plainly seen in their avoidance of serpents and deadly things. And the pre-millennialists are like other Christians. They profess to believe, will dispute and argue over texts, and make great fuss and pretensions, but when it comes down to honest faith they possess it not.

Another thing. Experience has made the second adventists cautious. When the Millerite craze was upon the people, along in the forties, many of the victims gave away their property, in most instances to the preachers of their very faith, and these preachers not only took it but kept it when the Lord failed to keep his appointment with them. But the people know more now than they did then, especially about Christianity; and the experience has not been valueless. The pre-millennialists may rave over their religion as loudly as a Methodist exhorter at a revival, but they will hang on to their worldly possessions as tightly as a parson clings to the contribution-box!

Testing the Sunday Laws.

The Seventh Day Adventists hav engaged Don M. Dickenson, of Wisconsin, who was postmaster-general under Cleveland's administration, to test the constitutionality of Sunday laws in the United States Supreme Court. The test case will be that of R. M. King, of Obion county, Tenn., who was arrested on a charge of violating the "Sabbath Day" by plowing in his field. He was tried in the state circuit court and convicted; he then appealed to the state supreme court, which sustained the lower court, and he was sent to jail.

Mr. King has now been released on a writ of habeas corpus, issued by Judge Hammond of the federal court. The petition stated that he was illegally imprisoned in the county jail of Obion county, by virtue of an alleged mittimus issued by the circuit court clerk of Obion. He claimed that he was falsely imprisoned and deprived of his liberty contrary to the fourteenth Amendment to the Constitution of the United States. The case was to come up on the 24th instant. Through this case Mr. Dickenson proposes to examin into the matter of the prosecution of the Seventh Day Adventists for Sabbath-breaking throughout the country. He will, if possible, devise some means of testing the validity of conviction in states especially where the prosecutions hav savored of religious persecution. The case of Mr. King is to be made a test case, and, no matter what the decision of Judge Hammond may be, an appeal will be taken to the United States Supreme Court.

The Advent claim is that the Sunday laws of the various states are unconstitutional, as abridging the privileges and immunities of citizens of the United States, and depriving persons of liberty and property, and denying them equal protection of the laws, inasmuch as discrimination is made between the keepers of the seventh day and the observers of the first. At first flush, this would seem to be a valid claim, and that so eminent a lawyer as Mr. Dickenson has gone into the case is some evidence that lawyers so regard it.

If the Adventists win it will be worse for the Christians than the "original package" decision was for the Prohibitionists. It is of course impossible to say how a court will twist around a subject, but if it shall declare that Sunday laws are not enforcible upon those who hold sacred a different day from the majority, it seems hard to believe that it will not necessarily hold such laws non-enforcible also upon those who hav no sacred day at all. The outcome of this case will be watched with absorbing interest by every Freethinker in the country.

THE Rev. J. B. Converse, of Morristown, Tenn., publishes the *Christian Patriot* for the purpose of convincing the world that the Bible settles all political as well as spiritual matters. To find out if other people think as he does, he prints in his paper seven questions—Does the Bible illumin questions of public policy? Can what it says be learned without prayer and study? Should Americans pray to God to teach them how to vote? and so on. The Editor of THE TRUTH SEEKER answered them, but evidently not to Mr. Converse's satisfaction, for he prefaced the publication of the answers with this comment: "Mr. E. M. Macdonld, editor of THE TRUTH SEEKER, 'a journal of Freethought and reform,' has very kindly sent us an answer to 'the seven questions.' We will venture the assertion that Mr. Macdonald has not read through the Bible—about which he speaks so dogmatically—in the last five years. If he will read it through carefully, marking on the margin every passage that refers to labor, to government, and to wages (consulting the commentaries when he is in doubt as to the meaning of any text), we will giv him a silk hat; and that hat will contain more sense than any hat he ever wore." This is indeed a generous offer, but we would like to transfer it to Mrs. Colman. At the American Secular Union Congress she confessed that she had just read the Bible through, verse by verse, and she incidentally remarked that it is the worst book she ever read. Let Mr. Converse send her the best bonnet she ever wore and we will guarantee that it will go on a head already containing more sense than any head holds which imagins that a book written from twenty-five to sixteen hundred years ago can be a moral or economical guide for the people of a republic in this age.

Letters from Friends.

ELLIS, TEX., Nov. 8, 1890.

MR. EDITOR: Find inclosed $6 75, for which send the picture book and the paper as directed. Three cheers for free thought, free press, and free speech concerning the "unknown God." J. C. WHITELY.

LOS ANGELES, CAL., Nov. 8, 290.

MR. EDITOR: Your "Freethinker's Pictorial Text-Book" has arrived all right. I was so afraid that Wanamaker had captured it. I herewith thank Mr. Heston with my whole being for his noble work for humanity, and will ask all the *radical* Infidels to write me, or communicate through THE TRUTH SEEKER, and help me to form some kind of a national society to exterminate the *sacramental* wine curse.

SYLVANUS TODD.

AVERY, O., Nov. 1, 1890.

MR. EDITOR: You will find inclosed order for $9—$5 to pay up the old score and $4 for two copies of the "Pictorial Text-Book." These are times which try men's, and women's souls too, here in the West, with about a sixty per cent crop, and the advance on goods caused by the McKinley tariff bill passed. We can hardly see our way clear for the next twelve months. We had hoped to send you a subscriber, but cannot just yet. Success to THE TRUTH SEEKER.

MRS. E. WILLCOX.

BRUNSWICK, Mo., Nov. 13, 1890.

MR. EDITOR: I write to tell you that another stanch Liberal has left the ranks. On Wednesday, the 5th of November, William Tyler, aged 78 years 7 months and 5 days, died at his home near Brunswick. He died as he had lived, a Liberal to the last, although all the Christians around here thought he would repent when it was too late. His body was taken to St. Louis and cremated, according to his wish, by his wife and lawyer. He leaves a wife and two married daughters to mourn his loss. He was a loving father and husband, and a stanch friend to all who were in distress.

A FRIEND.

WILBER, NEB., Nov. 14, 1890.

MR. EDITOR: Herewith I send $2 for the "Pictorial Text-Book." I want the "Text-Book" to show my Christian friends Heston's handwriting on the wall of this republic that they may see portrayed the possible condition of their children after Rome takes possession of all the chestnuts that the Woman's Christian Temperance Union is burning its fingers to rake out of the fire. They tell me I will certainly be set over and counted with the goats in the sweet by and by. So be it; I tell them perhaps if Porter enumerates, some of the sheep may get left.

ALEX. MOOBERRY.

LUMBERVILLE, PA., Nov. 18, 1890.

MR. EDITOR: Inclosed please find check for $8.50 for the picture book and other works. Although I am too well supplied with daily and weekly papers, so much so that all my time is devoted to the current news of the day, to the great neglect of many interesting books that I should read, still, being an earnest Liberal, I must do my part to sustain THE TRUTH SEEKER, and thereby aid in the advancement of Freethought. If our pioneers are not supported, the rear guard will never be brought up to the point of attack, and that point is the brazen front of religious intolerance. Send catalog of your books.

Yours for advance, WATSON KENDERDINE.

PRINCETON, KY., Oct. 27, 1890.

MR. EDITOR: I hav made a great deal of effort to get one or more additional subscribers to THE TRUTH SEEKER, but I cannot do it. There are two or three men here who are Liberal in their views but are so timid that they dare not read a Freethought paper.

I inclose also a newspaper clipping relativ to the "location of the soul" which is very remarkable, and new to me. I should like to hav your opinion or that of some readers on the subject of the location of the soul, expressed in THE TRUTH SEEKER.

I also inclose under separate cover a statement of the untaxed property (itemized) in the city of Louisville, Ky. This furnishes further evidence of the great unfairness of exempting church property from taxation.

Respectfully yours, O. P. ELDRED.

BUTTE, MONT., Oct. 28, 1890.

MR. EDITOR: I hav been doing my mite for Freethought here. I will send you a copy of the Boulder *Age*. Mr. Will Kennedy, editor and proprietor, is a friend of mine. I hav marked two pieces to draw your attention, and hope you will giv them an editorial or notice. Mr. Kennedy is the father of our Australian system of voting in Montana, served two terms in the state legislature, and is now a candidate for state senator. I should like to see you exchange papers with him. I hav sent him a copy of THE TRUTH SEEKER at different times, and if he will exchange papers with you I think he will get more interested, and would be a good, live worker for our cause. We had a labor movement here, and the Rev. Mr. Livingston, of Bozeman, helped to kill it for this campaign. I will send you a copy of the *Western Star* which tells the story. C. A. LINDSAY.

DAHLONEGA, GA., Nov. 2, 1890.

MR. EDITOR: I would be pleased to open correspondence with a number of Liberal families—Infidel or Spiritualist—who are tired of the exigencies of Northern winters and wish to move South. I can giv to such, information that will be of advantage to them. No speculation is contemplated on my part, further than to secure for myself the advantage of congenial associations and surroundings, and furnish to a score of Liberal families a matchless opportunity to establish themselvs in a friendly climate abounding in every facility and advantage of comfortable, pleasant, and healthful homes. Persons who may wish to investigate my standing for honesty and integrity, are referred to E. B. Stahlman, president N. & L. R. R.; Hon. D. A. Nunn, United States collector; A. W. Wills, postmaster; Mr. Allen, comptroller state treasury, all of Nashville, Tenn.; also Gen. W. W. Murray, of Huntingdon, Tenn.; Hon. S. W. Hawkins, of Memphis, Tenn., and others. Address me at Dahlonega, Ga.

WARREN SMITH.

SMEDLEY, PA., Nov. 10, 1890.

MR. EDITOR: Please find inclosed $5—$2 for the "Pictorial Text-Book," and $3 for which please renew my brother's, J. V. Prim's, subscription. My brother was drowned on the 17th of August, while bathing in the Cumberland river, Kentucky. Brother and I and a friend were in bathing together. We all started for the shore, when he was seized with the cramp. He called to me and we went to his ass stance, but were unable to save him. He died bravely and without struggling, his last act being to shake my hand as he sank beneath the rapid current. He was an unbeliever, being an admirer of Ingersoll, Paine, and all men who fight for the liberty of man. He was brave, never fearing to speak his honest opinion. I was at Pineville, Ky., and my brother came to see me. He had intended to stay there with me, and intended to hav his subscription renewed. He was twenty-two years old, being three years older than myself. He was buried without any clergyman being present, and without any religious service. Wishing THE TRUTH SEEKER and Mr. Heston much success, I am,

Yours respectfully, JAMES N. PRIM.

WAVERLY, WASH., Nov. 4, 1890

MR. EDITOR: I inclose in addition to my subscription $1 for the pictures. Whether they are beautiful or pleasing to the sight or not, they speak volumes of truth—that is, the ones on the front page of the paper. I expect to be a subscriber to your paper as long as it is used to wage a warfare on superstition and injustice. I never hope or wish to see anything favoring freeloveism in it, as, for my part, I hav no use for freelovers. But many Christians look upon Infidels as such. About three years ago I attended a religious meeting where the preacher enlightened his congregation by telling them what depraved, low-down freelovers Robert G. Ingersoll and D. M. Bennett were. No, Mr. Editor, let our homes be homes of virtue, beauty, and kindness. Let not such a blighting curse as free love ever enter them. If we do, we shall hav something worse than Roman Catholicism or the dram-shop either, I think. Ingersoll has said somewhere that the mainstay of our country lies in her free homes. If it is so, let it always be so, and let truth, purity, and morality be the religion to be taught in them. With respect to the TRUTH SEEKER family, I remain,

Yours truly, B. F. DASHIELL.

CHICAGO, Nov. 16, 1890.

MR. EDITOR: You did well to giv Watson Heston a fair chance for artistic fame, in reproducing his cartoons in the "Pictorial Text-Book." Now the pictures—printed with care and on finer paper—show to vastly greater advantage than when appearing in the hurried production of the paper. Perhaps these may mollify some whose esthetic tastes hav undergone a strain to accept the crude production. With their conception no Freethinker can find fault. They are vivid and powerful appeals to both imagination and reason, full of satirical force. An artist is not one who merely draws, but one who possesses the creativ power. Certainly Mr. Heston has this, for there was no field from which to copy, and he has done nobly to devote what genius he possesses to the promulgation of radical thought. Even in great paintings we can find points for criticism, and doubtless if we were fully aware of the unfavorable conditions under which they were made we would marvel more that he could do them as well. If the remuneration were larger the pictures could be finished much finer, as THE TRUTH SEEKER could then secure better press-work and paper. In this form the pictures are decidedly an improvement, and are well worth the price. E. A. STEVENS.

COLUMBUS, O., Nov. 8, 1890.

MR. EDITOR: I had the good fortune in a conversation I had with a barber, a few evenings ago, to say that I had sent to England for the *Freethinker*, edited by G. Foote, as I could not get anything of the sort here, when he said, "Why, I can giv you the address of a house in New York where you can get anything you want." You will find $5 inclosed—$3 for one year's TRUTH SEEKER and $2 for the pictorial arguments against the church. I would like to say that I am an Englishman; hav been out here about two years. I was brought up with a sect called the Plymouth Brethren, a sect that is more bigoted than Quakers, and I fully believed in them. I was always told to believe what the Bible said and nothing else, but I accidentally came across some of Darwin's works, which set me thinking, and I soon came to the conclusion the Bible was wrong. And not only that—I believe it to be one of the most obscene books in existence. It is not fit to be in anybody's hands. My parents always said the Lord would make a missionary out of me. If he does, it will not be to help prop up the old musty notions that are in the Bible. I am doing my best to upset the old superstitious notions I can. Hoping I shall get the paper and book as quick as possible, as I am eager to see them, I remain,

Yours in the faith of the brotherhood of man and the doing away with everything that keeps lazy loafers around to preach once in a while, J. H. WHITE.

PITTSBURGH, PA., Nov. 9, 1890.

MR. EDITOR: Charles Stowater, one of the most convinced and outspoken Freethinkers, quit life at 4 o'clock A.M. on November 7th last, at the age of seventy-six years. Mr. Stowater was born in Freiberg, Saxony, of very poor mining parents. His love of books caused the education he got. He became a clerk and traveling agent for a large mercantil business house. In 1848 he took his part in the overthrow of existing governmental abuse, which failed and made him an exile. In this country he experienced various trials, but the evening of his life was made pleasant by the grandchildren of his wife (who passed before him), by keeping house for him one after the other as they married away. He was freight and ticket agent on the Allegheny Valley railroad. He founded a good home. He was respected by all, especially those who had dealings with him. He gloried in universal freedom, and was a warm admirer of our most beloved deliverer of mental slavery, along with the hosts of others who work for the same cause. He was a man of great and reflecting mind; would pick up hints and ideas wherever he found them, and comment over them for hours. He wishes to express his sincere feeling of gratitude to his beloved and estimable housekeepers who made the evening of his declining years so happy through their many virtues. C. R. L.

STRASBURG, ILL., Nov. 18, 1890.

MR. EDITOR: I see by the report that the last congress was a grand success, persons traveling long distances and spending good money to advance a cause that they believe to be right. I do not believe that there was one Liberal there that had a doubt about the justice of our cause. Now, if we are honest—and I think we are—is it not about time to stop building castles in the air and build a few more on earth? We hav been talking "Organize" for the last ten years, and are still playing a lone hand. Of course, if we win it will count four, but how can we win when the majority of players say we lose and count the game for us? Suppose we stop talking and try a little work. Everybody lift—"He—oh—he!" Let us try a state organization, $2 admission, good for five years. The state society can divide with the national. If we get five members, that makes $10 for the good of a good cause; and should we get more we are not out anything, and hav given the Liberals a chance. Let us do something. If we try to organize by state and fail, we hav made a success, for every little boost that truth gets helps. And in this state the preachers are on the run. They are actually scared, and all they want is some organization to surrender to. I believe that the time has come when a state organization is a public necessity to prevent preachers from committing suicide. A. YORK.

WALLA WALLA, WASH., Nov. 12, 1890.

MR. EDITOR: The subject of a secret Liberal organization being, apparently, the one that is uppermost in the minds of many in your army of intelligent correspondents, I will contribute my mite to the rapidly accumulating "testimony" of the brethren. That such an organization can be made a success, numerically, and that it can accomplish ends of vast importance, seems not to be questioned. The only questions are, What shall be the scope of its work, and what the qualifications for membership?

Mr. S. P. Benton, in a recent article, answered both these questions, but I cannot conceive why he makes the qualifications for membership "white, male persons," etc.

We Liberals often boast of the part that was taken by Freethinkers in the emancipation of the colored race in the Southern states; we grow indignant, and justly so, when recalling the utterances of the churches in support of the divine institution, slavery; we hurl invectivs against a religion that taught one "image of God" to rivet the chains of bondage upon another "image of God" in ebony. And yet we are not to use the most powerful instrument within our reach to strike from the same unfortunate race the shackles of superstition. Admit to the order colored men who hav already emerged into the light of truth, and then send them among their own people in the South, and the "race problem" will be half solved. It is a well-known fact that the great body of negroes are extremely superstitious. Being so, they cannot be good citizens. One needs only to observe how much power a self-constituted "prophet" has over these deluded people, and how little they care for civil or even moral law when undergoing the excitement incident to a "revival," to be convinced that religion is a great factor in the problem. Let colored men, educated in the Liberal order, go among their kinsmen and lift from their minds this veil of darkness, and all mankind will be placed under a debt of gratitude.

Can Mr. Benton assign any reason for debarring women from membership? If the order is not to be a fit place for ladies, let us never talk more about the elevating influence of Liberalism? And surely no order would be otherwise than honored by the presence of that most intelligent and lady-like lecturer, Helen Gardener; or that writer whose every utterance is an embodiment of purity and womanly kindness, Miss Wixon; or our mothers and daughters—if these cannot enroll their names as equals of the sterner sex, let the order go to thunder. HARRY LEE.

NEW CAMBRIA, KAN., Nov. 8, 290.

MR. EDITOR: Mr. Morris McAuliff, chairman, and Rev. A. C. Pattee, editor of the official organ, the Salina *Union*, were the two great moguls of the People's party of Salina county. At the present time I am probably the best-known worker for Liberalism in the county, and I liv with a little woman who is known by some as the author of the articles in the official organ of the state for the Alliance, the *Advocate*, over the signature of "An Alliance Woman." Mr. W. J. Boggs asked the central committee why Mrs. Abbott had

not been sent out as a speaker. Mr. J. C. Lloyd said it was on account of her religious opinions. But when Golden Belt Alliance passed resolutions that she be sent there, they succumbed, to the extent of notifying her privately that she had been requested to speak there, and we were also notified privately to go to Glendale Alliance, and by public notice under the following cover, "For Saline Valley Alliance, Abbott" and others. Is it not plain they were ashamed of us? And why? "On account of our religious opinions." Is that doing unto others as you would like to be done by? Are you not following Ingalls's advice—"endeavoring to ascertain what is popular rather than what is right?" Are you not setting an example for class legislation while proclaiming so loudly against it? If you recognized us at all, why did you not come up like gentlemen and giv us public notice, as you did the rest of the speakers? Did you not know that every reform movement, including the revolution of this country in its inception, was carried to a successful culmination by Infidels? For proof of this assertion I will refer you to the "Bennett and Humphrey Discussion" between D. M. Bennett, the founder of THE TRUTH SEEKER, and Rev. G. H. Humphrey, Presbyterian minister of New York city. There you hav both sides, and there you will undoubtedly find that all the great reforms that hav taken place were led by Infidels, and such weak-kneed fellows as you are were seeking for what was popular rather than what was right. All we ask is, as Ex-President Grant said, "Keep church and state forever separate." We are asking no favor for Liberalism, so the church people need not be alarmed. All we ask is that a Liberal receives the same recognition that a Christian does. And we do not hav to ask their leave. It all rests with ourselvs whether even a Liberal lecturer leaves the lecture field or not and takes the stump in the time of a political campaign. All we hav got to do is to demand his services, and I will guarantee he will be heard just the same as the dominie who leaves his pulpit for the same purpose. And rest assured that no political party of the present day will dare to disregard your demands, because Liberals are becoming too numerous to be slighted in such manner.

JOHN W. ABBOTT.

SOLDIERS' AND SAILORS' HOME, QUINCY, ILL., Oct. 26, 290.

MR. EDITOR: I hav recently been the happy recipient of a great number of copies of the *New Ideal*, Mr. Hart's "Candle From Under the Bushel," "Pioneer Pith," and a number of other publications of advanced reform ideas, and though I am satisfied that never before was there such an awakening on moral, social, and political, not to say religious questions, yet I cannot share the complacency of Mr. Bellamy, nor the fond dream of Mr. Ingersoll, *i.e.*, that the dream of the poet and prophet, the millennium, is so near. And my best reason for not agreeing with them is the fact that Liberals are so much divided among themselvs, not only as to the means but as to the time for propagating truth and opposing superstition and falsehood. I find many who are utterly opposed to convincing people that there is no truth in the orthodox ideas of inspiration, of hell and the atonement, etc., for fear that society, morality, and law will not survive the shock. They insist that men who are imbued with an uncommonly strong desire to benefit humanity will maintain their moral equilibrium, but that the great majority are restrained from becoming outlaws and desperadoes through fear, although we are aware of the fact that our prisoners, convicts, and criminals are mostly of the believing class, and that even the murderer almost invariably has a hope of heaven—which is only born of that selfish, soul-corrupting doctrin of the atonement. Persons who still uphold the Bible as a preventiv for crime are as inconsistent as the man who contends that drunkenness is the only security for good behavior and sanity. Make a man drunk on faith in the following matters, and what moral demeanor can we expect from him?—viz.: "If any man come to me, and hate not father and mother, wife and children, brothers and sisters, yea, and his own life also, he cannot be my disciple;" the example of God sending out lying spirits to deceive his own prophets; together with the apostle Paul, who acknowledged himself to be both a fool and a liar; and the many crimes upheld, and the encouragement that all shall be forgiven except the sin against the Holy Ghost (and no one knows what that is).

I am astonished that among so many able and enthusiastic writers there is little said upon that science upon which, it appears to me, accomplishment of all social and moral reforms rests, viz., phrenology. For it is admitted by all who hav studied the subject and accepted it as a true science, that through a rigid practice of the same the highest state of evolution can be obtained. Let us suppose, for example, an island to be peopled by a few persons under control as regards marriage of a most skilful phrenologist, so that every child would be born with a perfectly organized brain—with Ingersollic mind, so that superstition could hav no lodgment. This appears to me to be the short line to follow. And yet it may be necessary to work upon longer lines to attain means to reach the phrenological line. Under the existing state of society, as much as we boast of our civilization and intellectual development and moral courage, the major part of the laboring class hav far too much reverence for aristocracy, too little individuality, to appreciate anything of a reform nature, on account of mental deformity. What a wonderful saving the rigid practice of phrenological selection would bring about!

Yours for humanity, EX-REV. JOSEPH N. MAXEY.

IPAVA, ILL., Nov. 5, 1890.

MR. EDITOR: I was at church a few days since, and it happened to be the day set apart or sanctified for the Lord's supper. As the preacher discoursed upon the subject pertaining to that feast I wondered what must be the thoughts of men and women who hav a good quantity of the "milk of human kindness" flowing out from their hearts, who acknowledge a creativ power, a natural cause that givs life and force to everything, when they read the Exodus of the Jews, after the Lord had hardened Pharaoh's heart that he might hav a good opportunity to punish him with lice, frogs, rain, hail, locusts, etc. Then he said (the Lord, mind): "Yet will I bring one plague more upon Pharaoh . . . that my wonders may be increased in the land of Egypt. . . . Take a lamb . . . without blemish. . . . The congregation of Israel shall kill it and eat it in the evening, and they shall take the blood and strike it on the two side posts and on the upper door posts of the house wherein they shall eat it. . . . For I [the Lord] will pass through the land of Egypt this night and will smite all the first-born in the land of Egypt, both man and beast, and against all the gods of Egypt I will execute judgment. I am the Lord. . . . And it shall come to pass when your children shall say unto you, what mean ye by this service?" How shrewd, how Jew-like. He knew the children would ask many questions about such a service, and he knew the real cause must be hidden from them or the child would learn to abhor what the parents gloried in. A thoughtful child naturally would ask why God passed over the land of Egypt and killed all the first-born of those who did not hav lamb's blood smeared upon their door posts. If I had a boy or girl, or both, I would feel proud of them if they would question such absurdities.

Think of killing all the first-born. What had they done? What did God want all the innocent killed for? Does he love blood still? Is he so much like a wild beast that he craves the blood of the innocent? Why should a God want his wonders increased? Reader, think a moment. Would it not be more natural, more reasonable, taking the condition of the Jews at that time into consideration, making Moses their Lord, to suppose the whole thing was a scheme, a deeply laid plot, hatched by the Jews to deter the Egyptians? They, the Jews, were about to take exodus with all they could borrow (steal) from the Egyptians, and they desired to do something to throw Pharaoh's army into confusion so they could escape with their plunder. Now the Lord's supper, Christ's supper, was made in commemoration of that event. That is, J. Christ made a feast that he and his followers might celebrate and rejoice exceedingly that God in the past had killed little babes by the thousands, that a wicked, lustful, thieving people might escape with their stolen property, led by a murderer, whose sayings hav caused the earth to run red with blood and bound millions of human beings in chains.

The preachers and the priests would lead the people to believe this Jew-God, who delighted in magnifying his wonders in the land of Egypt, has the power to damn all who will not subscribe to their ideas and contribute to their support. Surely the intelligent people who eat at this feast in 1890 must be a misguided, or else a very cruel, selfish people. Think of all the church people throughout the land eating the broken body and drinking the life-blood of man—"This do in remembrance of me," but really in remembrance of one of the most heinous and inhuman deeds that has ever darkened the pages of history. When I see the people eating this supper—good people, among whom are many of my friends, honest in purpose, and desirous that I join with them—I pinch myself to find out whether I am dreaming. No, it is not a dream, but a sad reality. When men and women are so blinded by their early teachings that they cannot see their own condition, it is indeed sad. Could they realize, for one moment, the awfulness of accusing the designer, the creator, of doing that which any man or woman, with one grain of humanity, would shudder and refuse to do, the change would be wonderful.

God, creator, cause, life, force, or nature, call it what you may, is inexorable, and has no pets, no elect. The word is that which we see on every hand. It is beautifully grand; the more we know the nearer we can approach the cause. This word cannot be translated. It needs no revision. Men and women are their own helpers. They hav in the past helped man more than woman. Knowledge teaches that women are men's equal, while God—that is, the Jew God—teaches that women are subject to men. Let men help women more than they do, and let men and women who are honest and hav a purpose at heart, who are anxious for the advancement and the perpetuation of humanity, who desire to see men progress and women become their equal or superior in everything honorable, write their true sentiments, and the world will grow better in spite of foolish creeds and parasites who liv in the creeds as worms do in decaying bodies. It is high time for all Liberals to be on the alert, for God's own elect are at work day and night. They are very joyful over the passage, "There will be weeping and wailing and gnashing of teeth." When will that time come? Why, it will come when we submit ourselvs to the powers of the pope, the caste, and become slaves to their imaginary God.

Yours for humanity, C. S. RANDOLPH.

JOPLIN, Mo., Nov. 10, 1890.

MR. EDITOR: I am not a subscriber to your paper and rarely see a copy of it, but to-day a copy of the number for October 25th came to my hand and my eye fell upon an article by Robert Gunther, of Eureka, Cal., headed "The Death Penalty." I read it and it refreshed a flood of thoughts that hav at times during the last few years surged through my mind. And it occurred to me that you might giv me space in your paper for a brief expression of them. For I think that it is only through a medium which has been freed from the shackles of a blind following after things which are orthodox and hoary with age, that such thoughts can be made public.

I am evidently not so old a man as Mr. Gunther, and advancing years may bring about a radical change in my views on this question, but as I view it to-day, his advocacy of capital punishment after forty years' condemnation of it looks to me like progressing backward. True, he only advocates it as a measure of public protection, because the government (he had better hav said the mismanagers of the government) fails to protect. But would he not better help to bring about the final reform he hopes for by continuing to array himself with those who are working for this reform, rather than to number himself with those who hinder reform by advocating the old methods? That our penal system is all wrong, I think no liberal mind will deny. It is founded wholly upon the Mosaic law, and it is an astonishing fact that every so-called Christian nation has followed Moses in their treatment of their criminal classes, rather than the higher humanity of the gentle Nazarene. The most striking characteristic of the Old Testament God is his desire for revenge and his rigid application of punishment for wrong done. And these attributes of the Jewish Jehovah hav been the models held up by the priests for the guidance of legislators in framing penal statutes. It is astounding to me that they hav been so universally followed—followed even by our humanity-loving, tyrant-hating forefathers when they established the laws of our own loved country. So far as I can see, this adoption of the Mosaic penal code is about the only reason the church can adduce for calling this a Christian nation.

Not only must the criminal be punished because correction is good for him and may make him fearful of being again caught in wrong-doing, but he must be made to suffer in order that the outraged majesty of the law may be revenged and appeased. (In Africa they would call it a fetich and chop the offender's head off to keep it from getting mad at the rest of them.) So argue the Christian legislators, and the "Liberal" legislators vote yea and excuse themselvs by saying that society must protect itself from these depredators. Well, I guess that is true. Society must be protected as long as mankind is animated by the Methodist doctrin of a hope of reward and avoidance of the wrath to come. But it seems astonishing to me that they never seem to stop to inquire whether society could not be better protected in some other way—whether, indeed, society is protected at all. A man, smarting under the provocation of a ruined honor, kills the worthless ravager. For the murder he is imprisoned or hanged. What protection has society received? Does his punishment protect other families from such soulless marauders? Does it not, on the contrary, encourage them by rendering honest men fearful of defending their honor where the law will not defend them?

A thief steals a fine span of horses. The owner of the horses spends hundreds of dollars in hunting the thief. At last he is caught and sent to the penitentiary for a term of years. Who is protected? The owner of the horses? He has spent several times the worth of the team to get them back and catch the thief. Does the imprisonment of the thief pay him back his expended money? The thief cannot steal while he is in the prison, but is there anything in prison life that assures society he will not steal again when he gets out? And his family, what of them? Will anyone employ and trust the son of a convicted thief? What remains for him but to steal also, or starve? Is that protection to society which includes the family of the criminal in his punishment and forces them by depriving them of support and by social ostracism, into the by-ways of crime? Does hanging the murderer protect the murdered man's family from the pangs of want, the wretchedness of begging, or the misery of the public almshouse, usually but little better than a prison? Is it a protection to society to compel them to pay taxes to support a prison filled with a horde of idle prisoners, or worse than idle, farmed out for less than their keeping as slaves to some avaricious contractor?

It seems to me it is about time to consider this criminal question from a business standpoint, and drop the theological and sentimental twaddle which has heretofore characterized its discussion. Let the penitentiary be a manufactory conducted by the state, its capacity limited only by the number of hands to be employed. Let the labor to be performed be the most ennobling in its kind, instead of, as now, quarrying stone and making shoe pegs. Let the prisoner, if he has a trade, follow it, and if he has none, let him be taught one; and if he won't work, let him be kept on bread and water till he does. Let the term of imprisonment be determined, not by arbitrary lines, based on the enormity of the offense committed, but by the question of restitution, *i.e.*, the value of stolen property be restored to its owner, the loss of time in cases of bodily injury be made good; the family of a murdered man be supported by the labor of the murderer until they become self-supporting, etc. Let the convict workingman receive the same wages for the same work that the free workman receives—nay, the state might set a good example by paying better wages than the average manufacturing corporation. Let his wages be put into three funds: one to pay for his keep, another to make restitution, and the third to support his family. If he has no family, let it be set aside to start him in life again when his term expires. And in order that convict labor shall not ruinously compete with free labor, let the manufactured goods be put upon the market at the highest market price. Let the comforts of a home, rather than the horrors of a prison cell, surround the convict; let his time be occupied by the ennobling influence of honest and skill-engendering labor, books, music, and recreation; and let him learn by his experience that he must make restitution for the wrong he does; and then the reformation of the criminal class will become something more than a cant phrase to furnish preachers occupation for their idle hours.

E. C. H. SQUIRE, M.D.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Spangler's Spring.

Here, in the dim and unknown past,
By nature's laws your lot was cast,
Where spreading oaks their branches fling
To shade and guard you, crystal spring.

When prehistoric man here dwelt,
Perhaps some swarthy form here knelt,
Some captiv slave or savage king,
And drank from you, clear, bubbling spring.

Here no doubt were Indian braves,
Who slumber now in unknown graves,
Perhaps they heard your waters sing
A solemn dirge for them, dear spring.

The red deer often crossed your stream,
And here was heard the panther's scream;
The wild bird with his flashing wing
Has dashed your spray, clear, sparkling spring.

And when war's maddening hosts had come,
With clash of arms and beat of drum,
Whose echoes made the valleys ring,
You freely gave, bright, welcome spring.

For many on this battle-ground,
With fevered brow and bleeding wound,
Your cooling waters eased the sting
Of glorious death, O noble spring.

Here, pilgrims on life's weary way,
The old and young, the grave and gay,
Will to your shrine a tribute bring,
A smile for you, bright, sparkling spring.

The scholar here in pensiv mood
May for his mind hav ample food,
Reflecting how poor mortals cling
To life's short day, clear, gushing spring.

And so 'twill be when we are gone—
Your purling stream will still flow on,
The wild birds here will chirp and sing.
Farewell, farewell, bright crystal spring.

CONRAD WALDSMITH.
106 *Sterling Court, Akron, O.*

Why the Leaves Turn.

Probably not one person in a thousand knows why leaves change their color in the fall. The common idea is that the red and golden glory of the autumn is caused by frost, but a little reflection will convince anyone that the common idea is wrong. Sumach and many trees change in September, long before frost comes, so we must look elsewhere for the cause.

Divested of scientific terms the cause has been explained thus: The green matter in the tissue of a leaf is composed of two colors, red and blue. When the sap ceases to flow in the fall, and the natural growth of the tree ceases, oxidation of the tissue takes place. Under certain conditions the green of the leaf changes to red; under different conditions it takes on a yellow or brown tint. This difference in color is due to the difference in combination of the original constituents of the green tissue, and to the varying conditions of climate, exposure, and soil. A dry, cold climate produces more brilliant foliage than one that is damp and warm.

There are several things about leaves that even science cannot explain. For instance, why one of two trees growing side by side, of the same age and having the same exposure, should take on a brilliant red in the fall and the other should turn yellow, or why one branch of a tree should be highly colored and the rest of the tree hav only a yellow tint, are questions that are as impossible to answer as why one member of a family should be perfectly healthy and another sickly. Maples and oaks hav the brightest colors.

The Intelligence of Toads.

Toads, in the presence of snakes, usually remain perfectly still. In this is their only safety. For did they make the least movement they would be immediately caught. I hav known a hungry snake to lie waiting for over an hour for a frog to move, and even push him with the nose to stir him up. This has been called "snake-charming," and indeed it looks like it, but the toad is the charmer and the snake the charmed. I remember one day I dropped a toad in the midst of a pit of snakes I had in my back yard. He at once became perfectly still, though surrounded by more than a dozen hungry snakes. There was a circle of fierce heads and glaring eyes around him, but he would not move. The circle narrowed until the protruding tongues almost touched him, yet he was immovable. Just then I was called away for over half an hour, but on returning found the toad in grave dignity still holding the fort by most masterly inactivity.

Instinct in Common Pigeons.

The common pigeon is not generally thought to hav a great share of intelligence, but the following story related by a sportsman is an instance of a wonderful instinct at least. Our object, he says, was to shoot a rabbit, but the evening was dry and windy, and the grass not toothsome enough to suit bunny's dainty palate. So looking around I espied a flock of pigeons—blue rocks. One was pied, having white feathers in its wing. Getting fairly within gunshot I fired, and the rest of the flock flew away. The pigeon lay motionless while I reloaded and walked toward it to pick it up.

Judge of my surprise when two pigeons swept past me, touched it on either wing, and it flew rapidly away in company with its preservers, settling on the roof of a barn a quarter of a mile distant. The explanation was probably this: The poor bird's legs were doubtless broken, so that it could not rise without assistance. The companions must hav seen this by a sidelong glance as they flew away, and swept round again on their errand of mercy.

Pussy's Reply.

"With four such soft and lovely paws,
You never ought to show your claws,
You naughty puss," said Belle.
"That your red lips, without a doubt,
Were made to kiss and not to pout,"
Said puss, "you know quite well!"

He Is Going to Stick to Him, Too.

Matron: "You appear to be very fond of your little playmate. It is pleasant to see such love among children."

The bigger one: "Yes'm; he's got er penny to spend."

Correspondence.

LEWISTOWN, MONT., Oct. 23, 1890.

DEAR MISS WIXON: I never see any letter in the Children's Corner from around here, so I thought I would write one.

I stay in town and go to school. I liv with my brother; he is an Infidel, and takes the grand old TRUTH SEEKER. I like to read the Children's Corner and look at the pictures.

I go to school and study history, geography, grammar, arithmetic, and spelling, but I never go to Sunday-school or church.

As this is my first letter, I won't write a very long one. Ever yours,

MINNIE JACKSON.

AKRON, O., Oct. 29, 1890.

MISS SUSAN H. WIXON: I wish to thank you for the good work you are doing in impressing the truth on the minds of the rising generation, and showing up superstition in its various forms.

I herewith send you some lines I hav written on "Spangler's Spring," after a recent visit to the famous field of Gettysburg, where twenty-seven years ago I tried to do my humble duty. Perhaps these lines may interest some of THE TRUTH SEEKER readers. If you deem them worthy of publication I shall feel very thankful. Wishing that you may meet with success in all your undertakings, I remain,

Your friend, CONRAD WALDSMITH.

CALISTOGA, CAL., Oct. 25, 1890.

MISS SUSAN H. WIXON: Not long ago you had a list of valuable books in THE TRUTH SEEKER. I would like to know where to get some of them and the price, or, if you hav any second-hand ones of the following subjects, I would buy them off you: one on microscopy; one on chemistry (Frecenius's); Langley's "New Astronomy;" mineralogy; "Underground Life," and one on archæology. If you do not hav them, please inform me where I can get them ordered. I inclose a few stamps. Yours respectfully,

JOHN DUMBACHER.

[We hav no second-hand books treating of those topics. Should any of our readers possess the books referred to, and be willing to dispose of them, they can write to the address above. Scientific books (new) can be ordered through the Truth Seeker Company. —ED. C. C.]

GRANTFORK, ILL., Nov. 5, 290.

DEAR MISS WIXON: As I hav not written to the Children's Corner for a good while, I thought it would not hurt to write a few lines. What is the matter with the Children's Corner? The two last numbers of the Children's Corner did not hav a letter in them. Are the friends of the Children's Corner losing enthusiasm? Winter evenings are coming, when everybody has time to write, but it seems they forget the Children's Corner. We hav just undergone a siege of the Catholic missionaries; they stayed here a week and never made a solitary convert. I was in three nights, but am as bad a heathen as before, if not worse. A lady friend of mine gave me a few books to read on the Catholic religion; I read them, and showed her some of the mistakes, and when I got to argue with her, at last her only argument was: "You will find out when you are dead." Well, I don't think I shall find out anything after I am dead once. Because I am like that fellow that was sitting up with a corpse overnight. The corpse was lying on the table, and something happened to shake it off the table. The man went and picked the corpse up and slammed it on the table and said: "Here, lie there, dead, dead!" And that is the way. I think if a man wants to find out anything, he had better find it out before he is dead. Hoping that in the future the Children's Corner will hav more letters, I remain,

Yours for Universal Mental Liberty,
NICHOLAS J. KRAFT.

BUFFALO, N. Y., Nov. 2, 1890.

DEAR MISS WIXON: Papa has renewed his subscription to THE TRUTH SEEKER, and I welcomed with usual warmth the Children's Corner. I read George Remsburg's interesting letter, but was more interested in your reply. I sincerely wish your hopes may materialize and we shall hav a Liberal young people's paper. I will do all in my power to bring it about and help you all I can. I think it would be an excellent thing. "As the twig is bent the tree is inclined." I think every Liberal that is interested in the welfare of his children ought to contribute to its support. I wrote my first letter to the Corner when I was eight years old. And now I hav passed my fourteenth birthday. I see many of the "old familiar faces" in THE TRUTH SEEKER, and I shall take pleasure in occasionally contributing a little essay, if you think it worthy a place in the Corner. Hoping that you will push the project of a child's paper, I remain,

Your friend, as of old, IDA A. BALLOU.
991 Exchange street, Buffalo.

[A greeting to you, Ida, and we are pleased to hear again from you. Thanks for your interest in the project of a paper all for young people. It will come some time, perhaps sooner than we think. Yes, write as often as convenient. We are desirous that all who read the Corner may contribute to its columns occasionally. Think, and write your thoughts. It is development. We note a marked improvement in Ida's letter over the one written when she was a wee girl of eight.—ED. C. C.]

LANSING, MICH., Nov. 2, 1890.

DEAR MISS WIXON: This is my first attempt to write to the Corner.

For some time my parents hav wanted me to write, but I hav lacked the subject.

My former home was in Montezuma, Cayuga county, N. Y., and you will no doubt remember me the better when you recall that memorable occasion of Messrs. Remsburg and Reynolds's visit to that place.

Nearly two years ago we came to Michigan.

I hav been attending school ever since, and I am now in the eighth grade.

Our school, otherwise excellent, has, like many others, still coupled with its management more or less superstition, such as singing so-called sacred music and reciting the Lord's prayer, much to my dislike.

A few days ago my teacher wished all of her pupils to be prepared to giv a quotation and the name of the author.

This was my opportunity to make my schoolmates acquainted with Ingersoll and some of his eloquent words, also to jog the orthodox mind somewhat and yet be in harmony with the disciplin of the school.

At the call of my name to giv my quotation I arose and in loud accent gave these words: "Why should man be afraid to think, and why should he fear to express his thoughts?" (Ingersoll). "Splendid!" exclaimed my teacher.

A girl schoolmate of mine, the daughter of a very superstitious gentleman, had no quotation, and came to me for one.

I had on my tongue's end the eloquent words of that most wonderful thinker, Thomas Paine, "The world is my country, and to do good my religion."

She copied them, and when her name was called she arose and repeated those words. With the exclamatory remarks of my teacher, "That is splendid," my schoolmate sat, and this ended a happy little episode in the public schools of Lansing, which may yet bear fruit.

I think my teacher was so much pleased with those most beautiful words from those two eloquent men that she spoke without considering the authors to be "Agnostics," and bestowed a "thoughtless" compliment on them.

I hope this may be the cause of developing in the school a desire to read the works of both authors, and thus good will hav been done, and my object attained.

Your friend, ANNA J. ROSS.

[We are proud of our brave friend Anna. No more eloquent words can be found in any language than those uttered by the leaders of Freethought. And they are true. Quote them often, fix them in the memory, treasure them, liv up to them, and we shall hav eventually a country redeemed from the thralldom of bigotry and superstition.—ED. C. C.]

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AND

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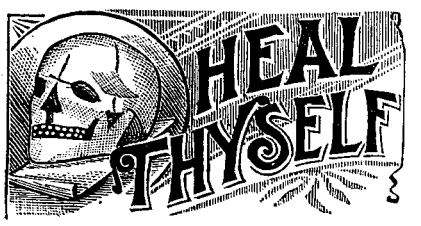
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News of the Week.

THE Chinese, who hav always excelled all other races as saving and successful farmers, are now instituting manufactures and laying railways. It is feared that their unrivaled industry and economy will giv them power to supplant the Caucasian race throughout the world.

GUATEMALA and San Salvador hav signed peace.

A COMET that will be visible to the naked eye is approaching.

THREE Nihilists, two male and one female, hav been sentenced to be hanged for plotting the czar's death.

A FINANCIAL panic has just spread through Europe and this country, and seems now subsiding. Several banks and mercantil houses hav failed.

AT Vienna, Austria, the other Sunday, angry factions of a congregation engaged in a fight in church, in which six were killed and sixteen injured.

THE Farmers' Alliance claim that they will hav more men in the next Congress than outsiders hav supposed—as many as four Senators and fifty Representativs.

FREDERICK LEOIUS, assistant of a Protestant pastor, has been sentenced to two months' imprisonment and loss of his office, by the court of Riga, Russia, for converting a girl from the Greek Catholic faith to his own.

To the bishops who petitioned the Spanish sovereign to restrain Italy from oppressing the pope, Queen Christina has replied: "In the fulfillment of my constitutional duties I hav placed your petitions in the hands of my responsible ministers, recommending them to giv them their best attention."

A NEW prophet has risen in Edwin Woodring, at Allentown, Pa. He wears a crown of thorns, and says the Lord has sent him to convert the world.

DOM PEDRO is traveling in France and England. He has given up hope of returning to Brazil, believing that monarchy will not be restored there.

THE device tried in Australia to keep out Chinamen, by imposing on each Chinese immigrant a tax of $100, does not suffice, as many still arrive there.

STATISTICS from Austria show that mortality is regularly decreasing there, the same as in the other nations under the rising power of Rationalism and decline of church reign.

MR. GLADSTONE approves Mr. Andrew Carnegie's "Gospel of Wealth," and proposes a revival of Lord Carlisle's Universal Beneficence Society, whose members bound themselvs to giv away a fixed proportion of their incomes.

AT a swearing-in of recruits on the 20th, the German emperor said that though the outlook abroad is peaceful, they must grapple with an internal foe who can be overcome only with the aid of Christianity—meaning the Socialists. He added that no one could be a good soldier without being also a good Christian, and therefore recruits who take the oath of allegiance to their earthly master should also and above all things prove themselvs true to their heavenly Lord.

THE Sioux and Cheyennes around Pine Ridge agency, S. D., continue in a state of religious excitement, and threaten war. They maintain a "ghost dance," and say they will continue it till the coming of their messiah, though that be not till spring. It is reported that they hav killed seven whites near Lebeau. Troops are held ready at all stations, and eight hundred cavalry, with artillery, hav started thence from St. Louis. The settlers are alarmed, and wish more protection.

BERLIN is in as much excitement over Professor Koch's supposed cure for consumption as it would be if in a state of war. One of the first acts of the Reichstag, or German parliament, when it meets, will be the thanking of Koch in the name of the nation. Several physicians hav been delegated to inoculate with the lymph subjects of consumption or other tubercular affections, and their quarters are besieged by sufferers. The composition of the lymph has not been revealed. American hospitals hav sent physicians to Berlin to investigate.

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URIAH DELIVERING HIS DEATH WARRANT.

And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah. And he wrote in the letter, saying, Set ye Uriah in the fore-front of the hottest battle, and retire ye from him, that he may be smitten, and die.—2 Sam. xi, 14, 15.

Gems of Thought.

THE banditti of Italy hav great confidence in these things [charms], and whenever they start upon an expedition of theft and plunder, they take images and pictures of saints with them, such as hav been blest by a priest or pope. They pray sincerely to the Virgin, to giv them luck, and see not the slightest inconsistency in appealing to all the saints in the calendar to assist them in robbing honest people.—*Ingersoll.*

No candid person who is acquainted with history can fail to perceive the difference between the amount of reverence bestowed in the present day, by the great majority of men, upon mere speculativ doctrins or ritualistic observances, and that which was once general. If we examin the church in the fourth and fifth centuries, we find it almost exclusivly occupied with minute questions concerning the manner of the co-existence of the two natures in Christ. If we examin it in the Middle Ages, we find it absorbed in ritualism and pilgrimages. If we examin it at the Reformation, we find it just emerging beneath the pressure of civilization from this condition; yet still the main speculativ test was the doctrin concerning the sacrament, which had no relation to morals; and the main practical test on the Continent, at least, was the eating of meat on Fridays. In the present day, with the great body of laymen at least, such matters appear simply pueril, because they hav no relation to morals.—*Lecky.*

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I'll be slave to nae-body;
I hae a guid braid sword,
I'll tak dunts frae nae-body.

I'll be merry and free,
I'll be sad for nae-body;
If nae-body care for me,
I'll care for nae-body. —*Burns.*

PURSUE, keep up with, circle round and round your life, as a dog does his master's chaise. Do what you love. Know your own bone: gnaw at it, bury it, unearth it, and gnaw it still. Do not be too moral. You may cheat yourself out of much life so. Aim above morality. Be not simply good; be good for something.—*Thoreau.*

A GREAT problem faces us, the improvement of the world.—*Adams.*

IT is Science who has bestowed upon our race all the benefits by which man has become "the paragon of animals." It is she who has placed in our hands the chain of cause and effect by which, as with a bridle, we guide the powers of nature for our use, or save ourselvs from injury by their action. Electricity, which under the form of lightning is, in the absence of science, a source of terror and death, becomes in her presence not only perfectly harmless, but a gentle Ariel engaged in carrying our messages round the earth.—*Wilson.*

To the World's Columbian Exposition Commission:

Learning that there is an organized movement among the more conservative church people—manipulated by a "Sabbath" organization—to induce your honorable body to close on Sundays the World's Fair, to be held in 1893 in Chicago, the undersigned respectfully put in this counter petition, and ask that the Fair may be open to the public on each Sunday of its continuance. We ask this for the following reasons:

1. That the American principle of separation of church and state may be maintained.

2. That public morality may be subserved by providing a substitute for the immoral places to which men may resort when no moral amusements are available.

3. As a matter of justice also to the people of Chicago who have given of their means to make the Fair possible, tens of thousands of whom can visit the Fair only on a general holiday; and as a matter of justice also to the visitors to the Fair, whose time or means may be limited, and who certainly are entitled to great consideration at your hands.

4. For the public good. The opening of the Fair on Sunday will be for the benefit not only of Chicago, but of the whole country. The rights of no one are infringed, the happiness of no one disturbed. Those who wish to attend can do so; those who do not can otherwise spend the day. This is a solely humanitarian question, a question of human relations and human welfare, and, therefore, the only standard by which you can decide is that of the public welfare.

5. It will benefit the Fair, attracting a much larger attendance, interesting more people in it, and increasing its receipts.

6. To the objection that Sunday opening of the Fair will destroy the day as a rest-day, we affirm that the tendency would be exactly the opposite. The more beautiful you make Sunday, the more attractive, the more noble and varied in its pleasures and instructions, the more difficult it will be to change its character, the less danger there is that employers will ever have the power to transfer it from its present position to the days of toil. With choice of Sunday occupation restricted to attending church or visiting a saloon, the average workingman would choose to keep on laboring.

7. Finally: Opening the World's Fair on Sunday will harm no one but the keepers of immoral places, while it will benefit the Fair itself, the people of Chicago, and the visitors to the Fair, thereby conducing to municipal prosperity, individual education, public morality, and the development and good of the whole country.

Name.	*Town.*	*State.*

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A JOURNAL OF FREETHOUGHT AND REFORM.

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Vol. 17. No. 49. {PUBLISHED WEEKLY. } New York, Saturday, December 6, 1890. } 28 LAFAYETTE PL. } $3.00 per year.

Notes and Clippings.

WALTER CAMPBELL, a paroled prisoner of the Ohio state prison, returned to the prison the other morning, broke open a desk, and stole $75. The parole system is in a measure an experiment. Later on it will no doubt be modified so that when a prisoner is out on parole some precaution will be taken against his breaking into the prison again.

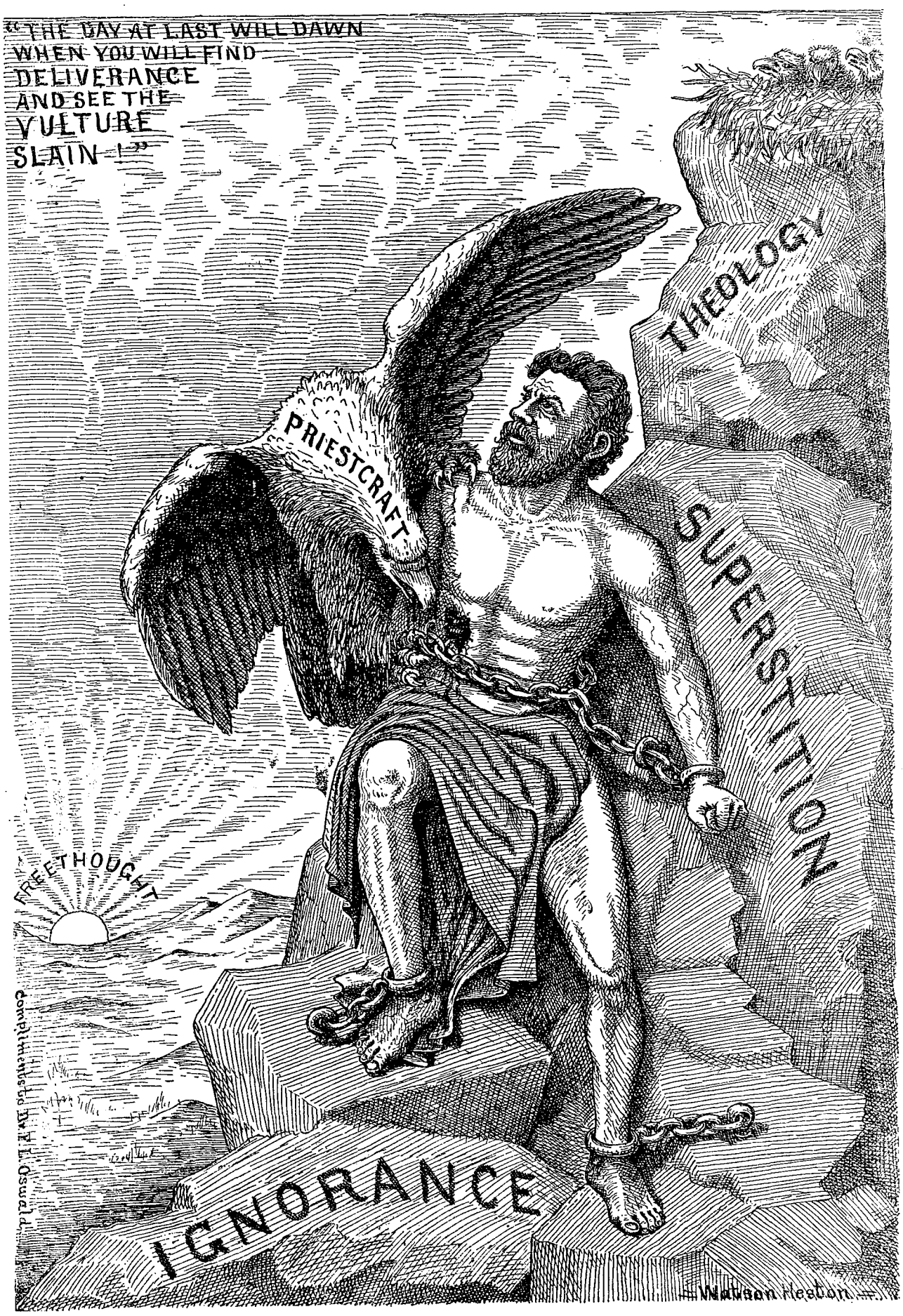
IN the criminal court of Susquehanna county, at Montrose, Pa., on the 18th ult., the case of Paul Hill agt. Olive Brown and her husband, Philander Brown, Spiritualists, was concluded. The Browns represented that they were in communication with the spirit world, that Jesus Christ was in need of money, and that Hill must furnish some to be forwarded; also that Hill's first wife, now in the spirit land, needed money for new clothing, etc. Hill from time to time furnished money, which was placed in a Bible in the presence of the trio. During the night the money would vanish, and Hill believed that it went to the spirit land. In all he supplied $3,000. While on the witness-stand Hill told of the manner in which the spirits instructed him and his second wife to do various things, and of hearing the spirits singing, "I am so glad that Jesus loves me." They also heard railway trains running in heaven and saw mills turning out lumber with which to build the heavenly city. Mrs. Hill often conferred with St. Peter and St. Paul, and with Mr. Hill's first wife. After a long deliberation the jury found the prisoners guilty.

HELEN H. GARDENER, says the *American Spectator*, is doing much good in writing stories and stating facts well calculated to make men and women think. In a recent paper she calls attention to the fact that Kemmler's father and mother were butchers by trade, while the same was also true of the parents of Jesse Pomeroy, the youthful Boston murderer, who from infancy took such fiendish delight in torturing and killing animals. How little heed is paid to the law of heredity and the atmosphere in which a child livs while his taste and habits of thought are taking expression. It is a long way from barbarism to true civilization. When mankind grows great enough to be tender, considerate, and just, we shall hav less murders by individuals and none by the state.

BISHOP MCQUAID, bishop of the Rochester diocese of the Catholic church, has gone extensivly into the manufacture of wine at Conesus Lake. He has erected a wine cellar with walls seventy-two feet high, inclosing six floors and the vaults, and with a capacity of fifty thousand gallons. This season the bishop will press fifteen thousand gallons.

SAYS "Bill Arp" in the Louisville *Home and Farm:* "And this reminds me of what I hav just read in the *Andover Review* for November. It is the organ of New England orthodoxy. It is now lamenting the decay of religious interest among the farming population of the North. Dr. Dunning says that there are ninety-five towns in Maine where no religious services are held, and there are more country villages in Illinois without the gospel than in any other state in the Union. Just think of that! The great state of Illinois, that has two counties that make more grain than all Georgia. This great state that stands fifth in the scale of education, and fortieth in the grade of Christian religion."

THE *Sun* has news from a correspondent in St. Petersburg that the czar is about to promulgate a decree providing for the abolition of the corporal punishment of women who are living in banishment in Siberia. All the world has heard of the terrors of the knout, the use of which is to be prohibited hereafter by the Russian autocrat. The news from St. Petersburg will be of especial interest to the members of the American society which is procuring signatures to a petition to the czar for clemency to Siberian exiles.



THE DAWN OF DELIVERANCE.

CANON TAYLOR of the Church of England has shown by incontrovertible statistics that with all the effort and expense laid out on Christian missions, the increase in Christian converts is only a trifling part of the mere natural increase of the heathen. Meantime the spread of belief in the new doctrin of a second probation must tend to chill the enthusiasm essential as a stimulus to missionary enterprise. In Christian countries and even among the orthodox, Universalism is replacing the old belief in the terrors of hell. The sensitiv modern philanthropy recoils from the teaching that anybody is to be doomed to everlasting suffering. It cannot bear to look on a dog in pain; and the goodness and loving-kindness of God seem to it so totally inconsistent with the torments of hell that it refuses to believe their infliction possible. A spirit of humanity has been generated as a substitute for the old religion of law and penalty, eternal rewards and eternal punishments. An implacable God seems to it a hideous monster. The creation of men predestinated to hell from before the beginning of time outrages its sense of justice as diabolic sport with helpless mortals. This sentiment, once denounced as the expression of Infidelity and impiety, is now prevalent among Congregationalists, Episcopalians, and Presbyterians, and it affects, though to a less extent, the Baptists themselvs. It is undoubtedly bringing about a complete theological revolution, which must radically transform the motivs and methods of religious effort. Philanthropic exertion for the amelioration of the condition of humanity is totally different from religious enthusiasm for the salvation of souls and their rescue from the flames of hell. It destroys the animating force upon which Christianity has so long relied.

A GENTLE Materialist: Bigotry still survives even among certain professed Freethinkers. In a recent issue we published a review of "The Perfect Way," and our "vulgar imbecility" has brought us this choice epistle: "Sir: Don't dare to send me any more of your damned Spiritualistic vaporings, or by 'God' I'll do my level best to send you to jail for twelve months." The author of this note is one "Rex Reges," an occasional contributor to the *Agnostic Journal*. This amiable evangelist, a year or two back, pestered us with violently bitter attacks on Mr. G. J. Holyoake, though it is only fair to say that he subsequently apologized for his reckless charges.— *Watts's Literary Guide.*

Communications.

A Review of the Church.

It is usual for church people to think there is absolutely only one side of the question in regard to the church and that is their side, and anyone holding differently from them, *i.e.*, the opposit side of the question, must be a person of a very depraved mind; one not worthy of any consideration and not fit to be associated with; one who has no check on his passions; one who is always ready to giv unchecked rein to his desires and rush headlong into any excess that may present itself to him, not thinking that the person of whom they hold such gross considerations may be an educated and honorable person, who is honest and true in all respects, not because of any hope of reward in future life in another world, of which he, nor anyone, knows nothing, but because it is right and for the good of society. It is, perhaps, not so much to be wondered at that church people hold such opinions, when one considers that the church was adopted as a state institution many years ago by one of the greatest empires of the then known world, and anyone holding opinions adverse to the church was deprived of the rights of citizenship and perhaps of property or even life. And such laws and regulations were held until quite recently, reaching even into our own country and nearly, if not quite, into our own times. This intolerance of the church people is because of the lack of knowledge, which is and has been withheld from them for interested purposes of those in power, and the priests and preachers, who may or may not know the history of the church and who may or may not be able to discriminate as to the truth in regard to it. Of those who know the history and the truth in the case, it can only be said, as the least, that they are not honorable men, and of the other class, who may be, and generally are, the most zealous, they are like the blind leaders of the blind, and in either case not fit to be leaders or teachers of the people. Also the people, with such teaching as the church givs, do not dare to hav any doubts of its teaching for fear of committing the unpardonable sin which once committed forever shuts them out of heaven, and then only hell and its tortures confronts them. With these circumstances in view, once having been one of the church people, I wish to show how the subject looks to me now after having investigated somewhat its basis as shown in history. It is impossible to review the church in history without investigating something in regard to the Bible—which many regard as the basis of the church, while the truth of the matter is, the church made the Bible. The idea is prevalent with many that the Old Testament has come down the steps of time from almost untold ages, that Moses wrote the opening books and the other books were written and added in the later years until the time of Christ. If Moses wrote any books, or if the Jews had any sacred writings, they were destroyed about 540 B.C., when Jerusalem was captured and the sacred temple burnt and the remnant of the Jewish nation taken in captivity to Babylon. But after seventy years of captivity they were allowed to return and rebuild Jerusalem, and then Ezra, the high priest, with his associate priests, wrote the traditions of the Jews, to which were added some history and some poetry, which was the nucleus of the Old Testament, but who are the writers of most of the books is unknown.

Since the times of Christ there has been what is called a new dispensation, and books hav been written to meet the changed circumstances, and from them has been formed the New Testament. Many books were written, but only those were chosen by the church which would serve its purpose as a basis upon which they could found their dogmas. It is not known who are the writers of most of the books of the New Testament, consequently they are anonymous, which is the case with the four principal books called the gospels; also the precise time when they, the gospels, were written, is not known. But as far back as they can be traced is to the time of Irenæus, who was the first to speak of them, and he wrote 180–200. Also the gospels did not bear the names they do now until in the sixth or seventh century, when the names they now bear were affixed for the purpose of giving more weight and influence to them.

It is not precisely known when the books forming the Bible were brought together. They were in the possession of the Roman Catholic church, which was founded early in the time of the new dispensation, and that church took action on the books in its various councils, but the canon of the Bible, as it now stands, was not fixed until the council of Trent in 1545.

The Bible was a book of the cloisters in the Catholic church for fifteen hundred years, and none but priests were allowed to read it; to any other who looked into it the penalty was death. The Bible was not brought out publicly until the time of Henry VIII. of England, and then in a quarrel between Henry VIII. and the pope about a woman, and the character of that woman not the best, for she was the mistress of Henry. Catherine of Aragon, the widow of the deceased brother of Henry, was the wife of Henry, and Henry wished for a dispensation from the pope that he might divorce Catherine, so he could marry his mistress Anne Boleyn; but the pope not granting it, Henry divorced Catherine without the permission of the pope, and, to be revenged on the pope, Henry gave the Bible to the public, and established the Church of England in place of the Catholic church which had, hitherto, been the state church of England. On the death of Henry VIII. his son Edward VI. succeeded to the throne and he, during his occupancy of the throne, declared his two sisters illegitimate (Mary, daughter of Catherine, and Elizabeth, daughter of Anne Boleyn, born before the divorce of Catherine was promulgated). On his death he settled the crown on Lady Jane Grey, but Mary, having more influence with the people and the army, had Lady Jane Grey and her husband, Lord Guilford Dudley, arrested for treason and executed. Then Mary tried to restore England to the Catholic church, and in doing so she executed numbers of those who were instrumental in divorcing her father from her mother and in establishing the Church of England, and in doing so she obtained the title of Bloody Mary. After about five years' occupancy of the throne Mary died and she was succeeded by Elizabeth, who again displaced the Catholic church in England, and reëstablished the Church of England, for her legitimacy before the world depended on the success of the church which her father had established, and which had legalized his divorce from Catherine.

The action of Henry VIII. in giving the Bible to the public necessitated the calling of the council of Trent, 1545, to decide what books the Bible should contain and thus decide the canon of the Bible. It is well known that in the councils the decisions were made by voting, so here we hav the spectacle of men declaring and deciding what is the word of God by votes, and the book of Luke stands as the word of God on one vote majority, while the book of Barnabas was decided not to be the word of God by three votes. When it is understood that the Bible has come through fifteen hundred years in the hands of one church, and all we hav of it and know of it, and its entire canonicity, comes from and depends on that one church, on the votes of its priests in council, the inspiration with which it has been clothed drops from it as a cloak from a skeleton, and it stands before us as a man-made book, the production of the church for the purpose of upholding it in its aggrandizement and power by befogging the minds of the people. Then why should we longer accept that book as the arbiter and rule of life which rests on authority that cannot make good its teachings? Such authority is no authority at all, and all the councils and all the votes in the world cannot clothe it with the infallibility that has been ascribed to it and has been claimed for it. On this book, the Bible, rests the whole Christian scheme of salvation—the God who created the earth and all that inhabits it, the Christ who died for the atonement of the sins of the people, the heaven which is to reward the faithful—and this book rests on one church, its councils and the votes of its priests, and that only a little more than three hundred years ago.

Oh, pitiful spectacle, such a foundation for such a grand scheme; and that foundation is crumbling away before the enlightenment of the people, and eventually the superstructure with its God, its Christ, and heaven will topple over and become lost in oblivion.

The council of Trent was the nineteenth ecumenical council of the Catholic church. Some of the preceding councils took action on the Bible, some accepting and others rejecting books of which it is composed, but the council of Trent is the one that took the final action on it and decided what books should be canonical, in 1545, three hundred and forty-five years ago.

The first ecumenical council of the Catholic church was held at Nice in 325, and is memorable as having elected divinity to Christ. We hav here the spectacle of the person who was claimed to be the son of God, and coequal with God, and was God himself, consequently divinity itself, brought to election to decide his divinity three hundred years after he was said to hav been dead. Christ is a character described in the gospels of the New Testament, and no other book givs any history of him, although, if there was such a person, he must hav been a notable character, and contemporaneous historians could not hav given a true history of the times without having something of him in their books, but as no contemporaneous historian has anything to say of Christ, and, as noted before in this article, the gospels, which tell of Christ, were not known until 180 to 200, which was one hundred and fifty years after the time when Christ was said to hav been crucified, and as the writers of those gospels are not known, as a consequence they stand as anonymous works, they hav no weight as authority in regard to any assertion made in them, consequently there is great doubt if any such person as Christ ever lived. It would seem the veriest mockery to elect divinity to a man three hundred years after he was dead. If such a person as Christ ever lived, it is evident that he did not know that he was divine, for if he and others knew that he was divine, why elect divinity to him long after his death?

Also at the council of Nice it was elected that "Three persons in godhead are declared a fundamental article of faith."

At the council of Laodicea in 364, the first day of the week, Sunday, was declared to be the day for worship, and those who held to the seventh day, Saturday, should be anathema.

The reason of changing the day of worship from the seventh day of the week to the first day of the week, as given, is that Christ, having been crucified on Friday, rose from the grave on the first day of the week, or Sunday.

The Roman emperor, Constantine, had previously issued an edict (321) ordering that the first day of the week, Sunday, should be the day of worship instead of the seventh day, Saturday, but it was not generally observed until the council of Laodicea took action on it. There is no scriptural reason given for the change of worship from one day to the other, but the Catholic church took arbitrary power upon itself and made the change.

It is probable that a plainer reason for the change of worship from Saturday to Sunday can be given in astro-theology, viz., the earliest worship was the worship of the planets, and the planet Saturn as the one then known that was farthest from the sun, and took the longest time to make the circuit of its revolution, is called the father of time, or the father of heaven, and as such Saturn is represented as an aged man with forelock, hour-glass, and scythe. The Arabic name of Saturn is Abram—*Ab*, father, and *ram*, elevation, that is, elevated father, or father of elevation. The Phœnician name of Saturn is Israel, by some nations called Azrel, or Esrael, the angel of death, because time mows down all. The planet Saturn was worshiped as "our father who art in heaven," and this worship was made or given on the seventh day, Saturn's day, or Saturday, the day on which the creator rested from his labors; but when the worship was changed from Saturn to the sun, the day of worship was changed from the seventh day of the week to the first day of the week, or Sunday. That the present worship is the worship of the sun, there is much testimony to prove, consequently it is appropriate that Sunday is the proper day of worship if one worship at all. The twelve signs of the zodiac represent the twelve gates of the heavenly city, in the midst of which is the great white throne on which sits the lamb—the sun. In every church in the land, and many times in each service, is the name of the sun invoked, though perhaps unwittingly. It is invoked under its title amen, which is generally supposed to mean *so let it be;* but it is only a transformation, made in the course of time, of the word Ammon, the ancient Ammonian title of the sun; the transformation or changes in pronunciation being: Ammon, Amon, Omen, Aumen, Amen, and under the last pronunciation it is used to end prayers, benedictions, etc., also as giving assent to the subject of discourse. So an ending of prayer which closes, "Through our Lord Jesus Christ, Amen," or Ammon, is really as follows, Through our Lord Jesus Christ, the sun, or everlasting fire. Rev. R. Taylor says: "Easter is never on any other day than Sunday, because it is the sun, and the sun alone, who is our Lord and savior."

Sir Bulwer-Lytton says: "Before the Christian era the Sunday was called the Lord's day, *i.e.*, the day of the Lord, the sun."

I quote as follows from Dr. Wooley's discourse on the word God: "Nobody, nothing—not even the Bible, that most abused of books—teaches, or can teach, as I shall presently show, the existence of a man-shaped, immaterial God. If such a God does exist, where is he and who made him, for the term implies a maker? Show him to us, that we may see him and believe on him, and know him. You cannot do it, O Christian! neither will he show himself. Therefore he does not exist except in the believer's illogical brain. He is an unwarranted assumption of *false* theologians. I say *false* theologians, because the true meaning of the term theology was lost sight of and forgotten many centuries ago. Originally it doubtless had a known and determinate significancy assigned it, like astrology and geology, the former being a discourse about *aster*, or the star, the sun, and thence, by extension of meaning, a discourse about the stars and planets in general; the latter a discourse about *ge*, or the earth. But what does *theology*, or a discourse about *theos*, mean? Who can tell, who can answer this great question, upon which the weal or woe of uncounted millions of human beings depends? Self styled theologians, can you, can you tell us? If so, why hav you not told us long ago? Why keep the precious information all to yourself? Oh, but you answer, 'It is a discourse about God,' 'the science of God.' Ah, indeed! but who is God? I ask again, for the answer is unsatisfactory, being a mere shift, to avoid the show of ignorance. You answer again: God is

named because of his goodness (Webster). Admitted. But still this is evasiv and does not help your case a bit. The question again comes up, Who is God? 'In Greek he was called *Theos*.' Evasiv again. Thus you seek to make *Theos* and *God* synonymous, which they are not. That the two hav been confounded I admit. The question then recurs once more, who, or what, was, or is, *Theos?* If not God, or good, you cannot answer? Very well. You are in darkness, then, and must be brought to see the light. Liddell and Scott, a very good authority, tell us in their Greek lexicon that *theos* is derived from *theein*, the infinitiv of the verb *theo*, 'I run.' As a noun, then, *theos* must signify a runner—The Runner, in fact, or *the sun*, as being the largest and most conspicuous of the seven heavenly orbs called planets, *i.e.*, wanderers or runners, by the ancient astrologers. In fact, the authors above named tell us, under this word *theos*, that 'the first Gods were the sun, moon, etc.' Hence these authors as usual confound the word good with the word bad, making them synonymous, which is plainly not the case, since there may be a *bad* runner as well as a good runner—the summer sun follows the winter sun.

L. L. DAWSON.

(CONCLUDED NEXT WEEK.)

Who Made God?

Who made God? and "Canst thou by searching find out God" (Job xi, 7)? are the questions answered in this essay.

The vowel sounds as now used in all spoken or written languages, were derived from and represent the primitiv, audible explosions, in the first simple elementary state of sounds, made by the breath forced outward through the glottis, in the various degrees of contraction and dilatation and of the force or vehemence of the current of the passing air.

When animals discovered that they had the power to use the trachea and rudimentary lingual organs to produce sound and that they could modify or vary this sound to some extent at pleasure, it became an important function or factor to aid them in expressing their conditions and feelings to one another.

Of course the evolution of the lingual organs, and the capacity to use them, was very slow and indefinit, and limited to the expression of the more prominent emotions or states of consciousness of the animal. The gentler, affectionate, or soothing sounds were made by less effort, indicating less disturbance of the nerves and violence of the feeling that produced them. While intense feeling resulting from pain, or the sudden sense of fear, or danger of prospectiv suffering or death being inflicted, would intensify the feelings, the reflex of which on the muscular fiber of the glottis would contract the aperture so that the rapid motion of the compressed air through it would produce a shrill and startling scream.

Animals using these different sounds among their own species soon learn in a certain though vague sense what they represent. The first sounds made by a gentle and less emphatic use of the vocal organs, are represented by the vowel letters *o* and *u*, with their modifications.

And we, civilized human beings, use these vowels now for the same purposes that our animal and anthropoid ancestors did, and for the same objects for which they are used by a number of our domestic animals. The horse, cow, and swine, kindly treated and carefully fed by their attendant, will at the accustomed periods call for their rations in tones or sounds which we express by *o* and *u*, indicating a state of joy, or hope they feel of immediately gratifying their wants and relieving their sense of hunger.

Animals that hav no voices hav no capacity to giv vocal expression to any sense or feeling they hav of *gutt* or good; consequently they must ever remain as a species without any knowledge of or disposition to worship any God. Human beings, preëminently endowed with powers of vocal utterance, hav used these exceptional gifts to giv expression to and to magnify a multiplicity of *gutts*, goods, or Gods; on this account they must ever stand at the head as God-worshipers.

The undeveloped savage has fewer *gutts* or gods than the civilized man who worships. The civilized man concentrates his minor *gutts* into one supreme good, God, whom he claims to exist in multitudinous forms of manifestation, assuming that all his good things of life originate from the one source, which he worships and calls God.

The development of the vocal organs and the varied uses we can make of these sounds in their modifications, and combinations with the consonants, are not special gifts or endowments, as the ancients supposed, given to distinguish man from the brute creation at the beginning of his existence; but they are the acquisitions, unavoidable and obligatory, from his environments. Many savages yet are in a rudimentary and transitional state in their vocal powers, yet those vowel sounds are used to represent their feelings; of course less definitly, but in the same way as they do with us.

Their good things are so extremely limited in number compared with ours, that the few words or sounds they utter are chiefly those which express their physical condition as affected by what we call good and evil.

Max Müller, in his "Origin and Analysis of Language," says: "The chief distinction between man and animals consists in men beginning millions of years ago to develop language, and in time becoming able to hand down to succeeding generations the accumulations of labor of countless generations in the sacred shrine of language. We hav not made our language ourselvs, we hav received it." Our languages hav been elaborated by the incessant labors of millions of millions of those who came before us. Whether those ancestors before us were hairy, whether they had tails, whether they walked on all fours, or whether they climbed trees, what does that matter to us?

We are beasts, and wild beasts. Take away language and man is lower than the dumb animals of the fields and forests.

Modern philologists say that savage man never attached enough importance to these vowel sounds, represented by *u* and *o*, to worship a divinity or the unseen power that bestowed upon them the organs and the ability to use them. They sought, desired, and cherished the *gute*, *gode*, *chod*, or good, but they never abbreviated the sound, and could not write or express it with a capital *G;* so with them it is not a symbol of their conceptions of a creator.

Civilized man with his fertil imagination, his boundless resources in the realms of the mysterious and his inventiv genius in the ideal, could alone transfer the origin of these *gute* or good things of life from the natural and earthly to the supernatural and invisible, and worship them with the name God.

Little do the pious worshipers know, in their flippant use of this term, of its origin and how they came to hav it in their vocabulary. If the glottis, in its function to protect the trachea and lungs from irritating foreign matter, had taken a different shape in the process of evolution, and had not been capable of emitting these vowel sounds as we now express them, we would hav been without them and consequently without a God.

As Max Müller says, millions of years elapsed with our ancestors merely uttering these sounds, to indicate the state of animal feelings. It was all they knew then. As language was millions of years growing, so also were the ideas and thoughts which language expresses.

When the time had arrived for the priestly order to appear, these vowel sounds which had long been but the expression of the emotions, furnished a happy idea to the priesthood, in virtue of their divine office, to make of them a *gude* or good divinity, a God, and add it to the list of their objects of worship—one that would be popular with all classes that enjoyed good and wished to see it promoted in society.

So they hav given us a God, a name and an object that excites our reverence, our gratitude, and trust so far that science, light, and logic are not able to dislodge it from our affections. To attempt such a task, would be to forfeit our right to inherit the kingdom over which God presides.

In process of time, as the lingual organs developed, by the aid of the consonants men found out they were able from these original vowels to express themselvs in diversified forms, in various shades of thought and feeling, and built up a language, the roots of which can be traced to these vowels.

We hav a class of English words containing these primitiv sounds which from their meanings suggest their derivativ ancestry; all expressing in some sense or form what belongs to a list of good things—*i.e.*, love, joy, hope, comfort, home, order, honor, unity, duty, purity, just.

These words, and many more, are formed by embracing as their root these good, or godly, sounds, indicating the idea and sense of comfort meant by the utterer.

In carrying this basic theory of language further, we will find that three or four of the most prominent vocal tones now in use, answered for primeval man, and these can be classified to come under a specific vowel. As *o* and *u* indicate joy, comfort, good, so *a*, *e*, and *i* represent anguish and evil. When men and domestic animals, from pain, or fright, or a sense of danger, become excited, the reaction on the system will generally intensify muscular contraction, to which the glottis will respond, with the impulse and effort to shriek, or scream, in tones to startle the listener, to flee from the danger, or to come to the rescue. Something bad or evil is at hand, and the sounds of the vowels *a* and *e* are uttered in the shrill tones of alarm.

So we find a class of words in which these vowels are used, the meanings of which are opposit to many of those containing *o* and *u*, and which express an opposit state of the mind and feelings, representing as they do the evil or bad things we encounter in the world.

Pain, anguish, danger, agony, awful, madness, sad, damn, satan, demon, bad, baleful, evil, distress, grief, misery, mean, meager, all these and many more words may be included in one general term, as expressing *evil*. These priestly orders, then, in attempting to expound their theories of metaphysics, hav ample pretext here for making a divinity, an invisible agency, to preside over and inflict evil, and personify it as the do-evil, now contracted to devil.

A late writer on ancient religions says: "Plato conceived of the Highest as the Good; and either from the prevalence of Platonism, or from some more ancient source, whence Platonism itself came, the word God is probably derived. In the Saxon, Swedish, and Danish languages, good is written *god;* in Dutch, *goed;* German, *gut*, pronounced goot; in Persian, *chod*. In Saxon and Dutch, the name for deity is *God;* in Swedish and Danish, *Gud;* in German, *Gott;* in Persian, *Choda*, or *Goda*. It seems likely that the title of God and the devil (d'evil) applied to the great contending powers supposed to sway the universe, originated in the old Persian ideas concerning Ormuzd, the prince of the Good, and Arimanes, of Evil."

In the genesis of life, after the brain was developed so as to retain impressions and recur to past events, it would soon follow as a result that in motions of the larynx, tongue, lips, and teeth during utterance of sounds, a variety of tones and modulations could be produced at will. At the point of these abrupt changes in the voice, a sudden break in the sounds enabled the speaker to make and use what we call the consonants, and so diversify his utterances as to express a varied and wider range of his thought and feelings. Out of these early, crude efforts of primitiv man, language in all its perfection has grown, and lifted him to the pre-eminence he now occupies in nature as a moral and intellectual being. It was by using the consonants *g* and *d* with *o* he made god.

From being able at first to express his emotions and feelings, his capacity to impart his thoughts and reasonings followed. The phenomena of nature excited him to inquiry and research to account for the cosmos, to trace its existence to a cause. In these feeble speculations, not finding in matter itself what could be an adequate force according to his conception, in directing his vision upward he was impressed with the existence of an unexplored and impenetrable realm where he intuitivly located the power that created and controls the universe.

This, his faith in the God he has made, and his hope in the future of a home in the heavens above, near his creator forever, is the outcome of his selfishness, as the only exceptional creature for God's favors.

In the growth of language from a few simple sounds uttered in monosyllables, we hav a complex vernacular derived from many tongues, in which is lost, by changes of spelling and pronouncing, the original tones that served to divide these primitiv vowels into the two classes, expressing good and evil. The consequence is, words that served this purpose once, which retain the original meaning, can not be recognized by the vowels they contain or in their pronunciation as expressing either the good or evil feelings we experience.

The objection that the mass of words we use containing these vowels hav no reference to our good or evil feelings, is met by the artificial and complex changes that hav largely destroyed the original simple purposes that prompted the primitiv utterance of these sounds.

As Max Müller says, our language, this use of words, is a legacy from our ancestors in their struggles up through centuries from their anthropoid progenitors. All through that period these primitiv sounds of the species hav been preserved and hav become embalmed and treasured as the immortal emblems of human experience upward from zero to our present civilization.

In our impatient vehemence and sternness of denunciation and contempt for the legacy of these past ages, let us not forget our humble origin and deny that charity and forbearance are any longer virtues, and say that no mercy should be shown to the relics still lingering among us of what is esteemed an inheritance from those ancient divinities.

All systems of religion, metaphysical theories, and theological dogmas that ever racked the human brain, are the outgrowth or product of attempts at reasoning and speculation, prompted by the excitation of the nervous system. Pleasure and pain, or the good and evil, to which man was subjected in the infancy of the race, engaged his feeble mental faculties, and he endeavored to account for them by the aid of such light as existed in his limited horizon. From that early day to this, he has been wrestling with the problem to little purpose.

The gods or demons to which the ancients ascribed their authorship, are still popular with the church. The prayer of Zoroaster to the Persian Ormuzd, the author and source of good, was to be delivered from Arimanes and the Dev, who torture and punish with evil.

The Greeks had their thirty thousand demons good and evil, a separate demon for each vice or virtue, but Christians, accepting the Hebrew theology of one Jehovah as the basis of their faith, group all influences in the world which they esteem as the good into one category, and name the demon or divinity, the invisible power from whence they all come, the good or God, and what we feel and believe are of the evil class or group they ascribe to the instigation of the one evil power, which has different names but is best known as the devil. Our first religious literature was written in Greek, by authors developed among myths and demons, which accounts for the uncertainty of its teachings, and for the various interpretations given to it by the teachers or priests of the different sects.

The late revisers of the Bible, who are the very highest authority, and knowing God originated as here set forth, tell us in their Companion to the revised copy that the word of God should never hav been put in that volume; but the Hebrew Jehovah should hav been retained. Jehovah was not always good or Gott, therefore he was not entitled to that name. By this false translation the Saxon Gott, who was the author of good only and not of evil, was made the author of both good and evil, the same as Jehovah, as recorded in the text. This gross misrepresentation of Gott, in making it or him the author of evil, has given it or him a character that justly exposes him to all the criticisms, the gibes, and caricatures of the Infidel and scoffer. The revisers saw the mistake of translation, felt the predicament, but in their dilemma they dare not brave public opinion and venture to rectify it. *Vox populi vox dei.*

This word or sound which we symbolize with three letters, G-o-d, we see owes its existence to a remote and humble source. It has been pronounced with reverence, glorified and honored, till by its extensiv recognition and acceptance it has expanded into something beyond human comprehension, embracing the invisible worlds, and become a name for the ideal, the unknown first cause. What cannot man accomplish in the line of invention and discovery, by indulging his imagination, when he can make a God, a creator, out of a sound he produces, or his primeval ancestors produced, in giving vent to their feelings by explosions of air through the glottis—a method they adopted to communicate, in this vague way, with one another?

This purposely or stupidly misleading translation of the Bible, the chief literature of priests and people for centuries, not only in respect to the use that has been made of the word *gott* in substituting it for Jehovah, with a capital *G*, and making it responsible for the abominations and brutalities on record, and sanctifying them as of divine origin, has kept believers in a worse than mental and moral vassalage. It has helped to make and keep them ignorant, superstitious, savage, and vengeful. Many of the more enlightened clergy know this, but their craft has deified the record as a holy book and the word of God, till their deluded followers hav this infatuation so confidently established that they will not consent nor suffer it to be disparaged or corrected by any human judgment or finite authority.

As humble and unheralded as this God has come to us, many good people accept the word as a symbol of an infinit, eternal cause. Is it wise then to shock and repel with horror all such by open warfare on his existence, or by denying all right or authority for such a being?

The masses are honest in their faith. Is it not much the wiser and better way not to repudiate, deny, and scoff, but leave them with their cherished faith and explain to them its history, its origin, and source? Giv them the facts and unfold to them the processes by which we hav been deprived of the whole truth, and thereby hav been deceived and led astray in our conceptions of theology, religion, and duty. Convince them that our desire and aim is to enlighten them in what is right and true, to hold on to all that is good or God, and to purify ourselvs of all that is evil or false, in thought or deed, in faith and works.

T. E. LONGSHORE.

Philadelphia, Oct., 1890.

The Secular Union's Monthly Report.

CONTRIBUTIONS RECEIVED NOVEMBER, 1890.

Dr. E. B. Foote, Jr., New York city		$ 30 00
Golden Ethical Society, Golden, Ia., through R. N. Howe		5 00
T. A. Wilson, Reading, Pa		5 00
Ingersoll Secular Society, Boston, through G. N. Hill (charter fee)		5 00
W. D. Fisher, Attleboro Falls, Mass		10 00
Portsmouth, O., Secular Union		500 00
James Lafferty, Banner, Ida		2 00
Charles Seekins, " "		2 00
W. Barnard, " "		1 00
Ulysses Tanner, Cannon Falls, Minn		1 00
Carl Edelheim, Philadelphia, Pa		10 00
John Downes, Steubenville, O		1 00
M. H. Lyndall, Columbus, O		1 00
M. H. Woodbury, Lakewood, O		6 00
E. P Wright, Columbus, O. (new member)		1 00
S. W. Davenbaugh, Brimfield, Ind		11 00
T. M. Shank, Hurricane, W. Va.	(new member).	1 00
V. D. Manson, Jr., Shreve, O.	" "	1 00
W. W. Wilson, Spiceland, Ind.	(new member).	20 00
G. B. Van Ness, Mechanicsburg, O.	" "	1 00
J. W. Crozier, Pittsburgh,	" "	1 00
L. K. Washburn, Boston		1 00
S. G. Sharpless, Chicago.	(new member)	1 00
L. Taylor, Barden, O.	" "	1 00
B. E. Taylor, Barden, O.	" "	1 00
Wm. Lorey, Portsmouth, O.	" "	1 00
J. L. Treuthart, Portsmouth, O.	" "	1 00
Elizur Wright Secular Society of Alliance, O., through R. G. Smith		5 00
Joseph Simpson, Columbus, O. (new member)		1 00
W. J. Dutton, Kilmer, O		1 00
Massillon, O., Secular Union charter fee, through F. M. Hopkins		5 00
Alex. Risk, Aurora, Ia		5 00
E. C. Warton, Philadelphia, Pa. (new member)		1 00
G. A. F. de Lespinasse, M.D., Orange City, Ia. (Guarantee Fund)		10 00
W. F. Lerich, Houtzdale, Pa. (Guarantee Fund)		5 00
George P. Dreisbach, Glen City, Pa		1 00
Total		$655 00

GUARANTEE FUND OF $5,000.

The following pledges for this fund hav been received (where already paid, they will be found counted in with the regular contributions for this month as per above list):

R. B. Westbrook (on condition of nineteen others pledging an equal amount with himself)	$100 00
Dr. E. B. Foote, Sr., New York city	100 00
G. A. F. de Lespinasse, M.D., Orange City, Ia. (paid)	10 00
W. F. Lerich, Houtzdale, Pa. (paid)	5 00
Total amount of pledges to date	$215 00

F. C. MENDE, Treasurer American Secular Union.

Philadelphia, Dec. 1, 1890.

"Is This Your Son, My Lord?"

In 1885 the Freethinkers of New York state held a notable convention in the staid and orthodox city of Albany.

Many things interesting and memorable happened at that convention, things which I cannot help regarding as important steps in the progress of a great evolution. Seward Mitchell was there, and distributed copies of his paper, the *World's Reformer*. Some blackguards connected with the Young Men's Christian Association, eager to display their zeal, and anxious to grasp at any pretext for making an outcry against the Freethinkers, caused Mitchell to be arrested on a charge of circulating obscene matter. The falsity of the charge was as manifest as the wickedness of the effort to scandalize the Freethinkers, and being readily exposed, Mitchell was honorably discharged, but the incident gave rise to a good deal of warm discussion among the Freethinkers concerning their rights and their policy in such matters.

At this convention I first met Helen Gardener, and coming thence on the boat to New York I enjoyed the charm of her conversation almost all the way. The discussion provoked by the Seward Mitchell incident was taken up by us, and many golden thoughts came from her that day by which I knew she was as earnest in the hope of a better humanity as Seward Mitchell himself. She then promised me that she would write a book in which she would say things that we agreed needed to be said. I looked for the fulfillment of that promis for many a long expectant day, for I knew that she was amply capable and fully equipped to do just what she promised, and I knew of no one else to do the needed work. Then came "Men, Women, and Gods." No! That was not the book I expected. Powerful as it was, and welcome as it was, it was not the book she had promised me, and I was disappointed. Then the world was startled with "Sex and Brain," and women were taught that they might not, after all, be so inferior as Paul said. But this was not the promised book. Then, "A Thoughtless Yes." Not yet the book she promised. I had begun to think that promis would never be redeemed, and I had already begun to deplore the loss which the failure would entail, when, behold! "Is This Your Son, My Lord?" In this book I realized the ample fulfillment of a noble promis.

No novel "written for a purpose" was ever more bright, sprightly, and interesting. It is marvelously true to the life, showing on the part of its gifted author not only a wonderful knowledge of human nature but the photographic fidelity of a real artist in delineation. One great merit of the book is that the moral lessons it is intended to inculcate are conveyed without the appearance of dogmatizing. They come along naturally and spontaneously as incidents to the story and are stated in such a common-sense way that they make the strongest possible appeals to the sense of right. It is a tumultuous outburst of radical thought upon vital subjects, all the more irresistible because so long repressed, and its effects will be to sweep away many strongly intrenched fallacies. It is plain to me that during the years which hav passed since the Albany convention, the author's brain has been activly at work, and that in her book the condensed thought of these years is presented.

The story is one of common life, and with dramatic pathos it tells of the misery bred by our sham civilization. It shows the moral leper posing in our superficial society as a model of righteousness, and it shows the rottenness of the pedestal on which he poses. It is a powerful protest against the degradation of women. It tells that the time has come when the true relation of the sexes shall be established. It is a frank, fearless, ringing plea for a higher civilization, a wider knowledge and better conditions of life. Above all, it teaches, in a way that no theologian has ever been able to teach, and in a sense that no ecclesiastic has ever been able to comprehend, that "the wages of sin is death."

The characters are types. They are familiar to us all. Mr. Mansfield, deacon, school trustee, selectman, etc., giving his son a Comstockian training, whereby his life is blighted, and dying before that training fructifies in his son's ruin. Preston, the son, possessing the possibilities of a noble life but swept on by the influences of his father's training until, after awakening to a keen sense of the wrong by which he has been defrauded of his manhood, he meets a tragic fate. Harvey Ball, an honest, outspoken searcher after truth, ready to follow wherever reason may lead. Fred Harmon, the typical college-bred youth whose rowdyism must conform to the most approved style—such a kind of young man as naturally develops into Judge Carpenters, making frantic efforts to appear respectable by the condemnation of Heywoods, and with neither brains nor common honesty enough to see that the price paid for such sham respectability, even though the payment be extorted from others, is grossly in excess of its value.

This book will unsettle the foundations of the church more than any book that has appeared for a long time, for it will compel honest thought upon vital subjects. That honest thought is what the church most dreads, and those subjects the church cannot afford to hav thought about. It is not the attacks upon orthodoxy which crop out at frequent intervals throughout the book that will hav this effect, but the fact that the author strikes directly at the root of a monstrous evil upon which the very existence of the church depends. Stubbornly blind to what the world might be if ruled by science and love instead of by ignorance and brutality, the only teaching of the church concerning the origin of life is that we are "born in sin and conceived in iniquity," which is tantamount to saying that our fathers were old Turks and our mothers should hav been ashamed of themselvs. Such teaching not merely ignores the boundless love that leads women to pass through the valley of the shadow in testimony of their devotion to men, but it stands as a direct insult to every human being, and it is high time that the fact were proclaimed as bravely as the author proclaims it by the publication of this book, that in so far as this teaching is true it is directly the fault of the church, and that humanity demands something different.

The inexorable fact of human life is that effect follows cause. The church has always tried to ignore this, and to keep back the knowledge of it, but the world is being awakened with a terrible awakening, and it will reproach the church with the bitter cry of Preston Mansfield over his father's grave—"Damn him! He has robbed me of myself!"

ED. W. CHAMBERLAIN.

Plenty of Christs.

From the Times.

The Indian is not alone in his expectation of an early appearance of a new messiah, as numerous instances are on record where, within the last two or three years, the more civilized and better-educated white men and black men of America hav professed to hav received revelations, and in some cases to be the Christ himself.

It was only in the summer of 1888 that one Patterson, of Tennessee, went around preaching that a wonderful thing was to happen; and when he thought the times were ripe he declared that the second advent of Christ had come, in the person of A. J. Brown, who had served as Patterson's assistant. These two fanatics secured a large following as they went forth preaching their new doctrin, promising to forgiv sins and heal all diseases. It was finally announced that Brown must go up into the mountains and fast for forty days and nights in order that he might be fittingly prepared for the mission intrusted to his hands. He suddenly disappeared, and nothing was seen of him for many days. When the prescribed period had passed, on a Sabbath morning in June, his followers went out toward the hills, and suddenly he appeared before them, clothed in white, and his hands uplifted. A great shout went up, and the people rushed toward him, falling upon their knees and kissing his feet. Many who were ill declared themselvs healed by his touch. So great was the fanaticism of these people that one girl declared she was ready to die to prove her faith, and the non-believers around the town of Soddy, where these things happened, became so fearful that human life would be sacrificed that they sent for the sheriff, at Chattanooga, and it required all his power to compel Patterson and Brown to leave the neighborhood, that quiet might be restored.

A year later, in 1889, occurred that remarkable series of impositions upon the credulity of the

colored people, where one man after another proclaimed himself as the Christ, promised miracles, drew crowds of excited men and women from their labors, and created consternation in those portions of the South where their performances were carried on. In one case a man nearly white, who gave his name as Bell, went among the negroes who lived along the Savannah river and proclaimed himself as the returned Christ, crying out that those who hoped to be saved must giv up everything and follow him. Hundreds believed him, left the cotton fields, the sawmills, and the turpentine stills, and followed Bell, obeying his lightest word and ready to fall down at his feet in worship. So great was the disturbance that the authorities were led to arrest Bell, and when he was taken his followers would hav torn his captors to pieces and rescued him had he given the word. He told them to be patient, declaring that an angel would come to him and break his prison doors by night, and that he could not be harmed. As he had some money in his possession he was not held for vagrancy, and although thought not to be in his right mind was soon discharged from custody. He then continued his preaching, followed by even greater crowds than before; announced that the world would come to an end on August 16th; that all white men would then turn black and all black men white, and that he could supply all who wished to ascend on the last day with wings at $5 a pair.

When Bell was finally sent to his proper place —an insane asylum—Edward James, a colored justice of the peace in the same neighborhood, announced himself as the messiah and proceeded to put forward claims as extravagant as those of Bell. He repeated the declaration of Bell that the end of the world was coming August 16th, preached that money was no longer of any use in the world, and prevented the employers of labor in that section from obtaining needed help. James was finally arrested and sent to the state insane asylum at Milledgeville. Yet another negro appeared in Cherokee county with the same pretensions; another in Camden, and a woman in Brunswick attempted the performance of miracles. In each of these cases the excitement was short-lived, but fanatical ignorance was provided in sufficient portions to make trouble while it lasted.

A very marked example of imposition upon the one side and blind credulity upon the other, the basis being a claim of the visible Christhood in the flesh, is furnished in the career of George J. Schweinfurth at Rockford, Ill. In the cases above cited the claimants were obscure and ignorant men, while the dupes were of the lowliest among the freedmen, who were guided only by their emotions and had no help from culture and education either in themselvs or in the community around them. Vastly different was the Rockford delusion, springing up in the most intelligent section of the West, at the behest of the wife of a Congregational minister, who preached that in her own person were the attributes of the risen Lord. It is some sixteen years since Mrs. Dora Beekman advanced this claim, and her followers were at first few in number, but they were strong in faith, and they located their church at Byron, near Rockford, and went zealously to work. Mr. Beekman, not believing in the new doctrin, was torn by conflicting doctrins until finally he found relief in insanity and an asylum.

Among the converts finally came Schweinfurth, a young Methodist minister of pleasing address and appearance and of some mental power. He was soon installed as bishop and sent forth upon mission labor. After a time, as in the case of Ann Lee, the founder of Shakerism, Mrs. Beekman's claim of immortal life was disproved by her death, and the shrewd bishop stepped into the breach, declaring that the divine spirit had passed from their former leader to himself. The claim was allowed, and to-day he is worshiped by hundreds, not merely as the Christ returned to the flesh, but as the maker and ruler of the earth as well.

These claims, made in the open light of the nineteenth century and allowed by people who hav the means of finding the truth by a little investigation, show that men are about what they always hav been, and furnish an excuse for the wonderful spiritual impostures of the past. The various performances of the faith curists might also be cited as illustration of the same point.

The impositions and vagaries above mentioned hav been the performances of a class, and to enumerate all the religious fanaticisms and delusions of individuals recorded in America even in the last two years would demand an unreasonable expansion of space. One noted instance was that of Mrs. Pauline King, the colored woman of Oakridge Park, Ill., who advertised that, as she had fasted forty days, she would publicly turn water into wine as had been done at the marriage feast at Cana of Galilee. When the people had gathered on the appointed day she had a jar filled with water from a neighboring well; led in a hymn and prayer, and then tested the contents of the jar and found nothing but water; and her leadership was gone, even though her faith remained.

A brother and sister named Boland at High Prairie, Kan., became so excited at a religious revival that they went home and built a fire on the floor of their house, danced around it, and would hav been burnt to death had not the neighbors come to the rescue. John Kuhni, a quiet laborer in a Wisconsin cheese factory, could not convert his room-mate, and so he killed him, because he would be better dead than alive; cut out his heart to see if it was black, and buried it separately from the rest of the body, that it might not cause the whole body to go to hell. The people of a certain portion of North Carolina were greatly stirred up early this year by the preaching of a number of Baptist ministers that the world would come to an end before the close of the year. In Alabama certain churches of the Shermanite denomination had the end set for a certain day in February, and when it arrived they met at various places of worship and spent the forenoon in singing and praying, and only went home when sunset showed them that some one had made a serious miscalculation in the date.

Early in 1888 one Silas Wilcox made his appearance in western Missouri, preaching but one doctrin —the care of the sick. Of course, he soon gathered a little band around him, the members of which took unto themselvs the name Samaritans. As his influence extended his creed expanded, and he finally declared that the drinking of blood would heal all manner of diseases, because the Bible declared that the blood was the life. In many cases children were found who had been bled that the elders might be restored, and the strong arm of the law had to be evoked before the practice was suppressed. Before the Rev. Stephen Nolan of Kentucky died, in January last, he declared that he had had three bodily visitations from Christ. In Indiana, in April, Clyde Long, a boy of seventeen, declared that he was Christ, and must be crucified. He erected a cross and begged to be nailed upon it, and when refused, took a knife and cut himself in a fearful manner.

Another instance was that remarkable exodus from Oakland, Cal., last April, when Mrs. Woodworth prophesied that many cities would be buried by earthquakes and tidal waves on the 14th, and many persons became so impressed that they packed their goods into wagons and fled to the hills, where they sat down to wait for the destruction that never came. Patrick Gorman set out to starve himself in a Connecticut jail because, he said, God had ordered him so to do, and for many days kept it resolutely up. William Thompson, of Kansas, attended Adventist meetings in El Dorado to such purpose that he went home and attempted to put his family out of the world a little before the end that he believed was near, but was overpowered and kept under restraint until the excitement wore away. James Baily was arrested in Alabama only three months ago for obtaining money from the colored people upon the pretense that he was high priest of the queen of heaven and could cure any ill by a touch. Mrs. Sullivan, of Springfield, O., became exceedingly devout, sat up at night and read her Bible, talked and thought of nothing but religion, and finally constructed an altar in her house, upon which she prepared to sacrifice her six-months-old babe. She stripped it naked, placed it upon the altar, and reached for a knife, when the opportune entrance of other persons saved its life.

In October the newspapers told the fearful story of that religion-crazed son and daughter in Michigan who determined that their bedridden mother needed to be baptized, and poured water over her until she died. Mrs. Woodworth, who was responsible for the Oakland exodus, moved her tent to St. Louis and for weeks kept up a scene of religious frenzy, scores falling unconscious each evening, seeing visions, receiving communications from the dead, and being cured of physical evils.

None of these events—and scores of like character might be added—bears testimony against true and reasonable religion, but they plainly show what human belief can be led to, and the harm that can be done by unscrupulous or misguided men and women. The recent Indian craze is only a portion of that mysterious wave that has swept over the human emotions from the beginning of time—the Indian showing that he is neither stronger nor weaker than his brother of other hues.

Responsibility for the Indian Craze.

From the Tribune.

To what extent the Indians are accountable for the superstition that is now raging so fiercely among them is a problem. One of the recent reforms inaugurated by the Indian bureau in its effort to teach the red people self-government according to our ideas, is a police court composed of Indian judges. Its inferior officers are also Indians. Its processes are served by Indian clerks and its decrees enforced by Indian policemen. These officials are selected by the white man in control of the agency, who possesses an appellate and a general supervisory function. At a recent session of one of these courts, held at Standing Rock, the principal Sioux agency, some sixty miles south of Bismarck, N. D., the precise character of the superstition was revealed in the testimony of Wal-tit-a-win, who claims to be the mother of the Indian messiah. She said that her son was a divine being; that he was now on the earth preparing for its regeneration; that the Indians were his chosen people, and that the whole western continent was to be given over to them; the white man was to be driven from the land, and simultaneously the Indians who now sleep were to be resurrected and forever confirmed in the happy and peaceful possession of their ancient dominions.

It is not to be denied that this belief has taken a firm hold upon thousands of the bravest and most dangerous Indians, men to whom the evidence of their own senses will be no argument against the advisability of warlike enterprises in support of the messiah's mission. The situation is ominous. It portends an Indian war upon a scale far surpassing such outbreaks as in past years hav been caused by ordinary discontent. It needs to be handled with the utmost delicacy—and all the more because of the analogy which can be drawn between the Christian religion and the prophecies of Wal-tit-a-win. We must remember that these prophecies are only a combination of the teachings of our own missionaries with an ancient Indian belief concerning the coming of a Great Spirit, in whose wake will tread the vast army of the Indian dead. The return of the ghosts is an Indian superstition much older than the American government. It was undoubtedly derived from intercourse with the whites. The entirety of this new religion is of Saxon origin. But the Indians hav lost sight of that, and in the ages that hav gone since they first knew of the white usurper they hav come to believe in this notion and that of an Indian New Jerusalem as a peculiar faith of their own.

The nature and extent of our embarrassment in any effort we may make to undeceive the Indians are well shown in a conversation recently reported between Gall and a white visitor. Gall, if not the ablest, is by far the most powerful personage of the Sioux tribes. Around him is all the glamour of a romantic career, the impressivness of a noble physique, the strength of a great orator, and the renown of a brave and successful warrior. He is in every way a man of distinction and ability, and without possessing anything in the nature of supreme authority, for the Sioux are the most communistic of Indians, he has still a vast influence among his people. Fortunately for us, since his return from the Canadian exile into which the Custer massacre carried him, he has been friendly to the American government. He has traveled extensivly throughout the United States, visiting all our great cities, and becoming acquainted with our numerical strength and our immeasurable resources. It is in the highest degree significant, therefore, when this Indian thoughtfully observes that he sees no more improbability in the story of Wal-tit-a-win than in the religion the white man asks him to believe. "I listen," he says. "I sit and listen and wonder. When they say the buffalo will come back and the dead will breathe again, I wonder and doubt. But then I think of the strange things the white man believes in his religion, and that makes me wonder more. For if I say my people are crazy now, I must say that the white man has always been crazy, too. I hav seen and felt many things that before I would not hav thought could be."

Lectures and Meetings.

THE lecture at the Manhattan Liberal Club, 220 East 15th street, on Friday evening, December 5th, is by Reymond S. Perrin; subject, "Scientific Basis of Morals."

W. F. JAMIESON has a call to Arkansas, to which state he may go this winter some time. He desires to visit Missouri, Iowa, and Kansas first. Address at Des Moines, Ia.

TO-MORROW, Sunday, December 7th, Helen H. Gardener will relate her experience on "A Day in Court," to the Brooklyn Philosophical Association, Bedford avenue and South Second street, Brooklyn, E.D., at 3 P.M.

ON Sunday evening, Dec. 7, 1890, Leo Miller will address the Chicago Secular Union at Princess Opera House, 558 West Madison street. Subject, "Tariff Laws and Laws of Trade Considered from a Social, Moral, and Economic Point of View." Seats free. Music at 7:45 P.M.; lecture at 8 P.M.

THE normal effect of a certain class of realizations [those of eternal torment] upon the character would be to produce an absolute indifference to the sufferings of those who were external to the church, and consequently to remove that reluctance to inflict pain which is one of the chief preservativs of society. —*Lecky.*

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Communications.

Christianity and Evolution.

CHAPTER VI.

THE DOCTRIN OF THE ATONEMENT.

What meaning was attached to the doctrin of the atonement when first propagated is extremely doubtful at this late date of the world's history. The Socinians, however, maintained that Jesus did not suffer to make satisfaction for the sins of men; that he died rather to demonstrate his divine mission—which was, to teach the doctrin of a resurrection to a future immortal life, the truth of which he desired to show by his own death and resurrection. Certain it is that there has been great disagreement among the various sects as to what Jesus meant to teach in reference to his alleged "atonement." If he meant that by his death he would obliterate the sins of mankind, some of his utterances are extremely misleading. Further, if this interpretation is to be put upon the words of Jesus, some of the leading sentiments of the Old Testament are altogether out of harmony with such teaching.

The Old Testament proclaimed that the "Lord God was merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin."

But if the church doctrins respecting the atonement were true, how could God be said to be forgiving if he required the death of the innocent as an atonement for the sins of the guilty?

The Jews certainly had no idea of such a doctrin. They expected a triumphant messiah, not a suffering one.

Jesus himself said many things which were opposed to the idea that God would require the death of the innocent. In the Lord's prayer he bade his followers to forgiv others as they expected to be forgiven; also when Jesus was asked how often a man should forgiv his brother, he replied by saying, Not seven times but seventy times seven (Luke xvii, 4). That there are other statements in the Old and New Testament that contradict these, I know full well, but that only shows that the Bible is not an infallible guide either in sentiment or doctrin. History demonstrates most clearly that the doctrin of the atonement has undergone numerous transitions and that after many changes it finally developed into what is now known as the accepted doctrin of the church, and indeed of all the Christian sects, except the Unitarians. Let us, however, calmly examin this doctrin in the shining light of reason and common sense, and judge it at the bar of justice and humanity. Viewed in this light, what shall we find? We shall find the idea presented of a God who makes a man so imperfect that his very first actions are sinful; a God who is so revengeful that nothing can appease his wrath but the merciless sacrifice of human life. For four thousand years this God nursed his wrath; then we are assured that he mercifully decided to sacrifice a part of himself in order to appease the vengeful spirit of the other part.

In the second place, the Rationalist objects that if Jesus were God he could not die—that the eternal could neither begin nor end; and, therefore, that either Jesus was not God, or his alleged death was a mockery. And thirdly, that upon no principles of justice could the death of the innocent be allowed, —and it would not effect its object if it were.

In what sense could the death of the innocent blot out the sins of the guilty? The past cannot be revoked. A deed once done cannot be undone; and the death of the innocent, therefore, would only add another crime to those already committed.

In one of Mr. Henry Arthur Jones's plays, "The Silver King," this author makes his hero appeal to God to "put back the dial of time and giv him back his yesterday." Even an omnipotent deity could not do this. Existence cannot be and not be at the same time. And once an event happens in the universe nothing on earth or in heaven can undo it. Dr. Martineau makes some excellent comments upon the immorality and the injustice of this doctrin. He says (Studies from Christianity, page 97), "Now, I would note, in passing, that this announcement to Adam of an eternal punishment impending over his first sin is simply a fiction, for the warning to him is stated thus: 'In the day that thou eatest thereof, thou shalt surely die,' from which our progenitor must hav been ingenious as a theologian to extract the idea of endless life in hell. But to say no more of this, what notion of veracity hav we here? When a sentence is proclaimed against crime, is it indifferent to judicial truth upon whom it falls? Personally addressed to the guilty, may it descend without a lie upon the guiltless? Provided there is suffering is it no matter where? Is this the sense in which God is no respecter of persons? Oh, what deplorable reflection of human artifice is this, that heaven is too veracious to abandon its proclamation of menace against transgressors, yet is content to vent it on goodness the most perfect! No darker deed can be imagined than is thus ascribed to the source of all perfection under the insulted names of truth and holiness. What reliance can we hav on the faithfulness of such a being? If it be consistent with his nature to punish by substitution, what security is there that he will not reward vicariously? All must be loose and unsettled, the sentiments of reverence confused, the perceptions of conscience indistinct, where the terms expressiv of those great moral qualities which render God himself most venerable are thus sported with and profaned."

Further, this learned author affirms that "The same extraordinary departure from all intelligible meaning of words is apparent, when the charge of vindictivness against the doctrin of sacrifice is repelled as a slander. If the rigorous refusal of pardon till the whole penalty has been inflicted (when indeed it is no pardon at all) be not vindictiv, we may ask to be furnished with some better definition." The church, having adopted the doctrin of the atonement in all its inconsistency, cannot possibly escape the consequences attendant upon its adoption. The more logical-minded representativs of the church hav long seen that the doctrin of the "fall" and that of the atonement stand or fall together; and though a large number of the more liberal-minded among the clergy sometimes vaguely suggest that the alleged fall is "probably mythical," they do not go the length of admitting that the doctrin of atonement is "probably mythical" also. The teaching of evolution in reference to these doctrins is very plain. It goes to the root of them. It shows, first of all, that man is not a fallen being, but a rising one; that the history of the human race is one of constant struggle toward higher and better things, and that man to-day is better than he ever has been in the past. It demonstrates also that man can never sin against God; that if God were allpowerful he could prevent man from doing anything that was calculated to offend him; man being incapable of injuring God, he can never sin against him. And if he has never sinned against deity he does not need some one to atone for him. Consequently both doctrins—the doctrin of original sin and its necessary corollary, the doctrin of the atonement—are alike false, and are but an evidence of past ignorance and superstition which it requires only an age of knowledge and science to remove forever.

ARTHUR B. MOSS.

Clergymen Who Liv to Fleece the People Under Their Charge.

From the New York World.

On the streets of every city, every town, and in every village, from one end of Russia to another, the foreign traveler passes men whose habit is sufficiently distinct from those in other countries to attract attention. The habit in question consists of a long cloth gown that reaches to the ankles, a soft felt billy cock hat, and heavy top boots. The gown usually is black, but is sometimes blue, and is girdled snugly about the waist. Whether you meet one of these odd figures on the most fashionable street in St. Petersburg or in a remote village of a distant province, the dress, figure, and deportment are identically the same.

These gentlemen are the *pops*, or "white clergy," of holy Russia. The long gown and severely simple attire are supposed to be in imitation of the savior when on earth, though not more than one pop in a hundred knows it, and the likeness is increased by wearing long hair. The eye of the *World* correspondent has probably rested with more or less searching scrutiny on a hundred of these orthodox Russian priests during the horseback ride from Moscow to the Crimea, and the result is that I hav decided to spell them without an *e*.

By the Russians they are called both "pops" and "popes." Having so far failed to discover in the face of a single one of them an expression of benevolence or a glimmer of the light of that righteousness of soul that we are accustomed to associate with the title of pope, it is in no wanton spirit of irreverence that I choose to call them "pops." Nor is there the slightest fear of exciting resentment in the minds of any Russian outside the clergy, by so denominating these pastors.

From the standpoint of an outsider the Russian pop cuts a comical, not to say contemptible, figure on the world's stage. Viewing him from a plane beyond his sphere of influence, you feel like laughing him off the boards, but install yourself among the people who are forced to hav dealings with him, and he changes from a comical to a serious character, whose deserts would be hootings and carrots rather than merriment. But because the pop is born into his position and inherits his characteristics from many generations of sires and grandsires, every one of whom was as incongruous and out of place in the garb of Christ as he, it behooves us not to be too uncharitable in our judgment.

The Russian priest occupies a unique and unenviable position in the society of his own country as well as among the spiritual representativs of the earth. The Romish priest and the Protestant pastor, who take the initiativ in works of charity and keep a sharp eye on the morals of their parishioners, would find in the heart and the deeds of the Russian pop no chord of sympathy. The pop rarely preaches sermons, and he takes no part in charitable works nor bothers himself about the moral welfare of the people. His interest in the benefice to which he has been assigned on ordination begins and ends with the amount of money he is able to squeeze out of his parishioners. As he neither pretends nor is expected to make any pretense to a life of morality, his methods of adding to his income are often strangely at variance with our ideas of what pertains to the office and functions of a priest.

In some districts the pops receive small salaries from the government and in others grants of land, off which, with the addition of baptismal, marriage, burial, and other fees, they are required to make their living. Short of stealing and robbery with violence, the more unscrupulous of the clergy resort to any method of extortion and money-getting. Their most notorious methods are to act in their parishes as agents for the sale of certain brands of vodka, and by their own example and all manner of insinuating measures promote its consumption among the peasants.

The imperial government looks with indulgent eye on the drunkenness of its subjects, and resents temperance agitation with almost as much jealousy as political, the reason being that the greater part of its revenue comes from the tax on liquor. The priests, who in other countries are ever foremost in checking the growth of intemperance, in Russia promote it by every means short of pouring vodka down the people's throats. With a view to commissions on its sale, the pops excuse its consumption by the too willing moujik on the most specious pretenses. He will even quote scripture to them to prove that there is no harm in getting drunk, his favorit quotation being: "Not that which goeth into the mouth of a man defileth him; but that which cometh out."

The size of the pop's income depends as much on the ignorance, superstition, and credulity of his parishioners, coupled with his own shrewdness, as on the size and population of the parish. His legitimate fees among the peasantry are three roubles for officiating at a funeral, one rouble at christenings, and one rouble for a private morning mass. At weddings he receives anything up to ten roubles, and at betrothals a bottle of red wine. In addition to these, however, he manages in one way or another to lay the moujiks under contribution to the extent of cultivating his land.

A pop deems it no disgrace to get drunk, nor does he by loose living lose caste in the estimation of his parishioners so long as his looseness affects nobody's pocket but his own. In fact, in Russia as elsewhere, and among pops no less than among other people, the man of convivial habits is apt to be at the bottom a generous soul.

As a class the pops are cordially hated and despised by the Russian people. The peasantry regards them not as spiritual fathers, but as corrupt agents of the church, just as the police and the hordes of officials who prey upon them are corrupt agents of the government. One set are disreputable tools of the church, the others of the czar. Both church and czar they reverence, but they expect nothing but extortion and corrupt practices from the minions of either. Among the peasants the worst-hated minions of the civil government are the uriadniks, a horde of nearly six thousand rural police, who, in 1878, were let loose among them, with almost unbridled powers of petty persecution. The uriadnik has become a by-word among the people, and on a par with him, in the estimation of the moujiks, is what is known among them as the "merchant pop."

For a drunken, dissolute clergyman the moujiks hav no special aversion, because in their eyes drunkenness, even in a priest, is no sin, and, as before stated, they trouble themselvs little about what does not affect their own pockets. It is because the practices of the "merchant pop" do affect their pockets that they hold him in special abhorrence above others of the cloth.

The "merchant pop" is a priest who is forever scheming to extort money from his parishioners. His ways of reaching their pockets are multifarious, and his ingenuity is exercised in preying on the credulity, the fanaticism, and the superstition of the wooden-headed moujik. The "merchant pop" not only acts as agent for the sale of vodka, for the greater consumption of which he multiplies the holidays and merry-makings in his district, but he also concerns himself in the sale of icons, or holy images, and by granting bogus certificates of communion.

Every orthodox Russian is required by law to provide himself with a certificate, showing that he has partaken of the holy communion within the year. To backslide from the church is a penal offense for which thousands of Russians hav been transported to Siberia, and a subject of the czar known to hav been born in the orthodox faith, found by the police without a eucharistical certificate from his priest, would find himself in trouble. Under the surface dissent is rife; and it is in districts where dissatisfaction with the senseless rituals of the established

church abounds that the commercial pop flourishes and grows rich the easiest. For the heretics who come to him, roubles in hand, he makes out bogus certificates of communion, and those who think to escape notice he ferrets out and levies upon.

The commercial pop bargains and chaffers over the fees for baptisms, weddings, and burials, and every religious service required of him by his people is a financial speculation. For roubles he will officially condone all offenses, and grant absolution for all manner of evil-doing. Without pay he will neither pray for rain to revive the crops nor burn candles before the icon of St. Nicholas, the moujiks' favorit saint. Much as they despise him, the moujiks believe him to be the *medium* through which the blessings or the curses of the church and the saints affect them and their interests, and of this belief the commercial pop takes every advantage to transfer from their lean pockets to his own their hard-earned kopecks. Perhaps it was studying at close range the ungodly transactions of the commercial pop that brought Count Tolstoi to the conclusion that the primary duty of every minister of the gospel is to earn his own living as a husbandman.

To the foreigner who has been accustomed to regard the wearers of the cloth with something akin to the same reverence that he feels for the church, the Russian pop and the place he occupies in the minds of the people is something of an enigma. In the Russian mind the pop seems to hav no connection with the church beyond a financial interest in its forms and ceremonies. The government has appointed him official purveyor of baptismal forms, marriage rites, holy water, and masses, for which he receives fees, and by means of which he makes capital out of the superstition and ignorance of the peasantry.

The church they reverence; but the pop, who stands between it and the people and acts the middleman in dispensing or withholding its blessings, is the butt of the national satire and figures largely in popular songs and stories as a charlatan and a despicable fellow generally. The Russian who has committed some grievous sin, and is prepared to go to any ruinous length in regaining the favor of the saints, approaches the pop on the subject of special masses for the purpose in much the same spirit as he would approach a rascally dealer in spavined and broken-winded horses. He broaches the subject cautiously and in a roundabout manner, lest by appearing too eager he betray to the pop the fact that his services are urgently required; a piece of indiscretion which he knows only too well would result in an immediate inflation of that gentleman's fees.

On his part the pop, by means of long practice and a hereditary insight into the workings of the Russian conscience, has acquired such an expertness in detecting the very things that these would-be cheapeners of the holy functions try to conceal that he invariably gets the better of the bargain. It is this prostitution of the holy office to a bargaining and haggling over roubles and kopecks that is the secret of the pop's unenviable position. All business in Russia is transacted on a low moral basis. Every Russian merchant cheats and overreaches, as a matter of course, nor do customers expect anything better of them. The moujik feels no resentment against the man who tries to overreach him in a bargain for a red shirt; because if he fails in his bargaining with one merchant he goes to another. But with the dealer in masses and sacraments he is deprived of this freedom by the government, which has practically given the pop of his parish a monopoly. If the mass merchant refuses to chant and burn candles for him, save at exorbitant rates, which he very often does, the extortionate rates hav to be paid.

Russians will tell you that cases are common in the villages of pops refusing to bury the dead and administer the sacrament to the dying until the prices they demanded were forthcoming. Thus it has come to be a common saying among the people that "the pop takes money both from the living and the dead." From what the *World* correspondent has seen and experienced among the Russians, however, I am far from taking a one-sided view of the matter between pops and people. Take the pops as they are, without any pretense to a higher degree of commercial morality than their parishioners, and it is a fair battle of wits between them. If the pops overreach the people in charging for their services, there is, on the other hand, not a communicant among their flock who would not, if he could, bamboozle the pop into praying for him and administering the sacrament to him for nothing. There are no people in the world so intent on getting something from some one else for nothing as the subjects of the czar.

In addition to being hated and despised by the people the two orders of clergy in Russia—the black clergy or monks, and the white clergy or pops—hate and despise one another. The pops hate the monks because it is from their ranks that all the higher dignitaries of the church are chosen, and because the monastic orders attract nearly all the death-bed bequests of the wealthy, which they think might otherwise come their own way. This abhorrence is repaid with interest by the monks, who affect to despise the pops as being the "small rogues of the church," and responsible for the scant esteem in which both orders are held by the people.

One day, during the ride from Moscow to the Crimea, we met a pop on the road. A party of moujik tramps who were ahead of us met him first, and after they had passed him they, without any visible notice, wheeled round and walked straight across to the opposit side of the road. In explanation of this my companion informed me that it is considered bad luck to meet a pop on the road, and, by crossing his trail at right angles, thereby forming a cross behind him, the moujiks hoped to avert any calamity that would otherwise overtake them as a consequence of having met him.

Many of the pops are men of fair education, but others are wofully ignorant, particularly of the scriptures. Sacha told me of a village pop who knew only one passage of scripture, and this he used to repeat over and over again as a regular order of service. The congregation used to respond with the same. The passage was: "And Christ went down to Jerusalem."

One day the pop was thrown into consternation by hearing that a nobleman who owned an estate in the district was coming from St. Petersburg and would attend mass next Sunday. It would never do to betray to the nobleman the fact that he knew but one passage of scripture. He consulted a brother pop in the adjoining parish. This gentleman did not know any scripture at all, but advised him as the easiest plan to substitute Bethlehem for Jerusalem for the occasion of the nobleman's visit.

This was an easy thing for a man of education like the pop, but when it came to the responses the thick-headed moujiks forgot their pastor's instructions about Bethlehem and bawled out the word they had from long usage grown accustomed to. The pop was furious. Forgetting the presence of the nobleman he shouted out:

"You wooden heads, it isn't Jerusalem to-day; I told you it was to be Bethlehem!"

Priests of this class are known to the Russians as "one-mass pops." THOMAS STEVENS.

What Was the Physical Cause of the Death of Jesus Christ?

From the Medical Record.

This question, the discussion of which has lately been revived in the *British Medical Journal* (!), and participated in in various other quarters, would seem to hav been a puzzle both to the faculties of theology and medical science ever since biblical criticism has had a voice. And yet, if handled with frankness, it would not seem difficult of solution.

In the first place, it seems to be admitted on all hands that Jesus did not die from the immediate and natural, or ordinary, effect of his suspension on the cross. This method of punishment was very common among the Romans, Jews, and other nations of antiquity, and it is abundantly substantiated as a fact, in addition to its consistency with the established laws of human endurance, that the subject of it, when of ordinary health and strength, would survive his torture for from two to four or even five days. But Jesus was suspended but about as many hours, or not above six at the most. Accordingly it was that when at the ninth hour, or 6 o'clock PM, Pilate was asked for his body, "he marveled if he were already dead" (Mark xv, 44).

Nevertheless it has been the part, as it has been indeed the necessity, of orthodoxy to hold that when taken down from the cross by Joseph of Arimathea and laid away in the sepulcher (or recess in the rocky hillside), he was as veritably dead as the soldiers who were sent to break the legs of the crucified supposed him to be; and many ingenious explanations hav been devised and argued to account for what, to those who stood by, must hav been so strange and unexpected.

Without undertaking the task of setting forth and controverting these, and bearing in mind that the death of Jesus is nowhere represented by the evangelists or elsewhere as miraculous or other than natural, let us examin the gospel narrativ with an unprejudiced eye and see what honest inferences may be drawn therefrom.

And let us bear in mind, too, that the accounts there found are not only all that we hav from which to make deductions, but that they are, at least excepting their miraculous or supernatural features, of unquestionable credibility in all essential particulars, differences of detail even lending support to the main story; the capture, the trial, the crucifixion, the interment, and the reappearance of Jesus among the living, are facts as assured to my mind as the taking of Jerusalem by Titus. No sufficient reason can be imagined for the invention of any of them, save only the resurrection, and that that really occurred so unexpectedly to all the disciples, the immediate and rapid spread of Christianity thereafter is alone sufficient evidence, since it is impossible to account for it in any other way. It was the "immortality [believed to be] brought to light through the gospel" that alone gave that gospel its enduring and conquering vitality, and is still both its chief support and the great stumbling-block of unbelievers.

What is spoken of by all the evangelists as the "giving up the ghost" by Jesus—it is uncertain how long before he was taken down from the cross—was undoubtedly partial or entire syncope from exhaustion, aided perhaps by the desolation that he felt when he found, or thought he found, himself forsaken by his God (Mark xv, 34); or it might be even that he affected a condition of insensibility in order to escape such further cruelties as the supplying his thirst with vinegar.

However this may be, we can well believe that when the soldiers came to finish the barbarous work, by breaking the legs of the victims, they found him in a condition which men even less ignorant, stupid, and careless than they most likely were, would easily and naturally take for actual death. For Jesus, it must be remembered, was already worn nigh to exhaustion with fasting and anxiety, to say nothing of his undoubted highly sensitiv organization.

Here we come, in the gospel according to John (xix, 32–37, and xx, 27), to a plain solution of the whole great mystery. Soldiers were sent by Pilate, at the request of the Jews, to break the legs of Jesus and the two thieves, in order that the ensuing "day of Preparation" might not be desecrated by their still hanging from the cross, and that they might be effectually disabled from escaping death. They practiced this horrible feat of cruelty on the companions in misery of Jesus, but when they came to him they found, or supposed that they found, him to be already dead, and accordingly neglected to complete what anatomists know must hav been a somewhat difficult job.

"But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water." Now, there is but one part of the human anatomy, it need not to be argued, where the thrust of a spear would naturally be followed by such a phenomenon as this, and that is in the region of the urinary bladder.

Moreover, while a wound like that would not immediately destroy life, and might even easily permit the sufferer to go or be conveyed about, and show himself from time to time for a few days, it would not, nevertheless, in view of the poor surgery of those times, and of the uncertain care, or even neglect, that a refugee would inevitably suffer, fail before any long time to prove mortal.

This, then, is the true story of the reappearance or resurrection of Jesus after his supposed death on the cross. Removed to the cool tomb by the tender hands of his friends, and placed in a horizontal position, he recovered, probably after some hours, from his state of syncope or collapse, and easily made his way to some selected refuge, leaving behind him the garniture of the grave which Mary, but not Simon Peter, took for angels clad in white raiment. Then he lingered out his few remaining days, securely concealed from his enemies, but revealed to we know not how many (in the disagreements of the evangelists) of his most trusted followers.

Oswego, N. Y. C. C. P. CLARK, M.D.

THE use of science is to enable us during our passage through life, on the one hand, to escape hurtful collision with the forces of nature which surround us; and, on the other hand, to gain their aid. As we may see from savage life, man, dependent upon his own personal powers, is a miserable creature. Every step he has risen from that low estate to the level of Newton, Spencer, Darwin, Watt, or Faraday, he owes to the aid of the forces of nature. For that aid and addition to his powers he is indebted to his knowledge and faith—knowledge of the unvarying order of facts, and faith in its persistence. For long ages this knowledge and faith were exercised, so to speak, unconsciously. It is only in very recent times that man has become conscious of the fact that the universe is a cosmos—that in his knowledge of this universal order, and in his faith in its eternal stability, lie the only means of his advance from lower to higher on the road of evolution. This knowledge and this faith is what we call science.—*John Wilson, M.A.*

I HEAR it was charged against me that I sought to
destroy institutions,
But really I am neither for nor against institutions,
(What indeed hav I in common with them? or what
with the destruction of them?)
Only I will establish in the Mannahatta and in every
city of these states inland and seaboard,
And in the fields and woods, and above every keel
little or large that dents the water,
Without edifices or rules or trustees or any argument,
The institution of the dear love of comrades.

—*Walt Whitman.*

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The Evil of Religion.

Religion unaccompanied with intelligence to know that it is not true is a bad thing to possess.

This is made too plain to dispute by the religious foolishness of the Indians on the Northwestern reservations. They hav got religion, do not know any better than to believe it literally, and consequently are in the deepest trouble.

When a man like Schweinfurth sets himself up as a "messiah" among civilized people they laugh at him and go about their business undisturbed by his claims. Nineteen hundred years ago the world was ignorant enough to believe that sort of thing. It knows better now.

Messiahs hav been coming and going for several thousand years. Only a few are left, and they are worshiped chiefly because their advents and takings off occurred so long ago. Some people believe an old lie who are quick to detect a modern one. Most of these messiahs hav made trouble in the world.

The people who are the greatest sufferers at present from the messiahship craze are the Indians of this country, who hav learned just enough Christianity to be bothered by it. They are pre-millennialists so far as their understanding goes. An officer of the United States army, a body of men now activly employed in discrediting religion, tells the story of the origin of the difficulty. The story of the officer is as follows: "Last spring an Indian called and said he would like to speak to the commanding general. The messenger introduced him to me, and I turned him over to another officer for that purpose. But in a few moments he was turned over to me again. I took him in the room, and he gave a history of himself. He said his name was Johnson Sides; that he was known as the Peacemaker among all Indians and the whites of Nevada, where he lived.

"To substantiate his statement he showed me a medal which he carried around his neck, on which was a legend to the effect that the medal was presented to him by some Christian society for his efforts toward doing good to his fellow-men, whether white or red. He could talk very good English; was dressed like an ordinary laborer, but had the Indian's way of wearing his hair. He told me he read or knew the Bible; that he was desirous of making peace with everyone, and that was why he was named Peacemaker. He said that Indians had come from afar to see him, and he pulled out a pipe, such as are made by the Northern Indians, which was recognized as having come from either Montana or Dakota.

"Johnson Sides said that it came from Dakota; that the kind of clay of which it was made could not be found in Nevada, and that the stem was of a peculiar wood not found in Nevada or California. He mentioned the names of the Indians who had visited him and the tribes they belonged to, and also gave the time they had called.

"I firmly believe that this is the good-natured Indian who has caused all this trouble; that he has taught the members of his tribe the story of Christ or the messiah, and the time when he will once more visit this earth, as it has been taught him by the Christian people interested in his welfare. He has told these visiting Indians of the paradise in store for all people when the son shall once more visit this earth, and the Indian's paradise is whatever his imagination may lead him to believe, the same as a white man."

Another story is told by an Arrapahoe Indian, a veritable Saul of Tarsus. While hunting alone near the Shoshone mountains he became lost, and for a long time wandered about aimlessly. Finally a strange feeling came over him and he involuntarily began to follow a certain star, which moved before him and led him many miles out into the mountains. Just at daybreak the star became stationary over a beautiful mountain valley, and he sank to rest on a couch of moss. While he rested a strange vision appeared before him. He saw a great spirit dance, and the participants were dead Arraphoe warriors led by the dead chiefs of the past. In the distance were dances by the departed of all other tribes, and the hills and mountains all about were alive with buffalo, deer, and other game. Suddenly he was awakened by a strange voice, which asked whether Sitting Bull would like to see all the dead braves return to earth again and hav the buffalo and deer abound on the plains. Replying in the affirmativ Sitting Bull arose and saw before him a strange being dressed in a blanket of pure white, and with flowing hair and beard of the same color, while about his head shone a strange light. The strange being said that he was the same Christ who was upon the earth nineteen hundred years ago to save the white men, and that he would soon return to save the red men. They must prepare for his coming, for he would bring with him all of the dead Indians, and the land would again be alive with buffalo and other game. The whites who had so long persecuted and robbed the Indians would be driven out of the land across the sea, never to return again. All day the messiah conversed with Sitting Bull, revealing to him many things, also showing him the scars of nails in his hands and feet and the wound in his side. When night came on the messiah disappeared, and Sitting Bull was led from the mountains by the bright star of the previous night.

Having warped this teaching to fit their understanding—that is, made a theology of it, as has often been done by others—the Indians began their ghost dance, face to the sun, to await the coming of their messiah, imitating to a degree the actions of the Millerites who, some fifty years ago, held the advent of their messiah to be close at hand. And as all religious fanatics are dangerous to other people, Uncle Sam has had to prepare to protect the lives of the people likely to be assaulted by the devotees of the new theology.

One of the teachers of this theology is Sitting Bull, a gentleman who on several occasions has caused trouble. He is now a full-fledged theologian, and though not a graduate of Andover is as competent to make mischief as any of the products of that institution. That he works just like other medicin-men and priests, and that his people are the average dupes, is evident from these two paragraphs from a letter from the scene of trouble: "Sitting Bull has told his people to pay no attention to the orders of the agent or of the president, and that he would bewitch the ammunition of the soldiers so that the guns would not kill. The very elements seem to hav united with him to deceive the people. He told them when he returned from the agency that he would make it rain, and yesterday it rained all the morning. Of course, we all knew it could not rain long at this season of the year; and he said to them: 'Now I will lift up this white cloth and rain will cease.' Soon it did stop; and he is shrewd enough to use such means to impress the people. He is thoroughly and hopelessly bad, and I hope the government will remove him for good from the reservation.

"Since writing the above I hav been up to Sitting Bull's, and the dance is in full blast. It is a most terrible thing—the old sun dance with a new name. They dance facing the sun as long as possible, and fall down, moan, groan, and whoop, and foam at the mouth like mad dogs, singing a slow chant, 'ah-tay-he-e-lo' being all the words used. They do not yet cut the bodies, but that will soon be added. The men all dress in war dress and paint and feathers; and the women also take part and paint and wear feathers, which is a new feature. Sitting Bull stayed in a sacred tent, and everyone entering the dance for the first time went into the tent to be made 'wakan' and be painted with blue crescents on the forehead, cheeks, and chin, and a cross on the nose and between the eyes."

One need not ransack his memory very far to recall prototypes innumerable of Sitting Bull and his victims. They are all over the world, in all ages, and some exist to-day. Instead, therefore, of instructing ignorant Indians in theology the government should send all the missionaries East and go to work and civilize the red men. And if those inhabitants of this "Christian country" who imagin they are already civilized will closely study this religious phase, digging deep into its significance, it may help to rid them of a theology which has undoubtedly led the Indians into this foolishness. These Indians had an infinitly more sensible religion before they ever heard of Christianity.

The Power of the Priests.

A good sample of the manner in which Roman Catholics are ruled by their priests was given in Little Falls, N. Y., two Sundays ago. The trouble between the priest and his parishioners arose over the conduct of a fair held by the church. The managing committee claimed the right to alone issue passes, and when the priest issued passes they refused to honor them and wrote their pastor that he was "an intolerable nuisance."

The priest remained silent until he got into his pulpit, and then he took his innings. Holding up the letter in which he was told to mind his own business, the priest read the names of the signers. They were, he said, rebellious Catholics, and ignored the authority of the church. He had been insulted by them, he said, and he proposed to make them make amends. Then he went on:

"The first name on this paper is that of Daniel F. Herleby. If he has a glimmer of sense his name would never be found attached to such a paper as this; but what can you expect from a selfish old bachelor, whose whole life has been spent in breaking girls' hearts? If he were not past all shame he would blush for what he has done. Here we see the name of Mr. Curry, who is a supervisor of the town of Manheim. He hasn't sense enough to get a clean shave. Probably he never took a bath in his life. And Mr. Eagan. Think of this man. Everybody knows his head never fitted him, but why should he advertise himself as a monstrosity?"

The priest went through the list, and each man was called such names as "monkey," "ass," fool." When he had finished his abuse of the individuals, he said, speaking with extreme earnestness and laying special stress on the last words, "Now, if everyone doesn't come to me during the week and beg my pardon and forgivness I will call down next Sunday morning the *curses of heaven and hell upon each one who fails to do it.*"

Within two hours after the service all but six of the vituperated men had rushed to the parochial residence and apologized! And the obdurate half dozen will follow the example or be excommunicated, which to a devout Catholic is spiritual and temporal damnation, for a boycott goes with the anathema.

"The only reformation of which the Roman Catholic church, or any orthodox church, is capable, is destruction."

How Do They Like It?

Postmaster-General Wanamaker probably felt the need of making some explanation of his remarkable exclusion from the mails of Tolstoi's remarkable Christian book, and this is the way he does it in his annual report of the doings of his department:

"It does not matter whether or not a given publication presented for mailing appears, by complaint or otherwise, to a postmaster to be 'obscene, lewd, or lascivious.' If it does appear to be 'indecent,' he is obliged, in order not to become a law-breaker, to refer the questionable point to the proper department official. It does not matter when the referee considers the question whether the given publication is merely 'obscene, lewd, or lascivious.' If it is simply indecent, he must exclude it or break the law. A translation

of a questionable book was, as a matter of fact, presented some months since at the post-office in a Western city for transmission in the mails. It was held and referred to this department. The assistant attorney-general, finding it indecent under any definition of the word, issued an order excluding it. To exclude the book was the simple duty of the department. For myself I never discuss the policy or wisdom of breaking the law, and the officials of the post-office department do not."

It seems from this that Comstock has at last got the word "indecent" into his law. Therefore, people will now beware! Things which can be described as follows are unmailable. Anything

Unbecoming.
Indecorous.
Indelicate.
Unseemly.
Immodest.
An offense against delicacy.
Offensiv to modesty.
Lacking in modesty or good manners.
In a manner to offend modesty and delicacy.

The thing lacking in this inquisition, however, is a proclamation letting the people know whose modesty, delicacy, idea of good manners, and so forth, it is that must be shocked by printed matter in order to make that matter unmailable. Is it always the assistant attorney-general, or is it sometimes the postmaster-general himself?

How do the people of the country like the notion that because some reading matter required by them appears unseemly to a postmaster it shall be excluded from the mails until a nincompoop at Washington can pass upon it?

Rome Reviving.

Visitors to Rome are surprised at the new growth of the city and the advancement generally in endeavor and progress and hope. New buildings are rising throughout the city, for purposes both of business and of residence. There has been an astonishing increase in the value of land within the walls, and territory outside the walls is receiving attention and improvement unknown since the time of Augustus Cæsar. A great bridge over the Tiber, called the Garibaldi bridge, after the famous liberator of Italy and hater of priests, draws admiration. A hospital of splendid proportions is being constructed. The Regulation Plan office is kept unrestingly occupied with proposed improvements of every kind. Fine architectural taste is exhibited, and the edifices are no less remarkable for their classical and elaborate adornment than for their durable massivness. Admirable specimens of the sculptor's art adorn the facades, and the personages represented are not as of old the fabulous saints and impossible chimeras of Catholicism, but are the great men of modern Italy and pagan Rome—scientists, poets, artists, and other helpers of man and beautifiers of the world.

There is in addition a great increase of interest shown by the people in the great works of art in the museums and other buildings, and the artistic spirit is undeniably reviving. The remains and monuments of former ages, of all kinds, that are to be seen in different parts of the city, are receiving increasing attention, and serve as aids in the historical inquiries to which Italians are awakening. Literary interest and activity manifest a corresponding quickening.

The distressed pope complains that one of the towering buildings erected looks over into his grounds for daily exercise, so that espionage from it has compelled him to forego his daily walks. We wish to use this as an illustration of the forces at work that are causing all the other changes named above. It is similarly because edifices of knowledge hav newly risen, from which the populace look with superiority down upon clerical doings, that they are beginning to scorn their prayer-books and initiate production of their own literature. It is because Freethinkers hav at last provided the people with a vantage-ground of historical information as to the glory of pagan Rome and the ruinous operation of papacy on that city, from which they may perceive their true situation and interests, that they are turning their attention to records of the past and its better rules and beliefs. It is because they hav been led to hights of thought whence supernatural hopes are seen in their littleness and the true hopes of the race—utilitarian, scientific, and artistic—are seen in their truth and beauty, that they are forsaking Christianity's stagnant impotence and advancing in all the paths of Rational development and glory. Luck to the Romans of the new era!

The Breckinridge Bill.

The Sabbath Union fanatics will make strong efforts to hav the "Breckinridge Sunday Rest Bill" passed at this session of Congress. The bill is now in the hands of a sub-committee of the House of Representativs committee on the District of Columbia, and the attempt will be made to take it from them and pass it. The bill is as follows:

"A bill to prevent persons from being forced to labor on Sunday. *Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled*, That it shall be unlawful for any person or corporation in the District of Columbia, to perform any secular labor or business, or cause the same to be performed by any person in their employment on Sunday, except works of necessity or mercy; nor shall it be lawful for any person or corporation to receive pay for labor or services performed or rendered in violation of this act.

"Any person or corporation, or employee of any person or corporation in the District of Columbia, who shall violate the provisions of this act, shall, upon conviction thereof, be punished by a fine of not more than one hundred dollars for every such offense: *Provided, however*, That the provisions of this act shall not be construed to apply to any person or persons who conscientiously believe in and observe any other day of the week than Sunday as a day of rest."

We hope that every reader of THE TRUTH SEEKER will at once write to the two Senators from his state and the Representativ from his district protesting against the enactment of any Sunday laws. The God-in-the-Constitution party and the Sabbath Union are asking all their supporters to write in favor of the bill, because, says Mr. Crafts, the best petitions of all are individual letters from the people as stockholders in the corporation known as the Nation and the State to their directors, the legislators, who seldom dare to refuse any just wish that is expressed with sufficient earnestness by a majority of their constituents; but there is no reason why the opponents of the bill should not avail themselvs of this epistolary influence. Therefore, write a letter to your Congressman and your Senators, and write it now. The commissioners of the District, and the president, and Wanamaker, and a lot more of our Presbyterian government, favor the bill, and it will require hard work to defeat it. Therefore write out your protest against Congress establishing the Christian religion by recognizing its holy day and send it to Washington.

Editorial Notes.

DR. LYMAN ABBOTT is credited with saying: "We run up the Puritan flag, and emblazon on it the motto of a modern and modified Puritanism! A state Christian but not ecclesiastical; with faith but no creed; reverence but no ritual; a recognized religion but no established church." A writer in the *Advent Review and Herald* says of this: "The less such flags are run up the better. For the state to be Christian, or profess to be, to hav faith, reverence, and a recognized religion, is nothing short of its being ecclesiastical, having a creed, a ritual, and an established church; for ecclesiastical means simply, 'pertaining to the church;' the definition of the faith is the creed; the manner in which reverence is to be manifested is the ritual; and the religion recognized by the state is the established church."

THERE is a first-class chance somewhere between New York and Omaha, Neb., for Holy John Wanamaker to introduce some reforms in his postal service. Several copies of the "Freethinker's Pictorial Text-Book" were recently sent by mail to John A. Jost, of the latter city, and upon their arrival one of them was found to hav been opened, and on the front fly-leaf, in large penciled letters, was written a remark of a nature which under the Comstock statutes made the book unmailable. It was so indecent that we cannot indicate its nature. Under the postal regulations third-class matter may be examined to see that no laws are broken by the mailing, but we never knew that postal clerks were permitted to defile printed matter with language used only by the vilest toughs. Holy John might well neglect his Sunday-school for a day to investigate the character of some of his government employees.

MR. R. M. KING, the Adventist who has been in jail at Troy, Tenn., for several weeks because he plowed on Sunday, doesn't seem to be regarded by his Christian jailers as a very bad man, for in a letter to an elder of his denomination Mr. King says: "I hav got along splendidly so far. The jailer and his wife hav been as kind to me as they could be, and seem to place a great deal of confidence in me, as they let me hav the keys to go in and out of jail when I please, and giv me a nice room to sleep in all to myself." When this is read by the Christians who want the "Sabbath" kept they will probably get out a round robin to the jailer, demanding that Mr. King be placed in a dungeon and fed on bread and water. Further along in his letter the prisoner for conscience's sake indulges in these reflections: "I do not know how long I shall hav to stay here. I guess I will get out before long. It seems strange to me that I hav to lie in jail for working on Sunday, when I can look out from here on Sunday and see people at work close enough by to halloo at, and nothing said about it. Last Sunday they hauled wood here to a brick kiln, four or five men working all day. But, of course, they were not Adventists."

THE Kentucky constitutional convention—a very procrastinating body of legislators—has agreed upon a new Bill of Rights to be submitted with the new constitution. It refers to an unknown person whom it designates as Almighty God, but Kentuckians are not obliged to believe in him in order to get office, for the instrument further provides that "the civil rights, privileges, or capacities of no person shall be taken away, or in anywise diminished or enlarged, on account of his belief or disbelief of any religious tenet, dogma, or teaching whatsoever, and no human authority shall in any case control or interfere with the rights of conscience." Whether the new constitution will exempt church property from taxation is not decided. If it shall, the legislature can at any time tax it without a new constitution being necessary, the bill providing on the subject of taxation that "no property shall be exempt from taxation except as provided in this constitution, and every grant of a franchise, privilege, or exemption shall remain subject to revocation, alteration, or amendment." Another provision in the document is that "all power is inherent in the people," which seems to make the reference to Almighty God as the giver of civil, religious, and political liberty an empty compliment.

RETURNING from the American Secular Union Congress Mr. L. K. Washburn stopped to lecture at Alliance, O. There he learned of an attempt to preserve the "Sabbath" holy by persecuting a Freethinker. Mr. P. L. Dattlebaum, in common with other dealers, has kept his cigar store open on Sundays for years. He carries, in connection with cigars and tobacco, a line of gents' furnishing goods. His Sunday trade, however, has been mostly of cigars. One Sunday in October he sold a linen collar, and was notified the next morning by the police authorities to close his place of business on the following Sabbath. He did so, but noticed that every other cigar-dealer kept open store the same as usual. Not thinking all were treated alike, Mr. Dattlebaum opened his doors when the next Sunday came around and was arrested on Monday morning. He was again arrested in two weeks for the same offense. He appealed his case, and we shall await with interest the decision of the higher court. What makes this case look like persecution is that not another person has been ordered to close his cigar store or has been arrested for selling his goods on Sunday. Mr. Dattlebaum is an outspoken Freethinker, and thinks that religious prejudice has prompted the action against him. But imagin the authorities of a city or town giving a license to sell tobacco, cigars, etc., on Sunday, and prosecuting a man for selling a linen collar on that day, exclaims Mr. Washburn. It seems that cleanliness is *not* next to godliness in the opinion of some people. We are at a loss to understand how a Christian can strain at a linen collar and swallow a plug of tobacco or a cigar on his Sabbath day. It would seem as though a man with a clean collar would make a better appearance on and do greater honor to the Sabbath, than a man with a cigar in his mouth, but evidently the Christian conscience is more wounded by the sale of clean linen on the Sabbath than by the sale of a filthy weed. The *Investigator* hopes that Mr. Dattlebaum will win his case, to which we say amen.

THE Rev. Russell H. Conwell, of Philadelphia, based a recent sermon on the words of the prophet, Micah v, 1, 6: "Gather thyself in troop, O daughter of troops; thus shall he deliver us from the Assyrian." The speaker closed by saying: "Once, nearly all schools in the Christian lands were religious schools where the redeemer's name was reverenced and Bible principles prominently taught. The church ruled over the most important realms, and religion and education were almost synonymous in many communities. But now, given over to the world, with Christ positivly shut out of it by law, the public schools multiply the enemies of the church every year. Oh, what a disgraceful day was that for the church of Christ when they capitulated to Satan and took the Bible out of the schools. This awful defeat can only be retrieved by a united demand for the restoration of the scriptures or by the establishment of a mighty system of private Christian schools. Once, the Christian church held under its predominating influence the reins of government. By its teachings and associations, the fearless words of its preachers, and the education of the young, the legislator felt the strong hand upon him and tried to make laws to accord with the teachings of the Bible. Now the church has so far destroyed its own power in political affairs by extreme doctrins of the separation of church and state that the last Congress is said to hav greeted a religious petition with sneers and laughter, and the visit of the great Baptist National Convention to the House of Representativs two years ago, was made the occasion for ribald speeches and low jokes in their presence on the floor of Congress. All Christian men should attend the primary meetings and invariably vote and be open in the expression of religious convictions in connection with political matters. The legislatures and the church must be allies. To secure that, Christians must gather into troops. The churches of all sects must attempt to act together in all matters upon which they are in theory agreed. The earth is the Lord's, and let us claim all the amusements, all the business, all the legislation, for the benefit of his human family, and allow no power of evil to use them against our master." The Rev. Russell H. Conwell seems to be something of an extremist both in his statements of what has occurred to the church and what she ought to do and hav. It is a fact to be regretted that the Bible has not yet been taken out of the schools, and another that the church and state are not nearly so wide apart as he alleges.

Letters from Friends.

EUREKA, CAL., Oct. 15, 1890.

MR. EDITOR: Picture book arrived in good order. I am more than pleased with it. It is so much better than I bad expected. Be sure I shall advertise it well.

Yours in the cause, MAROUS PETERSEN.

JAMESTOWN, N. Y., Nov. 17, 1890.

MR. EDITOR: On account of a statement read in this city yesterday, by a Rev. Mr. Ellis, to the effect that Christianity is on the increase and Freethought on the decline, I write to ask you if you are in possession of any statistics, or any other reliable information, showing the increase or decrease of church membership, or general church attendance, relativly to the population. If you hav any, hav you any objection to publishing them? They would be very useful to Freethinkers. THOMAS HINDLE.

[We hav no statistics on this matter. Has anyone?—ED. T. S.]

DORCHESTER, NEB., Nov. 23, 1890.

MR. EDITOR: Inclosed find $2 for the "Pictorial Text-Book." I hav been a reader of THE TRUTH SEEKER for several years, and I would not do without it for ten times the price. We hav a priest-ridden town with some five hundred inhabitants and three churches, but their jealousy of each other givs a Freethinker a chance to breathe. There seems to be a weakness of the Holy Ghost's power here at present. The Methodists hav been having a revival the past two weeks and only a few of the faithful attend, and they are so weak they cannot get up a shout, although the pastor is an old-style groaner and preacher. The devil, as usual, seems to be ahead. There are a number here of Liberal mind, but only three or four that dare to speak out. As for myself, the sands of life are nearly run, and I expect to be able to get enough to eat and speak my mind, for I expect to take a long sleep soon and must do what I can in the little time I hav. Long life to Heston. I hope he has regained his health, and may THE TRUTH SEEKER become so popular that you never will hav to think of giving up the pictures. I am,

Yours for truth and justice for all, JESSIE JOHNSON.

RENO, ILL., Nov. 20, 1890.

MR. EDITOR: I am a stranger to your columns, but shall never get acquainted by keeping still, so, truth seekers, Freethinkers, and all conservativ men, shake! I want to ask your contributors to deal gently with the erring ones, for I hav just succeeded in freeing my reasoning faculties from the power of habit and prejudice, woven into the threads of my life from earliest infancy up to manhood, and I tell you it is a desperate undertaking. Through the kindness of a friend, Brother Peter Plog, I was enabled a year ago to read your paper, which he loaned me. Also Paine's "Age of Reason," which first staggered me seriously, and knocked my faith into smithereens. Your comments, Peck's pickings, and Ingersoll's erudite writings hav completely changed the views of a lifetime. But it was hard to giv them up. Yet I thought if "God" became angry at me for doing so, he could not be a just God, because he is responsible for my existence, for my every attribute, and if he is all-wise, he would know I was a hypocrit if I now pretended otherwise. Besides, the old fellow must improve his temper or a great many must roast anyway, so if I hav to roast, it will be as an honest, free man. H. L. HACHETTE.

CLIFTON, KAN., Nov. 9, 1890.

MR. EDITOR: I hav taken your paper for many years, and expect to continue while here in life. I commenced taking it soon after D. M. Bennett moved it from Illinois to New York city. I circulated a petition for Bennett, and obtained between one and two hundred names for his release, when I lived in Oregon, Wis., also for Heywood and obtained over one hundred names. Of late I got one hundred and twelve names for Harman, editor of *Lucifer*, and my daughter, Ella, one hundred and one on a petition for release from prison. I hav been working with the Farmers' Alliance for a change in finance, money, transportation, and all the bad class laws that hav cursed our country for the last twenty-five years. The election returns from Kansas will show you whether the farmers are becoming educated or not. Agitation and exchange of thought mean education, and education means individualization, and the two combined mean organization. I was opposed some to secret societies until this movement, but I find it is the only way to hold farmers together, for as a general thing they are so isolated they cannot understand each other, and their prejudices hold them apart until organized in a secret order. I speak from experience, for I hav been a member of the open Farmers' Alliance for about four years, and some of the time president and one of the directors, and all we could do for the betterment of the farmer was in shipping grain as a joint stock organization at points on the railroads where the elevator men or grain buyers had pooled.

I shall be seventy-one years old this month, and am working for the benefit of the laboring classes, to enlighten and educate the masses that they may vote intelligently and better their condition financial, moral, and intellectual.

Yours for universal emancipation, JOHN C. HANAN.

Nov. 20, 1890.

MR. EDITOR: It has been said that if our universe was reduced to the size of a finger ring, every part being changed, but every proportion remaining intact, we should not be aware of the change, because the permanency of all that is depends wholly and forever upon proportion alone—structure, action, life. We can conceive that such a change may, or may not, be going on continually, abstracting or adding to the size, weight, energy, and other qualities of the things that we know and may in a sense call ours, and if this abstraction or addition did affect proportion slightly it might be so slightly as not to affect practically the well-being of any form of life, so that there would neither be aggrandizement nor robbery brought about by such process to any individual of the said universe. The universe itself would lose material, but that energy which could take the material in such a way must already own what it takes and what it takes from. We see then that in the transaction each has his own, the doer and the done by; and perfect justice reigns; and we could not justly complain if our universe were reduced until it occupied a space which to our present sense would seem insignificant, or likewise if it were increased. The energy which would giv and take material in this sense could not be called the giver and taker as we apply that term to God (although it would be the act of God), because, leaving the structure proportionally intact, from whom does he giv or take? who suffers gain or loss? who knows of the transaction? Not man nor any creature. However, if what we call our universe was as a whole a cognizant being aware of other similar or dissimilar beings, it would be aware of loss or gain, but if the other beings suffered (if the term may be used) proportional loss or gain, the transaction would still remain unknown. If of this material so taken God formed one or a myriad other universes like or unlike ours, these when they became aware must call God the giver, and if so, likewise this universe as a whole must call God the giver and cannot call him the taker away on account of any downfall of structure within itself, that being the result of the permanent action of the structure as a whole. If it be taken away wholly it has but changed its habitation, and if it be utterly destroyed what remains to say it has suffered loss? So every structure as a whole must regard its maker as the giver, not being in existence to perceive him as the taker. N. SALTONSTALL.

HALSTEAD, KAN., Nov. 25, 1890.

MR. EDITOR: "When I was a child I spake as a child, I thought as a child, but when I became a man I put away childish things" (St. Paul). The great apostle evidently deems some things adapted to childhood that would not be appropriate to mature years, and in this many not so wise as he will coincide. It is the purpose of this writing to consider some of the things that are peculiarly childish and should be put away when we reach maturity. First is an unreasoning terror, a fear of ghosts, "bugaboos" and "bugamans," etc. Even a shadow may frighten a child into convulsions. This seems sad even when the affliction is limited to childhood's earliest years, but when the years hav passed that should bring wisdom and maturity without giving the ability to put away childish things, the last condition is far worse than the first. Unhappily this inability to put away childish things seems to cling to many people through all the years allotted to this life, even down to old age. They are frightened not merely at shadows, but at the bare mention of a word the full meaning of which they do not comprehend. I lately heard a man boasting in public of the numbers he had frightened out of the use of their reason by ringing the changes on one little word, "Eternity!" and they were not babies but full-grown men and women. One in particular was a ripe railroad conductor weighing two hundred pounds avoirdupois—was a big man in every sense of the word excepting the childish terror. The dreadful word has no doubt quite an extensiv meaning, but as every son and daughter of Adam has about an equal chance of learning exactly what it does mean, it seems foolish, to say the least, to allow one man's interpretation of the word to worry us or cause a ripple on the placid surface of our lives. If with Paul we hav put away childish things, no word, however terrible, could cause us to tremble or swerve one hair's breadth from the line of truth that should be the guide of our lives. No fear of punishment or hope of reward furnishes the motiv power. No promis of golden harp or crown is needed to induce the true man to deal justly and love mercy. The duties of the day, the ever-present, eternal *now*, round out and fill the life of a well-developed, full-grown man or woman who has put away childish things. "Here and now is duty done," speaks in every heart throb, in every beat of the pendulum of time, to every rational mind, to every tender heart that loves truth and humanity more than dreams and traditions, and cares more to improve opportunities for doing and getting good than to study how he will spend a far-off, impossible eternity. H. J. HUNT.

ELBA, O., Nov. 18, 1890.

MR. EDITOR: Mrs. M. A. Freeman delivered lectures at Lower Salem, O., November 4th and 5th, and one here the 6th. As a Liberal lecturer Mrs. Freeman has few equals, and we were all well pleased with her. The lectures were a success in every respect. At Elba the hall was full of people and it was difficult for all to get in, which was more than we expected.

Secular principles are rapidly growing in public favor in this community. Only a few years ago there was no one to be found here who would or could successfully defend Secular philosophy, while now the orthodox people cannot be induced to publicly or privately discuss the questions at issue with an opponent. They seem to be aware that their barbarous doctrins will not bear discussion and investigation, and wisely leave the whole matter to their paid attorney, and he is discreet enough to take Talmage's advice. It is very strange that people of any intelligence will refuse to listen to or tolerate any criticism of their religious belief, as some of our Christians do.

The churches of our community contain a few respectable people of average intelligence, but the great majority of such do not belong to the churches, do not believe their doctrins, and are practically Secularists in most respects; yet many of them are moral cowards and hav not the courage to antagonize orthodox creeds. I admire a person who zealously upholds and defends his religious, political, or any other principles, so long as he treats an opponent courteously and fairly and grants to others the same rights he claims for himself. But he who bas not the courage to oppose and expose what he believes to be an erroneous idea is not a person in whom to place the fullest confidence.

In this day and age of the world there can be no excuse for not having decided opinions upon religious questions. If you believe in church doctrins and are not a member of a church your moral sense is certainly not very acute, and if you believe Christian doctrins are false is it not your plain duty to endeavor to destroy them? We hav people right among us who hav no more faith nor belief in Christianity than I hav, yet they do not seem to understand that to teach false doctrins is necessarily injurious.

The churches here hav little power to abridge our rightful liberties, and many unbelievers do not understand the dangers of church supremacy. They do not consider that the liberty of thought and action they enjoy has been won from the church by the labor of others, and that bigotry only needs an opportunity to be oppressiv. Christian societies are aiming to make our government Christian in all its functions, and if they succeed in this, all that will not subscribe to their creeds will speedily be disfranchised. The Puritans who came to this country to escape persecution and to persecute all who did not agree with them, established a model Christian government, and it is the boast of church dignitaries that they will be successful in establishing a similar one again. Because we, in this place, are not persecuted, some of us assume that the former spirit of the church is dead and that it will never resume its intolerant attitude. The history of churches does not warrant this assumption, and it behooves us to destroy doctrins that teach total depravity. If we are not regenerated we are logically considered by Christians as the worst enemies of the state and society, and worthy of any punishment they may inflict. Christianity teaches that an unbeliever has no rights a Christian is bound to respect, and to this we object. We believe we hav an equal right with the Christian to life, liberty, and the pursuit of happiness, and we demand these privileges.

W. J. DUTTON.

HANNIBAL, MO., Nov. 19, 1890.

MR. EDITOR: Your correspondent, C. L. James, is off the track in assuming that I am not in sympathy with the Secular Union. I hav been a worker for Secular principles from my youth, as the records of the old Liberal League show; and while I do not indorse the policy of the Secular Union I still work for the Nine Demands, in harmony with all advocates of Secular government. Mr. James is down on the Brotherhood of Agnostic Moralists, as he calls it. He seems not to be aware that the term Agnostic was dropped from the name of our order nearly three years ago, because there are so many people who, like him, are laboring under a false impression as to the meaning of the word. But he is down on the Moralists, anyhow, because they do not believe in ghosts, and do exclude Anarchists, polygamists, and free lovers. Does he mean to say that a Liberal has no right to oppose these evils because some Liberals sanction them? If I am denied the right to oppose *whatever* I believe to be false and pernicious, "I'd rather be a dog and bay the moon."

Notwithstanding the opposition of the above-named classes, the Brotherhood of Moralists has spread rapidly over the United States, and is attracting the attention of some of the most earnest and intelligent Liberals of the Old World.

Mr. James labors hard to make it appear that the Brotherhood of Moralists is a bigoted *sect;* but such is not the case, for the very first section of our Bond of Union (which is part of the constitution) declares "we hold it to be self-evident that enlightened human reason untrammeled by prejudice is the highest tribunal known to man, and that every rational being has an inalienable right to investigate and decide for himself all questions pertaining to his present or future welfare." We fully concede the right of others to differ from us, and would not coerce them if we could. Any member of our order has the right to go hunting for virgin mothers, and Holy Ghosts, and other kinds of ghosts; and if he finds any, and is seized with a desire to get onto a "higher plane," we are always ready, cheerfully and without the slightest unkind feeling, to giv him or her an honorable discharge and a hearty good wish. The objects of our order are to promote good government and rational morality, and to eradicate superstition. Of course we want no members who cannot work for these objects. Thus far we are exclusiv, because no organization can be constructiv without being exclusiv to this extent; but, so far as I know, our members are all genuin Liberals. Our constitution makes provision for such changes and amendments as may, from time to time, be deemed advisable. There is nothing cast-iron or sectarian about it, and no "et ceteras" in it.

I hope all of your readers will send to the secretary of the propaganda committee, F. H. Rau, Hannibal, Mo., for a free copy of the constitution, and "investigate and decide for themselvs." A. R. AYRES.

TYNGSBORO, MASS., Nov. 22, 1890.

MR. EDITOR: I wish to hav the following cracks at my critics.

1. One of my Kansas critical friends guesses that there are but few J. P. Guilds. I know of but one, and he is happily able to preserve his individuality and make war on both religious superstition and alcoholic intemperance.

2. Those who hav been indulged by the long-suffering Editor in permitting their scurrilous language to appear in his otherwise fair paper, should not intimate that he exceeds impartiality when he prints respectable letters written in the interest of decency and soberness.

3. That one man's liberty ends where another man's right commences, is a statement like the axiom in arithmetic that one-half a cheese equals the other half. The question remains, Where does the other man's right commence? Is it where the first man's liberty leaves off? What if they do not agree as to the terminus of each other's liberties and rights? What if their respectiv claims and possessions overlap? What if one or both persons are careless of the other's rights and liberties? Then it is the business of law to decide and enforce its decision in the matter.

4. My Anarchistic brother thinks my answer to his queries funny enough to make a horse laugh. He thereby shows that he has at least the humor of a horse. If he had horse-sense as regards his own questions, he would know that justice and peace hav no show much farther than as those who own anything are able to hold it down, either alone or by aid of their allies. He need not hav said that he is neither Jesus Christ nor Thomas Paine, for the teaching of the first was to "turn the other cheek also," which he would hardly be willing to do, and the second was the instigator and encourager of the American Revolution.

5. If anybody pretends to suppose that I do not know the difference between a horse and an acre of land, it is plain he lies. What I do not know is the difference between two vacancies. If ownership is vitiated by vacation in one case, why not also in the other? It may be questioned if land be more justly subject to ownership than water or air, as all three are essential to life; but if rightfully ownable at all, it may be held for prospectiv as well as present use, like the plow that cultivates it; and the plow, the land, and the money that will buy them may alike be rented to others or taxed on account of public services to the owner.

6. Anarchy, as applied to a peaceful state of society, is a misnomer. Anarchy, as defined by usage, means resistance to rule. One who is willing to obey, without being forced, a command which he dislikes, is not an Anarchist, but a submissionist. When everyone knows what is right and best for each and all and none refuse to bear their part in the public welfare, it will be time enough for the miscalled theoretical Anarchy to get in its practical work.

7. Will my appreciativ Brother B., down in Texas, please send me his name and address? Also, I shall be glad to get a note from whoever of my readers, liking my notions, will take time to write to me. J. P. GUILD.

NEOLA, IA., NOV. 22, 1890.

MR. EDITOR: I should like to make a few remarks in reply to B., of Fort Worth, Texas, on Prohibition. He says the assertion of the beer advocates that Prohibition in Iowa and Kansas is a failure, is all false. I should like to ask Mr. B. how he knows it is false. I judge from the tone of his letter that he has heard some minister say it was and concludes it is so. But I can testify to the contrary. I liv in Iowa, in a town of nine hundred inhabitants, and it is free whisky—five saloons running regularly just as openly as they do in Nebraska, and no revenue whatever from it; drunkenness more frequent than I ever saw in Nebraska during the twenty-three years there, all because of the Liberal element that exists here. All true Liberals are inclined to let everybody do as they please as long as they do not interfere with the rights of others. Wherever you find Prohibition enforced you will find the Sunday laws enforced the same. It is the result of a strong Christian element disposed to enforce everyone to conform to their ideas of conduct and morality. According to censuses of 1880 and 1890 the population of Iowa has fallen off some thousands—I do not remember just how much—and there can be no other reason for it except Prohibition. Kansas has fallen off in all except a few of the large cities. Nearly every town in the country has about one-third vacant houses, while in Nebraska you will see nothing of the kind at all. She has increased in population since the Prohibition law went into effect in Kansas and Iowa as she never did before, while Kansas was increasing in population, before she passed Prohibition, faster than any other state in the Union, and Prohibition is the only reason why she should not hav continued to increase. I hav been in nearly all the Western states and territories, and I can truthfully say there is no finer land in the United States, take the whole state together. And no one will ever know the amount of money that has been spent in Iowa to try to enforce Prohibition, but it is utterly impossible; and in most places, like Neola, the people that feel the most interest in the welfare of the state hav concluded it best to not try to enforce it.

Why do you not try to prohibit the manufacture of firearms to kill each other with and commit suicide with? How a man can claim to be Liberal and favor Prohibition, is what beats me. I consider the two as foreign to each other as black and white. I will forever oppose any measure that will deny any man the free and unlimited right to make and sell anything that is in demand. For the restrictions put upon the use of liquor hav, in my opinion, been the main source of more manias for liquor than all other causes combined, and the only true way to do away with the evil effects of liquor is to make it just as free as vinegar. Let any man make it or any man sell it that wants to, and any man drink it that wants to. Then we shall hav good, pure liquor, and then men will stop to consider what is for their own interest. You cannot make men moral by law. If the Christian churches had been satisfied with teaching their beliefs and not tried to force their views upon the people, they would never hav met with the opposition they hav. Now their measures hav set neighbors and friends at variance with one another, and instilled in the minds of their believers that God would uphold them and even assist them in seeking satisfaction for their imaginary wrongs. Look at the Indian uprising at the present time up in Dakota. Who is responsible for this? It is my candid opinion that if the government had never allowed a missionary or Christian school to be started among these Indians this messiah craze would never hav occurred. I do not think so little of my views that I am ashamed to sign my name in full.

Yours ever for freedom, D. W. WHITNEY.

DENVER, COL., NOV. 20, 1890.

MR. EDITOR: One W. Fritts, amateur astronomer, and Freethinker, and free expresser of his thoughts, when passing my office kindly handed me for perusal a copy of THE TRUTH SEEKER, which held me spell-bound for over an hour. Among other things, I noticed P. V. W se's experience while walking on his father's farm in Grant county, Wis., who saw two persons driving a herd of cattle. He recognized the cattle and the two young men as being Wm. Oldham and Thomas McQueen. I distinctly heard, he says, a voice speak to me and declare that McQueen was the guiltier of the two, and was the one that induced William to take a part in the stealing of the cattle, but by the act would escape conviction. William sold the cattle to a butcher in Potosi, and received part payment therefor. On the trial McQueen was acquitted on the ground that he did not receive any money from the butcher for them. How do you account for this? By what means was the visual organ so enlarged that the phenomena could be distinctly seen, just as clearly as if the material body of the person stood by the roadside and the words were spoken by him—no prearrangement, says the narrator. I did not believe in anything supernatural (superhuman is a better word; all things are natural, all the way to deity). How do you account for it?

Well, let us see. In the first place, P. V. Wise has latent powers of clairvoyance (clear seeing), also latent powers of clairaudience (clear hearing). He can be psychologized into either state by the invisible, and when in a clairvoyant state look backward through the laws of psychological retrospect, and look forward through the laws of sympathy inside and foretell future events, when the things foretold lie within the channel of some plain immutable laws of connection. The most singular part of the affair is where he saw Mr. Wise at the very moment the deed was being transacted, as was afterward proven on the trial in court. This is also possible; past, present, and future are eternally the same. The scientific facts are, neither Mr. Wise nor anyone else sees or hears anything with material eyes and ears. Light, which is force, photographs a minute inverted image on the bottom of the eye, on the retina, which acting on the brain produces consciousness of an object. All that is known to us is mental conception. The reality of which our conception is composed is force. The invisible spirit can photograph the images referred to by Mr. Wise on his brain as plain as he ever saw objects with his so-called material eyes, and far less delusiv, as it is of the soul and not the body. Sound reaches the auditory nerve of the ear through sympathetic vibrations imparted to the ether atmosphere of space. Behind the eye is the perceiver; behind the ear is the spirit or intelligence which recognizes the sound. And all through the fading and feeble organs. There are other substances, and there would be no conceptions of life if not for the spirit that pervades them.

Science has rendered null two of the five senses, to wit, seeing and feeling, but she has kindly substituted two more—intuition and common sense. An intuition is not an impression. Intuition is an attribute of the soul, while an impression is an impress made upon our mind through the effluence of some other mind that may be at that moment in our sphere of life. We should be guided by intuition and reason, and not by blind impulses.

Mr. Wise asks, Can words be pronounced in an ordinary conversational tone without a material person of body and organs? I answer yes. The atmosphere holds in solution everything you can name or mention in the world, hence it contains the necessary elements to materialize a thorax and other organs of sound. You know the glottis and the epiglottis are of very simple construction, and the spirit chemist can make semblances of them under certain conditions and by this artificial glottis cause the spirit voice.

Remember that all the mightiest forces of nature are invisible, but not supernatural. Raise the eyelids of the mind and look up toward realities, and learn to be wise by nature as well as by name. With a little effort you can develop your clairvoyant powers.

A spirit purporting to be Bennett controled my hand to write an article for THE TRUTH SEEKER two or three years ago, but I neglected sending it because it was not verified satisfactorily. I tried to invoke him to-day, but do not succeed. DR. T. GILE.

NEWAGGO, MICH., NOV. 16, 1890.

MR. EDITOR: Will you tell me through the columns of your most excellent paper the difference in the creeds of the Roman Catholics and Episcopals? I was talking with a good sister, a member of the last-named church, and told her that my ideas were that they were mugwump Catholics. She disputed it, and said she had no love for the Catholics. I told her I could convince her. But alas, I know nothing of their creed, and write to you for information. Please answer at your earliest convenience and oblige a reader of your invaluable paper. MRS. D. L. COLE.

[If Mrs. Lake will procure her Episcopalian friend's Book of Common Prayer, she will find therein the Articles of Religion of the Episcopal church in this country, also the Apostle's Creed. The Episcopalians also believe in the Nicene Creed, as follows:

We believe in one God, the Father Almighty, maker of all things, both visible and invisible; and in one Lord, Jesus Christ, the Son of God, begotten of the Father, and Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made; who for us men and for our salvation, came down and was made flesh, made man, suffered and rose again on the third day, went up into the heavens, and is to come again to judge the quick and the dead. I believe in the Holy Ghost, the Lord and Giver of Life, who proceeded from the Father and the Son, who with the Father and Son are worshiped and glorified, who spoke by the prophets. And I believe one Catholic and Apostolic church. I acknowledge one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come.

This creed has undergone several changes since it was first published, but this, we believe, is the popular form. The Catholics also add the Athanasian to the Apostle's and Nicene Creeds, and the substance of their doctrins is thus given by Prof. Philip Schaff:

The doctrins of the Roman Catholic church are laid down in the ecumenical creeds, the acts of nineteen or twenty ecumenical councils, the bulls of the popes, and especially the Tridentine and Vatican standards. The principal authorities are the canons and decrees of the council of Trent (1563), the Profession of the Tridentine Faith, commonly called the Creed of Pius IV. (1564), the Roman Catechism (1566), the decree of the Immaculate Conception (1854), and the Vatican decrees on the Catholic faith and the infallibility of the pope (1870). The best summary of the leading articles of the Roman faith is contained in the Creed of Pope Pius IV., which is binding upon all priests and public teachers, and which must be confessed by all converts. It consists of the Nicene Creed and the following eleven articles:

1. I,——, with a firm faith believe and profess all and every one of the things contained in that creed which the holy Roman church makes use of:

I believe in one God, the Father Almighty, etc. [Here follows the Nicene Creed.]

2. I most steadfastly admit and embrace apostolic and ecclesiastic traditions, and all other observances and constitutions of the same church.

3. I also admit the holy scriptures, according to that sense which our holy mother church has held and does hold, to which it belongs to judge of the true sense and interpretation of the scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

4. I also profess that there are truly and properly seven sacraments of the new law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one, to wit: baptism, confirmation, the eucharist, penance, extreme unction, holy orders, and matrimony; and that they confer grace; and that of these, baptism, confirmation, and ordination cannot be reiterated without sacrilege. I also receive and admit the received and approved ceremonies of the Catholic church, used in the solemn administration of the aforesaid sacraments.

5. I embrace and receive all and every one of the things which hav been defined and declared in the holy council of Trent concerning original sin and justification.

6. I profess, likewise, that in the mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy sacrament of the eucharist there is truly, really, and substantially, the body and blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is made a change of the whole essence of the bread into the body, and of the whole essence of the wine into the blood; which change the Catholic church calls transubstantiation.

7. I also confess that under either kind alone Christ is received whole and entire, and a true sacrament.

8. I firmly hold that there is a purgatory, and that the souls therein detained are helped by the suffrages of the faithful. Likewise, that the saints reigning with Christ are to be honored and invoked, and that they offer up prayers to God for us, and that their relics are to be had in veneration.

9. I most firmly assert that the images of Christ, and of the perpetual Virgin the Mother of God, and also of other saints, ought to be had and retained, and that due honor and veneration are to be given them. I also affirm that the power of indulgences was left by Christ in the church, and that the use of them is most wholesome to Christian people.

10. I acknowledge the holy Catholic Apostolic Roman church for the mother and mistress of all churches; and I promis and swear true obedience to the bishop of Rome, successor to St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.

11. I likewise undoubtingly receive and profess all other things delivered, defined, and declared by the Sacred Canons and General Councils, and particularly by the holy Council of Trent; and I condemn, reject, and anathematize all things contrary thereto, and all heresies which the church has condemned, rejected, and anathematized.

12 I do, at this present, freely profess and truly hold this true Catholic faith, without which no one can be saved; and I promis most constantly to retain and confess the same entire and inviolate, with God's assistance, to the end of my life. And I will take care, as far as in me lies, that it shall be held, taught, and preached by my subjects, or by those the care of whom shall appertain to me in my office. This I, ——, promis, vow, and swear, so help me God, and these holy gospels of God.

To complete the doctrinal system two more articles of faith must be added, which hav been defined in these words: (1) That "the blessed Virgin Mary, by a singular grace and privilege of Almighty God, in view of the merits of Christ Jesus the Savior of mankind, has been preserved free from all stain of original sin" (in other words, that Mary was absolutely sinless, and hence in no need of redemption); and (2) that "the Roman pontiff, when he speaks *ex cathedra*—that is, in discharge of the office of pastor and doctor of all Christians, by virtue of his supreme apostolic authority, he defines a doctrin regarding faith or morals—is possessed of that infallibility with which the divine Redeemer willed that his church should be endowed, and that therefore such definitions of the Roman pontiff are irreformable of themselvs, and not from the consent of the church."

—ED. T. S.]

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

Cinque, the Hero of Armistad.

[An excellent painting of Cinque, the subject of this poem, hangs in Mr. Robert Purvis's sitting-room above his writing desk, at his home, 1621 Mount Vernon street, Philadelphia. The story is well known to many of the old-time Abolitionists. Spain, in violation of her treaty with other countries for the suppression of the slave trade, contracted clandestinly to supply her island of Cuba with slaves from the African coast. As the Cubans worked their slaves about eighteen hours each day, they only lived on an average seven years; so the price was high and the demand great. In 1840, about fifty years ago, Cinque was, with about thirty-four other negro men and three women, in all thirty eight, landed at Havana and sold as slaves to two planters, Montez and Don Pedro, and while attempting to convey them in irons in the small boat called the Armistad, which they jointly owned, to their plantations on the island of Principe, the slaves mutinied, killing and dispersing captain and crew of three or four men, and took possession of the vessel, and Cinque, as commander, compelled Montez, one of the would-be masters, to agree to navigate the vessel back to African shores; but he deceived them and brought the vessel to our shores at New London, Conn., where they were landed under the guns of our marine, imprisoned, and after much diplomacy between Spain and this country, were tried in United States courts, and by the aid of the president, John Quincy Adams, who pleaded their case, acquitted and set at liberty.]

Under Afric's burning sky,
From the womb of savage mother
Didst thou spring with freedom's cry,
Swarthy hero, valiant brother.

In that far-off land of Mendi,
With thy warriors by thy side,
I am with thee, truly send I
Martial greeting on that ride.

If not king, then kingly scion,
Best of blood the veins must fill;
Eye of fire and heart of lion,
Spartan courage, steadfast will.

True Napoleon, who betrayed thee?
Was it one thy heart had loved?
Or in jungle, who waylaid thee,
Ere thy valor had been proved?

Turned thee over to a master,
Sold thee for a tithe of gold;
Even then thy blood ran faster,
Freely into Freedom's mold.

Spanish gold and Cuban greed,
Try your hand, and if you can,
To a seven-year slave life lead
Armistad's brave hero man.

Blood shall flow and freedom flourish,
Truth and right firm foothold gain;
God shall triumph, wrong shall perish,
Joy be born of grief and pain.

Come, my lordly Cuban master,
Who to God ne'er bent a knee,
You shall now than lightning faster
Change to slave, while he is free.

Ah, the fetters forged for him,
Woe, that you should wear;
Lost to heaven, on earth you win
Hell's deep, dark despair.

Eagle eye now watches near thee,
Not in Satan's name;
But in Freedom's. Montez, hear me,
Wilt thou wed thy life to shame?

O my country, oft and long
Defending slavery's stain;
I send thee wildest strains of song,
Thanks once in Freedom's name.

Rest, soul, aglow with freedom's fire,
In Freedom's cause you wrought:
Go on, from deeds so high, still higher—
Outrun my own poor thought.

Out of the watches of the night
Shall come the music of the day;
Out of the darkness come the light,
Break forth a dazzling ray.

When shall a true word spoken rest?
When brave blow cease for Freedom given?
Not till their ringing chimes be pressed
On every ear in court of heaven.

—*D. H. Kent, Philadelphia, Pa.*

A Thanksgiving Gem.

It was on Thanksgiving day—they found her a poor, homeless, friendless little waif, numbed and senseless, by the doorsteps.

And it was bright, cheery little Mrs. Chester that brought her in the warm sitting-room and took the friendless orphan to her heart and home. A long illness followed the child's recovery, brought on, the doctor said, by cold and exposure. Mrs. Chester discovered the name of her *protégée* to be Edith Dale.

Edith was very fond of Mr. and Mrs. Chester, and passionately attached to Mrs. Chester's little baby girl, Gracie.

Edith was so cheerful, so comforting, so helpful in so many ways, that the grateful lady called Edith her "little Thanksgiving gem."

But the good people little knew what "an angel unawares" they had in their household, or how deep and pure the child's love was for them and little Gracie.

One day Mr. and Mrs. Chester went for a drive, and it happened to be on a Thanksgiving day—just one year since she found Edith.

They returned at nightfall, and as they neared Mr. Chester's broad acres Mrs. Chester noticed how red the sky looked in the direction of their home. And she fancied she could hear shouts, as if the people were strangely excited.

"There is a fire, and not far from our house! Drive faster, Will!" she exclaimed.

Never did a ride seem longer to poor Mrs. Chester.

As they neared their home a sudden turn brought them in full view of their lovely house enveloped in flames.

Poor Mrs. Chester, at the thought of little Gracie, fell back in a dead faint.

When she recovered she was in a neighbor's house with her husband beside her. Her first thought was Gracie. She asked for her and Mr. Chester brought the little child in, crying.

"Why, what is the matter, Gracie?" she asked.

"Oh, mamma," sobbed the little child, "Edie is asleep, and I tan't wake her."

Mrs. Chester's eyes sought her husband's.

"Will," she murmured, brokenly.

"Come, dear," he said, taking little Gracie in his arms and beckoning for his wife to follow. Mrs. Chester turned white as death as she obediently followed him down-stairs to the parlor.

Into the still, darkened parlor they went.

"She died to save our little Gracie," said Mr. Chester as he paused reverently on the threshold.

In a lovely casket lined with pure white lilies they looked their last on their "little Thanksgiving gem." IDA A. BALLOU.

Buffalo, N. Y.

The Devil's Marriage.

According to a tradition, which I believe must be taken with a little grain of salt, the devil happened to contract matrimony once.

His empire is very large, and though there is no deficiency there of beautiful and amiable young ladies, who could make enjoyable partners to his satanic majesty, none of them were to his taste.

Convinced that he would not meet there a bride, he resolved to apply to our planet. Behold, now, actually following the ancient proverb of the Holy Queer, "Seek and ye shall find," Satan met his companion amongst the daughters of men. The fortunate who gave her hand to the prince of the infernal regions was called Miss Impiety.

For many years the couple lived in complete happiness. One day, stimulated by an inordinate desire to return to his nativ country, Satan decided to abandon the earth and return to his fatherland. As a loving father, he did not wish to leave without locating his daughters (there were twelve) in the manner following:

Ambition, his eldest daughter, he gave away in marriage to a rich nobleman.

Avarice, to a usurer.

Brutality, to a fanatic.

Envy, to a coachman.

Hypocrisy, to priests and parsons of all denominations.

Madness, to a soldier.

Poverty was the wife of a schoolmaster.

Waste was matched to a young man who fell heir to a large fortune.

Vanity and Vengeance he left to the fair sex, because he could not get husbands for them.

Up to to-day, none of the daughters of Satan hav abandoned their husbands.

E. S.

[The above is a very ingenious little story, but some of our readers will be likely to take exceptions to "Vanity and Vengeance" being left to the "fair sex" alone. The unfair sex would seem to possess a monopoly of those ungracious factors.—ED. C. C.]

Correspondence.

WOODLAND, WIS., Oct. 29, 1890.

DEAR MISS WIXON: This is my second letter to the Corner, but I hope I shall soon be able to correspond with grown folks. There does not seem to be so many children writing to the Corner as there used to be, but I hope the Liberal will succeed, and hope, when I get grown, that I can get up and speak as the great Liberal men and women of the United States do. We only hav three months of school in the year, and then we hav to walk over a mile up one hill and the other, and school being in June, July, and August, we sometimes hav two weeks' vacation.

I am glad the pictures were continued. I hav not been to any Liberal meeting since last winter. Mrs. Krekel spoke at the Woodland school-house; I was present; she was as good a speaker as ever graced Woodland. I received a letter from the assistant secretary of the Oregon Secular Union saying that they were going to meet in Portland, Ore., the 11th, 12th, and 13th, and would like to hav the Liberals of our neighborhood attend. There were many of the Liberals of Woodland going to attend, but they could not get ready before the last day, when we went. But the speaking had closed; there was only a ball on the 13th, and so we did not hear the speaking, and, not caring for the ball, we went to the Mechanics' Fair. But I hope I soon shall be able to go to a meeting again. We must keep the Liberal ball rolling. I will stop, or my letter will go to the waste-basket; and wishing the Liberals success, I remain,

Yours for liberty and truth,
ANNIE BALLHORN.

[May Annie realize her desire to become a public speaker, which she can do by study, reflection, and practice. It would be a good idea to form a neighborhood club for the purpose of learning the art of public speaking. Try it.—ED. C. C.]

VERSAILLES, IND., Nov. 3, 1890.

DEAR MISS WIXON: Not having written for so long a time, I thought perhaps you all would begin to think that I had deserted the Corner and become converted to the Christian faith. That is not it. I hav been reading, and will always continue to read, the valuable paper, each week with increasing interest, and am striving (as I think is every true Liberal's duty) to spread the gospel of Freethought. If each and all of my Liberal friends would endeavor to convince at least one of their church-going friends of the inconsistency of their religion and their Bible, we should hav many more persons to enter the ranks of Liberalism. Besides, we should feel that we had done something in our lifetime for the important cause.

Of course, there are many with whom it is utterly useless to reason, in consequence of their total ignorance upon any subject, but those who do admit of a mild and kind explanation are the ones upon whom our labors will not be lost.

I hav been reading "Men, Women, and Gods," and hav liked it so well that I concluded not to be so selfish as to retain it for my own special benefit, but to giv it to my friends, for the purpose of discovering that woman is the slave of religion—in fact, that she is and always was the unconscious tool of the Bible, which for that one particular reason should be abhorred by her as the greatest encroachment on her right and privileges.

I will try and write an essay for the "Science Column" before long, as I am greatly interested in that part.

I should like very much to correspond with a reader of THE TRUTH SEEKER who writes the Pitman system of phonography. It would be a great aid to us, and especially to myself. Please let me know soon.

Well, I will close this letter now, lest it will become too long.

I send you love from us all.

Your friend, ANNIE H. STOOKINGER.

CARACAS, VENEZUELA, S. A.,
Oct. 28, 1890.

DEAR FRIEND: Leaving New York September 10th on the steamship Caracas, I arrived after a very pleasant voyage of seven days at the island of Curacao, one of the Dutch West Indian possessions.

There were fourteen passengers on board, for the greater part Venezuelans, and their sociability and refinement were a source of pleasure during the whole voyage.

The officers also are a jolly set, and without exception fine samples of the American gentleman.

From Curacao I proceeded to Maracaibo, and from there to Porto Cabello and Valencia. On arriving here in Caracas, I found that in the six months that I hav been absent little or nothing has occurred to disturb the inhabitants.

This, to you, may seem quite commonplace, but in these countries there is, as a rule, so much tyranny that revolutions are more the rule than the exception.

Venezuela, however, has been remarkably fortunate in the choice of her last two presidents, with the natural result that there is peace and contentment throughout the entire republic.

From here I will proceed to Ciudad Bolivar on the Orinoco, passing through Barcelona, Carupano, Cumana, and Trinidad.

The other day they felt an earthquake shock here in Caracas, and although the laws of the country prohibit religious processions in public, the priests paraded around the plaza praying for a suspension in the earthquake line. Their prayers must hav been heard, for there was only one shock.

Caracas, as I said in my last, lies in a delightful valley, and is blessed with a fine climate. Its society is of the best, its ladies are extraordinarily pretty, and I do not exaggerate in saying that its men hav retained all the noble attributes of their Spanish ancestors to the exclusion of nearly all their bad ones.

To-day is a national *fete* day. The streets are crowded with soldiers and other classes, all anxious to make a display of their enthusiastic patriotism without a single row Considering the revolutionary tendency of the people, and the despotic government which preceded that of Rajas P., this is a remarkable proof of the influence for good which can be exerted by a well-meaning and capable man of sense over a people who do not acknowledge fear as part of their curriculum.

The Guiana question is still uppermost in the minds of the Venezuelans, and I am hopeful that the day is not far distant when England will of necessity be obliged to yield to the earnest and patriotic endeavors of Bolivar's countrymen.

The English hav shamefully ignored the principles of the Monroe doctrin, and if we allow them to proceed as hitherto, we shall some day hav cause to repent our neglect of a sacred duty.

With hope of sending more from Trinidad, I remain,

Yours in friendship, G. S. NEWTON.

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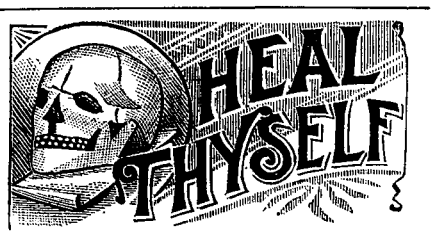
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Liberal Meetings.

These notices are for the benefit of Liberals who may be visiting the places where these societies are located. Local Secular Unions and Freethought Societies meeting regularly can hav their gatherings advertised here free by forwarding the necessary information.

The Manhattan Liberal Club, N.Y.
Meets every Friday evening, at 8 o'clock, at German Masonic Temple, 220 East 15th street. Lectures and discussions. The public cordially invited.

The Newark Liberal League
Meets every Sunday afternoon at 3 o'clock at Liberal League Hall, 177 Halsey st., cor. Market st., Newark, N. J. Lectures and discussions on religious and social questions. Seats free and everybody welcome.

American Secular Union, Newark Branch.
124 Market street. Assembles every Sunday evening at 7.30. Lectures, debates, and discussions on all important secular subjects. President, HENRY BIRD; Secretary, CORA BELLE FLAGG.

Brooklyn Philosophical Association
Meets at Fraternity rooms, Bedford avenue and South 2d street, Brooklyn, E. D., at 3 P.M., every Sunday. Lectures followed by discussion. Platform free. Charles Monholland, secretary, 248 Broadway, Brooklyn, E. D.

Philadelphia Liberal League 257
meets every Sunday in Industrial Hall, Broad and Wood sts., at 2:30 and 7:30 P.M. for lectures and free discussions on religious and social questions. Able speakers interest the audience. N.B.—Truth Seeker publications always on hand at cheap rates.

The Secular Society of Kent, O.,
Meets semi-monthly, first and third Sundays, at 2 P.M., at the town hall. All friends of human cultivation are invited. MARIUS HEIGHTON, Sec.

Elizur Wright Secular Union
Of Alliance, O., meets the first and fourth Sundays of each month at Independent Church, at 10:30 A.M. Free discussion on all Liberal subjects. Subscriptions to THE TRUTH SEEKER and *Investigator* are solicited. R. G. SMITH, Cor. Sec.

Chicago Secular Union
Meets every Sunday evening at 7:30 P.M., at Princess Opera House, 558 West Madison street. Lectures and debates. Strangers from abroad are welcome.

Milwaukee, Wis., Liberal Club
Holds meetings every Sunday evening at 216 Grand ave., (Fraternity Hall). Lecture followed by debates. The public cordially invited.

Brotherhood of Moralists, No. 903, Prairie City, Ia.,
Meets every Sunday in the Liberal reading-room hall at 2:30 P.M. All Liberals are cordially invited. F. V. DRAPER, Cor. Sec.

The Minneapolis Secular Union
Meets every Sunday at 7:30 P.M., at 412 Nicollet ave., Rooms 12 and 14, Eastman block, Minneapolis, Minn. J. F. MACOMBER, Pres.; LEROY BERRIER, Sec.

Des Moines Secular Union
Holds regular meetings at Good Templar Hall, Flynn Block, S.E. corner 7th and Locust streets. Lectures followed by discussion. Friends from abroad heartily welcome.
FRANKLIN STEINER, Pres.

San Francisco, Cal., Freethought Society
Meets every Sunday evening at Union Square Hall, 421 Post street, at 8 o'clock. A cordial invitation is extended to all. Seats free.

Port Angeles Secular Union
Meets every Sunday at 7:30 P.M. in the public school building in Port Angeles, Wash. Lectures, songs, and select reading. Discussion invited on all subjects. Liberal literature distributed free. FRANK MORSE, Cor. Sec.

The West End Progressive Liberal Union
Of Los Angeles, Cal., meets semi-monthly, first and third Sundays, at 8 o'clock, P.M., at Parr's Hall. Everybody invited. MRS. R. M. BERRA, Pres.; J. H. MCWILLIAMS, Rec. Sec.

The Walla Walla Liberal Club
Meets every Sunday at 2 P.M. in Grand Army hall, Main street, Walla Walla, Washington. Science Lectures.—Free Discussions.—Original and Selected Readings and Poems. A large valuable library is at the service of members and friends. C. B. REYNOLDS, Pres.; A. W. CALDER, Sec.

The Roeder Secular Union
Of Roeder, Wash., meets every first and third Sunday in the month, at the Roeder school-house. Lectures, discussions, reading, and poems. The greatest freedom accorded to all. Our motto, "Universal Mental Liberty." D. E. RICE, Pres.; J. W. BELL, Vice-Pres.; CHARLES SHEA, Sec.

Portsmouth, O., Secular Union
Meets every Sunday at 7 P.M. in Grand Army Hall. Lectures, discussions, readings, poems, music and songs. A cordial invitation is extended to all; especially to friends from abroad. Correspondence solicited. J. L. TREUTHART, President. WILL S. ANDRES, Secretary.

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News of the Week.

THE pope has been forced to acquiesce in the separation of church and state, including civil marriage, made by Brazil; but he makes his recognition of that nation conditional on a promis that the religious associations shall not be suppressed and that the salaries to the minor clergy be continued several years.

THE annual convention of the national Farmers' Alliance, at Ocala, Fla., opening on the 2d, was an important gathering.

THE subscriptions to the scheme of General Booth of the Salvation Army for reclaiming "Darkest England," come to £38,000.

A LIBERAL member of the congress of Mexico recently denounced the archbishop of that country, and introduced a bill to expel from Mexican soil all priests not natives by birth.

ON the 29th ult., on a train to Annapolis, a young man unwittingly sat down on the hat of Rev. Mr. Brown, and the preacher blacked his eyes and broke his nose, to the indignation of all passengers.

A PROTESTANT clergyman in Vienna, feeling himself called upon to stem the public esteem of Professor Koch, reminded his congregation that whatever Koch might still discover and invent, and whatever methods of death he might do away with, he never could drive death out of the world, and that religion had lost none of its importance by the advance of science.

REV. C. C. HEMBEE, near Guthrie, Oklahoma, for disreputable conduct had his pulpit transferred to Rev. J. Anghey, but confronted the latter, when he came to claim it, with a revolver. Sheriff Lyttle disarmed and arrested him.

CARDINAL GIBBONS has brought suit for libel against a Roman Catholic author, H. A. Ringrose, for dedicating his book, "The Poor Man's Priest," which is the life and indorsement of Dr. McGlynn, to the cardinal without his consent.

AT the conference of the National Liberal Federation in London a platform was adopted in favor of free education, reform in land laws, disestablishment and disendowment of the Church of Scotland, local option, formation of district and parish councils, and mending or ending of the House of Lords.

CATHOLICS purpose having a Catholic exhibit at the World's Fair, showing works of their members in practical and fine arts, literature, etc. They will show "the way in which the church preserved letters and arts" in the few accidental cases in which that institution did so, but will not present the numberless instances in which it destroyed them.

APROPOS of Ward McAllister's book, "Society as I Hav Found It," Dr. McGlynn lectured last Sunday night on "Society as I Hav Found It," saying that "society" as McAllister describes it can exist only by dishonest accumulation of wealth, by bribery and legislativ corruption. In one century, he said, America has nearly reached the condition which Rome after many centuries arrived at before her fall.

PROFESSOR KOCH'S lymph seems to be more effectiv in external diseases, like lupus, etc., than in consumption. Piteous appeals for it come from this country and all others, outstripping all possibility of gratifying. Physicians from all nations are arriving at Berlin to investigate. A limited quantity of the lymph has been forwarded to American hospitals. The German government has placed at Koch's disposal funds to enable him to continue his inquiries and produce the lymph. It is intended soon to place the manufacture of the lymph in the hands of the government, and security will be felt by all people when they can obtain it under the seal of Germany, instead of from divers money-making manufacturers and counterfeiters. English physicians are displeased at Koch's intention to keep the formula secret a long time, and say their College of Physicians will hav nothing to do with a remedy the composition of which is a secret. But Koch says it is one of the most powerful agents discovered, and cannot be applied too cautiously, for if it were placed without reserve in the hands of all practitioners it would kill more than consumption.

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Gems of Thought.

THERE will shortly be no more priests, I say
their work is done,
Death is without emergencies here, but life
is perpetual emergencies here.
—*Walt Whitman.*

THE aim of life should be to assist in the subjection of the laws of nature to man's use, and to improve the moral, intellectual, and social condition of man. Instead of endeavoring to convert men to a belief in theories which will make them happy in a hereafter, of which we know nothing and which men through the ages hav conceived of differently, according to their own temperaments, we should aid the progress, which history shows has slowly but surely been going on, of making man the master of this world.—*Adams.*

VERY few indeed ever trouble themselvs about whether there is any truth in the Bible story, or any reason in the Christian faith, being quite satisfied to jog along in the old faith of their fathers. The Christian religion, they declare, was good enough for their ancestors, and therefore ought to be good enough for them, little considering the awkward admission involved in the statement. They quite lose sight of the fact that it was a pure matter of chance that they were born in Christian England instead of in Mohammedan Turkey. According to their argument, they are guilty of great wickedness in contributing toward the expense of sending out missionaries to try to convert foreigners from the faith of their fathers. It must be as right for a Turk to embrace the religion of Mohammed, for a Hindoo to embrace Brahmanism, a Chinese Fohism or Confucianism, a Parsee Zoroastrianism, a Thibetan Buddhism, and an African fetichism, as for a European to embrace Christianism.—*Dr. Hardwicke.*

YOU never can honor your father by going around swearing to his mistakes. You never can honor your mother by saying that ignorance is blessed because she did not know everything. I want to honor my parents by finding out more than they did.—*Ingersoll.*

THE true Christian not only feels no need of culture, because this is a worldly principle and opposed to feeling; he has also no need of (natural) love. God supplies to him the want of culture, and in like manner God supplies to him the want of love, of a wife, of a family.—*Feuerbach.*

MISCHIEVOUS is the following teaching: "Take no thought for your life, what ye shall eat or what ye shall drink: nor yet for your body what ye shall put on. Behold the fowls of the air," etc. (Matt. vi, 25). The poor man who takes no thought for the morrow in modern times soon finds himself an inmate either of the workhouse or of the jail.—*Arthur B. Moss.*



URIAH IS SLAIN.

And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were. And the men of the city went out and fought with Joab: and there fell some of the people of the servants of David; and Uriah the Hittite died also.—2 Sam. xi, 16, 17.

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To the World's Columbian Exposition Commission:

Learning that there is an organized movement among the more conservative church people—manipulated by a "Sabbath" organization—to induce your honorable body to close on Sundays the World's Fair, to be held in 1893 in Chicago, the undersigned respectfully put in this counter petition, and ask that the Fair may be open to the public on each Sunday of its continuance. We ask this for the following reasons:

1. That the American principle of separation of church and state may be maintained.

2. That public morality may be subserved by providing a substitute for the immoral places to which men may resort when no moral amusements are available.

3. As a matter of justice also to the people of Chicago who have given of their means to make the Fair possible, tens of thousands of whom can visit the Fair only on a general holiday; and as a matter of justice also to the visitors to the Fair, whose time or means may be limited, and who certainly are entitled to great consideration at your hands.

4. For the public good. The opening of the Fair on Sunday will be for the benefit not only of Chicago, but of the whole country. The rights of no one are infringed, the happiness of no one disturbed. Those who wish to attend can do so; those who do not can otherwise spend the day. This is a solely humanitarian question, a question of human relations and human welfare, and, therefore, the only standard by which you can decide is that of the public welfare.

5. It will benefit the Fair, attracting a much larger attendance, interesting more people in it, and increasing its receipts.

6. To the objection that Sunday opening of the Fair will destroy the day as a rest-day, we affirm that the tendency would be exactly the opposite. The more beautiful you make Sunday, the more attractive, the more noble and varied in its pleasures and instructions, the more difficult it will be to change its character, the less danger there is that employers will ever have the power to transfer it from its present position to the days of toil. With choice of Sunday occupation restricted to attending church or visiting a saloon, the average workingman would choose to keep on laboring.

7. Finally: Opening the World's Fair on Sunday will harm no one but the keepers of immoral places, while it will benefit the Fair itself, the people of Chicago, and the visitors to the Fair, thereby conducing to municipal prosperity, individual education, public morality, and the development and good of the whole country.

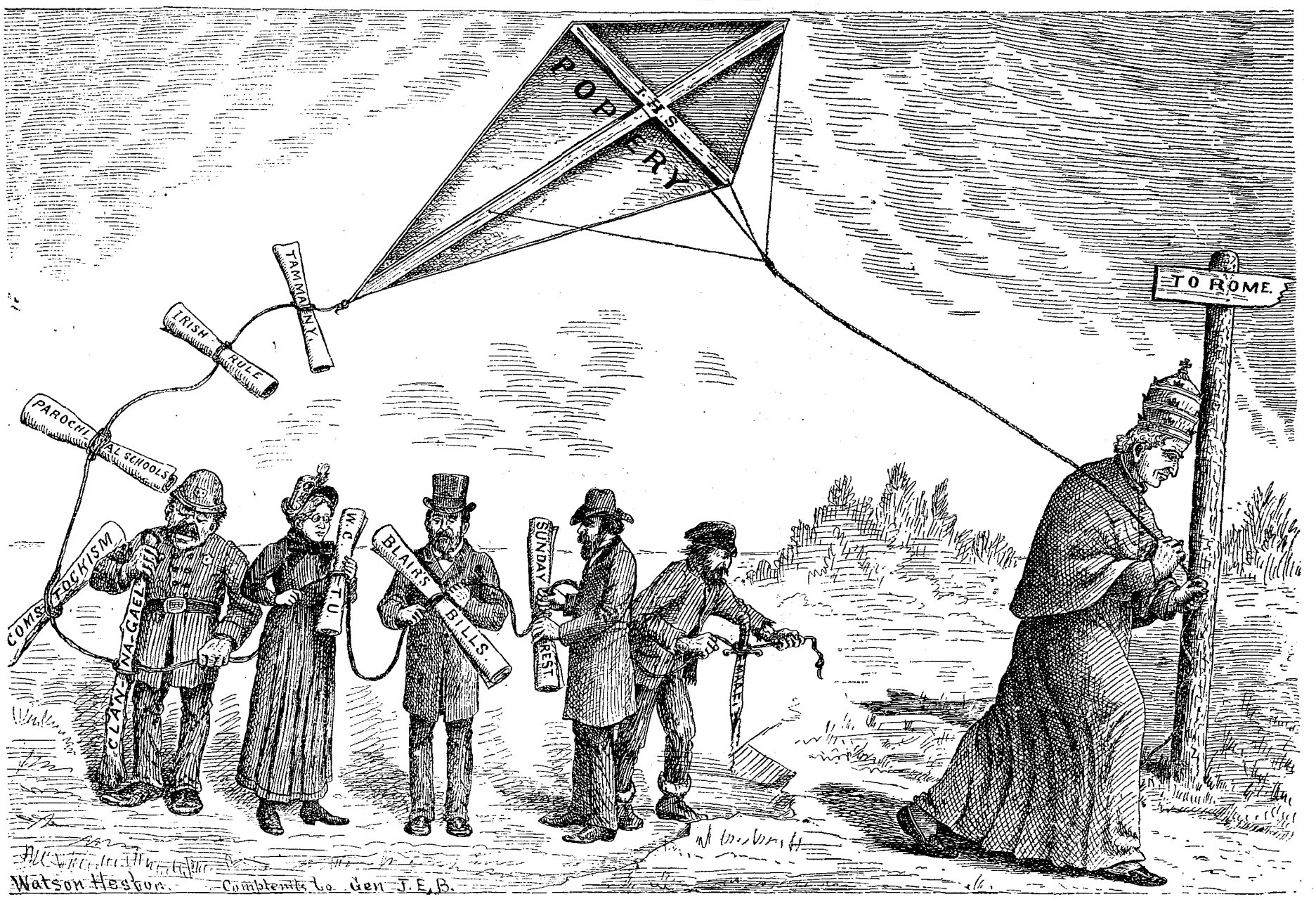
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SOME APPENDAGES TO THE PAPAL KITE.

Notes and Clippings.

THE marquis of Queensbury, of prize-ring fame, approves "General" Booth's scheme for Darkest London, and givs him $500. He describes himself as a "reverent Agnostic."

THE *Catholic Union and Times* says: "It looks as if the Methodists were going to hav a woman bishop. We congratulate Miss Frances Willard. She has downed St. Paul. May her episcopal cackle be loud and long."

THE ballot in regard to closing the World's Fair on Sunday, which was carried on in the Chicago *Evening Post* for about six weeks, closed November 18th, with the result standing thus: For opening on Sunday, 10,316; against opening on Sunday, 5,192.

THE *Canadian Baptist* of Nov. 6, 1890, says: "The appropriation of public moneys to sectarian uses by state legislatures is exciting much and increasing discussion in the United States. Thoughtful and far-seeing citizens in the different states are coming to see more and more clearly that such use of the public funds is wrong in principle and pernicious in practice."

THIS is from the Denison *Sunday Gazetteer:* "Sam Jones, the leather-lunged exponent of slang and vulgarity, otherwise known as the 'great evangelist,' is converting Texans by hundreds and raking in the dollars by thousands. The collection at Palestine, Tex., last Sunday, amounted to $2,200. We hav been assured that men preach the gospel for love, and that the Holy Spirit is the medium through which conversions are made, and men only the instruments to create an awakening, but we confess our ignorance in view of the statements publicly made that 'Sam Jones converted five hundred souls,' and 'a collection of $2,200 was raised for Sam Jones at the close of the meeting.' 'What fools we mortals be!'"

THE ancient and ghostly ceremony of the religious brotherhood known as "Of the Souls in Purgatory," in the republic of Marino, was performed for the last time last month. The brotherhood, dressed in black, with masks and torches, carry a skeleton stretched on a white sheet on a bier about the town, winding up with a sort of *Danse Macabre*. The bishops and the civil authorities, with, it is said, the sanction of the pope, hav ordered that the dance shall never be held again.

THE Farmers' Alliance, in session at Ocala, Fla., unanimously passed this resolution: "We, the national Farmers' Alliance of America, believing that obedience and veneration for the laws of God are the conserving and saving force of human government, do hereby respectfully request that the directors of the great national fair, to be held in 1892, do not desecrate the American Sabbath by keeping open the gates to the same on the Lord's day." The Alliance might hav spoken with more wisdom."

TOWARD the close of the late meeting of the World's Columbian Commission at Chicago the Sunday question came up briefly, the secretary reporting the receipt of numerous communications, and was disposed of by the adoption of the following resolution offered by General St. Clair: "*Resolved*, That the communication of the secretary be received and filed, and the secretary is hereby directed to reply to the communications therein referred to, and such like communications as he may hereafter receive, stating that they will be considered at some future meeting of the commission after the Chicago directory has submitted its rules and regulations governing the rate of entrance," etc.

A DISPATCH to the *World* asks: "What will Wanamaker say when he learns that the sacred precincts of Rochester's new post-office building hav been invaded by a lottery concern? The building has been in course of erection for nearly eight years and has just received the finishing touches. The ladies having in charge the annnal donation for the city hospital, the greatest charity of the city, secured it for a grand bazar and supper. Among the attractions is a flower room, where for from ten to twenty-five cents, bouquets are sold containing prizes ranging from a trinket of no value to $1 in cash. The lottery is being liberally patronized. The churches are all interested, and none of the pastors hav as yet said anything against the lottery."

THE French minister of trade has just collected a lot of interesting opinions concerning the labor question from all classes of men in the French mercantil world. Question blanks to the number of 150,000 were sent out, and 35,000 were returned with all answers. All boards of trade throughout France protested against the interference of the state in the solution of labor problems. The industrial courts spoke for the nine-ten hour day; the trade societies for the eight-hour day. All French chambers of commerce declared that the introduction of the eight-hour day would result in the decrease of production. A somewhat unexpected result of the investigation was the discovery that an unusually large number of Swiss and German workingmen hav been crowding into French factories of late years.

THUS the *Catholic Review* on the late election in Massachusetts: "The Democrats of the country must not forget that the tidal wave which had put William E. Russell in the governor's chair of Massachusetts sent John W. Corcoran, candidate on the same ticket for lieutenant-governor, to the bottom of the sea. States may go Republican or Democratic by immense majorities, but the Catholic candidate is never elected where the Protestant can prevent it. The entire scheme of American constitutional government, so fair in securing every man his rights, is nullified whenever Protestants hav the power of nullifying it with regard to Catholics. And it is not to be doubted that there never would hav been any American Constitution had the Protestant colonies foreseen the success of Catholicity under its fair spirit. There is a necessity in this country for a Catholic organization which may neutralize this bad Protestant spirit on occasions. For instance, since it must hav been guessed that Corcoran would lose heavily in the election because of his Catholicity, every Catholic vote in the state should hav been placed to his credit. This is the rule for the Catholic voter in present conditions: when a Catholic candidate is on a ticket and his opponent is a non-Catholic, let the Catholic candidate hav the vote no matter what he represents. A strong medicin of this kind administered annually will tone the nervous system of the bigot and the politician."

Communications.

Christianity Before the Court.

COMMON SENSE ON THE WOOLSACK.

From the earliest dawn of history man has persecuted his brother for a difference of opinion. Socrates was compelled to drain the cup of hemlock because he tried to supplant the old pagan gods and introduce more rational ideas of deity, and for corrupting the Athenian youth. The truth is, his offense was the promulgation of ideas which the people of his time were unable to appreciate. How much the world has lost by the untimely murder of Socrates cannot be determined at the present day.

The great work of Copernicus on "The Revolution of the Celestial Orbs" was not published for thirty years after it was written for fear of persecution. At that time the earth was believed to be the center of the solar system, and the pious noddies could not brook ideas in science which did not correspond with what the priests had told them. In other words, it was a crime to disseminate ideas, however important to the world, in advance of an ignorant priesthood and a more ignorant church.

In his old days Galileo was summoned before the Inquisition for promulgating the truths enunciated by Copernicus. And on bended knees, with his hand on the holy gospels, he was made to renounce the theory of the solar system. He was finally thrown into prison, without books, pen, or paper, and his last days rendered as miserable as intolerant fanaticism could make them. Bruno, for teaching philosophy and astronomy, was burnt at Rome less than three hundred years ago.

I do not mention these facts because I think they will be new to the student in history, but to call his attention to the lying claim of the church that she has always been the promoter of science and the friend of learning.

For a period of more than a thousand years, known as the Dark Ages, every independent thinker was tortured or condemned to death. The rack, the thumbscrew, the ripping-knife, the iron boot, and many other instruments of torture were invented to punish those whose brain had originated new thoughts and who had the manly courage to step aside from the old beaten track.

They seemed to go upon the supposition that if a new idea was promulgated, the plutonian regions would be uncapped and all the angels of destruction would be let loose and pandemonium would reign.

These intolerant and superstitious ideas plowed such deep furrows in the human brain that they hav been transmitted from generation to generation, and with a thousand forked curses, prompt men to acts of persecution and cruelty even at the present day.

We look upon the murder of Bruno and hundreds of others, and upon the tortures of rack and flame, with feelings of horror, and wonder that men should be so brutally treated because they had given birth to a new idea.

But we should examin ourselvs and see if we do not cherish the same spirit in our own breasts. If an idea be advanced in keeping with our own belief, how readily we accept it, and how kindly we feel toward the one who advances it. But how different the feeling when a truth is advanced contrary to our former belief.

Thus we too often make the force of the truth depend upon our former belief.

This partiality for our own opinions and belief has had a tendency to keep generation after generation in the same old mental ruts. Nearly every man who has come before the world with a new thought has been compelled to run the gauntlet.

Who shall say how much this unholy warfare against new and unwelcome truths has kept back the civilization of the world? An unwelcome truth! What a misnomer! Should any truth be unwelcome? Will the time ever come when truth shall triumph over prejudice? Will manhood ever assert itself, so that we shall hold our beliefs and prejudices under subjection to the truth? Has not the time yet come when the world can be trusted with new thoughts? If not, what man, or class of men, is to be the world's guardian? Who is to act as censor for the nineteenth century, and say this thought you may accept, that you must reject? Is some man to forbid me to scale the loftiest hights or to descend to the lowest depths, or range ocean, earth, and heaven in search of knowledge?

Is it a crime in anyone to try to make the acquaintance of those who stand in the front ranks of science, and ask them to giv him their best ideas, their newest thoughts, and their latest discoveries?

Is it wicked for me to write down the thoughts manufactured by the machinery of my brain or to receive the thoughts of another? I did not make the machine, neither can I control it. If the machinery of my brain does not turn out thoughts to suit the Christian, let him blame the maker.

For hundreds of years it has been the practice of the church to choke down every new thought which it considered unorthodox. And nearly every scientific thought has been so considered.

Christians hav ever claimed the right to express their thoughts, but hav persistently denied that right to others. Has this proved to be the best course for the world at large?

You, my Christian friends, doubtless know many things which I do not know, and for you to choke down my thoughts, and for others to choke down your thoughts, is to say that all are satisfied with what they already know and are willing to hold the world at a standstill. But with a free interchange of ideas each becomes master of all the others know, and the world moves forward.

In the realm of thought there should be no masters, no slaves. It is as wicked to strangle a new-born thought as to strangle a new-born babe. Has the curse of the world been too many thinkers? If so, would it not be a great blessing to hav men born without brains? The most valuable thoughts to the world hav come from those whom the world has most persecuted. The world will never start on the direct road to the highest civilization until it bids welcome to every new thought, and if it finds it worthy adopts it as the common property of all.

Now, my Christian friends, the thoughts which I shall present for consideration are, according to my belief and judgment, founded in truth. If they are not approved by your reason you are not bound to believe them, but I pray you not to reject them without a due exercise of your judgment.

The Mormon comes to you with a book and he says it is the word of God. The Mohammedan presents a book and claims it was written by the divine ruler in heaven. The Scandinavian has two books for which he claims divine authority. The Persian has a book which he knows was written by a man whose hand was guided by divine inspiration. And the Buddhist has some sacred writings which he believes far transcend anything which could be produced by mortal man. And yet the Brahman comes with a book written in ancient Sanscrit, which he believes to be heavenly, pure, written by the great Brahma. And so, if there is any reliance to be placed on history, there are more than twenty books which hav been, or are to-day, considered sacred.

Did God write all of these books, or did men write a part of them? If God did not write them all, which did he write? If men had an object in writing a part of them, might they not hav had an object in writing all of them? The Buddhist will tell you that all so-called sacred writings are spurious but his. The Persian will tell you the same in regard to his sacred book, and so of all the rest.

A careful examination of these books will satisfy any unprejudiced mind that not one of them contains anything above what man could produce. There is much in these books which is good and much which is bad, and nothing which is inspired. And as men hav always been writing books, both good and bad, and as we never knew God to write books of either description, we are driven to the reasonable conclusion that he never has had much experience either as a book publisher or book writer.

But the Christian comes forward with the claim that his inspired book is an exception to all the rest. He believes it to be the only perfect book ever written. But, my Christian friend, do you realize that the believers in each of the other so-called revealed wills of God entertain the same belief in regard to its sanctity? And do you realize that if you had been brought up among the Mohammedans you would hav the same reverence for the Koran that you now hav for the Bible—that the matter of religious belief depends entirely upon geographical lines? In one country you are a religious pig, in another a religious puppy, but never a religious man. For manhood depends upon no system of supernatural religion.

You call a man an Infidel, and hold him up to the reprobation of the world, who does not believe in the sanctity of your Bible. But did you ever realize how near you come to agreeing with him? You believe that these books are all man-made except the one you venerate.

He believes that God never had anything to do with any of them. There is only a difference of one book between you. And since there are some twenty of these so-called sacred volumes, and as you reject nineteen of them, you must be nineteen-twentieths of an Infidel.

Again. Did it ever occur to your mind, my Christian friend, that the Infidel has the same right to differ from you that you hav to differ from him?

Would you like to be punished because you differ from another in opinion? But Christians hav been punishing those who differed from them in opinion through nearly all the Christian centuries.

You do not seem to be satisfied with the privilege of spending Sunday in the most agreeable manner to yourself, but you seem determined to make others spend their Sundays just as you do without any regard to their feelings or convenience.

If Christianity had infused a little manhood into you, instead of making you stone-blind, you would see the monstrous injustice of such requirement.

You no doubt think that all men should observe Sunday because you regard that day as holy time. And you pass laws to punish those who do not bow to your doctrin. You say that acts, which are right on Saturday, are wrong if performed on Sunday. Did it ever occur to you that a man cannot sin against time? That the question of right and wrong depends upon the nature of the act, and not upon the time when it is performed? Is it not the hight of folly to say that an act is proper if performed at 11 o'clock on Saturday night, but criminal if performed at 1 o'clock Sunday morning? Must a man keep his eye on the clock dial to know whether he is committing a crime or not?

Moreover, if you were living in a Mohammedan country would you like to be fined or imprisoned because you do not observe Friday when you hav no particular regard for that day? Will you do unto others what you would not like to hav done to you? Hav not the Jews and Mohammedans and Persians the same right to observe their holy days that you hav to observe yours? There is no day in the week which has not been kept as holy time by some sect of worshipers. What would be the consequence if all these different sects were living in one community, and each sect should impose fines or other penalties for the violation of their respectiv days? Would it not be far better to allow each sect to observe its own particular day in its own way, without being molested by the others?

And should not every man be allowed the full enjoyment of his opinion in regard to the observance or inobservance of any particular day, so long as he does not infringe the rights of others? What better right has a Christian to control a Jew, than a Jew has to control a Christian? And why should not an Infidel enjoy rights equal to all?

Some Christians claim that this is a Christian government, and that it should be run in the interest of Christianity. If any Christian will point his finger to any clause in the Constitution upon which such a claim can be based he will confer a great favor upon many very intelligent citizens. If there be any constitutional law in regard to the matter it is plainly on the other side. For it positivly declares that Congress shall pass no law establishing any system of religion.

The reason why I find fault with Christianity is because it will not mind its own business, and is not satisfied with the full enjoyment of its rights, but seeks to trample down the rights of others.

By what rule of right do Christians make Liberals pay taxes on their church property? Is not this clearly an usurpation?

Is it not wielding the strong arm of the law in favor of Christianity, and in violation of the fundamental law of the land?

If Christians were compelled to pay taxes on Mohammedan mosques, Buddhistic temples, and Chinese Joss-houses, I am inclined to think they would begin to appreciate the outrage of compelling Liberals to pay taxes on property owned by others, and protected at public expense, and in which they hav no interest.

If Christians want to build churches, they hav the right to do so, and every true Liberal will unflinchingly support them in the exercise of that right. Let them be never so costly, let their spires run heaven-high, no Liberal will find fault. But when they build churches and cathedrals for their own accommodation and amusement, and compel those to pay taxes on them who hav no interest in them, the usurpation and outrage are so glaring that all should be ashamed of it who hav a just appreciation of true manhood.

There is another just cause of complaint against Christians in this country, because it is the result of Christian legislation. I refer to the rule applied to witnesses in courts of justice in many states.

The oath of a drunkard or rum-seller, gambler, bully, or debauchee, Jew or Mohammedan, will be taken in this country without hesitation. If I hav been correctly informed, the courts will depart from the ordinary practice, and cut off a rooster's head in the courtroom and swear a Chinaman in the most approved manner.

But let an Atheist or Agnostic be brought before the court, no matter what his character for truth and veracity may be, and "presto, change!" He is not a competent witness. In many states in the Union one might be robbed, or even hav his dearest friends murdered, before his eyes, and his oath would not be allowed to bring a villain to justice.

If Atheists and Agnostics would lie and say they believe in a God, when they know nothing about it, their oath would be allowed. Thus a man must be a perjurer in his own heart to be believed by a Christian. Justice would require that every law which makes a distinction in favor of a Christian, on account of his religion, should be stricken from the statute-book. The competency of a witness should depend upon his veracity and not upon his religious belief. When a man is robbed of his rights, he is a slave. If I am to be reduced to a state of slavery, I

would as soon be a slave to Mohammedans as Christians.

There is another question to which the attention of Christians should be called, and that is their determination to force religious teaching in the common schools. Christians manifest a disposition to hav others observe the Golden Rule, but they are not always particular about applying it to their own conduct.

Would the Christian like to send his children to schools where Mormonism or Mohammedanism is taught? Would a Jew like to hav the New Testament read and Christian prayer made in schools where he sends his children? Would Protestants like to send their children to Catholic schools, or would Catholics be satisfied with Protestant teaching? And would it not be an outrage on Liberals to be compelled to send their children to school where any system of supernatural religion is taught? Would any fair-minded man, who is willing to concede to others as much as he asks of them, be willing to impose upon other children what he would not like to hav imposed upon his own? No system of religion can be taught in our public schools without giving offense to some one. Justice to each is justice to all. Let the schools be kept free from religious taint. No other course can insure justice to all.

If it is true that Christianity inspires men with a love of justice and fills them with the loftiest sentiments and makes them merciful and forgiving, as is claimed, then Christians ought to be the most magnanimous people in the world. But they insist on many practices which ill comport with their claim to magnanimity. They insist upon prayers and religious exercises in the prisons, in the army and navy, and in the legislatures both state and national. In the first place, I do not believe that a prayer ever altered a circumstance or condition so much as the breadth of one hair.

Yet if a man wants to pray he must enjoy that privilege undisturbed. At the same time, he must not impose his prayers upon those who do not want to hear them. Much less should he force his prayers and religious ceremonies upon those who are not interested in them.

Would a Christian be very much pleased with a law which would compel him to pay a Mohammedan for entering our prisons and legislativ halls and praying five times a day? Christians are just as much interested in Mohammedan prayers as thousands of Liberals in this country are in theirs. If Christians would not like to hav Mohammedans pray for them, why should they try to force their prayers upon others who are not interested in them?

But the Christian says that he is guided by the Bible, which was written by the finger of God, and that God and he make a majority. Though Christians often fight among themselvs, each faction always believe that God is on their side, thus giving to each party a clear Christian majority. This Christian majority, or "God on our side," has brought the most terrible calamities upon the children of men. It has been the power behind the throne of every Christian tyrant. It is even now persecuting and banishing the Jews in and from Russia. This God majority spoke the Inquisition into being. For more than a thousand years all Europe was ruled by this majority, and what was the condition of the people? Not one out of a hundred could read or write his name. The common people lived in hovels, without floors, chimneys, or doors. Our domestic animals to-day are better housed than they. Their food consisted of black bread, a few vegetables, and such roots as they could dig. Their clothing was hides, skins, and oftentimes straw tied around them with thongs or bark from trees. The people were all enthusiastic Christians but not high livers.

JOHN PECK.

(TO BE CONTINUED.)

Bible Lotteries.

Since newspapers containing any news respecting prizes drawn at lotteries, whether of the ungodly sort such as the Louisiana lottery, or of the godly kind such as the Catholic fair raffles, are "unmailable," why is not the Bible put under the same ban for the same reason?

The word lottery is derived from lot, which means "chance, hazard, fortune" (Webster).

It seems to hav been a common thing in the olden times to play the lottery business. It was sacred then, but it is profane now.

So they cast lots, and the lot fell upon Jonah (Jonah i, 7).

It seems that he drew a whale. But that was an unlucky throw of the dice for him, as upon the second "throw" he was thrown into the sea.

And Saul said, Cast lots between me and Jonathan, my son, and Jonathan was taken (1 Sam. xiv, 41).

And they gave forth their lots; and the lot fell upon Matthias (Acts i, 26).

And when they had crucified him, they parted his garments, casting lots upon them (Mark xv, 24).

If Catholic fair raffles come strictly under the law, then the ancient raffle for Jesus's clothes comes under the same law. Honor bright. Let Bible raffles be kept out of the mails.

W. S. BELL.

Items of Foreign Freethought News.

The Federation of French Freethought Societies contains at the present time over one hundred auxiliary bodies, all in good standing and full of enthusiasm.—*La Raison.* This leaves us Americans away behind.

November, 1890, will always be remembered by the clergy of France, for in that month, for the first time since 1798, students for clerical offices were compelled by law to pay at least one of the duties of a French citizen, namely, to serve in the army as common soldiers.—*Das Menschenthum.*

Vienna, Austria, must be an earthly paradise for orthodox bigots. Last month a musician, a Freethinker, was sentenced to six days' imprisonment for not removing the cigar from his mouth when a religious procession passed by.—*Der Freidenker.* Evidently the authorities believed he would hav plenty of time to "smoke" in the hereafter.

November 4th the Society for the Diffusion of Moral Teachings Without Any Theological or Supernatural Infusion, held its first meeting. M. Jean-Paul Cée, the originator of the movement, and author of two works on "Morals," was elected president. The plan is excellent and deserves abundant success.—*Circulaire du comité d'etudes morales.*

The pope has got left again. His fierce encyclical letter against the Italian government did not serve its purpose. On the contrary, the people indorsed at the polls the government's attitude toward the pope, by electing several new anticlerical members. Prime Minister Crispi was elected in four different cities.—*Freireligiöses-Sonntags-Blatt.* That is the way to do the business.

The movement started by THE TRUTH SEEKER in giving from time to time biographical sketches of foreign Freethinkers of eminence, has been taken up by several of our European contemporaries. *Fritänkaren* in its last number has a portrait and biographical sketch of Dr. Phil. Knut Wicksell, and *La Vérité* presents to its readers an illustrated biographical sketch of G. W. Foote, president of the National Secular Society of England.

A few months ago the emperor and empress of Russia honored the Poganoff cloister with a visit, and remained there for lunch. Among the dishes served was soup. The emperor thought the soup tasted rather thin and made a remark about it to the prior. The latter perked up as much as etiquet permitted, and in a tone of pride and satisfaction over having done a good deed, said: "Yes, your majesty, father of all orthodox Russians, we hav for your sake committed a sin, I fear; the soup your majesty has been eating was made from the bones of holy Job, which are kept here." The imperial visitors did not call for a second plate.—*Fritänkaren.*

The day of the supernatural has not yet passed. In Tyrol, a province belonging to Austria, the holy mamma, Virgin Mary, has for two months daily appeared on the top of a spruce-tree in a forest to a twelve-years-old peasant girl, whom she instructed to inform all true believers of her most holy wishes. The news spread through all Austro-Hungary, and great crowds of pious fools came to hear what Mary had to say. A small altar illuminated with tallow candles was placed at the foot of the tree, and from it the girl announced the celestial news on Sundays to as many as three thousand people. It is unnecessary to state, I suppose, that the child suffering under hallucination is the only one that can see the heavenly visitor. Certainly there is need of Freethought in Austria.—*Der Lichtfreund.*

The trouble in Sweden is now somewhat lessened. Henry Berghell, the Freethought Brutus, has joined his friends the Socialists, and intends to start a Socialistic-Infidel movement. We are glad he has left. It is best for all parties. Freethought seldom pays its disciple and exponent hard cash, and especially not in the beginning. And Mr. Berghell, besides being (judging from his traveling expenses charged to the society) very extravagant, virtually did much harm to the cause by his unnecessarily offensiv attitude toward the Christians. A Freethought lecturer must before everything be a gentleman, and a Liberal. Meanwhile, Freethought is spreading, and has even entered Upsala University, where a wicked fellow when asked, "What is theology?" answered, "Unfounded suppositions systematically arranged."

GUSTAVE NELSON.

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Keep Religion Out of the Schools.

From the Independent.

We giv an account elsewhere of a conference held in this city, called by a Presbyterian synodical committee, to advocate the definit elementary teaching of religion and morals in our public schools. The control of the conference represented the views of those who believe that the Bible (Protestant version) should be read in public schools, and that children should there be taught elementary Christian morals, based on the doctrin of God and the awards of the future world. A very activ Presbyterian committee, devoted to this object, visited the various denominational meetings of the state, and secured delegates from many of them to attend their conference. Some failed or refused to respond; but an interesting meeting was held, in which most of the speakers were in full sympathy with the purpose of the organizers.

We do not believe in the purpose aimed at by this conference. We do not believe in putting either religion or sectarianism in the public schools. Their purpose is secular, as we hav shown very fully, and in a long series of articles by Dr. Spear which we published some years ago. We can trust the church to teach religion; we cannot trust the state.

It may be considered as practically settled, whatever this conference of belated and excellent gentlemen may say, that religion is not to be taught in the public schools; that it is not the purpose of the public schools to teach religion; that the public schools are in their primary intention purely secular, as much so as a shoe shop or a woolen factory. It is settled by the American people that religion is left to the family and to the church, left wholly and utterly and finally. We may talk otherwise, but it is mere academic talking. The question is already settled, and settled right. The American people will not trust the state to teach religion; that is a matter between the individual and his God. If there are certain children who are not taught religion in their homes, the state does not assume to teach them; it leaves that wisely to the church to bring what influence it can to bear upon those children. That is the safest way and the only truly effectiv way.

The question of teaching morals is quite another one. Now, morals and religion are two different things. Religion has to do with one's relation to God; morals hav to do with one's relation to his fellow-men. "Thou shalt love the Lord thy God with all thy heart" is religion; "Thou shalt love thy neighbor as thyself" is morals. Religion may depend upon morals, and much more morals may depend upon religion; but they are not inseparable.

Now, it is for the interest of the state to hav good morals. If it has no real relation to religion, it does hav a real relation to character; but morals must be kept distinct and separate from the religion. It is not any part of the duty of the state to teach religion under the pretense of teaching morals.

Should, then, morals be taught in the public schools? The proper province of the public school is to teach secular learning—reading and writing and arithmetic—and to make intelligent citizens. If it does more than this, if in addition to intellectual it also givs moral instruction, this is to be done not as a primary object, but incidentally. It is impossible to teach reading or writing or arithmetic well without giving some moral training. Attention and self-restraint and diligence are part of the disciplin of study, and they at least are taught to every good pupil. It is not that the teacher's object is first to secure these virtues, but the virtues come incidentally, but necessarily. We do not sufficiently appreciate the immense value which schools possess in the culture of the moral nature, by the habits of diligence and application which they inculcate. It is a fact which has been proved abundantly by statistics, and will be supported by inquiry, that an educated community is more moral than an uneducated one, that the percentage of morals falls as the percentage of illiteracy goes up. A boy who has learned to work in school is more likely to earn a living honestly when he grows up. He has learned to apply himself. He has learned obedience and self-control. He has learned to look forward and be provident, and to work with a view to what he expects to secure. While it is true that intelligent crimes can only be performed by intelligent people, it is also true that the bulk of crimes, those of violence and rapin and lust, are not intelligent crimes, and that non-intelligent people are more likely to be guilty of them, and statistics bear out this conclusion.

And this is only a small part of the moral instruction which cannot help being given incidentally, but constantly, in a good public school, which keeps good order, and has good, moral teachers, but which professes only to giv secular instruction.

IT may be that, in the course of time, some really pious souls, deceived by their enthusiasm, hav believed that they had received from an intimate communication with God that which they owed only to their inflamed imaginations. In such cases, there is need of the advice of an honest man, and especially of a good physician.—*Voltaire.*

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Special Call for Guarantee Fund.

The Congress of the American Secular Union, recently held at Portsmouth, O., directed the officers to make, through the Liberal papers, a call upon our friends for the pledge of $5,000 to enlarge and carry forward the work of the society. This money is needed to sustain the business of the general office in Philadelphia, and to pay the salaries and traveling expenses of at least two field secretaries, who shall go out to organize auxiliary societies and otherwise labor to promote the cause.

That this is an important movement in the right direction, must be obvious to all. Never was a time when the work of our society was so much in demand; and our one need is the money to carry on that work. Will our friends respond to this call liberally and at once, that we may know what to depend upon?

The president, besides his gratuitous daily work in behalf of the society, offers to be one of twenty to contribute $100 each for this object. Will nineteen others respond to this proposition at once?

How many can pledge $50, $25, $10, $5, $1? Let every friend of the cause inform us as soon as possible what he or she is willing to pledge.

Let all Liberal societies, whether auxiliary or not, take up this matter promptly, and inform us what they are willing to do.

The pledges will be published in THE TRUTH SEEKER, *Investigator*, *Freethought*, and *Secular Thought*, each month. It is understood that the subscriptions may be paid during the coming year at the convenience of the subscribers, and, if desired, in instalments. All responses to this call should be addressed to the corresponding secretary.

We see no reason why the sum named should not be secured by pledges within thirty days.

R. B. WESTBROOK, President.
F. C. MENDE, Treasurer.
IDA C. CRADDOCK, Corr. Sec.

Office S. E. cor. Broad and Columbia avenue, Philadelphia, Nov. 11, 1890.

Guarantee Fund of $5,000.

Amount pledged to December 1, 1890	$215 00
W. F. Lerich, Houtzdale, Pa. (additional) paid	10 00
Anton J. Kraft, Grantfork, Ill. (paid)	5 00
S. E. Price, Clinton, Mo	10 00
Rosseau Hess, Fort Custer, Mont	10 00
George Larson, Levan, Utah	5 00
Samos Parsons, San Jose, Cal	10 00
A. K. and M. J. Olds, McMinnville, Ore	100 00
John E. Wellin, Spokane Falls, Wash	3 00
G. P. Brene, Canon City, Col	5 00
A. I. Rosenberg, Canon City, Col	5 00
A Friend in Virginia	25 00
T. S. Frisbie, Chicago	5 00
Total amount of pledges to December 8th	$408 00

F. C. MENDE, Treasurer American Secular Union.
Philadelphia, Dec. 8, 1890.

"Freethought" and Free Thought.

The following letter from the *American Sentinel* explains itself:

PHILADELPHIA, Nov. 20, 1890.

Editors American Sentinel: Your issue of November 20th contains some criticisms upon my attitude at the Portsmouth congress of the American Secular Union—criticisms which, despite their kindly tone (for which I thank you) call for some reply upon my part.

You quote from my speech on "Methods of Extending Our Work," and charge me with committing our society officially to a sectarian stand in favor of Infidelity.

Allow me to say, before all, that I detest the word "Infidelity," in whichever of three meanings it be taken—*i.e.*, (1) unfaithful, (2) without faith, (3) opposed to the prevailing faith of the community. The first meaning, no one who is at all acquainted with me will ever apply to me; the second, I deny emphatically, as I am a Liberal Unitarian, with a very well-defined belief; and the third, I maintain, cannot with justice be applied to any moderate non-Trinitarian Liberal, since those who *really* uphold orthodox Christianity are in the minority in this country. (See statistics in my speech.)

As for my "declaration of war on religion," I fail to find such in a single sentence of my speech. I did, however, recommend that children be taught to realize "the evil that *priestcraft* and *religious superstition* hav been from the days of savagery down." But what hav these things to do with the "two great commandments" of love to God and love to one's neighbor, which are the sum and substance of every true religion, pagan as well as Christian? You seem to object to my anxiety to prevent the young "from falling into that religious superstition which puts the cross higher than their moral duty as good citizens, and which teaches them to consider what the church sneeringly calls 'mere morality' as of little account in the sight of the deity whom they worship." Can it be that *you* would place church observances above your duty to the truth and to your fellow-men? Not so, gentlemen; the moral tone of the *American Sentinel* forbids even the suggestion of such a thing.

I did, however, recommend Freethought Sunday-schools for children, and Freethought lyceums for young people. But what does "Freethought" mean? Simply the right to freedom of thought—the right to seek truth wherever we can find it. Is *that* irreligious? So much the worse then for that sort of religion, I should say; and I think you would agree with me. In regard to the methods which I advocated, I was careful to advance them as my personal views, not as my official utterance, as you will see if you read my speech throughout; and in delivering these parts of my address I emphasized the personal pronoun. I took the liberty of advancing these more radical views of my own, because I knew that the majority of the delegates would expect me to outline work for the most ultra among us as well as for the most conservativ. Moreover, our people are different from yours. They are, many of them, impatient of working in harness; they can do their best as scouts, as guerrillas. That I, as secretary, should not take into consideration this class of our members, which comprises many of our most activ workers, would indeed hav been an official blunder. But, as for committing our society to any ism, even the ism of denouncing the church, which is the bulwark of the National Reformers, I hav never done so; nor, as far as I know, am I likely to do so while I remain secretary. Unofficially, I shall probably continue to protest against some dogmas which perhaps you and others believe in, as I do not intend to allow even our non-sectarian society to shut off my right of free speech. I trust, however, that I shall never be lacking in the parliamentary courtesy due to the opinions of those who differ with me. I trust that I shall always remain broad-minded enough to giv intellectual hospitality to every earnest seeker after truth, be he churchman or radical.

You are quite right in saying that the truth or falsity of the Christian religion has nothing to do with the question of separating church and state. Nevertheless, mankind has usually been swayed by likes and dislikes, rather than by simple justice. In the case of your own organization, while your paper firmly maintains its unsectarian stand, are not most of your people upheld in the struggles against persecution by a feeling of devotion to their Master? In our own organization, numbering among its membership so many Freethinkers, Atheists, and Individualists, can it be wondered that the impelling motiv of the majority should be one of hostility to a church which they blame for being a hindrance to progress? Moreover, as Mr. T. B. Wakeman said at our congress: "As long as our theological fellow-citizens will insist upon the infraction of secular government by forcing the Bible into our public schools, chaplains into public bodies, and the exemption of churches from taxation, certainly we are bound to inquire, what are their Bibles, their prayer, and their churches worth?" He also refers to the disadvantage under which we labor, in having to invite "those of extremely divergent views on every other topic except political secularization, to take part in our congresses held for that purpose," and he adds: "We must try to get over that difficulty by mutual intellectual and spiritual hospitality."

Although your organization and ours are working for the total separation of church and state from entirely different motivs, the object of our struggles is the same, and I trust that the day will come when we shall coöperate effectivly as allies, without any sacrifice by either of us of our impelling motivs.

We were glad to hav Prof. J. O. Corliss, of the National Religious Liberty Association, with us at the congress. His ringing speech hit the nail on the head, and pleased our people generally, even where they did not agree with him from a religious standpoint. I earnestly hope that your people will be represented at next year's congress also. Meanwhile, let us hold out a helping hand to one another in the good work wherever we can, even though we be not ready to become formal allies. And last, but not least, please remember that the officers of the American Secular Union, whatever their private or personal views, commit themselvs and the society officially to the promulgation of no ism whatever.

With best wishes for the success of the *American Sentinel* in its noble work, I am,

Yours very truly,
IDA C. CRADDOCK, Corr. Sec. A. S. U.

Victory of the Washington Secular Union.

In the case of Mr. Samuel Christopher, of Seattle, rearrested for keeping open a barber-shop, and shaving and cutting hair, on Sunday, and taken before the superior court, the Sunday fanatics retained the most able counsel they could procure. No expense was spared. Every effort was put forth to secure conviction. After argument on a demurrer entered by our counsel, Mr. Richard Winsor, the court decided that the demurrer was sustained; the superior court had no original jurisdiction in such cases, but they must be taken before a justice of the peace. The prisoner was discharged.

In the case of the clothing merchants, after long delays, the case of our member, Mr. Hershburgh, was made a test case before the jury in the justice's court. Col. Jas. H. Lewis and General Metcalf appeared for the defense. The jury promptly rendered a verdict of acquittal. All the prisoners were discharged.

Thus we gained victory for the Washington Secular Union, and complete defeat of the Sunday fanatics in their endeavor to enforce rigid Sunday observance by revival of territorial Sunday law that is in direct conflict with the state constitution, alike in letter and spirit.

As matters now stand, a police judge has decided that the word "trade" in the Sunday law statute does not apply to handicraft, mechanical labor, or ordinary lawful work or occupation, but to sale or barter of goods and merchandise. The superior court has decided it has no jurisdiction in such cases, but complaint must be made and proceedings had before a justice of the peace. In trials before a jury in the justice's court, here, as at Spokane Falls, the jury promptly acquit.

Thus our victory is complete and the fanatics are utterly routed. We should hav preferred that a case should hav been carried to the supreme court and decided, but we can well afford to rest content. Fanatics in some parts of the state may annoy by causing arrest for work or business done on Sunday, but all such arrests will inevitably result in prompt acquittal. Not many such persecutions will be attempted.

Thus justice will triumph. Those who think it wrong to keep places of business open on Sunday can carefully keep theirs closed. Those who think it wrong to buy and sell on Sunday can keep away from open stores. To the pretense that Christians are disturbed and cannot enjoy their religious worship on Sunday because some are quietly following business or amusement, we return that Jews, Seventh Day Adventists, and Seventh Day Baptists always worship on Saturday—the only true Sabbath of God, Christ, and the Bible—and this is the very busiest day of all the week, yet they find no difficulty in enjoying their worship.

The Washington Secular Union can now giv undivided attention to religious exercises in the public schools. There hav been many vexatious delays in getting a test case before the courts. No *mandamus* can be obtained until proof is furnished of the applicant for relief having made appeal to the school board and been refused. Our president, Mr. Richard Winsor, and I, hav attended school boards only to find no quorum, or a rush of business, so that we could not be heard. In this city, after several vain efforts, we thought we had secured a hearing, when some member's time expired, an election had to be held and a new board organized. We are hopeful of securing a hearing before the school board of this city on next Monday evening.

The annual congress of the Washington Secular Union, at which the election of officers for the ensuing year will be held, is appointed for Feb. 22, 1891, Washington's birthday, on account of January 29th being usually very disagreeable weather. All members will please take due notice and govern themselvs accordingly.

C. B. REYNOLDS,
Sec. Washington Secular Union.
2,104 *6th st., Seattle, Wash.*

A Battle and a Victory at Montreal.

From Secular Thought.

The Montreal Pioneer Freethought Club, under the able and activ leadership of its president, Capt. Robert C. Adams, has had a great fight with the orthodox forces, and has gained a very decided victory. The *melée* arose out of the leasing by the Freethought Club of the Victoria Rifle Army Association's hall for a series of winter Sunday evening lectures. It is satisfactory to know that this lease was agreed to by the officers of the regiment, though they were fully aware of the opinions and intentions of the gentlemen at the head of the Freethought Club; but it shows how social *convenances* "rule the roast," and to what subterfuges liberal-minded men are reduced by present theological surroundings, when we find these gallant officers willing to put forward an excuse for their efforts to break the lease which, to say the least of it, is capable of being supplemented by a far more substantial and forcible one.

Colonel Henshaw of the Victorias, in giving his

version of the affair tells us that "Gentlemen who occupy a high social position, Mr. H. R. Molson, Roswell Fisher Captain Adams, and others, went to Major Radiger and offered to lease the armory for Sunday lectures. As Major Radiger knew these gentlemen to be of the highest respectability individually, *and without being conversant with their aims or objects* (the italics are mine), he thought they would be good tenants, and the lease was drawn up. As soon as it was brought to my notice that the leasing of the armory for Freethought lectures was an unpopular move, and was likely to giv offense to many warm friends of the regiment, I at once set to work to cancel the lease if possible." The colonel's lawyer, however, told him that the lease could not be canceled without the consent of the Freethought Club; and as the latter insisted on its rights, the officers, although as they say, they could ill afford it, offered the club a sum equal to the rent it had agreed to pay ($400) in order to induce it to giv up the hall. This offer the club rejected. It was a matter of principle, not money-making.

The points to which I wish to draw attention in this explanation are: 1. That the colonel, in acknowledging the "individual respectability" of the Freethought gentlemen (a point it would be absurd of him to dispute), seems to imply that as a Freethought organization they were not respectable; and 2. That in order to excuse the officers for giving the lease, he professes to hav been unaware of the "aims and objects" of the Freethought Club. In regard to the second point, the letter of Captain Adams shows conclusivly (as on other grounds it might reasonably be concluded) that these objects were fully discussed before the lease was granted; and this carries us to a natural conclusion, in regard to the first point, that the officers were not only acquainted with the Freethought gentlemen and their opinions but knew and acknowledged the Freethought organization and objects to be respectable and unobjectionable also, even if they did not sympathize with them. What their real motivs were in acting as they hav done we may perhaps see further on; but in the mean time I will giv Captain Adams's letter to the *Witness*, which speaks for itself:

SIR: Your article on the question of the lease of the Victoria Rifles armory for Freethought lectures states that the lease was "inadvertently granted" and that "the officers did not know what the nature of the lectures would be." These statements are likely to convey the impression that the lease was obtained by subterfuge; and in justice to the Freethought Club I will ask you to allow me to state that the nature of the lectures was most fully explained to the official representativ of the Armory Association at the very commencement of the negotiations, and that two lectures were given before a lease was applied for. Full discussion of the principle of toleration took place, and we were assured then and since that the hall was available to any respectable body of people irrespectiv of their opinions. In all the subsequent discussion, the canceling of the lease was asked for merely on the ground of expediency, because some supporters, chiefly ladies, had refused to lend their aid to the bazar on account of this lease. The directors of the association are intelligent and Liberal gentlemen, who never would hav raised this question themselvs; and on behalf of the club I desire to say that we entertain kindly feelings toward them, and regret exceedingly that any action of ours should even indirectly cause the association any financial injury. We trust that this will not be the case; but that the bazar will prove a satisfactory success. To those who object to our use of the hall, we wish to say that its platform is open to any reputable minister or layman who desires to discuss the momentous questions of the day. Instead of sending anonymous letters and seeking to cancel business engagements, let these people hav the courage to oppose us openly and endeavor to prove to us that our opinions are false. ROBERT C. ADAMS,
President of the Montreal Pioneer Freethought Club.

Under the heading, "A Queer Dilemma," the editor of the Ottawa *Evening Journal*, on November 25th, gave an account of the affair which appears to contain the real facts:

The Freethought Club, which is composed of a limited number of apparently respectable people, appears to hav been allowed a peaceable lease of the Armory hall on Sunday evenings, until recently a project was set on foot for a grand bazar in aid of the battalion funds of the justly popular Vics. Preparations for the bazar were fully under way when, it is stated, some of the ladies who were taking a prominent part in them discovered that the armory was the scene weekly of the unhallowed orations of the Free thought Club. When this appalling fact was realized, these good ladies, we are informed, promptly intimated that unless the Sunday lease of the hall to the Freethinkers was canceled, they would withdraw their countenance from the bazar. Thus originated the trouble. As the defection under such circumstances of some of the ladies would hav surely caused a stampede of all connected with the bazar, the Vics were much alarmed. They approached the Freethought Club with the polite suggestion that the club should abandon its lease and get a Sunday hall elsewhere. The Freethought Club with equal politeness intimated its intention to stay where it was on Sundays. The Vics, we understand, finally offered a handsome consideration to the club ($400, it is said) to giv up the lease. But the Freethinkers, whose hair was being brushed up the wrong way in the press, probably felt that ten times that amount could not move them. So the matter stands, and what the ladies propose to do we hav not heard.

It will be seen that the ladies are the prime movers in the opposition to the Freethought Club; and that the orthodox sheep are led by a "belle," if not, like their four-footed namesakes, by a bell-wether.

The editor caustically continues:

The Freethinkers appear to be very inconsiderate. They are standing in the way of the success of a carefully planned, elaborate, gigantic nineteenth century scheme. We all know what these big bazars usually are. We hav all gambled at them; our dollars hav gone for "throws" for hand-painted monstrosities; we hav raffled for ghastly placques at ruinous expense; many of us hav smoked bad cigars at twenty-five cents apiece in alleged Turkish kiosks; others of us hav voted early and often, at the solicitation of sweet voices and sparkling eyes, at half a dollar a vote, for "the most popular citizen," generally somebody we cordially hate. Men who hav gone through these things, as delightful almost as the pleasures of Stanley in the African forests, must feel a special indignation at the idea of a mere gang of Freethinkers, who hav some crazy idea about going to their own kind of church on Sundays, standing in the way of the entire success of one of the biggest bazars ever projected in this country. We understand the Vics expect to make several thousand dollars at least out of their bazar. Imagin the colossal intimidation and ruthless extortion which such profit from a bazar of the usual character inculcates! The activ indignation of the good people who contemplate this intimidation and extortion, at the carelessness of the Vics in renting Sunday room to such people as Freethinkers, will, no doubt, meet the general approval of the thinking public

The "thinking public" may perhaps sympathize with the Vics in their possible loss of profits from their big money grab; but they can hardly refrain from condemning the bigotry of people who appear to be willing to "cut off their noses" to spite a society of honorable men whose only crime is that they are endeavoring to advocate views which seem to them necessary for the progress and well-being of society.

One of the funniest items in the whole business is that in which Colonel Henshaw tells us that "they certainly would not renew the lease, and they could giv the rent to the hospital or some charitable institution." If this does not "fetch" the orthodox ladies, they must be made of unusually stern stuff. But if, like Judas Iscariot's blood money, this Freethought rent is not respectable enough to mix with other current coin of the realm, why should the hospital or any other charitable institution be plagued with it? Why touch the filthy stuff at all? They cannot get out of letting the Freethinkers preach in the hall, but there is no necessity for defiling themselvs by taking money for it. I would suggest to them that they refuse to take the rent at all, and thus save themselvs from any further risk of contamination.

Helen H. Gardener on Our Courts of Justice.

Sunday, December 7th, the author of "Is This Your Son, My Lord?" delivered for the Brooklyn Philosophical Association a lecture on the subject, "A Day in Court." The large hall was filled to its utmost capacity with a very intelligent-looking audience, who with evident pleasure listened to Miss Gardener's narrativ. The lecture proved its author was in possession of powers of observation and reflection seldom found in the fair sex. But our readers are, or ought to be, acquainted with the lecturer's good qualities, which are so conspicuous in her "Men, Women, and Gods," and we will therefore turn our attention to the Sunday's lecture—which, by the way, some time ago appeared in one of our magazines, and hence makes an entering into all the particulars unnecessary.

The first point to which Miss Gardener directed the audience's attention was the lack of dignity in our court proceedings. Even when the question involved is one of life or death, there is nothing that indicates solemnity. The lawyers chaff, joke, poke one another in the ribs during the recess or when the jury is out, and, of course, the audience, most of whom either hav served their time or are youths from sixteen to eighteen years of age, naturally follow the example set by the lawyers.

The attorneys conducting the case seek all possible means to influence the jury's opinion. Misconstruction of sentences, twisting of words, etc., are excessivly used, and even by the attorney for the people. In fact, the question of guilt or no guilt is entirely a secondary matter; it is an intellectual contest, a matter of legal pride. The defendant is lost sight of in the attempt to satisfy personal vanity. It is not for this that the people elect a state attorney; he is there to see that legal justice is accorded. But does he? No. In the case in point he did his best to deprive the defendant of his life.

Among the twelve jury members, Miss Gardener stated, seven affirmed; yet this seemed not to attract any attention; a circumstance which, with the growing sentiment for abolition of capital punishment, seemed to indicate that a great moral and intellectual change had come over the country. And she thought that there possibly might be some connection between the increase in the number of men who refused to take the oath and the growing of altruistic sentiment.

With regard to the oath-taking, Miss Gardener said that only two prisoners kissed the Bible and both committed perjury. The others, none of whom could hav understood anything of the oath formula except the last sentence, lifted the Bible up to the neighborhood of their right ear. The way the oath was administered, very carelessly and hurriedly, was disgraceful, considering that both the person who administered the oath and those who took it at least professed a belief in the divine character of the Bible and the sacredness of the oath. In fact, the whole proceeding was a farce.

The lecturer likewise called attention to the off-hand way in which several police judges treated cases before them. There seemed to be a kind of mutual understanding, a chum-relationship, between judge and policeman, and the latter would frequently enter his complaint in an inaudible voice, thus leaving the prisoner entirely unacquainted with the charge against him, and of the nature of which he could judge only by the justice's "$10 or ten days," or whatever the sentence might be.

Miss Gardener received at the conclusion of the lecture well-merited applause. Several persons took the stand, and treated the audience to every conceivable subject except the ones discussed by the lecturer—spirits inside of man; ghosts, holy and otherwise, outside of man; temperance; hermeneutic philosophy, or an attempt at it at least; woman suffrage, brotherhood of man, and last but not least the fatherhood of God. It is surprising that people will get up on the platform of a Liberal club and advise us to seek refuge and comfort in the fatherhood of God. The gentleman overhead has been given six thousand years (Bible chronology) to show us the beneficial result of his paternal care and has made a fearful and wonderful failure, and we think it is about time to giv him a dishonorable discharge. The critic who gave this admirable advice, and who likewise spoke very softly of Jesus Christ as a Samaritan, said he came from a rural district. We do not doubt it, and we suppose a ministerial incubator, or theological seminary, is situated in that district. The speaker, who was very eloquent and fluent, should adopt the profession of a Methodist minister; he can command after a short time at least $3,000.

Before closing I take the liberty to attempt to do what the critics forgot to do—say a few words on the criminal question. I think that a partial solution of the question can be gained by a reformation in our prison system, and by treating the criminals in a manner different from the one now used. Our prisons ought not alone to be reformatories, which they are not now, but they ought to be conducted in a way which will make a prisoner wish himself anywhere but inside their walls. We must not baby a criminal. Giv him coarse but wholesome food, and work him for all he is worth, and let the proceeds of his labors, above the cost of his keeping, become his. While confined the individual must be taught ethics, secular morality. Inform him that he is not past redemption, that he is not depraved, and that upon him, and him alone, depends his salvation from social ostracism, from social death. Appeal to the prisoner's honor, to his or her self-respect, and if he or she is devoid of this, attempt to plant and cultivate the seed of it. Let a prisoner not know how long he is to be confined. Let the length of his time depend upon his conduct, and when he is released giv him a ticket to a distant part of the country, where he is known by no one, and let him there report his arrival to the police authority. Such persons as violate the law (criminal law) a second time, send them to a penal colony, where they may be kept under supervision and prohibited from propagating their kind. I believe these are the measures advocated by modern and true philanthropy. GUSTAVE NELSON.

Lectures and Meetings.

FRIDAY evening, December 12th, Miss Ada Campbell, the Australian lecturess, speaks at the Manhattan Liberal Club on "Heredity." At Philadelphia and Newark, where Miss Campbell has spoken, the people value her highly, both for the matter of her discourse and the manner of its deliverance. In dealing with her Christian critics she treats them tenderly, but slays them effectually. Dr. Eccles will do well to make funeral arrangements.

J. E. REMSBURG has delivered twenty-five lectures in California. He spoke at Colusa October 30th; Michigan Bluff, November 1st and 2d; Santa Rosa, 5th; Ukiah, 6th; San Francisco, 7th; San Miguel, 8th and 9th; Monterey, 10th; Merced, 12th; Snelling, 13th; Hornitos, 14th; Lemoore, 15th and 16th; Hanford, 17th and 18th; Tulare City, 19th; Los Angeles, 20th; Santa Ana, 21st; San Diego, 23d; Norwalk, 24th; San Bernardino, 25th and 26th.

JOHN R. CHARLESWORTH is a young Englishman, residing now in New York. He is a good speaker and ready debater, and appears to thoroughly understand Secular philosophy. Judging from his able address at the congress, he is inclined more to the destructiv than to the constructiv aspect of our movement. He was recommended by the congress as the lecturer and organizer of the Union, a position which no doubt he would admirably fill.—*Secular Thought.*

W. F. JAMIESON acknowledges the following loans toward paying the mortgage on his farm: Mrs. Portia Gage, Vineland, N. J., $100; J. S. Shepard, Vineland, N. J., $5; Elmina D. Slenker, Snowville, Va., $5; W. H. Burr, Washington, D. C., $10; Dr. E. B. Foote, Jr., New York city, $25; Dr. E. B. Foote, Sr., New York city, $25. Mr. Jamieson says: "I hav full confidence that my Liberal friends will help me save our home, and the words I receive, with these loans, cause me to rejoice in the word 'Liberal.' I am, therefore, sending these sums forward to cancel the debt of $750. As soon as paid, I can contract for the cultivation of my farm, which will only yield me $60, it is true, in 1891; but $220 in 1892. This will enable me to pay my interest on time."

A Review of the Church.—Concluded.

"The order," continues Dr. Wooley, "in which the planets are arranged in books on astrology (a discourse about the stars) is this: Saturn, Jupiter, Mars, the sun, Venus, Mercury, moon. The sun, because the largest and brightest, 'is placed in their midst,' says Clemens of Alexandria, 'to dispense light to those above him and to those below—to the superior and to the inferior—according to a certain divine harmony.' Thus it is found that theology and astrology are synonyms—the idea of God or good, which may be traced back through many languages to the Hebrew, never entering into the composition of either term."

Rev. R. Taylor says (D. Pulpit, page 30): "Our words God, and the sun, are really, the one a Hebrew, the other an old Coptic word; both signifying the same thing; but both alike adopted without being inquired into, and naturalized without being understood. God, or Gad, being the never-translated name, in the ancient Tsabaism, or star-worship, of the constellation of the Ram, or Lamb of God, as I hav explained to you, the *Rama*, the great, the elevated, that is, the first of the signs of the zodiac; that is, by metonymy of the sun, in that sign Aries, or Lamb of God (As the Latin word Aries, the Ram, was derived from the Egyptian word *Arez*, the sun; as that word is found compound with *Dous*, which is the same as *Deus*, God, the whole word signifying God—the sun; the same mentioned by Tertullian as *Dysares*, the God of all the Arabian nations.), whose astronomical name, *Yes*, is the root of our Jesus, the lamb of God, as our English words sun and day are found in the first primitivs, not of a particular language, but of the most ancient and universal ever uttered by man. *San*, pronounced *zan*, *zon*, *son*, and *zun*, that is, with every vowel and every mode of uttering the initial that the tongue could compass, like *Gad*, *Gid*, *Ged*, *God*, and *Gud*, was, like that word, the common Ammonian name for the sun, and Jupiter, as is witnessed by that old inscription, quoted by Bryant, on the tomb of Jupiter; who, like Herod, Hercules, Bacchus, Mithra, Apollo, Christna, Vishnu, and all the other allegorized types of the sun, 'was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried.' Here was buried the great sun, whom they call God. When the first attempt was made to represent the sun in pictorial hieroglyphics, a mere straight stroke, as a picture of the finger of the priest pointing to the sun, gave the letter I, or J if part of the hand be seen with it, while the circle of the sun's disk formed the O; and thus the radical of all languages, I O, running through the theology of all nations and of all ages, harder or softer in *Ai-o* (*Ja-o*), Za-o, Jahavah, Jehova, Jeve, Juve, Jove, all betray that the sun, and the sun alone, was the primordial signification of the terms for God and Jesus, and bring us to an absolute demonstration of the truth betrayed to us by the unguarded father Tertullian, that many think that the sun is our God, and refer to the religion of the Persians (Apologet., chap. xvi), and to the still more explicit acknowledgment in Heb. xii, 29: 'Our God is a consuming fire.'"

From Inman's "Pagan and Modern Christian Symbolism," page 19: "In examining ancient Jewish, Phœnician, and other Shemitic cognomens, I found that they consisted of a divine name and some attribute of the deity, and that the last was generally referrible equally to the Supreme, to the sun, as a God, and the masculin emblem. If the deity was a female the name of her votary contained a reference to the moon and the beauties or functions of women. The higher ideas of the creator were held only by a few; the many adopted a lower and more debased view. In this manner the sun became a chief God, and the moon his partner; and the former being supposed to be male and the latter female, both became associated with the ideas which all hav of terrestrial animals. Consequently the solar deity was associated in symbolism with masculin and the moon with feminin emblems." On page 57: "In Hindoostan, the sun is always represented as a God." Again, on page 111: "Sun-worship was spread all over the ancient world. It mingled with other faiths and assumed many forms. We may point out that according to all the gospels, Christ expired toward sunset, and the sun became eclipsed as he was dying. He rose again exactly at daybreak." Again, page 113: "The sun, being the activ fructifying cause in nature, was generally regarded as male. Thus in the Jewish scriptures he is compared to a 'bridegroom coming out of his chamber' (Ps. xix, 5)."

From "Ancient History of the East," page 197: "The sun was the source as well as the sign of life, the vivifier of the world, the universal father, and, as it shines in the firmament above, superior to all other lights of heaven, it is the universal lord."

I quote from "History of the Sabbath," page 257: "Constantine was a worshiper of Apollo or the sun, a fact that sheds much light on his edict enjoining men to observe the venerable day of the Sun." Thus Gibbon testifies: "The devotion of Constantine was more peculiarly directed to the genius of the sun, the Apollo of the Greek and Roman mythology; and he was pleased to be represented with the symbols of the god of light and poetry. . . . The altars of Apollo were crowned with the votiv offerings of Constantine; and the credulous multitudes were taught to believe that the emperor was permitted to behold with mortal eyes the visible majesty of their tutelar deity. . . . The sun was universally celebrated as the invincible guide and protector of Constantine" (Decline and Fall of the Roman Empire, chap. xx).

The council of Constantine, 381, elected the Holy Ghost as an orthodox dogma of the church. The council of Chalcedon, 451, asserted the Catholic doctrin of two distinct natures in one person united in Christ, without any change, mixture, or confusion. A council in Constantinople, 553, reviewed the doings of the preceding councils and their decrees were fully acknowledged. At another council at Constantinople, 680, the creed which teaches that two wills and two operations were existent in Jesus Christ, was finally determined. At the council of Constantinople, 692, the feast of the annunciation of the Virgin Mary was instituted. Also, this council prohibited the representation of Christ on the cross under the symbol of a lamb. Also in regard to this council, I quote from "Astro-Theology:" "The cross has been an emblem of the church ever since its organization, and the form on the cross was that of a lamb. But in the year 680 of our era, under the reign of Constantine Paganatus, in the sixth Constantinopolitan council, held under Pope Agathus, in the eighty-second decree of that council, it was decreed, and the decree subsequently ratified by Pope Adrian I., that instead of Christ's being represented in the form of a crucified lamb, which had up to that time been the only emblem of the crucifixion, he should be represented in the form of a crucified man." In explanation of why a lamb was used on the cross I continue to quote from "Astro-Theology:" "After passing through the zodiacal sign, the sun goes into the sign Aries, the Ram. The Latin word *Aries*, the Ram, was derived from the Egyptian word *Arez*, the sun, and 1890 years ago, about the time Christ was said to hav been born, after passing nearly through the sign, it crossed the equinoctial line and spring began. With the showers attendant on the sun crossing the line, and the stronger heat of the sun on account of its greater ascendency in the heavens, and on account of which the days were of greater length, vegetation began to spring up and grow and seed-time came giving promis of harvests that would save the people from starvation; hence the sun on crossing the line in the spring or vernal equinox was hailed by the people as the savior of the world, and was called the lamb of God for the salvation of the world because it was in the sign of the Lamb that vegetation sprang up into newness of life, with the hope of future plenty and happiness, after having passed through long fasting and prayer in the wilderness of winter when much of the crops and provisions of the past season had been consumed. This zodiacal Lamb was called the head of the church; and if anyone will look at the zodiacal signs in any almanac, it will be seen that the sign Aries represents the head. The zodiacal signs represented the twelve tribes of Israel, and the Lamb represented the tribe of Gad, so the lamb of Gad, or easily written God, became very appropriately a scriptural phrase or name." Josephus's "Antiquities" states that the signs of the zodiac, with the names of the twelve tribes, were engraved on the stones in the breastplate of the high priest. "Also, the signs of the zodiac are in use in the churches of the present day, and are to be seen on the flat, painted roof of Waltham Abbey church, and also in the restored tesselated pavement in the Lady chapel of Chichester cathedral in England" (*Frank Leslie's Sunday Magazine*, April, 1877, page 511).

The Nicene fathers in 787 decided the doctrin of transubstantiation in the eucharist, in which was not the image of Christ, but his very body and blood. The council of Constantinople, 879, approved, confirmed, and renewed the Nicene decrees. In the ninth century the procession of the Holy Spirit from the father and son was added to the creed. The fourth council of Lateran passed a decree in 1215 obliging the faithful to confess their sins at least once a year. The council of Lyons, 1274, decreed the procession of the Holy Ghost from the father and the son. The council of Lateran, 1513, decreed that the immortality of the soul be an article of faith. Previous to this time immortality was not universally believed in by the church. The council of Trent, 1545, not only decided the canon of the Bible as before spoken of, but it passed decrees on the fall of man, justification, and the dogma of the eucharist; defined the sacraments; settled the communion under one or two kinds; also gave enunciations on indulgences, purgatory, invocation and veneration of saints and the respect to be paid to their relics and images, etc. The council of Rome, convoked by Pope Pius IX. in 1869, decreed in July, 1870, the personal infallibility of the pope in matters of faith and morals to be a dogma of the church.

This, the last grand, or ecumenical, council of the Catholic church, is of such recent date that the present generation is conversant with it and its style of proceedings, and as a consequence those outside of the Catholic church do not accept its dictum as to the infallibility of the pope. And here is where a great inconsistency occurs, for there is nothing in Protestant countries on which to base any Christian doctrin or dogma other than has been given by the Catholic church through its various councils, and if the infallibility of the pope is rejected, then must the divinity of Christ, the canon of the Bible, and the various other doctrins and dogmas promulgated by the Catholic church through its various councils be rejected, for no one can say that the Catholic church has not now as much power and right to enact and decree doctrins and dogmas as it ever had. Then if the divinity of Christ is accepted the infallibility of the pope must be accepted also. Cardinal Gibbons says: "The course pursued by the church regarding the infallibility of the pope was practiced by her in reference to the divinity of Jesus Christ, which was formally defined at the council of Nicea in the fourth century" (The Faith of Our Fathers, page 151).

It will be seen by this review that the principal things that go to make up the church, such as the divinity of Christ, the canonicity of the Bible, and the various doctrins and dogmas, etc., all rest on the votes of priests in the councils of the Catholic church, some voted on separately and then collectivly, as in voting certain books of the Bible to be canonical. In this latter way I may say God, heaven, hell, etc., were elected to office and location respectivly, for in voting a book to be canonical all the characters, places, and conditions described in that book are elected to office, etc., and imbued with the same sanctity as is elected to the book.

But the question to be considered is, Do the votes of priests imbue the characters and books voted on with divinity and sanctity? I think no one of unbiased mind will admit that the votes of anyone, whether priest or not, can imbue any character or book with any sanctity whatever. No votes of priests could make Christ divine, whether living or dead, and it was useless to elect divinity to him three hundred years after he was dead. No votes of priests or others can make immortality a fact. We can go with our friends to the line that divides the living from the dead, but as to what is beyond that line no one knows. No one can know. No reasoning, no analogy, no anything, can reach beyond the dead line. All beyond is a mystery, which can only be solved by each one entering for himself, and then if he knows anything he will know for himself. But so far as we know he cannot impart any information to the living. The same is true of all characters, places, conditions, doctrins, and dogmas, as those last cited which hav been passed on by the councils of the Catholic church, which could not elevate anything to a position of sanctity unless it had sanctity inherent in itself. It is futil for the church to rant and roar, to issue bulls or decrees, thinking to control or govern the people, when the people understand its style of proceedings and its lack of authority or power to enforce or make good what it elects or teaches. The enlightenment of the age, with liberty of thought, speech, and investigation, will dispel the mists and fogs that hav been and still are being cast over the doings of the church in its own councils. The strength of the church lies in the ignorance of the people, and in matters regarding the church that institution is trying to keep them in ignorance. But when the people become enlightened as to the foundations on which the church rests, then in proportion as that enlightenment increases will that establishment decline.

To epitomize: 1. The church is intolerant. 2. The church is not based on the Bible, but the church made the Bible, consequently the Bible is not an inspired book. 3. The Bible has been open to the public only 345 years. 4. The God of the Bible and of the church is the sun, and is worshiped on Sunday. 5. The existence of such a person as Christ is very doubtful. 6. The divinity of Christ rests on the votes of priests in council, which is not good authority for divinity, consequently he was not divine. 7. All the doctrins and dogmas of the church rest on the votes of priests, consequently they hav not a foundation. Conclusion: When the people become enlightened in regard to the church and its assumptions, the church will decline.

I close with a quotation from John Wesley, the founder of Methodism, from a letter on the trial of Hetherington for blasphemy, court of queen's bench, Dec. 8, 1840, Winchester, England ("Eye Opener," page 167): "Another cause that will operate more powerfully and effectually than any of the preceding is the rays of philosophy, which begin now to pervade all ranks, rapidly dispelling the mists of ignorance, which hav been long, in a great degree, the mother of devotion, of slavish prejudice, and the enthusiastic bigotry of religious opinion. The decline of the papal power is owing to the same irresistible cause; nor can it be supposed that Methodism can stand the ground when brought to the test of truth, reason, and philosophy." L. L. DAWSON.

New Publications.

Unless otherwise specified, all publications noticed here can be had of THE TRUTH SEEKER COMPANY, *at the prices named.*

MY UNCLE BENJAMIN. By Claude Tillier. Translated from the French by B. R. Tucker. Price, $1.

This book is alleged to be a humorous, satirical, and philosophical novel, and Mr. Tucker in his preface says of it that it "has no equivalent in the literature of this century." Certainly in unearthing the work of an obscure French genius Mr. Tucker has found a very amusing book, and one with a half or whole truth underlying its every satire and pessimistic utterance. No class of people escapes its shafts of ridicule, and the book makes it apparent that each class deserves all it gets. There is enough of the novel about it to lead the reader along, but the meat of the book can only be found by going over it slowly, and then reading it again. And it will pay for the trouble in fun and philosophy, though its social cynicism—essentially French and not at all healthy—should not be taken too seriously.

LIFE. A Novel. By William W. Wheeler. Paper, 50 cents.

Another story with a moral, or an endeavor to make people read curious ideas by tangling them up with a love story. A man goes into a cataleptic state; people suppose him dead; his sister denies it, and refuses to bury him; the townspeople intend to arrest her as insane; a friend legally marries her so they can't, though the marriage is of convenience and not for keeps; a doctor is called—he cannot resuscitate the patient by any physical means—tries hypnotism—succeeds. Then the doctor and the patient and the friend discuss hypnotism, Spiritualism, Agnosticism, Christianity. Two more girls appear on the scene—church-members, and the three pair off, get jealous, make love; two pairs get married—the third girl sticks to her church and Bible and denounces the heretics. The book is pleasant to read, has a great many unprovable and preposterous theories, makes for Spiritualism and against the church, and will be liked best by Infidel Spiritualists who are not particular as to the plots and finish of their novels. The author is evidently a fair-minded man, but not trained in scientific methods of proving deductions or theorizing from proven inductions.

RELIGION OF MAN AND ETHICS OF SCIENCE. By Hudson Tuttle. M. L. Holbrook, publisher; price, $1.50.

Mr. Tuttle sums up the results of religious postulates and resulting dependent propositions as "superstition, a priesthood, bigotry, persecution, suppression of knowledge, and the arrogance of infallibility." On the other hand he finds the results from the postulate of science to be "man, not God, the divine center, nobility of life, highest ideal aspiration for perfection, calm reliance in the presence of universal and omnipotent forces, all-embracing charity and philanthropy, earnest endeavor to actualize the ideal perfect life rendered possible by his organization in this world, as the best preparation for the next; and for the Religion of Pain, the substitution of the Religion of Joy." The gist of the work is, leaving aside the enigmatical "divine center," that the past has been the age of foolishness, especially in religions, but that the future will see more wisdom shown in this as in all other regards. The book goes over about all the ground from the beginning to the end of things, and finally lands man in an earthly paradise and a spiritual heaven when he is through with the paradise. A good idea of the volume can be obtained from its chapter headings: PART I.—*The Religion of Man:* What is Religion? Fetichism; Phallic Worship; Man's Moral Progress Dependent on his Intellectual Growth; The Great Theological Problems—the Origin of Evil, the Nature of God, and the Future State; Man's Fall, and the Christian Scheme for his Redemption; Man's Position—Fate, Free Will, Free Agency, Necessity, Responsibility; Duties and Obligations of Man to God and to Himself. PART II.—*The Ethics of Science:* The Individual; The Genesis and Evolution of Spirit; The Law of Moral Government; The Appetites; Selfish Propensities; Love; Wisdom; Wisdom—the Will; Charter of Rights; Duties and Obligations of the Individual; Duty and Obligations of Society; Rights of Government; Duties of Society to Criminals; the Duty of Self-Culture; Marriage.

Mr. Tuttle is a brilliant but not an original or accurate writer. This book goes over the ground of his own "Career of Religious Ideas," "Origin and Development of Man," Bierbower's "Ethics," and Professor Oswald's "Bible of Nature," and is not always a good parallel to them even in those matters of morals and fact commonly regarded as settled. This may not be the author's fault, for anyone hampered with a God to reconcile with actual things and a varied assortment of supernatural theories like reincarnation, must of necessity depart from strict scientific methods, and assume a good deal that he can hav no hope of proving. Mr. Tuttle knows how to do this brilliantly and attractivly, but a good portion of his book is only words, words, words. The best chapters are those in which he deals with religion, and they are worth the price of the book.

Mr. H. L. Green has obtained permission to print in pamphlet form Colonel Ingersoll's *Arena* article on "God in the Constitution," and it can now be had for 10 cents. It should be circulated by the million copies for the good it will do aside from the pleasure Freethinkers will find in perusing it.

Those who like Mr. John Prescott Guild's vigorous condemnations of all ideas dissimilar to his own should send him, at Tyngsboro, Mass., 10 cents for his Grand Army address on "The Flag We Float." Mr. Guild never lets his reader go to sleep, though he occasionally arouses angry passions.

Monists, if there be any such people, will, we presume, find the quarterly magazine, the *Monist*, established by the Open Court Publishing Co., a valuable production. Everyday folks, just ordinarily interested in science and the various new theories and discoveries therein, will also be pleased with it. Since the establishment of the quarterly the *Open Court* has been reduced in size, and one must now subscribe for both to get what he formerly obtained in one. Price of the *Monist*, 50 cents single copy; $2 per year.

Until the TRUTH SEEKER ANNUAL AND FREETHINKER'S ALMANAC for 1891 is issued the two best annuals for next year are the "Freidenker Almanac," published in German by the Freidenker Company at Milwaukee, Wis., and the "National Secular Society's Almanac for 1891," edited by G. W. Foote and J. M. Wheeler, and published by Robert Forder, London. This last book contains articles by C. Bradlaugh, Messrs. Foote, Moss, Wheeler, Forder, Standring, and others, with much information useful to Englishmen, and a calendar useful to all Freethinkers. There are quite a number of mistakes regarding American Freethinkers, but not nearly so many as are usually found in English periodicals about America in general, and not more probably than we should make if we wrote about England without consulting our English friends, of whom happily we hav a good supply over here. But, on the whole, the publication has suffered none from the change of officers of the Society, and has, we think, improved in some details. We shall transfer some of its information to our own publication, which will be on sale about at the close of the year. The price of the almanac is 25 cents. The "Freidenker's Almanac" is of course useful only to those who read German, but to such it will be found vastly entertaining, as its corps of contributors is extensiv and able and the editor has gathered much good poetry and statistical knowledge to fill its pages. An article interesting to Wisconsin Germans is "School, State, and Church," by Hermann Boppe. Other contributors known to our readers are Hugo Andriessen, F. Schumann-Pott, and Dr. Paul Carus. The price of the almanac is 25 cents.

During the past year the Humboldt Library has been increased from number 121 to 134, and nearly all of the added numbers are books which Freethinkers desire to possess. Especially is this true of No. 121—J. S. Mill's "Utilitarianism," reprinted from the ninth London edition of that work. Utilitarianism as a basis for morals, or acts which affect others, has never been so thoroughly studied by the people of this country as by those of England, and this reprint opens the way for all, as the price is only 15 cents. Another volume which students of enlightened and progressiv politics will want to read, whether they agree with the authors or not, is No. 125—"Darwinism and Politics" and "Administrativ Nihilism," by Professor Huxley, price 15 cents. No. 124 is "Quintessence of Socialism," by Professor A. Schäffle, which appeals to the same class, and is printed at the same price. Professor Toynbee's Popular Addresses, Notes, and other Fragments, on "The Industrial Revolution of the Eighteenth Century," are printed in two double parts, price 60 cents. "The Law of Private Right," by George H. Smith, is also a double number; price 30 cents. Mr. Smith holds the opinion that the law of private right as administered in this country is fundamentally erroneous, owing to inaccurate text-books and loose judicial decisions. Books that are for students of science in her various branches are "Physiognomy and Expression," by Senator Paolo Mantegazza, director of the National Museum of Anthropology at France, in two parts, 60 cents; "Upon the Origin of Alpine and Italian Lakes; and Upon Glacial Erosion," by several noted English, Swiss, and American geologists—in two parts price 45 cents; "The Origin of the Organs," by Dr. Isaac Taylor, also in two double-number parts, price 60 cents; and "The Evolution of Sex," by Professors Geddes and Thomson—two double-number parts, price 60 cents. Purchasing these volumes is absolutely the cheapest method of keeping up with scientific discoveries of the day, and the price certainly places them within the reach of all. They may be ordered from this office, as may all the books noticed in these columns.

When Helen Gardener fights what she calls social or religious outrages, she does not nip around the edges and leave the root as vigorous as ever, she says, but slashes away into the center of the evil and splashes blood all around. Her book, "Is This Your Son, My Lord?" seems to be one of these slashing splashes. People who hav worked themselvs into the belief that woman is a poor, hunted creature whose chief object in life is to keep out of the reach of man, and that man's whole thought for woman is to make her his domestic slave and sexual plaything, will like this book. Others won't. The same criticism lies against it that lies against Tolstoi's "Kreutzer Sonata"—it is the work of prejudice and one-sided education. In Tolstoi's book, the author is plainly under the influence of his religion, and he draws a portrait of the race which is hideous and unlike. Helen Gardener has written apparently under the influence of the "Alphaites" and the "Dianaites," and other hysterical people who somehow think, and claim to hav evidence to back up their thought, that woman is a ravaged class and a victim of man, who is always vile. If one-half be true that the two "ites" mentioned claim, there ought to be another war for the emancipation of a sex.

The tendency of the times is toward the odd, not to say the erotic, in literature, and as the author of this book is a literary person as well as a reformer, it is not impossible that the opening chapter of this book—which, if Helen Gardener had not written it, we should call offensiv—was not without a purpose other than that of the surgeon cutting deep in order to heal. Be this as it may, it seems to us that she could safely hav let some of the suggestions remain between the covers of holy writ. But this is not the most serious fault of the book. She has drawn a portrait of man, in delineating one of her characters—the heavy villain—that she will find difficulty in duplicating in real life, and yet she must duplicate him or the "moral" of the novel falls to the ground. And on a premis which we do not think exists she has made man out to be a brute. This, no doubt, is due to the influence of those views of life which it is *Lucifer's* purpose to promulgate. The conversations by which man is thus revealed are unnatural and artificial. Read this: Mr. Mansfield's son has been guilty of an unmanly vice; a doctor, who is telling the story, informs his father, and that amiable individual suggests that the boy be taken to New York. He says to the physician:

"Close up your office for a few weeks and take the boy off on a lark. Paint things red. Go to New York. See the elephant. Oh, you'll know how to pick out a good dove, hang it! You understand."

"But I do not understand, Mr. Mansfield."

He sat down opposit, crossed his legs, drew his eyes to a long narrow line, and looked through the slit at me for a moment, with infinit disgust. Then he said slowly:

"What is the use for you to pretend not to know what I want of you in this case? You are no fool. You've lived long enough to know that men are all alike. What makes me mad is that the little idiot, that boy, has come near ruining his health and mind just for the need of some good, solid advice and a chance. Now I don't care to take him on his first round with the doves. He'd be—well, I suppose I might be a sort of a restraint on the little donkey; and if he goes by himself—well, you know, he'd most likely get into trouble. He'd fall into the hands of some low woman, who'd bleed him, or worse. Now if you go with him, you can arrange for him to meet a charmer—one that is as green as he is, don't you see—and if he took a sort of romantic fancy to her, all the better, for a while." He stopped to take breath.

"And then," I asked, "when the romantic fancy is over?"

"What do you mean?" he replied in astonishment.

"What is to become of the girl after you hav made an outcast of her, and of your son after you hav made a libertin of him?" I began, but he broke in impatiently:

"Oh, plague take the girl! What do I care what becomes of her? 'Becomes of her?' What always becomes of 'em? They can look out for themselvs. Libertin? I don't care how much of a libertin Pres. is; but what I won't stand—what makes me mad—is for him to be a blamed little fool:" and Mr. Mansfield took up his hat, strode out of my office, and slammed the door viciously behind him.

Now, if men generally hold such sentiments as this heavy villain expresses, then this book is timely and has a place in literature. If men do not, then the basing of a sermon in novel form on such a text is a libel on the masculin sex. But as if that were not enough, in another chapter are added two rapes—the description of which we cannot print—a deserted blackmailing woman, two illegitimate children, all in the regular course, as if they were the most common occurrences in the world, and one of the characters does his sex the honor to talk like this about men and women:

"I try to protect my sisters from other fellows; other fellows are trying to shield theirs from each other. If it were a manly desire, honestly felt, to protect the helpless and innocent or inexperienced; if it were from a sense of fairness; if it were innate honor; if it were because we believe that we hav no right to allow the ruin of the life of another being whom it is in our power to shield, why, don't you see, doctor, we wouldn't hav to watch each other at all? Our sisters would all be safe; because every man would do his level best to see that every girl had a fair chance to grow up and make her own choice of her own life when she was old enough to understand; but you know that it isn't so. You know that nine-tenths of the girls that go wrong are tricked or bullied into it, in the first place, by some scoundrel who knows perfectly well what he is about. What does he care for her ruined life? What does he care for justice or honor toward the helpless? She isn't his sister. It won't react on him if she is disgraced. I tell you, doctor, men are a bad lot. You know perfectly well that there is a tacit understanding among them not to giv each other away. They all watch women and shield each other. They don't even want a woman to tell the truth in books. They pretend the conditions do not exist, that women are morbid and erotic. I don't believe that they know the meaning of unselfishness. Every act of their lives is for themselvs. They howl about wanting their families to be happy; but it is all because it would be less comfortable for themselvs if they were not."

These views are the basis of the book, and the evils to which they naturally lead are the roots Miss Gardener is cutting at. It seems to us that she is wasting much effort. The roots are not there.

From the foregoing it will be seen that Miss Gardener's attempt to paint the lives of men is not regarded by us as a great success. The reason is not that she has not the skill to say what she means, but that she is writing of something of which apparently she knows almost nothing. The jokes in the papers about women are all written by men. As psychological studies of the female sex they show great stupidity, and a man who should form his opinion of women from them would get left in practical dealing with them. So with the lessons of Miss Gardener's book. Female readers of inexperience are warned that men are a great deal better than she paints them—or rather, a great deal less rascally. Like the brutes *Lucifer* rakes up from the muck of humanity, Miss Gardener's villains are so exceptional that they horrify even though existing only in the imagination, and if she could only make them flesh and blood men she would hav a right to write such a work.

Now for Miss Gardener's side of the story. "Is This Your Son, My Lord?" is written for a purpose, which is, to quote from the advertisment, "to expose the respectable frauds, the hypocrisies, and the essential rottenness of society," and therefore its literary finish and value as a product of the novelist's art are of secondary consideration. The main idea is to reform the men. The characters represented are types of good, bad, and mixed men. "Fred Harmon, the conventional, fashionable, polished hypocrit, the product of a false civilization, a blighting curse to all who come within the compass of his influence; 'an echo of an echo,' and something far worse. Preston Mansfield, naturally high-minded, with manly impulses, possessing the foundation of a worthy if not a brilliant manhood, swept by outside influences into the vortex of vice until, sweeping others with himself, he meets a tragic fate. Harvey Ball, noble, frank, outspoken, real, a man who makes one renew his faith in mankind; a type of the honest-hearted, fearless investigator, in error in some of his views as we think, but it is the error of an honest soul who would follow a truth wherever she may lead him, and such error is not to be feared. Such are the types which appeal most strongly to the parental reader." Thus the advertisment. Then we hav Mrs. Harmon, fit mother to Fred; a practical man with a Maudie-girl daughter who finally marries the good Agnostic young man—in the real conventional Elmina-stabbed-the-count style; and a few other character pegs upon which to hang moral garments. The story is kept along in a skillful manner to interest the reader, though in one or two places the transition from action to narrativ is too abrupt, and there are some lines which George Eliot would hav omitted. But everybody will, we think, be glad to hav and read the book, because it has a lot of good heresy in it, and because Helen, beloved of all, wrote it. Besides these reasons, a great many think it superior to any of her previous books—though how it can be compared with "Men, Women, and Gods," is not very plain! Mr. Chamberlain last week praised it highly—but then he is a student of Alphaism—and now Captain Adams, president of the Canadian Secular Union, says of it: "The best book of the age. The only writer who has had the skill to do what only a very few hav dared to try to do—compose a well-constructed story expressing honest opinions to the full and speaking what everybody is thinking of and nobody thinks it polite to mention. It delights me to find the things that I am constantly thinking and saying blurted out so boldly and with such exquisit wit and simile that the old ideas hav the charm of new acquaintances." It is evident that Captain Adams, like the other critics of the race, is "up" in the race's vicious ways. We wonder why. And there are others who think as Captain Adams does. The *Woman's Tribune* says "It is a novel which has to do with the moral understratum of fashionable life, whose evils and sham it mercilessly exposes. The first pages giv a glimpse into that black pit of moral iniquity from which, covered over by the garlands of fashionable religion and conventionality, there yet rise the noxious vapors that poison the whole social atmosphere. If one can hav confidence enough in Miss Gardener's purpose, as all can who know the sincerity, purity, and courage of her writings, to trust her through the opening chapters, one finds that in this sad story of human experience, duplicated daily in the large cities and aped in the smaller, the most profound lessons are taught. It is an elaboration in fiction of the profound scripture, 'There is a way that seemeth right unto a man, but the end thereof is death.' Still it is always the novel and never the homily. It is scientific in its methods and disdains to appeal to any emotion or sentiment to enforce its high code of honor for men and genuinness for society. Every page breathes sincerity and high purpose." This being the case we suppose all our readers will send $1 for a copy in cloth, or 50 cents for the paper-covered edition.

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SUBSCRIPTION RATES.

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One subscription two years, in advance	5 00
Two new subscribers	5 00
One subscription with one new subscriber, in one remittance	5 00
One subscription with two new subscribers, in one remittance	7 00
One subscription with three new subscribers, in one remittance	8 50
One subscription with four new subscribers, in one remittance	10 00
Any number over five at the same rate, invariably with one remittance.	

What They Say About the Picture Book.

Pomeroy's Advance Thought.

Brick Pomeroy is a strong Prohibitionist, and we do not quite understand how he came to write the following; but it goes:

"The Truth Seeker Company, New York city, has lately issued a very curious curiosity book of religious pictures, by Watson Heston, from the characters mentioned in the Bible. These pictures do not disturb the ocean of spirituality that the Bible points to, but they bring out a number of characters mentioned in the biblical narrativ (Bible signifying a book of narrations), according to the character each possessed, judging from the narration as printed. The book contains about two hundred pictures. Price for the large volume, $2. Many of the pictures are very forcible, and are worthy of very serious thought. The first shows Uncle Sam attacked by pests that come swarming from Ireland and European slums. They are represented as bugs and flying vermin, labeled, Pinkerton Thug, Anarchist, Sunday Bores, House Chaplain, Army Chaplain, Whisky Blow Fly, The Pope's Irish, Postal Regulations, God-in-the-state, etc.

"Some of the pictures are lacking in sense and born only of prejudice, while others are bright as day. The one showing Uncle Sam and Education as struggling in the embrace of serpents called Sectarianism and Priestcraft is not correct. The serpents should be named Usury and Monopoly. Many of the pictures offend without pointing to a betterment, while others are strongly and usefully suggestiv. The idea that nearly two thousand millions of dollars' worth of church property is entirely exempt from taxation, and, when sold, goes into the pockets of the survivors of church organization, is worthy of general thought and attention. The pictures representing the demand that no work shall be done on Sunday, are far-fetched and not true to the letter or spirit of the legal law or public sentiment. The picture, The Atonement Doctrin, is very forcible and about right. Clamor of the Creeds is one of the best of the series. Janus-faced Credalists is also a correct satire on all who oppose Mormonism, or rather polygamous marriages. The book is full of food for thought—and thinking is what a large portion of those who profess religion entirely forget. It contains nearly 400 pages, and 185 full-page illustrations. It is 12x9 inches; bound in boards and sent for $2. Truth Seeker Company, 28 Lafayette place, New York city.

The Petition to the World's Fair Commission.

Cut this petition out, place it at the head of a sheet of paper, and ask your neighbors to sign it. When filled, forward it to THE TRUTH SEEKER office. Get everybody in town to sign.

Professional Messiahs.

The papers are now telling interesting stories about Johnson Sides, the Indian messiah. Captain York, on a visit to this town from Nevada City, knows the dusky anointed well, and relates this anecdote to show that he is not less eccentric than other mediators between heaven and earth. "I remember," said the captain to a *World* reporter, "that about four years ago Johnson Sides became imbued with a strong desire to Christianize and educate the members of his tribe, and to that end made a battle for a school-house. A dug-out or a log-cabin would not do. He had to hav a school-house properly framed and built. He was then near Virginia City, and it was on the outskirts of the city he wanted to build the school-house. He had no money and the tribe was poor. Neither did he hav credit, but he determined to hav the school at any cost. So he laid his plans, and soon the lumber dealers began to miss scantling, timbers, and boards, and carpenters had their tools stolen. No one could detect the thief or thieves, and the matter was a mystery until one day a lumber dealer in riding across country happened onto Johnson Sides's school-house. He examined the marks on the rough timber and recognized it as having been stolen from him, and he returned to the city to tell the other dealers of his find. They went to the scene and found the schoolhouse well on toward completion, and near it enough lumber to finish the building. The dealers compelled Johnson Sides to return all the stuff, and then in disgust he exclaimed, 'Huh! Christians make Jesus pay one bit one foot for him cross.'"

Such eccentric disregard of the difference between *meum* and *teum* is not peculiar to this alleged messiah alone. We recollect of another son of God, mentioned in sacred mythology, who broke the Sabbath by going through a cornfield, plucking ears of corn to eat, and who when he wanted to journey to a city, hopped upon the first donkey he found feeding by the roadside.

The National Reformers.

And now the National Reformers, the God-in-the-Constitution folk, are angry at President Harrison for not recognizing Jesus Christ in his recent Thanksgiving proclamation. The *Presbyterian Journal* sorrowfully explains:

"The political entanglements are such that not a few even of our best men do not hold them, or are trammeled in acting up to them; even our Presbyterian elder president refused, though specially asked, to recognize Christ in his Thanksgiving proclamation."

But the Rev. D. W. Carson, in the *United Presbyterian*, waxes angry in earnest, and thus berates Elder Harrison:

"Only think of it. The president of this Christian nation, himself a member and an officer in the church of Christ, professing to direct us how to obtain a gracious acceptance of our praise, recommends us to go to work and endeavor to merit it by remembering the poor! Does he think that we hav forgotten the story of Cain and Abel and their respectiv offerings, in the very beginning of our history as a race, with its primary lesson on this very subject in which he offers to be our teacher? Or does he expect us, standing in the full noonday light of a complete revelation, to try to please God by spitting in the face of the beloved, his and ours? Merit, indeed! What a time was this, when the story of Calvary is being told in all the Sabbath-schools of the land, diffusing its sweet-smelling odor, which has already filled heaven with its fragrance, all around us! What a time was this to ask us to perfume our thank-offerings to God with such merit as we can distill from our paltry, contemptible gifts to the poor!"

It's really too bad! but when one reads these rebukes to our chief executiv, he is moved to ask, what do these folks want? If Harrison is not pious enough for them, where will they find a man, outside of their own fanatical ranks, who is? Christ himself would never hav suited them.

Mr. Wanamaker—Holy John!—is also belabored by his fellow-fanatics, for permitting any Sunday mail service at all, and he is held up as a fitting object for disciplinary treatment. The Rev. Mr. George, of Beaver Falls, addressed the Sabbath Association of Western Pennsylvania recently, and said of Mr. Wanamaker:

"We all know that the Sunday newspaper is a great evil, and that its publishers and those who sell it, as well as those who advertise in it, are in many cases prominently identified with church work. Such persons should be subjected to the most rigid church disciplin. But let us not overlook an evil which, to my mind, is far more gigantic than the Sunday newspaper. I refer to the United States mail service, which is carried on openly on the Sabbath. At the head of this service is a man who has long been identified with church work, as the teacher of a Bible class, and who is looked upon as a conscientious and consistent Christian; yet this man, an elder or deacon in a Presbyterian church, lends his official indorsement to a most flagrant violation of the laws of God and man. Let the church begin by subjecting this man to disciplin. Let the members of his church or his pastor go to him, and tell him he will either hav to withdraw from the church whose sacramental vows he is clearly breaking, or issue a proclamation putting a stop to work in the government mail service on the Sabbath. Mr. Wanamaker knows he is not acting consistently; as a Presbyterian elder, he cannot help knowing it."

In the *Christian Statesman* of last week, a contributor makes a suggestion which entitles him to a reward as the most zealous of the Reformers. It is, that all our courts should be opened with prayer! To the possible objection that there is no one in court to do the praying, he makes three answering suggestions as to appointing the leader of the ceremony:

"1. The pious judge. What a solemn, affecting, though novel sight that would be: Judge White, or Ewing, or Stowe, or other well-known Christian judges in Allegheny county, opening court by calling on all to join in prayer for a blessing on their work? With what solemnity would the venerable Judge Miller, of the United States Supreme Court, hav sought the favor of God at the opening of court? Hundreds, thousands of other judges throughout our country, equally good, would gladly and most fittingly perform this appropriate service. Or

"2. Let the service be performed by the various ministers of the gospel in the place. They would gladly do it, taking it in turn. It would be both a pleasure and a benefit to them. Or

"3. In our more important places where courts sit a large portion of the time, let the regular chaplains be employed. Why not? It would be a saving of time. Business would be more promptly dispatched. The general appearance, the *personnel*, of court-room crowds would be greatly improved. All parties would be the gainers, and the public expense would be decreased. Then why not employ chaplains for our court-rooms as well as, nay, more than, in our prisons and workhouses?"

To this the editor of the *Statesman* adds:

"The foregoing suggestion is of the utmost practical value. We are glad to inform our readers that the courts in Massachusetts—we do not know how generally or whether invariably—are opened with prayer. Our lamented brother, the Rev. David McFall, rendered this service for some time in the courts of East Cambridge, and once when the present writer was his guest he asked us to take his place, but we were unable to accept the invitation. We ask information from our readers as to whether this custom prevails in other states, and how widely it prevails in Massachusetts."

If the Sabbath Union succeeds in its object, these National Reformers may hope to succeed in theirs, and put Christ into our Constitution, laws, and courts. And what a high old time the parsons will hav then!

Two Sources of Authority.

Replying to our question why the Seventh Day Adventists resist the Sunday laws when they assert that they follow Christ and the apostles, who "taught submission to rightful authority," the *American Sentinel* says:

"They oppose, not rightful authority, but a most unwarranted usurpation by the state of power that belongs alone to God. They 'render to Cæsar the things that are Cæsar's, and to God the things that are God's,' and refuse to obey the state only when, like the magistrates referred to in Acts iv, 5-19, it commands that which involves the violation of the law of God. We utterly repudiate the pagan theory to which THE TRUTH SEEKER seems to be wedded, namely, that the state is supreme in all things."

Exactly. But who is to say what things are Cæsar's and what things are God's? How do we know what power belongs alone to God? How do we know when magistrates are violating the law of God?

The Bible answers those questions, does the *Sentinel* say? Ah, who knows what the Bible means? Who shall interpret it definitivly? Think of the scores of sects, each interpreting differently! If the Bible is the authority, then we must hav an inspired and divinely authorized interpreter—as the Catholic church claims to be. No one has more clearly shown the folly of trying to authoritativly outline Christianity than the *Sentinel* people in their resistance to Blair's Educational amendment. And all they say as to that applies to the Bible in this case.

Again, when the Adventists think the Bible commands one thing and the state clearly commands another the Adventists propose to obey the Bible—in other words, their rights of conscience, as they conceive them to be. What is this but the Catholic position of the church above the state—the pope above the president, the priest above the legislator? And it must necessarily be the position of any true Christian church, or of any church or religion founded upon alleged supernatural events or authority. Are the Adventists that sort of folks?

THE TRUTH SEEKER is very much misconstrued if it is thought to maintain the state's supremacy. It does no such thing. It maintains man's supremacy. Back of the state, and higher than it, back of all constitutions and courts and legislators and governors and presidents, is Man. He is supreme. The state is but the expression of his wish—the method he takes to accomplish his will. This is the American doctrin also—the People are the supreme authority—and not "God."

The difference between the Freethinkers and the Adventists in their contention for church and state

separation is that the Adventists imagin that some imaginary God calls for it, while the Freethinkers declare it to be for the benefit of the people. One wants it for God's and man's sake, the other for man's sake alone. The Adventists must, in their advocacy, make their logic straddle both positions. God and Cæsar will never get together, for there is no one to survey the boundaries of their respectiv dominions. Therefore, as God makes no disturbance over whatever man does, and as Cæsar does, we can for practical purposes reckon only with Cæsar, ignoring the other's claims. For whenever ambitious man attempts to sit upon two stools he falls to the ground. Work, then, for justice and human happiness in this world; let God take care of himself with the aid of his omnipotence.

The Beneficent Comstock Law.

One of the beautiful possibilities of the Comstock postal statute which we hav forgotten until now to mention, but which is again rendered timely by Mr. Wanamaker's post-office report, is thus shown by the *Evening Post*. The incident occurred during the recent campaign. With the politics of the story we hav nothing to do:

"The postmaster—one Fiedler—at Bellefonte, Pa., has come to his aid by excluding the *World's* story of Quay's criminal career from the mails at that place as 'obscene literature.' The *World's* supplement containing the story was folded in the issue of a local Democratic paper, the Centre *Democrat*, and Fiedler took upon himself to refuse to deliver the *Democrat* unless the supplement was taken out of it, on the old Southern plan. We question if there is any remedy for this if Wanamaker chooses to stand by Fiedler, as he doubtless will. But of course all this uproar over the charge helps to spread the story of Quay's dishonesty, or, in other words, helps the Independents. Nothing so stimulates curiosity to see a book or pamphlet as its exclusion from the mails on any ground, and especially on the ground of 'obscenity.' The effect of Fiedler's exploit is hightened, too, by the fact that he himself edits a Republican sheet called the Keystone *Gazette*, and is, therefore, one of the goodly company of the muzzled."

Mr. Quay may or may not be guilty of the charges made against him. But, either way, the postmaster was strictly right if the law be right. The supplement was undoubtedly lacking in modesty and good manners, for it is very ungentlemanly to constantly remind people of their faults, and also, it undoubtedly offended Mr. Quay's sense of delicacy. To him and his friends it was unbecoming, indecorous, unseemly. Being so, it was indecent, and therefore unmailable according to the new Comstock statute. To exclude the supplement "was the simple duty of the" Bellefonte postmaster, who of course could "never discuss the policy or wisdom of breaking the law."

To the Seventh Day Adventists.

We respectfully call the attention of the *Advent Review and Herald* and the *American Sentinel* to this occurrence. Ralph Avery, who lived near Delzura, a place not far from San Diego, Cal., was an industrious man, fifty years of age, highly esteemed, and possessed of more than ordinary intelligence. Not long ago he became a convert to the Seventh Day Advent faith, and talked religion until everybody was bored. Then, his hallucination increasing, he began to fast, and imagined that the mantle of the prophets was about to fall upon him from heaven. On Thursday of last week he came to the house where his wife and child were, shouting frantically that he was the second Christ. The wife rightly judged that he was insane, and, taking her child in her arms, started to run for a neighbor's. The fanatic overtook her, and demanded his son, declaring that he was commanded by heaven to spill the boy's blood as a sacrifice. The child was rescued and placed in other hands, and the neighbors took Avery in charge. Upon his person was found a knife which he had sharpened agreeably to the supposed divine command to cut his son's heart out and burn it as an offering to God. Except for the interference of others he would doubtless hav followed directions and killed the child. Another hallucination of Avery's was the belief that a ray of light had entered him, giving him a subjectiv illumination, together with unbounded wisdom.

When Prof. J. O. Corliss next goes into the mission field, spreading the third angel's message, we hope he will be careful whom he converts. It is better that folks like Avery should "die in their sins" than that they should be saved at the cost of innocent lives.

It is said that the Adventists are closer students of the Bible, and more literal believers therein, than any other Christian sect. We suggest, therefore, in order to avert murder, that their Publishing Association get out an edition of the Bible from which all reference to sacrifice is omitted. For (as *Freethought* says) ever since Abraham imposed upon his superstitious tribe the story that God demanded the sacrifice of Isaac, people of weak mind hav believed in sacrifices and many hav made them. The crucifixion of Christ, with the doctrin of vicarious sacrifice attached to it, increased the evil. The doctrin therefore is pernicious in practice, besides being unjust in theory. Let the Adventists take heed, learn wisdom, and expurgate their Bible before their sect is responsible for any more insane men.

Still a Good Christian.

Two weeks ago Albert H. Smith, of Brooklyn, was convicted of forgery and sentenced to prison for seventeen years.

The regular monthly business meeting of Plymouth church, the late Henry Ward Beecher's charge, was held Friday evening, December 5th. Deacon B. F. Blair presided, and the routine business was quickly settled. Then the Rev. Dr. Lyman Abbott, now pastor of the church and editor of the *Christian Union*, arose, and claimed the attention of the gathering. He alluded first to the fact that Albert H. Smith, the forger, was a member of Plymouth church. He then sketched the career of the forger and his crime. Dr. Abbott told of his interview with Smith, and said that he firmly believed that the criminal had repented. He then read a letter from Smith as follows:

"DR. LYMAN ABBOTT, *My Dear Pastor:* Will you kindly advise me of my present position as an unworthy member of Plymouth church—what my duty is toward the brethren? I can, at the least, but express my bitter sorrow and sincere repentance for the crime I hav committed, and ask you to make expression of this to the proper officers of the church.

"My daily prayer is for God's forgivness and for grace to bear my deserved punishment and humiliation. I feel that he has brought my heart back to himself. He saw me slipping away from my professions to the world of a desire to lead a Christian life, and has taken this means of saving me. I see in this call to bear this heavy cross and shame that I hav yet an opportunity to serve him and try to do his will. I trust I hav set my face in the right direction, and ask for your prayers and forgivness.

"Very sincerely yours, ALBERT H. SMITH.

"Dec. 1, 1890."

The letter was written from the Tombs. "My dear pastor" then offered the following resolution:

"*Resolved*, That this church, fully recognizing the sin of Albert H. Smith in the act for which he is now suffering the legal penalty, retain his name upon the rolls, in the faith that no man more needs the watch and care of a Christian church than one who has fallen into sin, but has sincerely repented of his sin, and desires to return to the way of righteousness and life. Our message to our brother is that God pardoneth and absolveth all those that truly repent and unfeignedly believe in his holy gospel, and we commend him to the prayers of the members of our church and to such special offices of spiritual aid as it may be possible for the pastors or other officers of this church to render to him."

The resolution was unanimously adopted, and so when forger Smith returns from Sing Sing he will resume his place among the brethren as a member of the church in good and regular standing!

Not So Very Deplorable.

The *Evening Post* has discovered a mare's nest in Western Europe. It is that the Catholic church is rapidly drifting into Socialism, citing Cardinal Manning's letter to a convention at Liege in proof. The cardinal said: "It will never be possible to establish peaceful relations between employers and workingmen in an effectiv and lasting manner, until there shall be enacted a just and proper law regulating profits and wages—a law by which all free contracts between capital and labor shall be governed." All the churches, adds the *Post*, are drifting more or less rapidly into the same position, and for the reason that the people, having found out that heaven is a myth, are demanding their paradise here on earth. "They used to accept the promis of a heaven hereafter as a solution for their earthly privations, but they refuse to do so any longer, and the clergy are forced, in order to hav an influence with them or get a hearing from them, to promis them a heaven on earth, for that is what Socialism offers."

Of course the *Post* thinks this tendency most deplorable. "The plan of 'a just and proper law regulating wages and profits,' assumes the existence somewhere in humanity of a stock of grace, wisdom, and understanding, and of legislativ and administrativ talent, which the world has not yet drawn on. Who is competent to draft such a law, and where are the saints who are to execute it so as to make this earthly paradise? Even Mr. Bellamy, perfect as his arrangements are, does not provide a general superintendent or board of control for his phalanstery. Three years ago there was a widespread notion that somehow the Knights of Labor had been specially consecrated for the work of regenerating at least American society, but in a very few months Satan was as busy among them with his varied assortment of deviltries as among the rest of mankind. The chiefs lied and stole, and quarreled and failed, just like capitalists and brokers. The notion which some of the clergy are helping to spread, that human society can be improved independently of improvements in human character, has just as much promis and potency of social mischief in it as the invasion of the barbarians in the fifth century. It may overthrow what we hav, but it will take now, as it took then, a thousand years to put something decent and bearable in its place."

We cannot agree at all with the *Post* that, "humanly speaking," this spread of skepticism is "deplorable," though no one can deny that the race is not, by many years, fitted for such cooperativ life as Socialism or Anarchism presents. There is too much of the savage in us yet. But the very fact that the people hav quit thinking about an imaginary heaven and gone to thinking about improving their condition on earth is, if it be really a fact, the most hopeful sign of the age. As long as people would accept the promis of a heaven hereafter as payment in full for slavery here, but little progress in solving economic puzzles could be made. But let the world seriously turn its attention to devising and practicing schemes whereby every man shall be enabled to consume the full equivalent of what he produces, and the result will be felt in less than a thousand years. At any rate, there is no use in standing still because first steps may hav to be retraced and a new path sought.

Editorial Notes.

THE editor of the *Investigator* asks this curious question: "Is Balfour a greater enemy to Ireland than Mrs. O'Shea?"

Why Mrs. O'Shea? Is it always to be Adam's answer, She did it?

THIS is a Methodist opinion of "Father" Huntington, from the *Christian Advocate:* "Protestant monkhoods merit only contempt, being the monkeyish imitations of Rome." Alliterativ and accurate!

THE *Christian Statesman* says:

"THE TRUTH SEEKER is a journal published in New York and devoted to the secular theory of government, or the utter divorce of civil government from religion. Here is its estimate of the Prohibition movement: 'It is a base conspiracy of raving cranks, frothing fanatics, gibbering lunatics, frenzied bigots, designing knaves, rotten demagogs, and unprincipled politicians, who would apply the torch of conflagration to the glorious temple of liberty bequeathed us by our fathers, and dance in fiendish revelry around the smoking ruin.'"

When did THE TRUTH SEEKER ever say that?

PRESBYTERIANISM is progressing. The First Presbyterian church of Spokane Falls, Wash., held a foot sociable last week. A heavy curtain was hung, and on one side were the ladies, on the other the gentlemen. The ladies had to exhibit one foot from under the curtain, and the gents took their choice of which foot carried the fairest owner, and brought her to supper in consideration of fifteen cents for the privilege of choosing.

MISSOURI is a pious state, and has a good Sunday law, based so entirely upon religion that it exempts from penalties "any person who is a member of a religious society by whom any other than the first day of the week is observed as a Sabbath, so that he observes such Sabbath." But notwithstanding this, so bloodthirsty are the evangelical Christians of the state that two Seventh Day Adventists, William Fritz and Robert Gibb, living in Howard county, near Armstrong, hav been indicted and arrested for performing common labor on their farms on Sunday. The cases were docketed for trial in the circuit court at Fayette, Tuesday, Dec. 2, 1890, but no further particulars hav reached the headquarters of the sect at Battle Creek, Mich.

The Picture Book, Bound in Cloth, $2.50.

Many purchasers of the "Freethinker's Pictorial Text-Book" having expressed a desire for a cloth binding for it, we hav arranged to satisfy the demand, and for an additional fifty cents will send it in silk cloth, gold and black lettering. In either style of binding it is the cheapest book for the money among Freethought publications. It is also one of the very best.

Letters from Friends.

FINDLAY, O., Nov. 25, 1890.

MR. EDITOR: This postal is the result of a call in the last issue of THE TRUTH SEEKER. I heartily indorse the motion of Mr. Guthrie, as seconded by Geo. L. Pratt in the November 22d issue of THE TRUTH SEEKER. Also I am in for a family record as suggested by Capt. T. J. Kennedy, and for having the pictures engraved of the worthies he named; and if Mr. Heston so kindly sees fit to push it I will pledge myself for a copy unless the cost is too much.

SAML. H. ZIMMERMAN.

HEBER CITY, UTAH, Nov. 15, 1890.

MR. EDITOR: The present inclosure is for one year's subscription and one copy of the picture book. I should like to be able to help the cause more than I do. But I do the very best I can. Can every other truth seeker say the same and tell the truth? If they can, you hav a hard row to hoe. But I think you hav the courage to face it. And I for one will pledge myself to help you all I can. Hoping you will liv long to fight the good fight, I remain,

Yours for the truth, ANDREW LINDSAY.

HEBER CITY, UTAH, Nov. 17, 1890.

MR. EDITOR: Your article on the failure of the fulfillment of prophecy as published in your paper of October 11th, is in my poor judgment unanswerable. Hence I inclose $1 for two or three copies, and desire to keep that record. Hav you any pamphlets in print on that subject? If so, I should like to get some if I knew how. If any, send me a copy, and I will remit and may order more.

Your sincere well-wisher in the struggle of Right against the tyrant Might, JOHN DUNOAN.

SNOWVILLE, VA., Dec. 1, 1890.

MR. EDITOR: The mother is the real head of the family, yet Captain Kennedy proposes a family record surrounded on all sides by *men*. He forgets men are only what mothers make them. He forgets how much woman has done and is still doing for freedom and Liberalism. But it is to be hoped the record makers will remember to at least alternate the picture of each man with the picture of some good woman. Ernestine L. Rose, Harriet Martineau, Susie H. Wixon, Elizabeth Cady Stanton, Matilda Joslyn Gage, Susan B. Anthony, and hundreds of others are on the roll to be selected from. The only trouble will be that so many grand, good women must be left out.

The wife, and she is not one jot less than the husband;
The daughter, and she is just as good as the son;
The mother, and she is every bit as much as the father.

ELMINA DRAKE SLENKER.

HENDERSON, KY., Nov. 25, 1890.

MR. EDITOR: I hav to acknowledge that the "Freethinkers' Text-Book" contains many powerful facts from the highest authorities contradicting and completely setting aside many of the follies and wicked features of the churches, and, with the powerful assistance of the illustrations, throwing discredit on even the most respectable doctrins and practices. I hav found very little in the pictures to condemn, but a great deal that deserves a hearty amen. I think the Decline of the Papacy in Italy is the best, and the Race between Ingersoll and Gladstone is second; but the least of them is still magnificent. I do not know how much toil and perspiration are expended in the production of one of these inimitable sketches, but I must say: Heston, you are a master. Everybody should hav the book, and I am willing to help pay for a copy to be sent to Mr. Gladstone and one to the pope. T. J. STEVENSON.

HAMBURG, IA., Nov. 24, 1890.

MR. EDITOR: Will you please giv the names of the twenty-seven Bibles as given by Kersey Graves's work, through the medium of THE TRUTH SEEKER, and also to whom the revelations were supposed to hav been made?

If any of the subscribers hav any back numbers they do not want, they can make good use of them and help the cause by sending them to August Wagner, of this place, who will highly appreciate the favors and use them to the best advantage. Yours truly, E. DALBEY.

[The chief among the Bibles enumerated by Mr. Graves are: Rig Veda, Yojur Veda, Sama Veda, Atharva Veda, Institutes of Menu, Ramayana, Mahabarat, Barta Shastra, Hermas, Zend Avesta, Sadder, Desatur, G. Javidan, Sophi Ibrahim, Ta-Heo, Chung Yung, Book of Mang, Shoo King, She King, Chun Tsen, Tao-te King, Musnavi, Bour Desch Kaliwakim, Saga, Kaliocham, Athenian Testament, Yohar, Koran, Book of Mormon, Shaker Divine Roll, Talmud, Old and New Testaments. These number upward of twenty-seven. Mr. Graves givs the alleged recipients of the revelations only in the most important cases. The names of the recipients will be found, so far as known at all, in various works on religions.—ED. T. S.]

CHICAGO, ILL., Nov. 25, 1890.

MR. EDITOR: On Sunday evening, November 23d, Mrs. M. A. Freeman gave her new lecture, "The Battle for Bread," before the Chicago Secular Union, Princess Opera House, to an appreciativ and magnificent audience. The house was filled to overflowing. Many prominent citizens were present, and the occasion was one long to be remembered. An elegant basket of flowers was presented to the lecturer by Mrs. J. H. Greer. A recitation was given by Mrs. Hannah, a former member of the Milwaukee Liberal League. Mrs. Freeman's lecture, the "Battle for Bread," was delivered at th recent congress at Portsmouth—that is, in part, as she was allowed only forty-five minutes on that occasion. The following is from the Chicago daily *Globe:*

Mrs. Freeman delivered a lecture on "The Battle for Bread" last evening, before the Secular Union, at the Princess Opera House, West Madison street. Mrs. Freeman attracted the largest audience that has ever attended the Union's meeting. She is a pleasant speaker and her address contained many salient points and much good advice.

And the evening *Journal* says:

The Chicago Secular Union had its largest audience of the season Sunday evening at Princess Opera House to hear Mrs. M. A. Freeman's lecture, "The Battle for Bread," in which she held her hearers enraptured for an hour with her expressions of practical ideas mingled with poetic sentiment sustaining her high reputation as a lecturer. Mrs. M. J. Weeks's singing was much appreciated by the audience and there was instrumental music by Mrs. Reece, Bertha Piper, and J. Greer.

It is said that a prophet is without honor in his own country, but the large and appreciativ audience upon this occasion was an eloquent tribute of the people's enthusiasm for Mrs. Freeman's ten years' work in the Chicago Secular Union, to which she has unflinchingly devoted her time and talents. She has resided in Chicago for twenty-two years, and it only needs to be announced that she will speak to fill the house to overflowing. J. H. GREER.

SEWARD, NEB., Nov. 25, 290.

MR. EDITOR: Will you favor me by inserting the inclosed obituary in THE TRUTH SEEKER? If you will please send me seven or eight extra copies, I will remit to you when I send for my historical cartoon book. Ours was the first funeral exercise of the kind in Seward, which has over two thousand inhabitants with a dozen churches.

H. L. BOYES.

OBITUARY.

Gone to that undiscovered country from whose bourne no traveler returns.

BOYES.—At her residence in Seward on Monday, Oct. 13, 1890, Mrs. Esther L. Boyes, aged 75 years and 18 days.

Mrs. Boyes was the daughter of Col. Arunah Hibbard and Esther Hibbard. Her father, Colonel Hibbard, served in the war of 1812. The deceased was born in Erie county, N. Y., Sept. 25, 1815, and was married to Hiram L. Boyes, Oct. 20, 1836. She was one of the oldest settlers of Seward, Neb., having removed here with her husband more than twenty-three years ago. She was respected and loved by all who knew her, and was noted for her genial disposition and kindness to all, especially to those in adversity. She leaves her husband, five sons, and two daughters to mourn the loss of a devoted wife and loving mother. The funeral services were held at the residence of the deceased, and were simple yet very impressiv. Many friends gathered to pay their last sad tribute of respect to the dead friend and neighbor. After an appropriate selection of vocal music, with organ accompaniment, had been rendered by Mr. Merriam, Mr. Bain, Mrs. Smith Atkins, Mrs. Reichman, and Miss Jolley, Judge Lowley read that exquisit poem, "Why Should the Spirit of Mortal be Proud?" in his own good style. Mrs. D. C. McKillip then read an extract from Edwin Arnold's "Light of Asia" with an impressiv manner. Another selection of music was rendered, and the corpse was taken to the north cemetery and laid to rest surrounded by a large circle of sorrowing friends.

A CARD.

We offer, as far as words can, our grateful thanks to the neighbors and friends who, for so many months, and especially in these last sad days, hav assisted so much in the care of our sick; and after her death, to those who assisted in the last sad rites, do we especially express our gratitude.

H. L. BOYES AND FAMILY.

BEE, NEB., Nov. 20, 1890.

MR. EDITOR: With your permission, I desire an answer, through the columns of your enlightening journal, to the following:

As the brain of man is the seat of his intellect and emotions, it includes his understanding, his affections, fancy, and imaginations; and as the spirit is an immaterial, intelligent, and immortal substance in man which distinguishes him from brutes, that part of man which enables him to think and reason; and as the fact of progress has been fully demonstrated, in that life began in the simple sea-plant, rising through millions of successiv differentiations and survivals of the fittest, and a continuous and almost unbroken chain of upward gradation through diatoms and crinoids, animalcules and crustaceans, and through all the lower orders of vegetable and animal life, until through the continuation of natural selection the climax of upward gradation is reached in man; and as this truth is acknowledged by the most intelligent supernaturalists of the day, they will confer a great favor on myself and others by fully explaining at what period during the evolution of man from a lower order of animals a "spirit" or "soul" was imparted to or inserted in man, and denied or not given to the lower order of animals from which mankind were derived. And further, as the brain is the seat of intellect and emotions, of fancy, affections, and imaginations, it must be the cause of the animation or propelling force in the spiritual gradations of a future existence, or there is no sensitiv, sensible, or reasonable guide to the immaterial, intelligent being, or substance, called a spirit. And as the brain dies and decays with the body, returning its mite of matter to our common parent the earth, from which it derived its subsistence and former existence, does it not necessarily and naturally leave the theoretically constructed spirit of theologists to take an aimless and crazy flight through nature's illimitable space, devoid of intellect, of fancy, affections, or imaginations, and without the knowledge or emotion to materialize in a Spiritualistic séance in response to queries of the living, or to twang a harp on the golden streets of an orthodox heaven?

The lack of knowledge of the history of priestcraft makes women the soul of the church, and a mystic faith without reason makes man a passiv subject in the antique mold of superstition. His lot is cast in occasionally filling a vacant pew and the purse of the parson who preaches prehistoric paganism to a pathetic penitential party of plutocrats, including the trinity of polytheism, and then, if scientifically educated, he goes homeward laughing in his sleeve at the unalloyed and contagious ignorance of mortal man.

INQUISITOR.

GRAY, KY., Nov. 23, 290.

MR. EDITOR: I was pleasurably surprised when I arrived at this place to find out a day or two after that I had got into a Freethinking community. Our postmaster, W. R. Barton, made an inquiry about me and soon sent me word that he would like to see me. As I was a stranger in the community, I at once came to the conclusion that he was a Freethinker and had been reading THE TRUTH SEEKER. So I called on him and made myself known. He then told me he had been reading THE TRUTH SEEKER and was pleased to see my article on the constitutional convention. At once there was a mutual good feeling at work with us. I was next made acquainted with the genial gentleman C. C. Gray, who is a subscriber to THE TRUTH SEEKER and the man whom the village and post-office are named in honor of. He has a son named in honor of Colonel Ingersoll. I hav also made the acquaintance of B. F. Gray, a merchant of this place and a fearless Freethinker. F. M. Reese is the public school teacher, and it is but just to suppose that nothing but a secular education will be taught in his school, as he is a Freethinker. I hav also made the acquaintance of D. W. Conger, a jovial gentleman who is clerking for the North Jellico Coal Co. And I must not forget to say I hav met Mr. Wm. Robinson, a late subscriber to THE TRUTH SEEKER. There are other Freethinkers here whom I hav not met; D. F. Martin, C. C. Farris, and S F. Widener are among them. In fact, I am always glad to meet a Freethinker and reader of your grand old paper. I think it advisable for all Freethinkers to wear a Freethinker's breast-pin, so that they can be known among their friends. When I get able I am going to hav one of Brother Wettstein's breast-pins so that I can show the Christians my colors and my Freethinking friends may know who I am without introduction.

I am in favor of a closer union of our forces, and the establishment of a mutual benefit society. It can be done, and it ought to be done.

Well, our constitutional convention has done it at last. They got God into the constitution; and preachers—and of course priests—are eligible to the governorship. So you see we are something as Artemus Ward's Army of the Potomac were when they got their shoes on the wrong way—progressing backward. We ought to hav better sense than our forefathers had, since we hav their experience and history to teach us. But these gentlemen of the constitutional convention hav gone backward a hundred years. I hope the people will reject their work entirely and giv the bigots a just set-back. I do not think a Catholic priest in the governor's chair would sit well with the people of Kentucky. If a preacher is eligible, why not a priest? S. P. HERRON.

FORT JONES, CAL., Nov. 5, 1890.

MR. EDITOR: This is the frontier, a term synonymous with backwardness and ignorance, but I can venture the assertion that miners as a class are the greatest readers in the world. They are observers of nature, and their observations lead them to conclusions directly in accordance with nature's laws. There is no question more discussed than the combined subject of politics and religion. I say combined advisedly, because we all hav been watching the trend of American politics lately, and we hav come to the conclusion that a uniting of church and state is one of the direct aims of a certain party in the United States. We are opposed to it. We believe that the American flag, which has protected all nationalities, creeds, and peoples for one hundred years without recognizing a constitutional theocracy, is still capable of floating without acknowledging a Christian God, is still capable of ruling the destinies of sixty-five million people. There never has been a country where a triumphant church, worldly in all its aims and ends, has ruled a people, that that nation has not been corrupt, rotten, filthy in its political history. France, ruled by a priestly caste, brought on its head the awful river of blood of the French Revolution. Greece, Rome, Italy of the ancients, Spain, Austria, Mexico of the moderns, are priest-ridden, and as a result ignorance, poverty, and degradation are the outcome to the people. True, a certain class are refined and elevated, but the great masses are confined in their liberties and methods of acquiring intelligence. Spain shows that the church, no matter of what denomination, will crush the intellectual spirit, if given a chance.

Within its iron clasp there are hidden the iron spikes that, like the statue of old, will crush the spirit from man and leave him a hopeless intellectual wreck, whose only attribute is mental idiocy. But we need not leave the United States to find these qualities. Go to the polls on any election day and you can find examples.

How many men are there to-day who cannot write their own ballots? One out of every seven. What is the nationality and religion of these men? From the sunny shores of fair Italy, and the vine-clad hills of Spain and Portugal, they come. And they regularly attend confession, receiving holy absolution at the hands of men whose only recommendation is duplicity and dishonesty.

These are live questions, and we believe that you can giv them wide circulation. Thoughtful men will recognize these questions, and will prepare themselvs for the issue. "As for me I hope that when my eyes close at the sunset of life they may still behold" a country free from all entangling alliances of state and church, and that the declining years of my life may be cheered by the spectacle of a free flag, free religion, and free ballot, untrammeled by any influence of party, sect, division, or organization of men whose only purpose is the destruction of our liberties and

the enactment of laws that shall bind us in any way, shape, form, or manner in the exercise of the grandest privilege ever bestowed on the citizen of any government or state of ancient or modern times. JUNIUS.

MELROSE, MASS, NOV. 30, 1890.

MR. EDITOR: Occasionally I get a chance to read, and when I do I sometimes get suddenly enlightened. I passed Thanksgiving with a good Baptist sister, and between meals took up an "Encyclopedia of Human Nature," by Prof. A. E. Willis. If any of your readers hav not enjoyed it, they can do so and save the money from the dime museum. A part of it equals that institution. They, like myself, will become enlightened on Colonel Ingersoll and Infidels. Under a poor picture of the Priest of Reason, Common Sense, and Truth, the professor (?) says of Ingersoll: "He is much better adapted for a politician than a theologian. He is deficient in spiritual nature, and mental imitation"—though he admits that the colonel "possesses a good degree of veneration." He enlightens us by saying that "a Christian imitates and conforms to the life of Jesus Christ." I wonder if it is really true that the colonel is so unregenerate that he would not "imitate" the "everlasting punishment" sentiments of Jesus. Couldn't he be persuaded to commend the adoring Mary, and criticise the working Martha? Could he not "imitate" the calling non-believers "fools," "liars," "hypocrits," etc.? Is he really so impenitent that he would not curse a fig-tree (an apple-tree might do) for not bearing fruit out of season? And if he could just sandwich in a little judicious damning, *à la* Jesus, as reported by Mark, he might be excused from further imitation on account of the deficiency of his "spiritual nature." The professor also charges that the colonel "is always willing to hav a heaven, but dislikes the idea of a hell," and insists that this is a weakness of "poor, selfish human nature." How terrible this is, that a man is not willing to hav a hell for those who believe differently from him, and for those who deny him. It is truly soul-saddening. But the professor rises to his grandest when he arraigns the "Infidels." He relates many incidents that are valueless, but laughable to any reasoner. He claims to hav "staggered" one skeptic by finally saying to him: "You are conceited, and want to bring the almighty down to your standard of reason and judgment." This was so unanswerable and so convincing that the Infidel never troubled him again. I suppose the Infidel was so disgusted with the arrogance and conceit of the man that he despaired of ever teaching him how to reason and argue, and so left him to his faith and ignorance. I need quote but one more Christian sentence from this pious brother. Listen now and tremble, you wretched skeptics and Infidels. He says of these, that "they are God-forsaken, lawless spiritual outcasts, and are just as miserable as the outcasts of business and social society." There! And the title-page of this book states that he is going to tell "the truth, the whole truth, and nothing but the truth," and so there is no chance for anyone to think there may be a mistake. There was more in the same grand, logical style, from which I recovered in time enough to hav a good appetite for my Thanskgiving supper, and to be thankful that most of the world is growing beyond such petty nonsense. Let us be glad that our Liberal papers and literature are doing such valiant work in spreading the gospel of Freethought, and let us all resolve to sustain them all we can.

By the way, I do not want to close without making two more quotations. Reading an article on Switzerland and her ways, these sentences made me think. The writer assumes that the Swiss are the best-educated people in the world, and proves it in a two-column article, intensely interesting. "Compulsory education, free schools, and almost free text-books are fundamental principles of the Swiss educational system. The schools stand at the head of everything; even the army costs less than their schools do." The next striking sentence is: "The preachers hav an uphill row of it, for hundreds of the Swiss teachers are Infidels." Two and two are four in everything but theological arithmetic, and so we can well afford to rejoice.

Success to THE TRUTH SEEKER. C. FANNIE ALLYN.

LYONS, KAN., NOV. 25, 1890.

MR. EDITOR: In the columns of THE TRUTH SEEKER I perceive the letter in relation to Prohibition in Kansas by Friend Shepard, of Leavenworth, has been answered by two non-residents of the state, one from Massachusetts and the other from Texas. Both of the latter gentlemen are perhaps fair reasoners from their standpoint, but are lacking in stating the solid truths as to the practical workings of Prohibition, such as I hav experienced since Kansas started on the cold-water craze. Whether there is more or less liquor drunk in this state since the Prohibition era or not, is a question of some doubt, but I am strongly inclined to the belief (wishing to be fair) that the quantity is less. But the manner in which that less quantity is obtained is too pusillanimously loathsome to state in detail, from the fact that the law has made moral cowards of most of the thousands who continue to imbibe when an opportunity presents itself. This sly back-alley bottle-drinking hinted at will be construed by some as one of the strongest reasons why the traffic should be suppressed. The same argument applies to the secret underground meetings of religious devotees in former years, who hav been hunted from cellar to garret for worshiping the God or Gods they believed in. Of course my Liberal friends will admit the injustice of persecuting the human family for their religious convictions, because it is plainly an invasion of private rights and a thrust at individual liberty, at the same time showing the despotism of a narrow-minded, illiberal majority.

Let me ask right here whether we hav any individual rights. If we hav, I should be pleased to know of what they consist. We are supposed to hav passed through the era of the Inquisition, wherein our very thoughts were analyzed and the life squeezed out of honest inquiry, and now at this late day Prohibition, the pretended savior, with dictatorial arrogance insists we shall return to our first love, water. For argument's sake let us suppose Prohibition has prohibited in the United States all liquors alcoholic. Most Liberals, I presume, will admit that one of the worst evils which afflict the human family is either superstition or priestcraft, or both. Shall we then, believing ourselvs secure in the knowledge of such injurious beliefs, trespass upon the rights of those who differ from us, and when in the majority prohibit religious worship, pious gatherings, and protracted meetings, because we think such practices strengthen superstition, weaken the intellect, befog the brain, and tend to insanity? Rather let us follow this line of argument and see where it will land us. Prohibition of tobacco is said to be the next move on the Prohibition checkerboard. Then come tea and coffee, spices, and the usual condiments for seasoning our food. Without going further you will perceive that when this much is accomplished we shall hav retrograded back beyond our historical starting-point, when brute force and majorityism reigned supreme.

A wave of superstition and intolerance seems—nay, has overspread a large portion of the United States. Said malady, like the measles, being infectious must hav its run, and has I think about run its course. The religious craze, together with the Prohibition racket, is somewhat on the wane, the Republicans of Kansas having divided and split up on the resubmission question and being now politically out in the cold. Thousands of dollars from this state were by the Women's Christian Temperance Union collected and sent into Nebraska to swell the fanatical ranks of Prohibition in that state; prayers were sent up; the preachers invoked the aid of the most high—but God seems to hav turned a deaf ear to their prayers and scoffed at their pious offerings of gold, having showered his favors among the Democrats, the party who in this case are advocating individual liberty. And now that the mother of the God-in-the-Constitution party has suffered them to be snowed under, I hope, for the general good of sunny Kansas, they may hav a blissful, permanent repose. ED. BUTLER.

MAKANDA, ILL., NOV. 11, 290.

MR. EDITOR: I had proposed to write an article on astronomy with a view of contrasting its truths with the ignorant and absurd teachings of the Bible on that subject, but I am glad Mr. Peck has undertaken it. I suspect your printer has made him say "Neptune" instead of Uranus. The figures he gives as the diameter of the orbit of Neptune (3,600,000,000) are correct when applied to Uranus, while the diameter of the orbit of Neptune is 5,700,000,000 of miles. I wish Brother Peck had given his authority for the statement that the star Lyra would fill the orbit of Neptune (Uranus). This would require it to be billions of times larger than our sun, and many thousands of times larger than Sirius the great Dog-star, which has been considered one of the largest, if not the very largest, star belonging to our stellar system. Dimensions so great seem contrary to all known analogies, and should be supported by first-class proof. I wish Liberals would more generally study astronomy. Except possibly geology, no science demonstrates the ignorance of the Bible writers so conclusivly as does that of astronomy. Had its truths been known to the masses in Bible times, our Bible would never hav been written nor would the Jewish and Christian religions hav humbugged the world. In urging that our people study astronomy, I do not mean that they all should master it so thoroughly as to be able to calculate eclipses, transits, occultations, etc., but they should hav a general knowledge of the real and apparent movements, dimensions, and distances of the heavenly bodies, so that a glance at the stars would enable them to tell, approximately, the time of night at any time or place. This knowledge is within the reach of the ordinary student, and is often the source of much satisfaction. In my youth, and when thoroughly orthodox, it used to seem strange to me, in view of the comparativ insignificance of our little planet, that it and its inhabitants should engross and monopolize the attention of the infinit creator of the universe. Compared with the sun, and most of the other planets of our solar system, our earth is a very small affair, not much larger than one of the four moons of Jupiter. The Bible writers seem to hav been entirely ignorant of the facts of the case. They thought that this little planet was the grandest work of their God, requiring such an immense expenditure of energy that he became so weary that for a whole day he "rested and was refreshed," while the creation of the stars was comparativly nothing, and seemed to occupy but a few minutes Wednesday morning, and was deserving of only the brief notice contained in the words, "He made the stars also." All this was done about six thousand years ago. Had the Bible writers understood the subject they would hav known, as we now know, that some of the stars or nebulæ visible to the naked eye are quadrillions of miles distant, and must hav been created at least sixty thousand years ago, or they would not be visible, as their light, though it travels more than 11,000,000 of miles in a minute, would not yet hav reached us. While many of the other four or five thousand nebulæ, invisible to the naked eye but revealed to us by our powerful modern telescopes, are vastly more distant. So far are some of them removed that it is estimated that light would require millions of years to pass from them to us. This distance is so immense as to be about as inconceivable as infinity itself, yet were we removed to one of these far distant nebulæ, we would, no doubt, see thousands of other stars and nebulæ as far beyond them as they are distant from us, and so on and on forever, or until lost in the infinit. Then, when we reflect that each of these nebulæ represents an immense stellar system containing millions of stars, each of which, like our sun, is probably the center of a planetary system like our own, the absurdity and silliness of the Bible and John Jasper idea, that all revolve around this earth, and were created to be tributaries to it, are apparent. The smallest microscopic atom is larger, when compared with this earth, than this earth is when compared with the universe with which it is connected. Now, the Bible and orthodoxy teach us that the infinit God, who made and governs this grand aggregation of suns and systems, had his throne above Palestine, and so near that he could be seen sitting on it (1 Kings xxii; Isa. vi). On one occasion Moses, Aaron, Nadab, Abihu, seventy elders, and the nobles of the children of Israel, "saw the God of Israel" (Ex. xxiv). These, and many other similar statements, Christians believe, notwithstanding Christ positivly declares them all to be false, where he says, "No man hath seen God at any time" (John i, 18). Think of the infinit, invisible, omnipresent God, "without bodily parts or passions," covering Moses with his hand till he "passed by," then removing his hand and showing him his "back parts." Think also of the unchangeable God, "without passions," getting "angry every day," swearing in his wrath against his weak, erring creatures, vexing them in his sore displeasure, or "hot rage," as Rouse has it, raining snares, fire, and brimstone and a horrible tempest on them, and then laughing at their calamity and mocking at their fear. Not only is he represented as being local and limited in his presence, and possessed of human passions, but he has bodily parts also, hands, feet, eyes, arms, etc.

Neither is the conduct attributed to him consistent with the character of a God of infinit wisdom and goodness. Think of an infinitly wise God puzzled with the question how to persuade Ahab to fight, so that he might be killed, and in order to get light so as to solve the mighty problem, calling together all the hosts of heaven, and after full discussion adopting a course of falsehood and treachery at last (1 Kings xxii). Why, any of our saloon-keepers, with a supply of our modern "fighting whisky," could hav solved the problem in a minute. In Job i, we hav another illustration of our subject. God and his sons were holding a family reunion, and Satan stepped in among them. God received him cordially and seemed anxious to know where he had been and what he had been up to. And after Satan had informed him in that regard, he asked him if he was acquainted with his servant Job, who God said was a "perfect man," "none like him on the earth." Satan said Job served God because he had made him rich. "Touch all that he hath and he will curse thee to thy face." God told him, "All that he hath is in thy power," but forbade him to injure his person. Then follows a series of outrages scarcely paralleled in history. All Job's children are murdered in cold blood. Bandits are stirred up who murder his servants and carry off all his four or five thousand camels, oxen, and asses. An avalanche of fire from heaven burnt up his seven thousand sheep and their shepherds. Still Job maintained his integrity. Then Satan came again into God's family circle, and God, speaking to him of Job, said: "Thou movedst me against him to destroy him without cause!" Here God tells us that he had been influenced by Satan to perpetrate all these cruel outrages against his best friend without the shadow of justification—"without cause." Nor is this all; Satan, though defeated, insists that if God would "touch his bone and his flesh, he would curse him to his face." And what did God do? Did he drive him out of heaven, and refuse to permit further outrages upon his faithful, trusting friend? Nothing of the kind. Job, in the days of his prosperity and power, had "fed the hungry, clothed the naked," protected the stranger and the weak; had been "eyes to the blind, feet to the lame," and "made the widow's heart to sing for joy." Now, by the cruel conspiracy of God and Satan, he is stripped of everything, and reduced to penury, disgrace, and utter wretchedness. God sees him still true and faithful, but bowed under his load of unutterable sorrow—penniless, childless, forsaken, and broken-hearted—yet still trusting in God! In view of all which it would seem that even a fiend ought to be satisfied, and say, "It is enough." But not so God. He says to Satan, Behold, he is in thy hand, but save his life—that is, torture him to the very verge of life, but do not kill him. And so they did. Thus Jehovah treated his most faithful and trusting friend, the best man on earth. Who can love, trust, honor, or worship such a God? Such an ignorant, local, limited, cruel God could never hav been the author of this infinit universe. And had not the people been ignorant his worship could never hav been introduced. And I am sorry to say this ignorance is by no means yet banished from the Christian world. For example, a few years ago a minister at New Bedford, in a sermon on astronomy, speaking of the immense distance of Neptune, told his congregation, many of whom regarded him as a prodigy of wisdom, that to get to that planet we would hav to pass through the Milky Way, while the truth is that Alpha Cyqui, believed to be the nearest fixed star in the Milky Way, or in the heavens, is seven thousand times more distant than Neptune. A few years ago, while conversing with a minister, one cool May morning, with regard to the probability of frost, he told me that there was no danger of frost, for the sign had been in the Steer in the light of the moon in April. After a moment's bewilderment, I asked him if he didn't mean Taurus the Bull. He said he believed some people did call him a bull, but he called him a steer. After a few words explanatory of the signs, and appropriate to his ignorance, I left him, thinking that if he knew no more about the "spiritual things," concerning which he preached, than he did about the natural sciences, he was another example of the blind leading the blind, and that they would soon all be in the ditch. I hav noticed that, generally, those persons who know all about God, heaven, hell, etc., know little or nothing about anything else. W. W. WALKER.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

The Silver Lining.

A fisherman sat at his door one day
Watching the clouds that, heavy and gray,
Obscured the sunlight's shining;
And he said to Bright Eyes at his knee,
"Look yonder in the west and see
The cloud with a silver lining."

I think when our skies are cold and gray,
And we vainly seek to find the way,
Somewhere the light is shining.
If we bravely resolve to do our part,
And bear our griefs with a patient heart,
And free from all repining,

We shall be led to a higher way,
To a better work than we do to-day,
And find love's sunlight shining;
For truth of spirit and strength of soul
Will make the darkest cloud unroll,
And show its silver lining.

The Cats' Convention.

The cats had a convention. At the risk of limb and life Gray Tom, or Tom Gray, made nocturnal visits from house to house, to notify any cat or cats belonging to it to meet on a certain night under a certain large barn, where it was impossible for a dog to creep, except one of very small size, which could easily be frightened away.

They were at last assembled, and Tom Gray, mounting a small, inverted wooden box, which chanced, for some unknown reason, to be in the center of this place, thus addressed them:

"My Brother and Sister Cats: Do you know that we are the most maligned, persecuted, and cruelly treated beings on this globe?"

"Meou! meou!" was the response from all sides, which translated would read, Aye! aye!

"I hav appointed this meeting for a purpose which I will make known later on. We are made as we are, whether good, kind, faithful, and trusty, or the reverse, by human beings. Those that make us the former I find to be humanitarians and reformers and just in all their dealings, while the latter are selfish, mercenary, and hav all the primitiv traits of character. We are slandered by them, kicked, clubbed, stoned, starved, and by their children pinched, choked, pulled, thrown, whipped, and also dogged, and something must be done. I propose now that a few, or all of us, relate a part of our experience, whether good or bad. Will our Maltese friend on my right please take the stand, and others follow?"

SPEECH OF MALTESE.

"Dear Brothers and Sisters: My first recollection is of playing on a green lawn with my mother, after first eating a mouse which she had brought me, when a large dog rushed into the yard, and almost before she saw him caught and killed her. The family rushed from the house, drove away the dog, and carried me in. They hav a little boy and girl who are very kind to me, and none of the family abuse me, although none of the others pet me. I hav only one complaint to make, and that is, they feed me only on milk. I know one can liv on milk alone, but, oh, how he will long for something to masticate! I would not mind so much if there was plenty of game near by, but I hav caught it all; and as the neighborhood swarms with destructiv dogs, it is unsafe to hunt for it far away. I will close by making this remark: The dog who killed my mother was utterly useless and worthless. He ate the bread and meat from the children, and would not even stay by to protect or play with them, and never guarded the premises by day or night. He roamed the streets by day (only he was sure to be around at meal times), and slept in his kennel at night, while my mother was a worker, keeping the premises free from vermin and even those of our near neighbors, and was never known to do mischief."

KITTY MASON'S SPEECH.

"Dear Friends: I am, as you can see by my looks, a cat who is never fed. My people hav a dog as useless as the one mentioned by our friend Maltese. He is fed regularly and abundantly, but will snap and snarl at me if I ask for even a mouthful. They seem to think if they feed me I will not hunt, when I would hav so much more strength and courage to do so if well fed. (Emphatic ayes from the audience.) Nothing is gained in that way by starving us. Two months ago I had six little babies. Oh, they were such beauties! One morning I was very hungry and went out to hunt. I succeeded, after a long time, in finding a small mouse and two grasshoppers. I then returned to my babes; but, alas! only one remained to me. Knowing that people often kill all the kittens but one, I concluded they had killed mine, and, grieved as I was to lose them, I felt that perhaps it was best, as I knew, with the small amount of game I could find, that when they were large enough to require food I could ill supply it. So I tried to be reconciled. But the worst remains to be told. I was hunting one day in the grass, when, what did I find? My little ones! All were dead except one, which was moaning and gasping in its last agonies. I talked to it, I lapped it, and tried to warm it with my body. It was too far gone to take nourishment and soon died. My babes had been thrown out there alive to perish by hunger and cold. ("Terrible!" "Horrible!" "Monstrous!" was heard from every side.)

BUFF'S SPEECH.

"Dear Brothers and Sisters: I am owned by a family who are very kind to me. I am well fed, as you will at once perceive, and petted by them all. I hav the freedom of the house. I am extremely fond of music, and when my young mistress plays the piano I sit on top of it and listen, and when my young master practices on his violin I lie on his shoulder. And when my big master reads the evening paper I curl up in his lap for a nice nap. My big mistress talks to me, but as she has a young babe she cannot hold me. But best of all I love my little mistress. Her name is Lily, and she has golden curls. She never hurts me, but hugs and kisses me, and holds me, and lets me lie on her doll's bed, and always divides with me whatever she has to eat. I hav no kittens, being, as you see, of the male half of cat, and I giv all my game to Lily. Sometimes I bring her as many as four gophers in a day, and several mice, besides a rat or two, and the greatest trouble I hav is because she cannot eat them. I never catch birds, knowing she does not like me to do so. How I wish you all had as good a home and owners as I hav."

TOM JACKSON'S SPEECH.

"Brothers and Sisters: I was nearly but not quite as well treated as our Brother Buff for a long time. But one day a dog caught, and nearly shook the life out of me; indeed he left me for dead. I only partially recovered, and hav since been able to hunt but very little. Since my accident they will not allow me in the house, and never feed or giv me any attention outside. I hav a lame back, a broken leg, and am weak, hungry, and miserable. Could I hav my leg bound up, and be fed and cared for awhile, I would soon recover. Right here I wish to express my surprise that people will keep, feed, and love a worthless dog, and despise and abuse a good cat, who, if fed and cared for, will hav strength and courage to hunt the vermin, and no desire to catch or meddle with young poultry, or pets. There is still another thing that surprises me. You know when we kill anything it is because we are hungry and need it to eat; but with a dog it looks as if he did so just because he liked to take life and it hurt him to see anything liv except himself and his kind. Why, I heard of a few dogs attacking a man in this city one evening when he was walking along about his business in a rather unfrequented street, and he barely escaped with his life. A dog never eats his game, but after depriving it of life leaves it and goes about in search of other victims. If a cat should do a few of these things he would be exterminated as soon as possible; but little is said in disparagement of dogs, whatever they do."

SPEECH OF KITTY PERRY.

"Dear Friends: My owners are all very kind to me, although they do not pet me much. Rover, the dog, and I were raised together from a puppy and a kitten. He is a good dog. He guards and watches everything by day and night—the poultry, the pet lamb, Lulu, and myself. He will permit no other dog to approach me. He was taught to destroy nothing, and to allow nothing destroyed. We are fed together on the same plate, but he knows that on account of his large size he eats faster and more than I do, and always waits for me to eat first. We play together and sleep together. I love him and he loves me."

TOMMY PRESTON'S SPEECH.

"My Friends: I was given the freedom of the house. I could sleep on the bed, or in my mistress's work-box. I always had a dish of milk under the kitchen sink, and could lap it when I chose. They never fed me other things, or petted me, and the little boy often handled me quite roughly, yet I felt that I was much better off than the generality of my kind. But they moved away, and left me to my fate, which has been hard and cruel so far. 'Take Tommy,' said the little boy. 'No,' replied his mother, 'there are cats enough where we are going, and it is a bad sign to move a cat.' I could see no reason or philosophy in that. Instead, although I am only a cat, it looked primitiv and barbarous, and so superstitious. As if it could be a bad sign to move a cat, and not to move a dog, parrot, or canary bird!

"The house was empty for a long time, and I used to lie on the porch and sun myself in the door-yard. But now there is a family living there who hav a bad boy and dog who would kill me if they could, for they hav tried to do so several times, and I dare not go there any more. Oh, it is so heartless and cruel to move away and leave a poor cat alone, unprotected, and uncared for."

KITTY DOLEN'S SPEECH.

"Dear Friends: The family who owns me (I speak of the grown members) are not unkind to me, and occasionally giv me a little milk or a plate of food, I suppose when they think of it; but, oh, the three children are extremely cruel to me. You notice that I am very small in size, a half-grown kitten, but I am a year old, nevertheless. The treatment to which I hav been subjected has kept me from growing larger. They fight over me, and I often receive the blows intended for each other. One will often take me by the fore legs, and another wanting me at the same time will grab me by the hind legs and try to pull me away. I am frequently obliged to kick and scratch for my life, and run and hide to escape a severe whipping for doing so. They used to tie a string around my neck and pull me around by it, but a lady passing one day threatened to complain of them to the officers of the Humane Society, and they hav not done that since. They kick me, throw water on me, toss me in the air, and sometimes against the house. I might thus continue to relate my sufferings, but I believe I hav done so sufficiently."

Here a large tri-colored cat, yellow, Maltese, and white, accompanied by her daughter Pattie, a beautiful tortoise-shell, half-grown kitten, mounted the platform.

PUSSY RAY'S SPEECH.

"My Dear Brothers and Sisters: We hav a good home with plenty to eat, and any amount of petting. There is one small, white, curly dog who shares all with us, and we are great friends. He likes to chase pigs that are in mischief, but never ill-treats cats, because he has been taught better. A great complaint I hav to make is of the worthless curs belonging to the neighbors coming onto our land when we are hunting, and chasing me and a few other cats and destroying our children, until there are not enough of us in number to capture the gophers, which are so numerous and destructiv where I liv, and our neighbors in consequence resort to poison. One of my sons has recently died a terrible death by eating one of these poisoned gophers. Oh, he was so intelligent and beautiful! His brother, another bright and promising boy, is very ill from the same cause. People say that dogs are more faithful to man than cats. I deny it emphatically. If cats were treated in every respect as kindly as dogs, they would be just as faithful. We will go anywhere with our mistress where it is safe. I hav traveled with my master, mistress, and young mistress three hundred miles, riding on the seat or back part of the wagon with them, the same as the dog. When the horses were unhitched at noon or night I would get down on the ground and hunt and play and hav a fine time, and when I saw the horses were harnessed and being hitched to the wagon again, and heard my young mistress say, 'All aboard, Puss,' I would scrabble in. Now, we only move occasionally short distances, and my mistress puts me in the large cage with the little birds. We hav never moved since my children were born. Do you think we would catch their young poultry, pigeons, rabbits, white mice, or any of their pets? Why, my friends, I refuse to eat them if they get accidentally killed and are given to me. I once nursed a young rabbit with my kittens, and the two white rats eat and run around with us. [From the audience, "You were trained in this manner?"] No, we were never even told not to touch them. We knew they were pets the same as ourselvs, and how could we wish to destroy what our dear master or mistress wish to keep? No, we like them ourselvs because they do, and would protect them instead."

TOM GRAY'S CONCLUDING SPEECH.

"My Dear Friends All: I am well acquainted with Puss and Pattie's owners. They hav befriended me often. They write for the press, and as their big mistress understands cat language, I propose that Puss relate to her our experiences, which she will write and send to some editor for publication, which may be the means of helping us by causing people to feel more kindly toward us."

As there was no dissenting voice to this proposal, Puss has done as requested. I hav not written half of the speeches, as I thought it unnecessary. I assure the editor, and every reader, that their stories are true. I know from actual observation with one exception. I did not see the little kittens dying and dead in the grass, but was told of the fact by an eye-witness. SADIE A. MAGOON.

McCoy Station, Los Angeles, Cal.

Notes on New Books.

"Euripides and the Gods," by T. Bush, is a reprint of an article originally appearing in the *Independent Pulpit*. It is a consideration of Greek philosophy and religion, with more than incidental comparisons with, and reflections upon, Christianity. It is pleasantly written. Price, 10 cents.

Those interested in the welfare of the Quakers, or Friends, and desirous of knowing what one of them thinks to be the reason why the sect is declining so fast, should send 25 cents to the Friends' Book Association, 15th and Race streets, Philadelphia, for "Ritualism and Dogmatic Theology," by Thomas H. Speakman. The prominent idea of the pamphlet is that the Friends hav got too much theology.

A curious view of Burns is taken by Alexander Webster in a little 75-cent book called "Burns and the Kirk." It is that Burns was a religious reformer, playing to Calvinism the part of a Luther to Catholicism—a re-maker of Scottish religion, and a deeply religious man himself. The book is sufficiently appreciativ of Burns, but the arguments do not convince us that the poet was what Mr. Webster thinks him to hav been.

There are two good articles in the *Arena* for this month—M. J. Savage's "Then and Now," showing the changes in men's acts and opinions since ante-bellum days; and Helen Gardener's "Thrown in with the City Dead," a description of Potter's field on Hart's island in the Sound. Lyman Abbott gives his opinion of "What Is Christianity," but he and John Calvin would decidedly disagree.

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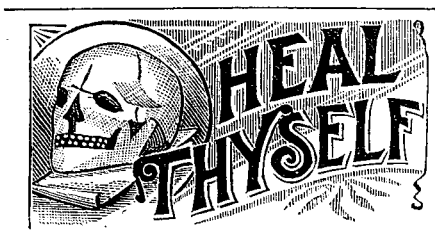
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Meets semi-monthly, first and third Sundays, at 2 P.M., at the town hall. All friends of human cultivation are invited. MARIUS HEIGHTON, Sec.

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Meets every Sunday evening at Union Square Hall, 421 Post street, at 8 o'clock. A cordial invitation is extended to all. Seats free.

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OR,

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News of the Week.

An international copyright bill has passed the House.

Premier Crispi says that the government has conquered for Italy a peace among the nations, and has accomplished many internal reforms, and it now devolves upon the people to pronounce their verdict on this course.

Business associations ask the establishment of one-cent postage.

Stanley is lecturing in America, and has been entertained at the White House.

The plea of New York city for a census recount is before a House committee.

A pan-republic congress, in which all the republics of the world shall be represented, is talked of.

The bill for federal supervision of national elections, called the "Force" bill, is again up in Congress.

The pope will create a commission of cardinals of all nationalities to investigate the Socialist problem and advise the course to be taken.

At Dallas, Tex., Wm. Miller, who had come and set up there as a preacher, was arrested at the end of a sermon and taken to the Indian Territory for horse-stealing.

Parnell's adultery with Mrs. O'Shea is causing the rejection of him as a leader by a section of the Irish parliamentary party, who hav chosen Justin McCarthy instead.

The emperor of Germany ordered prayers in the churches, beginning on the 8th, for the safe accouchement of the empress Augusta, which is expected in January.

Last Sunday Rev. Lester Dorman died suddenly in Holy Trinity church, Brooklyn, just before services; and in the Warren street Methodist church, of the same city, Trustee Wm. Perry fell dead while in the act of "giving testimony."

Emperor William of Germany in a speech on the 4th condemned classical education and said that the youth must break with the medieval and monkish habit of mumbling away at Latin and Greek, and turn to modern and useful things. He also complained that certain physical ills, especially shortsightedness, are increasing alarmingly owing to long hours and bad ventilation in school-rooms.

At the election in Spokane county, Wash., November 4th, the United Labor party elected a superior judge, county auditor, and two county commissioners. Another of its candidates, for county commissioner, has entered a contest alleging miscount, and the party hopes to hav him in too. The remarkableness of the case is that the party was organized only about four weeks before the election.

Professor Kooh will decline the proposed national testimonial in the form of money. Esteem of his lymph is declining. The violence of its effects on the system has caused several deaths, while it has performed only one undoubted cure, which was of lupus. Medical men now think it good in lupus, doubtful in bone diseases, and, as far as proved, of no efficacy in consumption. Nevertheless, consumptivs still flock to Berlin.

Very large supplies of troops and firearms hav been given the endangered Indian country. Buffalo Bill, who has been dispatched there, says the Indians hav been forced into insubordination by robbery and starvation, for which the agents are guilty. He does not look for an outbreak soon, but thinks the military will hav to be kept in strength till the religious craze subsides, or in the spring there will be depredations likely to breed war.

The president's message recommends the passage of a law instituting federal supervision of elections. On the Mormon church the message says: "The fact should not be overlooked that the doctrin or belief of the church that polygamous marriages are rightful and supported by divine revelation remains unchanged. President Woodruff does not renounce the doctrin, but refrains from teaching it, and advises against the practice of it because the law is against it."

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Gems of Thought.

To the States or any one of them, or any city of the States, *Resist much, obey little,*
Once unquestioning obedience, once fully enslaved,
Once fully enslaved, no nation, state, city of this earth, ever afterward resumes its liberty. —*Walt Whitman.*

What we want to-day is what our fathers wrote down. They did not attain to their ideal; we approach it nearer, but hav not reached it yet. We want, not only the independence of a state, not only the independence of a nation, but something far more glorious—the absolute independence of the individual.—*Ingersoll.*

Giv me matter and motion, and out of them I will build the universe. —*Descartes.*

Giv me matter, I will show you how a world shall be evolved thence. —*Kant.*

It is quite intelligible that those who believe in a vengeful God, and an everlasting hell, should tremble on "the brink of eternity;" and it is natural that they should ascribe to others the same trepidation.—*G. W. Foote.*

The Christian religion fails to produce the results claimed for it. An intelligent physician states that he has witnessed more fear of death and more distress upon the death-bed among Christians than among unbelievers. He says he has never witnessed a painful death of an unbeliever. His explanation is that Christians contemplate the end of life and a future state more frequently, and the proofs are not strong enough to allay the fears that these meditations arouse. Everyone can recall aged "saints" who hav lived excellent lives and hav always been devout and prayerful, yet who close their lives in gloom and despondency. . . . The Rationalist has superior grounds for a glad and hopeful spirit.—*Adams.*

Indestructibility of force, indestructibility of matter, ceaseless change of motion, work, and velocity—such is the general result of our present physical science.—*Buchner.*

Like as the waves make toward the pebbled shore,
So do our minutes hasten to their end;
Each changing place with that which goes before,
In sequent toil all forwards do contend.
Nativity, once in the main of light,
Crawls to maturity, wherewith being crowned,
Crooked eclipses 'gainst his glory fight,
And Time, that gave, doth now his gift confound.
Time doth transfix the flourish set on youth,
And delves the parallels in beauty's brow,
Feeds on the rarities of nature's truth,
And nothing stands but for his scythe to mow. —*Shakspere.*



BATHSHEBA MOURNETH.

And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.—2 Sam. xi, 26.

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To the World's Columbian Exposition Commission:

Learning that there is an organized movement among the more conservative church people—manipulated by a "Sabbath" organization—to induce your honorable body to close on Sundays the World's Fair, to be held in 1893 in Chicago, the undersigned respectfully put in this counter petition, and ask that the Fair may be open to the public on each Sunday of its continuance. We ask this for the following reasons:

1. That the American principle of separation of church and state may be maintained.

2. That public morality may be subserved by providing a substitute for the immoral places to which men may resort when no moral amusements are available.

3. As a matter of justice also to the people of Chicago who have given of their means to make the Fair possible, tens of thousands of whom can visit the Fair only on a general holiday; and as a matter of justice also to the visitors to the Fair, whose time or means may be limited, and who certainly are entitled to great consideration at your hands.

4. For the public good. The opening of the Fair on Sunday will be for the benefit not only of Chicago, but of the whole country. The rights of no one are infringed, the happiness of no one disturbed. Those who wish to attend can do so; those who do not can otherwise spend the day. This is a solely humanitarian question, a question of human relations and human welfare, and, therefore, the only standard by which you can decide is that of the public welfare.

5. It will benefit the Fair, attracting a much larger attendance, interesting more people in it, and increasing its receipts.

6. To the objection that Sunday opening of the Fair will destroy the day as a rest-day, we affirm that the tendency would be exactly the opposite. The more beautiful you make Sunday, the more attractive, the more noble and varied in its pleasures and instructions, the more difficult it will be to change its character, the less danger there is that employers will ever have the power to transfer it from its present position to the days of toil. With choice of Sunday occupation restricted to attending church or visiting a saloon, the average workingman would choose to keep on laboring.

7. Finally: Opening the World's Fair on Sunday will harm no one but the keepers of immoral places, while it will benefit the Fair itself, the people of Chicago, and the visitors to the Fair, thereby conducing to municipal prosperity, individual education, public morality, and the development and good of the whole country.

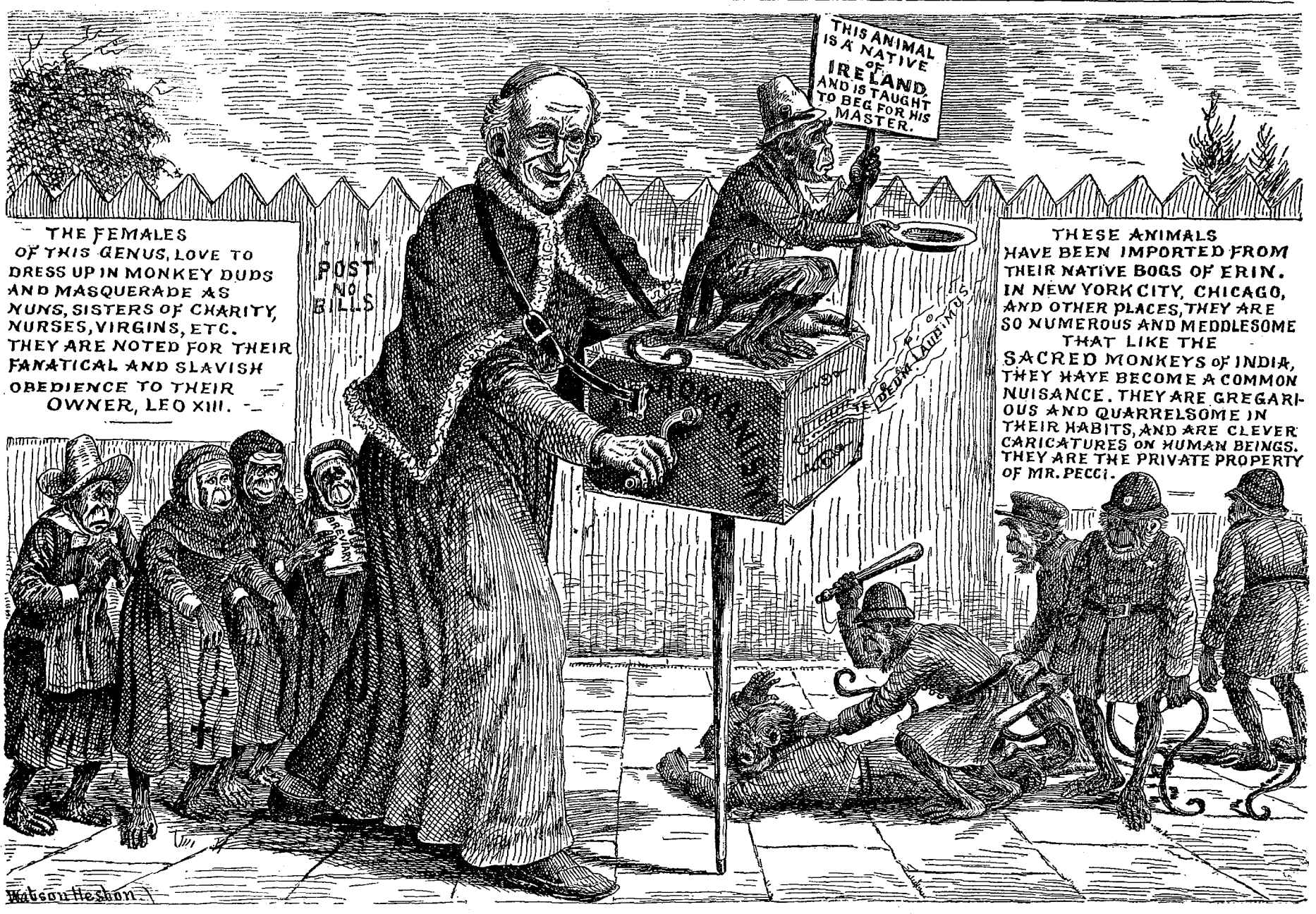
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AN ITALIAN ORGAN-GRINDER AND SOME OF HIS PETS.

Notes and Clippings.

FOUR thousand "cheap manuscript sermons" are advertised in a London journal. Over here, says the *World*, cheap sermons superabound.

THE Russian government has forbidden the newspapers to publish a petition drawn up by the Jews asking that they be placed on a civil equality with other classes in Russia. An edict of the ministry of lands directs that no work in connection with the government shall be given to Jews outside of the territorial limits assigned to them.

THE *Hebrew Standard* says: "Nehemiah essayed to stop traffic and trading on the Sabbath, and with a marked degree of success. If some modern Nehemiah would call upon our thoughtless Jewish ladies and point out to them the inconsistency of Sabbath shopping, the community would be benefited by it." How like the talk of the Christian Sabbath Union this sounds, and yet the *Standard* means Saturday.

THE religious Kansas City *Star* says that every convict in the state penitentiary is furnished with a Bible and they are always found to be in an excellent state of preservation. The Kansas *Blade* suggests that they be furnished each a copy of the "Arabian Nights," and at the end of the year see which gives evidence of the most use. Both are ancient books and abound in marvelous tales. The *Star* says the convicts don't care "much for the revealed word," but devour everything in the newspapers, even to the advertisiments.

THE newspapers of Constantinople announce that the government intends to send Mohammedan missionaries into the Turkish possessions in Africa with the purpose of preserving the followers of the prophet from the seductions of European missionaries, who hav gone into those parts to spread the Catholic faith. The propagandists will giv a very practical direction to their enterprise, and, besides inculcating the true faith, will found many schools and establish asylums where the poor may get shelter and food without pay.

ON a recent Sunday evening a prominent Sabbath Union orator was holding forth to a small audience in a church in this city; on the opposit corner Gilmore's band was discoursing sweet music to a crowded house. The situation was not to the orator's liking, and, in the bitterness of his soul, casting a sad look upon his handful of hearers, he remarked, "If you would close up that synagog of Satan over there, you would hav more people in here." And that desire—the wish to fill the churches—says the *American Sentinel*, accounts for the milk in the American Sabbath Union cocoanut.

OUR brethren outside the fold, says the *Catholic Review*, meaning the Protestants, hav a hard time with the separation of church and state. With the right hand they are doing all in their power to sustain their own privileges in all public institutions, and with the left they are doing their utmost to pull these privileges down. The recent school conference in New York illustrates this point admirably. It declared for an utter divorce of church and state one moment, and the next it praised this state for its teaching of Christian morals and its maintenance of religious exercises. We must ask the members of the conference what consistency lies in their position.

A CORRESPONDENT sends the *Christian Register* the following incident: Mrs. A. and her five-year-old daughter recently had a Jewish neighbor die, leaving a pretty boy-baby orphan dependent on public sympathy. His condition appealed very strongly to little Miss A., and she tried to convince her mother of the advantages it would be to the baby to hav them for mother and sister. Mrs. A., with the idea of settling the matter, said, "But, Mabel, he is a Jew; and you wouldn't hav a Jew for a brother, would you?" Mabel thought for a moment and then said, "No, mamma; but couldn't you spank him and make him believe in Christ?" This little girl, says the *Register*, was simply putting into childish phrase the spirit and method of coercion illustrated again and again in the history of the Christian church.

AT a recent teacher's institute in Pittsburgh, Pa., the subject of religion in the public schools was discussed. "Dr. Noss," says the Pittsburgh *Dispatch*, "paid a high tribute to the German system, which he said cultivated the pupil's thinking powers, physical powers, and moral powers. He did not think that the Protestant teachers should be greatly offended when their Catholic contemporaries speak of the godlessness of the public schools. He was of the opinion that religion should go hand in hand with secular training, and that the result would be that the moral education of children would be greatly furthered." Superintendent Luckey took issue with Dr. Noss in regard to religion in the schools. He said that if intense religious instruction would produce a nation of Infidels like the Germans, he did not want religious instruction in American schools. It was impossible, he said, to giv secular and religious instruction in the public schools.

THE San Francisco *Argonaut* says: "Thos. O'Brien, an Irish Roman Catholic, was elected over A. B. Maguire, an Irish Roman Catholic, for tax-collector, because he was loyal and sends his children to the public schools, while his opponent is credited with being a Jesuit, and the Jesuit branch of the church was playing its tricks with a stiletto and by stabbing with secret circulars. John Swett was elected over his opponent, J. C. Ruddock, by over seven thousand majority for superintendent of schools in San Francisco; both being capable. Swett was New England born, and favored free, non-sectarian schools Ruddock was of Irish extraction and a member of the papal church. A Mr. James W. Anderson was nominated by the Republican convention for state superintendent of schools; the Democracy nominated a Mr. Henry C. Hall, formerly of Virginia. He favored parochial schools, because he had become a convert to the church of Rome. Anderson was a Protestant and from the North, and he was elected by a decisiv and overwhelming majority. The issue was the public school question, and Rome was beaten. Not one of the twelve school directors of the city and county of San Francisco is a Romanist, and there could not hav been elected a single member of the board of education if he had been suspected of loyalty to the pope of Rome."

Communications.

Christianity Before the Court.—Continued.

In Europe while the church ruled the roads were infested with thieves and robbers, and oftentimes the victim was made to say his prayers before having his throat cut, in order to hav him die like a Christian. Mexico, South America, and some other countries are little better to-day. The cross marked every church and grave and house, and nearly every garment worn by the people. Such was the result of the God majority in Europe for more than a thousand years.

How did this majority work in our own country? In 1620 a company landed on our eastern shore who had left home and friends and country to encounter a rigorous climate, an unbroken forest, wild beasts, and savages, for the privilege of worshiping God according to the dictates of conscience. They believed God was on their side, and that whichever side God was on constituted a majority. If there ever was a people whom we should expect to be tolerant, considerate, magnanimous, and humane, who would deal out equal justice and be governed by the strictest moral code, and regard every human being as a brother, and grant to every man the fullest freedom, it would be the Pilgrim fathers, as they were called, driven to these inhospitable shores, as they claimed, for the purpose of enjoying full and perfect freedom. Notwithstanding the fact that the rules for the government of their society were taken almost exclusivly from the Bible, and notwithstanding the fact that they looked to God for counsel and believed that he sanctioned every act, they were the most bigoted, intolerant, and tyrannical people in the world, and committed some of the most brutal acts recorded on the page of history. They whipped women and dragged them through the streets at the tail end of carts. They hanged helpless old women as witches. They banished Quakers, who found more hospitable quarters among savages than among Christians. They imprisoned men and women for not attending church on Sunday. Their punishment for differing from them in religious opinions was barbarous and cruel. In some states their inhuman penalties are still standing upon the statute books—such as branding, cropping of ears, slitting of noses, boring the tongue with a hot iron, etc. These terrible penalties were inflicted for such offenses as ridiculing the Bible, denying the holy trinity or the existence of God. And for a repetition of some of those offenses the death penalty was inflicted.

Did Infidels ever behave worse than that? Such hav been the consequences of Christian fanaticism and cruelty when God has been on the side of Christians. Oh, there is nothing so much to be dreaded as this God majority and Christian cruelty!

To-day, November 19th, while I am writing this article on my knee, I am passing my seventy-first mile-post. At the best I hav only a few years longer to stay. Will some young Liberal pledge himself to take my place when I am gone? And will all young Liberals remember these facts as I hav related them? And when some ignorant or lying minister—as one has recently done in Naples—stands up and tells the people that Christianity has produced all the great men and built all the institutions of learning, and carried with it the highest civilization wherever it has been introduced, refer him to these facts, and tell him they are interwoven into the history of the country and cannot be denied. If he is too ignorant to know these facts, he is too ignorant to be a teacher. If he is dishonest enough to cover them up, let him meet that scorn and contempt which he so justly deserves.

I refer to these matters not because I wish to injure the feelings of Christians, but because the truth ought to be known. When the people are more generally informed in regard to these facts, the theological stool-pigeons will no longer be able to lure the masses into their ecclesiastical gull traps.

The people are generally made to believe that the Christian religion exerts a healthy moral influence wherever taught.

This I deem a false impression, and the people ought to be disabused in regard to the matter. Christianity has not been the promoter of good morals in many countries where it bears sway—notably in Russia, Abyssinia, Italy, Spain, Portugal, Mexico, and South America.

Neither is it true, as sometimes stated, that all great and good men hav been Christians. In the arts and sciences, in literature and morals, as great and good men hav been produced outside of Christianity as Christianity could ever boast of. Has Christianity ever produced greater philosophers or more moral men than Plato and Socrates? Has it ever produced a greater or wiser lawgiver than Solon? A greater orator than Demosthenes? A greater general than Alexander the Great? Greater poets than Euripides, Sophocles, Virgil, and Homer? And it is claimed by many that the ancient painters and sculptors hav never been equaled up to the present time.

Yet these were all pagans, and lived long before the Christian religion was introduced, and could not therefore owe either their greatness or goodness to the influence of its teaching.

If these great and good men could be produced independently of the Christian religion, can it be said that the great and good men of our own time are the outgrowth of that religion? When such men as Ingersoll, Draper, Oswald, Proctor, Huxley, Jefferson, Keats, Shelley, and scores of others, stand in the front ranks of poets, orators, historians, statesmen, and scientists, and stand before the world with characters as pure as snow, does it look as if that particular system of religion was necessary to produce great and good men?

The truth is that great and good men are not now, and never hav been, the outgrowth of, or peculiar to, any system of supernatural religion. It depends on the degree of civilization, and that upon the climate, the soil, and environment, and not upon any system of religion.

When the heat was on for the acquisition of Cuba, a member of Congress asked Mr. Ingersoll what he thought about obtaining Cuba. "We don't want it," promptly replied the colonel. "Why," said the Congressman, "it has one of the finest climates ever spread out under heaven, and the most productiv soil of any country on earth; why don't we want it?" "I'll tell you," said the colonel. "You may take twenty sons of professors in colleges, and twenty sons of ministers, and send them over there, and the second generation will be found riding on mules with hay halters, barefoot, their hair sticking out of the crowns of their hats, with a rooster under each arm, going to a cock fight. It is not a good place to raise first-class American citizens. I tell you, sir, we don't want it." With the soil, the climate, and surroundings there is probably no system of religion in the world which would prevent that result. He further said that this world was better adapted to fish culture than man culture—that there was only a narrow belt around the earth which produces first-class men; and that is true in spite of all religions.

And this is just how Christianity holds its grip on the people. There are thousands who pay pew-rent and uphold the ministers who take no stock in their platitudes, yet encourage the wife and the children to attend church, because after all they think it exerts a moral influence, or in any event can do no harm. But deception never did and never can promote good morals; the ministers who teach it fall into more pitholes than any other class of men according to their numbers.

Christians claim that all our ideas of morality are derived from the Bible, and that they can come from no other source. Here is where Christianity and Liberalism part company. Let us quote a few lessons from this great fountain-head of morality, and see if the practice of the commandments would tend to elevate the people to a high plane of morality.

"Ye shall eat the flesh of your sons and the flesh of your daughters" (Lev. xxvi, 29).

"Thou shalt eat the fruit of thine own body, the flesh of thy sons and thy daughters" (Deut. xxviii, 53).

"The fathers shall eat the sons, and the sons shall eat the fathers" (Ezek. v, 19).

"I will cause them to eat, every one the flesh of his friend" (Jer. xix, 9)

Now, I ask those who support the ministers and pay pew rent, and send their children to church for the good influence, if they want their children turned into cannibals.

I am aware that this kind of morality will never be taught in the church. Indeed, the utmost care will be taken to keep the attention of the people away from the filth and barbarity of much of the Bible. But it is there, and it would be ruinous to the church for the people at large to know all the abominations which the holy cess-pool contains. Does the story of David and Bathsheba contain a good moral lesson for the young? Does the story in which Lot is represented as being warned by divine interposition to flee from the destruction of the city of the plains and as becoming at once the father and the grandfather of his daughters' children, prove bracing to good morals? Does the privilege granted in the Bible of selling tainted meats hav a tendency to make men honest in their dealings? Does the story of drunken old Noah induce men to practice temperate habits?

The attention of a Christian was called to some of these passages not long ago and he denied that any such stuff could be found in the Bible. When the passages were read to him he became furious, and said if he had such a Bible he would burn it. And I agree with him; such teaching ought to be burnt out or kicked out. It is a disgrace to the civilization of the nineteenth century. To teach that such loathsome savagery is the word of God is to spit in the face of common sense, and outrage the soul of decency.

Teaching the people to hav faith in an old book filled with absurdity and obscenity, and in a system of revealed religion, instead of teaching the principles of a lofty manhood, fills the world with unscrupulous hypocrits, and makes them liv out an ugly lie every day of their lives.

There is a protracted meeting now in full blast in Naples. The minds of many are worked up to a white heat. By command of the church all places of business are closed after 7.30 o'clock every evening. All the windows are placarded to that effect. One man who has crawled on his belly and licked up the ecclesiastical spittle, said they might "fife and whistle, but it did not prove their stuff to be true."

Another man who has had much to say about the bad influence which my teaching exerts in society, and sings in the choir and sits with bowed head and looks very sanctimonious, went home the other day and told a particular friend that he did not believe a "damned word of it." And that is what this religious teaching does for men; it makes them very dishonest, and induces them to make pretenses before the world which they abhor in their souls. It does not promote morality, it does not make people better. Its tendency is directly in the opposit direction, and I go on to prove it.

Everyone knows that no outspoken Infidel could be elected to any important office in the United States. All the successful politicians are impliedly Christians. Every four years vast sums of money are raised to carry on the political campaigns. Wanamocker gave $10,000 to go into the corruption funds when Harrison was elected. The Democrats applied all the money they could raise for a similar purpose. It is an open secret that this money is used to buy votes, and win in the political contest by any means foul or fair.

Ingalls is a great politician and a great Christian. He said the Sermon on the Mount, and the decalog, had nothing to do in politics. In a speech at Topeka he said: "The old Romans had a saying, 'Money does not stink however acquired.' 'Votes do not smell badly after they are cast and counted,' no matter how procured. Numbers, not quality, obtain the certificate of election." Here is set forth the honesty of a great Christian.

Neal Dow said that politicians would lie, cheat, perjure themselvs, bribe voters, miscount votes, stuff ballot-boxes, falsify voting lists, or any other thing which they think advantageous to their party. And he does not forget to say that many of them are church members in good standing. Such is a fair specimen of church influence and church morals.

From the politician to the criminal the transition is easy and natural. Both furnish lessons of instruction. All who read the papers know that nearly everyone who takes the rope route to escape the evils of this world is attended by a priest or minister or spiritual adviser, and Christ and God and heaven are his last words before starting for his celestial home.

Guiteau, the murderer of Garfield, sung and talked about heaven while standing on the gallows. Otto, who murdered his wife and was hanged in Buffalo, regretted that his wife had died unrepentant, and could never meet him in heaven, where he should quickly appear.

Herri, an Italian who has paid much attention to crimes and criminals, says that crime is closely related with religion or superstition. Among two hundred murderers he did not find one who was irreligious.

Cassenova, himself a great criminal, says all those who liv by unlawful means confide in the help of God.

In the city of Naples there are sixteen murderers to every one hundred thousand inhabitants. Naples is one of the most religious cities in Europe.

"No other city," says Caropalo, who has made special study of the Neapolitan criminal, "is so close an observer of the practices of the church. But the murderer, still stained with the blood he has just shed, devoutly fasts, even while he is meditating a fresh assassination. The vilest woman places the image of the Virgin near her bed and devoutly prays before it."

Out of five hundred criminals Marro found forty-six per cent regular attendants at church. A man imprisoned for rape reprimanded the prisoners when he heard them use irreverent language. "I do not imitate them," said he; "morning and evening I say my prayers." In one prison a convict turned evangelist and held regular services every day, and seemed just as enthusiastic as Sam Jones when he conducts a protracted meeting at two hundred dollars a week. It is found that the strictest observers of church ceremonies hav the largest representation on the criminal list, while those who are considered the most lax, viz., Quakers and Universalists, hav the smallest, while the few Infidels who hav been imprisoned hav been convicted in almost every instance, not for crimes committed against society, but for crimes against the church.

That the Christian religion should tend to produce criminals is not to be wondered at. When they read in a book which they hav been taught to regard as sacred that God's chosen people borrowed without any intention of paying, and were commanded to do so by God himself; when they read that innocent people can be sacrificed, as Jephthah's daughter;

that innocent babes were murdered by God's command and mothers ripped up alive and girls torn from their parents and given over to a brutalized soldiery; that men could rob and plunder and wage wars of extermination, and keep women enough around them as wives or concubines to shame a Turkish harem; that they could sell tainted meat with God's approval—is it any wonder, I say, that people, with such belief, should swell the criminal list in any country where such belief is entertained? There are many passages of scripture which seem to license men to walk in crooked ways.

For instance, God hardened Pharaoh's heart so that he could not let the Israelites go, and then brought the most terrible curses upon the whole people because he did not. A meaner act was never recorded for either God or man. Would not such acts on the part of God naturally lead one to think that any mean act performed in the name of God would be justifiable?

There are other passages which are not well calculated to provoke men to good works, such as the following, viz.: "God shall send them strong delusions that they may believe a lie." "Being crafty I caught them with guile." "For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner?"

Now, I do not quote these passages for the purpose of giving the Christians a raking down—far from it. I call attention to them out of a good motiv. Because I believe they exert a bad influence over the minds of men. While I believe there are portions of the Bible which are grand and sublime, and calculated to exert a good influence over the mind, yet to teach that such passages as I hav quoted are the words of God is a wickedness, it seems to me, that no well-meaning man would be guilty of.

There are other passages of scripture well calculated to produce disastrous effects, both mental and moral.

A few years ago a man, under religious excitement, read the account of Jephtha's daughter, and became impressed with the idea that he ought to sacrifice his daughter. Twice he attempted to burn her on a pile of wood, and twice, by mere accident, she was rescued. In the last attempt he burnt her clothes nearly off, and blistered her limbs fearfully. A woman held the hands of her little boy upon a hot stove to giv him a foretaste of what he would hav to suffer if he was wicked and went to hell.

The father of a little boy was quite sure that God had commanded him to offer "little Benny" as a sacrifice, as Abraham was commanded to offer up his son Isaac. He plunged a large knife into little Benny's body splitting through his breastbone, and inflicting a mortal wound. Benny did not die immediately, and asked his mother to put him in his little bed. When the fever raged and his throat became parched he asked for water, which was refused him for fear it would make God angry to relieve his suffering. The mother said she supposed it was the will of God, but it seemed hard. When the authorities disinterred little Benny, the father put him upon his knees, and held him in position while he showed how he thrust the knife into him.

Years ago a minister whipped his little boy to death in a cellar because he could not spell a word. He had read and believed if he "spared the rod" he would "spoil the child."

The story of Freeman and his daughter is familiar to all. His little girl was sleeping when he plunged a long knife to her heart. She opened her eyes and said, "Papa!" and all was over.

JOHN PECK.

(TO BE CONCLUDED.)

Let Us Return Thanks.

Why should we return thanks? I never feel like thanking any persons unless they hav put me under obligations to them. For instance, I never feel like running across the street to thank a stranger that I never saw, unable to tell him why I was thanking or what for. Yet there are people in this country who run after a strange God to thank him at least once a year, according to the commands of their high priests and governors. But do they return thanks? In my opinion there is as little reverence for the day and the God they pretend to worship as I hav—and that is none. It is a mere form with the presidents and governors that they issue those Thanksgiving edicts. It is only a sop thrown to the bigots, who pretend to think the people want to suspend work in order to "thank God" for the kindness shown them during the year. The evidence of the hypocrisy is shown by the indifference to the command. The people as a general thing pay no attention to it. And why should they?

At this place on Thanksgiving day a poor miner was mashed almost to death by falling slate in the mine. The thought occurred to me as I heard it: What has that poor fellow got to thank G-a-u-d for? Other men are feasting and making merry, while this poor fellow and his class are crawling in the mines like worms in the dust and darkness, for a pittance to liv upon. Yet they are commanded to thank the Lord by the president and governor. They will not do it, because they hav neither time nor inclination to thank him who shows so little concern about their welfare. This God has brought them into a world without their asking or consent, where they are made to slave like culprits, and then, if they should break "the least of his commands, they are guilty of the whole." Yet his commands are so many that it is almost impossible to keep them; in other words, the devil's mortgage means a foreclosure. How men find it in their hearts to worship such an exacting God, and one with so little concern about their welfare, I cannot tell. Had they been born in hell they could with as much consistency hav thanked Satan for the occupancy of one corner of his sooty majesty's cavern as thank God for the privilege to occupy such an unwholesome place as the mines of America. Hereafter I hope that presidents and governors of this "free" country will withhold their messages. They are nauseating to common-sense people.

Every large city throughout this broad land has charitable institutions in it—insane asylums, asylums for the deaf and dumb, institutes for the blind, widows' and orphans' homes—all of them built, and their inmates kept, by the labors of men—by a tax—yet I hav the first instance to hear of where man complained of such a tax. Then let us return thanks to whom thanks are due—to man for his generosity.

Gray, Ky., Nov. 25, 1890. S. P. HERRON.

Is There a God?

A vengeful, pitiless, almighty fiend,
Whose mercy is a nickname for the rage
Of tameless tigers hungering for blood.—*Shelley.*

Long, long ages ago, millions of years before man came upon the earth, the laws of nature (as they are to-day recognized) were in vogue, had been in uninterrupted operation, thus proving their uniformity, also that no supernatural interference could divert them from their regular course. There is not, and never has been, one single instance on record, that can be pointed out, of any irregularity in their career or of any violation whatever. Upon the immutability of their order depend the calculations of the astronomer, and by such calculations he is able to predict the exact moment of an eclipse, the return of a comet, the transit of Mercury or Venus across the sun's disk, the time of high and low tides, and the exact place where a solar body can be found at a given time. And the accuracy with which these calculations are given is unanswerable proof of the immutability and uniformity of the laws of nature. But once we admit the existence of a God, and thereby introduce spasmodic action into the machinery of the universe, which would be the case if such a God could supersede or interfere with the regularity of these universal laws, and the result must be instant chaos, disorder, and confusion. Newton's "Principia" would never hav been published, the three laws of Kepler would hav been an abortion, and La Place's "Mechanique Celeste" would hav been written in vain; legitimate sunrise and sunset would be uncertain; the mariner and the agriculturist, the philosopher and the scientist, would be daily baffled at the uncertainty and the reeling of nature's throne. Happily, however, such is not the case, such has never been the case, and such never will be the case. The past systematic succession of events is sufficient proof of this. Now, if I were told that somebody or something called God, an abstraction, made or created both nature and its laws, and that he who made them can also unmake them, change or suspend them, I should reply by saying that it is simply an assertion that is incapable of verification by experience. And I should first require to be shown beyond the possibility of doubt that there is really a God, and second, that he did make nature's laws. I should require to be demonstrated (as we would demonstrate a problem in arithmetic) the existence of a being superior to and outside or independent of the rest of nature, and then how, after establishing definit and physical laws, he could do physical impossibilities. If such a being exists, let him demonstrate his existence to his credulous children in such characters as cannot be mistaken or misunderstood. It is easy for a privileged class to speak upon this subject in vague and general language, but I ask for one positiv fact: If your God is superior to nature's laws, let him make the sun rise in the west and set in the east. Let him cause it to remain stationary or retrograde half a day. Let him make water freeze at 212° Fahrenheit, or vapor rise at 32°. Let him cause gravitation to be suspended or the rotation of the earth to cease. The opposit of these are nature's laws, fixed, definit, and unalterable, and the more we know of them, the less we know of that which is called supernatural.

But, says the Theist, arguing from a necessitarian standpoint, there must hav been a beginning to all this, or, properly speaking, a "first cause." I reply by asking, How, where, when, or what is the "first cause?" The question itself is unthinkable; we cannot imagin a first cause or beginning. The whole of nature is one long, continuous line of cause and effect, each cause being but an effect, and each effect exercising a causativ influence. To conceive a beginning, or first cause, we must break the line somewhere, and by so doing we should annihilate existence, which is impossible. Neither can we imagin an uncaused cause, nor can a cause cause itself, for then it would cease to be a cause (except in relation to what followed) and would become an effect. And therefore it is impossible for man to conceive an origin in nature, *i.e.*, a first cause, *i.e.*, a beginning. Hence, the conclusion to which we are driven is, first, that material existences could not be created from nonentity, for not one single atom of matter exists but what is an activ or passiv agent, or both; second, that action and reaction are reciprocal, death giving rise to life and life eventuating in death; this ring of changes is eternal, without commencement or termination; third, that this belies creation or a beginning, there being no beginning or creation. There could not be. In fact, there is no need for a beginner, or creator, or God. It may be argued, if there is no God, or creator, how came existence? If so, I could only reply that "existence" came not at all, but that "existence" always was, is now, and ever will be, world without end, amen.

Men prate about the insufficiency of nature to produce what we see around us, but in so doing they seem to forget, or rather they do not know, that they are making their own ignorance the measure of nature's power. "Do men know all that nature can do and how she does it?" What right hav they got to demand from me a belief in the supernatural until they hav mastered the natural? What right hav they to dogmatize, and fix limits to the powers of the material world, and ascribe what are as yet secrets in nature to something out of nature? Not only is such a course paradoxical and presumptuous, but it is fatal to all demonstration, for under it reason must be abandoned, facts ignored, and inquiry itself an incongruity. Here, indeed, lies the grand fallacy of all religions, the groundwork of all superstitions. And while "man" has been watching for a "God" who may never come, the priest is watching his opportunity to plunder the poor watcher of his good here, and not until men are modest enough to confess the truth, and honest enough to avow it, will priestly despotism and intolerance be deprived of its power. The name of God has ever been a black, dark cloud across the intellectual atmosphere of man. It has ever been a mighty and effectiv weapon in the hands of the priests, by which they hav been enabled to dominate and subjugate mankind. It does seem surprising to me that men should hav been swayed by motivs so cowardly and so unworthy of them. The priest by pointing to the future has blinded men to the stern duties and realities of life, to be awakened only by the clanking of their chains, to find themselvs the slaves of a king. And the king to show his gratitude has shared his power with the church, and between these inhuman parasites with the ferocity of brigands and robbers, pity finding no place in their cruel hearts, man has been kept in subjection and servitude—in subjection to the one by the awe-inspired dread of the other. In conclusion I could not do better than to quote Shelley in answering the question asked by my title, who, in speaking of the burning of an Atheist, says:

I wept.
Weep not, child, cried my mother, for that man
Hath said, There is no God.

There is no God;
Nature confirms the faith his death groan sealed:
Let heaven and earth, let man's revolving race,
His ceaseless generations, tell their tale.
Let every part depending on the chain that links
It to the whole, point to the hand that grasps its term.
Let every seed that falls in silent eloquence unfold
Its store of argument. Infinity within,
Infinity without, belie creation.

JOHN R. CHARLESWORTH.

Brotherhood of Moralists.

Report of the Propaganda Committee of the Brotherhood of Moralists, at Hannibal, Mo., for November, 1890.

SECRETARY'S REPORT.

During the month forty membership certificates were issued, making a total of 1,238 members. The new members are from Kansas, Washington, Port-of-Spain, Trinidad Island, Washington, D. C., Ohio, California, Missouri, Texas, Michigan, Alabama, Georgia, North Carolina, Idaho, and New York. F. H. RAU, Sec.

TREASURER'S REPORT.

Balance from October report		$105 80
From G. P. Driesbach, Pa		1 00
Charles Lambert, Mo		1 00
W. D. Mackenzie, Washington, D. C		25
S. A. Roach, Trinidad Island		25
C. A. Meltz, " "		25
J. A. Crichlow, " "		25
L. R. T. and E. M., each ten cents		20
Total		$109 00
Mailing constitutions, etc	$4 05	
Appropriations to aid Ella E. Gibson in her effort to start a Brotherhood paper	35 00	
		39 05
Balance		$69 95

Hannibal, Mo. A. R. AYRES, Treasurer.

Our London Letter.

The great Booth boom is being well advertised, but in spite of this the money is not coming in at the rate the promoter of the scheme evidently anticipated; the conditional promises of substantial sums will not come to much, judging by present prospects, and those generous individuals who will pay £1,000 if so many others will subscribe a like amount in a certain time, will most probably not be called upon to part with their money. This method of giving is simply laying your own odds against the scheme being carried through, while the general public at once jumps to the conclusion that the promiser is supporting the affair. The religious sectaries were at first loud in their praises, but after reflecting over the matter are now beginning to fight rather shy of Booth and his works. The editor of the *Freethinker* has treated the scheme exhaustivly, and shows its utter absurdity, and what small probability there is of its being worked out on the lines laid down. Other papers hav taken a retrospectiv view of the Salvation Army, and pointed out that there are no appreciable good results after all the time it has existed, and the thousands of pounds sterling that hav been collected. All this money has practically gone to the aggrandizement of the promoter and his family and immediate friends, and if it were not that the crop of fools never fails, he would hav come to the end of his tether. Socialism is sneered at and decried by the very people who now support the man who has some muddled ideas on the subject, and fancies he can turn the wastrels into first-class citizens. All those he cannot possibly lick into shape are to be exported for some other nation to take in hand, but he does not yet say what country is to be the recipient of his bounty.

The Parnell business is causing great excitement just now, and great efforts are being made by certain parties to oust the chief actor from his position of leader of the Irish party. It is evident this is some political dodge, and the divorce suit is merely a handle to wield the weapon. If it was really a question of immorality, we should hear of a similar outcry in the case of many of the members of the house of landlords. The Connemara case is far worse, and yet this most "noble" individual was not kicked out of his post immediately his foul deeds were divulged to the public. It is nothing but gross hypocrisy on the part of the eminent professing Christians in expressing their horror of such "awful depravity." Christ is not reported to hav thought adultery so very heinous, as he is said to hav told those who wished to punish the woman taken in the act that the ones among them without sin might cast the first stone.

That eminent and humble follower of the Lord, Dr. Lidden, carried out his master's injunction to lay not up treasure on earth almost to the letter, for his personal estate was only valued at the small sum of £47,226. It is interesting to know that by the terms of his will he kindly commits his soul into the hands of almighty God, who will no doubt be highly gratified by the bequest, and probably has by this time sent a special company of angels to guard the treasure to the New Jerusalem.

An article in the current number of the *National Reformer*, by the editor, on "The Present Outlook for Freethought in England," is a capital sketch, containing as it does a great deal of information in a very small space, and as the writer knows as much about the subject as any man living, it is worthy of careful and repeated perusal, and might be reproduced with advantage in THE TRUTH SEEKER and other American Freethought papers, as a correctiv to some inaccurate versions that it seems hav already appeared.

It is rather inexplicable that two professed Agnostics, Samuel Laing and the marquis of Queensberry, should each hav sent £100 to the Booth scheme, for the great Booth is nothing if not profoundly religious, and his two helpers say they hav no faith in anything of the sort, and are totally opposed to the very creed Booth preaches so loudly. The working of the human mind is a great mystery. J. D.

A Query Answered.

In your article, "Been at Church," in THE TRUTH SEEKER of May 10, 1890, you speak of Josephus's speaking of Christ being an interpolation by Eusebius, and you say Dr. Lardner, Bishop Warburton, Faber, and other ancient writers, consider it so. What I wish to ask is this, can you giv me references where to find these facts, of those writers rejecting this interpolation by Eusebius, or the proof of it being an interpolation? W——.

In reply to the above question, I would refer inquirers to Taylor's "Diegesis," a book that contains more matter for argument against Christianity than any other half-dozen books I know of. It is a perfect mass of proof, just such as all investigators need. It goes back to the beginning of Christianity and sweeps it entirely away—Christ and all. Its facts are so well classified, too, and literally heaped and piled up. On page 386 Taylor says of the famous passage in Josephus: "The passage was first quoted by Eusebius, who exults over it as if he had found a prodigious prize, his exultation itself only serving to awaken suspicion in every critical mind that the passage is but another added to the long list of his own most audacious forgeries, as he immediately subjoins, 'Wherefore since this Hebrew historian hath of old delivered these things in his own writing, answering our savior, what evasion can save those who invent arguments against these things, from standing convicted of downright impudence?' Yet, for all this terrible defiance, the most unquestionably orthodox and best learned of the whole Christian world hav invented arguments against the validity of this passage, and hav shown, to absolute demonstration, the certainty that Josephus did not write the passage, and the probability that Eusebius himself did." Gibbon says: "The passage concerning Jesus Christ was inserted into the text of Josephus, between the time of Origen and that of Eusebius, and may furnish us with an example of no vulgar forgery." Taylor continues: "Conviction has thus far forced itself upon the mind of the highest authority which Christians themselvs can appeal to. Their own all-deciding Dr. Lardner has pronounced this passage to be an interpolation. It is rejected by Ittigius, Blondel, LeClerc, Vandale, Bishop Warburton, and Faber. This latter author suspects that Eusebius himself was the author of the interpolation. What, then, must we think of Eusebius? He is the sheet-anchor of reliance for all we know of the three first centuries of the Christian history."

Lardner says of the passage, "It was never quoted by any of our Christian ancestors before Eusebius. It interrupts the narrativ. It is not quoted by Chrysostom, though he often refers to Josephus, and could not hav omitted quoting it had it been in the text." On page 363 Rev. Robert Taylor says: "If the testimony to Jesus as the Christ had been from the beginning in Josephus's works, it is strange that it should never hav been quoted by ancient apologists for Christianity, and now in the beginning of the fourth century be thought so important as to be quoted by our author in two of his works still remaining"— that is to say, surely Eusebius forged it himself, for the purpose of quoting his own forgery. There was never an advocate of the Christian evidences yet whose conscience would hav any hesitation to such services in so good a cause.

ELMINA DRAKE SLENKER.

A New Christmas Story.

In the long years ago the people lived without any written calendar to keep the years and months and days. And many millions of revolving years passed away before they knew what made or constituted a year, or to even count the changes of the moon upon their fingers. But after many tribes and wandering nations had grown up and passed from human sight away, the laws of evolution at length brought forth a class of better, and a trifle wiser, men.

A certain few of these men commenced to study the stars and to build pyramids and costly temples, and establish a worship of the golden sun.

As the people grew more proud and grand in physical things, they commenced to make to themselvs priests and ruling things. And these, in turn, instituted many silly rites and mock ceremonies to deceive the people and induce a worship of themselvs.

But soon these "holy lords" became too numerous and jealous of each other, and divisions and quarrels ensued.

And the people, too, were having too many Gods, and too many kings and priests to support. Hence tyranny and blood for a season bore rule.

At this period most nations were taught that this world was the only world, and that it always existed, while others thought it had a beginning.

At length there arose another nation with many kings and priests, and they had great authority over the people.

The people of this nation were called Jews.

The priests taught this nation that a great invisible personal king who lived somewhere above the "firmament" made this "big" world in just six days out of a stick of candy, having nothing else to begin with. And that he had three or four nice days to work in before there was any sun.

From this time onward the Jews kept a kind of memorandum of the age of the world, in lunar months and years as they rolled by.

The Jewish priesthood soon became a popular and a paying business.

But one golden calf was not quite sufficient for them all.

Hence many seceded from Jewish authority, and joined with other nations for the establishment of a new era, by the making of a visible "God" in the form of man.

So these priests told the people that a man-god would soon be born, the fact having been seen in a dream.

The purport of the dream seems to be this, that a gust of holy wind, or a personal ghost, would soon make love to a modest young "virgin," and she would become the mother of a beautiful child, and his name should be Christna.

Of course the "invisible God" would be his father and he would be "his only begotten son."

But, as the story is told, it seems the cruel father neglected to look after, or care for, this prospectiv mother. She was left to shift, and support herself, as best she could.

In due time ominous signs appeared. The "wise world" commenced to whisper the words of slander. Oh! poor neglected and deserted Mary! Blame her, not the ghost, nor the gods.

She needed friendship. She sought for and found one (who had been recommended by the priesthood) by the name of Joseph.

It may be sad to relate, but it is said that this lonely virgin—deserted by her seducer—was compelled, by a decree from the king, to walk in company with her friend Joseph many long miles to a great city to be taxed. This city was called Bethlehem. It is located, agreeably to our modern maps, in rather a cold climate—forty degrees north latitude.

Upon reaching this city, both weary and footsore, she found the tax-payers, to support the priesthood, so numerous that no warm fire, or spare room, was left for her.

But necessity became the mother of invention, for a "God" was soon to be born. Her good friend, Joseph, soon found a lonely hovel where beasts were fed. Finding a few sticks and a little straw he made a nest, or bed, in its cold manger, on the 25th of December, year 1 (new style), while the thermometer registered from thirty to forty below zero.

Just think of it! Talmage says it was right here where the "Great Jehovah" permitted his "only begotten son to be born."

Oh, poor child! freezing, freezing, and his father above the clouds, and his poor mother in a swoon, unconscious, half dead. But to be charitable it is presumed that some anti-Jew, or some outside sinner, had compassion on him and his mother, and they lived. For so says the "Christian system."

To perpetuate this miserable superstition, every 25th of December some half-civilized wiseacre, or some Salvation Army tramp, must be dressed in rags and parade himself before little children under the name "Santa Claus." And when the tramp is not at hand, then put a few beechnuts and a baby doll in an old stocking and hang it on a nail in the chimney corner on the night of the 24th, and then in the morning of the 25th call up your children and begin to tell them a whopper by saying that old Santa Claus, or the good old devil, brought them down the chimney during the night.

Out of the foregoing myth came the day called "Christmas." It is accepted as true only by a few nations, and not by the well informed in those.

And thus ends our present Christmas story in the bogus year of a bogus Lord, Dec. 25, 1890.

But let us be merry and joyful on the 4th of July, and also on the birthday of as many "Lord Gods" as our knowledge and clear conscience will permit.

E. B. WHEELOCK.

Items of Foreign Freethought News.

The clergy of the city of Altona, Holstein, is working for all it is worth to secure the passage of a law compelling *all* children to attend church regularly.—*Das Menschenthum.*

In the town of Bordes, Yonne, there has never been a single religious ceremony, either baptism, marriage, or funeral.—*La Vérité.* That is the way to hav things. Would that we Yankees could say the like.

The imperial government of Germany is at present engaged in taking a census. Among questions to be answered is one as to the religious or non-religious belief of each person. Considering the recent religious disturbances in Germany, we expect a showing as favorable as that of England.

Our friends in Belgium are wide awake. December 14th the Liberals had a great demonstration on occasion of the unvailing of a monument in honor of Désiré Lesaffer at Oudenburg.—*La Raison.* We hope, in a future number of THE TRUTH SEEKER, to giv our readers the particulars.

Owing to the Jesuitical machinations of Henry V. Berghell, Mr. Lennstrand and several of the most prominent Swedish Freethinkers hav left the society. Mr. Lennstrand will, however, continue his battle against superstition by delivering lectures and holding Bible-class meetings.—*Fritänkaren.* We will giv the particulars next week.

At the recent congress of the Federation of French Freethought Societies Mr. Schaere was reëlected as president. The congress, which was attended by the representativs of eighty societies, resolved to bring about a complete separation of church and state, and to establish a committee to be charged with the distribution of Freethought literature.—*Bulletin Mensuel.*

Mr. Vogtherr, president of the Free Religious Association of Berlin, has been sentenced by the provincial court of Potsdam to six weeks' imprisonment.

He had in a lecture used the following expression: "The nursery tale of six days' creation, and a God phantom, are hindrances to mental progress." A minor court had sentenced him to six months' imprisonment, but, your readers remember, he appealed to higher authority.—*Freireligiöses-Sonntags-Blatt.*

That our readers may know what to expect when the recognition of Christ as the ruler of all nations has been embodied in our laws, we present the following piece of news taken from *Freiheit.* A few weeks ago a young man was persuaded to enter the village church of Naumburg, Germany. His friends, who were to lunch on our savior's flesh and blood, succeeded in getting him up to the altar, but he resisted most effectually any attempt to make him kneel down. The city authorities sentenced him to eight days' imprisonment for blasphemous conduct.

The clergy of Bohemia is very tolerant indeed. Some time ago the widow of Dr. Brauner died in Paris and was, according to her own wishes, cremated. The ashes were sent to Prague, but the clergy denied to receive them in the church, to sprinkle the box containing the remains, and to pray for her soul. An appeal was made to the archbishop, but he sustained the action taken by his subordinates. It is to be remembered that Mrs. Brauner had while alive contributed several thousand dollars to various religious institutions. But all this was forgotten because of the "Atheistic" disposal of her remains.—*Der Lichtfreund.*

Considerable excitement exists in the ranks of the Liberal party in Spain. Since the last Catholic congress at Saragossa, where the clergy called upon the queen-regent to assist the holy father in the Vatican against the Atheistic Italian government, the queen has pardoned two Basque priests who were by the court of Bilbao sentenced to five years and seven months' imprisonment for treason against the Spanish government. It is a bad sign, and considering the moral cowardice of the greater part of the Spanish people, as exhibited by concealing their true belief—or better, disbelief—a severe clerical reaction is looked for.—*Las Dominicales.*

A little volume of "Moral Instruction for Children" has recently been introduced in the schools of Bavaria. The plan is quite novel, and as a means to destroy moral purity and innocence in children it has not its equal. I will take but one example, and add that the rest of the book is worse, and decidedly so. On page 8 of this "moral" instructor it says: "Fourth commandment: Thou shalt honor thy father and mother. Reflections. 1. I hav wished in all earnestness evil to befall my parents (grandparents), guardians, teachers, . . . times (. . . during the week), (. . . during the month)" The blank spaces are to be filled out by the children at the end of each week and month. If nine-tenths of the children using this book do not become moral lepers, liars, or hypocrits it is not the fault of the clergy who originated this move.

In the Russian province of Wiatha a new Christian sect has seen the light of day. These Christians believe only in God, but not in Christ Jesus or the Holy Ghost. During the summer months the members meet in the woods, during winter time in isolated houses, and always at night and in darkness. Among their peculiar notions is one which prohibits them from smoking and drinking for a term of twelve years. As a result of this they are very much in demand as laborers. The government does not interfere with them, only so far as it tries to prevent them from beating into insensibility the drunken clergy, the pops. Some time ago, it is said, the Kuger-Sarta, as is the name of the sect, found a pop on the road in a state of glorious intoxication. They fastened an old door to the top of a high flag-pole, and placed the reverend gentleman on it, and kept him there for a term of five days on bread and water.—*Der Freidenker.*

GUSTAVE NELSON.

A Period for Messiahs.

In what is to be found the real origin of the Indian messiah craze? Why do the Indians persist on in their curious "ghost dance?"

The popular explanation hitherto has been that the messiah idea, at any rate, is borrowed from Christian teachings. But this is probably a mistake. It is more likely to be a survival of folk-lore traditions which antedate Christianity by thousands of years. Such traditions are universal among the savage peoples of our entire globe, as every comparativ mythologist knows, and they hav been preserved, chiefly by word of mouth, not only among savages, but among peasants and the uneducated classes generally, with the most startling fidelity. Our knowledge of this fact, however, is comparativly recent.

As far back as we can peer through the dim twilight of ancient paganism we see messiahs appearing from time to time, and there is every reason to believe that the date of their appearance was made to accord by learned priests with certain astronomical periods of about six hundred years each. In short, these ancient messiahs are usually sun-gods, and while the story of their doings varied with the locality they bore a well-marked general semblance to each other.

The sun-god in all mythologies is usually born on December 24th to 25th, three days after the winter solstice, when, the southward retreat of the sun being checked, the days begin to lengthen, so that in a very real sense, the sun may be said then to be reborn into the world. We must remember that this is the reason why Christ's birthday is kept by the church upon that date—not because it is definitly known to be the birth-time of Jesus—for among the early Christian fathers there were good authorities for every month in the year—but because the common people were too wedded to the old festival of the sun to giv it up. The church, therefore, wisely grafted the new anniversary upon the old.

But the evil powers of winter and darkness at once seek the life of the sun-child; and the reigning king (winter personified) issues an edict to destroy by frost all the young growing creatures in the country. This "massacre of the innocents," whose tradition is so pathetically preserved by St. Matthew in his beautiful stories of the Christ-child, was sculptured on the rock temples of India many centuries before the Christian era, and was undoubtedly first related of Christna, if not of some earlier deity. The young sun god, however, slips away unharmed through the constellations, and grows in favor daily with God and man.

At the feast of the vernal equinox, of which the Saxon festival to the goddess Eostre (compare our Easter) was a survival, the solar deity appears as a radiant youth who emerges from the wintry underworld of death, bringing life and gladness to all creation—plants, beasts, and men. For at the spring equinox the days which hav ever since the sun god was born at Christmas been lengthening, finally gain upon the nights, so that the powers of light may be now said to triumph over darkness. From this time he mounts higher and higher in the heavens, until he reaches the zenith at the time of the summer solstice (June 21st), when he is received in a blaze of glory into the arms of that ineffable sky father of the blue expanse who was called in Sanskrit Dyaus-Pitar, in Greek Zeus Pater, and in Latin Jupiter.

Some mythologies were content to leave the sun god at this glorious consummation of his life, but most of the folk-lore tales preserve the traditions of a false friend who steadily creeps upon the solar hero and wounds him from behind, or in some way drags him down to the under-world of winter and death at the autumnal equinox, when the nights begin to lengthen over the days. Thus was the solar hero, Siegfried, of the Nibelungen Lied, stabbed in the back, where the treacherous red cross marked his vulnerable part; thus was Baldur, the beautiful, slain by the mistletoe of the evil Loki in Norseland; thus was Achilles wounded in the heel, and thus was King Arthur betrayed by his trusted friend Launcelot and his kinsman Modred.

But, although the sun god sinks to the under-world in the autumn, no evil thing can permanently harm him. He possesses, even in hades itself, the revivifying power of the sun, and, as he passes through the abode of the dead, the souls of the departed gather about him to be redeemed and led up to the new life in the spring. The Christian feast of All Souls, and the Hallowe'en, or nut-crack night, which precedes it, are in reality festivals of the autumnal equinox, which hav gotten belated with the lapse of centuries through imperfections and changes in the calendar. And the ghost dance among our Indians of the Northwest is evidently the survival of the ancient pagan festival of All Souls, a survival which shows internal evidence of having been handed down in the Indian folk-lore and not transmitted through Christianity.

Can we wonder at the persistency of our Indian tribes in keeping up their ghost dance at this season of the year? Can we wonder at the positivness with which they declare that the messiah, who is to save them, will come in the spring? Nor can we wonder at the action of that Indian who, seizing the arm of Mr. Stewart, the agency saddler at Standing Rock agency, forced him to look straight at the blazing sun, exclaiming: "See, there is the Indian messiah now!"

But why should their messiah come all of a sudden this special year? To giv the probable reason—a reason which is not invalidated by the possible use made of it by designing whites and crafty medicin men—we shall hav to again refer to the ancient pagan beliefs.

At one epoch in the world's history the messiah of the spring equinox appeared when the sun was in the zodiacal sign of Taurus, the Bull. At that time the bull was the symbol of the sun god and was sacred to him. In Persia we read of the Mithraic bull; in Egypt of the bull *of* Apis, and the sacrifice of bulls on the altars of the Romans and other peoples persisted in down to a comparativly late date in history.

But by the mutation ("nodding") of the earth's axis—a movement which resembles the "wobbling" of a top that is running down, but which, in the case of the earth, requires twenty-five thousand years to describe a single complete circle in the heavens—a phenomenon called the precession of the equinoxes takes place. The time came when, by this precession, the vernal equinox had slipped back into the sign of Aries, the Ram or Lamb. Then this last animal became the chosen symbol of the messiah, and both Horus, the Egyptian god, and Christna, were called "the good shepherd." Many of the beautiful similes of the New Testament which deal with sheep, lambs, and shepherds hav their origin in the pagan worship of the sun when in the constellation Aries, and they were undoubtedly adopted by the apostles and other early Christians, because only in this way could the new religion be grafted upon the superstitious observances of the common people. Indeed, it is manifest to every deep student of mythology, that only by this apparent sanction of the older worship can any new belief ever gain a foothold in the affections of the populace.

Just previous to Christ's birth the whole civilized world was on tiptoe with anticipation of a new messiah—the messiah of the sign Pisces, the Fishes, and we read of many "false Christs" who are said to hav asserted themselvs at that time, both before and after the appearance of Jesus himself. And now the time is at hand when, by the precession of the equinoxes, the sun, at the spring equinox, is about to slip back into still another sign—that of Aquarius, the Water Bearer, and we may confidently expect an eruption of messiahs for some little time to come among the savages or among the illiterate of our own people who faithfully preserve in their household customs and folk-lore, without definitly knowing why, the memorials which warn them when a new messiah is at hand. El Mahdi, the Arabic prophet, was perhaps the first of these nineteenth century reincarnations of the solar messiah, although he posed rather as human, acting under divine guidance; Schweinfurth, with his following of singularly deluded and hypnotized women, is a second of these messiahs; and now the subject of this craze among the Indians of the Northwest is a third. But the end is not yet; there are more to follow from the ranks of ignorant enthusiasts in the near future, for the time of the astronomical change whose memorial the folk-lore of the common people has preserved in a hundred and one unobtrusiv ways is at hand; and moreover, we are at the end of the regular six-hundred-year period when, after a certain conjunction of the sun and moon, the new solar messiah is likely to be born.

It is greatly to be deplored that the government has not made a point of sending some good comparativ mythologists out in the field to study up this Indian ghost dance. It is an opportunity which has probably never occurred before to the American people, and which will probably never occur again, of studying, at the fountain-head, memorials of sun-myths handed down from a prehistoric past. When the occasion which called forth the present messiah craze shall hav passed, many of the priceless folk-lore memorials which could now be so easily obtained will hav slipped out of sight of the white race, to be tucked away in the memories of their Indian owners, and only to be gotten at by white folk-lore students with hard digging.—*Ida C. Craddock in Philadelphia Sunday Times.*

Lectures and Meetings.

"CREEDS and Morals" will be Starr H. Nichols's subject at the Manhattan Liberal Club, 220 East 15th street, Friday evening, December 19th.

THE Brooklyn Philosophical Association, Bedford avenue and South Second street, Brooklyn, E.D., will listen to Mr. E. L. Starck on "Logic in Language," Sunday afternoon, at 3 P.M., December 21st.

W. F. JAMIESON will probably deliver a lecture before the Chicago Secular Union on "What Freethinkers Believe and Disbelieve." The Liberals of Chicago would like to hav a debate, if a clergyman could be found to meet Jamieson.

"REMINISCENCES," by Lucy N. Colman, ($1) is the story of a life spent in the interests of truth and freedom, and particularly in support of the antislavery agitation and in furtherance of the abolition of "woman's wrongs," as expressed by Mrs. Colman. The "Reminiscences" are full of curious experiences, not the least of which was the interview of the authoress with President Lincoln, who avowed that he was not an Abolitionist, and would not free the slaves if he could save the Union in any other way. "He believed in the white race, not in the colored, and did not want them put on an equality." The book contains excellent portraits of Mrs. Colman and of her friend Mrs. Amy Post, a short notice of whose activ life concludes the volume.—*Tarrytown Record of the Times.*

CHRISTIANITY, when consistently interpreted, assures its followers of tribulation in this world, and the hopelessness of all efforts to advance the moral welfare of the human race. The teachings of Jesus and Paul are pessimistic. Things are to wax worse and worse till the coming of Christ to destroy the world, out of which he saves his chosen few. It is the Christian then who is without hope in the world.—*Adams.*

Communications.

A Rejected Article.

[In the Des Moines daily *News*, of November 11th, we read an account of the formation of a "Sunday Rest Association," and a brief synopsis of its platform. Thinking that the readers of that journal would like to hear the other side of the question, I sat down and wrote a reply to the principles of the association, and mailed it to the editor. Several days passed, but the article did not appear. Determining to know the cause of this, I called upon the editor of the *News* in his sanctum. That gentleman received me very courteously, and when I made known my business he said that he had not read the entire article, but from what he had read of it he had decided to withhold its publication for fear that it would raise theological rancor. I replied that my object in writing was to merely state facts, though I knew they were facts that the majority of the people were ignorant of, and that those who did know of them as a rule did their best to keep the public ignorant of them. He then answered that he would reconsider the piece, and if he decided not to print it, would preserve the manuscript. I waited several days longer, and as it still did not appear, I called again and received the manuscript. I would not say an unkind word against the editor of the *News*. He has done, not only myself, but the Secular Union of this city many a favor that I shall long remember, and I am positiv that had he been able to conform to his own wishes he would hav published my article. But there is a class of men in every community whose business it is to suppress all discussion upon religious subjects. They hate the truth, and they hate a man who speaks it, and they also hate a newspaper that publishes it. This class of persons, it is to be regretted, exercise a power by which they can boycott a journal that will publish an article setting forth their evil doings, and especially their unblushing hypocrisy upon the Sunday question, and unless a paper is so firmly established that these small Goliaths of superstition cannot assail it, it is in many cases compelled to succumb to its authority. There are hundreds of editors who are in hearty sympathy with Freethought and Secularism who dare not express their opinions for fear of the ruining of their business by Christian bigots. One editor that I know of was once heard to remark that the entire religious business is the meanest thing that a newspaper has to contend with. With these words in explanation, I submit the rejected article to the readers of THE TRUTH SEEKER, that they may form for themselvs an opinion of a cause that will not permit such facts as are here presented to be placed before the public.—F. S.]

EDITOR OF THE NEWS: In the issue of your paper for November 11th, we find an account of the formation of a "Sabbath Rest Association," and a synopsis of its principles. As the *News* professes to be an independent paper, no apology need be made for criticising either the association or its principles in these columns. After speaking of the history of the organization, the *News* proceeds to state, "The main object of the work is to preserve and promote Sunday as a day of religious worship." But when Rev. Wilbur F. Crafts, the high priest of the Sunday movement, was in Des Moines in August, he distinctly asserted, and reiterated the assertion many times, that the new Sunday law, proposed by the American Sabbath Union, is based upon civil and not on religious grounds. The difference is, that the Sabbath Association of Des Moines is more honest than the society of which Mr. Crafts is secretary. It wants the government to recognize Sunday as a day of religious worship, and has the candor to say so, while the national Sunday organization desires the same thing, but knowing that the people will overwhelmingly crush such a measure if they understand its true nature, just as Congress crushed the first Sunday bill brought before it, they hypocritically profess to advocate a civil Sabbath. To add to the absurdity of this profession, we may say that we already hav a civil Sabbath in the majority of the states, and hence the talk of a new law to bring about what we already hav is the sheerest nonsense. As these gentlemen claim that the object of their association is to promote the observance of Sunday as a day of religious worship, which includes the total abstinence from all secular work on that day, we certainly hav the right to inquire of them their authority for so doing. When we ask this question we are most invariably referred to the commandment, "Remember the Sabbath day to keep it holy, . . . for in six days the Lord made heaven and earth, the sea and all that in them is, and rested on the seventh day, wherefore the Lord blessed the seventh day and hallowed it" (Ex. xx, 8–11). But if this injunction is binding, is not the following equally so? "And six years shalt thou sow thy land and gather in the fruits thereof; but the seventh year shalt thou let it rest and lie still, that the poor of thy people may eat, and what they leave the beasts of the field shall eat. In a like manner shalt thou deal with thy vineyard and with thy oliv yard" (Ex. xxiii, 10, 11). If the proposed law is enacted, a penalty for its violation must accompany it. Why not be consistent and adopt the Bible penalty? "While the children of Israel were in the wilderness, they found a man gathering sticks on the Sabbath day, and they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses, The man shall surely be put to death; all the congregation shall stone him with stones without the camp" (Num. xv, 32–36).

But in Ex. xxxi, 12, we find another reason given for regarding the day as sacred, entirely different from the first one. "And the Lord spake unto Moses saying, Verily, my Sabbaths ye shall keep, for it is a sign between me and you throughout your generations." As we see, there are two conflicting reasons given, and the question arises, Which is the correct one? As to the first, it is opposed to the leading fact of geology, which is emphatic in stating that the "heavens and the earth, and all that in them is," were not created in six days. In regard to the second, it is binding only upon the Jews and can hav reference to no other nation. Coming down to the time of Christ, we will see whether he or the apostles enjoined or encouraged the observance of the Sabbath as advocated by modern sticklers for that day. We may state to begin with, that nowhere within the lids of the New Testament is the idea hinted at. When the Sabbatarian fanatics denounced Christ for healing on the Sabbath, he in turn denounced them as hypocrits (Luke xiii, 15–17), and at another place he said, "The Sabbath was made for man, not man for the Sabbath" (Mark ii, 27). Paul says: "Let no man therefore judge you in meat, or in drink, or of the new moon, or of the Sabbath day" (Col. ii, 16). In Rom. xiv, 5, he again says: "One man esteemeth one day above another, another esteemeth every day alike. Let every man be fully persuaded in his own mind." More than this, for more than three hundred years the Christian church did not keep the Sabbath. They ridiculed the thought. Justin Martyr, one of the ablest of the Christian fathers, in his controversy with Typho the Jew said: "You, because you are idle for one day, suppose you are pious. Our God is not pleased with such observances. You see that the heavens are not idle, nor do they observe the Sabbath. Continue as you are born. For before Abraham, there was no need of circumcision, nor of Sabbaths, nor of feasts, nor of offerings before Moses, so now, in a like manner, there is no need of them since Jesus Christ."

Irenæus, another Christian father, who wrote about the year A. D. 180, said in his work against heretics, "These things, therefore, which were given them for bondage, and for a sign to them, he [Christ] canceled by a new covenant of liberty." Eusebius, the "father of ecclesiastical history," says, "They [the patriarchs] did not, therefore, observe the Sabbath, neither do we." Another fact to be remembered is that the Jewish Sabbath was Saturday, while the Christian Sabbath is Sunday. Who had any authority to change the day? John E. Remsburg, of Oak Mills, Kan., has a standing reward of $100 to anyone who will show him one passage of scripture to justify this assumption.

We will close with a few quotations from some of the most eminent of Christian scholars and divines.

Martin Luther said: "As regards the Sabbath, or Sunday, there is no necessity for keeping it. The Sabbath in no way pertained to the gentiles. It was not commanded to them nor observed by them. Paul and the apostles, after the gospel began to be preached and spread over the world, clearly released the people from the observance of the Sabbath" (Works, vol. iii, page 73).

"It is meet, therefore, that the keeping of the Sabbath giv place to the commodity and comfort of man" (Erasmus).

"Since the Sabbath was originally an ordinance of the Mosaic law, since it was given to distinguish them from other nations, it follows that if those who liv under the gospel are emancipated from the law in general, least of all can they be bound by the Sabbath" (John Milton).

"The observance of Sunday is no more a natural duty than circumcision" (Bishop Warburton).

William Paley, from whose works ministers draw their stock-in-trade arguments in defense of their religion, has said: "If the command by which the Sabbath was instituted be binding among Christians, it must be binding as to the day, the duties, and the penalty, in none of which is it received. The observance of Sunday was not one the articles enjoined by the apostles."

Jeremy Taylor, the learned divine of the Church of England, said: "The Lord's day did not succeed in place of the Sabbath, but the Sabbath was wholly abrogated."

We think we hav given enough evidence to show that there can be no Bible authority for the observance of Sunday as the Sabbath Association of Des Moines would hav it, and if they can giv any to refute it, they should proceed to do so.

Des Moines, Ia. FRANKLIN STEINER.

Spiritualism.

The people of Portland hav been entertained for the last few weeks by the discourses of Moses Hull, whose political and economic ideas are very lofty and admirable, and for whom I entertain the most kindly feelings and respect. But his ghost stories to me seem very amusing, not to say absurd. That absurd or illogical stories or theories should be given greater credit or accepted because of coming from Mr. Hull, is not in accord with our modern ideas. The time is past when theories, or even statements of so-called facts, must be accepted or given credence merely on authority or because of coming from some eminent source. Nothing should be accepted, no matter from what source it may come, unless it can stand the test of reason and fulfill the requirements of practical demonstration. Disregarding, then, the source of theory or story, we only ask, but decidedly ask, for reasonable proof, for evidence that will stand the test of criticism and conform to the rules of testimony. Every system of supernaturalism with which I am acquainted endeavors to establish its authenticity and make converts by the reciting of stories. That great system of supernaturalism known as the Christian religion or church has for over a thousand years been telling snake and fish stories in proof of its divine origin. A great deal of the success of the Methodist church is no doubt due to its constant rehearsal of graveyard stories. And now comes modern Spiritualism, claiming superiority to all other systems of supernaturalism—claiming freedom of thought and the breaking of mental chains—seeking to establish itself by ghost stories. Snake and fish story tellers hav, to say the least, a foundation for their tales. Not so with the ghostites. Snakes we hav seen, and fish; ghosts, never. And before our good friends, the Spiritualists, can expect us to believe stories concerning the spirits, they must establish the fact that spirits exist. The telling of stories concerning the spirits, and what they do to prove their existence, is too much like wearing a pair of boots awhile in order to make them large enough to pull on.

We hav seen snakes and we hav seen fish, and when a man tells something unreasonable about either we can only question his veracity, the acuteness of his observations, or the reliability of his source of information. But when a story is told about ghosts—I use the word ghosts in preference to spirits, as I know that there are such things as spirits and some of the uses to which they are put—my first question is, What is a ghost? just as I would demand to see the fish that weighs five hundred pounds and swallows steamers. Show me the ghost. That "it is the immortal part of man" is no answer. Is there no immortal part to the other animals inhabiting this globe? But conceding it to be the immortal part of man, whence came it? Anything that has a beginning must of necessity hav an end. Immortal means never ending, deathless. If the ghost of man cannot die, then of necessity it never began to liv. Where were all the countless millions of ghosts during all the eons of ages that had elapsed before man's appearance in the arena of existence? Before "almighty God" had established this little "workshop for the manufacture of man," where were the countless ghosts that were to animate these men and what were they doing? A blissful state of ignorance they must hav enjoyed, for we know that all our knowledge is gathered from the experience of the race since its evolution from lower types. And if it is claimed that the ghost part of man has not always existed, the question arises, When does the ghost part of man begin to exist, and how? When does the ghost part enter the physical man and from whence comes it? If a ghost is an aggregation of particles of matter, then, in common with all other material forms, it must come to an end.

And Spiritualists should bear in mind that it is absolutely necessary to show that this is merely a continuation of a former immortal existence, before it can be established that there is a future immortal continuation of this existence. Taking as I do the negativ, it is not in my province to prove, but to ask for and examin the proofs and evidences on which Spiritualism rests. These evidences I find to be principally ghost stories, and are consequently of but little value until the existence of the ghosts has been proved. But let us look at one or two and see how reasonable or logical they may be. Mr. Hull said he had argued with disembodied ghosts to prove to them that they no longer continued to exist in a corporal or physical body, and found it difficult to convince them. I greatly wondered how the ghosts could possibly be ignorant of their decease, and got no clue to the solution of the problem until one night at the Salvation Army meeting I heard a poor man tell how he had loafed around, had no special object in life and no particular place to stay. He would fish a little and sell the fish in Chinatown, and dodge his creditors, thus avoiding the payment of board and supplying himself with liquor. Suppose he had died? His ghost might hav been loafing around the docks and selling fish to Chinamen (provided the fish would bite at a phantom worm on an immaterial hook and the immaterial line would hav pulled it out), receiving joss paper therefor. This would explain how the Chinamen can afford to sell fish so cheap, and what they do with so much joss paper. For my part, I could not be out of this body many minutes without knowing it (provided I knew anything), for when I met friends on the street and they did not answer when I spoke to them, I would try and find out why they did not speak. Or when Saturday came and I could not find any dollars and cents, cold, hard silver, in my pockets, if I had any pockets, with which to pay my boarding-madam,

and she would not take the phantom money I offered, or pay any attention, I would surely think it so queer that I would try and discover a cause for such a strange state of affairs. It is beyond the power of my mind to conceive of anyone going out of these present conditions and out of this body without knowing it or soon finding it out, provided his consciousness continued as before. But we hav no scientific or satisfactory evidence that there is any thought or consciousness separate from brain action. In fact, all the evidences on this subject strongly point the other way. Everyone has noticed that a blow on the head stupefies the person struck, and a heavy enough blow will cause absolute cessation of thought; the reason being that the concussion of the blow on the skull causes a weakening or total suspension of the brain action, indicating that thought is dependent upon brain action for its existence. When the skull is broken and pressed down on the brain, thus interfering with its action, the thought is broken, incoherent, and uncertain, which fact points unmistakably to the conclusion that without free and unimpaired brain action the thought cannot be free or reliable. Diseases of the brain cause imbecility, insanity, and idiocy. This plainly shows that without a healthy brain there can be no healthy thought. In fact, upon the condition of the brain depends the force and quality of the thought. A year or so ago I read of an ex United States soldier who had been to all appearances hopelessly insane since struck on the head by a piece of flying bomb. But upon a surgeon, who knew his business, lifting the depressed skull from his brain, he immediately regained consciousness, but had no recollection whatever of the intervening time, although more than twenty years had elapsed. Where had his ghost been, and what had it been thinking of, all the years, that it should hav no recollection of what had happened? Perhaps, with Rip Van Winkle, it had been sleeping in the Catskills. Curious coincidence that it should wake and call around just as the brain again became able to operate!

A similar incident occurred during the bombardment of Alexandria. A man in the rigging of an English man-of-war was asked a question and began to reply, "Just ahead," but at this juncture a piece of shell struck him in the forehead, and he very naturally quit speaking. He was taken to England, where the shell was removed from his brain, whereupon he immediately finished his reply, "Sir, a little, a little to the port, sir," thus clearly showing that, although the thought had been formed, it could not be expressed without brain action, and that the brain commenced its work of forming and expressing thought exactly where it had left it off by inability to act. These evidences, I contend, point unmistakably to the conclusion that there is no thought without brain action. Without thought there can be no intelligence, and as the brain is material, material is necessary to intelligence. How, then, can an immaterial something, ghost or spirit, be intelligent?

We close, then, by again asking Spiritualists to prove the existence of spirits, and, when that is done, by telling from whence these spirits come; when and how they enter the body; how they hav employed the past ages, and how those unembodied will employ the ages to come before they enter some human form, and how they can think without a material brain. Then Materialists might listen respectfully to their ghost stories, if it was not so much like the two men who went to dig clams, but found that the tide was in, when one remarked to the other that it was against the law to dig clams while the tide was in. "How is that?" said the other. "The law of nature, of course," replied the first one. And so it seems to us very much against the law to go to the dead for information or knowledge. And it is absolutely useless to tell ghost stories until the existence of the ghost is first established. HENRY ADDIS.

Portland, Ore.

Godology.

It is common to hear professed Christians boasting of the consistency of their religion, and insisting that its teachings are so plain that the "wayfaring man, though a fool, could not err therein." It is the object of this article to present a few thoughts touching the prime factor in their philosophy, "godology," and to ascertain, if possible, whether the claims held by its devoted aspirants are in accord with the demonstrated truths of science, or whether they agree with the known principles of reason or common sense. It is assumed that a God possessed of infinit intelligence has existed from eternity, and that at some time in the past he brought into existence all else that exists. Now the first question I wish to ask is, in what does intelligence consist? Does it not necessarily consist of thought, in a reflection of the mind upon something? Can you conceive of any such thing as intelligence without thought? And can you think of any such thing as thought without an object or subject—without something to excite thought or think about? Since this is logically impossible I would ask, What constituted God an intelligent being, and about what did he think during that period prior to the creation, in which, and during which, there was nothing in existence about which to think?

It is evident, ther, that, in order that God could hav existed from eternity as an intelligent or thinking being, something must hav existed from eternity about which to think. Now, if something existed from eternity (which we see it did) in order to constitute God eternally a thinking being, it must be evident to the dullest comprehension that God did not make that something. Who, then, did make it? *Could it hav been made at all?* Since, then, something certainly did exist to some extent, and which God did not make—since something certainly did exist at least to a finite extent—why may not something hav existed to an infinit extent? Why may not all the matter composing the boundless universe hav existed from eternity? To whatever extent that something may hav existed, whether to a finite or infinit extent, it is reasonable to suppose that it must hav been possessed of some qualities or of some properties. Since, then, what we call force is inconceivable apart from matter, how do we know that force is not a property of matter and coexistent with it? How do we know, then. that the process of formation, of dissolution, and reformation, is not an eternal process? The less we assume and the more we prove in an argument, the better it is for the argument. Now, let us see. The Materialist lays his foundation in matter, the existence of which is not disputed. He sees matter and he knows that it exists. He also sees that it is indestructible by any known process, and he therefore logically assumes that it is eternal. Thus he is able to demonstrate the existence of matter; and logically infers, and hence assumes, its eternity. But how is it with the Theist? Not being able to demonstrate his basis, not being able to prove the existence of his God, he is driven to assume his existence, and then to assume that he, all out of nothing, created the boundless universe, than which there could not be a greater absurdity.

One of the most specious though fallacious arguments presented by theologians is that founded upon the theory of design. The point argued is that the qualities of beauty, order, harmony, etc., existing in the affairs of nature bear evidences of design, and that therefore nature must hav had an intelligent author. Now, since nature possesses these qualities, and if nature therefore had an intelligent author, it is reasonable to suppose that that author would necessarily hav to be possessed of these qualities to an equally great if not infinitly greater degree than that of the works of his hands. Now, if it is the beauty, harmony, etc., existing in nature that proves that nature had an intelligent author, must not that infinitly greater beauty, order, harmony, etc., possessed by nature's author still more definitly prove that nature's author must hav had an antecedent?

And so that antecedent he, or it, if you please, must hav been preceded by a still more remote cause, and so on *ad infinitum*.

Thus if we admit one God to account for certain qualities existing in nature, we are bound to admit another to account for the existence of these qualities in nature's author. Thus if we hav a million gods, or a hundred millions, we would always be entitled to one more to bring our last god into existence and to endow him with these qualities.

Is it not far more plausible, then, to suppose that nature is self-existent and automatic; that matter is eternal, and possesses the inherent powers of its own operations, rather than assume the existence of that of which, should it really exist, we could hav no conception? I do not deny the existence of a God, but I do deny the existence of any plausible evidence to be deduced from nature proving the existence of such a being. Why, the very description given of him sinks him into nothingness—"without body, parts, or passions, boundless, formless, shadowless," etc.; deprives him of all entity and renders him a being of the imagination alone. Persons who profess to know the most about "gods" usually possess a very limited knowledge of nature. But we are happy in the thought that knowledge is every day gaining ground, and will ere long supersede the darkness of superstition. Science will dispel the gloom and illuminate the world, the gods will retire and man will be free. P. H. MCCROSKY.

This is to certify that Brother P. H. McCrosky, of Degraff, Logan county, O., has this day been appointed and licensed by the Society of Moralists at Hannibal, Mo., with whom he holds his membership, to lecture in behalf of the order of Brotherhood of Moralists, and to organize branch societies thereof. A. R. AYRES. Superintendent.
F. H. RAU, Secretary.

I MAKE short account of neuters and geldings, and favor men and women fully equipt,
And beat the gong of revolt, and stop with fugitivs and them that plot and conspire.—*Whitman.*

How and When Did Jesus Die?

The notion that Jesus did not die on the cross was entertained by the late La Roy Sunderland as far back as 1863, when he wanted to print an article on the subject in the *Herald of Progress*, but did not get it in.

And now a Dr. Clark, in the *Medical Review*, thinks he has shown pretty conclusivly that Jesus revived in the cool tomb, made his escape, and lingered out his few remaining days among his trusted friends.

This ingenious solution of the mystery of the resurrection is based on what Dr. Clark considers as the unquestionable credibility, in all essential particulars, of the trial, crucifixion, interment, and reappearance of Jesus—"facts as assured to my mind," says the doctor, "as the taking of Jerusalem by Titus."

The siege of Jerusalem is too well attested to be doubted. The details are given by the Jewish historian Josephus. But neither he nor any other contemporary Jewish or pagan writer has recorded a word about the life and death of Jesus.

Furthermore, it is impossible to ascertain the year of the alleged crucifixion. Several years ago Judge Joseph P. Bradley, of the United States Supreme Court, endeavored to solve the problem by astronomical calculation, and his conclusion was as follows:

There were only three years from A.D. 27 to A.D. 36 inclusiv, in which the 1st of Nisan, and consequently the 15th of Nisan, happened on Friday, and these were A.D. 27, 30, and 33, the last of which is very doubtful. But the crucifixion could not hav happened before A.D. 28, and probably not later than A.D. 31. Therefore the year 30 is the only one which satisfies all the conditions of the problem. It does satisfy them, because it gives opportunity for Jesus to teach publicly for about three years and to attend three passovers during his ministry, or four, according as it commenced before or after April 3 A.D. 27. Now, since in A.D. 30 the 1st of Nisan fell on Friday, the 24th of March, the 15th fell on Friday, the 7th of April, which was the day of the crucifixion.

Accepting the truth of the statement that the passover full moon in the year 30 fell on Friday, April 7th, and carrying out the calculations for the five succeeding years, we hav the following table of passovers:

A.D. 30, April 7, Friday.
" 31, March 27, Monday.
" 32, April 15, "
" 33, " 6. Saturday.
" 34, " 23 Friday.
" 35, " 13, Wednesday.

The early fathers are unanimous in placing the crucifixion in the year 29. But they were all mistaken. If the passover full moon was on Friday, April 7, A.D. 30 then in the preceding year it was on Sunday, April 17th, or Monday, April 18th. If we had the exact hour of the full moon April 7, A.D. 30, we could ascertain to a certainty the passover days in all the other years, remembering that the Jewish day began at sunset. As it is, there may be a variation of a day in any of the above calculations.

But when it is demonstrated that the only year when the crucifixion could hav occurred was A.D. 30, let it be known that the Jewish passover was never celebrated on Friday, and that no culprit was ever tried or executed on the great passover day.

Therefore there was no Christ crucified under Pontius Pilate, but a hundred years before there was a Jesus stoned and hanged on the day before the passover or the Sabbath, and that was the Jesus preached by Paul in Damascus prior to 62 B.C., when Aretas, king of Arabia Petrea, held the government of that city. The governor under King Aretas sought to apprehend Paul as a disturber of the peace, and he escaped by being let down through a window by the wall in a basket (2 Cor. xi. 32).

The Rev. John W. Chadwick has recently attempted to fix the date of the crucifixion about mid-April in the year 35. That would be Wednesday, April 13th, when the passover occurred in that year. But if ever Jesus was crucified, as described in the gospels, it was on Friday. So therefore the year 35 is out of the question.

Mr. Chadwick truly says that the whole career or ministry of Jesus was comprised within the limits of a year, as described by the first three evangelists, and that John's statements to the contrary cannot be harmonized with the other gospels. But this is not the worst contradiction of the four gospels. The first three describe the crucifixion as occurring on the great passover day, while John distinctly fixes the event on the day before the passover and the Sabbath. ANTICHRIST.

I HAV just been reading Draper's "Conflict Between Religion and Science," and, upon the whole, I like the modesty of Science as against the solemn arrogance of Religion. The one, while knowing much, modestly confesses its ignorance; the other, knowing nothing, professes to know everything.—*Frederick Douglas.*

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IN THE

Truth Seeker Annual for 1891

WILL BE AN ARTICLE ON

Alaskan Myths, With Orig'nal Illustrations

By IDA C. CRADDOCK,

Corresponding Secretary of the American Secular Union, who spent several months in Alaska studying the country and its inhabitants.

In renewing your subscription to The Truth Seeker inclose 25 cents and the Annual will be forwarded as soon as issued.

The Petition to the World's Fair Commission.

Cut this petition out, place it at the head of a sheet of paper, and ask your neighbors to sign it. When filled, forward it to THE TRUTH SEEKER office. Get everybody in town to sign.

The Ethical Societies Convention.

The fourth annual convention of the societies for ethical culture was held in this city, beginning December 5th, in the Workingman's school, on Fifty-fourth street. Thirty-eight delegates were present, twenty-two of whom reside in this city. The societies represented were those of New York, Chicago, Philadelphia, St. Louis, London, and Cornell University. The New York society numbers six hundred members, and owns the building in which the delegates met. Reports were made of the work of the various societies, which is chiefly to instil ethical teaching in schools and churches. The report from the Chicago society was that it is doing "what it can to enlighten the thought of the pulpit."

The interest in the convention centered upon the recommendations of Professor Adler upon various topics, one of which was the relations of the ethical societies to the church. On this subject the professor said: "In how far can we, do we, take the place of the church in regard to the more external acts of the consecration of marriage and burial of the dead? Especially of the former, hav not some of our societies been lax in claiming their right from the respectiv states in which they are located? Should not they be prodded by us to take action so their leaders and teachers may be enabled to discharge this beautiful and solemn function? Every church has a ritual partly fixed, partly variable. Can we not hav an ethical ritual, the objects of which might be to remind us of those principles which we believe in, of those duties which we agree in regarding as most binding and sacred? Such weekly reminders, coming into our lives like the sounds of a bell, would surely be of assistance, and would increase the value and add to the dignity of our Sunday exercises." "In conclusion," said Professor Adler, toward the end of his address, "I feel like pronouncing the words of an orthodox benediction, 'May the Holy Spirit be with us in our deliberations.' We are met here for a holy object. Let us address ourselvs to this object in a sacred spirit. Let us keep our eyes steadily fixed on the main problems. Let us refrain from enlarging on matters irrelevant or of minor importance. Let us confirm among ourselvs the sense of unity of brotherhood, that we may go forth at the end of this convention, each to his separate field of work, rich in new thought and new impulse, with larger courage and deeper devotion to the common cause in which we all are alike enlisted."

Another important subject was the establishment of a Summer School of Ethics. Upon this Professor Adler offered some resolutions, which were adopted, as follows:

"*Resolved*, That the union of ethical societies sanctions the project of a summer school of ethics, provided that it be conducted on the following principles:

"It shall be pledged to no opinion or school of opinions.

"It shall offer a free field and no favor to every scientific treatment of the subject within its curriculum.

"It shall be divided into three departments:

"First: A department of economics and social reforms, in which instruction shall be given on such subjects as the history of coöperation abroad and in the United States; history of poor laws, the tramp question, workingmen's homes, with an account of French, English, German, and American experiments in improving them; history of the temperance movement, an account of state Socialism as it is being applied at present in Germany, etc.

"Second: A department of ethics proper, in which special attention shall be given to the subject of the moral instruction of the young. In this department a normal class shall be formed for the training of teachers of morality. Also, lectures shall be given on the development of ethical thought and the history of ethical systems.

"Third: A department of comparativ religion. In this department lectures shall be given on the history and philosophy of all the great religions of the world; also special efforts shall be made to include in the staff of lecturers leading representativs of the Catholic, Protestant, and Jewish theology, in order that these systems may be fully and fairly set forth by those who are convinced of their truth. It is a weakness of the present methods of theological training that the views of opponents are exhibited through the colored glass of sectarian prepossession. The proposed department of comparativ religion is a sincere attempt to expand the horizon of the religious teacher by enabling him to study the various systems of religious belief as expounded by the believers in them, and thus to create an opportunity for every shade and mode of religious faith to reveal itself in its strength and weakness before the earnest and impartial seeker after truth.

"*Resolved*, That the executiv committee of the Union of Ethical Societies be empowered to raise the sum of $4,000 for the support of the summer school during a period of one year.

"*Resolved*, That the executiv committee of the Union of Ethical Societies be instructed to hand over the management of the projected school to a committee of nine, of which three shall be members of the Fraternity of Ethical Lecturers."

The discussion upon these points shows that, outside of New York, the societies are still partly Christian, with a most tender regard for the church. The St. Louis society "instructs" its young members by telling them stories from the Old Testament, and Mr. Williams, of Philadelphia, thought the societies, neither individually nor as a whole, should do anything to antagonize unnecessarily the church, as the defiant declarations of principles of some do at the very start. He went so far as to say that the ethical societies ought not to meet on Sunday because their services conflicted with those of the church. The other speakers, among whom were Dr. Abbott of Plymouth church and Heber Newton, favored the summer school principally, it appeared, because the clergy could go there and learn something about ethics.

Professor Adler, however, had more confidence in ethics than his brethren. He protested particularly against the utterances of the Philadelphia representativ, saying the Ethical Society takes the place of the church for those who are churchless, so that there was no question of the services conflicting. Continuing he said that, on the idea that the society was a substitute for the church, he had culled ethical passages from the "Imitation of Christ," and from the writings of Epictetus and Seneca, to serve for public and private devotional reading. Acting on this idea, he moved that the Fraternity of Lecturers be instructed to consider the subject of an ethical ritual, and prepare a specimen of one for the consideration of the next convention. The motion prevailed with the amendment that the sample be prepared at least two months before the convention meet, so that the delegates might get acquainted with it.

The ethical societies, it seems to us, are making the error that all reformers do who cater to Christianity. They ought to know by this time that however reform and the Christian religion may be forced to agree theoretically, practically they can never unite. Even two societies with common objects so identical as those of the American Secular Union and the political society of the Seventh Day Adventists must work separately. The people composing them are of different mental habits, are animated by different motivs, and respond to different appeals. Professor Corliss, the Seventh Day Adventist representativ at the Secular Union's late congress, recognized this, and said in his address that union would be impossible—the two classes could never work harmoniously. And the same view of the Ethical Society's invitation to the clergy to attend their school and obtain wisdom is taken by the chief organ of the Methodist church, the largest Protestant body in the country. "The evangelical clergyman," says the *Advocate*, "who goes to Felix Adler for instruction in his work should do so understanding that Mr. Adler is without faith in a personal God or in immortality. He is essentially what may be called a philanthropic Secularist, who is not at all occupied with thoughts of the kingdom of Christ or of God, but finding himself in the universe tries to make the situation of things as tolerable as possible. Evangelical clergymen would do well to study social problems as citizens. The Christian method of elevating mankind is first to bring men into the kingdom of God; when that is done and they are properly instructed, they will become honest, frugal, philanthropic, intelligent, patriotic, and will be sustained in all these qualities by the hope of securing the approbation of Christ, doing good to their fellowmen, and laying up treasures in heaven."

The human view of things taken by Professor Adler does not suit the church, which must elevate the supernatural above man or lose its grip upon the people. In the autumn festival of the Workingman's school, witnessed by the delegates to the convention, the central scene was a tableau by girls clothed in the colors of different nations rendering homage to the Genius of Humanity. Such humanitarian views do not and cannot suit the churches, for they ignore the very basis of Christianity—the supernatural. As Dr. Lyman Beecher said when asked to pray at an antislavery meeting where the speaker was noted for his hostility to Christianity, "He does not worship my God, he will not trust in my savior, he spurns with contempt my Bible, and looks with disdain upon my whole ministerial life. I will listen to him upon a secular platform, but will not invest it with unwelcome religious sanctions." And how can the Ethical societies expect a different reply now to their overtures? It is not surprising that the religious journal quoted adds: "Let the Infidels work out their schemes if they can. The Christian minister should preach and practice the gospel ecclesiastically, doctrinally, practically, devotionally, and emotionally. If he coöperates with Infidels, as he may hav occasion to do, in promoting temperance and philanthropy, he should do it as a citizen, and never as a religionist, lest the people should infer that he regards as of minor importance the spiritual revelation which he believes is the sole source of that godliness which has the promis of the life which now is, as well as of that which is to come."

This, we think, will be the reply of all the Christian sects to overtures from the heretics. We do not believe that even the western Unitarians would coöperate with Infidels, though politically they may agree identically with them, and in their theories regarding the present and future very closely. There is an exclusivness, an I-am-holier-than-thou air, to the Christian sects, no matter how "liberal" their theology is, that prevents practical union. A Freethought speaker will invariably offend the Christian membership of any such temporary union, and a Christian speaker disgusts the Freethinking membership by talking what to them is silly nonsense. It was so at the Secular Union congress: Professor Corliss and Rabbi Phillipson were aggrieved by contemptuous references to the Bible, and they in turn wearied the Freethinkers by their defense of that volume. Any such union, to suit either party, must be too one-sided to suit the other.

Recurring to this subject upon his arrival home from the congress Mr. Watts said in his paper that he thought the coöperation of each party could be secured without sacrificing the main principle of

either, and promised to tell us how. Perhaps there is wisdom enough in Canada to evolve a sufficient plan, but we doubt if there is in the States. And until our Toronto friend shows us Christians and Infidels coöperating without friction in the Canadian Secular Union we shall continue to doubt the practicability of the scheme. And we shall also watch the establishment of the Ethical Summer School, and its endeavor to get the preachers therein, with interest, confident that the attempt will fail but ready to herald its success as one of those triumphs commonly regarded as impossible to all persons but the one in whose existence the members of Professor Adler's society do not generally believe.

The Legal Suppression of Profanity.

The mayor of Williamsport, Pa, has undertaken to stop public profanity in that city by ordering the policemen to arrest every person who uses profane or obscene language in the streets. So says the Philadelphia *Inquirer*.

The statute of Pennsylvania against profanity is a curiosity from ancient days, as follows:

"If any person of the age of sixteen years or upwards shall profanely curse or swear by the name of God, Christ Jesus, or the Holy Ghost, every person so offending, being thereof convicted, shall forfeit and pay the sum of sixty-seven cents for every such profane curse or oath; and in case he or she shall refuse or neglect to pay the said forfeiture, or goods and chattels cannot be found whereof to levy the same by distress, he or she shall be committed to the house of correction of the proper county not exceeding twenty-four hours for every such offense of which such person shall be convicted. And whosoever of the age of sixteen years or upwards shall curse or swear by any other name or thing than as aforesaid, and shall be convicted thereof, shall forfeit and pay the sum of forty cents for every such curse or oath; and in case such offender shall neglect or refuse to satisfy such forfeiture, or no goods or chattels can be found whereof to levy the same by distress, he or she shall be committed to the house of correction of the proper county, not exceeding twelve hours, for every such offense."

The *Christian Statesman*, in its ignorance, confounds this section of the blasphemy laws with the one aimed at blasphemy as an offense against Christianity, punishable by a fine of $100 and three months' imprisonment, and says: "Profanity, therefore, is not merely a personal vice. It has important bearings on the public welfare. The state has a right to suppress it as a public evil. The failure to do so brings guilt on the nation, exposing it to the inevitable judgments of God. It is matter both for astonishment and for alarm, that the laws against blasphemy are to so large an extent a dead letter on our statute books. Judicious efforts for the enforcement of these laws, preceded by whatever enlightenment of the public mind and appeals to the public conscience might be thought proper in each community, were among the measures commended to the local National Reform committees, recently formed in Columbia, Montour, and Northumberland counties, in this state." If every Pennsylvania Christian who uses profane language were to be imprisoned for the offense they would hav to be taken on the installment plan, for there are not enough houses of correction in the state to hold a thousandth part at one time. And "the inevitable judgment of God" must be very slow in arriving or the state would long ago hav been condemned.

Christianity, Mohammedanism, Buddhism.

A fact that keen observers and calculators hav pretty well impressed on candid and reading Christians of late, is that the religion of the latter is being so outstripped in missionary propagation by Mohammedanism that it bids fair to dwindle into insignificant proportions.

In the first place, Mohammedan missionaries hav made large conversions of negro tribes in Africa, against exceedingly small conquests by the Christian agents. In thirty years ten thousand of the former hav been dispatched to preach the Koran, and many tribes hav acceded to their gospel.

And in the second place, leaving the question of proselytes from other religions to Christianity or to Buddhism, and considering the number of the Christians themselvs who hav been converted to Mohammedanism and against them the Mohammedans who hav been converted to Christianity, we find a yet greater preponderance of the faith of Allah. For while there has not been during the present century a single Mohammedan convert to Christianity, many tribes of Christians in Africa hav become worshipers of the Arabian prophet.

In the great religion of India, too—Buddhism—there is growth of a movement to send out missionaries, who will probably hav success equal to that of the other rival of Christianity above mentioned.

It is, indeed, intended to send many of these latter to Europe and America to enlighten the Christian heathen of those countries. This design interests us considerably, and we would willingly see it joined in also by the faith first spoken of above. For there are good features both in the doctrin of Mohammed and in that of Buddha which are lacking in that of this land, and their exhibition here would help in the work of showing our pietists how defectiv and condemnable is their system. "The Mohammedan is surprised to find societies for the protection of animals in this Christian country, and lifts up his eyebrows and says that no one dreams of being cruel to a brute in his land, because the Koran forbids it." Likewise is he shocked at the drunkenness of the followers of Christ. His own creed forbids the use of liquor. The contrast between the effect of his doctrin and that of Christianity is well seen in the comparativ prosperity of African tribes who hav become converted to the former and tribes who hav given allegiance to the latter. The Christian tribes hav been almost ruined by liquor-drinking. They hav fallen from whatever habits of industry and order they before possessed, to hopeless sloth and vagabondage. On the other hand, the districts where Mohammedanism has been embraced show sobriety, endeavor, and surprising advance. Neighborhoods which under Christian permission of drink had almost sunk into bestial anarchy hav been reclaimed to rule and prosperity by the intervention of Mohammedanism. These superior merits of Mohammedanism, and others, could be held up to the view of chagrined Christians by Islamitic missionaries, to the good of both. And the Buddhist propagandists can lay before us equal superiorities, and do equal benefit. Also, their agitation would doubtless draw into discussion yet further than at present, the question whether Christianity was not copied from their faith.

And then, too, it is well, while we hav any religion at all in the United States, to hav it of as many kinds as possible. One religion does not receive much contradiction, while many are perpetually counterspeaking and exposing one another. One religion can get control of the state and hav its oaths and holidays and tax exemptions established, but if half the Christians in America could be exchanged for Mohammedans and Buddhists and a few more breeds of delusionists, Infidels might make up with them a sufficient number of dissenters to topple Christian intolerance from its throne.

Editorial Notes.

A CHRISTIAN paper says Chaplain McCabe sent the following letter to Colonel Ingersoll:

"DEAR COLONEL; Ten years ago you made the following prediction: 'Ten years from this time two theaters will be built for one church.' The time is up. The Methodists are now building four churches every day—one every six hours. Please venture upon another prediction for the year 1900."

The *Ladies' News* comments thuswise:

"We do not suppose he will venture another prediction. He has seen the power of those who put their strength in the Lord. The Philistines may bring forth Goliaths, but there are Davids to-day who are strong and able to slay the enemies of God and the church. To do this, they must march boldly, trusting in his strength, and hearing constantly the words, 'Lo, I am with you always.'"

The substance of Chaplain McCabe's alleged letter was published in the Chicago *Inter-Ocean*. Colonel Ingersoll wrote to the editor of that paper:

"A clipping was shown me to-day from your paper, in which it is stated:

"1. That ten years ago I made a prediction that ten years from that time two theaters would be built for one church; and

"2. That Chaplain McCabe had written me a letter calling my attention to the prediction, and stating that the Methodists were building four churches a day.

"There are two mistakes in this article: First, I never made the prediction; and second, I never received any letter from Chaplain McCabe on the subject. With these exceptions the article is correct R. G. INGERSOLL."

Thus is the "truth of history" again illustrated!

HENRY M. TABER, a prominent merchant of this city, has forwarded the subjoined letter to Senator Frank Hiscock protesting against the enactment of the Breckinridge Sunday Rest bill into law. We hope that a great many more New Yorkers will follow the example, not forgetting Senator William M. Evarts and the representativs from the various districts of the state. Good representativs from this city to write to are Amos J. Cummings and Roswell P. Flower, who are men of influence:

"Dec. 10, '890.

"HON. FRANK HISCOCK, *Dear Sir:* I hav been asked to write to you with my opinion (which is important only as an integral part of the six millions of people which you are representing) of what is known as the Breckinridge Sunday Rest bill.

"I am opposed to it, for the reason that it is not in conformity with that principle of justice, which inheres in the political postulate—'no union of church and state'—which, though *theoretically* acknowledged throughout the country, is, I regret to say, far from being *practiced*.

"I maintain that Congress has no right to pass any law, in the interest of any religion, which makes it a penal offense for you or me to attend to any business that we may choose to attend to on *any* day. Pass laws making Sunday a *holiday*, if you will (same as January 1st, or July 4th), leaving it optional with citizens to employ the hours of such days as *their own* consciences may dictate. But there is not only evident a great injustice in any law of Congress which makes any day a *holy* day, but it certainly contravenes not only the spirit, but the letter, of the Constitution.

"The language of the bill in question is my warrant for saying that Congress is asked to pass a bill making the observance of a certain day a religious duty. True, the phrases used are so ingeniously wrought as not to make use of the words 'holy' or 'religious,' but the intent is, of course, apparent enough in the sentence '*conscientiously believe in and observe* . . . as a day of rest.'

"Anyone who is familiar with the last fifteen hundred years of history of the intolerance, the bigotry, the bickerings, the persecutions, the cruelties, the untold millons of martyrs, whose ashes were scattered over, or whose blood has saturated, almost every portion of the soil of Europe—because the church persisted in fastening itself upon the state—cannot fail, it seems to me, to exert every effort possible to prevent *even a semblance* of church control in the affairs of state in this country.

"Yours truly, HENRY M. TABER."

A WELSH monk called Father Ignatius is at present making Christianity ridiculous in this city by conducting a revival in various halls and churches. In one of his sermons he revealed the depth of his religion by thundering forth: "God has a perfect right to cast me into eternal hell and to torture me with the flames forever if I do not accept the mercy he hath extended toward me. It would not be inconsistent with his justice to torture me. There must be a hell if a being endowed with a free will makes use of his freedom to trample the love of his savior under his feet, crucify him afresh, and put him to an open shame. My conscience tells me that hell is not bad enough for one who can do this; and the Holy Spirit who convinces me of this, of my guilt and of the justice of hell, convinces me of the infinit love of God in offering the perfect righteousness of his son for our redemption." In another sermon he showed his appreciation of the intelligence of his audience by telling this time-worn, moss-grown, worm-eaten, threadbare yarn: "I must tell you of the miracle which was performed through God's mercy in Chickering Hall on Sunday night. One of the congregation was an Infidel, a blasphemer, who had lived for twenty-one years in blasphemy and vice; he had often dared God to strike him dead. You remember how beautifully the Holy Ghost was poured out upon us that night. How we saw that the same almighty hand which guided the planets in their courses, tinged the violet and taught the bird now to seek its food; how we saw God everywhere and saw how he rendered all his creatures happy except the man who misused his free will to refuse the happiness offered him. Well, this man, who was the worst man I ever heard; whose sins I could not mention here they are so vile, this blasphemer for twenty-one years, found himself convinced of his enormous guilt, and, although that night he felt only that he would be damned forever, on Monday the walls of his despair and unbelief and sin fell down like those of Jericho, and he accepted Jesus. This desperate, blaspheming Infidel and debauchee, who for twenty-one years was dead in sin, has now the life of Jesus in his soul. This Lazarus has been resurrected from a moral death of twenty-one years, although he was stinking with sin."

THE American Sabbath Union congress, held in Philadelphia last week, was not a very harmonious body. Mr. Wilbur F. Crafts, the field secretary, was the disturbing element, and in the language of the politicians, he had it in for Elliott F. Shepard, the president of the organization. At the opening of the congress the delegates possessed circulars issued by Mr. Crafts headed, "First Pure, then Peaceable." The circular did not quote Mr. Vanderbilt's opinion of Mr. Shepard, but it opposed his reëlection as president, declaring that because he was rich and generous was not reason enough why he should hav a third term. It charged him with being too intensely identified with party politics, he having sent advertisments of his partisan papers and dodgers of the Grant monument fund throughout the South, thus killing the work of the Sabbath Union in the South. It protested against giving to the *Mail and Express* a monopoly of the publication of the literature of the union, but if the *Mail and Express* must be the organ of the society, then it should be free from such incongruities as liquor advertisments and racing "tips." Further indictments against Colonel Shepard as a president were "antagonism to the legislation of the last convention," "serious discourtesy to the convention in session, by incorporating the union in New York state within a month, and after notice had been sent that important changes in management would be proposed;" "that the general secretaries now in office hav acted with the president and linked themselvs in whatever mistakes he has made; that the executiv committee, whose attendance is seldom more than eight and often less, are most of them selected by the president and secretaries, and hav always seconded his wishes; that he [Mr. Crafts] was driven out of the American Sabbath Union because he would not submit to private ends." This circular had no effect whatever upon the aggregation of condemned idiots which the president is alleged to represent in his single person, for he went blithely on and packed the committees with his friends, winning all his points, but at the price of an alienation of the Western workers, who will now cease contributing to the society and labor independently of it. The treasurer reported that Mr. Shepard gave $7,500 to the union this year.

Letters from Friends.

WALLA WALLA, WASH., Nov. 21, 1890.

MR. EDITOR: Please find inclosed a clipping from the Portland *Oregonian*, which I hope you will find room for in our noble TRUTH SEEKER. I think if all our newspapers were to come out and print their true opinions on these subjects regardless of Mrs. Grundy, the reign of priestcraft would be very short. The *Oregonian* is setting a good example to the rest. Success to it. I remain,

Yours for Universal Mental Liberty, ARTHUR VENN.

BUTLER, PA., Nov. 23, 1890.

MR. EDITOR: Inclosed please find $2, for which you will send me one more copy of Heston's holy pictures. One of my neighbors borrowed mine for a few days, and when I sent after it he thought he could not do without one, and so he gave me $2 to purchase one for him. Oh, if we could only hav one of those books in every school-room for the children to see! It would soon redeem the world from superstition. I know of no work that would be more prolific of human happiness than the selling of this "Freethinker's Pictorial Text-Book." Advertise for agents, and let this work be sold by the carload, that the dust and dirt of eighteen centuries may be washed from the eyes of Christendom. My pen weeps a word of cheer for the artist, the Editor, and all the readers of THE TRUTH SEEKER. SIMEON NIXON.

ODESSA, Nov. 22, 1890.

MR. EDITOR: I am under lifelong obligations to you for sending me the good old paper. It is the chief comfort of my life. Wherever and whenever I could I hav been sowing the seeds of Freethought, and though I am living in a very orthodox country, where the glorious sun of general literature and of science has attained only to a low point in the intellectual sky, where ignorance and superstition may be said still to brood over the people as a hen broodeth over her chickens, I hav the consolation of having good reason to believe that I hav sown a goodly quantity of seed in ground where it will eventually grow and bear fruit. I hav lately moved; my address now is Holden, Johnson Co., Mo. The folks at my new home are all unbelievers, but not readers. The father says he was born above the absurdities and superstitions of the Bible. I expect to find more Liberalism in Johnson county than I found in Lafayette, the county I hav moved from. All the old slave states I perceive are still courting Catholic favor, still ready to adopt any policy of the kind that will hav a tendency to keep alive old Southern principles. I hav been voting the Democratic ticket lately on account of the tariff issue, but I could not go the Democratic nominee for Congress in this district this fall, on account of his being a Catholic. I hav resolved that I will not vote for a man who belongs to a church which claims that the head of the church is above the head of the nation, or that its peculiar God is the rightful head of nations.

WM. L. WORLEY.

BLOOMDALE, O., Nov. 29, 1890.

MR. EDITOR: Of late I see numerous letters in your good paper calling on Liberals and Freethinkers to form into secret societies having some form of insurance or protectiv scheme embodied in them, and to connect them directly or indirectly with the American Secular Union. To all such propositions I would retort, Hands off the American Secular Union. Let the Nine Demands and any schemes which bear directly upon them be pushed to the utmost in the direction indicated by C. B. Reynolds, W. F. Jamieson, and Ida Craddock, as well as others, and success will yet perch on our banners without any outside or additional help. Secret societies, churches, creeds, and the like I view as relics of times when humanity was far down in the stages of knowledge, while the American Secular Union is a plant of but recent growth; and a right lusty plant it is, but it should not therefore be incumbered with ancient mold and musty clothes. When I see the ark of the covenant in the lodge-rooms, and the badges, *In Hoc Signo Vinces*, the motto of Constantine the Great (murderer) when he rode out on predatory excursions flourishing the banner of the cross and said, "In you I shall conquer"—when I see these it grinds me and I could cry out every time, "Oh, dense foolishness!" I belong to no secret society. I could not be induced to join should I hav to subscribe to such barbarisms. Besides, I hav too much individuality and independence in my make-up to crave the support of institutions, for to me they are all got up for power and profit, like their prototype, the church. It would be like uniting church and state, and that all know would be pernicious. Forever leave the American Secular Union free from all ancient incumbrances.

Yours, C. C. GERMANN.

NEWARK, N. J., Dec. 1, 1890.

MR. EDITOR: For nearly two thousand years priests hav preached that God occasionally gets crazy or mad at his children for their sinfulness, and to punish them sends plagues and disease to kill them; and that he offered up his son to be crucified to save sinners. Well, God has had a great deal of trouble with his ungrateful wretches. I think he has acted very strangely for the giver of all that is good and the father of all that is bad, for according to my way of thinking he could just as easily hav created us all perfect as imperfect. And of course God is the only one to blame for all our failings. He sends the storms, cyclones, and earthquakes. He poisons the very air to kill his children. He has created a demon with horns, tail, pitchfork, and cloven foot to torture two-thirds of his fallen offspring for their failings, and priests still assert that if we fail to pray to such a God we will surely be damned. Jack Short in his poem answers those priests that he will be damned if he will pray to such a God. So of course poor Jack is a gone sucker sure, and millions more like poor Jack. And then again, there are Pentecost and Father McGlynn, who a few years ago stood so very near God, but they too hav wandered far, far away from such a righteous and loving master lately. But as long as they stood by their blessed Lord he provided plenty of money for them. They were well clothed and fed, as the majority of priestly wolves are who liv off the earnings of the poor laboring man and woman. But there is a rumor going that Father McGlynn is to be restored. If so, the power will be again given him to locate and fumigate souls. It is a power worth having, for it brings in clean cash without any labor or strain of muscle. But where is the man or woman that would wish to keep company, or go to heaven to liv in idleness, with a lot of vagabonds, thieves, libertins, murderers, and hypocrits, who lived lives of debauchery on earth and whose spirits would be equally bad notwithstanding they had paid their price to the priests for fumigating their corrupted carcasses? I answer, no Freethinker would want to enter. But I suppose there are more heavens than one, for there is mention of a seventh heaven. There is where the aristocrats will go—the Astors, Vanderbilts, Goulds, and Rothschilds. Poor Jim Fisk of course will not go so high. If he gets to horse heaven he is lucky. The Anarchists are all booked for dog heaven, for of course they hav souls and gizzards, if they hav no hearts. And the Freethinkers will hav a heaven of their own and the great God of Nature for their king. Respectfully, W. W. MORRIS.

LINCOLN, NEB., Nov. 30, 1890.

MR. EDITOR: I am more than interested in the articles upon secret Liberal organization, and I hope that all who favor the idea will at once take hold of the matter with such zeal and earnestness that success will be assured. I was favorably impressed with the ideas of Brother S. P. Benton, of Bowie, Tex., who in his communication to THE TRUTH SEEKER of November 1st givs his views upon this same subject, and also some interesting data from which it might be well to draw some inferences. I do not think anyone who is at all liberal-minded can object to an organization similarly established, with moral teachings drawn not from the Bible but from the history of the lives of the thousands who hav been martyrs in the cause of mental freedom, except he be one of those two-sided specimens of humanity who are always endeavoring to ride upon two horses at once, hypocrits in general. In conversation recently with a prominent member of one of the largest secret organizations, I ventured the remark that if there were a few changes in the ritual of his beloved order, I thought I knew men who would not hav to curb their conscientiousness to indorse the platform. When asked what changes I would suggest, I replied, "The expunging of the personal God idea totally and in its place the substitution of eulogies of men who through their liberal views and their regard for the welfare of their fellowmen made the order in its beginning." But his reply was only in accordance with many others whose conscience is so elastic that it can accommodate itself to any and all circumstances. Said he: "That is the only thing that holds it up. Take the word 'God' out of our ritual and the order could never survive." But every intelligent person knows that the order is self-sustaining; that among its numbers may be counted some of the best business men of the world, and among them are financiers who know that the fundamental principles underlying success are dependent more upon their strict business worth than all the interpolations of Gods and supreme beings which generally are thought to be the cause of such great success.

Let us not be discouraged. Let us continue to agitate this matter. Let us work and never be content until we as Liberals will hav started into existence one of the grandest institutions the world has ever known. As to name, Brother Brott suggests, Patrons of Science. Let me suggest the name of "Free Men and Women of the World," and let its rituals contain nothing but what would absolutely teach freedom in its grand meaning. Let the women be required to possess the same qualifications to be eligible to membership as the men, and let the principles inculcated within each new member be such as will cause him to realize the real import of the name of the institution.

Yours for absolute freedom, J. H. GUTHRIE.

BROOKLYN, N. Y., Dec. 3, 1890.

MR. EDITOR: My response to Mr. Perry's last letter in THE TRUTH SEEKER, about two months ago, having evidently been consigned to your waste-basket, I will try again; and, being of the opinion that defamatory lying and quibbling in debate should be mercilessly defamed, Mr. Perry and his sympathizers notwithstanding, if THE TRUTH SEEKER has come to the rescue of defamatory lying and quibbling, it will be an unwelcome visitor at my residence and very likely be kicked out. Moreover, I hav promised that I shall endeavor to stay by Mr. Perry until he is satisfied that I can giv as good as I get and a liberal rate of interest, except of his lying and quibbling, which is lower than I shall "stoop to conquer," or hav occasion to, etc. Lying and quibbling appears to be his main reliance and principal stock in trade; if eliminated, nothing will remain that is worth combating. If I combat it and challenge him to name the date of your issue in which the statements he charges me with are published over my signature, he charges me with pitching into himself, personally, and trying to abuse him by saying that he is a liar, quibbler, and ruffian, to which he adds more lying and quibbling. I think he should know, if he knows anything at all, that nothing is more personal, insulting, and abusiv, than his defamatory lying and quibbling. And it is no more abusiv of those who practice lying and quibbling to call them liars, quibblers, and ruffians, than of a dog to call him a dog. I hav given much better than I hav received and more of it, yet he persistently comes for more. King Solomon would probably suspect him of being a brother to the horse-leeches' daughters.

He dashed at me on his outset like an infuriated bull at a red rag, and fastened upon me with defamatory lying and quibbling, and sticks tighter than a leech. I indulged a hope that he had some self-respect and would find it expedient to let go and drop off; but I now think it doubtful if a mule can kick hard enough to kick him off. I am sure that I can not, for I hav tried my "level best" to do so, and must, reluctantly and regretfully, acknowledge defeat on that point; for my defeat is anything but a reputable gain for Mr. Perry. It was evident to my view that he provoked a wrangle with me for the especial purpose of exhibiting his talent for defamatory lying and quibbling in debate; I hav obligingly given him rope, and he has hanged himself—I hope to his entire satisfaction, and that he will not offer to annoy me with any more of his absurd nonsense. For nothing is more absurd and nonsensical than undertaking to combat truth with defamatory lying and quibbling.

He affects not to hav intelligence enough to comprehend the import or importance of provisos and exceptions, and takes no note of them, therefore it were as unreasonable to expect him to make an entirely truthful statement as to make two elevations without a depression between. He has given us good reason to suspect that if he were a Christian and should, through carelessness, ignorance, or accident, make an entirely truthful statement and become aware of it, he would go down upon his knees and waste an hour or two in earnest prayer for God to forgiv him; but would not be likely to hav frequent occasion to waste his time in that way on account of such delinquency.

I applied the term ruffianism to his defamatory lying and quibbling that none but a ruffian should practice; and positivly asserted that I shall not practice it. He affects to misunderstand that to imply that I am a bigger ruffian than he is. I cannot account for such an absurd misunderstanding except on the presumption that he has been reading up in the Proverbs, and fancies that I hav answered a fool according to his folly and made myself appear somewhat like him; and, having an instinctiv proclivity to exaggerating, he endeavors to persuade us that I am more like the fool than the fool is like himself. To a careless and superficial observer, the foregoing will probably appear somewhat personal; but the logical investigator will perceive that I hav confined myself strictly to the discussion of an ethical, or unethical, principle of which Mr. Perry appears to be a voluntary representativ and champion, and takes to the vocation like a duck to water. And, as an act of simple justice, I hav obligingly taken occasion to giv him a character that he has fairly earned by his special talent and persevering industry, for which favor I shall expect him to be duly grateful. J. A. TUTTLE.

ST. ELMO, TENN., Dec. 2, 1890.

MR. EDITOR: It is no wonder that the Republicans were so overwhelmingly defeated in the late election when we consider the passage of the anti-lottery law and its villainous enforcement. That is the most outrageous and contemptible law since the passage of the fugitiv slave law, which reduced every liberty-loving man to the condition of a bloodhound, to hunt down and return a fugitiv to his unpaid toil. The United States obscenity law was bad enough in that it allowed irresponsible parties to invade the mails and destroy private correspondence. That was a stroke at the liberty of the individual—an outrage on the private citizen. But this anti-lottery law is a stroke at public liberty, at the right of free speech, at the liberty of the press. And every citizen that cares for the right, that cares for his country, that cares for the liberty of himself and his fellows, ought to denounce the law with all the force he is master of.

It is infamous to declare a thing a crime that has been in existence from prehistoric time, without giving the people some limit of time to conform to the law. A party that will enact such a law, and then make indecent haste to execute it, ought to be hurled down to eternal forgetfulness.

There is no one perhaps more opposed to the lottery than myself. I oppose it from its inception in the church—its wet nurse, its dry nurse, and its nursery—where a penny whistle is raffled for a dime, where young ladies dispose of kisses for twenty-five cents each, to be decided by the dice-box, and where no doubt more delicious favors could be had for a little higher price. I oppose it on its route through the state lotteries, up to booming towns and territories, and electing constables and presidents.

If the lottery is wrong, suppress the lottery, but let the newspaper alone. If the lottery is wrong and it advertises in a paper, that puts the bloodhounds of the law on its track, so as to harry it down.

What! Suppress a newspaper for publishing the locality of an outlaw? No, but rather giv it material aid, a bonus in cash for detecting the criminal.

When a people will tamely submit to hav their newspapers confiscated for that which has never been a crime, they are ready to accept any other infamy.

I am astonished at the apathy with which almost the entire press of the country let this phase of the law pass by. They ought to make it so red-hot for the country that President Harrison would ask Wanamaker to step down and out for his pusillanimous action in enforcing this odious enactment.

When a party will attempt to overthrow the liberty of the press, it is ready to overthrow the government; it is time the party was downed.

If the United States can find a pretext to disestablish the Mormon church and confiscate its property, without confiscating the newspapers, it can surely find some reason to break up the lottery without disturbing the newspapers.

This idea of making every petty postmaster a censor of the press, is revolting to the American mind, and a direct insult to every citizen in the land. What does America want of a censor anyway? Is not every man and woman a "consensus of the competent" to choose for themselvs what they want? Go to, then, with the censor of the press and the mails.

If the postmaster-general is going to find wit for the witless in lottery matters, how long before he will be trying to find it for them in the other avenues of life? How long before he will order his deputies to cast out of the mails all newspapers opposed to his party politics? It is only another step to furnish the stuffing, political and religious, that shall enter the papers at all. Down with the scheme. Down with the dictator. Down with the censor.

L. L. GOODWIN.

AN OPEN LETTER TO REV. JOB HARRAL, EURODA, MISS.

COALING, ALA., Nov. 24, 1890.

Dear Sir: Your letter in the November *Pulpit* emboldens me to address you through the columns of THE TRUTH SEEKER. I do not propose to meddle in yours and Mr. Shaw's discussion, but you seem to be frank and honest, and withal generous; and as I am desirous of knowing all I can, it is possible I can learn something from you. I was once a Baptist in faith, and thought all other sects were deluded or hypocrits. In some of your letters to Mr. Lawrence you said you would sooner be an Infidel than believe that those were Christians that committed all the persecutions that hav come down to us through history. You now say in your letter to Mr. Shaw, Christianity is a different thing. I turn to a lexicon and find it means a follower of, a believer in, Christ. All those said they were and did follow Christ. I was talking to a Baptist not long ago. He said I could talk to him, but if he was to catch me talking to his children he would kill me. A Baptist preacher said in the pulpit an Infidel was a fit subject for the asylum, a fit subject for hell, and ought to be run out of society. Would not these Baptists do all these cut-throat deeds if they had the power? And does not your definition narrow it down very fine, so fine that it might be termed a failure? You believe there are two powers, one for good and the other for evil. Now the power for good is being outgeneraled in every detail. Christ said the few would be saved and the many lost. Would not a general be cashiered if he should make such blunders? Mr. Harral, is not the Christian's faith based on a wrong premis? Will you tell me where your soul or spirit was before you were born? At what time did it enter your body? Did you receive it conjointly from each parent? If so, what becomes of the half-souls that are never developed? Or if you receive it with the first breath, why has not the puppy the same advantage? Will you please tell me why Christ made the mistake in placing the sensorium in the heart instead of the head? Will you tell me where heaven and hell are? Do not you know there is no such thing as up and down, only as apparent terms? In answering these questions, do not expand and contract language and reason, but giv both a showing. You know the Greeks were warring with Syracuse to no effect, and they sought the advice of the oracle; it was, they were to be crowned with victory only when the ocean washed the feet of the temple. You know how reason was expanded. Galen said, "We cannot bring the sea here, but we can dedicate all the land to the sea." Now, this is just the kind of logic the Christian uses to make the God idea agree with reason. You know your Christ said, "These are the signs that shall follow them that believe: In my name they shall cast out devils, heal the sick, and if they drink any deadly thing it shall not hurt them, or if bitten by a serpent it shall not hurt them." You say, Oh, well, we can't do that now, but away back yonder people were much better, more holy—they could. According to your logic we are yet going downhill, when it is just the reverse. You ask to be pointed to an Infidel nation. All nations were Infidels, only the Jews and nations that hav been proselyted since A.D., and as history is only made of a few individuals let me refer you to a few. Can you refer me to a better man than Socrates? Not outside of Bob Ingersoll. Can you giv me the name of a Christian that is peer to Cicero? These people were Infidels. Pagan religion is just as good as Christian, and I think better. Was not the Prometheus myth better than the Christ? The former was willing to suffer for all time to benefit the whole human family, the latter shrank to just die for a short time. Mr. Harral, I fail to see any great sacrifice Christ made. Men, women, and children die for one another, and know they can never come back; and they do that every day in the year somewhere. And then to save only a few and lose the many—what an admission! Let us look at that Texas murder law. Phrenology teaches that traits of character are stamped before birth and that the person is about as responsible for them as for birthmarks. And just so long as a state or commonwealth says there are crimes that deserve death, just so long we will hav murder. You know tyrannical parents raise tyrannical children, only as atavism interferes. It is just as much harm for twelve men or a thousand to murder one man, as it is for one. Two wrongs never made one right.

Mr. Harral, do not you think a God that would multiply the sorrows of woman in the most holy function of motherhood, would be a devil? Would you do it? His statue ought to be set up at every cross-road with that text, and "Execrable!" written against it. How was the anatomy of woman changed to produce that effect, and did the curse extend to all mammals? If not, why do they suffer? Do not you know that woman is better than man in every detail, notwithstanding that unholy curse? Mr. Harral, do not you think if you had filled your pulpit as a moral and scientific teacher instead of as a divine, you would hav done much more good than you hav? If you had taught that every transgression of moral and scientific law would be followed with its sure penalty right here, not over yonder, it would hav had better effect. We Infidels believe that when a black thought or a dirty act has once crossed the brain, even the blood of a God could not efface it. Remember the fable of the young man and his cat; though she was transformed into a beautiful woman, when she heard the mouse she was out of his arms and after it.

H. J. WARD.

EAU CLAIRE, WIS., Dec. 1, 1890.

MR. EDITOR: I hav read with much attention Mr. Wakeman's criticism on Mr. Pentecost and Anarchists in general. Mr. Pentecost is doubtless able to defend himself, if he thinks it worth while, but possibly what he says may never appear in your columns. Hence "the spirit moveth me." Mr. Wakeman affects what seems to me an unbecoming contempt for the assumed ignorance of Anarchists—"if they knew a little about sociology, etc." Does Mr. Wakeman know more about sociology than such Anarchists as Karl Marx and Elisée Reclus? The question, though provoked, is, I fear, unkind; for to say yes would convict him of enormous egotism, and to say no, of gross (probably unintentional) misrepresentation. So it may remain unanswered. If the ignorant Anarchist had "the smallest smattering of the science of sociology, he would know that society is an organism." Well, now, it is just possible that the ignorant Anarchist may hav heard this observation, and deliberately labeled it "one of the many fallacies of Herbert Spencer"—a fanciful metaphysical writer whose relation to positiv science is little higher than that of a mere popularizer. Society is not an organism. An organism is an individual exhibiting during a part of its existence the phenomena of life, among which the most remarkable is this, that the parts cannot exist without the whole, or at best can only become similar wholes, while the whole is comparativly little injured by the amputation of a part. This is the reverse of what we see in society. All the progress and evolution of society is due to the influence of superior individuals. Society, with all that blind stupidity which belongs not to organisms but inert masses, perpetually squeezes these superior individuals beneath its Juggernaut wheels. If they fail to upset it and are forced out by it, like the Jews and Arabs from that society which is called Spain, the society itself begins to decay forthwith. But the individuals in such cases do not perish. They become the founders of better societies. Society, otherwise called the multitude and the mob, consists of monkeys not so much improved but what they are still governed by the imitativ instinct. It does not make the superior individuals, but they make it all it is beyond a troop of hairy, howling troglodytes. And as society deserves no credit for its own improvement, so the poor thing deserves no blame for its own backwardness. It cannot help being barbarous and stupid. There is not a more immoral cant than that which lays the blame of customary bad actions on its impersonal shoulders. Whatever Mr. Wakeman may say, it was Grover Cleveland and not Erie county who hanged that man. The worst that can be said of Erie county is that it was too much of a monkey to stop the individual simian called Cleveland when he set about doing what the *anthropidæ* always had done in such cases. Mr. Wakeman admits that government "in the current sense of the word is in most instances nothing but tyranny"—a large admission, surely. But "it was not so in the past, and will not be so in the future." Now will Mr. Wakeman please giv an instance of a government which was ever anything else than a tyranny? We ignorant Anarchists hope a man who knows something of sociology will not let us burst in ignorance. We are hungering and thirsting for an example of a government which was a "guide" instead of being altogether behind the age, a "protector" instead of an enslaver. Mr. Wakeman refers to the atrocious laws of Illinois in proof that Anarchism will bring slavery instead of liberty. Surely Mr. Wakeman knows enough of sociology to be aware that tyranny always rallies against every advance in freedom, and the fight between these opposits grows hotter, with the external advantage in favor of the former, till the tyrant overleaps the great simian law of following precedent, so that the very monkeys rise against him. Some contributors to the paper founded by D. M. Bennett spoke a word for the personal liberty of women, and lo! the Comstock law! Will Mr. Wakeman so stultify his record as to say the remedy is to plead for "our suffering sisters" nevermore? "Government of some kind or other is a necessity," says Mr. Wakeman. This is very dogmatical language to come from a cultivator of the science of sociology; but dogmatism is the whole stock in trade of all who believe in government. Mr. Wakeman is honorably distinguished as an opponent of wooden gods and ghost gods. May he continue to the end. But he is going the wrong way now. His actual "society" is a helpless wooden god, his coming "nation" an impossible ghost god. He is entirely mistaken in saying that Nationalism has a future. A thing of yesterday, the creature of a novel, it is already withering like the prophet's gourd. Anarchism, a tree of some fifty years' growth, has never been eradicated from any soil in which it once took root. Converted Socialists are numberless. There never was a converted Anarchist.

C. L. JAMES.

LEXINGTON, KY., Dec. 1, 1890.

MR. EDITOR: It is well known that Luther condemned the book of Esther, remarking that it should be cheerfully thrown into the Elbe. The book of Job is evidently a work of fiction, perhaps of Persian or Indian origin. Many other books are alluded to, casually, in the Old Testament, which are lost. Marcion, who was reverenced as a holy man by all Christians, set aside the whole of the Old Testament, as being too bloody and fierce for him and his disciples. Very little of the New Testament did he retain. The Jews think they can prove that the Pentateuch has never been altered. Perhaps it would be a better work if the pious men of the Middle Ages had tampered with it, as they did with the New Testament. In standard encyclopedias you will find the cool statement that Tertullian wrote the book of Thessalonians. Eusebius condemned the epistles of Peter *in toto*, the epistle to the Hebrews, Acts, and other inspired works. The Hebrew was a dead language in the time of Christ, who spoke Syrian Greek, and Hallam remarks that a Syrian grammar was not written until the seventh century.

No doubt correct Hebrew manuscripts are in existence, but they are of no use to the humble scholar or reader. The modern Jew uses the Christian Bible; Jewish children long ago were not permitted to read the sacred books until twenty-five years of age, according to Josephus. When Origen offered a translation of the Bible he used the works of Theodotian and other Asiatic scholars, not attempting a construction of his own. Mr. Longshore suggests the name of Elohim instead of God, which would read, "The Gods said, let there be light." If we advance backward, no doubt Siva will soon be worshiped by a respectable congregation.

Who will tell us something of the "Companion" to the revised edition?

With regard to the gentleman who could hear five miles: Our natural capabilities are sometimes greatly enlarged, which is only the faint dawn of that which the coming man shall certainly be under favorable circumstances. Perfect holiness and the study of pure science will conduct the human race to a sphere where these great powers will be daily exercised.

On a late Sunday I found all in confusion in the post-office, an hour not sufficient for business. Two gentlemen walked toward the money order office, but it was closed. Is this a free country?

Mr. Mills was a disappointment here. He seems to be stumping round the country as a professor of the black art of Christian magic, which infuriates its victims, and they murder as Abraham did, and lie and commit any crime with a good design. Perhaps his eloquence and the old tirade called orthodoxy, with the idea of the "only begotten son of God," would convert the Jews. Milton said "the oracles are dumb," but the ravings of a priestess drunk with nepenthe, catnip, ivy, or henbane, could not equal what we learn from pulpits and Bibles, quite unlike the ordinary philosophy taught in schools, where they hav not yet run completely crazy. And then such facts! A huge bedstead, a hueless, dead, Egyptian dolphin, to the disgust of Byron; a good assortment of pitchers and rams' horns, jawbones, foxes, mandrakes, and cucumbers; talk about these human beings created suddenly in a garden, a man marrying his own sister, a woman turned to salt; miracles by the dozen, in which the dead are full of life and twice as natural; so easy to obtain bread and fish and the frying-pan too. It is fearful to think of the "gospel preached to the poor" when not one of them is present in the gilded church. But I had forgotten Sapphira, the wife of Ananias, Communists. She was so harshly reproved that she scarcely knew her own hash-dish, that emblem of eternity, for what was left from to-day I heard she cooked with to-morrow's supply. Where she is now, she makes it of many horned things, and seasons it with brimstone and turpentine. Funnels can be placed in cheerful boarders' mouths, and they will not be allowed to refuse this delicacy. Black art indeed, when the hearts of converted Christians are crossed over with strings of steel. And if the soul is created jet-black by a wise God, will he justly hold them responsible for what they do? He hears their hard words; their coarse contempt for the poor they hav robbed he sees with indifference. Clothe a man with power, let him nearly ride upon the whirlwind as his chariot, place three crowns upon his head, with a king each side to hold his stirrup, and then ask him to be modest, humble, moderate, unselfish, and just!

But if religion is not a black art, but a healthful disciplin, what is the grand result of the ages under its tuition? What has it produced? A wave of desolation, crime, and corruption is passing over the world, unchecked by religion or morality, tainted by the same. The church has plunged the masses in a bloody sectarian strife for power.

The love of the church for power and money is at the root of every evil. The public schools, which ought to be sacred to science, are corrupted by the lying history whose artful, malicious assertions awaken all the fury of the human heart. The fingers of the church, coated with deadly poison, greedily clutch every enterprise, till all business meetings are opened with the withering, stifling prayer.

The Freethinkers need a Masonic association, which can receive the most timid within its borders. Millions will flock thither if one thing is done. Entrance money must be according to a person's ability, so that something can be drawn at once in the way of interest. What fraternal band could be stronger? The poorest will be helped a little.

Go to, ye pious rich, who are vultures preying upon the heart of society—a gang of banditti whose wealth would dry up if the blood of the poor was exhausted. Outlaws and robbers, who make a virtue of what was always called a crime, and snatch the morsel from the poor to fill yourselvs with luxuries, without shame, decency, or sense of honor! They must be your natural enemies who are crowded twelve in a room. Arise and giv them a better home. Dot the land with sacred portions of soil for their benefit, and thus avert a storm which may now be gathering.

In some way I receive kind and friendly letters from very wealthy gentlemen frequently who say that I am writing for their benefit. Something sent to Mr. Macdonald would soon reach me. He has been a kind friend and never forgets me in poverty. A registered letter is best in this post-office.

ALHAZA.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

A Boy's Soliloquy.

Now here is my new chest of tools,
And there's to be six long weeks' vacation,
I'm just going to make something in that time
That will astonish all creation.
'Tisn't going to be any slow-coach either,
But something that will go like fun,
And when I get it started once
It won't stop till it's had its run.

But no! I must fix it so as to manage it,
So I can stop or turn about—
Shan't always want to go straight ahead,
But take a different route.
Can't tell what I shall call it yet—
Engin, landship, or velocipede,
But one thing I've decided on,
It shan't be beat for speed.

I'll scoot up by the Widow Green's,
And show her smart son Chris
That his old dog-cart he bragged over
Is nothing compared to this.
And father will not hav it to say again
That everything I begin,
After all my big calculations,
Doesn't amount to a single pin.

I hav been thinking how I will start it,
With wind or steam or powder—
Powder is forbid, though, since my bombshell burst,
And blew the old teakettle to chowder.
I had lots of fun with that old thing
Until the cover split,
And half came whizzing close to my head,
Almost taking that along with it.

I should hav trembled in my boots
If I'd happened to hav them on,
But as I went barefooted those warm days,
I only just cut and run.
When father had come home that night
And saw the wreck I'd made,
It wasn't such a very soft grip he had,
Or such very soft words he said.

He told me if I ever used powder again,
In any shape or way,
He would shut me up and keep me there
Until my hair was gray.
Mercy! there goes the dinner bell,
And I've not done a thing,
Only to saw this board in two,
And bend this wire for a spring.

Beats all how fast the hours fly,
Four of them gone so soon,
And I promised to go a-fishing
The whole of this afternoon.
Guess I'll put away this "going-to-be" machine
Until I shall hav more time,
When I'll get my things together again,
Finish it and make it climb.

MRS. L. A. BUELL.

How Gertie Helped Shout.

A CHRISTMAS STORY.

Gertie Parton was a thirteen-year-old philosopher with a bright head on her shoulders, and several opinions of her own.

It was one of her father's maxims that "Children should learn to think for themselvs." That Gertie should learn to think reasonably and wisely he encouraged her to read sensible books, to ask sensible questions, to reason her faults into shamefacedness and to be honest with herself and the world. That was the way Gertie became a philosopher; because people who look at the world with honest, thoughtful eyes find so much interesting and inspiring that ordinary people do not see, that they generally become philosophers—for philosophy, you know, is love of wisdom, desire for truth.

This little philosopher who had several opinions of her own, came home from school the Friday night before Christmas with a big thought in her head, and somehow, after supper, around the evening lamp, the big thought jumped into words:

"Papa, Carrie Langdon in our class is going to hav a Christmas-tree at her church and she is learning a carol (a song, you know), about:

"Since Christ was born the ages thrill
With peace on earth, good will, good will.'

Then Gertie hesitated and her father looked at her questioningly and saw that she was very sober-faced.

"It isn't true," said Gertie. "All the children are going to sing it and it isn't true! Just as if the man who wrote it ever read history! Because since Christ was born everybody has been fighting everybody else about everybody's religion. And you know, Constantine the Great got converted and fought all over Europe and killed everybody that wouldn't be a Christian. I hav read 'Hypatia,' too; how the Christians killed her because she taught philosophy and arithmetic in Rome and would not believe as they did. And the Crusades to the Holy Land, as they called it, to kill the Turks. And the war of the Reformation, with the massacres of Smithfield and the St. Bartholomew's eve. Ever since Christ was born the Christians hav been quarreling and killing, and that Christian carol about 'peace and good will' isn't true."

How Gertie's eyes flashed! How earnest she was in her eager array of facts!

"Well, what shall we do about it?" asked Mr. Parton, looking grave and earnest too, though he smiled at the little girl's impetuosity.

"O papa! can't we do anything? Must they go on singing and preaching and writing what isn't true, just because they don't think or are afraid to think?

"The churches can't hav inquisitions and kill people any more, because it is against the law, and they would be punished for it, but they want to send everybody to hell forever and ever after they die, if they don't believe as the churches do, no matter how good and kind they may hav been. Of course they don't know there is such an awful place and it is all a frightening story, but some people believe it and feel bad about it.

"Little children who died without being baptized or believing would go into the burning lake, they said at the revival meeting last winter, when Carrie Langdon's little sister went into a fit and old Peter Jenkins got religion, because he thought he was going to die with the rheumatism, and then, as soon as he got well, went to drinking again.

"When at school we hav to read the Bible about miracles and visions, and it teaches the children to believe in ghosts and all sorts of nonsense about the world being made in seven days, when it took centuries and centuries——" Gertie had not finished her pleading, but she was out of breath.

"Then you want to be a missionary to educate these church-going 'heathens' in science and history and peace and good will?" interrogated her father with another smile, but just as much in earnest as before.

"O papa! you know I don't mean to be bold or to think I could teach grown people, because I don't begin to know enough even to be sure I am right in so many things. But I should like to hear somebody shout out the truth as loud and strong as they sing the Christmas carol at Carrie Langdon's church."

That was what Gertie said.

Then her father had a big thought, and when he told it to the little philosopher she clapped her hands and then threw them around his neck in an old-fashioned hug.

"But it will cost money. How much will you help shout?" asked her father.

"Whatever you were going to spend on my Christmas present, and the $2 in my bank," replied Gertie. Perhaps you think that was a queer answer, but her father thought it a very wise and generous one, for he went down the street and told it, and his big thought, to half a dozen large-minded gentlemen, and they promised to "help shout," too.

Then he sent a telegram, and when the answer came he hurried off to the printers. The next day it was in the newspapers, big, yellow posters about it decorated the sides of buildings, fences, and store windows, all over town, and everybody was talking of it. And this is what it was:

"FREETHOUGHT LECTURE.
FREE TO ALL.
COME."

And they did come. On Christmas eve they flocked to the town hall, the Browns, the Jones, and the Robinsons; Carrie Langdon's father and Gertie's school-teacher, and a great many more people that Gertie knew and did not know, and when all the seats were filled and Squire Ellery, the most looked-up-to, learned, and influential man in town, introduced the lecturer and quoted what Ingersoll has written about intellectual hospitality, and welcoming new thoughts, not like tramps to set the dogs on, but like guests to be entertained, and if they prove true and helpful, to be made friends of—when all this happened and the lecturer really began to "shout the truth out loud," and the audience applauded, Gertie was the happiest and proudest girl in all the world, she thought.

Over at Carrie Langdon's church they were singing the Christmas carol, but not a word of it was heard by the people in the town hall, and they heard something truer and better and wiser, instead; and when the lecture was ended and everybody was clapping and stamping and looking as if they meant every echo of praise, Gertie's papa, who sat by her, whispered:

"Hav we shouted the truth loud enough?" and Gertie said "Yes!" with sparkling eyes.

Rome was not built in a day, and of course the town did not become liberal-thoughted and forget its creeds and its prejudices all in one night. Some people even said that the lecture was "shocking!" They were the ones who did not hear it.

Those who did remembered it and reasoned over it, and grew broader and wiser through it, and with Gertie's help a "shout for truth" was given forth that Christmas eve whose echoes are widening and deepening and will never be silenced. M. A. W.

Chats with Correspondents.

JULIA B.—Christmas is a pagan institution fixed up and celebrated as a Christian festival. As observed by the pagans, it had some reasonable significance, but regarded as the birthday of Christ, it is of no importance, since no one knows when he was born, and many hav grave doubts whether such a being was ever born at all. The birth of American Independence has far more significance, and is, in every sense, more worthy of commemoration. In regard to spending Christmas, read the sensible story in another column.

J. A. F.—Always ask yourself before undertaking any new thing, Is this right? Shall I be benefited or injured on its account? Will my action bring happiness to others, or misery and trouble? Never be afraid of reason and calm judgment.

HENRY.—Sunday is as good as any other day. It is well to hav one day set apart for rest and recreation. We do not regard it wrong to play on Sunday, provided no one is injured thereby. In fact, Sunday, which is of human origin, should be kept as a holiday. The mistake is in making of it a *holy* day, instead. We should do no wrong on any day.

KATY R.—Mystery is but another name for ignorance. As soon as we understand a thing the mystery vanishes. Seek knowledge. Science is the real savior of the race.

A little boy wants to know, if "a fellow strikes" him, should he "hit back." Most boys will do that, but it is hard to tell what is the better thing to do without knowing the provocation of the first blow. It seems to us one would feel better not to strike back. Blows are often dangerous and lead to serious consequences. Our hands and arms are not fighting clubs, but are intended for useful employment. Disarm an angry foe by kind words and pleasant smiles.

Correspondence.

PHILADELPHIA, PA., Nov. 23, 1890.

DEAR MISS WIXON: As I hav never written to you before, I thought I would now take the opportunity. My sister has taken THE TRUTH SEEKER for seven months. We think it the best paper of the kind and we see we cannot do without it. The picture in the last paper makes me think of my teacher in the public school reading of David reminding Uriah of his feet, and telling him to go down to his house to wash them. As this is being read the boys turn up their noses, just as boys would do. Such things ought not to be spoken of in public schools; it makes me indignant every time I hear them.

I will close my letter, thinking I hav taken enough of the Corner. I remain,

Your friend, JOHN F. L. SCHULZE.

[We are of John's opinion, that the public schools should not be insulted by anyone reading in them such filthy matter as related above. Never mind. Our splendid corps of young Liberals, of which John is one, will right some wrongs by and by. Study, think, reflect, and write to the Corner, John, as often as inclination prompts.—ED. C. C.]

PHILADELPHIA, PA., Nov. 27, 1890.

DEAR MISS WIXON: As I am very much interested in the success of the Children's Corner, I wish to correct a mistaken idea of an Englishman about "Boys who do not play" in your issue of November 22d.

My experience as a German, raised in a boarding school, was quite different. As soon as we were through with our afternoon lessons we were permitted to go into the yard, where we amused ourselvs with games, such as ball, foot-ball, bat and ball, "catch, black man," "hide and seek," and numerous other games.

In summer time the teacher would take us to the country once a week, where we played games all the afternoon.

At the age of ten I went to the public school and found there a similar arrangement. Twice a week we had gymnastic exercises and games, while we amused ourselvs with games every day during recess.

In almost every German household you can find children, from two years up, playing games.

To prove the above statement I shall giv an extract from the report of Professor Hartwell, who was especially delegated by the government of the United States to report on the General Turnfest at Dresden in 1885. He says: "There exists a general, but erroneous, opinion among foreigners that German children do not play, though the history of the kindergarten system and of school turning affords abundant evidence to the contrary. Not only hav the Germans a great variety of national games for children and youth, but, in many cases, they hav made vigorous efforts to introduce and acclimatize foreign games, like cricket and foot-ball. Baseball and lacrosse are apparently unknown to them. In some cities, and notably in Berlin, Dresden, and Frankfort, special efforts are made by the school authorities, and various private associations, to secure public playgrounds for the children of all classes, and much has been accomplished in this direction. No one could witness the play of sixteen hundred school-girls, and twelve hundred school-boys, under the lead of the teachers, on the Dresden Festplatz, and deny that German children are gamesome as well as tractable. The girls played at catch, running races, ball, skipping-rope, etc., and the boys engaged in foot-ball, bat and ball, tug-of-war, and the like. As a rule, the German school and city authorities provide more generously and intelligently for the recreation of the children under their charge, than is the case in Great Britain or America."

Hoping you will giv the children of the Corner a correct idea about German boys and girls, I remain, with best wishes for your success, Yours for truth, A. ROLLE.

[It hardly seemed credible when we read the statement that German children did not play games like boys and girls of other nationalities, and we thank the writer of the foregoing for setting us right on the question. Nature compels activity in childhood, and this means growth and development. We would say to all healthy children, play, with all the strength and energy possible, activ out-door games, and then apply yourselvs to study with the same force and earnestness. Thus will you become good scholars.—ED. C. C.]

RED CLOUD, NEB., Nov. 21, 1890.

DEAR MISS WIXON: It has been a long time since I wrote to the Children's Corner. I am living in the town of Red Cloud, and attend school when I am well enough. I am disappointed when there are no letters in the Children's Corner. I want the little Freethinkers to wake up and tell us what they are doing. I hav been to Sunday-school twice this past summer. The children nearly all attend the Sunday-school. There are four or five Sunday-schools in town, and no churches. The children are taught that they must love Jesus, that they are made of dust, and God made everything. A minister called and gave us a very polite invitation to come to hear him preach. He asked if the little girl went to Sunday-school; he found out all about it. We prefer taking a ride in the country when the weather is pleasant. I had a party on my tenth birthday, and received presents too numerous to mention. I am taking music lessons. I will close, with love to the editor of the Corner.

Respectfully yours, MAUD A. OLMSTED.

[The editor of the Corner thanks Maud for the pretty motto picture inclosed, and hopes she will write again. May she and all our correspondents be faithful to the truth as it is revealed in nature.—ED. C. C.]

How Can We be Saved?

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Paper, 10 cents. For Sale at This Office.

DONALD KENNEDY

Of Roxbury, Mass., says

I hav kept a SCRAP BOOK for a good many years of letters received from patients; some are long, too long to publish, some are short and good. Rainy days I sit down and read them, and hav learned a good deal about the human body from some poor, sickly woman or overstrained man. Here is one of them. I call it a good letter:

TRENTON, TEX., Sept. 28, 1886.

To Kennedy of the Medical Discovery, Roxbury, Mass. I am so proud of my recovery as to express my feelings in thanks to you. The RHEUMATISM has made me four legged for six years. At last I hav traded off two of them to Bell—druggist—for four bottles of Kennedy's Discovery. I am yours gratefully and unsolicited, J. B. IVY.

NOW READY.--PRICE, $2 AND $2.50.

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The downcast eyes of timid acquiescence hav paid to impudent authority the tribute of a thoughtless yes.—*R. G. Ingersoll.*

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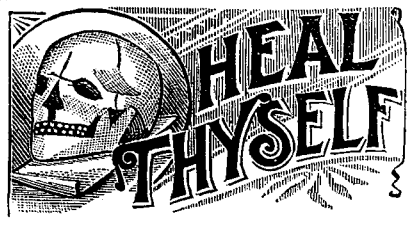
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Liberal Meetings.

These notices are for the benefit of Liberals who may be visiting the places where these societies are located. Local Secular Unions and Freethought Societies meeting regularly can hav their gatherings advertised here free by forwarding the necessary information.

The Manhattan Liberal Club, N.Y.
Meets every Friday evening, at 8 o'clock, at German Masonic Temple, 220 East 15th street. Lectures and discussions. The public cordially invited.

The Newark Liberal League
Meets every Sunday afternoon at 3 o'clock at Liberal League Hall, 177 Halsey st., cor. Market st., Newark, N. J. Lectures and discussions on religious and social questions. Seats free and everybody welcome.

American Secular Union, Newark Branch.
124 Market street. Assembles every Sunday evening at 7.30. Lectures, debates, and discussions on all important secular subjects. President, HENRY BIRD; Secretary, CORA BELLE FLAGG.

Brooklyn Philosophical Association
Meets at Fraternity rooms, Bedford avenue and South 2d street, Brooklyn, E. D., at 3 P.M., every Sunday. Lectures followed by discussion. Platform free. Charles Monholland, secretary, 248 Broadway, Brooklyn, E. D.

Philadelphia Liberal League 257
meets every Sunday in Industrial Hall, Broad and Wood sts., at 2:30 and 7:30 P.M. for lectures and free discussions on religious and social questions. Able speakers interest the audience. N.B.—Truth Seeker publications always on hand at cheap rates.

The Secular Society of Kent, O.,
Meets semi-monthly, first and third Sundays, at 2 P.M., at the town hall. All friends of human cultivation are invited. MARIUS HEIGHTON, Sec.

Elizur Wright Secular Union
Of Alliance, O., meets the first and fourth Sundays of each month at Independent Church, at 10:30 A.M. Free discussion on all Liberal subjects. Subscriptions to THE TRUTH SEEKER and *Investigator* are solicited. R. G. SMITH, Cor. Sec.

Chicago Secular Union
Meets every Sunday evening at 7:30 P.M., at Princess Opera House, 558 West Madison street. Lectures and debates. Strangers from abroad are welcome.

Milwaukee, Wis., Liberal Club
Holds meetings every Sunday evening at 216 Grand ave., (Fraternity Hall). Lecture followed by debates. The public cordially invited.

Brotherhood of Moralists, No. 903, Prairie City, Ia.,
Meets every Sunday in the Liberal reading-room hall at 2:30 P M. All Liberals are cordially invited. F. V. DRAPER, Cor. Sec.

The Minneapolis Secular Union
Meets every Sunday at 7:30 P.M., at 412 Nicollet ave., Rooms 12 and 14, Eastman block, Minneapolis, Minn. J.F.MACOMBER, Pres.; LEROY BERRIER, Sec.

Des Moines Secular Union
Holds regular meetings at Good Templar Hall, Flynn Block, S.E corner 7th and Locust streets. Lectures followed by discussion. Friends from abroad heartily welcome.
FRANKLIN STEINER, Pres.

San Francisco, Cal., Freethought Society
Meets every Sunday evening at Union Square Hall, 421 Post street, at 8 o'clock. A cordial invitation is extended to all. Seats free.

Port Angeles Secular Union
Meets every Sunday at 7:30 P.M. in the public school building in Port Angeles, Wash. Lectures, songs, and select reading. Discussion invited on all subjects. Liberal literature distributed free. FRANK MORSE, Cor. Sec.

The West End Progressive Liberal Union
Of Los Angeles, Cal., meets semi-monthly, first and third Sundays, at 8 o'clock, P.M., at Parr's Hall. Everybody invited. MRS. R. M. BERRA, Pres.; J. H. MCWILLIAMS, Rec. Sec.

The Walla Walla Liberal Club
Meets every Sunday at 2 P.M. in Grand Army hall, Main street, Walla Walla, Washington. Science Lectures.—Free Discussions.—Original and Selected Readings and Poems. A large valuable library is at the service of members and friends. C. B. REYNOLDS, Pres.; A. W. CALDER, Sec.

The Roeder Secular Union
Of Roeder, Wash., meets every first and third Sunday in the month, at the Roeder school-house. Lectures, discussions, reading, and poems. The greatest freedom accorded to all. Our motto. "Universal Mental Liberty." D. E. RICE, Pres.; J. W. BELL, Vice-Pres.; CHARLES SHEA, Sec.

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News of the Week.

AT Chambersburg, Pa., on the 10th, Polk Wilson was sent to jail by Justice Haverman for eighty days under the Pennsylvania Blue laws acts of 1794, for swearing eighty profane oaths. The penalty for profane swearing is sixty-seven cents for each oath, or, in default of payment, one day in jail for each oath.

CHRISTIANS and Mohammedans in Armenia hav perpetual conflicts.

A LARGE meeting in London has petitioned the czar to remit persecution of the Jews.

THE comte de Paris, the pretender to the French throne, has given 20,000 francs to Peter's Pence.

VIENNA police hav dissolved the Democratic Association, because one of its objects is universal suffrage.

SPAIN, whose Catholic bias long prevented recognition of the Brazilian republic, has at last acknowledged that nation.

REV. EUCLID ROGERS, of Burlington, Ia., is in trouble for what is called "a long continued series of brutal acts and indignities."

IT is proposed to unite New York city, Brooklyn, Staten Island, Jersey City, and environs, into one city to be called Manhattan.

IN the canton of Ticino, Switzerland, where Radicals lately rebelled, the government has effected a compromise, but Catholics will retain the power.

REV. PASCAL STRONG, at Millstone, N. J., while preaching on Sunday the 7th on sudden death in sin, fell, stricken with paralysis, and died in a few hours.

CANADA dispatches report the suicide of M. F. Gillou, committed to avoid arrest for swindling an old lady out of $20,000 by the aid of effusiv religious pretensions.

THE Catholic church in Germany is pushing its campaign against Socialism. Some bishops hav directed their clergy to attend all Socialist meetings in their parishes and oppose the views.

AT Ta Chu Hsein, China, the Lee Huy Ses Society recently consulted their gods as to whether it would be well to kill some Chinese Christians, and receiving encouragement, massacred twenty.

REV. MATHIAS YODYZUS, of St. George's Roman Catholic church, Brooklyn, on December 11th was accused of spiriting away the wife of one of his parishioners, and fired a pistol either at his accusers or, as he claims, into the ground.

KOCH'S discoveries hav stimulated English medical men to establish what they will call the British Institute of Preventiv Medicin, to make a special study of bacteriology. In France there is growing feeling against the lymph, as eight treated with it hav died soon after, and none has been cured by it. National prejudice, indeed, has kept France averse to it from the first. New York experiments duplicate Berlin results, lupus being apparently cured.

THE Farmers' Alliance national convention demanded the supplanting of national banks by government sub-treasuries lending money at two per cent on non-perishable farm products and other securities; prohibition of alien ownership of land, and reclamation of land now wrongly held by corporations; removal of tariff on necessaries; a graduated income tax; just government supervision of means of transportation, or if this fails, government ownership.

KING HUMBERT of Italy proclaims that he has guaranteed religion its rights, but has not permitted it to invade his province of sovereign, as the civil is superior to the religious rule. Catholics deny this, saying: "The king who robbed the charities of Italy, destroyed the church properties, prohibited church processions, prevented bishops and priests from performing their duties, cut off the poor from the sacraments, and put the clergy below criminals in the dispensing of justice, . . . can hardly hav had enough respect for the rights of the church to hav secured them properly. There is nothing in King Humbert's character or in the party which supports him to prevent the destruction of St. Peter's to-morrow and the banishment or imprisonment of the prelates of Italy."

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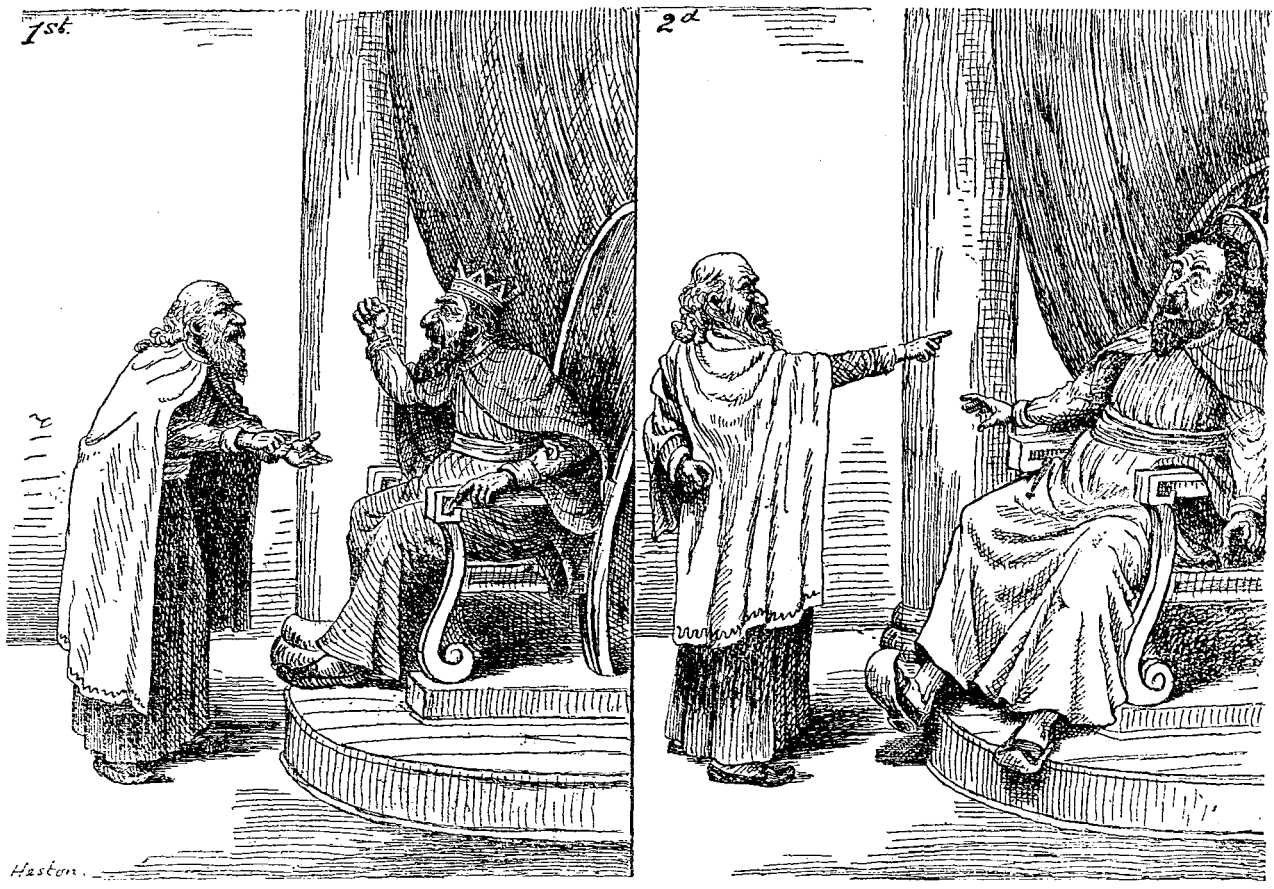
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And David's anger was greatly kindled against the man, etc. And Nathan said, *Thou art the man!*—2 Sam. xii, 3-7.

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Gems of Thought.

CAN it be said that the conformation of animals is according to their necessities? What are those necessities? self-preservation and propagation. Now, is it astonishing that, of the infinit combinations produced by chance, those only hav subsisted which had organs adapted for their nourishment and the continuation of their species? Must not all others necessarily hav perished?—*Lucretius.*

THE modification of plants and animals in the course of generations is a fact. It happens even in the same external circumstances; while under alteration of circumstances, the changes become vastly greater. Now, if any means can be assigned whereby some of the modified forms are kept alive while all the others perish, the deviations are rendered permanent. Mr. Darwin provides an instrumentality of this nature in what he calls Natural Selection, or the preservation of the fittest in the struggle of life. It has been his endeavor to accumulate a vast multitude of facts showing the principle in operation, many of them inexplicable on any other supposition. Herbert Spencer, Huxley, Hooker, Wallace, and others, hav contributed to the support and elucidation of the hypothesis. . . . Properly speaking there is no rival hypothesis. The Special Creation view is a phrase that merely expresses our ignorance.—*Bain's Logic.*

WE want the inevitable news, be it sad or cheering, wherefore and by what means they are extant this new day. If they are well, let them whistle and dance; if they are dyspeptic, it is their duty to complain, that so they may in any case be *entertaining.*—*Thoreau.*

As I lay with my head in your lap camerado,
The confession I made I resume, what I said to you and the open air I resume,
I know I am restless and make others so,
I know my words are weapons full of danger, full of death,
For I confront peace, security, and all the settled laws, to unsettle them,
I am more resolute because all hav denied me than I could ever hav been had all accepted me,
I heed not and hav never heeded either experience, cautions, majorities nor ridicule,
And the threat of what is called hell is little or nothing to me,
And the lure of what is called heaven is little or nothing to me;
Dear camerado! I confess I hav urged you onward with me, and still urge you, without the least idea what is our destination,
Or whether we shall be victorious, or utterly quelled and defeated.—*Walt Whitman.*

To the World's Columbian Exposition Commission:

Learning that there is an organized movement among the more conservative church people—manipulated by a "Sabbath" organization—to induce your honorable body to close on Sundays the World's Fair, to be held in 1893 in Chicago, the undersigned respectfully put in this counter petition, and ask that the Fair may be open to the public on each Sunday of its continuance. We ask this for the following reasons:

1. That the American principle of separation of church and state may be maintained.

2. That public morality may be subserved by providing a substitute for the immoral places to which men may resort when no moral amusements are available.

3. As a matter of justice also to the people of Chicago who have given of their means to make the Fair possible, tens of thousands of whom can visit the Fair only on a general holiday; and as a matter of justice also to the visitors to the Fair, whose time or means may be limited, and who certainly are entitled to great consideration at your hands.

4. For the public good. The opening of the Fair on Sunday will be for the benefit not only of Chicago, but of the whole country. The rights of no one are infringed, the happiness of no one disturbed. Those who wish to attend can do so; those who do not can otherwise spend the day. This is a solely humanitarian question, a question of human relations and human welfare, and, therefore, the only standard by which you can decide is that of the public welfare.

5. It will benefit the Fair, attracting a much larger attendance, interesting more people in it, and increasing its receipts.

6. To the objection that Sunday opening of the Fair will destroy the day as a rest-day, we affirm that the tendency would be exactly the opposite. The more beautiful you make Sunday, the more attractive, the more noble and varied in its pleasures and instructions, the more difficult it will be to change its character, the less danger there is that employers will ever have the power to transfer it from its present position to the days of toil. With choice of Sunday occupation restricted to attending church or visiting a saloon, the average workingman would choose to keep on laboring.

7. Finally: Opening the World's Fair on Sunday will harm no one but the keepers of immoral places, while it will benefit the Fair itself, the people of Chicago, and the visitors to the Fair, thereby conducing to municipal prosperity, individual education, public morality, and the development and good of the whole country.

Name.	*Town.*	*State.*

THE TRUTH SEEKER

A JOURNAL OF FREETHOUGHT AND REFORM.

Entered at the Post-Office at New York, N. Y., as Second-class Matter.

Vol. 17. No. 52. {PUBLISHED WEEKLY. {New York, Saturday, December 27, 1890. } 28 LAFAYETTE PL } $3.00 per year.



THE PAPAL PLAGUE THAT IS POLLUTING OUR ATMOSPHERE.

Notes and Clippings.

THE Minneapolis *Journal* reports a dispatch from Winnipeg, Manitoba, which says: "The most important judgment ever given in Manitoba was delivered by Judge Killam, November 24th, in the celebrated appeal of the Roman Catholics against an act passed by the last legislature abolishing separate schools. The decision is against the Catholics, but the case will be appealed to England, as the Catholics will not be satisfied until a decision is obtained there."

THE difference between "the ancient preacher" and his modern followers is thus stated by the *Ensign*, Uncasville, Conn.: "The ancient preacher said, 'Woe unto you that are rich.' The modern preacher fulminates against the little boys that smoke. The ancient preacher said, 'Judge not, that ye be not judged.' The modern preacher says, 'Hate those that we hate and vote as we direct or be called rummies and drunkard makers.' The ancient preacher was the friend of those he tried to save. The modern preacher stands aloof and calls them hard names. With the ancient preacher salary was nothing. With the modern preacher salary is everything and he sees the finger of providence pointing only where the pay is biggest."

A GENTLEMAN, of Alabama, recently wrote to the Albany *Law Journal* asking: "What legally-constituted tribunal ever decided that one day in the week was more 'holy' than another? If so, on what authority?" The question was called out by the remark of the *Journal* that a man who shaves on Sunday "cheats the Lord out of his time." The *Journal* responded: "We really are not competent to answer the inquiry, and we turn the inquirer over to the *Independent*, which is much better informed on the point than we are. The idea of the 'Lord's time' is simply a notion which we hold in common with a good many other superstitious people." The *Independent* also evidently felt unequal to the task of answering the question, for instead of discussing the query, it launched out upon a long justification of Sunday laws upon so-called civil grounds. Why not answer the question and tell the Alabama man where, when, and how Sunday was made holy?

GEORGE MACDONALD thus discusses the question of church taxation in California: "I am informed that church property in California is subject to taxation. The churches announce 'special collections to pay taxes;' the colored Baptist church on Powell street gave a Thanksgiving dinner for the benefit of the tax fund, and this office has several times been visited by sisters from the Convent of Unsatisfied Yearnings, who were taking contributions to meet the state's demand on Catholic church property. I do not know where the money they collected went to. As I gave them nothing I had no right to inquire, but it is generally understood that the city hall clerks got it. The assessors in San Francisco are to a certain extent Single-Taxers when church property is under consideration; that is, they assess the land, though usually at about half what it would sell for, and exempt the buildings on account of their moral and religious worth to the community. It may yet become necessary to abolish taxes altogether in order to get secular property on anything like an equal footing with that owned by ecclesiastical organizations. This method would be in a line with my scheme for doing away with corruption in office, namely, abolish the office and let the corrupt incumbent earn a living in the sweat of such relativs and friends as are willing to voluntarily contribute to his maintenance."

OF the trial of the Reformed Presbyterian preachers held recently the *Freeman's Journal*, Roman Catholic, says: "But it now appears that seven of their clergymen in Pennsylvania became so interested in the recent contest there that they actually voted despite the fact that the synod in May voted 129 to 17 against such a course. For this the seven clergymen are to be hauled over the coals. It looks like silly business for intelligent men to be engaged in, but there is no telling to what extremes man's mind will go when submitted to all the winds of perverse doctrin. These ministers hav apparently paid as little attention to the history of the instrument known as the Constitution of the United States as hav the Infidel followers of Colonel Ingersoll, who chippingly made the same assertion. But there is a clause in that Constitution guaranteeing freedom and protection to all forms of religion—with no such guarantee for irreligion—and that is tantamount to a declaration of a belief in God, since all religions center in a creator."

SAYS the *Christian at Work*: "We cannot as a people too strongly insist that religion in the public schools shall not be taught against the opposition of those who support the schools. We indeed hear not a little—and the plea went in the conference—about teaching 'non-sectarian Christianity,' as being the common law of the land. Touching this we remark, first, there is no such thing as non-sectarian Christianity; and secondly, Christianity is not the common law of the land. As to the first, reading a Protestant version of the Bible is sectarian as against the Douay or Roman Catholic version. As to the second, even in England, whence the common-law theory is derived and applied to this country by its advocates, Lord Coke declared 'the common law adapted itself to the religion of the country just so far as was necessary for the peace and safety of civil institutions, and only where by their inevitable effects they became offenses against *man and his temporal security*.' In like tenor was the decision of the Massachusetts supreme court [Commonwealth vs. Kneeland]; of Justice Clayton of Delaware [State vs. Chandler]; while the supreme court of Ohio [Bloom vs. Richards] declares, 'Neither Christianity nor any other system of religion is a part of the law of this state.' We could quote at greater length, but hav not the space. To conclude: We hav religion, but the state may not teach it. . . . We must keep our public schools as they are—that is, keep them from sectarian teaching. In this way alone will the state preserve the school against the assaults of the Roman Catholics who would disestablish the system if they could. It will be an evil day for the state that sees the downfall of the public school system through the machinations of the Roman Catholics, and that is the way its downfall will be compassed, if, indeed, it ever is, which God forbid."

Communications.

Christianity Before the Court.—Concluded.

When all the atrocities recorded in the Bible are considered, is it any wonder that cranks and crazy enthusiasts should abound, when they hav been taught from their youth up that these cruel and unnatural acts were commanded of God?

Oh, I tell you, my friends, that somebody is wickedly responsible for teaching lessons which hav produced such fearful results! Jonathan Edwards said that he would glory in seeing his dearest friends in hell if it was the will of God. No man will harbor such feelings, or giv expression to such a sentiment, until the last vestige of manhood has been eradicated by the belief in a savage religion. Men who entertain such sentiments are the ones who persecute, torture, banish, or burn those who differ from them.

It was a fiendish Christian mob, imbued with this spirit, who set fire to the buildings of Dr. Priestley. Concealed a little way from the house, he saw his apparatus and valuable books and papers, the work of a lifetime, go up in flame. And what was his offense? He had published some books which Christians did not think were orthodox.

Following are some passages of scripture which put this spirit of hellish hatred into the minds of men: "Thus saith the Lord God of Israel, Put every man his sword by his side and go in and out from gate to gate, and slay every man his brother, and every man his companion, and every man his neighbor." "Kill every male among the little ones, and kill every woman who hath known man by lying with him." "And he put them under saws and under harrows of iron, and made them pass through the brick-kiln." "Slay both man and woman, infant and suckling." "Slay utterly old and young, both maids and little children."

Did God write that? Did he ever giv utterance to such savage commands? Did God ever command the killing of helpless children? If God gave these commands, what kind of a God do you worship, my Christian friend? Somebody has told you that the Bible is the word of God, and you hav believed it without thought or reflection. Can you believe that God is good and full of loving-kindness, and that his mercy endureth forever, and at the same time believe that he is guilty of such diabolical acts?

Is it any wonder that men hav been intolerant, and waged bloody wars and murdered their own children, when they believed that God commanded the murder of mothers and babes? Such belief fully entertained is calculated to turn the highest civilization back to a state of savagery and set men to worrying and devouring each other. In what light will these bloody commands appear when compared with the goodness and mercy of God?

The truth is, God never gave such commands, and every sensible man ought to know it. The people were savage, and they plundered each other and waged wars of extermination, and when their leaders wanted to urge on their hounds of destruction they commanded them in the name of God. It is all reasonable that military chieftains bent on murder and plunder should giv such commands; but to charge God with the butchery of little children ought to shame a savage. Marauding military monsters like David and Joshua gave their orders, and told their ignorant, bloodthirsty cohorts that the commands came from God, and they believed it, and that is all there is about it.

Some Christians claim that the O'd Testament was given in different times, for a different purpose, and to a people differing from us in thought, habit, and practice; and that it was well suited to their wants and condition; but the New Testament is the rule of our faith and practice, suited exactly to our spiritual wants, and strictly followed will lead us up to the highest state of civilization and develop the loftiest manhood. That is to say, that God had become more civilized when he wrote the New Testament than when he wrote the O'd.

But the New Testament is by no means the best nor yet the most perfect book which has ever been written. For in it is found a warrant for all the persecutions and wars which hav so much disgraced Christianity for hundreds of years, as the following passages will show: "I came not to send peace but a sword." "Suppose ye that I came to giv peace on earth? I tell you nay." "The brother shall deliver up the brother to death, the father the child, and the children shall rise up against their parents, and cause them to be put to death." "He that hath no sword, let him sell his garments and buy one." "If any man come unto me and hate not his father and mother and wife and children and brothers, yea, and his own life also, he cannot be my disciple." "If any man preach any other gospel unto you than that ye hav received, let him be accursed."

This is all New Testament doctrin, and everybody knows, the closer it is followed the worse it will be for the race.

Christ said he came to set parents against children and children against parents, and the father-in-law against the mother-in-law, and a man's enemies should be those of his own household. Is such doctrin calculated to bring peace on earth and good will to men? It is such teaching which has whetted the sword of persecution, and kindled the fires which hav crept over the quivering flesh of roasting heretics. This doctrin of hellish hate has caused the most bloody wars that ever stained the pages of history, and given men the savage disposition to tear helpless victims limb from limb, and visit every trembling nerve with an instrument of torture, and to practice acts of cruelty which a well-bred devil would be ashamed of.

What we want is a decent regard for the rights and feelings of others, good-fellowship, fraternity, equality, and the spirit of old-fashioned democracy which felt hurt when the humblest individual was injured. More care for the welfare of our living bodies and the present life, and less anxiety about the soul and the hereafter. Does anyone know that one will be happy and another eternally miserable after death, or that they will exist at all? Why worry about that which nobody knows anything about? This life is an actuality, our wants must be supplied, and to trifle with this life and turn all our attention to a visionary future is not a work of wisdom.

The Christian says, "Search the scriptures if you want light on any subject." Well, I wanted light on the subject of a future existence, and I did search the scripture and here is my finding:

"The dead know not anything, for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest. For that which befalleth the sons of men befalleth the beasts, as the one dieth so dieth the other. Yea, they hav all one breath, so that man hath no pre ëminence over a beast. As a tree falleth so it lieth; all go to one pl ce." If a man hath no pre ëminence over the beast, why all this anxiety about the hereafter? If all go to one place, how will the Christian fare better than the Infidel? Yet, with these passages of scripture staring him in the face, the Christian affects to be wonderfully exercised about the condition of the unbeliever. He is so filled with love and charity for the sinner that he weeps over his condition night and day. It is barely possible that the Christian is honest, but if so his honesty is made of very stretchy material. He would hav the world think that his love and charity, like a great mantle, would cover the whole human race. But let him get after an Infidel and his mantle contains a thousand scorpions.

I suppose when Christians burnt heretics and poured hot lead in their ears and bored out eyes, cropped ears and slit noses and whipped women, they did it all in the fear of God and with love and charity. To the Christians heaven is a delightful abode, hell an awful place, and it is such a terrible thing to incur the wrath of God. But let a man put himself in antagonism to the church, and the wrath of God is not fierce enough, hell is too far off; they are only too anxious to see the smoke of his torment. And although it is to ascend up forever and ever, yet they cannot wait, they want it to begin to ascend up now.

The promises of the New Testament are so precious to the Christian. He is to hav a crown and a harp and a white robe, and spend most of his time in a holy waltz over the golden pavements of the New Jerusalem. This is to be the portion of the Christian if he is only faithful to the end. Faith is a great thing. With "a full supply constantly on hand" nothing is to be impossible to the Christian. He is even to be given the power to remove mountains. Now, I would like to engage the services of one of these gospel mountain heavers. And to any holy heaver who can bring good references I will giv one hundred dollars a month with steady employment.

The political campaign is over. To-day in the village of Naples a religious campaign is to be opened against the devil and his doings. These gospel bummers are to keep open shop here, at great expense, for two or three weeks, marshaling their forces against the devil and his brimstone country.

Now, if some one could send me a Christian who is a good hand at casting out devils—and all genuin Christians are promised that power—it would not take him long to cast out the few devils lurking around Naples, and then these holy evangelists could depart to other fields to blow the gospel trump, and save thereby a great deal of wind.

I am getting advanced in years, and I want to do a great deal of good before I die. I am ambitious to found a hospital. I want another Christian who can lay hands on the sick and hav them recover. Money is no object. To anyone who can make it a success I will guarantee a salary of one thousand dollars per month.

We hav quite a German element in our vicinity, and many are desirous to learn the German language. A few are driving away at French, others are studying Greek and Latin, and if some Christian who can "speak with new tongues" would come here, he would find an open field with no opposition, and he would be well rewarded.

Then, for variety and a special entertainment, a few Christians who can handle snakes and drink deadly poisons and not be hurt would create quite a *furor*. Besides, they would do more to convince men of the truth of the Christian religion than all the revivalists who ever disgraced the rules of common sense by lying in the name of God.

I learn from a universal geography that there are about three hundred and eighty million Christians in the world. Out of this vast number can one be found who can perform the miracles mentioned above?

Read carefully Mark xvi, 16–19, then Matt. xvii, 20. If they cannot remove mountains, and perform all manner of impossible things, cast out devils, speak with new tongues, handle serpents, drink deadly poisons, lay hands on the sick and hav them recover, they are to be damned to a man, and there is no escape.

After all the agonizing and howling and groaning, after all the tears and wars and tortures and bloodshed, after all the prayers and prostrations, self-denials and expostulations, not one New Testament Christian in all the earth! Oh, my Christian friend, this is a sorry showing, but it is according to your heavenly guidebook and nails you as dead as a herring. You are only on a par with the poor Infidel whom you hav so long hated and despised. Paine, Voltaire, Ingersoll, all whom you hav so much traduced and lied about, are on the same level with yourselvs. Thev cannot perform these miracles, neither can you. You hav no "pre ëminence" over them, nor yet "over the beasts"—"as one dieth so dieth the other" (Eccl. ix, 5–10; iii, 19, 20).

"Whom the gods would destroy they first make mad." According to this legend, the destruction of the Christian must be near at hand, for no reason can reach him. He is mad with his own folly.

And after reading this article I expect he will become furious, so I will administer a little spiritual soothing syrup, just as they giv small doses of brandy to one on the verge of delirium tremens. The drippings from one of Sam Jones's sermons one would think would quiet the mind of a Christian like pouring oil on the troubled waters. I shall only giv extracts—to administer them in their full strength would prove dangerous. "A home should be blessed with plenty of children. When God gave a man nothing but a pale little wife and a canary bird, he hadn't done much for him. Whenever I see an old maid, I think some man hain't done his duty." "High license preachers won't be in hell five minutes before the devil will hav them saddled and bridled and be trotting them around." "Ingersoll is about the worst man of the nineteenth century. My idea of an Infidel is a great big blabbing mouth. I hav seen on one of Barnum's posters an animal with a mouth six feet wide and a tail three inches long—a good picture of an Infidel." "Some people don't like my slang, but it is the only thing I hav got a patent-right on." "Some women say they don't believe there is any harm in theaters. You're a fool. You say your pastor don't object. Then he isn't fit to be pastor of a litter of puppies." "Only one thing that has ever been said about me has hurt. Some jack-leg editor, after taking a drink from his demijohn, sat down on one ear and fanned himself with the other, and said I was ill-bred. It's a lie." "If you women will hold while I skin, we'll make hide fly." "I despise a man who is so narrow-minded that a fly can stand on his nose and paw out one eye and kick out the other—a man who can look through a keyhole with both eyes at once." "I would rather be a liberal gambler than a stingy Methodist." "If I had as much money and as little religion as some of you fellows, I would bring my knitting and sit up with this meeting." "It takes an expert to tell a man is dead, but when a woman stops talking you may know she's gone."

My friend, if you are not far gone with Christian rabies, I would like to ask you if you believe that God ever called such a mental stinkbug to preach? Will this theological loafer ever be permitted to belch his holy slush over the golden pavements of the New Jerusalem? Does anybody believe that this hypocritical lickspittle was thinking about Jesus or heaven or lost sinners, or anything except two hundred dollars per week, when he uttered that language? It is evident enough to any clear-sighted man that this soul-hustler would roll in slime and dirt for filthy lucre.

Oh, my deluded Christian friend, why will you not see that these heavenly brokers are selling you drafts on the world to come for cash down? How much solid cash do you want to pay for spiritual robes and crowns and harps? As long as these heavenly skylarks can sing songs and make prayers and wring from you your hard-earned money for golden blocks of pavement in the New Jerusalem, so long will they ply their dirty work. Remember, my Christian friends, you are all the time paying down, while you take their promises on trust. Would anybody but a lunatic transact business in that way? You always trust the minister, but never realize anything from his promises—he asks you to pay down. You read in your Bibles how Samson caught three hundred foxes and yoked them together by their tails, and

how he tore a lion as easily as a Frenchman could a frog. Do you believe that? What a lion-tamer he would hav made, and he could hav collected a whole menagerie in a couple of days.

Then you read about blowing down solid walls of masonry with rams' horns. I think such rams' horns might hav been utilized and the breastworks and fortifications of the enemy blown to smithereens in time of the late "onpleasantness."

You read about a lot of holy bummers having a high old time and drinking up all the wine, and then turning water into wine and keeping right on with the jamboree.

How a man found a cosy retreat in a big fish's belly, and got in out of the wet.

How some Hebrew children danced a double rigadoon in a fiery furnace and didn't raise a sweat.

How some sleight-of-hand performers over in Egypt turned all the water into blood, and out of every grain of sand made a louse.

How a vast multitude commenced a feast without provisions enough for one course, but the more they stuffed the more the store increased.

How a man went under training with the devil among the tombs, and developed his muscle until no chains could hold him.

How a man was brought to life after he began to stink.

How God made a woman out of a man's rib and turned out a fancy job.

How a lot of men jumped out of their graves and rattled their dry bones for the edification of the people.

How a girl got to fooling with a ghost and "brought one more into the family for the old man to support."

How men, in defiance of the law of gravitation, mounted up among the clouds; how a wife and mother was turned to salt for looking back at the old home; how old Lot got boosy and sustained the double relation of father and grandfather to his daughter's children; how Dalilah got Samson where his hair was short; how David appropriated Uriah's wife, and then killed Uriah to prevent a fuss in the family;

> Wi mair o' horrible and awful,
> Which ev'n to name wad be unlawful.

Oh, my Christian friends, will you continue to hav such balderdash rammed down your throats as the word of God by a lot of scheming ministers who hav no other object than to get your money, and liv upon your unpaid toil? If you hav the courage of men throw off the ecclesiastical yoke, and bring your spinal columns to a perpendicular. Say to the seventy thousand theological drones in this country, "If you want to teach others to be honest, first be honest yourselvs and earn your own bread. Set an example before the world which will make the world the better by being followed. Stop fooling with future soap bubbles, and angels, and saviors, and turn your attention to the best methods of improving the human race." And may the Great Whangdoodle add his blessing. Amen. JOHN PECK.

Naples, N. Y.

"Accuracy of Statement," vs. "Quibbles."

In THE TRUTH SEEKER for Aug. 30, 1890, appeared an editorial criticism which needs fixing. It was sufficiently answered in September 13th and 27th, by Burr. But as he was not conversant with all the facts, and as I am the person under editorial indictment, some of my friends think I ought to be heard in my own defense. I care nothing for self in the matter; but I do care for the truth, and I agree with the Editor in his expressed desire for "accuracy of statement."

The first line in this editorial criticism contains an inaccuracy. I challenge the Editor to find any such letter of mine "to W. E. Reid's *Spiritual Instructor*." This inaccuracy is repeated in the editorial reply to Burr, September 13th, and there made use of to hold me responsible for words quoted from Mr. Reid! Thus, "In indorsing Mr. Reid in his letter to the *Spiritual Instructor*, Mr. Howe made Mr. Reid's statement to private sitters his own."

Since I never wrote any such letter to the *Spiritual Instructor*, the responsibility is changed. In writing of Mr. Reid to the *Better Way* I quoted his words, and they were copied into the *Spiritual Instructor*, and credited to that paper. THE TRUTH SEEKER's transposition of my quoted and misquoted words is also misleading. Assuming what no statement of mine justifies, the Editor so transposes and misquotes my words as to make it appear that I had claimed in November, 1889, that I had received personal messages in private sittings with W. E. Reed. Whereas, I had nowhere stated that I had even had a sitting with him until my letter appeared in the *Progressiv Thinker* in August, 1890. The first and only published letter in which I ever referred to my sittings with Reid was the one of Aug. 16, 1890, in which I stated they were all total failures. But my failure to get messages in no way disqualified the testimony of others, which had been so corroborated by observed facts as to satisfy me that Mr. Reid was a remarkable medium. Quoting from my quotation, the Editor of THE TRUTH SEEKER misquotes in a way to mislead his readers by clearly implying that I had reported a personal experience with Reid in 1889, and that "the slates were all filled with writing."

In his original criticism the Editor politely suggests that "a liar ought to hav a good memory." This may express TRUTH SEEKER etiquet; but as the only evidence of lying in this case is found in the inaccuracies, misquotations, transpositions, and unwarranted assumptions of my critic, I would mildly suggest for the sake of "accuracy of statement" that Freethought editors "ought to hav a good memory" or else consult the records before publishing such charges and inferentially branding a Spiritualist as a liar with a poor memory. The editorial error in the first line of his criticism is twice repeated without correction.

When called to account by Burr for substituting "were all" for "are" the Editor claims it "in no wise changes the matter." This seems to me an unfortunate assumption coming from an Editor who empha sizes the importance of "accuracy of statement."

It must be clear to any critical reader that the change of the one word "are" to "were" and interpolating "all," and then ascribing the language to me, which was quoted from Reid, and marked as a quotation, entirely changes the significance, and if "the public was deceived," these misrepresentations are responsible for the deception.

I find nothing in my letter to the *Better Way*, from which these quotations were taken, to retract or correct. I hav never claimed to hav received personal messages or independent slate-writings in any sitting with Walter E. Reid. The only evidence of any inaccuracy or self contradiction in my published statements is to be found in the loose and garbled extracts and editorial "quibbles" and misrepresentations of my letter in THE TRUTH SEEKER criticism. Yours for "accuracy of statement,"

LYMAN C. HOWE.

A Bird's-Eye View.

Taking a bird's-eye view of the Secular field we are led to the conclusion that the past has not been fought in vain, that the present presents new openings, and that the future remains to reveal golden and unhoped-for successes. Proud are we of the past and confident of the future.

The last congress did a good work. It struck superstition and priestcraft a severe blow, which will resound in coming years; from which, in fact, full and complete recovery cannot be expected. The holding of the congress at Portsmouth was a step in the right direction and at the right time. It opened up the great central region, set the people resident therein to reading their Bibles as they never did before, and also to giving serious thought and reflection to the fundamental principles of our government and how to maintain them.

The next congress (in 1891) can do a better work if held in the right place. That place, by great odds, is Des Moines, Ia. Franklin Steiner, the energetic president of the Secular Union of that city, writes that he is working for it, and that already Dr. Lespinasse has subscribed $100. With such a start as that and almost a year to go on, the necessary capital to clear expenses can be stated as "assured." For these reasons the Portsmouth Secular Union has withdrawn its application and gratuitous offer to again entertain the congress, in favor of the beautiful city of Iowa. There are many reasons why our annual gatherings should be held for the next three years in the West, and strong ones indeed why it should go to Des Moines in 1891.

In the mean time the state of Wisconsin should not be lost sight of. That is the state we should capture in whole and not in part. It presents a splendid opening and no time should be lost in taking advantage of the same. The result of the late election there, how it was brought about, etc., speaks no uncertain sound. Shall we heed it? Shall we get to work before it is too late—while "the gates are yet ajar?" Of course our national leaders can do but little when there is little to do with. What they need is to be backed up with the "$5 000 Guarantee Fund" authorized at the late congress, recently published, and to which only a few as yet hav subscribed. The full $5 000 should be raised without delay, and with that amount in the treasury a warfare can be carried on that will win us Wisconsin and giv us an option of the remainder of the great Northwest. By putting a "field" secretary into Wisconsin, equipped with circulars, pamphlets, and other Secular paraphernalia, auxiliaries could be organized in almost every city, town, and village of said state. But this "field" secretary should be a picked individual—that is to say, should possess certain characteristics and qualities; should be possessed of wisdom, of goodness, and of power; should be boiling over with energy, mild and calm in disposition, winning and captivating in manners, and logical and forcible in conversation. It is not necessary to be an orator in order to be an organizer—in fact, I think the greatest organizers of the past hav been, and those of the present are, the poorest orators. The true organizer lays the foundation, builds the pedestal, as it were, upon which the orator, great in eloquence and wit, stands and proclaims his sentiments and his thoughts.

With Wisconsin thoroughly organized, and by the efforts of "the right man in the right place," Madison or Milwaukee will in 1892 open wide its gates and bid our sixteenth congress welcome. Whether the state is thus organized or not, I think there are several strong reasons of a political nature why in 1892 our annual gathering should go to Wisconsin, which reasons space forbids me to mention at this writing. In 1893, the year of the World's Fair, a grand international congress should be arranged. This, of course, should be held in the wonderful city of Chicago. All nations and climes could be represented; Freethinkers even from the "isles of the sea" would be present. Can anyone fail to see the strength arising from such an affair? Could the value to the world of such a gathering be overestimated? By taking time by the forelock, this and the other things I hav mentioned can be accomplished. So let's all join hands and dance to the tune, "We are the people! we are bound to get there!"

Portsmouth, O. WILL S. ANDRES.

At D. M. Bennett's Grave.

On one of those lovely days of last summer I paid a visit to the quiet retreats and sylvan shades of Greenwood cemetery. During my stroll among the grand old trees and rich foliage which border the little winding foot-paths, I came upon the monument erected to the memory of that martyr to Freethought, D. M. Bennett. And, as your magazine numbers among its readers so many recruits to the noble army of Freethought, it occurred to me that perhaps a short description of this monument would prove interesting to them. The sentiments expressed in its inscriptions are so pure, ennobling, and free from cant and superstition, that a perusal of them cannot fail to hav an inspiring effect upon the mind. The monument is easily found, being the first on the left from the Fourth avenue entrance. It is inclosed in a neat little plot, thickly covered with velvety grass, which on the day when I saw it was in its brightest and loveliest livery of green. An ornamental iron fence encircles the plot, while a bench of the same material has been placed invitingly inside. The monument, which is composed of granit, highly polished, stands about fifteen feet high. On the front, across the shaft, in large, raised capital letters, is the following inscription: "Erected by one thousand friends." Below is a bronze bust of Mr. Bennett in bas-relief. It shows a prominent forehead and a kindly face. Further below, in deeply cut capital letters, is the following:

D. M. Bennett, the founder of THE TRUTH SEEKER: the defender of liberty, and its martyr; the editor, tireless and fearless; the enemy of superstition and of ignorance, its mother; the teacher of multitudes; the friend, faithful and kind; the man, honest and true, rests here. Though dead, he still speaks to us, and asks that we continue the work he left unfinished. When the innocent is convicted the court is condemned.

On the remaining three sides, below the heading, "His Words," are the following quotations:

I believe in the eternal powers of nature, in the superiority of good lives, in acts of kindness toward our fellow-beings, and in efforts to spread the light of truth over the dark spots of the earth. Each person must be responsible for the good or ill he does. Here is our duty; here is our allegiance, and not in the sky above us. We must make our heaven on the earth, and not in the air. The object of our lives should be to make this world as beautiful, and ourselvs and our fellows as happy, as is in our power. I can hardly yield my consent that this is the last of our individuality, and I fondly think that Father and Mother Nature are able to accomplish the best, greatest, and most desirable of all problems—a continued existence. But I am borrowing no trouble about it. Demonstrated science may be regarded as the only true science of knowledge. What is called revelation is a snare, a delusion, a falsehood. Those who claim to speak for the gods simply speak their own thought. The gods do not speak; they are dumb as the rocks; they are as speechless as the grave. With nature it is not so; to know her is to know the truth, and to study her is to be wise.

On the footstone the following is cut: "Born, December 23, 1818; died, December 8, 1882." It is unadorned with crosses, angels, "beautiful gates ajar," or other relics of barbarism, but stands forth in its bold, grand, sublime simplicity, a fit tribute to the noble and fearless thinker to whose memory it was erected.—*H. J. Clark in Twentieth Century.*

CHRISTIAN persecuted Christian, often for differences all but imperceptible, except to the faith-opened eyes of religious lunatics. A keen and rancorous dispute raged for years as to whether it was lawful to baptize with sand, instead of water; and to the learned and devout such problems were ever presenting themselvs as the double procession of the Holy Ghost, the exact nature of the transfiguration light upon Mount Tabor, and the existence in Christ of two coincident but perfectly independent wills. Want of soundness on such insane subtleties was sufficient to hav the unsound one burnt to a cinder. —*Saladin.*

Jesus Talks Again.

It was my fortune, whether good or bad, to listen to a funeral discourse by Gec. J. Schweinfurth, the messiah of the nineteenth century, on Saturday last. The man over whom the remarks were made was J. P. Smith, an old settler of Byron township, a good man and an honored citizen. He was a man of whom it might be said that the world was better for his having lived. His was the home at which all were welcome, he a man that lived to do good. He died on Friday, December 12th, and the services were held the next afternoon, Saturday, at 1 o'clock. At that hour I started for the residence at which the services were to be held. The deceased had formally been of the Methodist persuasion, and quite a few uncomplimentary remarks were made by our citizens on allowing the address to be made by this blasphemous man, as he is called. On my arrival there I was received by a young man, a member of the Church Triumphant, and a brother of Mary of "Immaculate Conception" fame, and received very polite attention. I was ushered into a cosy sitting room and given a good seat. I was not surprised at the company around me. Only two or three persons besides members of their church were there. I looked at the company carefully. There they sat—many with gray hairs streaming down to their shoulders, with sad, earnest faces; others in the very prime of life with the frame of health and strength, with physique unmarked by passion or sensuality. They sat in silence. No grief was visible on their faces; their faith was too strong to permit emotions of sorrow. Perhaps fifty persons were present, and in the center of the group, near where the folding doors opened from one room to another, sat the man of them all—The Perfect Man, The One who has been, who was, and now is, the man with all the attributes of God, the only and inimitable Geo. J. Schweinfurth. His whole appearance was perfect—the large, brainy head, with its strong animal development; the dark hair carefully combed; the magnetic eyes; the gold-colored whiskers carefully cared for; the small, white hand; the perfect fitting clothes of the clerical cut, while the whole carriage and demeanor of the man bespoke the gentleman. His self-control is remarkable, and the man is always cool and in possession of his faculties. But the services open; the choir, an excellent one, sings a gospel hymn with remarkable sweetness, and the great Impersonator rises to speak. He reads a few extracts from the Bible, and another song is sung, and his prayer follows. He prays direct to God and does not ask Jesus's intercession. This finished, he again turns to the Bible, and says, "On such an occasion as this a great many thoughts center in the mind." A few thoughts centered in my mind also. I thought of the deceased years ago when this cursed hallucination had not been started. I saw the happy family, and they were indeed a happy one. I saw their bright young daughter just home from school, and the happy, loving wife, the pleasant, genial husband, and their many friends. I thought of the present desolation—wife joining the Church Triumphant, leaving home to join the colony in "Heaven," of her death. I thought of that intelligent young daughter; of her acceptance of the vile creed, of reason partially dethroned, and of her sad death the past summer. I thought of the father holding out against this home-breaking, blasphemous creed; of the anguish of his mind when he saw his home broken up and himself left desolate, and then the succumbing of this strong mind to grief, its gradual breaking, and then the entire surrender to this magnetic, mesmeric ministerial shark. My heart ached, but I listened, and our attention was called to the third chapter of Genesis. The fable of the serpent and the woman was taken up and explained to them in a new light. "And it shall bruise thy heel, and thou shalt crush its head," was explained as not to be taken in a literal sense, but symbolical of the warfare waged between vile, sensual, imperious man and weaker woman, in which man was the serpent, and finally the woman shall crush its head and achieve her complete victory. He told the story of the young betrothed that dreamed of seeing a dreadful serpent, disgusting, loathsome, and in place of the head of the serpent were the features of her lover. Not being superstitious, she regarded it not, but found after marriage that her husband was a veritable monster and that the dream was a timely warning of a kind providence and not to be disregarded. The dream perhaps might hav been of himself, for all we know, and with propriety. Taken altogether, it was the most plausible apology for free love that I ever heard expressed. Again, he said, "There is no animal that wallows in the mire so depraved as man, be it hog, glutton, or any other vile creature. He is dressed, perfumed, to cover his ugliness, and is a veritable wolf in sheep's clothing. And women, like the children of old, are as ready to worship any image that he sets up, as they did the image that Nebuchadnezzar erected." Again, he says, "Jesus was all right, he taught a pure doctrin, he taught the perfect man, but at the time of his death there was a gradual drifting away from his high standard. Paul could not keep the people in the narrow path that Jesus kept them in, and since his death there has been a gradual drifting away from that standard, until to-day, instead of the world being in the church, the church is in the world. The world has captured the church." He then went on to lay the whip of small cords on the backs of modern mankind, as his Grand Example did nearly nineteen hundred years ago. He said that the "generation of vipers," and a great many other vile names, described modern man very well. "The great trouble with reformers is that they try to reach the great masses of men, instead of preaching the perfection of morality, and living up to that high, perfect standard, be it only one or two. Principle is sacrificed for popularity. The Church Triumphant has not made this mistake—it started right. It started weak and small, but with the right principles, and to-day God has blessed it."

Again, he said, "If I were to mention the great reformers that hav made the world better, that hav illuminated this dark world with gleams of righteousness, I would mention Joseph, Abraham, Isaac, and Daniel." In that catalog he forgot to place Christ, and it seemed to me that away down in the darkest depths of his hideous, mesmeric heart there was a secret jealousy of the one that he now attempts to supersede, his elder brother. His discourse was rambling from this time on. Still the audience kept their eyes fastened on him as a bird keeps its eyes on the snake that destroys it. Among other things he said, "Anyone that loves right loves the Church Triumphant. Anyone that hates wrong is in sympathy with us. No one but a lover of sin need be afraid of the Church Triumphant. No one but a retainer of infernal goods and ideas need tremble."

In conclusion he said, "And now may all praise and honor be ascribed throughout all lands under the sun, to him that has been, that was, and now is again, throughout all time, amen." His manner seemed plainly to say, "I mean myself." His disciples and apostles evidently agreed with him here, as evinced by their reverential groans and hearty amens. He then spoke of the deceased, told how he had been brought up in "the church of the world, the church that teaches falsehood, that tells lies, whose doctrins are those of hell." He told how the man had held out against his power at first, influenced by his early teachings. He spoke of the gradual leaning toward the new religion—that he was less hostil and bitter in his attitude to it, until he was quite friendly to the new belief. Said that the deceased had been a warm friend of his for the last five years, during which time he partially accepted the new faith. He spoke of a visit to him two months before his death, when his mind was still clear and he was yet quick to perceive an argument, but that "memory had so failed him that he could hold to no one thought longer than five minutes." He told of his last visit with him and that the man took his hand and with tears in his eyes thanked him for showing him the light. I could not but think of a devil of destruction boasting of his work, a broken home and shattered minds, and the words of my friend, "No corner of hell is too deep or dark for him who breaks up the home of a fellow-man."

The language of the address was eloquent throughout and he held his audience with the closest attention. He spoke in low, quiet tones, with a remarkable self-possession. I hav not done the address justice. It is better—for its kind—than here sketched. The services at the house were closed by singing, "Watchman, tell me of the morning," and the procession moved to the beautiful Byron cemetery, where the exercises were short, but impressiv. Thus ends the sacrilege. The new messiah rides away in a fine carriage, behind blooded horses, for "Heaven," and the mourners go about the street.

All is quiet in "Heaven" now, no rumors disturb its inmates. A sister of his now resides there and takes down her brother's utterances with a view of preparing a new and better Bible, for they sadly feel its need. She is an expert stenographer, and an intelligent, attractiv little lady, and evidently admires her brother. The messiah has another brother in Ohio—Findlay, I think—a saloon-keeper. He wishes Jake to giv up this angel racket, as he terms it, and come to him and earn an honest living. As to the effects of the doctrin here, I can say that it drove one woman insane, and confined her in the Elgin asylum for the insane. It seized an old settler here and he mistook himself for John the Baptist, and begged the neighbors to behead him. The chief priests and scribes of the new faith were brought up before the Winnebago county grand jury, a short time ago, and, like Paul before Agrippa, made a strong impression on the honest jurors, who, however much they wished to convict, could not on account of the nature of the evidence. Mary, the mother of the infant child, testified to her sinless condition and gloried in it. The said infant child is now at "Heaven," and is growing in grace and in stature and in favor with the faithful.

The whole affair has quieted over here, and the great Impersonator—he impersonates a great man—said that the persecution only made them the stronger, and made whiter the persecuted. What will be the outcome of all this I know not. Saying nothing of motivs, we hav here in this enlightened community, enacted under our eyes, all the scenes, save one, of nineteen hundred years ago. The one exception is the crucifixion and resurrection. He seems to entirely ignore that point, and perhaps thinks it a useless act in the drama.

Byron, Ill., Oct. 15, 1890. EDWIN S. ELLIOTT.

Curious Messianic Parallels.

TO THE EDITOR OF THE TRUTH SEEKER, *Sir:* It givs me great pleasure to see the Liberal stand your paper has lately taken. When, some years ago, the late D. M. Bennett published "Ecce Diabolus" in THE TRUTH SEEKER, he was taken to task (for publishing accounts of dead and gone superstitions) by some of the intolerant Freethinkers who were satisfied with a simple denial of everything that pertained to religions and creeds of the past. They did not think it worth while to analyze the basic ideals from which these creeds sprung, or to detect the gross perversions of these ideals which are peddled out to humanity as infallible religion—by which all may be saved from the wrath to come. I am glad to see that the Infidels are less intolerant than they used to be.

I read with pleasure an article in this week's issue, "A Period for Messiahs," by Ida C. Craddock, and would like to add a few remarks to it. While stress is laid upon particular periods by the medicin men, or magicians, of the natural religion, some are more significant than others. Ages ago the medicin men learned to read the great astronomical clock, and to be able to foretell, by constantly recurring coincidences, what to expect at certain periods. These facts hav been preserved in the folk-lore of the tribes, and it is not in the colleges nor among the wise and learned that the messiah periods hav been brought forth, but among the wild tribes who study nature's books.

The Indians, Arabs, and negroes, who rise before the dawn to gaze on the eastern horizon, read the signs in the constellations, not from the almanacs where a zodiacal sign is an arbitrary division of the terrestrial ecliptic, and not a constellation of stars which hav a definit meaning to the savage star-gazer.

It is lamentable to think that the wise and learned schoolmen can giv no better religious ideal to the people than the crude fetichism of savages who read from nature's book—children in thought preserving the childish ideas by which they solved the motions and actions of the sun, moon, stars, and earth, and the laws of sex. The sexual relation, birth and death, were familar phenomena to them, and these were to them the solution of the laws that governed the heavenly host. The sun died at the winter solstice, and was born again on the third day. The moon was the queen of heaven. The sun was a Bull or a Ram at the vernal equinox, and at that time married the earth, and made her fruitful, and Virgo (the constellation) at that time was setting in the west and receiving the benefit of his radiance, or spirit, or Holy Ghost. When she came to the east at dawn—the sun going to bed at the west at the same time—she came with her cornucopia full of the fruits of the soil. Nine months from the vernal equinox—the period of human gestation—the new sun was born for next year, and so on indefinitly.

Now as to solar periods. Thirty-three years is the first period—one-third of a century. When Jesus was about thirty years old he began to preach, at thirty-three he had finished his mission. The astral law holds that this is a critical period in every man's life, during which some great change or conviction takes place.

The vernal colure fell in Aquarius in 1839 or thereabouts, thirty-three years after the papacy was deprived of its temporal power.

The next period is fifty-two years, 1-480th part of the great precessional cycle and the basic ideal of the troy ounce of 480 grains.

This period applies particularly in the calendar of the Aztecs and nativ nomads of this country; and all through the land the Inca, Aztec, Indian, and voodoo are expecting the new messiah. Where is he to come from? The Hindoo messiahs are indigenous to the soil. The Arab avatars are born in the neighborhood of the Red sea. But at the present time we are more interested with the Indian messiah and the reasons underlying the movement.

Centuries ago a band of white-robed priests of the astro-theological or bardic order landed at Palenque, in Yucatan. They brought civilization with them and taught the arts and sciences to the people, built temples and cities, and generally improved the conditions of life to the nativs (see America, Enc. Britannica). The chief of this band was Cukulcan, or as he was called later, Quetzalcohuatl. After a while he sailed away to the east to the land he came from, but promised to return again. The Aztecs hav been expecting him at every great six-hundred-year period or cycle of the zodiac. He was represented as clad in armor, with a crest of feathers like the Indian war bonnet. Montezuma made the great

mistake of believing that the armor clad Spaniards were Cukulcan and his retinue coming back to Mexico to inaugurate the golden age. Now, this being the fifty-second solstice since 1839, the minds of the Indians, Aztecs, and others are excited by the medicin men with expectation. Sitting Bull has been the leader in this excitement and has been summarily put down and out of existence. Whether this will stop it or inflame it is a question. In the blood of the martyrs is the seed of the church. Mr. Bull is the first martyr.

By a series of very curious coincidences he becomes the central figure of a first-class solar myth, which will grow and enwrap his personality with a halo of divinity, as the story is told in the folk-lore of the tribes in future time.

As the Black Saturn, he was slain just about the winter solstice.

As the decapitated sun, Red Tomahawk had a hand in the killing.

As the bald shorn Samson devoted to the infernal powers, Shave Head assisted and died with him.

For a Latin soldier in command we hav Miles instead of Pontius Pilate.

He was slain by his own people, the (Sioux) Shues (Jews), upon the principle that it was better that one man should die than that the whole nation should suffer.

His Indian name was Setanta Tatanka. By referring to the article "Celtic Literature," we find that Cuchullin, the Celtic solar hero, came to this country and returned to Ireland again. In the "Foray of Queen Meane" we find one of his names is Setanta, and he is the champion or representativ of a famous Bull Tatanka.

When these incidents are related in future years it is not improbable that Sitting Bull will figure as a savior, and be canonized as the red man who comes from Edom, all his garments stained with blood, victorious over his enemies, whom he had trodden out in the winepress of his wrath, but was at last slain by his own people.

Mr. Editor, it is high time that the people should be taught to read the astronomical clock for themselvs, and not be led by the nose any longer by magicians, medicin men, or priestly jugglers whose sole aim and end is to cultivate a God and devil fearing majority, so that they, an Infidel, immoral minority, may thrive and fatten on the labor of said simple-minded majority. IWAN MORION,

Author of "Ecce Diabolus."

What Is Poetry?

At the dinner of the Goethe Society, last week, Colonel Ingersoll was introduced as "the prose poet of America," to respond to "What the Poet Has Done." As a sentiment he was given these words of Shakspere:

> And, as imagination bodies forth
> The forms of things unknown, the poet's pen
> Turns them to shapes, and gives to airy nothings
> A local habitation and a name.

With this sentiment Colonel Ingersoll took issue, saying: "I don't know that I agree with Shakspere in his definition of poetry. I don't think the poet gives to airy nothings a local habitation. The real poet does not make something out of nothing. He makes more out of everything that he finds. He is not one who livs in the world of fancy. The real poet livs in the world of absolute fact. Only fools liv in the world of fancy. It is the stupid man who thinks he can create something better than exists.

"What is poetry? This thing that you and I speak of as 'I' is an invisible inhabitant of its own individual world. Each of our lives is a separate little existence, and none of us can penetrate into this individual existence of the others. All these separate invisible lives form a constellation that we call humanity. Now, the individual citizen of one world tries to convey to the individual citizens of other worlds something of what is transpiring in his world. The man who can do that the best, the man who has the greatest picture gallery in his mind, is the greatest poet. The greatest poet is the one who livs in the greatest world and is able to convey by the most apt symbols to people of other worlds what transpires in his own world.

"What is the real and the true poetry? It is the poetry born of experience. Let a man who has never lost a child, who has never dropped tears on the earth covering a loved one, read a poem written by a man who has never known bereavement, and he will think it a good poem, but when he shall lose a child or a dear one, that poem will not satisfy him. Let him read a poem then written by one who has suffered as he has suffered, and he will come to a full realization of what poetry is.

"You hav to tell of the happenings in this invisible world by appealing to something in the visible world. The man who knows how to giv you his thought, and who makes a vehicle of thought of the sky, the changes of seasons, and all those things of nature, is the man who gives you the best understanding of what is going on in his life. The idea is that the greatest poet is the one who livs in the greatest world and who has the ingenuity to take the symbols that best will convey the history of that world to you.

"For the consolation of our poor selvs let us say that those who cannot write poetry can act it. Every self-denying act adds to the poetry of the world. What hav the poets done? They hav always been in favor of liberty. There never was a decent poem written in favor of caste or slavery. The poets hav sowed the seeds of liberty in every age. More than that, they hav been great civilizers through the beauty they hav taught us. I believe the time is coming when the whole world will be filled with joy, and if that time comes it means that we shall hav realized the dreams of the poets."

The Hermit.

The pipe of the quail from tangle and hill,
The russet hills of those autumn days,
And the drowsy murmur of sleepy rill,
And the mountains dim in their purple haze,
Invite us, weary of dusty ways,
And the noise of the streets, and the clamor of men,
To the peace that dwells in the grove and glen.

And what could be better, it seems to me,
Than a cabin well shaded by mighty trees;
Somewhere, not remote from the voice of the seas,
Which should mingle at night with the voice of the breeze,
And sing the hermit's lullaby?

Stream, and woodland, and ocean tide,
Some orchard trees and patch of grain,
The hermit's table would well provide;
A tiny vineyard, for not without wine
Would I hav my true philosopher dine.

No records of war should disturb his rest,
No annals of murder his soul distress,
As close to beneficent Nature's heart
(His love for that mother his life confessed)
He nestles in perfect peacefulness.

Love and ambition, anger and hate,
Would never pass through my hermit's gate,
But the birds of the forest would feed from his hand,
And the demon of murder should ne'er assail
The spirit of love in the hermit's vale.

In the sough of the wind, in the sob of the seas,
Purged of all passion, he'd clearly read
Grand lessons of wonderful mysteries;
The tale of the tree and the tale of the seed,
And why the flower, and why the weed,
And the nuptials made by the patient breeze,
Who to the wild rose desolate
On his pinions carries the love of her mate.

Would not this be better than making life,
Life which was meant for enjoyment and good,
One endless struggle, one noisy strife?
And for what? for shelter, for clothing and food.

—*San Francisco News Letter.*

Washington Secular Union.

I solicit the patience and kind forbearance of friends and correspondents, for my seeming neglect by failure to answer letters and attend to my multifarious duties as secretary of the Washington Secular Union.

Mr. George M. Boman, of Seattle, residence Lake Union, a director and the treasurer of the Washington Secular Union; as earnest, zealous, and influential a Liberal as can be found on the Pacific coast; one of our most loved and reliable counselors and co-workers, whose time, means, and influence hav never been asked in vain or grudgingly bestowed, has been confined to his bed for eight weeks, bearing the most severe suffering with heroic fortitude. For six weeks he was the victim of ignorance and malpractice on the part of regular physicians. Three of them, after several examinations and solemn consultations, confessed ignorance of the cause or seat of his malady, yet drugged him to salivation. It was only the unceasing skilful nursing and gentle ministrations of his most devoted wife and loving friends that saved him from the icy clutch of the fell destroyer.

Dr. Reinhart, of Ballard, who is now attending him, at once pronounced the case abscess of the liver.

The most earnest sympathy and interest is manifested in his recovery by all classes from the poorest to the most wealthy. The tremulous voice and the tearful eye at learning how small is our hope of his recovery testify how he is beloved. His loss would be keenly felt in Seattle and vicinity, for his public spirit, energy, and enterprise hav done much to advance the prosperity of Seattle and its suburbs. His sterling integrity, clear judgment, and liberal dealing hav placed him in the front rank of Seattle's most successful business men. The sole architect of his own fortune, wealth has only developed and given opportunity for more extended exercise of his benevolent nature.

His wife, who is in every sense his most loyal and efficient helpmate, rejoices with him in quiet acts of benevolence, and they both evince such a spirit of sympathy with the unfortunate or sorrowing that the recipients of their bounty are impressed that it is Mr. and Mrs. Boman who are the gratified ones. Few are so highly respected, none more genuinly loved.

To the Liberal cause Mr. Boman's loss would be a dire calamity, for to his influence, tact, and persistent efforts, more than to the merits of any other one man, we are indebted for the state law taxing at full valuation all church, hospital, and private school property.

During sessions of our state constitutional convention he had photographs made of THE TRUTH SEEKER'S cartoon, "Taxation of Church Property," and a copy placed on the desk of every delegate.

On the assembling of the legislature at Olympia, at his sole expense he engaged Watson Heston to design an original cartoon on "Exemption of Church Property from Taxation." He had five thousand copies printed and accompanied by a sharp, telling statement of facts, and had them mailed to Liberals in all parts of the state with requests that Liberals send copies, and personal letters urging taxation of church property, to their members of the legislature in both houses.

When the question came up in committee of the Hughes revenue bill, containing a clause exempting all church property from taxation, it was through Geo. M. Boman's influence and means that able and influential advocates appeared before the committee and the exemption clause was stricken out, and the present just and equitable law substituted.

In opposition to enforcement of Sunday laws and religious exercises in our public schools, he has proved a wise counselor, a fearless, consistent, outspoken Liberal, ever opposing all union of church and state, ever self-sacrificingly doing battle to keep our flag above the cross.

I am doing what little I can to help his nurses in their nightly cares for his comfort. All that the loving devotion of his wife and affectionate friends can do to alleviate his sufferings, is being done. Despite the dark, almost hopeless outlook, there is no diminution of watchful care. Until the issue is decided, I can only entreat indulgence for seeming neglect of other duties. C. B. REYNOLDS,

Sec. Washington Secular Union.

2,104 *6th st., Seattle, Wash.*

Professor Tyndall on General Booth's Scheme.

Professor Tyndall has addressed the following letter to the editor of the *Llangollen Advertiser* with reference to a series of articles in that journal on "Darkest England:"

HINDHEAD HOUSE, HASLEMERE, December 4th.

DEAR SIR: I am very much obliged to you for the newspaper which you hav been good enough to send me, and I hav read your account of your visit to the slums of London. Your description, being that of an eye-witness, is particularly vivid and interesting. I hav no doubt that what you say regarding the present action of the Salvation Army is a perfectly accurate record of what you witnessed, but the permanence of the action cannot be ascertained or deduced from a flying visit of a few hours. During the lifetime of General Booth matters may move smoothly, but there is not the slightest guarantee that they will continue so to move after he is gone. The engin he has evoked might, in the hands of less scrupulous successors, prove to be a curse instead of a blessing to humanity. Two or three days ago two letters appeared in the *Times* criticising the scheme of General Booth. The one was from Professor Huxley, the other from Mr. Loch, secretary to the Charity Organization Society. Those letters ought, in my opinion, to make any sensible man pause before committing himself to the scheme of General Booth. I end as I began, thanking you for your friendly remembrance of, yours faithfully,

JOHN TYNDALL.

Lectures and Meetings.

"THE Evils of Trusts" will be Henry Nichols's subject at the Manhattan Liberal Club, 220 East 15th street, Friday evening, December 26th. Miss Ada Campbell will lecture at the Liberal Club on Friday evening, January 9th, on "Heredity." Miss Campbell is regarded by the Newark and Philadelphia Freethought Societies as one of the ablest and most entertaining speakers ever before them, and those who go to the Club that night will be well repaid.

MR. CHARLES WATTS will lecture in Hamburg, Iowa, Thursday evening, January 1st; in Ottumwa, Iowa, on Sunday, Jan. 4, 1891, and in Des Moines, Iowa, on Sunday, Jan. 11th. Friends wishing lectures from Mr. Watts on week nights, between the above dates, will please write to Franklin Steiner, box 882, Des Moines, Iowa.

Secular Union Guarantee Fund of $5,000.

Amount pledged to Dec. 8, 1890	$408 00
P. B. Mackey, Bridgeport, Conn	2 00
F. J. Porter, Adrian, Minn	25 00
Thomas Goddard, St. Johns, Ill	5 00
Mrs. Chris. Schofield, San José, Cal	5 00
John Wolf, Mt. Morris, Ill (paid)	5 00
Seaborn Kitchens, Sr., Gibson, Ga. (pledges himself to be one of 600 @ $5 to raise $3 000 of the Guarantee Fund)	5 00
A. Schell, Knight's Ferry, Cal	100 00
Wm. Jensen, Kansas City, Mo	5 00
Augustus L. Hanson, Rome, Ga	10 00
J. P. Lowell, Nowata, Indian Terr	3 00
George N. Hill, Boston	3 00
Robert Phillips, Gaylord, Mich	5 00
Total amount of pledges to Dec. 22, 1890	$581 00

F. C. MENDE, Treasurer American Secular Union.

Philadelphia, Dec. 22, 1890.

The Picture Book, Boards, $2; Cloth, $2.50.

Many purchasers of the "Freethinker's Pictorial Text-Book" having expressed a desire for a cloth binding for it, we hav arranged to satisfy the demand, and for an additional fifty cents will send it in silk cloth, gold and black lettering. Illuminated board covers, $2. In either style of binding it is the cheapest book for the money among Freethought publications. It is also one of the very best.

Communications.

The Nine Demands; What Do They Imply?

The rapid progress within the last few years of Secular principles on this continent makes it more than ever necessary that those engaged in the public advocacy of our views should hav a clear and intelligent conception of the policy to be adopted in their work. The question requiring serious consideration now is, how far is an aggressiv policy desirable? While not in any way disapproving of destructiv effort, the early exponents of Secularism did not make that their primary aim. Of course, every new truth taught must destroy the error which it seeks to supplant; but it is one thing to replace error with truth, and quite another to crush the error and leave the spot which it occupied a blank. Many persons think that the time has arrived when the conditions are favorable for the existence of an organization more positiv and more practical in its operations than was possible in the past.

In Canada the question of propagandist policy has been settled for the present by the acceptance of six Secular principles (printed in another column) as the basis of and guide in our advocacy. In the United States, however, such a settlement appears not to hav been reached. In connection with the American Secular Union there are two principal lines of policy advocated by its members. The one is that the work of the Union shall be confined to the effort of securing the entire separation of church and state, or in more explicit language, the Secularization of the state. The other policy suggested is, that allied with the above effort an aggressiv warfare should be carried on against theology in general. Now, the question is, which of the two policies is the better? And further, is it not possible to blend the two so as to realize the advantage of each without having the drawbacks which are alleged to be associated with both? Frankly, I do not personally regard the two as being necessarily antagonistic, so far as the operations of the Union are concerned. The idea that they are so has doubtless arisen through a misconception as to their mutual relations.

The basis of the Union's operations is acknowledged to be the Nine Demands. Let us, therefore, ascertain what these logically imply. Consistent adherence to the teaching of these Demands requires that it should be shown: 1. That the church has exceeded its legitimate function, made itself an unjust burden to the state, and an incubus upon the people. 2. That public education is fettered with theological teachings and marred in its nature through the false idea that the Bible is a necessity in our schools. 3. That Sunday is not a divine institution and that its observance should not be enforced by law. 4. That it is wrong for the public funds to be used for religious purposes. 5. That fast days and religious festivals should hav no official sanction from the government. 6. That affirmation should be substituted for judicial oaths, and that a person's belief or disbelief should be no impediment to his or her liberty in the exercise of political and social rights.

Such, briefly, in my opinion, is what the Nine Demands fairly imply, and the work they provide for those who undertake their promulgation. Now, I am forced to admit that I fail to see how such work can be properly and efficiently done without dealing in some way with the claims of theology. For instance, to justify the Demands from a reasonable standpoint, it must be demonstrated that the church is not a necessity to the state; that the Bible is not a suitable book to be taught in the public schools; that Sunday has no other than an ecclesiastical sanction; that morality is possible without theology; and that the obligation to do right is not confined to a supernatural religion. Will it not be apparent even to the ordinary mind that to take the course here indicated makes a resort to the anti-theological policy a logical necessity?

But, then, it should be remembered that to condemn theological encroachments need not mean a reckless onslaught on the truth of religion in general, which is a question that the Union has nothing to do with. To expound the Nine Demands does not render it necessary to allege that all religion is false, or that Materialism is superior to supernaturalism, and that Christian doctrins are absurd. It may or may not be so, but to decide whether or not it is, does not, at least in my opinion, come within the province of the exponent of the Nine Demands. The common ground for the advocates of the Union to take is to protest against the church interfering in secular matters and the enforcement of religious forms upon any member of the community. Mental liberty is our watchword, and to demand that it should be faithfully carried out in all sections—religious and non-religious—of society is the duty of the Union.

Of course it is right to welcome the coöperation of "advanced believers." They constitute a very numerous class, and, if we do not utilize their efforts, we shall prove ourselvs guilty of a great want of wisdom. For, so far as all positiv work is concerned in resisting the authority of the church, most of them are at one with us, having similar aims, and differing but slightly, if at all, as to the methods by which the results sought for should be attained. With these we desire to find a common basis of action, and our united efforts will certainly do more to oust the general foe from his position than either they or we could accomplish single-handed. The churches are honeycombed with men who hav long ceased to believe in the traditions of their faith. They remain in the fold, not because the mental atmosphere is congenial to their taste, but because they are the victims either of custom, of fashion, or of necessity, or of the three combined. Let the principles of the American Secular Union become more thoroughly understood and its exchequer be well filled, and then an exodus from the churches will in all probability be witnessed the equal of which has not been seen during the present generation. It is necessary, however, to distinguish between these "advanced believers" and the old orthodox theologians, with whom we can hav no part; they are our avowed enemies, and to ecquet with them would be worse than a mistake—it would be a crime against the ancestral glories of our cause. My experience, however, forbids me to expect much assistance from any Christian organization as a body, let it proclaim itself ever so liberal. The aid gained from such a source will be more individually than collectivly, and this I think can be secured by a judicious and dignified advocacy upon the part of the exponents of the Nine Demands. It can be proved that the attitude of the church in relation to the state and the people is wrong without indulging in extravagant invectivs against all religious teachings. To plead for a free Sunday does not require that all Sunday observances should be destroyed. To understand the correct method of conducting a conflict is an important element in securing a victory. No one can question the usefulness of destructiv labor; but, serviceable as it has been, it could only prepare the way for something better. Each worker who thought of future results must hav foreseen that the time would arrive, sooner or later, when the conductors of these scattered forces would feel the necessity of uniting together, taking as a basis for their operations some point or points upon which they were all agreed, and thus presenting a bold front to the common enemy.

Thus, in response to an invitation to giv my opinion upon the two methods of advocacy contended for by the Liberals of the United States, I hav stated how I think it possible for both parties to work together. The most persistent opponent of theology can help the Union because it seeks to resist extravagant and unjust theological claims, while all who deserve the name of Liberals can support an organization whose object is to secure a just and an equally balanced national taxation; to insist that those who require religious instruction shall be alone responsible for the expense of its teaching; to abolish all government patronage of any and all religious forms; to substitute affirmation in our legal practice for the present absurd custom of swearing; to obtain the repeal of all laws that interfere with the free and intellectual use of Sunday; to show that high-toned morality is not confined to the church or to any faith, but that it is allied with the humanity of man; and finally, to protest against advantages being shown to a professor of religion that are denied to a Secularist. This is a platform sufficiently broad for all who are willing to do good practical work.

CHARLES WATTS.

Funerals.

How to perform the last offices of affection over the dead; how to lay them away tenderly, respectfully, decently, without vulgar show or vain parade, without cant and drivel or the mock solemnity of a superstitious ceremony, is a question which many hav asked and few hav answered. The parsons and priests hav long had their way in this matter; they hav made merchandise of our miseries—made death serve them as a means of advertising their business and sanctifying their ignorant assumptions. When the "black angel" enters the household he leaves the door open to a company of harpies who gather like buzzards wherever there is a corpse, and they commonly find the strong shorn of their strength by weariness and grief and the weak utterly prostrated. A man is not in a mood to war with custom or its creatures over the open grave of one whom he has loved and lost.

The multitude who love to look at fresh wounds; the neighborly women whose tears are always on tap; people who wish to air their vanity with their clothes by proclaiming an assumed intimacy with the family of the deceased; the fashionable relativs; the good and pious old folks; the idle tattlers, and that vile tribe who fatten on melancholy as other folk on mirth—these people, backed by the church and the iron-bound customs of all Christendom, will hav a "holy show," whatever the outrage on the dead or insult to the living. The man who in his normal state protests yields now to this horde, feeling himself above the hollowness that pleases them. He says to parson, priest, and parasite, "Thy will, not mine, be done." It is the easy way to pacify them, and their will *is* done.

The cast-off garment of the departed spirit, the vacant tenement of the arisen soul, is dressed for exhibition; the house is thrown open to the public and filled with people, some of whom come dutifully as an evidence of respect, the rest for the reasons above stated. And after a season of vacant staring at each other in the house, or flippant gossip in the yard outside, the minister, in a voice that is meant to be impressiv and to seem as if issuing from the portals of the tomb, prays and preaches to them in the manner of his sect, regardless of the past opinions of the deceased. There is no great variety in these funeral sermons. Like songs of a nation they are pitched in one key and move in one mood—a wretched key and an unhealthy, because dispiriting, mood. They are not songs of liberty, light, and love; they are moans from the "dark valley of the shadow of death." The preachers tell the people how God in his infinit wisdom has seen fit to afflict this household; he labors to convict his deity of crimes which would and should send any man to the gallows, and thanks Jehovah for his "tender mercies;" he rambles about in the field of physical resurrection, sometimes seeming to believe in the body, sometimes in the soul, but never failing to advertise the business of his craft. He talks about God and God's purposes with a familiarity born of ignorance and impudence; he mouths the cant phrases of his profession, scattering over the throng the ashes of his burnt-out theology. And he never forgets to warn everybody to prepare for death—"preparation for death" being his euphemism for "Come to my meeting-house and help support the parson."

After the preaching comes the second act of the drama, calculated to relieve the legs of the listeners, but in no other way to be commended. By an arrangement of open doors which enables the people to follow each other leisurely around the chimney and get themselvs out of the house without injury to the furniture or themselvs, the corpse is exposed to the gaze of the rabble. The friends are invited to "view the remains," *i.e.*, to pass in procession by the coffin and feast their eyes on its pallid occupant. It suits the purpose of those who thrive on theology and terror to hav people carry with them through life memories, not of the lighted living face of him who is prostrate before them, not of beauty, vigor, grace, or strength, but of death, the grave, and the awful impotence of that pulseless clay; of salvation, eternal Sabbaths, lantern-jawed piety, God, and other hideous things.

The third act finishes the performance with a sort of circus parade in which the strictest rites of precedence prevail. It would send a cold shudder down the spine of respectability if the second cousins of the corpse were to ride or walk in advance of the first cousins in this procession. After the gravedigger, with the towering indifference of a professional, has performed his perfunctory part of the ceremony by three times rattling some stones over the bones (ashes to ashes, earth to earth, dust to dust), after the graveyard has been ransacked for quaint epitaphs to be covered with comments *ad libitum*, after the last straggler has satisfied his curiosity and gone his way, Mrs. Grundy pulls back the drapery from her sallow face and consoles herself with the reflection that this stronghold of her supremacy (the funeral) is yet unshaken, and that she has given the dead a Christian burial.

My purpose in writing is to herald the fact that here in Connecticut custom has been defied, the parson and his tribe hav been kept at bay, and burial has taken place without any of the indignities of *Christian* burial. An aged lady, loved for her graces of mind and person, a benevolent woman of wealth and high social standing, died a short time since in the village of Winsted, near which place I liv. She was a member in good standing of the Congregational church, and died unshaken in her faith in the borrowed *ethics* of Christianity, though not in the fundamental principles of the Christian religion—principles like the fall of man, salvation by vicarious sacrifice, the sulphurous pit, personal devil, personal God, and so on. But her fine appreciation of the fitness of things and her instinctiv delicacy long ago revealed to her the hollowness, hypocrisy, and bad taste of our mortuary conventionalities and the horror of the charnel-house exhibitions which seem to be inseparable from Christian burial. She therefore left special instructions with her son regarding her funeral, and he was charged to protect her from outrage at the hands of the graveyard gentry. A stalwart Freethinker, free doer, free speaker, and free writer, a cosmopolitan in mind and manners, and personal associate of America's best thinkers, writers, and reformers, he might hav driven off the harpies without other prompting than that of his own convictions, but the wishes of a mother who was idolized by him as he by her fortified him against every possible temptation of indolence, acquiescent good nature, or public applause. He nipped in the bud all plans for a public invasion of his premises by printing in the local paper on the day following his

mother's death a notice to the effect that only those who received individual invitations would be expected to attend the funeral. Thus disturbed in his ancient, solitary reign, the chronic funeral follower, like the owl in the elegy, did to the moon complain, but the notices preserved the peace and quiet of the bereaved household. The four friends selected as pall-bearers were notified of the precise hour on the day of burial at which a carriage would call for them at their homes, and punctually the carriage called, conveying them to the home of the deceased. They found four persons there to receive them—the son above mentioned, two ladies, and a young granddaughter. They sat together for a few moments until the undertaker in another room had finished all preparations, and then the casket was placed in the hearse and taken to the cemetery, followed by the "procession" of two carriages. The grave was lined with white muslin, and the body was gently lowered to its place without blasphemy of prayer or preaching. No word was spoken. Silence hath voice beyond the power of utterance. A moment thus, and the son, stepping forward from the ladies, addressed the bearers: "Gentlemen, I thank you gratefully for your kindly services." The party then left the grounds as quietly as it had entered them. This was the sweet and simple burial of one who, lacking neither wealth, high social standing, nor the good will of the people, could hav had half the town following her, with a tremendous flutter of millinery and all the fatuous formalities of her church.

The clergy hav made the burial of the dead a means to magnify the importance of their office, and make their support seem a necessity. Trading on the miseries of mankind they hav made the unwritten law by which funerals add terrors to death, deplete the purses of the poor, put monstrous profits into the hands of as cold-blooded a class of mercenaries (the undertakers) as ever walked the earth and bring fresh victims into the steeple-topped temples where theologians make market of their worthless wares and fasten the fetters of humbug on the human mind. People who profess to believe that the spirit is permanent and the body but an instrument for temporary use, and laid aside at death for something better, make sorry practice of their professions in the sepulchral farrago of Christian burial. They mean to be respectful, but are painfully conscious that at any point, by slight accident in speech or act, the mock sublimity may become ridiculous. The sigh of relief when it is over, the thankfulness if, in the perilous complications of coming and going, sitting, standing, crying, and posturing, all has gone smoothly and well—this sigh and thanksgiving are significant.

I do not deal in unmeasured censure of the people. I am one of the people. If blame there is, it rests with their religious teachers and leaders, the preachers of old theology, but even these preachers are victims largely of their own evil education, and the wretched position in which they are publicly placed. Their conduct is not consistent with their professed belief in conscious immortality of the spirit; it is the outcome of a greed shameless enough to make a business of advertising the rags and old junk of the church at a friend's funeral! Death should not be made doleful by the glamour of artificial gloom, and memories of the departed should not be memories of graves and ghastly ceremonials. We should be impressed with thoughts of the living as they lived, rather than of the dead as they died. And

> Why should memory, veiled in gloom,
> And like a sorrowing mourner craped,
> Sit weeping o'er an empty tomb
> Whose captivs hav escaped?

Thousands who hav outgrown the old superstitious fear of death, gods, devils, and preachers, and who, therefore, feel an aversion to the common funeral rites, follow in the beaten track because they do not well know how to lead elsewhere. For them especially I write. HARVEY W. PINNEY.

Mill Brook, Conn., December, 1890.

Professor Huxley on Mr. Booth's Scheme.

From the London Times.

SIR: A short time ago a generous and philanthropic friend wrote to me, placing at my disposal a large sum of money for the furtherance of the vast scheme which the general of the Salvation Army has propounded, if I thought it worthy of support. The responsibility of advising my benevolent correspondent has weighed heavily upon me; but I felt that it would be cowardly, as well as ungracious, to refuse to accept it. I hav, therefore, studied Mr. Booth's book with some care, for the purpose of separating the essential from the accessory features of his project, and I hav based my judgment—I am sorry to say an unfavorable one—upon the data thus obtained. Before communicating my conclusions to my friend, however, I am desirous to know what there may be to be said in arrest of that judgment; and the matter is of such vast public importance that I trust you will aid me by publishing this letter, notwithstanding its length.

There are one or two points upon which I imagin all thinking men hav arrived at the same convictions as those from which Mr. Booth starts. It is certain that there is an immense amount of remediable misery among us; that, in addition to the poverty, disease, and degradation which are the consequences of causes beyond human control, there is a vast, probably a very much larger, quantity of misery which is the result of individual ignorance or misconduct and of faulty social arrangements. Further, I think it is not to be doubted that, unless this remediable misery is effectually dealt with, the hordes of vice and pauperism will destroy modern civilization as effectually as uncivilized tribes of another kind destroyed the great social organization which preceded ours. Moreover, I think all will agree that no reforms and improvements will go to the root of the evil unless they attack it in its ultimate source—namely, the motivs of the individual man. Honest, industrious, and self-restraining men will make a very bad social organization prosper; while vicious, idle, and reckless citizens will bring to ruin the best that ever was, or ever will be invented.

The leading propositions which are peculiar to Mr. Booth I take to be these:

(1) That the only adequate means to such reformation of the individual man is the adoption of that form of somewhat corybantic Christianity of which the soldiers of the Salvation Army are the militant missionaries. This implies the belief that the excitement of the religious emotions (largely by processes described by their employers as "rousing" and "convivial") is a desirable and trustworthy method of permanently amending the conduct of mankind.

I demur to these propositions. I am of opinion that the testimony of history, no less than the cool observation of that which lies within the personal experience of many of us, is wholly adverse to it.

(2) That the appropriate instrument for the propagation and maintenance of this peculiar sacramental enthusiasm is the Salvation Army—a body of devotees, drilled and disciplined as a military organization, and provided with a numerous hierarchy of officers, every one of whom is pledged to blind and unhesitating obedience to the "general," who frankly tells us that the first condition of the service is "implicit, unquestioning obedience." "A telegram from me will send any of them to the uttermost parts of the earth;" every one "has taken service on the express condition that he or she will obey, without questioning or gainsaying, the orders from headquarters" (In Darkest England, page 243).

This proposition seems to me to be indisputable. History confirms it. Francis of Assisi and Ignatius Loyola made their great experiments on the same principle. Nothing is more certain than that a body of religious enthusiasts (perhaps we may even say fanatics) pledged to blind obedience to their chief is one of the most efficient instruments for effecting any purpose that the wit of man has yet succeeded in devising. And I can but admire the insight into human nature which has led Mr. Booth to leave his unquestioning and unhesitating instruments unbound by vows. A volunteer slave is worth ten sworn bondsmen.

(3) That the success of the Salvation Army, with its present force of 9 416 officers "wholly engaged in the work," its capital of three-quarters of a million, its income of the same amount, its 1,375 corps at home and 1,499 in the colonies and foreign countries (Appendix, pages 3, 4), is a proof that divine assistance has been vouchsafed to its efforts.

Here I am not able to agree with the sanguin commander-in-chief of the new model, whose labors in creating it hav probably interfered with his acquisition of information respecting the fate of previous enterprises of like kind.

It does not appear to me that his success is in any degree more remarkable than that of Francis of Assisi, or that of Ignatius Loyola, than that of George Fox, or even than that of the Mormons, in our own time. When I observe the discrepancies of the doctrinal foundations from which each of these great movements set out, I find it difficult to suppose that supernatural aid has been given to all of them; still more that Mr. Booth's smaller measure of success is evidence that it has been granted to him.

But what became of the Franciscan experiment? If there was one rule rather than another on which the founder laid stress, it was that his army of friars should be absolute mendicants, keeping themselvs sternly apart from all worldly entanglements. Yet even before the death of Francis, in 1226, a strong party, headed by Elias of Cortona, the deputy of his own appointment, began to hanker after these very things; and within thirty years of that time the Franciscans had become one of the most powerful, wealthy, and worldly corporations in Christendom, with their fingers in every sink of political and social corruption, if so be profit for the order could be fished out of it, their principal interest being to fight their rivals, the Dominicans, and to persecute such of their own brethren as were honest enough to try to carry out their founder's plainest injunctions.

We also know what has become of Loyola's experiment. For two centuries the Jesuits hav been the hope of the enemies of the papacy, for whenever it becomes too prosperous they are sure to bring about a catastrophe by their corrupt use of the political and social influence which their organization and their wealth secure. With these examples of that which may happen to institutions founded by noble men, with high aims, in the hands of successors of a different stamp, armed with despotic authority, before me, common prudence surely requires that, before advising the handing over of a large sum of money to the general of a new order of mendicants, I should ask what guarantee there is that, thirty years hence, the "general" who then autocratically controls the action, say, of 100 000 officers pledged to blind obedience, distributed through the whole length and breadth of the poorer classes, and each with his finger on the trigger of a mine charged with discontent and religious fanaticism; with the absolute control, say, of eight or ten millions sterling of capital, and as many of income; with barracks in every town, with estates scattered over the country, and with settlements in the colonies—will exercise his enormous powers, not merely honestly, but wisely? What shadow of security is there that the person who wields this uncontroled authority over many thousands of men shall use it solely for those philanthropic and religious objects which, I do not doubt, are alone in the mind of Mr. Booth? Who is to say that the Salvation Army, in the year of 1920, shall not be a replica of what the Franciscan order had become in the year 1260?

The personal character and the intentions of the founders of such organizations as we are considering count for very little in the formation of a forecast of their future, and, if they did, it is no disrespect to Mr. Booth to say that he is not the peer of Francis of Assisi; but, if Francis's judgment of men was so imperfect as to permit him to appoint an ambitious intriguer of the stamp of Brother Elias his successor, we hav no right to be sanguin about the perspicacity of Mr. Booth in a like matter.

Adding to all these considerations the fact that Mr. Llewelyn Davies, the warmth of whose philanthropy is beyond question, and in whose competency and fairness I, for one, place implicit reliance, flatly denies the boasted success of the Salvation Army in its professed mission, I hav arrived at the conclusion that, as at present advised, I cannot be the instrument of carrying out my friend's proposal.

Mr. Booth has pithily characterized benevolent schemes as doing sixpennyworth of good and a shilling's worth of harm. I grieve to say that, in my opinion, the definition exactly fits his own project. Few social evils are of greater magnitude than uninstructed and unchastened religious fanaticism; no personal habit more surely degrades the conscience and the intellect than blind and unhesitating obedience to unlimited authority. Undoubtedly, harlotry and intemperance are sore evils, and starvation is hard to bear, or even to know of; but the prostitution of the mind, the soddening of the conscience, the dwarfing of manhood, are worse calamities. It is a greater evil to hav the intellect of a nation put down by organized fanaticism, to see its political and industrial affairs at the mercy of a despot whose chief thought is to make that fanaticism prevail; to watch the degradation of men, who should feel themselvs individually responsible for their own and their country's fates, to mere brute instruments ready to the hand of a master for any use to which he may put them.

But that is the end to which, in my opinion, all such organizations as that to which kindly people, who do not look to the consequences of their acts, are now giving their thousands, inevitably tend. Unless clear proof that I am wrong is furnished, another thousand shall not be added by my instrumentality. I am, sir, your obedient servant,

Eastbourne, November 27th. T. H. HUXLEY.

IT cannot be denied that the modern Abolition movement received very little sympathy from the church and clergy of this country as a whole. It is a pregnant and striking fact that American slavery was never afraid of American religion. The solemn meeting could be held in safety in the neighborhood of a slave-auction. Neither had any quarrel with the other. They were, in fact, upon friendly terms, for men were sold to build churches, and babes to buy Bibles, and women to support missionaries; and few refused the price of blood when it was offered at the treasury of the sanctuary. In fact, a man so careful and so religious as was the late James G. Birney, himself a repentant slaveholder, and who at great sacrifice emancipated his slaves, was compelled to admit that the American church was the bulwark of American slavery. It opposed the antislavery movement by silence, and by holding aloof from it at the North, and by open and direct advocacy of slavery at the South. Books were, however, written, printed, and circulated by eminent divines both North and South, to prove slavery to be, like the church itself, a divine institution, and denouncing all opposition to it as Infidelity.—*Frederick Douglas.*

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IN THE

Truth Seeker Annual for 1891

WILL BE AN ARTICLE ENTITLED

"SHOUTIN' JOE,"

By WATSON HESTON,

WITH PICTURES BY HIMSELF.

In renewing your subscription to The Truth Seeker inclose 25 cents and the Annual will be forwarded as soon as issued.

Work for Liberals.

We hope THE TRUTH SEEKER readers hav all written to their national Senators and Representativs at Washington protesting against the enactment of the Breckinridge Sunday Rest bill. If any hav not already done so, they should lose no time in doing it now.

Then, when that is done, they should write another letter to the same lawmakers about the World's Fair. December 19th bills were introduced in both houses of Congress at the instigation of the Sabbatarians providing that no exhibition for which a national appropriation is made shall be kept open on Sunday. Write at once, and write emphatically, against these bills.

This question of whether the Fair shall be kept open or not on Sundays promises to be a very prominent one, and at the present writing the Anti-Sabbatarians are ahead. The president is required by law to satisfy himself before issuing the proclamation that the city of Chicago is legally bound for the payment of a fund of $10 000,000. This sum has been subscribed, $5,000,000 by the city council of Chicago, secured by the bonds of the World's Fair commissioners, and $5,000,000 in small subscriptions to stock by the citizens. The bulk of the smaller subscribers, however, who hav pledged themselvs, though without paying up, is composed of the German and foreign element, who threaten to withhold their subscriptions if the plan now proposed to close the Fair on Sunday is carried out. As long as this contingency exists the president cannot issue his proclamation, and it is being withheld in consequence.

The longest petition we hav yet received for the opening of the Fair was procured by Wm. Ulrich, of Waumandee, Wis., and contains one hundred and fifty-seven names. We want everyone to procure as long a list as possible, to influence the Commission. There are several forces at work in this direction, and the prospect of success is by no means dim. Besides the Germans of Chicago, who threaten to withhold their subscriptions if the Fair be not opened, the press of the city is on the same side, and has afforded the citizens an opportunity to express their opinions. The *Evening Post's* ballot resulted in a two to one choice for an open Fair. The National Religious Liberty Association (Seventh Day Adventist) is also working for the open fair, and claims the credit for the *Post's* coöperation. In his report for the year the corresponding secretary of that organization says:

"During the discussion of the site of the World's Fair in Chicago the question of opening the Exposition on Sunday has been agitating religious circles throughout the country, but especially the clergy of Chicago. The association, deeming this an excellent opportunity to do good work in behalf of true principles, sent the assistant secretary, about the first of October last, to that city to engage in the work there. They also associated with him Mr. Allen Moon, of Minnesota. The work done there, through these representativs of the association, has been most highly gratifying to the executiv committee. They succeeded in interesting the editors of a number of the dailies on the subject, until one of the papers (the *Evening Post*) opened a department, in which everyone who wished could vote his preference on the subject of the Sunday closing of the Fair. A circular letter was then sent to the leading workers of the association in the various states, urging them to subscribe for that paper for one month, which would giv them an opportunity, as readers of the paper, to write short articles in behalf of religious liberty. This plan was very successful, and in looking over the articles in that department, it was found that the majority of them were written by members of the National Religious Liberty Association."

Our brotherly contemporary, *Freethought*, of San Francisco, is activly pushing the petition, and reports good lists. We should like to see the *Investigator*, *Independent Pulpit*, *Twentieth Century*, and the *Ironclad Age* do likewise; and *Secular Thought* also might well ask its readers in the States to circulate the petition, as might the Spiritualist journals without doing violence to their principles. Let the Liberals of the country do something practical for their Cause.

And do not forget to write at once to your national senators and representativs protesting against the bills refusing national aid to exhibitions which may be kept open on Sundays.

The American Secular Union's Policy.

With that lucidity which always distinguishes his utterances, Mr. Charles Watts tells us this week what, in his opinion, the Nine Demands of Liberalism imply. He has taken a good look at both sides of the shield, and, like the accurate advocate he is, has made no statement which by itself is not most reasonable. Still, he has left his readers encircled by a haze which renders clear seeing on the main question exceedingly difficult. That main question is, Shall the American Secular Union pitch into the Christian religion or not? We say Christian *religion* and not Christian theology advisedly, for without its messiah craze back of its theology Christian theology would be soon recognized as a string of untenable, unreasonable, and impossible propositions. It is the firm belief in a God, a messiah and the supernatural, which givs Christianity its vitality. So for all practical purposes there is no need of distinguishing between Christian religion and Christian theology.

The principles of the Canadian Secular Union to which Mr. Watts refers, adopted as the propagandist policy of that Union, show that the two Unions are not working on parallel lines. The Canadian Union's principles are but abstract statements, the Nine Demands of the American Secular Union are concrete—that is, one is a statement of general principles of opinion, the other a formulation of some political demands. The Canadian Secular Union says:

"1. That the present life being the only one of which we hav any knowledge, its concerns claim our earnest attention.

"2. That reason, aided by experience, is the best guide for human conduct.

"3. That to endeavor to promote the individual and general well-being of society to the best of our ability, is our highest and immediate duty.

"4. That the only means upon which we can rely for the accomplishment of this object is human effort, based upon knowledge and justice.

"5. We judge conduct by its results only—what conduces to the general well-being is right; what has the opposit tendency is wrong.

"6. That science and its application is our providence or provider, and upon it we rely in preference to aught else in time of need."

The American Secular Union says: Tax the churches; abolish public chaplaincies; repeal Sunday laws; take religion out of the schools; giv no public funds to religious institutions; appoint no fast days or days of religious observance; abolish religious oaths; take no cognizance of a person's faith or unfaith in performing public duties. It will be seen from this, then, that the two Unions hav different sets of principles, and what is good for one may not be good for the other. To accomplish its work the Canadian Union ought to oppose Christianity sturdily—for its principles are contradictions of that system—while the American Union need not oppose it at all. There are Christians who accept every one of the Nine Demands and yet are Christians still. But no one can accept the principles of the Canadian Union and remain a Christian. So on this question of the American Union's opposing or not opposing Christianity the Secular philosophy must be left out.

To get back to the main issue then. The American Secular Union is formed to accomplish certain purposes. Logically there is not the slightest need for any reference to religion in their advocacy. But, and this *but* is a mighty big one, practically how can these purposes be achieved? and by whom? The How? is of course by the will of the people. What people? That's the question! An orthodox, or evangelical, Christian, replies to an advocate of the Demands that the present system is all right, that the churches and chaplains and religious institutions and holy days are moral agencies, and should be fostered by the state. So he will not help. A "Liberal Christian" says some of the Demands are well enough; others are too radical—they about balance, and he doesn't quite know if the church isn't a good thing—and so *he* won't help. The Freethinker says Yes, confound them! they ought to be square and pay their taxes and quit stealing public money to run their institutions and pay their preachers; and he says Go ahead! to the American Secular Union, and chips in, and attends congresses, and distributes the Union's literature.

Now, if this view of the matter be correct, what does *it* imply? Clearly that the Freethinker is the only man with a sense of justice sufficiently keen to urge political measures to insure that justice. Then what does common sense say the Union should do? It's plain enough—*make more Freethinkers!* How? Why, show up the absurdity of Christianity—its unhistorical character, its wrong moral basis, its false assumptions, its idiotic theology (the Athanasian creed for example), the cruelty it has committed in propagating its doctrins, its unprovable supernatural theories, and so on. Dr. Westbrook, the president, took a good course in his lecture against the Bible in the schools. The effect of the lecture was to convince people that the Bible is unworthy of belief. This conviction makes Freethinkers and so helps the Union.

Mr. Watts's experience that Christian bodies will do very little to aid such organizations as the American Secular Union is paralleled by the experience of about all reformers. It is exceedingly difficult to get a Christian to be just. This is not surprising, as the Christian scheme is founded on injustice; and a man who accepts it wholly must almost necessarily be deficient in the ability to comprehend fairness and justice. If he is willing that Christ should pay his debt of sin, he naturally is willing that some one else should pay his debts for procuring that salvation. Probably there isn't a Methodist in Toronto who can see the injustice of forcing Mr. Watts to pay part of the tax necessary to protect the Methodist churches.

We believe in the policy adopted by Dr. Westbrook at the Portsmouth Congress. Pitch into the Bible, make Freethinkers, and so obtain a constituency to support the Secular Union. Any other policy would soon see the Union stranded on a lee shore.

Acquiring Knowledge.

The police of this city do not take kindly to Dr. Gunn's "Society for the Enforcement of Criminal Law," and consequently the agent, Mr. Joseph Britton, is getting into trouble. When we first called attention to this society it was in a case of attempted suppression of some literature published by a news company of this city—a close imitation of Comstock's methods—and we remarked that if the publishers did not oppose the society they would all be at the mercy of bigots and blackmailers. But that raid did not turn out well, and Britton, Dr. Gunn's agent, turned his attention to the liquor saloons and disreputable resorts. In these he has found just as much opposition, and has besides found his society branded as a blackmailing scheme in the affidavit of a police justice. It came about through the attempt of an agent of the society to obtain warrants from

Judge Hogan to raid an alleged disorderly house. The judge refused to giv him a warrant until he knew what the society was, and the society's counsel thereupon sought to obtain a mandamus compelling the issuance of the warrants. At the hearing before the judge from whom the mandamus was sought, Judge Hogan, as respondent, submitted this affidavit:

"The respondent, upon information and belief, avers that said Society for the Prevention of Crime is a device of one Britton and others, claiming to act as agents of said alleged society, to enable them to extort money from divers persons by threatening them with the terrors of criminal prosecution, and that they hav, as a matter of fact, on numerous occasions, made use of the process of the criminal courts for the purpose of extortion."

Justice Hogan further set forth that before the society's agent made application for the warrants he had been led to believe that the society and its alleged agents were in the habit of using processes out of the criminal courts in unlawful ways for extortion and blackmail; that Justice Duffy and court officers of the Tombs had recently told him that Britton and his men had failed to support a similar charge made against a disorderly house because the court officer, Sergeant Cahill, who had the warrant issued on affidavits of the "agents," had refused to let Britton and his men precede the police to the house and be there when the warrant should be served.

Besides these charges against the agents employed by the society there were others, equally interesting, made by various persons. Their affidavits, condensed, are like this:

"The affidavits of William Martin and Detectiv Mullane set forth that Churchley [agent of the society] is the man who asked them to help him recover some money which he said he had been robbed of while drunk in a disorderly house he visited.

"Simon Steingul swears that John Fink, an 'agent of the society,' told him that he could make $20,000 a year as its agent.

"Dr. Marcus Markiewics swears that Fink is the man who professed to obtain for the doctor practice in houses of ill fame if the doctor would divide the fees with him.

'Charles Krumm, saloon-keeper, of 167 Chrystie street, swears that James E. McGinness, who calls himself an agent of the society, demanded $25 of him to suppress an alleged complaint for violation of the excise law.

"Albon Wiborn, of 29 Bowery, swears that he paid one Chris Miller $100 on October 7th last (Miller claiming to represent Britton), to square an excise complaint.

"Frank Whittacker, of 108 Christie street, swears that Agent Fink said to him: 'I had 102 Canal street pulled. I did it out of revenge, and I will hav revenge for the money that Julius Whittacker beat me out of, and I will make him spend $100 for each dollar he beat me out of in the commission on the sale of a house.'

"Julius Whittacker, of 102 Canal street, swore that his brother Frank was sent to state prison for three years for grand larceny; that Seldner offered to get Frank out in thirty days for $500, that the witness put up $450 with William Ward, and paid Seldner $50 on account; that Seldner did not get Frank out, and refused to giv back the $50 until he had been pressed several times, when he said: 'By ——, I'll get even with you for that if it takes me ten years;' that Seldner, afterward appearing as counsel for Britton's society, accused Whittacker of keeping a disorderly house, and that Justice Duffy dismissed the complaint. William Ward corroborates the stakeholding part of this affidavit.

"Bernard Wintemeyer, of 15 Bowery, makes affidavit that a complaint against him was lodged with the excise board, and that when he went to see Britton about it (Britton and he being members of Zerubbabel Chapter, R. A. M.), Britton said to him: 'Barney, I didn't know that it was your place, or I would not hav made any complaint against it. I am going to make a complaint at the police court, and either you or your barkeeper will be arrested. Ask to be tried at special sessions, but nothing will come of it.' Deponent asked Britton if there was anything to pay, and Britton said: 'No; you are a member of my lodge. I hav my agents going around attending to that part of the business for me.'"

We regret to say that the president of the society employing agents with characters as above alleged is Dr. R. A. Gunn, a member of the Manhattan Liberal Club, and it seems to us he ought to leave the society or the club. Private societies like this, modeled as it is upon Comstock's, and as agent of which Britton learned the trade, can only produce evil and injustice. Their charters ought to be taken away and the law under which they were obtained ought to be repealed. We are glad that the courts are acquiring some new views in this matter, and if they can squelch Dr. Gunn's society and could then destroy Comstock's organization public morals and personal justice would be strongly conserved. Britton was the same kind of a man when he was Comstock's and Colgate's chief fugleman that he is now as chief agent of his own society of which Dr. Gunn is president.

Romanism and the Public Welfare.

That the Catholics are ready to proceed to extremities in their fight for a share of the public school funds becomes more apparent daily. East and West, in almost every state—in every one in which a fair percentage of the people are victims of their church—they are working with all their great power to this end. Separate schools, run by the sects, and all supported by the government—that is the scheme which the American people hav to oppose!

The latest place to feel the Catholic influence in this is New Haven, Conn. Two years ago the city voted to supply free books to school-children. The sum of $30,000 was appropriated, and it was understood then that about $10,000 annually would be needed to continue the practice. That sum was appropriated last year without trouble, but the voting upon it this year at a special town meeting was conducted amid violent animosities and rioting. The priests of St. John's and St. Francis's Roman Catholic churches demanded that the children in the parochial schools connected with their churches be furnished with free text-books, the same as children attending the public schools. These two clergymen had addressed their congregations from the altar on Sunday, arguing that though the parochial schools were under the supervision of the church they were just as public as the secular schools, inasmuch as all who desired could attend them; that the Catholics of the town were paying taxes to support the schools and they should reap some of the benefits which they were paying for. As a result, over one thousand men crowded the place of meeting on the 16th instant. The opposition retorted that an appropriation to the parochial schools was expressly prohibited in the state constitution, which declares that "no preference shall be given to any Christian sect or mode of worship." They claimed that the Catholic schools were not public schools in the general acceptance of the word, because they were not under the control of the board of education.

The Protestants had the chairman of the meeting with them, and when the motion to include the parochial schools in the appropriation was made he promptly declared it out of order. Then the Catholics pitched in. "Gray-haired men," say the reports, "struggled to gain the attention of the chair, while the younger ones crowded them into seats in the most unceremonious manner. Hats were knocked off and clothing torn in the frantic effort to gain a hearing. The priests made themselvs heard in passionate speeches, while the Protestants shouted that the people were priest-ridden and that the Catholic pastors should be put out. By a division of the house it was decided that the amendment was lost, and the question came up on the original motion. A division was again called for, and the chairman decided that the motion had been carried. A detail of policemen finally quieted what promised to be a riot. Friends of the parochial schools are very angry, and intend to protest against the decision."

Undoubtedly the Catholics are angry at their defeat, and of course they will try it again. They will keep up the fight and they will win in those places where they hav the votes. That is what they are here for.

Because of this attempt to establish here the system prevailing in other countries where Catholics control the education of children, it is not amiss to cite the results of such sectarian education as seen in the number of graduates from these schools incarcerated in jails. A writer in a Canadian journal furnishes this information for Ontario for last year, as follows:

"Prisoners committed: Roman Catholics, 4,544, 1 in 70; Church of England, 3,876, 1 in 94; Presbyterians, 1,610, 1 in 254; Methodists, 1,682, 1 in 350.

"The committals in 1889 to the Central prison (Ontario), were 242 Church of England in a population of 366,539; 263 Roman Catholics in a population of 320,000 (in this number were over 100,000 French, of whom very few were committed); 87 Presbyterians in a population of 417,747; and 100 Methodists in a population of nearly 600,000."

In Massachusetts, a recent report by a chaplain of the state prison shows that of five hundred and sixty convicts there four hundred were Roman Catholics, chiefly Irish, more than five times their due proportion; of two hundred and fifty women convicts at Sherburne, seven-tenths were Roman Catholics; at Deer Island, seventy-five per cent; at Cambridge House of Correction, ninety per cent were foreigners, nearly all of whom were Roman Catholics. Massachusetts parochial schools are not so numerous as the church will yet make them, but they seem to be doing pretty well considering.

But the Roman church in Canada is not merely a system of religion; it is a political despotism as well, and a despotism possible to be continued only by the complete control of the voters by the church. In the November *Forum*, W. Blackburn Harte, a newspaper writer of Canada, has an article on "French Canada and the Dominion," in which some surprising, not to say startling, statements are made relativ to the attitude of the French Catholics toward the Dominion government. The avowed purpose of the French Catholic leaders, including the clergy, says the article, is to establish a Catholic French state within the Dominion boundaries that will be independent of the civil government. To such an extent has this sentiment developed that a race war is impending in the province of Quebec.

The Roman Catholic church in Canada, says Mr. Harte, is only nominally a religious institution. Its chief function appears to be political, and while the English-speaking Canadians hav no quarrel with the Catholic church as a religious body, they demand that it shall not become a militant system of politics. If the French Catholics were loyal to the government, and worked in harmony with the inhabitants of the other provinces for the general good, the existing bad feeling between the races would not hav been engendered. But, says Mr. Harte, the French Canadians are entirely ignorant of their duty to the commonwealth. In this respect, he says, they hav no principle whatever. The church dictates in what direction they shall vote, and they vote with the Liberals in the provincial elections, and with the Conservativs in the Dominion elections. The extent to which clerical influence is exercised was shown in 1889, when the question of granting $400,000 to the Jesuits was before parliament. M. Mercier, the premier, publicly threatened the Roman Catholic members of the legislature with the pains and penalties of the church if they should refuse to vote for the measure.

In the province of Quebec, Mr. Harte says, there are a few thousands more than a million of Catholics, yet there are seven thousand five hundred persons, not including bishops, engaged in the service of the church, and the church property of the province has a value of $120,000,000. Thus there is one clergyman to every one hundred and thirty Catholics, and the church holds untaxed property to the amount of $120 for each Catholic. "The state collects the church's tithes and assessments," says Mr. Harte, "allows her to handle directly and indirectly about one-fifth of the provincial revenue, and gives her the absolute control of public education, but is not permitted to inquire into her financial concerns, or to interfere in the conduct of the schools."

These are facts about the church that is endeavoring to gain control of this country which should be pondered over by the people. It is easy to say there is no danger of Romanism gaining its object, but it would not be easy to prove such assertion. On the contrary, the Roman church is making steady progress, and feels now so confident in herself that she no longer conceals her policy. In scores of towns and counties she has already closed public schools and established her own, and for one defeat suffered by her she can record at least twenty victories. In Iowa, Wisconsin, Minnesota, Kansas, Nebraska, and in the larger cities like Chicago and New York, she is doing remarkably well. Ten years from now Romanism will be a dangerous menace to the prosperity and peace of the whole country.

Liberty Threatened in Oregon.

We hope the Freethinkers of Oregon will look out for the interest of the cause in that state. A letter from Salem to the *American Sentinel* says that Mr. Crafts, field secretary of the American Sabbath Union, has arranged to hav a Sunday bill introduced into the legislature of that state at its next session, which begins Jan. 12, 1891.

The Oregon Secular Union has a chance now to do some effectiv practical work in defeating the bill.

Letters from Friends.

GOLDEN, IA., Nov. 18, 1890.

MR. EDITOR: Inclosed find $3 from two new converts to the principles of Freethought, whose names I inclose. I trust that if you lead them six months on the broad, bright road of truth and right, they will renew the subscription and be firm friends of the radical TRUTH SEEKER.

Respectfully yours, R. N. HOWE.

IDAHO SPRINGS, COL., Dec. 8, 1890.

MR. EDITOR: Inclosed please find $2 50 for the "Freethinkers' Pictorial Text-Book" in cloth. We all read THE TRUTH SEEKER. It is our family Bible. Its topics are discussed morning, noon, and night. I am in love with your paper; but like it much better with than without the pictures. God bless Heston and the pictures—if there is a God.

H. MCGOWAN.

FENTONVILLE, Nov. 30, 1890.

MR. EDITOR: Please find inclosed $1, for which send me the new book, "A Thoughtless Yes," by Helen H. Gardener. I received the picture book. I think it is fine. I take a great pleasure in showing it to all my friends. I hav taken THE TRUTH SEEKER for a long time, and I think now that I shall continue as long as I liv. I hav never said anything about the pictures, but please continue them as long as possible.

S. H. ELLINWOOD.

WEST SUPERIOR, WIS., Dec. 8, 1890.

MR. EDITOR: Our book came at last. It is simply immense. The pictures are full of original, thought-provoking spirit, whose subtleties elude the most deep or learned writer. The quotations, references, etc., are a whole library in themselvs. I inclose $1, for which send "Common Sense" and the "Age of Reason," by Paine; "Orthodoxy," by Ingersoll, and others as per list. M. M. ROSECRANS.

URBANA, O., Dec. 3, 1890.

MR. EDITOR: You will find inclosed $6. Two dollars send to Heston, the man that makes Irish angels for THE TRUTH SEEKER. Giv us more of them. Three dollars is to continue the paper; one dollar to the American Secular Union. The signs of the times look more favorable for our cause. I am in favor of the Bible pictures. I think they are as near the right thing as anyone can get. I like Heston's way of putting an expression. W. N. BAXTER.

LACEYVILLE, PA., Dec. 15, 1890.

MR. EDITOR: The stigma of church ignorance is apparent from the fact that the hardshell Baptists of this place will not consent to let the citizens occupy their "house of God" for Bible readings, inasmuch as it might upset their version of the dogma. The dominie, let it be remembered, was not the last man to denounce it, but from him the most glaring deceptions emanated to his blind followers' stifled intellect. He declared to the world, "We must hav ignorance with which to save mankind"—the true translation of which reads, "to rob mankind." C. A. DARROW.

NATIONAL SOLDIERS' HOME, WIS., Nov. 28, A.S. 290.

MR. EDITOR: I will match the "india-rubber God" with an india-rubber school-teacher. About the close of the late war, while strolling through the wilds of Texas I fell in with a school-teacher, hunting a job, he said. At the next settlement they wanted a teacher, and he was asked how he would teach regarding the earth's form, round or flat. "Why, flat, of course," said he, "according to divine astronomy laid down in the Bible." The interrogator shook his head. "Hold on thar!" cried the teacher, "if you unbelievin' folks want *round*, I've l'arnt to teach that too, though it may come a trifle higher." NELSON HUNT.

Dec. 7, 1890.

MR. EDITOR: I received your ANNUALS by mail, and your "Text-Book" by the American Express, in good order. To tell you that I am pleased with it would be a very limited way of expressing myself, and thanking you and all concerned in the publication for your grand effort in support of Freethought and reform. I can tell you that it creates a great deal of comment among my fellow-workmen, a goodly part of whom are Catholics and hav me doomed to a far warmer clime than Michigan in the sweet by and by. But with a little cool-headedness, and the aid of your "Text-Book," and reason, I am able to cope with all of them. And now I must close, wishing you and all connected with THE TRUTH SEEKER long life and happiness. ALBERT BROOK.

LOS ANGELES, CAL., Nov. 21, 1890.

MR. EDITOR: Hon. J. E. Remsburg lectured here last night at the hall of the Assembly of Progress, to a large and enthusiastic audience, mostly composed of Freethinkers. I doubt very much if there were any sinners (Christians) present, as the enthusiasm and applause over the salient points made by the lecturer were so general among the audience that there appeared to be no dissenting voices, and I concluded therefore that the ancient-minded orthodox were conspicuously absent. Mr. Remsburg's clear, cool, logical manner of presenting historical facts showing the absurdity of the false claims of the orthodox churches, was so sound and convincing as to reach the mind of the most stupid bigot. Mr. Remsburg is now lecturing through other parts of southern California, but we hope he will soon visit our coast again, and remain with us longer.

J. M. VOSS.

PAINT ROCK, TENN., Nov. 17, 1890.

MR. EDITOR: The "Freethinker's Pictorial Text-Book" is all that can be desired. In fact, it is unique, and stands easily at the head of the whole list of Liberal literature with which I am acquainted, both in the matter and manner of illustration, and the merciless incisivness of the text devoted to the destruction of the dragon of Christian Religious Superstition. No Liberal's library is more than half complete without it; and if I had the means, I would try to place it in every public library, lyceum, and reading-room in this country. Long liv Heston! His cartoons in THE TRUTH SEEKER cover the whole ground. He pierces the bubbles of humbug as fast as the clergy can inflate them. The pictures appeal to the eye, induce investigation, open the mind, as it were, to the reception of the seeds of truth. I vote for the pictures every time. W. H. M.

POCATELLO, IDA., Dec. 9, 1890.

MR. EDITOR: I hav had the pictorial book some months. My friends, who are many, hav had the privilege to look at it and comment on it. I am satisfied with the result, but some of my friends are not. I cannot help it. They come here and show me the Bible, open the leaves and read to me from the same. How they do get left when they undertake to show me religion out of that book! If I was to pen the words I read out of the Bible to a few of my male friends last night you would not publish it, and if you did I hav no doubt but you would get five years for blasphemy, and I say you ought to get it. I am no writer, but I am a talker from away back. I hav never had a chance—work, work, all the time, no time for schooling, no education, but work. And what do I work for? To make m llions for others and nothing but crusts for myself and my family. If we did not hav to work so many hours, and got a little more for the time we do work, we could hav time to read and hav something to buy literature for and educate ourselvs. The Union Pacific Railway Company has reduced the working hours, but the pay accordingly. Hence there is hardly enough to pay living expenses, let alone buying a book. All of my Scandinavian brothers and sisters hav their old Bible. I would advise them to read it from first to last chapter, and I vouch they will hav a different opinion of God than they hav now. Kindest wishes for your venture, in the name of liberty, justice, and humanity. C. PAULSON.

KEMATIN, ONT., Nov. 24, 1890.

MR. EDITOR: I inclose $9, for which you will please send two "Pictorial Text-Books," and apply the remainder on subscription. Now, dear Editor, I liv in a country where Freethinkers are like angels' visits, and in arguments with Christians I often hav cast at me the old arguments that Infidels never die in unbelief. Of course I always adduce every argument I can to the contrary, but I hav no positiv proof but the columns of your paper; but they will not accept such proof. Now, I am confident that many who are almost convinced that Christianity is false, are led to stop by the above false argument. We know that when our loved ones are at death's door we do not want the inquisitiv to gaze on the sorrowful scene, but I think it would be a good idea, when the dying one is willing, to call in one or more sky-pilots, who would be honest enough not to lie about it, to witness the death of Infidels who do not recant; and at the same time, in order that they be compelled to tell the truth about the event, the addition of two or more good moral men or women who are not professing Christians would do no harm. Then hav the death published not only in the Freethought papers but in the local papers where the death took place, and if possible obtain the signatures of all present that the death occurred as represented. I am sure every one will agree with me that this assertion of all Freethinkers recanting before death is as powerful as it is false, and all fair means should be taken to refute it as soon as possible I should like to hear from some of the friends on the subject.

Yours fraternally, I. T. JOHNSON.

BARRE, MASS, Nov. 26, 1890.

MR. EDITOR: C. L. James does himself great injustice in THE TRUTH SEEKER of November 8th, where he assumes that "present ignorance about ghosts" is the prime cause of unbelief. If by "ghosts" he means modern Spiritualism, I shall not "confess present ignorance," nor "promis future ignorance," and yet I am an unbeliever. I hav been under this influence, or that has been instructing me, for thirty-eight years, yes, all my life, seventy years, and yet I do not believe the phenomena caused by "ghosts" or spirits. Of course, I am speaking of the genuin psychic power, not the false that is assumed or produced by trickery; for much of this kind is *known* to be the result of preconceived and predetermined effort and deception on the part of the self-styled mediums.

But there is an intelligent force equivalent to that which has evoluted all things from all things, possessed by some of us, who do not deny its presence and usefulness when properly directed, but who deny the agency of spirits in producing and controling it.

We are not as ignorant as our accusers suppose, we who hav been conversant with this mysterious power all our lives, greatly to our benefit and our consolation.

Let me say to those who fancy they "hav broader and more humane views" than myself, because they are "Spiritualists," that nearly forty years ago I was where they are now, and think I "hav broader and more humane views" now than then; but this is only a matter of opinion.

I hav endeavored in this brief letter to qualify and define what I hav written, and hope no one will attempt to misrepresent it to their, or my, disadvantage. ELLA E. GIBSON.

RANDOLPH, N. Y., Dec. 8, 1890.

MR. EDITOR: Being recently in the village of Youngsville, Warren county, Pa., I was asked by some local Freethinkers to remain over the Sunday and giv them two lectures. I very gladly consented to do so. The proprietor of the Opera House at first consented to let that building for the purpose, but on the Saturday night informed me that he had reconsidered the matter, and found that it might injure his business with his God-fearing neighbors. On the Sunday several Liberal thinkers who had been invited to hear a little speaking on behalf of the cause arrived in the town, some ladies driving over nine miles to be present. The loss of the Opera House did not prevent my addressing them, as a stanch old Liberal, Mr. Green, who owns a billiard hall, kindly gave the use of it for the purpose. Some Christians had previously promised opposition, one particularly declaring that no Infidel could talk before him for twenty minutes. I spoke in his presence and that of other Theists for some sixty minutes in the afternoon, but my appeal for speakers on the other side remained unanswered. In the evening I spoke again in the same place, but on that occasion there were, so far as I could discover, no Christians present. Mr. Green thought they had heard too much truth in the afternoon. At the conclusion of the lecture I received three unsolicited promises of subscriptions to THE TRUTH SEEKER. Others told me that they had formerly been subscribers but had become too poor to continue. If the promises materialize I may hope that the little seeds of thonght I sowed that day may receive sufficient watering to bear good fruit. So, to change the simile, I cast my bread upon the waters, and hope THE TRUTH SEEKER may find it before many days.

E. J. BOWTELL.

SANQUOIT, N. Y., Dec. 8, 1890.

MR. EDITOR: I profess no religion in the popular sense of the word. But I hav learned from the stern realities of life that fire will burn me if I come into close contact with it, hence it pays me to obey a physical law of my being and keep out of the fire, whether there is a hereafter or not. As Glorious Bob says, "One world at a time." I will do the best I can under the present almighty controling circumstances, or environments, for this is my religion. Now, brother, I do want that "Pictorial Text-Book." I shall try hard to get some subscribers for your paper and books.

By the way, there is a big revival just now among the Methodists. I was in at a prayer-meeting. A revival gun was ranged on myself. The minister asked me if I did not want salvation. I replied, "No, I am not aware of being lost." "Well," said he, "you are lost in sin!" "Very well," said I, "then all the saving I need is to stop sinning, or cease to trespass on the laws, or law of my being—physical, intellectual, social, moral, and spiritual. And, in my case at least, there is nothing for your blessed Jesus to do, for I carry the key to the kingdom of heaven in my own nature, and if I fail to enter the fault is not in the kingdom but in myself. Remove the cause and the effect will disappear, or cease to do evil and learn to do well and I am saved from the sequence of sin in the future. As for being saved from the legitimate consequence of wrong acts already done, there is no truth in that doctrin, from the fact (as in the burning of fire) that the principle of punishment is incorporated in our very natures. Hence there can be no forgivness of sins already committed, through the loophole of repentance, faith, and belief in blessed Jesus, or any other priestly salvation trick. Cause and consequence exist in the eternal order of progression of mind and matter."

Yours respectfully, JOSEPH PLUM SMITH.

OLIVE BRANCH, MISS., Dec. 14, E.M. 290.

MR. EDITOR: Christmas will hav come and gone, and Christians will hav again shown their barbaric origin by drunken revelry in honor of their alleged savior's birth. Perhaps another year will hav been laid aside as a vesture well worn and numbered with those of the misty past, and a new year, with a new hope and a new resolution, been ushered in. So then, while yet it is not too late, standing alone in a whole county in this King Cotton's kingdom, I lift my voice to the lovers of mental liberty from Maine to California, yes, from Alaska to Mexico, and send an honest ringing shout to all. "Happy New Year" to those who hav me indebted to them in their kind attention to my plea for books. Foremost of these is Mr. A. Galjin, of Wisconsin; then Mr. Archibald, of Massachusetts; Mrs. Finch, of Nebraska; Mrs. Tillotson, of New Jersey; Mrs. Slenker, of Virginia; Colonel Kelso, of Colorado; Mr. Elliot, of Illinois. Many others responded in less degree, but for each I hav equal gratefulness. Last week two holy Baptist deacons on their rounds for money hunted me up and wanted me to help on the minister's salary. "Well, gentlemen," said I, "out in Kansas is a dear old brother Freethinker in needy circumstances, whom I should like to help, but hav thus far been unable. He is a good and worthy man. Will you not each of you giv me fifty cents to send him? You cannot imagin ——" "For an Infidel? No, not we!" they cried, and in a rage rode away from me. As they turned to go I said, "Professor Cook [for him I meant] will be cared for without your aid, my friends. I only wished to test Christian charity. I hav done so, and found it won't stand the test."

In a trial in my town a short while ago I was summoned as a juror. When my time came to swear and kiss the book, I stood up and addressing the court said: "Your honor, I am an Atheist. I believe a dead man is as dead as a dead horse. I believe that the book you ask me to swear by contains more falsehoods and fables than any book of its size in the world; that the God you call on me to acknowledge is a man-made myth rocked in the cradle of ignorant credulity, and wafted to the shores of civilization on seas of human gore." I concluded among mingled hisses and cheers, and the court said I might affirm. But when he came to the words, "So help me God," I arose and said, "Will the court pardon my bluntness in saying that I do not need any God to help me tell the truth?" So I got on that jury scot-free of any Christian oath. But my language shocked one of the lawyers so much that he objected to and excused me, much to my own gratification. The papers and pamphlets I

hav been circulating are telling. The preachers hav commenced to howl about the dead heroes, Paine and Voltaire, from the same pulpits where eight months ago I heard them say they supposed there was not a skeptic under the sound of their voices. I hav by my own effort in the last six months converted three men and two young ladies to outspoken skepticism, while many privately agree with me. And I will continue to storm the fort. "GRAY."

INDIAN CREEK, KAN., Dec. 10, 1890.

MR. EDITOR: I send this obituary notice: Died, at his home on Indian Creek, Kan., Oct. 21, 1890, Prof. Pleasant Van Hyatt. He was born in Randolph county, Ind., April 16, 1830, of Quaker parentage. He grew up in the faith, and became a minister of note in the church. Being of an inquiring and Liberal mind, he frequently caused the fathers in the society some anxiety. He came to Kansas about 1867. From there he went to California, where he fell in with the Liberal minds there, among them John R. Kelso, for whom he formed a warm friendship. They debated, they wrote, and criticised each other's thoughts. Returning to Indiana in 1875, he turned his mind to scientific investigation; spent one year in traveling and lecturing before Liberal societies, wrote and had published in pamphlet form "Man before Adam," and "Christ a Myth." He was also the author of several other works, "Ancient Geography," and "Earthquakes." He at different times contributed largely to the *Ironclad Age*, the *Independent Pulpit*, and THE TRUTH SEEKER. He was known wherever the English language is spoken. Returning to Kansas in the autumn of 1876, he turned his attention to teaching—which takes us back to his early life. He entered the profession of teaching at the age of eighteen; was elected county superintendent, which office he filled for seven years. Coming to Kansas in 1867 he organized and held at Eudora, Douglas county, Kan., the first Teachers' Normal Institute held in Kansas. He followed teaching for about thirty-five years. One year ago his health failed. In January he had congestion of the right lung, or *la grippe*, which settled in his head. He partially recovered, was able to ride out; delivered an oration at Fall River on the Fourth of July. It proved to be his last. A few days after, he was taken with severe pains in his back and head. He was confined to his bed for three months before death released him from his suffering. He lived and died an Agnostic. He had no fear of death. He called in his friend, Samuel Clogston, and requested him to deliver an oration over his body. He leaves a wife, one son, and three daughters to mourn his loss. A MOURNER.

BINGHAMTON, N. Y., Dec. 7, E.M. 290.

MR. EDITOR: Could you send me a few sample copies to be used for soliciting subscriptions with? I think I can get one or two subscribers. I keep all my papers, for there is excellent reading in them that I wish to preserve, therefore I cannot use them to canvass with. I hav a continuous file from the first number I read until the last date.

This is a city of thirty-five thousand inhabitants, and we hav about thirteen or fourteen churches, with two Young Men's Christian Associations, to say nothing of three or four Catholic aldermen, and a Catholic recorder in the person of Frank W. Downs. Liberals are very scarce here. The board of supervisors of Brown county are in session here. They paid $156 of the people's money for religious services at the county-house for the past year. When their report is ready for distribution I will send you one, if you wish, to show you how much the county is compelled to pay to the St. Mary's Home for educating young Catholics. They do not pay the Susquehanna Valley Home as much as they do the St. Mary's. The Susquehanna Valley Home is not Catholic. Inclosed find a clipping from the Binghamton *Daily Herald*, describing the supervisors' visit to the St. Mary's Home. How they flatter the Catholics!

The members of the board of supervisors paid their annual visit to the St. Mary's Orphan's Home yesterday afternoon. They were accompanied by Judge Downs, Overseer of the Poor Dodge, George F O'Neil, Chief of Police Mead, School Commissioner Lusk, and the members of the press. Rev. Fathers Hourrigan and Quinn were also present. Upon arrival they were escorted into a commodious and handsomely furnished parlor. Cigars and a brand of cider of the vintage of 1890 were served. . . . Upon the opposit side of the hall from the reception room is the chapel. It is an impressivly appointed room, containing figures of the Virgin and saints. The rooms on the second floor at the north end are divided into sleeping apartments which are occupied by the sisters. . . . After inspecting the building a choice lunch was served. Judge Downs was called upon for remarks and he responded by giving a brief history of the institution. The property, which includes the building and about thirteen acres of land, was purchased a few years ago for $23,500, and the property to-day is worth $75,000. There are sixteen attendants, all of whom are Sisters, who do not receive any compensation for their services. Remarks were made by the venerable Rev. Father Hourrigan, in which he took occasion to thank the board for what they had done for the institution in the past. Each member also made remarks eulogistic of the institution and Father Hourrigan. The occasion was the source of much pleasure to those who attended. The institution is a model of its kind, and it is conducted on thoroughly business principles. The Catholic church and our citizens generally may well feel proud of the St. Mary's Orphan's Home.

I should like to hav you send me the names of all your subscribers in this city, that I might try and induce them to form an association or Liberal league. I think that in time we could hav a good strong league here in Binghamton.

Yours truly for Universal Mental Liberty,

FRED. F. SLATER.

SOLDIERS' AND SAILORS' HOME, QUINCY, ILL., Dec. 1, 1890.

MR. EDITOR: I wish to announce through your valuable paper some interesting phenomena: First, our Spiritual meetings; second, our dangerous position in the Home, and third, the books published at THE TRUTH SEEKER office. At Merick's Hall in Quincy is held each Sabbath or Lord's day a Spiritual meeting, presided over by a widow, the owner of the building, who does not claim to be a medium, but claims to believe in spirits and claims to be an Infidel. She will sometimes read from some Radical Spiritual paper foolish and extravagant accounts of materialization of spirits, and then read Victor Hugo's "Eulogy on Voltaire," talk in favor of Paine, etc. Then others will be controled and giv lengthy harangs as orthodox as ever were heard from any sky-pilot. So we hav the benefit each Sabbath of both tweedledum and tweedledee. I hav recently aroused the animosity of both orthodox and ignorant Catholics by asserting that the Bible is an enemy of our government. The assertion elicited the condemnation of a Protestant. He said I "had no right to talk so;" that a man could be religious and not believe as I did, with other like illogical, insignificant statements, to which I answered: "Talk to the point. What I said I'll stick to;" and repeated my first statement, telling him he set up a man of straw and commenced to fight it, instead of attacking my proposition. Then said I, "There is not a word in the Bible about a republican government." He said, "Yes, it speaks of sinners and republicans." I offered to bet a V and he assented, but when I drew my pocket-book he drew back. But, he said, if he only had a Bible he'd show me. I handed him one, urging him to stake the money. He declined. I told him I could find the words he had reference to. He said he would hunt it up that evening. So I gave him the book, but he soon laid it down and went away, and I did not see him until bed-time. I took the book and found two places where publicans were spoken of in the Bible. So next morning I pointed him to them. He acknowledged his error, and thus ended that.

The next morning, I think it was, I made a statement about the priest and his confessional, which raised the holy anger of comrade Austerhouse, who said I should not talk so; if I did not want to be religious I should keep my mouth shut; and he would report me to the commanding officer. I told him I should be glad if he would, and that I had a right to tell what I knew. Said I, "You'd like to burn people, would you, as you used to?" The aforesaid orthodox took sides with the Catholic, as hypocrits invariably do, but I was more than a match for both of them. Then after about an hour one of my comrades who had previously shown marked respect for me called me and said he wished to giv me good advice, and I said, "All right, sir." He said, "You must keep still or you will hav to leave, for they will report you sure." He had been put out once, and he knew how it was to be discharged from the Home. I said, "If that is the advice you hav, it was not worth while to trouble about it." I am yet in the Home. Whether I was reported or not I know not. I almost wish I could be brought before the commanding officer to test the result of free speech, as it is questioned whether we hav a right to it or not.

I hav recently read "The Godly Women of the Bible, by An Ungodly Woman." It is superb. I am now engaged on "The Eye-Opener." It is masterly, thorough, and convincing. The Truth Seeker Company is a world-saving institution. EX-REV. J. N. MAXEY.

MAKANDA, ILL., Dec. 20, 1890.

MR. EDITOR: I hav received quite a number of sample copies of papers and magazines, and many circulars, for which, through your columns, I should be glad to return my thanks. I had not supposed that the Lone Star state could support so able and radical a paper as is Brother Shaw's *Independent Pulpit*. I am not surprised, but very glad, that the West supports Freethought. The many other more or less Radical papers that publish Freethought literature, with the apparent approval of their patrons, show a cheering aspect of the signs of the times. We are evidently nearing the "impending crisis." The threats, outrages, and constant aggression of the religious bigots, both Catholic and Protestant, will, I hope, arouse the Liberal element of our country, and press them into a combination that will successfully meet these pious enemies of liberty and frustrate their wicked plots and schemes.

I hav received from friends several copies of the constitution of the Brotherhood of Moralists, with an invitation to become a member of that order. This request I cannot comply with. It requires its members "to eradicate from the minds of as many as possible all belief in so-called spirit manifestations as vain delusions of superstition," etc. This I cannot consistently do. I am not fully convinced of the truth of Spiritualism. I am an Agnostic on that subject. I do not know. I wait for the light. I hav repeatedly, in my own home, when only my daughter and another lady were present with me, seen a table tip and move over the floor and stop at a designated spot on the carpet, in apparently intelligent response to requests and questions both oral and mental, and I know positivly that the movement was not produced by any of the persons present, but by some invisible power. The easiest, most plausible, and apparently the most logical explanation of the phenomena, was to attribute them to spirit agency, as it was claimed to be, but still some other force may possibly be found to account for it, though so far it has not been found. One of our party believed it to be the work of spirits, and I certainly did not think it a demoralizing faith, neither could I say it was a "vain delusion," or "superstition," or "source of sectarian hatred," without assumption, and illogically begging the question. As Mr. William Lloyd Garrison said, Spiritualism is a question to be settled by evidence or testimony, and while some seekers hav, like Prof. Wm. Denton and many others with whom I hav conversed, obtained evidence so satisfactory that they could say they "know that there is an after-life," others, like yourself and Mrs. Slenker, saw nothing but what seemed humbug. That these manifestations do take place it would seem impossible to doubt. Thousands of living, truthful, intelligent, unimpeachable witnesses, testify that they hav personally witnessed them, just as I can testify that I saw the table move, when, to allow it to reach the spot designated on the carpet, two or three feet distant, I had to move out of the way. It was no more a delusion or superstition than is the present movement of my pen. These manifestations—excluding the many frauds and bogus performances—are actual facts, and the only rational and scientific way of treating the subject is to recognize them as such, and then account for them. They cannot be jeered down or ignored. They indicate something. And science and common sense ask, what is it? That, so far as this question is concerned, is the important matter.

Fifty years ago we were in the midst of an era that "tried men's souls." Under the lead of religious and political bullies and demagogs, mob law as against the Abolitionists was the order of the day, with its usual infamous outrages. Lovejoy was murdered at Alton, and his and other printing-presses demolished. A mob of "Christian gentlemen, of property and standing," led Garrison with a rope around his neck through the streets of Boston, then he was thrown into prison by the mayor. A similar mob burnt Pennsylvania Hall at Philadelphia, and others mobbed Pillsbury, Foster, and others, in New England, and their antislavery coadjutors elsewhere, all over the country, without regard to station, age, or sex. I remember with pleasure that I took an activ part in those trying scenes. My father's house was a union depot on the underground railroad, and I was conductor, and I hav ridden many hundreds of miles, in the dead of the darkest nights, conveying fugitiv slaves toward liberty, knowing that if detected I was liable to a fine of $500, and imprisonment for six months; and though they tried to wreck my trains, I never lost a passenger. Being in full sympathy with the leaders of the antislavery movement, and knowing the sacrifices they were constantly and cheerfully making, I came to think, as I still do, that they were among the best, purest, and noblest characters in human history. Now, this Brotherhood of Moralists repudiates such of these immortal moral heroes as Wm. Lloyd Garrison and H. C. Wright among the dead, and Parker Pillsbury and A. B. Bradford among the living, as unworthy of membership in their moral order, because they happen to hav evidence sufficient to satisfy them of the truth of the after-life. I hav nothing to say against the morality of any of the members of the Brotherhood. I trust they are all as pure as they profess to be, and they may feel that their assumption of superior morality to such men as I hav named is all right, but to me it seems like an absurd and ridiculous assumption of superiority.

It is claimed that the order has a right to call itself by what name, and exclude from its membership whom, it pleases. Certainly it has. But for an association of professed moralists and Liberals to exclude from fellowship men and women who are at least their equals in morals, intellect, devotion to truth and human advancement, and everything else desirable, and say to them, "Stand off, I am holier than thou," and all for a difference of opinion as to the duration of human existence, is absurd and silly.

Some years ago, T. Winter, in one of his characteristic letters in THE TRUTH SEEKER, said,

> There is no life beyond the grave,
> And none will preach it but a knave.

Now, every intelligent person knows that that statement was untrue, and a gross slander on many of the best and purest men and women, both living and dead, our race has produced. So grossly untrue and slanderous was the statement, that I was surprised to see it in my favorit paper, and I waited for some of your Materialistic, moral correspondents to rebuke the writer, but I waited in vain. On the contrary, several wrote and said they "liked the spirit of T. Winter." If of such is the kingdom of the Brotherhood of Moralists, I am decidedly unadapted to the association. It is no time now to quarrel about trifles, and pull apart like ill-grained oxen, instead of pulling unitedly at the load. The land trembles under the tread of the trained and united hosts of superstition and tyranny. They hav already stolen millions of our money, and in many places overthrown our free schools, and threaten the total destruction of our liberties, and we are stupidly quarreling over tweedledum and tweedledee. The church is pursuing the directly opposit course. Instead of magnifying trifling differences, as in former times, and disintegrating and dividing her forces, she is consolidating them for the final struggle against us. Some years ago, three or four of the small Calvinistic Presbyterian churches, having very similar creeds, yet who often opposed each other with much warmth, concluded to giv up their quarrel and unite their forces in one church, and now in their stead we hav the United Presbyterian church. It teaches that if you sing God's praise in any other psalms or hymns than those written by that pious, lecherous miscreant David, you will be damned. It believes in the plenary inspiration of the entire Bible, and of course is a tyrant. It thinks it a duty to compel everyone to honor its creed, and conform their lives to its code of morals. That church furnishes the leaders and many of the rank and file of the God-in-the-Constitution party, and by union and persistence in her infamous projects has become, next to the Catholics, the most dangerous enemy of liberty on this continent. Let us learn from our enemies.

I received the "Pictorial Text-Book" all right, and am much pleased with it. I think it may be made a powerful aid to our cause. W. W. WALKER.

Children's Corner.

Edited by MISS SUSAN H. WIXON, *Fall River, Mass., to whom all Communications for this Corner should be sent.*

Between the dark and the daylight.
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour."

East and West.

Though in the East the sun may rise,
Thence take its course along the skies,
And to the West then make its way
To belt the world with circling day,
Yet not the East should proudly boast
The thronement of the shining host,
Or strive to sit in judgment on
The doings of the West's late one.

Where'er the sun may throw its beam,
At morn or noon or evening gleam,
That spot is gloried by the ray
And equal shares the orb of day;
While every place in honor lies
Which does good work beneath the skies,
And by that sign abides each one
Lit by the sun as it rolls on.

If in the East first flashed the mind
Which lit a path for human kind,
And to the West his feet made way
To gird the earth with civil day,
Then to the West is due full claim
For bearing high the guiding flame,
And to his praise sing loudest song
Who swiftest bears Truth's torch along.

When all the circles of the globe
The spreading light shall gaily robe,
The Eve shall to the Morning say,
"I am the better half of Day;"
The West a new-made East shines on,
The East becomes the Western one.
So round the earth the truth and light
Dispel the phantoms of the night.

JOHN P. GUILD.

A Story of Christmas Night.

It was Christmas night. The snow blew and drifted in heaps on the doorsteps. Nobody ventured out unless obliged to do so. And as pedestrians hurried along past a brilliantly lighted mansion the words of a beautiful song reached their ears, "the sweet old song of long ago." They who were fortunate enough to hav lighted hearths of their own would hurry along with a heartfelt thanksgiving. A little beggar girl sank down on a marble doorstep. She was not a handsome child—no, far from that—but her large dark eyes and her face, though emaciated, expressed nobility of character. Presently she rose, and going to the back door, she asked for something to eat. But the cook was cross and on the point of ordering her away when the housemaid appeared.

"Kate," she said to the cook, "Miss Evelyn wants more ices."

"Miss Evelyn," grumbled the cook, "thinks no one has anything to do but wait on her. Go away, girl. I havn't anything to giv you. Sure, I'm nothing but a beggar myself, or worse, a slave."

Thus dismissed, the poor, hungry, tired child walked away and rested on the doorstep once more. "I feel as though I'm going to die," she murmured, "and I suppose I might as well. No one loves me."

Down, down in the snow she sank, lured to that fatal sleep by Miss Evelyn's beautiful voice singing, "Come unto me, all ye that labor and are heavy laden, and I will giv ye rest."

"I will giv ye rest," she murmured sleepily. "I—will—giv—you—rest."

. . . . . .

Next morning, when the coachman, John, was clearing the doorsteps of the drifts, he was horrified on discovering the dead body of a child. The master of the mansion, Miss Evelyn's father, notified the coroner, and the cook identified her as the beggar of the night before. And Miss Evelyn, the beautiful singer, was horrified. "Why, the idea!" she exclaimed to her father, "of that child dying on our doorsteps! How terrible!" And almost unconsciously she hummed the tune of the night before, "Come unto me, all ye that labor, and are heavy laden, and I will giv ye rest." And a peaceful smile illumined her face as she arranged the silken folds of the curtain. IDA A. BALLOU.

Buffalo, N. Y.

An Inspiring Little Mind.

A quaint speech was that made one day by the little daughter of Lord Roseberry. Her nurse told her that if she would think less in the day, she would dream less in the night. "But I can't help thinking," answered my lady, "for you know I can't make my mind sit down."

Corner Gospel.

THE SANTA CLAUS FICTION.

Thousands and thousands of children will go to sleep on the night of the 24th of December believing a lie—a lie told them by their parents, friends, and guardians. They will be told that some time during the night Old Santa Claus, a big red-faced man with snow-white beard and hair, will come riding through the air in a team loaded down with toys and candy, that his back will be burdened and his pockets bulging with dolls, toy horses, engins, carts, locomotivs, sets of dishes, books, slates, skates, bicyles, and everything else that delights the hearts of boys and girls—that this burly man will creep cautiously down the chimney, and fill the innocent stockings in the corner with a number of these good things, and then mysteriously disappear up the chimney, and away to some other house, where he will go through the same performances.

But if the children be bad, he will leave, instead, a bundle of sticks and a club. Hence the children are pretty sure to be very good for a few days, at least, before the 25th of December.

Now, these fancy tales about Santa Claus are unmitigated falsehoods, and everyone who tells the same to a child who sits in wide-mouthed wonder, is guilty of blackening his lips with lies, and blighting the mind of the child with falsehood.

An innocent falsehood? No. There are no innocent falsehoods when we *know* their nature.

The children are pleased with the fanciful tale, it is urged. Much more would they be delighted with the simple truth.

No child likes a make-believe story. How often do children inquire when listening to recitals by their elders, "Is it a truly story?" And does it enhance the value of gifts and good will to think that they come from some strange and unfamiliar source? How much rather would a child prefer presents from papa and mamma, uncle and auntie, than from some mythical nobody represented as prowling about only in night time.

Gifts may be unexpected, or be made to appear suddenly in the night-time, but it is wrong, unkind, and wicked to impose upon the credulity of the recipient, to deceive by illusion and fraud, but a child or grown person will value the gift far more knowing from whence and from whom it came, as the following well illustrates:

A party of gentlemen were discussing Kris Kringle and the day's events at the Auditorium dispensary. All or nearly all were relating experiences of the night before or that morning with the little folks. "Boys," said one of the party, a big furniture man on Wabash avenue, "I want to tell you what my little youngster said when he saw the Christmas tree. He is the baby of the house and has taken a most absorbing fancy to his papa. I seem to be to his babyish fancy the be-all and end-all of humanity. My wife and I fixed up the tree last night, and this morning we opened her up just a little after daylight. Three pair of eyes were all ablaze, but the fourth little pair seemed to be missing something. The little ones of course understood that Santa Claus had brought everything, and as Santa Claus had been very liberal older heads marveled somewhat at the indifference of the baby boy to his gifts. Pretty soon the little fellow laid his toys away with a kind of bored expression, and climbing on my knee he lisped, 'Papa, did Thanta Claus bring dose sings?' I said, 'Yes, dear,' repeating the conventional lie. The little chap put his mouth to my ear and whispered, 'Papa, I don't care for Thanta Claus—what is oo doin' to div me?' Boys, maybe I didn't go off and buy that baby something, and giv it to him out of my own hand. Sometimes I think the Santa Claus fable ought to be relegated to the top shelf. That little boy cared nothing for Santa Claus or for his gifts. He did love his papa and wanted him to remember him."—*Chicago Herald.*

In closing, we would say: Let us avoid fiction in dealing with children, or anybody else. If we tell something not absolutely true to illustrate a point, we should be sure to state the fact.

Truth is incomparably richer and grander than aught else. It is the solid gold. It is the real beauty and the highest wisdom.

As to giving gifts, the time for them should not be marked by the calendar or clock, but whenever we feel like it. Do not hold back good things till "Christmas time," that has no more real meaning than has "Santa Claus." The friend you love and wish to remember may be dead and gone before that time. The poor you intend to make happy may be starving now. You yourself may be stricken ere the close of the year. So it is best to do that you hav to do while the hour is passing. S. H. W.

Correspondence.

GLENS FALLS, N. Y., Nov. 17, 1890.

DEAR MISS WIXON: I will try my first letter for the Corner. I am thirteen years old, and my father has taken THE TRUTH SEEKER for twelve years. He thinks it an excellent paper, and I like the Corner. Our school is located in the center of the village. It is a beautiful Union school. My studies are geography, arithmetic, grammar, spelling, drawing, history, and reading. To-morrow we will hav examination in spelling. The teachers from all the states meet here during the vacation months. It is a very beautiful place.

I hav three brothers. My letter is getting tiresome, so I will bring it to a close. I send my regards to all the Freethinker friends.

Your Liberal friend, BELLE LEWIS.

LISBON, IA., Nov. 24, 1890.

DEAR MISS WIXON: I thought I would write a few lines to you this evening.

I go to Lisbon high school and am in the A grade. I expect to graduate next June. I study algebra, geometry, physics, and bookkeeping.

We liv two and a half miles from town. I walk back and forth night and morning. I like THE TRUTH SEEKER and Boston *Investigator* very much, especially Heston's pictures. We had a debate in school two weeks ago, in which a girl and I were affirmativ. Question: "Resolved, that Women Should Hav the Right of Suffrage." The affirmativ gained the day.

Lisbon is a town of one thousand inhabitants and six churches. There are not many Liberals here. As I think I now ought to commence studying my lesson for to-morrow, I must soon close.

Your friend, EDWIN A. SAILOR.

P. S.—I would like to correspond with some of the girls and boys of the Corner. I am sixteen years of age. E. A. S.

GRAND MOUND, IA., Oct. 14, 1890.

DEAR MISS WIXON: I thought I would write again and send a little piece to you. I thought maybe that some of the readers of the Corner would like it. This is a very little letter but I guess it will do, and so I will close as, Your little friend,

GOLDIE MAY DUTTON.

THE ANCIENT KRISS KRINGLE.

The ancient Kriss Kringle
Was wondering one night,
What he could get for the boys and girls
To fill them with delight.

His reindeers were hitched up,
And then off he went,
A-frisking and a-jumping,
To his mirth to giv vent.

He peeped down many chimneys that night,
Each stocking he filled that hung on the wall,
And he looked in each bed where the little ones slept;
He kissed each little cheek, he kissed one and all.

But soon it would be bright daylight now,
And to his northern home he must speed,
So good-bye to the children, they will hav happy hours,
By the kindness and good of his deeds.

EDGEWATER, CHICAGO, ILL., Dec. 1, 1890.

DEAR MISS WIXON: We are three little brothers who are "persecuted for opinion's sake," for we are known in our school as the only "horrid Infidels" in attendance. One of our schoolmates ran to her teacher, excitedly exclaiming, "Oh, Miss L., Leon doesn't believe in a God!" and from thence this little maid has proved to even little boys that the spirit of the Inquisition is still perpetuated. We just commenced our attendance at this school this year, and we determined to keep perfectly quiet regarding our misfortune, *i.e.*, our inability to "believe" without evidence, but now that the cat is out of the bag, we are going to trim our lamps and let our light shine, especially if you will help us. We hav thought you would because you are so helpful to so many boys and girls in the Corner. We hav a question-box—that is, the teacher has—into which we, the pupils, put eight or ten questions each week, and then answer them on Friday. Now we want you to giv us some telling Secular questions and their answers in your Children's Corner, if you can conveniently. Our last question was, When and by whom was the Golden Rule first written?

Your loving and grateful friends,
ROY, LEON, AND CHARLIE STILES
(Aged respectivly, 12, 10, and 7 years).

REMARKS.—We all deeply sympathize with these three little boys, Roy, Leon, and Charley. We know what it is to be frowned upon for our opinions. Some may think it of little consequence that a child is made to suffer for its candid opinions. But it is hard and cruel for a child to be hurt. The trials of children are very real, as we know from experience. Roy, Leon, and Charley must be brave, not aggressiv—that is, they must not try to *provoke* ill feelings, but they must stand firm in that which they hav reason to believe is right. We know they will be truthful, kind, and gentle toward those who deride or disdain them. They will show by their conduct that they are little gentlemen, with honest hearts and good intentions. Some day these same bright boys will show the world the value of real men, who know how to think properly for themselvs, and who will make the great world better by their having lived in it.

"Infidel" is a proud title. It has been borne by some of the greatest and noblest men and women that ever lived.

Here are a few questions for the question-box: What is the age of our earth? Its age is unknown. It is probably more than a hundred thousand years old. Does the Genesis account of creation agree with the geological history? No. Which shall we believe, Genesis or geology? Geology, because it brings proof of all its assertions, while Genesis does not. Which is the better guide, reason or revelation? Reason, because reason insists upon evidence, revelation does not. Who burnt a man at the stake for not believing in three Gods? John Calvin (Servetus). How many leading religions are there in the world? Ten. Which religion has caused most suffering, wars, murders, and ills to mankind? The Christian religion. Who said, "The world is my country; to do good my religion?" Thomas Paine, an Infidel. Who said, "Man can hold no property in man?" Thomas Paine, an Infidel. Who said, "If ever you find yourself in any difficulty, and doubt how to extricate yourself, do what is right, and you will find it the easiest way out of the difficulty?" Thomas Jefferson, an Infidel. To whom is the world indebted for its various reforms and progressiv ways? To Infidels. What happened to Giordano Bruno for establishing a new era of science? He was burnt to death by Christians.—ED. C. C.]

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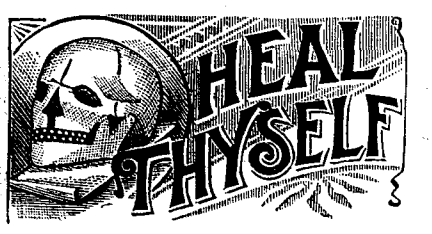
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These notices are for the benefit of Liberals who may be visiting the places where these societies are located. Local Secular Unions and Freethought Societies meeting regularly can hav their gatherings advertised here free by forwarding the necessary information.

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Meets every Sunday evening at 7:30 P.M., at Princess Opera House, 558 West Madison street. Lectures and debates. Strangers from abroad are welcome.

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Holds meetings every Sunday evening at 216 Grand ave., (Fraternity Hall). Lecture followed by debates. The public cordially invited.

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News of the Week.

On the night of the 16th a woman dressed all in white entered St. Patrick's cathedral, New York city. To the inquiries evoked by her attire she said: "I hav been sent by the Lord to preach a new religion. I am a Jewish Catholic, and I want all Jews to be baptized in the Catholic church." She was committed to the police as insane.

Mexico has prohibited bull-fighting.

A new plot to kill the czar has been discovered.

The Toronto city council has forbid Sunday street-cars.

Presbyterian and Methodist churches of Ontario ask Prohibition.

The czar is indignant at the London meeting protesting against his persecution of the Jews.

Near Dungeness, Wash., thirteen Chinamen stealing into the United States resisted arrest, and one was killed.

In February Miss Drexel will take the vows of the Sisters of the Most Holy Sacrament, a Roman Catholic society of her own founding, and donate to it her fortune of $7,000,000.

At Argentine, Mo., on the night of the 14th, Engineer Neal returned home unexpectedly and found G. W. Simmons, a pillar of the church, in his wife's room, whereupon he shot and killed him.

Arthur Day, who murdered his wife by pushing her over a cliff at Niagara Falls, was hanged at Welland, Ont., on the 18th, after he had accompanied his spiritual adviser in fervent religious exercises.

Rev. Jas. Campbell, Methodist, of Columbus, Ind., has been sentenced to three years' imprisonment for performing an unlawful operation on Annie Huntman, a domestic in his family.

At Omaha on the 15 h C. J. Warbington struck with a chair an $18,000 picture by Bougereau in the art rooms, making two large rents. He was arrested. He claims to hav acted from religious motivs.

Postmaster-General Wanamaker at the request of Bishop Foley of Detroit will examin into the manner in which Father Kolasinski, the suspended Polish priest, got possession of a registered letter from Cardinal Simeoni.

New York hospitals report cures of lupus with Koch's lymph. But Pasteur says: "There has not been a single authenticated cure, even of lupus," anywhere. "The medicament," he adds, "is of unheard-of virulence, and the reactions it brings on are terrible."

Ireland is convulsed with the struggles of the parties for and against Parnell. At a political meeting on the 16th there was thrown in Parnell's eyes what he says was lime but what his opponents plead was only mud. He was temporarily blinded, and his sight still suffers.

The Reformed Presbyterian church, which does not allow its preachers to vote because the United States Constitution is Agnos ic in omitting mention of God, has expelled five ministers for voting. Resentment is aroused against what is called "an unpatriotic mandate"

On the 14th a posse of police entered Sitting Bull's camp and arrested him, when his followers opened fire, and the police followed suit. Sitting Bull and about ten braves were shot dead, and his twelve-year-old son was wounded. Seven police were killed and three wounded.

A negro at Kansas City, Mo., named Reuben Carter, is heading a religious craze patterned after the Indian one. He claims to be a messiah of his race, and says the white race will be destroyed next spring. He urges his kind to leave the whites or they will perish with them. In the spring, he says, he will lead his followers to Oklahoma, which is the promised land, and he will then exhibit miraculous power. Cities will rise in a night for his followers. He describes these cities, and they are in detail like the cities of Revelation. Carter has gone into retirement until New Year's day, and some of his disciples say he will then appear with signs and miracles. His converts hold nightly "ghost dances" and orgies, and are growing so wild that trouble is feared.

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And Nathan departed unto his house. And the Lord struck the child that Uriah's wife bare unto David, and it was very sick.—2 Sam. xii, 15.

Gems of Thought.

Not only physical but also psychical energies inhere in matter, and the latter always become manifest wherever the necessary conditions are found; or wherever matter is arranged in a certain manner and moved in a certain way in the brain or the nervous system, the phenomena of sensation and thought are produced, in similar fashion as those of attraction and repulsion are under other conditions. "If matter can fall to the ground, then it can also think" (Schopenhauer). In the form of a stone it falls to the ground; in the form of muscle it contracts; in the form of living nerve-substance it becomes capable of feeling and of thinking, or rises into self-consciousness. —*Buchner.*

To-day, we know with as much certainty as we need to know anything, that force is not independent of matter, and that the activities or manifestations of brain substance, which we call mind, are not only inseparable from the brain, but modified by every varying shade of development or susceptibility in the cerebral organization. All this is more than proved by phrenology; hence it follows that the laws of organic matter are as invariable as those of inorganic matter, and that mental phenomena are but links in the eternal chain of cause and effect, which are as mechanically necessary as the expressions of the grossest substance.—*Edgar C. Beall.*

In the last forty years, criminal convictions in England hav decreased fully one-half, while church attendance has declined. It is therefore not religion that has wrought the reform.—*Robt. C. Adams.*

Man has found that those who are the most religious are not always the kindest, and that those who hav been and are the worshipers of God enslave their fellow men. He has found that there is no necessary connection between religion and morality. Morality needs no supernatural assistance—needs neither miracle nor pretense. It has nothing to do with awe, reverence, credulity, or blind, unreasoning faith. Morality is the highway perceived by the soul, the direct road, leading to success, honor, and happiness. The best thing to do under the circumstances is moral. The highest possible standard is human. We put ourselvs in the places of others. We are made happy by the kindness of others, and we feel that a fair exchange of good actions is the wisest and best commerce. We know that others can make us miserable by acts of hatred and injustice, and we shrink from inflicting the pain upon others that we hav felt ourselvs: this is the foundation of conscience. If man could not suffer, the words right and wrong could never hav been spoken. The Agnostic, the Infidel, clearly perceives the true basis of morals, and so perceiving, he knows that the religious man, . . . caring more for God than for his fellows, will sacrifice his fellows at the supposed command of his God.—*Ingersoll.*

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To the World's Columbian Exposition Commission:

Learning that there is an organized movement among the more conservative church people—manipulated by a "Sabbath" organization—to induce your honorable body to close on Sundays the World's Fair, to be held in 1893 in Chicago, the undersigned respectfully put in this counter petition, and ask that the Fair may be open to the public on each Sunday of its continuance. We ask this for the following reasons:

1. That the American principle of separation of church and state may be maintained.

2. That public morality may be subserved by providing a substitute for the immoral places to which men may resort when no moral amusements are available.

3. As a matter of justice also to the people of Chicago who have given of their means to make the Fair possible, tens of thousands of whom can visit the Fair only on a general holiday; and as a matter of justice also to the visitors to the Fair, whose time or means may be limited, and who certainly are entitled to great consideration at your hands.

4. For the public good. The opening of the Fair on Sunday will be for the benefit not only of Chicago, but of the whole country. The rights of no one are infringed, the happiness of no one disturbed. Those who wish to attend can do so; those who do not can otherwise spend the day. This is a solely humanitarian question, a question of human relations and human welfare, and, therefore, the only standard by which you can decide is that of the public welfare.

5. It will benefit the Fair, attracting a much larger attendance, interesting more people in it, and increasing its receipts.

6 To the objection that Sunday opening of the Fair will destroy the day as a rest-day, we affirm that the tendency would be exactly the opposite. The more beautiful you make Sunday, the more attractive, the more noble and varied in its pleasures and instructions, the more difficult it will be to change its character, the less danger there is that employers will ever have the power to transfer it from its present position to the days of toil. With choice of Sunday occupation restricted to attending church or visiting a saloon, the average workingman would choose to keep on laboring.

7. Finally: Opening the World's Fair on Sunday will harm no one but the keepers of immoral places, while it will benefit the Fair itself, the people of Chicago, and the visitors to the Fair, thereby conducing to municipal prosperity, individual education, public morality, and the development and good of the whole country.

Name.	*Town.*	*State.*